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congregations as possible, preaching and also addressing them in relation to the Mission. We bespeak for him a cordial welcome. And now, that the Mission is so far advanced, we trust that collections will be taken up on its behalf in all our congregations at as early a day as possible. We are confident that our people will liberally respond to the appeal of the Synod to aid this effort to do somewhat for the spiritual good of the lost sheep of the House of Israel, and enable the Committee to meet their obligations and place the Scheme upon an efficient footing. It deserves the prayers, sympathies and cordial support of all our people.

THE CHURCH IN CANADA.

FRENCH MISSION FUND.

The Treasurer of the French Mission Fund acknowledges the receipt of the following:—
 Alex. Morris, Esq., amount collected by John Wright, Esq. W.S., Edinburgh, 18.37
 Rev. D. Morrison, Brockville, omitted acknowledging receipt in 1857. . . . 10.00
 Rev. K. Maclellan for parochial association, Dundas, for 1857 6.20
 Rev. Wm. Millar, Stratford 3.15

\$37 72

ARCHD. FERGUSON,
Treasurer.

Montreal, 25th June, 1858.

HOME MISSION FUND.

The Treasurer of the Home Mission Fund acknowledges the receipt of the following:—
 Rev. J. C. Muir, North Georgetown, for Congregational Collection, . . . \$ 6
 Congregation Dundee, for supplies. . . 15
 St. Andrew's Church, Quebec, for 4 months' supply, Rev. J. Patterson, Church, Hawkesbury, for supplies from 7th February to 2d May 40
 Rev. F. P. Sim, for congregational collection, 4
 Rev. John McDonald, Beachridge, for collection 3
 Hemmingford, for supplies from 7th Feb. to 2nd May, 12 Sabbaths, 30s, James Fenton, Laprairie, for supplies, 5 Sabbaths, 20s 20

\$216.00

ARCHD. FERGUSON.

Montreal, 25th June, 1858.

JEWISH AND FOREIGN MISSION.

Received by the Treasurer from Congregation of Moncton, New Brunswick, £1 2 6
 Mrs. Chisholm, Oakville, C. W., . . . 1 5 0
 Synodical Collection, 4 12 2
 Belleville Congregation per Rev. A. Walker, 2 11 3

£9 10 11

ALEXANDER MORRIS,
Treasurer.

Montreal, 26th June, 1858.

QUEEN'S COLLEGE.

Subscriptions received since last insertion.

BUILDING FUND.

North East Hope Congregation, per Rev. Wm. Bell, \$27

BURSARY FUND.

North East Hope Congregation, per Rev. Wm. Bell, 3
 JOHN PATON,
 Sec.
 QUEEN'S COLLEGE,
 Kingston, 14th June, 1858.

We have been requested to publish the following list of Donations to the Museum of the University of Queen's College, recently received. There are doubtless many who could contribute to the Library or Museum, and trust that this notice may lead them to do so:—

- Fossils and Indian Relics, Rev. George Bell, Clifton, C.W.
- Minerals from Lake Superior, A Friend, Toronto.
- Chinese Junk, Shells, &c. Mrs. McIntosh, Montreal.
- Ancient British Relics, Mrs. Major Logie, Kingston.
- Collection of Silver and Copper Coins, A. McPherson, Esq., Kingston.
- Minerals, Judge Malloch, Perth.
- Minerals from Lower Canada, Mr. J. Douglas, Quebec.
- Minerals from the neighbourhood of Gananoque, Mr. H. S. McDonald, Gananoque.

Various other donations have been formerly received. In future those received with the names of the donors will be duly acknowledged in the "Presbyterian."

Contributions by friends to the Library and Museum are earnestly solicited.

UNIVERSITY OF QUEEN'S COLLEGE.—We observe with much pleasure that Mr. John Machar, son of the Rev. John Machar, D.D., of St. Andrew's Church here, has distinguished himself by obtaining the degree of Master of Arts at the University of Edinburgh. Out of about 140, who completed their curriculum this session, only fourteen attained this honor, after an examination of seven days. Mr. John Machar, being a B.A. of the University of Queen's College of this city, was examined only during two of these days on the subjects of Natural Philosophy and Rhetoric, the most advanced classes in the curriculum, and, to show the general excellence of his appearances, we may mention that in Natural Philosophy his name in the order of merit stands above that of the gentleman who was first in Rhetoric, and in Rhetoric above that of the gentleman who was first in Natural Philosophy.

Mr. W. Bell, also a B.A. of Queen's College, at the same time obtained the 2nd prize in the senior Hebrew class in the University of Edinburgh.—*Kingston Daily News.*

RETIRING MODERATOR'S (REV. GEORGE MACDONNELL, FERGUS) SERMON AT THE OPENING OF SYNOD, MAY 26, 1858, AT MONTREAL.

"And, when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers." John x. 4, 5.

The Word of God rejoices in figure. The writings of the New Testament, and the discourses of our Lord especially, supply many instances of style rich in imagery, while yet perspicuous, chaste, and simple in expression. Such ornaments are not only pleasing to an auditory, but very valuable, as assisting the understanding. Some of the most lucid and solemn of the recorded addresses of Christ are in this way the most richly adorned. Though this may have been more appreciated by an oriental people than it is by ourselves, we are all, in some measure, sensible of the beauty

and utility of the method. The least reflection makes us aware that we are greatly indebted to it for much of the knowledge we possess of Divine truth, and for a vast amount of the emotional delight to which it gives rise in our soul.

Metaphor is especially employed to set forth the relations subsisting between Christ and His followers. He is the bridegroom, they are the bride; He is the vine, they are the branches; He is the head, they are the members of the body—"fitly joined together and compacted by that which every joint supplieth"; He is the "living stone,"—the "chief corner-stone,"—the "sure foundation," they are "lively stones" which are being "built" up a spiritual house; He is "the first-born," they are "the whole family in heaven and earth"; He is "the good Shepherd," they are the sheep of His pasture.

How beautifully suggestive is the teaching of the passage in which our text occurs! By the sheep-fold and its door; by the good Shepherd who "giveth His life for the sheep,"—calling Him by name and leading them; and by the sheep following Him because they know His voice, the intimate and endearing relations of the Shepherd and Bishop of souls to each and all of those who constitute the Christian fold are strikingly and most impressively expressed. Those relations—as to their nature and operations—I shall now endeavour, dear brethren and friends, simply and solemnly to bring under your notice. May the Divine Instructor send forth His Holy Spirit that we may be mutually comforted and invigorated, "for the work of the ministry, for the edifying of the body of Christ."

In the outset permit me to state that, in order to realise the doctrines here taught by our gracious Master, we must lose sight, in some degree, of ecclesiastical connection, or even Christian profession, and strive to have our spiritual vision fixed upon the essential character of vital Christianity.

1. First, then, I may observe that the true disciples of Jesus "know His voice" in the word preached. To be a Christian implies a correct knowledge of the fundamental and saving truths of the Gospel. For the soul to be without this knowledge is to be far from good. How affectingly does the prophet complain—"Yea, the stork in the heavens knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the Lord." Of the same people we read—"Through deceit they refuse to know me, saith the Lord."² "My people are destroyed for lack of knowledge."³ "Ye neither know me nor my Father," said the incarnate Son to the Pharisees and to the Sadducees. "Ye do err, not knowing the Scriptures nor the power of God."⁴ "Even advanced believers have need to grow in the knowledge of our Lord and Saviour Jesus Christ."⁵ When predicting the glory of the millennial period, Isaiah selects this knowledge as the prominent characteristic of it—"The earth shall be full of the knowledge of the Lord, as the waters cover the sea."⁶

Every real Christian, then, and all those designated "the sheep" of "the good Shepherd" have attained such a knowledge of "the truth as it is in Jesus" as to be able to distinguish it from error and all delusion. This knowledge is evidently spiritual in its nature, distinct from intellectual knowledge or the knowledge which the natural or the carnal mind may possess. It is the knowledge which pertains to the nature of man renewed by the Spirit of God. The "babes in Christ, young men, and fathers"

1 Jeremiah viii. 7. 2 Jeremiah ix. 6. 3 Hosea iv. 6. 4 John viii. 19. 5 Matthew xxii. 29. 6 See Ephesians i. 15. 7 Isaiah xl. 9.

—all have received in different degrees. The most gigantic intellect, and the most accomplished scholar, who participates not in "the Divine nature," is utterly ignorant of it. It is hid from the noise and prudent while it is "revealed unto babes." The simple and sufficient reason why "the natural man receiveth not the things of the Spirit of God," regards them as "foolishness," and cannot know them, is—he has not spiritual discernment, and they can only be "spiritually discerned."

Now it is perfectly different with all who are "born of the Spirit." They see Him who is "the light and life of men" in virtue of the light which He has poured into their souls by the operation and indwelling of His Holy Spirit. Hence we hear the bride exclaiming—"The voice of my beloved!" as she hears the melody of the words of Him whom her soul loveth.

By what instrumentality this great change from the blindness and deafness of fallen nature to the light and hearing of the new creation in Christ Jesus has been brought about, is of only secondary or small moment. It may have been by parental instruction and training, by sudden conviction under stirring or in most ordinary circumstances, by conclusions arrived at after sceptical resistance and protracted enquiry, or by the blessing from on high on the hearing and reading of the Word received without doubting. Yet in every case we see knowledge of Christian truth employed by the Spirit of God for quickening and holiness.

Nor must we fail to mark that always there is a contact and recognition between the Saviour-Almighty in His grace and the soul of the sinner who has been delivered by Him as a brand plucked from the burning fire. The glorious Ransomer can say to each of them—"Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." Of them all He declares—"I drew them with cords of a man, with bands of love." Do we consider the suasive style of education preferable to the coercive? Does the wise parent strive to win by affection? Do we hold that drawing is better than driving? This method is taught us in perfection by God. If we advert to the history of the "peculiar people," we shall see that beneficence, forbearance, and most singular favour characterise all the deliverance from Egypt, the guidance to the promised land, and the whole of the distinguishing theocratic government. How admirably adapted was the ministry of the illustrious paternal Lawgiver to harmonise, elevate, and ennoble the frail nature of man! How instructive is the narrative—"And all the people saw the thunderings, and the lightnings, and the noise of the trumpets, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die." May we not in this utterance obtain some light upon how Jehovah draws "with cords of a man"? The faithful historian tells us—"And the Lord said unto me, They have well spoken that which they have spoken." Surely this is tantamount to the avowal of the immensely important truth, that such is the nature of man that he who would be man's Saviour, Deliverer, Rescuer, Elevator, must be man. But that man's necessities equally require that his Restorer shall be God. This does not in the slightest degree conflict but on the contrary thoroughly concurs with the other truth that the Redeemer and Instructor of man must be his brother. It homologates the desire of the human spirit in its finest depths of thought and feeling to have

God whom we can worship in the person of man whom we can love.

How admirable, then, in this point of view is the gracious prediction communicated by Moses—"The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren like unto me; unto him ye shall hearken." We know that this glorious prophet, who was of "the seed of Abraham," came preaching peace to them that were far off and to those that were nigh,—to the Gentiles and to the Jews,—to "gather together in one the children of God that were scattered abroad." We have accordingly the incarnate "Son of the Highest" thus calling to the children of men—"Come unto me, all ye that labour and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lonely in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." This call was spoken with man's voice, man's sympathy, man's affection; but who cannot perceive that this "still small voice" is more potent than that of the tornado, the earthquake, or the fire? It overcame the unbending prophets who stood unmoved amidst tempest, windings, and conflagration. It is the voice of Him who, though verily man, is also the Eternal "God over all, blessed for evermore." We can see the Deity in and through the man Christ Jesus. As the beloved disciple listens to Him, and notes the person, he "saith unto Peter, It is the Lord." You are aware how that fervent friend was instantly affected. The same voice overcame the scepticism of the incredulous Thomas. The loving omnipotency with which it was associated caused him to exclaim, "My Lord and my God." "No man," said Jesus, "can come to me, except the Father which hath sent me draw him." It is written in the prophets, "And they shall be all taught of God." "Every man therefore, that hath heard and learned of the Father, cometh unto me." How wondrously was this truth illustrated in the pious Israelites who came to Messiah personally during His public ministry, and in the multitudes of Jews and Gentiles who believed on Him in the apostolic day! Verily all those who were alive unto God became fully satisfied that He was the anointed Saviour of mankind and that there was and could be no other. His voice they knew to be that of "the good Shepherd," and as His "sheep" they "followed" Him.

The desires and feelings of all the children of God to their Lord are most felicitously expressed by the bride to the bridegroom—"Draw me, we will run after thee." This is the responsive address of every Christian. Each becomes conscious that the sacrifice of the Son of God was for him, for her: to atone for my sins, the now adoring, grateful, loving believer will say—He bore for me the dread load of guilt and its merited punishment, which otherwise I must have endured. This is my Master and Redeemer. For me, and such as I am, He was born in Bethlehem, and lived the embodiment of all holiness; died on Calvary cross after Gethsemane's terrific agony, and the shame and pain of the unjust and impious decisions of the Sanhedrim, and Pilate and Herod:—all, that sins might be forgiven, yea, my odious sins, as well as those of every child of Adam who looks to Him for pardon, and that the godlike character of holiness might be recovered and eternally retained.

Such is the faith—the appropriating faith of the followers of the Lamb. Writing on their behalf, the Apostle says—"And we know that the Son of God has come, and hath given us an understanding, that we may know Him that

is true, and we are in Him that is true, even in His Son Jesus Christ." They can individually say when the Redeemer speaks—"The voice of my beloved!" "Yea, he is altogether lovely. This is my beloved and this is my friend." "We love him because he first loved us," is the grateful sentiment of "the Church of the first-born." They appreciate that love which has no parallel on earth or in heaven,—that love which "God commendeth toward us, in that, while we were yet sinners, Christ died for us." How evident is it that all such are taught of the Spirit! They have received the truth in the love of it. When it is preached, they recognise it as the voice of Christ. His word they receive as that of the living God, even when spoken by men of like passions with themselves.

Here I may remark as important to note, that the members of the fold of the good Shepherd will know his voice even when the sound or utterance of it proceeds from a quarter, a society, or a person naturally distasteful to them. Suppose for instance that the grand doctrines of the Gospel in their distinctiveness respecting justification and sanctification and the whole scheme of salvation through grace alone, were to issue from the lips of a preacher still within the pale of Rome. The vigorous and healthful sheep of the good Shepherd will rejoice there to hear His voice. Why it is that the earthly speaker has not yet heard the mandate of the Divine Angel—"Come out of her," they may wonder, but, that he has declared the message of truth, they are happy to admit. And, while they may pray for him that he may be brought out of the mystic Babylon, and press upon him this obligation as resting upon him, they will also devoutly hope that the gracious Sovereign of Zion will abundantly bless such efforts for the ingathering of many, who are as sheep going astray, to the Shepherd and Bishop of souls.

Or suppose some Christian Society or Church which professes to take the Holy Scriptures for its standard and guide, but which unhappily manifests an antagonistic spirit to our communion: let the truths which the Spirit of life is wont to bless for the highest and everlasting good of man be published with fidelity and love by any of its channels, and again the same results will follow. As certainly as we are "the sheep" of "the good Shepherd," we will "know His voice" and gladly yield it reverence. We may deeply regret some things in the connection, but with joy and thankfulness we perceive such messages are of God.

2. The text intimates that genuine Christians will not give the sanction of their approbation to any teaching or practices that estrange the souls of men from Christ. "They know his voice, and a stranger will they not follow, but will flee from him: for they know not the voice of strangers." We are all well aware that not only is it possible to preach a counterfeit Gospel, but also to bring into operation the aid of oratory that may be seraphic in support of it. Thus unwary and unstable hearers may come under its power. Hence the necessity that rests on the Christian people to comply with the exhortation of the Apostle—"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." Whether then within or without the precincts of their own ecclesiastical community, it is the obligation of the enlightened and sanctified in Christ Jesus to signify in the wisest practicable manner their disapproval of man preaching himself or preaching any other system than that of Christ and Him crucified.

8 Jeremiah xxxi. 3. 9 Hosea xi. 4.
1 Exodus ix. 18, 19. 2 Deut. xviii. 17.

3 Deut. xviii. 15. 4 Matthew xii. 28, 30. 5 John xxi. 7. 6 John vi. 44, 45. 7 Song of Solomon i. 6.

1 1 John v. 20. 2 Song of Solomon ii. viii. 5, 16.
3 1 John v. 19. 4 Romans v. 8. 5 Revelation xviii. 4.
1 1 John iv. 1.

All false doctrines and errors in religion tend to alienate man from his Maker, and the sinner more and more from his only possible Saviour. It is by the belief of "the truth as it is in Jesus" that the Spirit quickens and sanctifies; hence it follows that every departure from these leads to folly and immorality, to the loss of the knowledge of God, and to that yielding to the lusts of the flesh which issues in the ruin of the soul for eternity. To all saints and faithful brethren the word of exhortation is—"As ye have therefore received Christ Jesus the Lord, so walk ye in Him: Rooted and built-up in Him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."² Just as Jehoshaphat intuitively knew, he being an Israelite indeed, that none of the four hundred prophets of Ahab could be trusted, and asked, "Is there not a prophet of the Lord besides, that we might enquire of him?"¹ So will the child of God at once perceive and "cease to hear the instruction that causeth to err from the word of knowledge":² he will know that it is the voice of a stranger, an alien, an enemy to his Lord, and will flee from him. He must rise above party here and "know no man after the flesh." Indeed by this text may a man be tried, whether he will follow Christ or Belial. Most clearly may the Sovereign Master be understood as saying—"He that loveth father or mother, friend, brother, ally more than me, is not worthy of me."

How instructive is the commencement of the hortatory part of the Epistle to the Romans! After beseeching those highly esteemed and noble Christians to consecrate themselves wholly unto God, Paul adds—"And be not conformed to the world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."³ We are thus taught that the Christian must needs be a non-conformist to the pomps and vanities, the follies and frivolities of the godless throng that are around him. He must differ from the natural man—from what he himself formerly was—from the spirit of those who are living without Christ in the world, whether professedly His or openly opposed to Him. The world in its amusements, in its selfish, unjust and fraudulent business-principles, and in its religion, dishonors Christ. It sets aside His law, it is a stranger to the constraining influence of His love, it ridicules the idea of promoting His honor. If you speak of love to the souls of men, it regards you as a fanatic, a hypocrite, or a weak-minded zealot. It believes not in such love. It relishes tangible, earthly, fleshly possessions, prospects and pleasures. In contrast to all this, they who have been "born from above" are content and delighted to prefer the very reproach of Christ to all that earth can do for them when the reception of it is sinful. They hear him saying unto each of them "follow me," and they deny self. Sooner or more tardily every disciple, not for the sake of appearance or coerced by ecclesiastical rule, but constrained by the love of Christ, and listening to His voice speaking in personal experience and observation, as well as in our holy oracles, will relinquish the dissipations of the world, take up the cross, and yield a whole-hearted compliance. Each one of them has something of the spirit that enabled the great Apostle to say—"Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ."⁴ In virtue of their new nature old

things are passing away and they are being thoroughly renewed. They can no longer enjoy the resorts and indulgences which were once a gratification to them. They cannot identify themselves with the scenes and the societies in which they may formerly have mingled. Were they to do so they would dishonor Jesus, wound the feelings of believers, prove stumbling-blocks to many observers, and perhaps the occasion of ruin to some souls. For themselves they have now other tastes, joys, fellowships. They "walk with God." Their "life is hid with Christ in God." Each of them strives to be able to say—"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."¹ To this course they are all committed, because they have heard the voice of the good Shepherd calling them to it: "for they know his voice, and a stranger will they not follow, but will flee from him: for they know not the voice of strangers."

3. *The subject reminds us of the essential identity of character possessed by all believers in Jesus.* In all the grand lineaments, that constitute "the new creature in Christ Jesus," they are the same. Never did naturalist by analysis and classification arrange more truthfully the different members of one great *genus* or even *species* than may be associated in one family all the blood-washed, spirit-renovated children of God. One delineation is true of them all,—they look to Jesus as their only and infinitely sufficient Saviour; experimentally know that His blood cleanseth from all sin; cherish grateful, adoring, filial love to God; gird-on the whole armour of righteousness; live under the influence of the world to come, looking and waiting for the time when they shall see their Lord and be altogether like Him.

Bearing in mind this great truth, and surveying the actual state of denominational divisions of those who "profess and call themselves Christians," the suggestion arises that we are entitled, yea required to be *eclectic* as to those whom we shall esteem as really of Christ's "little flock." We ought to look for them and to be able at times joyfully to detect them. The members of the fold do not now possess the miraculous gift of "discerning spirits," but they may possess that spiritual discernment, sympathy and love that will go far to supply an equivalent. It is in the acting-out of the Master's "commandment that ye love one another, as I have loved you,"² we see that brotherly love which is kindled and sustained by the perception of the image of the Lord mutually possessed. Any two disciples, complying with the beauteous mandate, rejoice in each other as of the membership of the body of Christ, bear one another's burdens and participate in each other's joys, irrespective of secondary distinctions. This certainly is the sublimest, if it be not the only kind of brotherly love upon which we can confidently rely. Its force and blissfulness have oft been felt (alas, that they have not been oftener!) to be more than talismanic—have been felt to be Divine.

It was of old the complaint of the Lord against Ephraim—"I have written to him the great things of my law, but they were counted as a strange thing."¹ We know that one of "the great commandments" is love to our neighbour. While we owe beneficence to all, we are enjoined to exercise it "especially unto them who are of the household of faith." Oh, let it not be "counted as a strange thing" by us. How soon shall the *small* things, that

separate "the sheep" of "the good Shepherd" from each other, have passed away! How quickly shall only the issues of the present abide in eternity! Even in this world time—that great caster of oil upon troubled waters, has frequently shown the smallness of the points about which brethren have differed. While then we "contend earnestly for the faith which was once delivered to the saints," let us commingle with our zeal that "charity" without which we are "nothing,"—not even the least of the disciples of Christ. For they hear His voice in the new commandment—"Love one another as I have loved you. By this shall all men know that ye are my disciples, if ye have love one to another."²

Christian brethren—If we owe this debt to those of the body of Christ who are separate from us denominationally, verily, brethren, we owe it emphatically to each other as those who worship together in the sanctuary of Zion and have sacramental fellowship with each other in a Christian society or visible Church. Above all the elders and overseers of the flock owe it to each other and to the souls committed to their charge. Be it far from us to profess love to man at a distance while *at home* we give way to the spirit of strife. "Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice—"And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."³ I know of only one kind of provoking warranted by the word of Christ among his followers—it is thoughtfully to stimulate to "love and to good works."

Fathers and brethren—We believe that we know the voice of "the good Shepherd." What He teaches us in His Word and by His Spirit we most sincerely desire to preach and to practise. Respecting doubtful matters concerning which He hath not restricted His Church, we feel free to adopt that course and those views which appear to us to be in harmony with the honor of the glorions Master and the edification of His body the Church and the saving of those who are in danger of perishing. When the Divine Teacher hath explicitly indicated His will, we rejoice, according to all the faith, love, and hope that we cherish, to yield a hearty obedience. If any of our brethren judge us unjustly, our consolation is that to the one Master we can appeal for the singleness of our purpose and the earnestness of our prayer that we may know and do all His will. I am not aware that any duty more urgent than that of zeal can be pressed upon us at this moment. We need the Spirit in the experience of a fervency similar to that which was induced on the day of Pentecost by the influence of the "tongues of fire." This is the want of our day, of our country, of our Church. By the manifestation of such a spirit we shall prove that God is in us and with us of a truth. "Show us the fire of heaven," says a writer of genius, "still burning and vestal in any Church, and it sufficeth us."¹ Without this fire our devotional soundness, our spiritual independence, as a Church, and our connection with an honoured and a loved mother Church, will not preserve us from declining and dying. With this fire these will be found blessings worthy of unfeigned thankfulness to "the Giver of all good." This fire will be seen in "the fruits of righteousness." Where these abound, we have the sealing of the Holy Spirit demonstrating that God has honoured and accepted His Church's efforts, for "every one that doeth righteousness is born of Him."² To multiply the number of such is the duty and felicity of the Church of God. Any Society or Church, that aims at

² Colossians ii. 6, 8.

¹ 1 Kings xxii. 7.

² 1 Kings xii. 7.

² Prov. xix. 27.

³ 1 Romans

⁴ Philippians iii. 8.

¹ Galatians ii. 20.

² John xv. 12.

¹ Hosea viii. 12.

² John xiii. 34, 35.

³ Ephesians iv. 31, 32.

¹ Gillilan. ² 1 John ii. 28.

and attains such results, is thus attested to be of God. For assuredly Satan will never promote holiness—not for any reason whatever. He dreads and detests it above all things. The individuals or the company who, with love to it, live and labour to advance it on earth are unquestionably "the sheep" who know the voice of "the good Shepherd."

The voice of "the Chief Shepherd" to us, fathers and brethren, may, I think, be heard in such words as these, "Feed my lambs," "Feed my sheep," "Go and disciple the nation," "Preach the gospel to every creature." We are most encouragingly applying ourselves to the work of teaching and training the young in the discipleship of the glorious Master. To say nothing of the effects of the love of the lambs of our flocks upon those for whom their prayers and their gifts are offered, how animating have some of us felt it to be to witness the blissful and quickening influence which the effort has exercised in its reflex operation upon the souls of the juvenile workers! Let us go on increasingly in our Sabbath School exertions.

Nor let us forget the crying urgency of the claims of our Canadian country. Without entering upon the solemn momentousness of our French Mission, which loudly calls for renovation, let me only say, How vast and impressive this land that we should arise and possess! How many would rejoice to hear the glad tidings from our ministry and to be watched over by faithful shepherds sent forth by our instrumentality! None, I am persuaded, can have a vividly correct and adequate idea of the necessity that is laid upon us without having visited "the bush" and "the backwoods" of our Western Peninsula, the villages on the shores of our lakes and the inland settlements. Oh, how unspeakably important to Christianise them, yea, to stamp them, if possible, with the impress of that pure and strong Christianity which is associated with the "form of sound words," and which not only Scottish Christians, but their descendants will, in general, gladly hear from our ministers. He who attempts the work will draw such light upon the words of Jesus respecting the plenteous harvest and the few labourers as he never had before. Clearly our solemn obligation is to seek-out our own people throughout the length and breadth of the land, and to preach Christ to all who will listen to us. How can we admonish—"Be not carried about with divers and strange doctrines, for it is a good thing that the heart be established with grace," unless we do everything possible to ensure that "the word of God grow and multiply?" We may not be favored to realize such external unity with Christian brethren as our hearts desiderate, but we can personally, and among those to whom we minister, seek intense love to the Lord and closer union with Him. This will effectually bring us nearer to those who are His.

While I would anxiously plead on behalf of Canada, I would also most earnestly entreat you, father and brethren, to remember the claims of the house of Israel according to the flesh, upon us, and those of the dwellers in the opening districts of this great continent, where already there are not a few of our brethren according to the flesh, and other Gentiles whose proximity to any Jewish mission-field upon which we may enter suggests them to our especial regard. Nor would I forget the mariner who may be found in the Ocean or Lake Steamers, in our sailing crafts, or touching at our harbours, or resident temporarily at our sea-ports. We certainly ought to care for them, as also for the aborigines of the forest. Do I hear any exclaiming, "Who is sufficient for these things?" I would only reply, "Fathers and brethren, God is able to make all grace

abound toward you,"¹ and "If thou have first a willing mind, it is accepted according to that a man hath, and not according to that a man hath not."²

The text, I may mention, has a very solemn bearing upon the motives, sentiments and conduct of those who may have to do with the choice or selection of the pastor of the flock. To discharge aright such a function, spiritual mindedness is most essential. High intelligence, especially in Christian and ecclesiastical subjects, the necessities of the people and the adaptation of the minister, is exceedingly important. Alas! the professing Church is often sadly at variance with the will of Christ in what here takes place. I am not now aiming a censure or a criticism upon any one mode of securing an overseer of the fold, but simply referring to what has frequently occurred under various methods. It is the operation of unsanctified human nature that leads to the evils we mourn. It is only when the Spirit of God reigneth in the souls of professors that a happier experience obtains in the Church. For this we should pray and labor with perseverance, meekness, wisdom and truthfulness. Christian electors should "know no man after the flesh." Let them ever earnestly and humbly pray for "a man of God" to take the oversight of their souls. He will do so under the solemn sense of the responsibility he is under to the Judge of all, and of the day of final reckoning. Such a man will be actuated with the proper spirit of his high calling, with much love to souls and delight in the work of winning them. Through him will be heard "the voice" of "the good Shepherd."

How affecting is this subject to those whom the Holy Ghost hath made overseers in the house of God. They have the utmost need to be jealous over themselves with godly jealousy, to be honourable, truthful, humble in spirit, candid, courageous, self-denied, faithful and affectionate. How happy is that minister who can, modestly yet confidently, and with gratitude in his heart to "the God of all grace," say to his people in the language of the Apostle—"Ye know, from the first day that I came, after what manner I have been with you at all seasons, serving the Lord with all humility of mind. . . . and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house. . . . For I have not shunned to declare unto you all the counsel of God."³ What a model ministry! How worthy our imitation, the spirit and the energy of the chiefest of the ministers of Christ! Certainly he had gained spiritual power by secret waiting upon God at the Throne of Grace. He surely was baptised with the Holy Ghost. There was no feigning, no lukewarmness, no faithlessness. Oh, for a pentecostal measure of the same grace!

How powerfully may the text warn those who "know not the voice" of the good Shepherd! You are listening to "a stranger," fellow-traveller to eternity. This "stranger" is an enemy who cares not for you save to delude and destroy you. "Flee" "this stranger," whoever or whatever be the tempter. Everything that leads you away from Jesus or prevents you coming to Him is of this nature. Separate yourselves from the "stranger." Escape for your lives. To your stronghold, ye prisoners of hope. Listen to the voice of Immanuel—"Unto you, O men, I call; and my voice is to the sons of men."¹ "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favour of the Lord."²

The "voice" of "the good Shepherd" is at once recognized and delighted in by the members of the fold. It is said that in confused and commingled flocks of sheep the various Arab shepherds will each call to his own sheep, and they, knowing his voice, at once part company from their companions, and follow their leader. Now in like manner the Shepherd of Israel "calleth his own sheep by name." Every lamb, and suckling even, is thus known to Him. This is the cause of what takes place. The believer hears the word of Jesus, rises up, forsakes all, and follows Him. The love of Christ constraineth him. He is drawn "with cords of a man, with bands of love." Rejoicing to be drawn, the disciple "runs" after the adored and loved Redeemer. In the Bridegroom the Bride finds infinite, exhaustless, overflowing satisfaction and felicity.

The most illustrious of all earthly shepherds was the son of Jesse. Ere he had been introduced at court or was known by the great of this world, he had, while keeping his father's sheep, gone out against a lion and a bear, and had slain both of them with unparalleled piety, courage and success, because they had taken a lamb out of his flock. "Thy servant," said he to the king of Israel, "slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God."³ We greatly admire the chivalrous and youthful hero. We are prepared to find him becoming the greatest of monarchs. Brethren, we know that in the Son of David a greater than David is here. He is more potent than his honored progenitor to defend the lambs and the sheep. We need His omnipotency, for our adversary, the devil, is more to be feared than the lion, the bear or the Philistine that were slain by the Israelite. In David's Lord we have all that we need. Magnanimity, everlasting love, the suffering of the accursed death of the cross on our behalf, priestly and all-prevailing intercession for us at the right hand of the Majesty on high, do not nearly express all that He has achieved and is carrying-on for His people. "The Good Shepherd giveth His life for the sheep." To be associated and identified with the blessed company is surely the most felicitous of attainments. He seeks that we all may. He waits to aid us with almighty power and cheer us with a "love strong as death." He heals the broken heart. To every one who in the day of visitation has consecrated the whole man to Him, He may be heard saying in the same strain, as to the enraptured Apocalypticist,—the most loving of disciples—"Fear not: I am the first and the last: I am He that liveth and am dead: and, behold, I am alive for evermore. Amen."

MISSIONARY MEETING.

(Reported for the Presbyterian.)

A Missionary and Devotional Meeting, under the auspices of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, was held in St. Andrew's Church, Montreal, on the evening of Monday the 31st May.

The Chair was occupied by the Moderator, the Rev. GEORGE BELL, of Clifton, C. W., who explained the object of the meeting, and addressed the audience briefly.

Devotional services were conducted by the Rev. D. MORRISON, of Brockville.

The Moderator then called upon the Rev. GEO. MACDONNELL, of Fergus, who spoke to the following effect:—While perfectly aware of his own inadequacy, he would proceed to discharge, as best he might, the duty assigned to him. There are two words frequently found in the Holy Scriptures—these are *law* and *love*.

1 2 Corinthians ix. 8. 2 2 Corinthians viii. 12.
1 Acts xx. 18, &c.
1 Proverbs viii. 4. 2 Proverbs viii. 34, 35.

3 1 Samuel xvii. 34, &c.

Indeed the whole Law of God is comprehended in love—in love to the Lord, and in love to our neighbour. While the Law cannot induce in man's fallen nature the response of obedience—the grace of the love of God to the sinner, entering or taking possession of the soul, will be felt as a constraining principle, causing grateful love to the God of all grace. Then, indeed, will the Law, from love, be honoured in all holy obedience. The sentiment, "God is love," is embodied in the whole progress of redemption. We see it in the beneficence with which God dealt with Israel of old. We see it in the ministry of "God manifest in the flesh." As He beheld the multitudes on one occasion He was moved with tender compassion, and sought the sympathy and prayers of His disciples in behalf of the plentiful harvest and the increase of laborers. These disciples doubtless, with their Master, prayed. What was the issue? First twelve apostles, and afterwards seventy disciples, were sent forth for the spiritual good and eternal life of "the lost sheep of the house of Israel." On and after the day of Pentecost we see, in "the work of the ministry," and in the blissful fruits of the Spirit's operations accompanying the Gospel preached, the illustration of the truth—"God is love." And, if, after the lapse of many centuries, we look to the day of Luther and the Reformers, and mark how the Word of Truth was published, we see that, in the language of the Apocalyptic Angel, the servants of Jesus Christ "prophesied again before many peoples, and nations, and tongues, and kings." When, about the beginning of this century, after the lethargic coldness of generations, the Church of God in the Mother Country began to be roused from selfishness, indifference and deadness, the Missionary or Christian spirit again began to prevail. Many on this great continent, and some in this colony, felt the blessedness of the awakening.—There are many among us who rejoice in their independence as a Church, while yet they feel it right to assert their connection with the Parent Church. One benefit that may presently be reaped from that connection, as well as the benefits with which most are familiar, he suggested:—Suppose they were privileged to send, as an independent Church, their Jewish Missionary to some appropriate field, will it not be to his and their advantage that he and they should have the happiness of the counsel, sympathy and co-operation of the Church of Scotland? The duty assigned to him this evening was to notice "the Schemes" or missionary efforts of that Parent Church. This he would do very briefly, and indeed some of their efforts he would only glance at. For instance, he could not enter upon what is doing by the Committee for Aiding Protestantism in Europe, presided over by Mr. Robertson, the accomplished Christian Minister of New Greyfriars, Edinburgh. The contributions that are offered, and the interest that is manifested by the Church of Scotland, show that she is truly catholic in her spirit. He must also pass over the felicitous exertions made by the Church to supply education and schools in the more destitute parts of the country. He must, however, specially notice what is called the "Endowment Scheme" of the Church of Scotland. They were all acquainted with the name of the Convener of the Committee for the prosecution of that great work, Dr. Robertson, second to none of the Ministers of the Church. By the blessing of God upon the efforts of the Committee, and especially the energy of Dr. Robertson, some fifty Churches had already become endowed as Parish Churches, and a hundred more were in process of being called into the same important position. To say nothing of the incalculable blessings that must accrue to many a mining and many a manufacturing district of

the country, and to multitudes of poor outcasts who are neither able nor willing to pay for the ordinances of Christianity, but who may, through the success of this movement, become disciples of the gracious Saviour and wise unto salvation, each of those Churches will, it is hoped, become in its turn a source and a centre whence will issue the outgoing of Christian hearts and devout exertions for the highest good of their brethren of mankind. The success of this movement proves that there is good life in the Church of Scotland, and that good organisation has been put into effect for its play. An amount approaching to £400,000 sterling will by this time have been contributed to this noble "Scheme." It were idle, Moderator, to sigh for a parochial scheme that might overtake the vast land in which we dwell, and christianise its remote as well as its frontier districts. Yet he could scarce help wishing for some kindred and analogous exertions for the overtaking of the distant and new settlements of our country. May we not hope we shall not appeal in vain to the Principal and Professors of Queen's College for aid? It is because of his position as a Professor in the University of Edinburgh that Dr. Robertson has been able to accomplish so much. He could not have done it, had he been a Parish Minister. Passing to the Jewish Missions of the Parent Church, it is refreshing to mark the vigor and success with which the spiritual good of the natural Israel is sought. In particular that part of the mission whose field is Salonica, and the branch stations, seem to be prosperous. While the American Board of Missions may have erred in relinquishing the Jewish missions in Turkey, he trusted that the great work in its present hands will continue to prosper. It is said that the Mother Church has much to hope for in the excellence of her young ministers. Witness Caird, the prince of preachers. One pleasing feature in the aspect of this mission is that the licentiates of the Church of Scotland are now associated with the missionary staff. This dedication of youth and piety and gifts to the Church in this department suggests how much may have been instrumentally accomplished by the influence of Professor Mitchell, who occupies the chair of Hebrew in the University of St. Andrew's, and who made himself familiar with the localities of the mission by personally visiting them. It has been said that the proportion of Christian Jews is greater than that of Christian Gentiles. If so, marvellous has been the success in this direction during the present century. Gladdening tokens are not wanting in our Foreign or Indian Missions. The name of "Hunter," with his loving partner of as much missionary spirit as himself, will long be embalmed in the memory of the Christian heart of the Church of Scotland. He trusted that the blood of these martyrs, shed for Christ's sake, will prove the precursor of rich blessings to unhappy India. They were all aware of the new life and efficiency with which the Colonial Scheme of the Church of Scotland is now administered. Here, as in various other schemes, the Convener had, in the goodness of Providence, been adapted to his work. Here, too, he perceived with pleasure that the young Ministers are evincing the missionary spirit, dedicating youth and prospects, and all that they have, to Christ in this field. May the Divine Head of the Church bless alike the Parent Church and all her off-shoots, with all those who are His.

The MODERATOR then called upon the Rev. Ephraim M. Epstein, the intended Missionary of the Synod to the Jews.

Mr. EPSTEIN said he would not speak of the claims which the Jewish nation has upon Christians. This the Church of this connexion

have themselves considered and already acted upon. He would not plead the cause of the Jews, because it had been pleaded long ago by the mouth of His Prophets. He would speak about things of which Christians yet need information, though they ought to have known them long ago. But on this he was often called upon to inform those who were older than himself in years and in Christian influence. He would speak, therefore, first of the present religious state of the Jews. They may be conveniently divided into three classes:—1st. The orthodox, which is the largest class. They are essentially of the same character as we find them in the New Testament. They are the mummies of those times, with features still more rigid. Nevertheless with them the Christian has more in common than with the other two classes, which he would mention, i.e., we stand with them on the same ground of the Divine authority of Moses and the Prophets, and of the need of a substitutional atonement for sin, though we differ as to what the substitution is. With such it is easier to deal. If the Spirit of the Lord touch the heart of such an one, he is like the "Scribe instructed into the Kingdom of God, bringing out from his treasury both old things and new." He had himself been in their ranks, and spoke from experience. 2nd, The heterodox class, mostly in Germany and on this continent. They are diametrically opposed to the first class. They had taken their notions from the rationalists of Germany, and reject everything taught in the Bible (especially in the New Testament) which they cannot grasp with their understandings, and fall into the same absurdity of the Gentile rationalists, of admitting the human mind to be limited, and yet setting up as judges over the infinite mind of Jehovah. They admit a revelation of the human mind only, and criminate the Apostles and Prophets, who spoke in the name of Jehovah, as pious pretenders. It is easy to see how little we can have in common with them;—indeed with such we have not even the common ground of Theism, because they will all be found to hold more or less to Pantheism. With such we must deal in the same way as we would with any Gentile unbelievers. 3rd. A third class is the indifferent, who care for none of these things, whose god is the almighty dollar. These are the most discouraging, because they don't at all oppose you, but shake their heads, with an affirmative nod to all you say, simply to get rid of you (to them) indifferent conversation. This led him to his second remark: the difficulties in bringing the Gospel to the Jews, which arise, first, from the state of the Jews themselves, as stated briefly; and, secondly, from the state of the Christian Church of the present day. There is a want of information regarding the question at issue between the non-Christian Jew and the Christian. This topic of Christian evidence is neglected in the halls of Divinity, the Clergy are misinformed in the matter, and the people are left uninstructed; and the best opportunities are neglected of bearing successful testimony to the Israel at the very doors of Christian people. Another difficulty is the spirit of proselytism, which is prominent in some quarters at least,—a want of the simple desire to fulfil the command "to preach, whether men will hear or forbear." This brought him to the last remark he would make. 3rdly. What ought to be done? First, Christians of the Gentiles must instruct themselves in the question, must study more the Old Testament, and must be able to reason with the un-Christian Jew, "from Moses and the Prophets that Christ must needs have come, and that Jesus is the Christ." Every Christian person ought to seek opportunities to bear a clear testimony for Jesus to

their Jewish neighbours in all kindness and brotherly love. Secondly, intelligent men must be sent as Missionaries, with a true love in their hearts for the Jews, and with as little as possible of the spirit of proselytism; men who should be willing to preach by *acts* of kindness as well as *words* of love,—in all these, seeking to bear a clear testimony for Christ, and leave the results with God. Your future Missionary will count his success, or the whole of it, by his finding or not finding an opportunity to bear a testimony for Christ Jesus from Moses and the Prophets. He will learn experience from the failings of others, and try to avoid them by the grace of God helping him.

The MODERATOR, in giving out the 18th Paraphrase to be sung, then remarked that the words were peculiarly appropriate in the present circumstances of the Synod and Church,—

“Behold the mountain of the Lord
In latter days shall rise.”

We are privileged to live in the latter days, when the mountain of the Lord's house is to be established in the top of the mountains and to receive the homage of all nations. The tendency of events is to the return of Israel to their own land, and the rebuilding of the holy house, whose glory should be greater than the former one, because of being destined to receive the Desire of all nations. Our Church, in instituting a mission to the lost sheep of the house of Israel, was taking part in the restoration. And good cause have Christians now to feel an interest in Israel. Who were those prophets, priests, and kings of old through whom we have received the written record of God's will? Jews. Who were the apostles who went everywhere preaching the Word? Jews. And who was that Saviour in whom is the only hope of the perishing sinner in every age? Himself a wandering Jew. If the blessing of the Most High rests on our mission, it may assist in causing the light of Divine truth again to shine from Jerusalem and around the shores of Tiberias, where first Jesus Himself proclaimed the Gospel and manifested His glory in His wonderful works:—and soon may it be that—

“The beam which shines from Zion hill
Shall lighten every land.”

The Rev. ROBERT BURNET, of Hamilton, then, in a very felicitous way, addressed the meeting on the work of the Sabbath Schools, enforced the duty of no man living to himself, and in an earnest and appropriate manner advocated the great work of Christian instruction of the young.

The Rev. Dr COOK next, in a few brief and forcible sentences, addressed the meeting, powerfully urging the necessity of increased Christian life in all the organisations of the Christian Church, and more steady, persevering work in the support of its efforts. The Presbyterian Church in Canada should adapt itself to the wants and circumstances of the country, and by its own merits or demerits it would stand or fall.

The Rev. J. McMORINE, of Ramsay, then engaged in prayer; and, after the pronouncing of the Benediction by the Moderator, the meeting separated.

The following article was delivered in substance a few years ago by Mr. Eph. M. Epstein, on his graduating in theology, at the Andover Theological Seminary; and subsequently appeared in the New York “Independent.” We trust the readers of the “Presbyterian” will read

this article with peculiar interest at this time, since the Synod has chosen Mr. E. as their future missionary to the Jews, and since all information concerning Israel is desirable, in order that our Churches may pray intelligently and labour benevolently for the ancient people of Jehova, that through our “mercy” they may also obtain mercy.”

THE DOCTRINE OF AN ATONEMENT IN THE THEOLOGY OF MODERN JUDAISM.

The statement of this doctrine is to be found in the “traditions of the elders,” and in their numerous commentators. This doctrine has of course no place in the theological system of the rationalistic Jews, who reject not only the authority of those traditions but even that of the Bible, as a revelation from God. Hence, if the law is not recognized as coming directly from God, sin loses its essential nature as the transgression of it and disobedience to the will of its Giver, and hence no objective atonement is needed for reconciliation with Him, and a human change of mind or sentiment is all and more than required. But the rationalistic Jews, though on the increase, are yet greatly in the minority, while the mass of the people adhere to the ancient “traditions of the Elders,” and recognize the Old Testament as of inviolable Divine authority and origin.

That the necessity for an atonement is deeply felt by the orthodox Jews may be easily seen from the multiplicity of atonements, upon which they depend for the forgiveness of sin, and which yet, as broken cisterns which contain no water, “hewn out” by their own hands, all prove unsatisfactory, and the Rabbins decide, as by a *coup d'état*, that every circumcised son of Abraham is prevented by that patriarch from going to Gehena. We shall now enumerate some of those things which are relied upon by the orthodox Jews as atonements for sin.

1st. Good works generally are regarded in the theology of modern Judaism as both atoning for sin, and as a means to obtain the blessedness of Heaven. By good works are understood; the strict fulfilment of all the ceremonial and moral laws of the Old Testament, Repentance, Penances, Alms-giving, Prayer, and above all, the study of the traditions of the Elders. If one has of these good works sufficient to square with his evil works, the former atone for the latter. And it is asserted that any one in Israel may, and that many do, perform good works enough to balance their own sins, and even more, so that their surplus of good works goes to the common stock of the “Merits of the Fathers,” by which the sins of other Israelites are atoned for, who are deficient in good works to a certain amount. Here it would seem the doctrine is fixed. But conscience as well as the Scriptures are not satisfied with our own righteousness, for either we have none, or not sufficient, to atone for our unrighteousness. This the Rabbins feel, and hence we find them saying:

2nd. That the merits of the Patriarchs atone for the sins of every Israelite. Especially Abraham's offering-up of Isaac is regarded as a vicarious atonement for the sins of his posterity; and, though Isaac was not himself sacrificed, yet, since Jehova accepted the ram in his stead, the sacrifice of it, or his willingness to be sacrificed, is regarded as a sufficient atonement for the sins of his posterity; and this is pleaded at the most solemn seasons of confession of sin in the words, “and the binding (*i. e.* the preparation for offering-up) of Isaac upon the altar in mercy remember now for his posterity.” Here, though enveloped in

error on every side, the important truth is yet taught, that vicarious sacrifice is necessary for the atonement of sin. But conscience is not satisfied with even this atonement, for Isaac was only a man like ourselves, and transgressed the law as all sinful men have done; hence the Rabbins say again:

3rd. That the sins of the married pair are atoned by the day of their nuptials. Therefore the day is the most solemn one in the life of an Israelite. It is a day of fasting, humiliation, and supplication. In most respects the Bridegroom and Bride observe the day with all the solemnities of the Day of Atonement. The garments of the bridegroom, at his public union with his bride, are the same in which he is to be buried. Before that matrimonial solemnity the couple recite the same prayers and confessions used on the Day of Atonement, or at the dying hour. But the consciousness of sin is felt too deeply in the heart, to allow of its forgiveness by any such atonement of human device. The Rabbins knew that, and also, that nothing short of a vicarious sacrificial atonement is sufficient to satisfy the sin-stricken soul, because this is the method appointed by Jehova Himself against whom alone all sins are committed. But the same Jehova destroyed the Altar at Jerusalem, and out of that Royal City He prohibited any sacrifice as an abomination to Him; Hence we find the Rabbins saying again,

4th. That Jehova accepts now, since the altar at Jerusalem is destroyed, instead of the *actual* sacrifices, the *mere mention*, of the order, and the kind of, and the place where, the various sacrifices were offered in the temple. And the Jews are careful to mention all these in their prayers. The Rabbins pretend to derive this notion from a passage of Scripture, Hosea 12, 3. “And we will pay the bullocks with our lips.” The translation “with” instead of “of,” as the English version has it, is correct indeed, but the doctrine derived from it is absurd, viz: that the *verbal mention* of the various sacrifices is accepted of Jehova as actual sacrifices. But neither would this contrivance satisfy. Sin, the heart feels, is actual, and so therefore must its atonement be. Therefore we find the Rabbins contriving still another atonement, saying,

5th. That the *Day of Atonement in itself*, *i. e.* regardless of the sacrifices appointed by Jehova for that day, is an atonement for the sins of Israel. It is thus stated by Maimonides; “At this time when the Holy House is no longer, and we have no altar of sacrifice, there is nothing left us except repentance. This therefore atones for all transgressions; and, though one should sin all his days, yet, if he repent at last, none of his transgressions are remembered against him, as it is written, “The wickedness of the wicked shall not cause him to stumble in the day he repents from his wickedness,” and *the very Day of Atonement itself atones* for those who are penitent, as it is written, “This day shall atone for you,” (See Lev. 23, 28.) The lameness of the exegesis is transparent, and yet here an important admission is made, that repentance *alone* is insufficient for forgiveness unless there be an atonement *extraneous* to the individual repenting. But neither does this contrivance answer to the demands of the sin-stricken soul; and hence the Rabbins say again;

6th. That the day of death atones for the sins of the sinner. His repentance and good works are all necessary, but the day of death, by which is meant the pain of dissolution, is required by Jehova as an atonement for his sins. But neither would this atonement satisfy, for we find the Rabbins holding to the doctrine of purgatory, which lasts for twelve months for every dying Israelite, the first four

weeks of which are peculiarly denominated, "The buffetings of the grave," and the mourning for the dead and the prayers offered for them during that time by the surviving children are more numerous than during the year, and so is the study of the traditions for the benefit of the deceased. And yet, after all these numerous contrivances, as if feeling the desperateness of their case in departing from the Word of the Living God, and yet determined not to yield to it, the Rabbins arrogantly affirm in a summary way;

7th. That Abraham sits at the gate of Hell, and sees that none of his circumcised descendants enter into it. But the end is not yet; for, though the orthodox Jews believe in these atonements as appointed by God, still it gives them no peace, and this is shown from a ceremony which they have adopted only a few centuries ago, as another atonement, viz.:

8th. On the morning previous to the Day of Atonement every man, woman and child takes a fowl, male for male, and female for female, (and provision is even made fornyl around the head, a formula is pronounced in which the sins of the individual and their penalty are transferred from him to the fowl, which is immediately delivered to be slaughtered. This is now received by many as a sacrificial atonement for sin, in utter defiance of Jehova, that no sacrifices are to be offered out of Jerusalem where alone he called his name upon Mount Moriah, (See Deut. 12 : 13, 14.) Still this fact shows that the glorious doctrine of a substitutional vicarious atonement for sin is not wholly eradicated from Israel's faith in spite of the traditions of the elders, which make the Word of God of none effect. Oh! that those who know the Truth, may go forth and reason with rebellious Israel from their own Scriptures. And, Oh! that the Israel of the New Covenant may pray for those who are reasoning with Israel now, and aid them in their work, that "through your mercy they may obtain mercy."

CHURCH OF SCOTLAND.

ECCLESIASTICAL ITEMS.

The Earl of Seafield has appointed the Rev. Mr Grant, parochial schoolmaster, Deskford, to the church of Grantown, vacant by the removal of the Rev. Mr Allan to Grange.

The *Gazette* announces the presentation of the Rev. James Strachan to the church and parish of Barvas, in the Presbytery of Lews, county of Ross, vacant by the death of Rev. John Reid.

The Earl of Zetland has intimated his intention of complying with the petition of the heritors and inhabitants of Lerwick, that the Rev. A. R. Saunders, lately assistant minister, Rothiemay, be appointed the minister of their parish.

The Queen has been pleased to present the Rev. Alex. Maclean to the church of Croick, in the presbytery of Tain, and shire of Ross, vacant by the transportation of the Rev. John Macdonald to the church and parish of Rogart.

NEW CHURCH, DUMFRIES.—The Rev. Andrew Gray, Dundee, has been elected to this charge, but the appointment has yet to be confirmed by the Town-Council.

DEATH OF THE REV. JOHN BRYCE, OF ARDROSSAN.—The Rev. John Bryce, minister of Ardrossan, died on Friday afternoon. Mr Bryce was well and widely known in the county of Ayr, and beloved by all who came in contact with him. —*Ayr Observer*.

ST LUKE'S CHURCH—INDUCTION OF THE REV. MR. ANDREWS.—The Presbytery of Edinburgh met on Wednesday in St. Luke's Church to induct the Rev. Mr Andrews to the pastoral charge of that congregation. The Rev. Mr Smith, Trinity College Church, preached from Psalm lxxxix. 15, and conducted the induction

services. Mr Andrews is to be introduced to his congregation in the forenoon, to-morrow, by the Reverend Archibald Watson, of St Matthew's Church, Glasgow, and is to preach in the afternoon.

ORDINATION AT RUTHERGLEN.—The Presbytery of Glasgow met in the West Church, Rutherglen, on Thursday, at two o'clock, and, after being constituted by prayer, proceeded to the ordination of the Rev. John Brownlee as pastor of that church and congregation. The Rev. Archibald Nisbet, of St. Stephen's, Glasgow, preached and presided. After an eloquent and appropriate discourse, from Phil. ii. 4-11, he affectionately addressed both pastor and people on their respective duties to one another. At the conclusion of the religious services the newly-ordained pastor received a hearty welcome from his attached people on their leaving the church. The attendance was both numerous and respectable. The Presbytery were afterwards entertained to dinner in the Town Hall, and at a later hour in the evening a congregational soiree took place in the church. Among the speakers were the Revs. Mr Watson, of St. Matthew's; Mr Andrews, of St. Luke's, Edinburgh; Mr Leiper, of Greenhead; Mr Logan, missionary, Rutherglen, and others.

PRESBYTERY—PARISH OF STONEYKIRK.—The Reverend James Dougall, at present assistant minister of Cranstoun, has been presented, by the Earl of Stair, to the parish of Stoneykirk. Mr Dougall was recommended to Cranstoun by Drs Hunter, Veitch, and Glover, and Mr Nicholson, of Edinburgh, as the best man and minister of their acquaintance. He has, during six months at Cranstoun, filled the Church to overflowing, and, while the people of that parish were getting up a petition to the patron to appoint him assistant and successor, he last week received presentations to two other parishes—viz. Etrick and Stoneykirk. He has refused Etrick, which, we believe, has the better stipend, and has accepted Stoneykirk as a wider field for usefulness. The reverend patron has done his duty conscientiously in presenting first a gentleman, Mr Ker, who, he knew, had in three years done immense good in the parish of Newluc, and, when objections were started and Mr Ker from a praise-worthy regard to the peace of the Church resigns his presentation, again presents such a man as Mr Dougall.—*Galloway Advertiser*.

PRESBYTERY OF ABERNYTE.

We understand that at a meeting of male parishioners, held on Monday evening, it was resolved by a majority to recommend the Rev. Peter Cameron, of Chapelshade Church, to the Crown, for the presentation to this church and parish.—*Dundee Courier*.

GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.

[Condensed from *The Edinb. Even. Post*.]

Rev. Dr Robertson preached from Matthew xi. 5, last clause of verse—"And the poor have the gospel preached to them." On Divine service being concluded, the Lord High Commissioner proceeded to open the General Assembly.

The Rev. Dr Robertson having opened the Assembly with prayer, the roll of members was read and adjusted.

The Rev. Dr Robertson then said—Right reverend and right honourable,—Before quitting this Chair, I trust you will permit me to say a very few words. Of the distinguished honour conferred on me by the General Assembly of 1857, in promoting me to it, I shall ever retain a grateful sense. My warmest gratitude is equally due to all who were members of that Assembly for the cordial and efficient support which the Chair uniformly received. If the manner in which I was enabled to discharge the duties of my high office

was in any degree satisfactory, I would ascribe the result to that support, and to the kind indulgence by which it was not less uniformly accompanied. I could not even wish for my successor in office a happier lot in this respect than what I myself was privileged to enjoy, and of which I must have been most unworthy indeed, if I could fail to cherish the remembrance of it with the liveliest gratitude. But, passing from the past and from what chiefly concerns myself—though I could not forbear this brief expression of the strong sense entertained by me of the many proofs of kindness which I received from my respected fathers and brethren—I would now most respectfully crave the indulgence, which has been usually conceded to my predecessors, of being allowed to propose for your consideration a reverend father, a member of this Assembly, to succeed me in the Chair I am about to vacate. And, when I name Dr. Matthew Leishman, minister of Govan, I am sure there will be but one opinion among, all to whom that gentleman is known, as to the eminent qualifications he possesses for filling the Chair of the General Assembly. Dr. Leishman is a gentleman of high Christian character. He has long discharged with extraordinary fidelity the onerous and important duties of a crowded suburban parish. He is intimately acquainted with the constitution of the Church, and with the forms and procedure of her various courts. He has been privileged on more than one occasion to render her important public services, and of my own knowledge I know that, in humble dependence on her great Head, he is still labouring with his might to lengthen her cords and strengthen her stakes. (Applause.) I beg to move that Dr. Leishman be now elected Moderator of this General Assembly.

The motion was unanimously agreed to, and the Moderator elect was introduced to the House.

Her Majesty's commission to the Right Hon. William David, Earl of Mansfield, K. T., appointing him as her Majesty's Lord High Commissioner to the General Assembly; and her Majesty's letter to the Assembly, renewing her gracious expression of interest in the proceedings of the Assembly, and her determination to maintain and uphold the Church of Scotland in all her rights and privileges, and intimating the usual royal gift of L.2000 for the spread of the Gospel in the Highlands and Islands, were read and recorded.

His Grace the Lord High Commissioner then said—Right reverend and right honourable,—Her Majesty the Queen has been most graciously pleased to appoint me to be her Lord High Commissioner to this august Assembly; and in her name I have to assure you of the unvaried interest which she takes in the spiritual welfare of her people, and of her determination to support the rights and privileges of the Church of Scotland. The usual royal gift of L.2000 her Majesty has again ordered me to continue for the purpose of its being applied to extending the principles of the reformed religion in the Highlands and Islands in such manner as you may think fit. Right reverend and right honourable—I have every confidence that you will conduct the important deliberations on which you are about to enter with that temper and discretion which will render them acceptable to all men, and beneficial to the community; and, if I can in any manner contribute to your comfort and convenience, my services will always be at your disposal. (Applause.)

A committee was appointed to answer her Majesty's letter, and to prepare a congratulatory address to her Majesty and the Prince Consort on the auspicious marriage of the Princess Royal.

The Assembly adjourned at 4.

FRIDAY, May 21.

The Assembly resumed to-day at 12 o'clock—the Rev. Dr. Leishman, Moderator, presiding. The proceedings began with devotional exercises, conducted by the Moderator and Principal Lee.

The Assembly took up the report by the Committee on Correspondence with Foreign Churches. Of this report, which was read by Dr. Nisbet, we give the following abstract:—It commenced with stating that the Committee had been enabled materially to assist their Continental brethren with the funds placed at their disposal by the liberality of the Church. Some particulars were then given of the condition of the Vaudois church. That church was, for the present—thanks to the liberality of the Sardinian Government—in a position of liberty and usefulness such as it never occupied before. This prosperity, however, might prove but temporary. The privileges referred to were not guaranteed, and the death of the present Sovereign might be the signal for a sad change. It was now therefore the time to afford that poor and struggling church such help as might enable her to attain a position from which the efforts of her worst foes might seek in vain hereafter to drive her.—The claim of the Central Protestant Society of France to sympathy and support was of a different character. That church was subjected to the persecution of a hostile priesthood, and therefore the Committee considered themselves bound to extend to them a helping hand. The church of Geneva was next referred to with warm commendation. That institution had at one time lost the characteristics of a church of Christ, but it was now fast recovering that purity in doctrine and earnestness of spirit which distinguished its better days. The Committee was disposed to regard it as a sister Church, with which it would be desirable to hold correspondence, and joyfully anticipated the day when all heretics would be excluded from its pale. In conclusion the Committee directed attention to the fact, that, whereas in most Continental cities there were large numbers of Scotchmen, there were no steps taken to provide these people with wholesome religious instruction. The Assembly were reminded that the Church of Scotland was entitled to demand, in virtue of the Consular Act, that Government should support her ministers in ports frequented by Scotch sailors, and authority was asked by the Committee to take steps for sending preachers from Home to occupy such ports as might be deemed the most desirable. It was admitted that the labourers so sent out would require to be supported from Home in the first instance; but it was hoped that in the course of time they might found self-supporting congregations.—The report concluded with a financial statement, from which it appeared that the whole receipts amounted to L.738. Of this sum L.400 had been remitted to the Central Protestant Society of France; L.250 to the Vaudois Church (of which L.50 to the mission at Geneva); and the balance had, according to instructions, been remitted to M. Verru of Poitou, a preacher in connection with the Central Protestant Society.

After the reading of the report the Assembly was addressed in French by M. Charbonnier, deputy of the Vaudois Church. He gave an encouraging account of the position and prospects of the body which he represented, and made an earnest appeal to the Assembly for the continuance of their sympathy and assistance.

Dr Robertson then rose to move the adoption of the report. He began by contrasting the circumstances of British Protestants with those of their brethren in Continental countries.—Christians at Home had no doubt great difficulties, but yet they were in possession of inesti-

mable privileges. The Church was recognised by laws of the country, and received the countenance and support of the Sovereign. When, even under these circumstances, they found the battle a hard one, they ought deeply to sympathise with the condition of their brethren in many parts of the Continent who enjoyed almost none of these privileges. He begged to move that the report be sustained; that the Committee be reappointed; that the thanks of the Assembly be awarded to the Committee; and that the Moderator express to M. Charbonnier, and through him to the Church he represented, the warm sympathy with which the Church of Scotland regarded their efforts.

Dr. Hill, of Glasgow, seconded the motion.

Dr. Muir begged to suggest that something should be included in the deliverance of the Assembly that would countenance the appeals of ministers to their people in behalf of the Protestants of the Continent.

Dr. Robertson had very great pleasure in accepting the proposal of Dr. Muir, and begged that it be added to the motion.

The motion was agreed to, and

It was agreed that the recommendation should stand as follows—That the Assembly recommends the Continental Churches to the liberality of the Church, to be expressed through collections or otherwise.

The Moderator, in a feeling speech, expressed to M. Charbonnier the thanks of the Assembly for his visit, and the sympathy with which they regarded the operations of the Church which he represented.

CONVERSION OF THE JEWS.

Prof. A. F. Mitchell then gave in the report of the Committee for the Conversion of the Jews. From this document it appears that the labours of Mr Sutter, the Assembly's agent at Karlsruhe, have been carried on during the past year with his accustomed zeal, and have met with considerable acceptance among the Jews of Germany. The mission in Turkey has advanced through the preparatory stages, and is now in a fair way to prove eminently successful. A deputation, consisting of the Convener of the Committee and Mr. Sutter, have visited that country, and reported as to the localities most eligible for mission stations. In accordance with their suggestions the Committee have resolved for the present to decline planting a station in Constantinople, that field being at present fully occupied. The same resolution has been come to in respect to Beyrout. As to the stations already existing in Salonica, Cassemendra and Smyrna, the accounts of the progress of the missionaries are highly encouraging. The Committee have been led to fix upon Alexandria as the seat of another station, and have despatched Mr Yule to commence the necessary operations. The services rendered by the Ladies' Association in providing female teachers are gratefully acknowledged. One such teacher had been sent to Salonica, and it was hoped others would soon be procured for Smyrna and Alexandria. In regard to the state of the Funds, it is stated that the whole income was L.4385, 4s. 3d., being L.192, 8s. 4d. more than the income of last year. And the whole expenditure was L.3892, 8s. 8d. It thus appears that there has been a considerable deficit, which had to be made up by drawing upon the Reserve fund.

The report having been read,

Mr. Sutter, the Committee's agent at Karlsruhe, addressed the Assembly. He divided the Jews of Germany into those who kept in their rational Rabbinical creed those who had come under the influence of rationalism, and the class of infidels who had no belief whatever. He had been in communication with great numbers of the first two classes, but with the avowed infidels very little was to be done. He had visited these orthodox and rationalistic Jews in their

own houses, and held meetings with them, and could say that he was not only esteemed but beloved by them. One result was that some conversions had taken place; but a still greater result was that Christian doctrines and ideas had been spread among those people. Great difficulty arose in dealing with them, from the fact that they hang together in such a remarkable way. It was on that account exceedingly difficult for one of them to separate himself from his nation. He thought it unwise to urge individual Jews to separate themselves from their people, unless in cases of very strong conviction. It was better to let the Truth work its effect on the nation as a body. He proceeded to speak of the state of religion among the Germans, and expressed his conviction that rationalism seemed to be exploded and a new and better faith to be reviving in that country. It was an encouraging symptom in the conduct of the Jews that they seemed disposed to imitate their Christian neighbours in forming various resolutions for mutual improvement. It was to be hoped that this imitation would soon extend to more important matters, and result in the turning of the whole people to the Truth.

Mr. Robertson, of Mains, moved the adoption of the report, and that the Committee should receive the thanks of the Assembly, and be reappointed.

The motion was unanimously adopted.

SERMONS BEFORE THE LORD HIGH COMMISSIONER.

The Rev. Mr. Milligan of Kilconquhar was appointed to preach in the High Church in the forenoon, and Mr. Davidson, Inverury, in the afternoon.

The Assembly then adjourned to meet at twelve o'clock on Saturday.

(To be continued.)

CORRESPONDENCE.

FROM OUR CORRESPONDENT IN SCOTLAND.

The General Assembly closed last night. Externally it has passed with unusual eclat. The Earl of Mansfield takes a pride in conducting his public entertainments on a large and handsome scale. Twelve hundred cards of invitation were issued to his Reception on Friday night in Holyrood, and a thousand wax tapers illuminated the halls of our ancient kings. The Assemblage was at once select and picturesque. The office-bearers of the Church, peers and peeresses, members of the legal, medical and military professions, with their families, and all in full or official costume, constituted a very gay and animating spectacle. The Lord High Commissioner attended the sittings of the Court with great fidelity; and his fine presence lent a dignity to the proceedings.

The real business of the House seems to have been carried on in a very satisfactory manner. The reports on the various Schemes recorded very gratifying results, and the speeches upon them testified to the interest, intelligence and vitality of the Church. I do not think that any public body in the kingdom could have presented a more admirable specimen of good oratory on the part of the speakers, and good breeding on the part of the audience, than the Assembly exhibited upon the discussion of the report and overtures upon our

Indian Missions. The leaders of the Church came out in their strength. The speech of Dr. Cook, of Haddington, was a great effort worthy of the best days of the Church; and his motion upholding the principles of the grants in aid was eventually carried after a prolonged discussion, creditable to the zeal and abilities of all parties.

From the Colonial report it appears that 16 missionaries have been sent out to the colonies in the past year, while more are going. The most agreeable feature, however, is the co-operation which Government is giving the Church in providing spiritual instruction for her members.

As you know, it sent out four chaplains to India on a very handsome allowance, equal to £1000 per annum. Since then it has appointed a chaplain to the troops garrisoned at Aberdeen, and ten days ago it applied to the Convener for the names of five additional chaplains to be attached to Scotch regiments on Home and Foreign service. Now all this is just as it should be. We are placed on the same footing as the Church of England, and recognized as a co-ordinate National establishment. In this way Scotchmen wont turn Episcopalians or infidels when their spiritual wants are attended to by their own Church. I am informed that Government intends to do more in this way, and there is every reason to hope that it will increase our chaplaincies in India, and make provision under the Consular Act for the spiritual instruction of our sailors and residents in various parts of the Continent of Europe. The approval, long delayed, which the Assembly has given to an authorized Prayer-Book, drawn up by Dr. Crawford, of Edinburgh, is another step in the right direction. The want of such a devotional guide has long been felt by our absent countrymen who have not the privilege of attending public worship.

As you are aware before this reaches you, perhaps, the objections to Mr. Leck, presentee to Kilmalcolm, were negatived by 144 to 78. It would be difficult to reconcile this with the tone last year; but the House was evidently sick and tired of the interminable and discreditable squabble. There has been one deposition in the case of Mr. Young, of Parton; but even in this flagrant-looking case there was an amendment—so dangerous are all reactions. The Revds. M. Charbonnier, deputy from the Waldensian Church at Genoa, Mr. Sutton, our missionary to the Jews at Karlsruhe, and Mr. Sheriff, our missionary at Madras, home on sick leave, addressed the Assembly; and it was interesting to listen to men who could speak from personal experience of other fields of evangelistic labour. Mr. Sutter and Prof. Mitchell, of St. Andrews, formed a deputation last year to Turkey, Greece, and Palestine, and spoke with encouragement of the future progress of missions in those

degenerate but once illustrious countries. Dr. Crawford, of Edinburgh, has accepted the convenership of our Home Mission Scheme, which has been so long in the honoured hands of Dr. Simpson, of Kirknewton. The proposed union of the different Presbyterian bodies in Australia has been virtually abandoned after much deliberation. This is far better than crying peace, peace, when there is no peace. It is evident that sectarianism is rampant even at the antipodes.

We have hinted that the Assembly afforded an excellent example of a well managed and well bred society. It is, indeed, a grand convocation of earnest Christian men, venerable fathers, mature strong minds, rising hopes, all more or less intent on high purposes and noble ends.

Sitting on the side benches in the fine Hall with the minister of the Barony and the Principal of St. Andrews, and various eminent names, we admire the impartial justice of our Presbyterian polity which makes them listeners for a season, while others have their turn in representing their National Church convened in high Assembly.

We admire the sober diligence, the goodness and, on the whole, the charity of those excellent men, lay and clerical; and as we see them sitting night after night consulting for the common weal, we thank God for the Church of Scotland. In our quiet study on the banks of the Tweed, we fancy them in solemn conclave on the past midnight, singing, before they separate, the 122nd Psalm; and most fervently do our prayers unite with theirs for the prosperity of Jerusalem.

SCOTLAND, 1st June, 1858.

NOTICES OF BOOKS.

THE RAILWAY AND STEAMBOAT ROUTES IN CANADA.

This is the republication, with many useful additions, in a neat portable form, of a very important part of Lovell's Canada Directory. It is an excellent guide for travellers, surpassing by the simplicity of its plan and the completeness of its information anything of the kind in the Old Country. Keefer's new map of Canada is appended, and is itself worth the whole price of the book—that is, \$1.25. Readers of *The Presbyterian*, who have friends coming to Canada as visitors or settlers, can scarcely give a better manifestation of their desire to welcome them—certainly they cannot convey directions more satisfactorily—than by sending them copies of this Guide Book by post. It can also be had without the map for 50 cents.

REVIEW OF A MEMOIR OF CAPT. M. M. HAMMOND, RIFLE BRIGADE.

It is a striking proof of the eventful character of the age we live in that the Crimean war, which but three years ago

was thrilling our hearts with its exciting vicissitudes of storm and siege, ambush and sortie, temporary defeat and dearly-bought victory; has now almost completely passed from the public mind and subsided into past history, while its place has been usurped by the fearful yet fascinating details of the Indian mutiny. Yet, although as a nation our attention is no more directed to the deserted shores of the Crimea, there are many, in England especially, in whose hearts they are linked with but too fresh and vivid associations; many to whom day after day the loneliness of bereavement, the unfilled blank in the family circle, the aching sense of desolation in the once happy home, bring back but too keenly the remembrance of the fatal war which cut off the flower of Britain's chivalry and valour. Yet, painful as was the dispensation which removed from many a family the beloved and cherished, we can still recognise mercy tempered with judgment. The revival of religion, which has so suddenly overspread the shores of our Western Continent, seems to have been working silently and steadily in the British Isles, ever since so many were taught by the agony of bereavement to see the mighty hand of God and to humble themselves beneath it. In many cases the lesson was enforced and carried home by those sweet though mournful tones borne across the ocean from the Crimean battle-fields and trenches, telling how peacefully the loved and honored surrendered their lives into the hands of Him who was indeed to them a refuge in the time of trouble. In some cases the memorials of the Christian love and fortitude which animated these Christian soldiers in their conflict with the enemies of their country and their victory over the last great enemy—death,—have gone forth to the world carrying to many a heart the glad tidings of salvation. Foremost among these the mind naturally recurs to the precious biography of Hedley Vicars. Another memoir has recently been published, which in its full depth of Christian feeling and expression seems eminently fitted to speak to many words of strengthening and "stirring up,"—the life of Capt. Maximilian Hammond of the British Rifle Brigade.

To those who were privileged to come in contact with the subject of this memoir during his three years' residence in Canada, and from whose hearts, as in the case of the writer, ten changing years have not effaced the impression made by his bright benevolent countenance, his winning kindness and graceful simplicity of manner, although unable then to appreciate the lofty Christian character of which these were but the external tokens,—this biography must possess a special interest. Gifted by nature with an attractive and commanding exterior, and a heart full of the sympathetic and kindly feelings his face so readily expressed, his frank, genial

Christian character won for itself the affection of all who surrounded him; and it was with no slight feeling of sorrow that many, even of those whose acquaintance with him was but slight, read in the list of the brave men who fell fighting for their Queen and country among the blood-stained embrasures of the Redan, on the fatal 8th of September, 1855, the name of Captain Maximilian Hammond. Captain Hammond's early days in his English home did not differ materially from those of many another happy English boy surrounded by worldly comfort and indulgent friends. As a school-boy and a young lieutenant he was foremost in every scheme of amusement. At his entrance into the dangerous vortex of fashionable military life he did indeed drink deeply of the cup of so-called "pleasure," but it was to find at length its unsatisfying nature, and to add his testimony to that of so many others who have made the same discovery. Balls and parties, with the more active and manly amusements, seemed for a time to form his chief interest in life; a time on which he afterwards looked back as sadly mis-spent.

In the summer of 1842, when the young lieutenant was barely eighteen, he bade farewell to his native land, and accompanied his regiment to Halifax. The ocean voyage, the striking scenery of the new country, the exciting enjoyments of bear and moose hunting, he enjoyed with all the zest which health and high spirits could give. But he had been brought to Halifax for a higher end than this. The place which not long afterwards became the spiritual birth-place of his brother-in-arms, Captain Vicars, was destined to be his also. For the new light, which was to break in upon his soul, vague longings for self-improvement and remorse for extravagance into which he had been led, no doubt prepared the way; but the instrument, under God, of bringing Divine truth to bear upon his mind was a friend and fellow-soldier, an officer well known in Canada for his earnest Christian zeal, and who proved to the young Christian warrior a helper and strengthener in no common degree. In his house young Hammond first began to "search the Scriptures," and his search was crowned with abundant fruit. Once convinced, his choice never wavered. Undaunted by the ridicule and persecution he expected to meet and did meet among his brother officers; heedless of the sneers with which a heartless world attacks those who withdraw from its charmed circles,—he went earnestly "counting all things but loss for the excellency of the knowledge of Christ Jesus his Lord." His earnestness was blessed, as earnestness always will be, and his countenance, brighter and more radiant than ever, showed that his heart was full of the "joy which no man could take from him," and, happy in the light of his Saviour's countenance, he could well bear with

equanimity taunts and ridicule from those without. Zeal in working for the good of others, increased diligence in his own mental improvement, and determined efforts to overcome old habits which were hindrances in his course, plainly and strikingly testified that his religion was not one of mere sentiment. Happy in the society of a few beloved Christian friends, and in his own internal peace, the five years of his sojourn in Halifax flew pleasantly by, broken by a visit to his English home. Let those who think true religion a dark and gloomy thing see how on this occasion, as on every other, *his* Christianity shed a new gladness over every innocent earthly enjoyment, and gave fresh delight to the renewal of his intercourse with friends and kindred.

In 1846 his battalion was removed to Canada and stationed at first in Montreal. There, during the terrible visitation of typhus fever which made such ravages in our land in the summer of 1847, Captain Hammond enjoyed the privilege of being in no small degree useful to the sick and dying around him. Fearless of personal danger when he could alleviate the sufferings or minister spiritual comfort to a lonely emigrant or dying friend, he stood firm to his post in the new sphere of duty in providence assigned him. In Montreal, as also in Kingston, where he was stationed during the following year, his Christian zeal and love showed themselves in his many earnest efforts for the good of the soldiers under his influence and their too often neglected wives and children. Nor were his labours confined to the garrison. He was a faithful and active Sabbath school superintendent, an indefatigable tract distributor, visiting with sympathising heart and liberal hand the dwellings of the struggling poor, and unostentatiously relieving their temporary wants while seeking their temporal welfare. Through himself little of his labours would ever have been known; but the testimony of his Christian friends supplies the defect, and manifests the beautiful symmetry of his character. "His words," writes one who thanks God for placing before him so bright and holy a Christian example, "were like fire in my soul; they stirred me up, and made me run in the Divine life. Yet he apparently knew not their secret force. And how do we account for it? It was simply this: he was full of faith and the Holy Ghost, who spoke by him. His words were with power. Having purged himself with the blood of Jesus, he was a vessel, as the apostle says, meet for the Master's use." As a Sabbath-school teacher, "he was *always* at his post in time early in the morning, and in all weathers, though his quarters are some three miles distant. He was an admirable teacher, and took much pains in getting missionary and other information to instruct the children in his addresses." (An example which might be advantage-

ously followed by some Sabbath-school teachers, who seem to think a small cause sufficient excuse for absenting themselves from their self-chosen work, and, even when present, perform it in a desultory and careless manner.) Among his brother officers too his influence, so steadily and uncompromisingly thrown on the side of "pure religion and undefiled", produced effects whose ever widening influence can scarcely be estimated. Yet was his humility most deep and true, as it ever will be where the moving principle is deepest and truest. "Others saw his works and blessed him, and gave glory to God; while he, in the lowliness and loveliness of unfeigned humility, was ever ready to mourn over felt, confessed unprofitableness. He did much, he loved much; but the Holy Spirit had opened to his heart such views of the love of God in Christ, that every return made seemed to him worse than nothing. "Yet a noble form, a lively and natural character, walking in the light of God's reconciled countenance." Of the peace and happiness which so close and bright a "walk with God" produced in his heart, we quote from one of his own letters:—

"I bless the Lord that I am very, very happy, and through His wonderful love am kept in the enjoyment of a quiet, settled peace; which, though at times ruffled and disturbed by daily trials and conflicts with sin, is indeed unspeakably precious. The service of Jesus is indeed a happy one, and I find that my enjoyment of it is proportioned to the spirituality of my life; and that in this way *diligence* in the *performance of my duties* is inseparably linked with the peace of my soul."

Does not this last sentence contain a suggestion which might be found useful to many, in whose Christian life the omission or careless performance of *duties* becomes so often one of the causes which mar the enjoyment of true spiritual peace, and which may go on unsuspected and unremedied? In 1849 Captain Hammond left Kingston, and took his final departure from Canada. The following year, while enjoying in England the renewal of old ties of friendship and kindred, his cup of earthly blessing was filled to the brim by his marriage and entrance upon the pure and exquisite enjoyments of a happy Christian home, to which during his solitary barrack-life he had so eagerly looked forward. But he did not allow even these enjoyments, delightful as they were, to wean his soul from God, or to make him slack in his Master's service. His activity in his regiment in establishing and superintending schools for the children, writing lectures for the good of his men, labouring earnestly for their conversion, both by effort and prayer, and his faithfulness in his letters and intercourse, ever seeking to stir up his friends by way of remembrance to more earnest and spiritual religion,—show us that, having once "put his hand to the

plough," he was in no danger of "looking back."

But in this changing world we have no "continuing city," and even this happy and blessed career was soon to be interrupted. The soldier's profession involves a perpetual sacrifice of private feelings to the public weal; and the tranquillity of the peaceful home, rendered doubly interesting now by the presence of an infant daughter, was, like that of many another in England, suddenly and rudely broken-up by the peal of war which suddenly burst over Europe. As a soldier, Captain Hammond could not but desire to be at his post in the service of his country. As a Christian, he sought to have his own will placed in un murmuring subjection to Him who ordered his lot. But it was a trial he felt keenly and bitterly, to leave his beloved wife and child, knowing that in all human probability he might never be restored to them. Yet, far from *murmuring*, he writes—"The trial is a bitter one, but we are silenced, remembering that it is the will of that tender and loving Saviour, who hath said that the very hairs of our head are all numbered."

Captain Hammond's destination was at first Malta, whence the regiment proceeded to Bulgaria. The history of that sad summer, when no Russian foe, but a far more terrible and irresistible enemy, cut down in a seemingly useless sacrifice the flower of the English army, and laid in an inglorious tomb many who had gone forth so full of eager aspirations and military ardour. But, amid the horrors of cholera and the discouragement of inaction, the same strength from on High, which even then was sustaining so wonderfully Hedley Vicars in the self-same trials on the shores of the Piræus, was upholding Captain Hammond in the camp at Varna. He could plead the promise, "My grace is sufficient for thee"; and even in times of severe conflict, when the intense and ardent longing to revisit his home grew most irrepressibly painful, that grace could lead him at last to say, "The thought of home made me fear death; but now, through the mercy of the Lord, the cloud has passed away, and I hope I can trust in the love, and wisdom and faithfulness of my Saviour God."

A severe attack of fever prostrated him on sailing from Turkey, and, on the arrival of the troops at Eupatoria, rendered him completely unable to land with his men. In addition to his great bodily suffering, the trial of being unable to stand by his men in the hour of danger pressed very painfully on his mind. Yet, severe as the dispensation seemed, it proved a mercy in disguise; for, besides the great blessing of making more fully known to him the sustaining power and upholding love of his Redeemer, it prepared the way for the fulfilment of his strong desire to revisit his home. After spending some months of

pain and weakness in the Hospital of Scutari,—where, although himself a sufferer, he was enabled to do something to alleviate the miseries of those who lay dragging out weary hours of anguish in that miserable abode,—he had at length the great joy of setting his face homewards, to be reunited for a season to his beloved ones, to whom his heart was so tenderly knit. Joyful was the meeting, and very pleasant the season of rest which followed, after the scenes of horror and misery through which he had been so lately passing. On his restoration to comparative health and strength he returned to his Master's work with redoubled earnestness. Ever since his conversion he had frequently felt a strong desire to enter the Ministry, and his natural repugnance to war and carnage had been much increased by his late experience of camp life. He began to consider seriously the question of leaving the army, a step to which inclination strongly prompted him. Yet, strong as were the attractions which such a path held out to him, he felt that at this eventful period of his country's history his duty lay in the "calling in which he had been called"; and, rather than swerve from that duty, he prepared himself for the painful alternative of again leaving his family and re-entering upon the trials and dangers of a campaign. And in this decision he enjoyed the inward satisfaction which, even in sorrow, sustains those who make a sacrifice of their strongest inclinations to their conviction of what is right. On the morning he left for the Crimea he said—"I have no regret at my determination not to take orders; I feel that my path of duty lies in the army, whether for life or death."

Here is one of the mysteries we cannot at present fathom: why so useful a career as Captain Hammond's would surely have been in the Ministry should have been cut short, and so faithful and diligent a laborer taken away, seemingly for no other purpose than to add to the mass of British slain whose blood bought so dearly the possession of the Redan. But we know it was done in wisdom. Perhaps it was that he, being dead, might "yet speak" to many, and show in his death that God may be glorified even on the battle-field. And for himself the short transition from the life of struggle and imperfection on earth to the "rest that remaineth" above was surely a most blessed one. Not for *him*, but for the desolate survivors, should sorrow be felt; and *they* have the sure promise, "My God shall supply all your need!"

In parting from his home the second time, Captain Hammond seemed to feel more forcibly, though calmly, that the separation might be for life. In his last solemn farewell with his wife his prayer for her was that she might be sustained in all trial, and that she might have "wisdom and grace to train up the child in the nurture and admonition of the Lord"; him-

self, "that he might honour God, whatever scenes he might pass through." Can we doubt that that earnest prayer was answered?

By a series of special providences, as it seemed, Captain Hammond was led to the walls of Sebastopol just two days before the fatal 8th of September. He knew that a decisive and probably a sanguinary action was inevitable, but his mind seemed to be preserved in "perfect peace." He had attained the condition, so difficult of attaining, but so unspeakably happy when arrived at, of "casting all his care upon God, of lying

"Passive in His hands,
Knowing no will but His."

Dear as were those he had left behind, and great as had been his repugnance to a death on the battle-field, he could now, while calmly looking in the face the fearful probabilities before him, say in his last letter to his wife on the eve of the terrible assault:—"Sept. 8, 6.30 A.M. I have had a peaceful time for prayer, and have committed the keeping of my soul and body to the Lord my God, and have commended to His grace and care my wife and child, my parents, brothers and sisters, and all dear to me. Come what will, all is well. This day will be a memorable one. Farewell, once more! Ps. 91, 15, is my text for to-day, especially the words, 'I will be with him in trouble.'"

Fresh in every one's recollection still are the particulars of that assault. One little incident characteristic of Capt. Hammond has been preserved by the pen of a friend. "When the Rifles were forming for the attack, a young subaltern going into action for the first time, who had come out with Captain Hammond, addressed him: "Captain Hammond, how fortunate we are; we are just in time for Sebastopol." Hammond's eyes were gazing where the rays of the sun made a path of golden light over the sea, and his answer was short and remarkable, accompanied by the quiet smile, which those who knew him will so well remember,—"I am quite ready," said he. We have one more glimpse of him: his "sword flashing above one of the embrasures of the Redan, fighting to gain an entrance for his men. Next morning his body was found "beneath a heap of slain," the placidity of his countenance bearing testimony to the peace which had been his in death. He sleeps now in a quiet ravine near Sebastopol, till the day when his body shall arise to join his glorified soul in the "inheritance of the saints in light."

In reading such a life as that of Captain Hammond, the desire must surely arise in hearts to imitate the bright example. The memoir unfolds the secret main-springs which produced so lovely a character, and they are within the reach of the poorest, humblest Christian.

Abundant and precious as are the letters

with which he loved to carry on with his friends the Christian communion interrupted by bodily separation, the same principles of progress run through all,—earnest prayer, constant vigilance, child-like dependence on a Saviour received as a near and dear personal friend. May the record of his faith, love and works be blessed to accomplish the true end of all Christian biography; that of inciting us, when not losing sight of the only perfect Exemplar, to follow eagerly in the steps of the human beings, who, amid weakness and imperfection common to all, laying aside every weight and the sins which so easily beset them, run with patience the race set before them, looking unto Jesus, the author and finisher of their faith.

P.S.—A review of "Apocalyptic Regeneration," (2nd vol.,) though in type, has been crowded out.

POETRY.

PERPETUITY OF BLISS IN HEAVEN.

"Soon, and forever!"
Such promise our trust,
Though ashes to ashes,
And dust unto dust;
Soon, and forever,
Our union shall be
Made perfect, our glorious
Redeemer, in Thee.

When the sins and the sorrows
Of time shall be o'er,
Its pangs and its partings
Remembered no more;
When life cannot fail,
And when death cannot sever,
Christians with Christ shall be
Soon, and forever. MONSEL.

RESIGNATION.

"What! shall we receive good at the hand of God, and shall we not receive evil?—Job. ii. 10.

I have had my days of blessing,
All the joys of life possessing,
Unnumbered they appear!
Then let faith and patience cheer me
Now that trials gather near me,—
Where is life without a tear?

Yes, O Lord, a sinner, looking
O'er the sins Thou art rebuking,
Must own Thy judgements light.
Surely I, so oft offending,
Must, in humble patience bending,
Feel Thy chastisements are right.

Let me, o'er transgression weeping,
Find the grace my soul is seeking;
Receiving at Thy throne
Strength to meet each tribulation,
Looking for the great salvation,
Trusting in my Lord alone.

While 'mid earthly tears and sighing
Still to praise Thee feebly trying,
Still clinging, Lord, to Thee,
Quietly on Thy love relying,
I am Thine,—and, living, dying,
Surely all is well with me!

CHRISTIAN FURCHTEGOTT GELLERT.
"Hymns from the Land of Luther."

"THY WILL BE DONE."

Thy will be done—a single word
An infant's lisping tongue might say;
Yet, oh! how rarely it is heard
From ours in sorrow's trial day.

When those with whom life's path we trod
Have left it dark and sad and lone,
How hard it seems to kiss the rod
And meekly say, "Thy will be done!"

When pleasure laughs on lip and brow,
The holy words are lightly spoken;
But, when 'neath stern Misfortune's blow
Each flower of Hope lies crushed and broken,
Whea all that bloomed around our way
Fades ere our course be half-way run,
We scarce can school our hearts to say,
"Thy will, Thy blessed will be done."

When those, who to our home and hearth
So much of love's own light have given,
Are taken from our band on Earth.
To join a brighter band in Heaven;
Oh! when we watch them pass away,
Their life-strings breaking, one by one,
'Tis hard in such an hour to pray,
"Father! Thy will, not ours, be done."

O Thou, who in Gethsemane,
Wrestling in mortal anguish there,
Didst in Thine hour of agony
Breathe meekly forth this fervent prayer,
Teach us, when on our heads descend
These shafts of woe, which none may shun,
Humbly beneath the stroke to bend,
And only say, "Thy will be done."
Edin. Christ. Mag.
CANADA. R. A. P.

THE SECRET OF CONTENT.

[From the German.]

Be thou content; be still before
His face, at whose right hand doth reign
Fulness of joy for evermore,
Without whom all thy toil is vain.
He is thy living Spring, thy Sun, whose rays
Make glad with life and light thy dreary days.
Be thou content.

Art thou all friendless and alone,
Hast none in whom thou canst confide?
God careth for thee, lonely one,
Comfort and help will He provide.
He sees thy sorrows and thy hidden grief,
He knoweth when to send thee quick relief.
Be thou content.

Thy heart's unspoken pain He knows,
Thy secret sighs He hears full well;
What to none else thou dar'st disclose,
To Him thou mayst with boldness tell.
He is not far away, but ever nigh,
And answereth willingly the poor man's cry.
Be thou content.

Sayst thou, I know not how or where,
No help I see where'er I turn;
When of all else we most despair,
The riches of God's love we learn:
When thou and I His hand no longer trace,
He leads us forth into a pleasant place.
Be thou content.

Though long His promised aid delay,
At last it will be surely sent;
Though thy heart sink in sore dismay,
The trial for thy good is meant.
What we have won with pains we hold more
fast,
What tarrieth long is sweeter at the last.
Be thou content.

Lay not to heart whate'er of ill
Thy foes may falsely speak of thee:
Let man defame thee as he will,
God hears and judges righteously.
Why shouldst thou fear, if God be on thy side,
Man's cruel anger, or malicious pride?
Be thou content.

We know for us a rest remains,
When God will give us sweet release
From earth and all our mortal chains,
And turn our sufferings into peace.
Sooner or later death will surely come
To end our sorrows, and to take us home.
Be thou content.

Home to the chosen ones, who here
Served their Lord faithfully and well,
Who died in peace, without a fear,
And there in peace for ever dwell.
The Everlasting is their joy and stay,
The Eternal Word Himself to them doth say,
Be thou content.
PAUL GERHARDT, 1670.

SELECTIONS.

THE COMPREHENSIVE PRAYER.

"I beseech Thee, show me Thy glory," Exod. xxxiii. 18.
Thy glory in Creation is transcendent! The first question which it suggests baffles my power. How was all this summoned into being out of nothing? I am silent and adore, for I cannot comprehend.

Thy glory in Providence is ineffable! From the sand-grain to the globe, from an atom to unnumbered worlds, all is under Thy control. Every movement Thou dost regulate. Every want Thou dost supply. "The eyes of all things wait on Thee." "Not a sparrow falls to the ground without our Heavenly Father."

But Thy glory in Redemption transcends all these! Show me that glory, the glory which beamed in Him who is the express image of Thy person. Oh, answer the prayer, and show me "the light of the knowledge of Thy glory in the face of Jesus Christ." Show me the glory of Thy justice, untarnished even when Thou passest-by the transgressions of Thy people, or while Thou savest even the ungodly;—of Thy mercy, rejoicing over judgement, and not willing that any should perish, nay, blotting out iniquity, and not remembering transgression;—of Thy love when Thou didst give-up Thy Son to die, that man might live;—of Thy long suffering in bearing with the wayward amid ten thousand sins;—of Thy power in making even me more than a conqueror;—of Thy faithfulness in completing the work which Thou hast begun, and guiding many sons and daughters to glory. Through Him, who is the Head of the whole creation, the image of the invisible God, enlighten my darkened soul. While I am yet speaking, do Thou hear, and grant that I may be transformed into Thine image, from glory to glory, as by the spirit of the Lord. At the contemplation of all this, my soul, conscious, as it is, of guilt, shrink back, as if it were baseless presumption in me to hope that this should be my portion. But is it not upon Thine own truth that we repose? In that also Thy glory is displayed; and, reposing there, the soul grows strong, and enjoys in foretaste the glory of the ransomed.—TWEEDIE'S *Glad Tidings, on The Gospel of Peace.*

THE CHRISTIAN'S RESPONSIBILITY IN THE PROSPECT OF HEAVEN.

Professed disciple, do you believe that a few days hence, "when this corruptible shall have put on incorruption," you will find yourself in the midst of ten thousand times ten thousand saints, joining with all your ransomed powers in the song, "Worthy is the Lamb, that was slain, to receive riches, and honour, and power, and glory and blessing"? Why then so absorbed in the society of earth? Why such feeble efforts to persuade others to share these high privileges? Does this evince citizenship in the New Jerusalem, a wedding-garment for that

feast? Even if it were so, can you be content that no more should be gathered to that table of high and holy fellowship? Would you monopolize the bliss of Heaven? Have you no heart to say to each of the impenitent near you, Come thou with us, and we will do thee good?

Professed disciple, do you really believe that there is a Heaven, and that such society is there? Is it your settled expectation to join it? Are you firmly convinced that with your own eyes you are soon to see the patriarchs and apostles, yea, the whole of the redeemed, that with your own ears you are to hear them discourse from the accumulated treasures of their wisdom; aye, side by side to sit down with them, and eye to eye to commune with saints whom scores of centuries have rendered venerable? Do you believe that you will shortly be talking at Christ's table with Abraham, Isaac and Jacob, with John, Peter and Paul, with your former pastors and friends? Are you truly expecting to see those, now members of the same church with you, in glory? Why then that coldness towards them? Why such constant or even frequent absence from the place of social prayer? Why too so many hard speeches about them? Here is one with whom you expect to spend eternity; you think that Heaven will be the happier for his presence; yet do you deal out sarcasm and innuendoes, or speak in a humorous or censorious strain at the expense of one who equally with yourself belongs to the body of Christ, and is as fair a candidate for a place among the spirits of just men made perfect.

Christian friend, remember that the Saviour has said, "By this shall all men know that ye are my disciples, if ye have love one to another."—Thomson's *Better Land*.

IT IS WELL.

"All these things are against me."—GEN. XLII, 35.

Such is ever the conclusion of sense when it sits in judgment on the trials which the Holy One sends. Widowhood comes, because the creature was put in the Creator's place; and it is meant to win our hearts to God. Poverty comes, and it is sent on the same errand. Long days and years of pining sickness are our lot, and the tried one mourns as if the Lord had forgotten to be gracious. But amid all these complaints the very reverse of the believer's fears is true; for, while man is faithlessly exclaiming, "All these things are against me," God is over-ruling them all, and they work together for good.

Was it not good that Joseph should be taken into Egypt, when he was to stand at the right hand of royalty, and save a nation from famine and woe? Was it not good that Nebuchadnezzar should be bereft of his reason, and wander forth a roaming maniac, seeing that by that he was taught that the Most High God reigns? Was it not good that the Son of God should be laid in a grave, when from that grave life and immortality were to spring? Was it not well that the infant Church should be persecuted and scattered, when in consequence of that the Truth was to circulate throughout the World? He, who sees the end from the beginning, does all things well; and, could we learn in humble confidence to trust where we do not see, or to be silent when we cannot scan, sight as well as faith would at length be assured that just and true are all the ways of the King of Saints. All that He does is done in wisdom and goodness and love.

Now is my soul familiar with Truth in this form? It is written in the Word that "now abideth Faith, Hope and Love." Do they abide in me?—Faith resting on the Truth of God, Hope springing from Faith, and Love, the flower or the fruit of all? Then may the soul rejoice in the house of its pilgrimage.—*Tweedie's Glad Tidings, or the Gospel of Peace.*

"Christ did not come to dispense by His suffering with our sufferings, nor to dispense by His death with our death. We could not, we ought not, to claim this. What are the light afflictions of the present time, if they are besides necessary for us, when compared with the eternal weight of infinitely surpassing glory? No, Christ came not to deliver us from suffering and death; He has rendered them useful, when they were useless. Why do I say useful? How feeble this term is! He has rendered them so precious that their preservation is, as regards the believer, one of the mercies of God. Jesus Christ, then, has not abolished suffering and death, but He has given them a meaning, and He has made them what they never could have been without Him—a bitter dew which develops and matures in our souls the blessed germs of faith."—*Vinet*.

"Do not hope too much, nor yet too little. Lay your soul quite naked and bare before the Lord, and wait to see what He will do for you. Do not pine and grieve over an uncertain portion when the best is secured to you, I mean God's grace. Be like a little child, that lies in the grass and looks up to the sky; that is enough for it; and, when it is hungry and cries, its mother comes and nourishes it from her breast. And so does our gracious God with us. His ways, to be sure, are wonderful; so that we cannot understand them, and often think a heavy misfortune has befallen us; yet, when we close our eyes and follow softly in the way He leads, we find that in the end it turns out all for our good."—*Religion in Earnest*.

"I have often tormented myself with anxious cares during my whole life, and it never helped me forward; on the contrary, the very things I was most afraid of have generally proved my best helpers when they occurred. All God's dealings with us are messengers appointed to tell us His will, if we could but understand it. We are told in the Bible that, when the angels came to the shepherds, bringing them the best news Earth ever heard, "they were sore afraid;" and is it not often the same with us? But, if we listen rightly, the Lord's messengers ever reply in the same words, "Fear not." And so do you be still, and let God send you what He will. When a dark thunder-cloud draws on, it looks black and terrible; but, when it has passed by, the brightest rainbow is painted on it. And in like manner every affliction looks quite different before and behind. We must remember that all things come to us back-foremost, so that we can never see them right in the face so as to understand what they really are, until they are gone by. And never forget that heaven reaches down close, quite close to the earth, so that whoever raises his head in a right manner is sure to find himself in heaven with our gracious God and all His holy angels, even although our blind eyes cannot perceive them."—*Ibid*.

REPORT OF THE COMMITTEE ON JEWISH AND FOREIGN MISSIONS.

The Committee on Jewish and Foreign Missions beg leave to report:—

1st. As to a Missionary: That, after the rising of the Synod, they gave their anxious attention to the important duty of securing a suitable Missionary to enter upon the work designed to be undertaken by the Synod, but for a time without success. At length, by a singular chain of circumstances, one was brought under their notice, whom, after a careful inquiry, they had confidence in provisionally engaging; and have much satisfaction in stating that he is, in their opinion, eminently qualified for the position of a Missionary to the Jews. The gentleman in question is the Rev. Ephraim M. Epstein, a Licentiate of the Old School Presbytery of New York, and, as his name indicates,

an Israelite by descent. Mr. Epstein has for years been preparing himself for the duties of a Missionary to his kinsmen after the flesh, and his hopes have tended to Palestine as the field in which he should be employed. In pursuance of this design he has, since the completion of his Theological course, pursued the study of medicine for two years; so that he will combine the Ministerial with the Medical capacities. This latter qualification is one of no slight importance, and will gain him access to many quarters which would be otherwise closed to him. Mr. Epstein is highly educated in the lore of the Jews, and well acquainted with all the characteristics of the Jewish mind. He has been highly recommended to the Committee by the Rev. Dr. Schaeffer of Constantinople, the eminent Jewish Missionary; by Dr. Thomson of New York, who speaks for himself and his brethren of the Presbytery in high terms of his acquirements, character, fitness for Mission work, and piety; by Dr. Potts of New York, his present pastor, who speaks in equally strong terms in his favour; and by Dr. Chickering, of Portland.

He is also known to James Court, Esq., Elder of the Free Church, Montreal, who brought him under the notice of the Committee, and to Dr. Edmonson of Brockville, who testified in his favour.

After obtaining so satisfactory an issue to their inquiries,—conducted, too, without the knowledge of Mr. Epstein,—the Committee entered into correspondence with, and eventually invited Mr. Epstein to visit Montreal during the meeting of this Synod. They learn that he will require to study 16 months longer to entitle him to the degree of Dr. in Medicine. They accordingly proposed to him that he should take advantage of Queen's College for that purpose, and after next Synod go forth as a missionary from this Synod; proposals which were satisfactory to him. They also propose that, with the sanction of the Synod, the Committee should be permitted to authorize him to visit such congregations as should be willing to receive him, and by addresses to Missionary meetings or otherwise interest our people in the works of the Mission, and thus contribute to its eventual success. The Committee have acted with much caution and deliberation, and with an anxious desire successfully to accomplish the important duty entrusted to them; and they regard it as a providential circumstance that a man, offering so many advantages, an accomplished linguist, a Presbyterian Minister, and the possessor of Medical knowledge, should have been brought under their notice.

They trust that the steps they have taken may be overruled for good; and have every confidence that, if the work in which the Synod has engaged be the Lord's, he will bless and prosper it.

2nd. The Committee have secondly to report, with regard to funds, that they have entire faith that sufficient means will be placed at their disposal. The Synod of New Brunswick at its last meeting adopted a resolution cordially endorsing the step taken by the Synod in deciding on the institution of this Mission; and, as an earnest of their sincerity and zeal, £24 has already been received from that Province. The Synod of Nova Scotia also adopted a resolution commending it to the sympathies of their congregations. Copies of the Resolutions of these Synods are appended to this Report.

There is in the Savings Bank of the Bank of Montreal £342 8s. 5d. cy., being the result of Dr. Aiton's collections, bearing interest at 4 per cent., and £89 11s. 8d., collected apart from his effort, which, together with £14 2s. 9d. for interest to the 31st Dec. last, is, in all, \$1664 58, besides a sum of £40 17s. 6d. in the hands of Mr. Mowat of Kingston.

Dr. Aiton holds also in Scotland a sum of £170 cy. or upwards, for the purposes of the Mission, so that financially the Mission is in an excellent position. This latter sum, it may be remarked, was deposited in the Western Bank of Scotland, but was, by the exertions of Dr. Aiton, obtained in full from that institution on its failure, and deposited elsewhere.

3rd. With regard to the field, the Synod having already decided on Jerusalem, and that field having been concurred in by the Synod of New Brunswick, the Committee abstain from entering into the question as to whether that or some other station in Palestine is the most favourable position or not for entering upon a Mission to the lost sheep of the House of Israel. As a year will elapse before the Missionary of the Synod is ready to go forth, there will be ample time to consider that question maturely, and to make such inquiries as will enable the Synod to take a thorough and practical view of the matter at next session. Meanwhile the Committee commend the whole subject to the consideration and prayers of the Church. They trust that many of the congregations will, by liberal contributions, evince their interest in this promising effort, and that the good of the Church of our Lord and Master will be promoted by it.

The whole respectfully submitted.
ROBERT BURNET, *Conv.*

REPORT OF THE FRENCH MISSION COMMITTEE.

To the Reverend the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland.

Your Committee on the French Mission Scheme beg leave to report as follows:—

In the report which was last year submitted to the Synod it was stated that Mr. Prosperé L. Leger was engaged for the summer as a Catechist, and stationed at Sorel. Mr. Leger fulfilled his engagement, and his letters to the Committee show considerable diligence and perseverance. He held meetings regularly on Sabbath and intimated services in French from time to time, but these were seldom attended by French residents, so that the services were for the most part conducted in English. He also sought to visit some of the French families, but found access to only a few. During the first part of his engagement his reports were somewhat encouraging, but towards the close of the summer their tone grew desponding as to the prospects of ultimate success. Your Committee hope that his labours have not been altogether in vain, although they cannot point to anything indicative of positive or permanent results.

Your Committee have during the past year held communication, both by letter and personal interview, with Mr. Baridon who is engaged in what seems to be an interesting and promising field in the vicinity of the Boundary Line between this Province and the neighbouring States, about 60 miles distant from Montreal. He is well known to the Church, having been formerly employed in connection with this mission. He is energetic and persevering, and is possessed of considerable talent and tact. From the correspondence your Committee have had with him, they see reason to maintain a good opinion of his qualifications for the work. As the field in which he is employed may be regarded as a good centre for operations, the following particulars are submitted regarding it. Mr. Baridon officiates in six different places, namely, Champlain, Chary, Centreville, Mooer's Junction, Perry's Mills, and Sciota. At the two last mentioned places he preaches every Sabbath turn by turn as he considers them the most important of his sta-

tions. In a letter recently received he informs your Committee that his flock consists of 60 French Canadian families, all Protestants, though once belonging to the Church of Rome. Having received ordination from the Old School Presbytery of Champlain, he performs to this people all the duties of the pastoral office, and, as they are generally very poor, he receives from them little, if any, pecuniary support, and he is obliged to maintain himself and family by manual labour during the week. Mr. Baridon is very willing to be employed by your Committee if they could enable him to devote his whole time to the work, and, while the Committee could scarcely venture to remove him from his present field and from his people, in whose welfare, temporal and spiritual, he appears to take a lively interest, they desire to call attention to that field, as presenting a hopeful sphere from which operations might be extended to the French Canadians resident in Canada; and, as Mr. Baridon's connection with the Presbytery which ordained him is only nominal, it appears to be worthy of consideration, whether or not his services might be rendered available in prosecuting the Mission. He has made a successful commencement and, if he were properly supported, and if one or two missionaries were sent to his aid, the mission might be greatly revived and strengthened.

Mr. Carm, who is at present employed as a teacher of French in Kingston, has also been brought under the notice of your Committee, and has expressed his willingness to be engaged for the Mission. Several communications have been received, speaking of him in very favourable terms, both before and since he went to Kingston, from parties who have had good opportunities of observing his character and qualifications. He has been specially recommended by Professor Weir, of Queen's College, Kingston, and his former pastor in France, now a minister in the metropolis of England. The information your Committee have received from Mr. Carm is such as to convey to them a very satisfactory opinion of his fitness for the work of the Mission.

Your Committee would now submit a brief statement of the vastness of the field which lies before the zealous missionary and the friends of this important cause. According to the last census, taken in 1851, there are in Lower Canada 669,528, and in Upper Canada 26,417 French Canadians, all belonging to the Church of Rome, with very few exceptions. The agencies at work are few and feeble, when compared with the clamant necessities of the case. The French Canadian Missionary Society, established nineteen years ago, is supported by the combined efforts of a number of the Protestant Churches. It maintains one Institute for girls and another for boys at Pointe-aux-Trembles. There, and at other stations, the number of scholars taught during the last year is 200. Twelve stations are occupied by the Society and 30 labourers are employed, evangelizing, teaching, and colporturing. The Grand Ligue Mission, established in 1836 and connected with the Baptist denomination, employed in 1856 five ordained ministers, three Scripture readers, and three colporteurs, and their schools were attended by 135 scholars. The Sabrevois Mission, established a few years ago, and conducted by the Church of England, has a church and school with a minister at Sabrevois, and a training school at St. John. It is aided by Ladies' Associations in Nova Scotia and New Brunswick. The Wesleyan denomination recently entered upon the work, the station at Milton with a missionary there, both a short time ago in connection with our church, having formed the nucleus of their mission. They have now two or three other labourers besides Mr. Charbonelle.

While these various Societies are stirring to do what they can and while their reports give encouragement for the prosecution of the work, the Synod will perceive that the existing agencies are very few in such a field. Assuredly it is not from want of room that we are prevented from carrying on an active and widespread organization; and your Committee submit that the intimate social relationship between the French Canadian population and the Protestant portion of the Community presents a strong reason and an urgent call for immediate and anxious exertion.

In making these statements, your Committee have one object chiefly in view—to show that something might have been done inasmuch as a hopeful opening has presented itself at a point central and easy of access, in as much as there are labourers, well recommended, who might be employed, and in as much as the field is one of vast extent and suggestive of the most various responsibility.

Wherefore then has nothing been done? Because your Committee have not been put in possession of means sufficient to warrant them in doing anything. At last meeting of Synod they received new encouragement and were inspired with new hope. Steps were taken to urge the claims of the Mission upon the Church. A few congregations and friends responded as liberally as could be expected, but they were only a few, and when the expenses incurred by Mr. Leger's engagement and a small grant voted to Mr. Baridon 18 months ago were paid, the funds received from this and other sources were at the beginning of this year exhausted. The Treasurer's account shows that at this moment there is on hand the small sum of £ . . . Your Committee have been greatly disappointed and discouraged and while they declare their willingness to do all in their power and have but one opinion as to the importance of the present duty which is left undone, they must now throw upon the Synod the entire responsibility of the existence and maintenance of the Mission, taking this opportunity of again reminding the Synod that they have repeatedly declared and recorded their sense of the urgent necessity of prosecuting it.

If the Synod should determine to continue the Mission, if Mission it can be called in its present state, your Committee would respectfully recommend a different mode of appointing the Committee of Management. At present the Presbytery of Montreal are the Committee. This Court cannot conveniently hold more than four regular meetings in the year, and the amount of Presbyterian business to be performed is so great that the interests of the Mission, even should means be provided for conducting it, cannot meet with the attention they require. It is true that the Presbytery of Montreal appointed a sub-committee within the last eighteen months, specially charged with the duty of carrying on the Mission. But, while this plan may secure a greater attention to the details of the Mission, it does not diminish but rather increases the demand upon the time and considerations of the Presbytery, as the sub-committee must feel themselves bound to report their proceedings to that court for deliberation and approval. Besides a separate and independent committee, composed of members of several Presbyteries, would probably be more likely to sustain throughout the Church that interest which is essential to the very existence of the Mission. The appointment of such a committee is, therefore, earnestly recommended, and it is further suggested that much advantage might result from the formation of corresponding and auxiliary committees. All which is respectfully submitted.

W. SNODGRASS,
Convener Sub-Committee.

SYNOD ROLL,

&c., &c.

MAY 26th. 1858.

REV. GEORGE BELL, B. A., CLIFTON, *Moderator.*
 REV. WILLIAM SNODGRASS, MONTREAL, *Clerk.*

1. PRESBYTERY OF LONDON.—REV. JAMES MCEWEN, M. A., *Clerk.*

Meets on the First Wednesday in March, May, September, and December.

MINISTERS.	ELDERS.	CHARGES.
Alexander Mackid.....	John McDonald.....	<i>Goderich.</i>
William Bell, M. A.....	Walter Paterson.....	<i>North Easthope. a</i>
John Robb.....	Duncan Campbell.....	<i>Chatham.</i>
William McEwen, M. A.....	James Weir.....	<i>North Dorchester. b</i>
James Stuart.....	James Chambers.....	<i>Woodstock & Norwich c</i>
James McEwen, M. A.....	Duncan McPherson.....	<i>Westminster. d</i>
Robert Stevenson.....		<i>Williams.</i>
William Miller.....		<i>Stratford.</i>

Kincardine, London, Wawanosh.

Rev. William King, *Retired Minister.*

Rev. Robert G. McLaren, B. A., London, *Ordained Missionary.*

✉ Post Office Addresses of Ministers when not expressed by the names of their charges. *a* Shakspeare. *b* London. *c* Woodstock. *d* London.

2. PRESBYTERY OF BATHURST.—REV. WILLIAM BAIN, M. A., *Clerk.*

Meets at Perth and Ottawa City alternately, on the Second Wednesday in January, May, and September.

Joseph Anderson.....		<i>South Gower.</i>
Alexander Mann, M. A.....	Thomas Bowes.....	<i>Pakenham.</i>
David Evans.....	William Smith.....	<i>Kitley.</i>
Thomas Fraser.....	John Mitchell.....	<i>Lanark.</i>
William Bain, M. A.....	John G. Malloch.....	<i>Perth.</i>
John Macmorine.....	Robert Bell.....	<i>Ramsay.</i>
Alexander Spence.....	Thomas McDonald.....	<i>Ottawa City.</i>
Solomon Mylne.....	Robert Hutton.....	<i>Smith's Falls.</i>
Duncan Morrison.....	George Malloch.....	<i>Brockville.</i>
George Thomson, M. A.....	Henry Airth.....	<i>McNab & Horton. a</i>
Peter Lindsay.....	Archibald Petrie.....	<i>Cumberland & Buckingham. b</i>
James Sinclair.....	Robert Holmes.....	<i>Huntly.</i>
William McHutchison.....	John Ferguson.....	<i>Beckwith.</i>
William White.....	George Brown.....	<i>Richmond.</i>
	John Stewart.....	<i>Litchfield.</i>
		<i>Ross & Westmeath.</i>

✉ *a* Renfrew. *b* Cumberland.

3. PRESBYTERY OF KINGSTON.—REV. ARCHIBALD WALKER, *Clerk.*

Meets at Kingston on the First Wednesday in February, May, August, and November.

John Machar, D. D.....	William Ferguson.....	<i>Kingston.</i>
Robert Neill.....	Robert Cleugh.....	<i>Seymour.</i>
James Williamson, LL.D.....		<i>Queen's College.</i>
James George, D. D.....		<i>Queen's College.</i>
Archibald Walker.....	George Neilson.....	<i>Belleville.</i>
William E. Mackay, B. A.....	James Wilson.....	<i>Cumden.</i>
Alexander Buchan.....	G. H. Boulter.....	<i>Stirling.</i>
John B. Mowat, M. A.....		<i>Queen's College.</i>
	Rev. Peter Ferguson, Kingston, <i>Retired Minister.</i>	
	Rev. Alexander P. Marshall, Kingston, <i>Missionary.</i>	

4. PRESBYTERY OF TORONTO.—REV. JOHN BARCLAY, D. D., *Clerk.*

Meets at Toronto on the Third Tuesday in February, May, August, and November.

John Tawse, M. A.....	William Tinline.....	<i>King.</i>
Thomas Johnson.....		<i>Chinguacousy.</i>
Alexander Lewis.....	Alexander Skelton.....	<i>Mono.</i>
John Macmurehy.....		<i>Eldon.</i>
John Barclay, D. D.....	Edward W. Thomson.....	<i>Toronto.</i>
Samuel Porter.....		<i>Clarke & Hope.</i>
William Barr.....		<i>Hornby.</i>
John Campbell, M. A.....		<i>Nottawasaga.</i>
David Watson, M. A.....		<i>Thorah.</i>
Jno. H. Mackerras M.A.....	Malcolm Galbraith.....	<i>Darlington.</i>
Archibald Colquhoun.....		<i>Mulmur.</i>
William Cleland.....	George Smith.....	<i>Scott & Uxbridge.</i>
John Brown.....	Jacob Wells.....	<i>Newmarket.</i>
James Gordon, M. A.....	John Pool.....	<i>Markham.</i>
James Bain.....	James A. Thomson.....	<i>Scarboro'.</i>

MINISTERS. ELDEES. CHARGES.

Samuel G. McCaughey.....		<i>Pickering.</i>
John Campbell.....	Archibald Stewart.....	<i>Brock, Reach and Mariposa.</i>
William Mackee.....	Archibald Brown.....	<i>W. Goswillingbury & Innisfil.</i>
	Donald Cameron.....	<i>Vaughan.</i>
	John Turnbull.....	<i>Esqueving & Milton.</i>
		<i>Peterboro', Whitby, Orangeville, Osprey, Lindsay, Fenelon.</i>

5. PRESBYTERY OF QUEBEC.—REV. DUNCAN ANDERSON, M. A., *Clerk.*

Meets at Quebec on the First Wednesday in February, May, August, and November.

John Cook, D. D.....	John Thomson.....	<i>Quebec.</i>
David Shanks.....	Robert Ross.....	<i>Valcartier.</i>
Duncan Anderson, M.A.....	W. G. Russell.....	<i>Point Levi.</i>
George D. Ferguson.....	John Howlston.....	<i>Three Rivers.</i>
James Sieveright, B.A.....	Douglas Brymner.....	<i>Melbourne.</i>
		<i>Inverness, New Richmond.</i>

6. PRESBYTERY OF MONTREAL.—REV. WILLIAM SNODGRASS, *Clerk.*

Meets at Montreal on the First Wednesday in February, May, August, and November.

Alex. Mathieson, D. D.....	Alex. Morris, M. A.....	<i>Montreal, St. Andrews.</i>
William Mair.....	David Mullan.....	<i>Chatham.</i>
James Anderson.....	George Elliot.....	<i>Ormsdown.</i>
James C. Muir.....	William Hamilton.....	<i>Georgetown. a</i>
William Simpson.....	Thomas Allan.....	<i>Lachine.</i>
Alexander Wallace, B.A.....	Hugh Barr.....	<i>Huntingdon.</i>
James T. Paul.....	William Paton.....	<i>St. Louis de Gonzague.</i>
John McDonald.....	Hugh McLeod.....	<i>Beechridge. b</i>
Frederick P. Sym.....	Don. A. Livingston, M.D.....	<i>Russellton.</i>
William Snodgrass.....	John Greenshields.....	<i>Montreal, St. Pauls.</i>
	James Fenton.....	<i>Laprairie & Longueuil.</i>
	John Cameron.....	<i>Dundee.</i>
	Fred. S. Verity, M. D.....	<i>Hemmingford.</i>
	Thomas Clark.....	<i>Beauharnois.</i>
		<i>St. Eustache.</i>

Rev. John Merlin, Hemmingford, *Retired Minister.*

Rev. Thomas Haig, *Without charge.*

Rev. James Paterson,

Rev. John Moffat,

Rev. John Rannie, M. A.,

✉ *a* North Georgetown. *b* Norton Creek.

7. PRESBYTERY OF GLENGARRY.—REV. PETER MCVICAR, *Clerk.*

Meets on the Third Wednesday in January, May, and September.

Hugh Urquhart, D. D.....	William Kay.....	<i>Cornwall.</i>
Thos. McPherson, M.A.....	John McBain.....	<i>Lancaster.</i>
Donald Monro.....		<i>Finch.</i>
Robert Dobie.....	John N. Ault.....	<i>Osnabrock.</i>
Peter McVicar.....	Alexander Robertson.....	<i>Martintown.</i>
Donald Macdonald, B. A.....	John Fraser.....	<i>Lochiel.</i>
Peter Watson, B. A.....	James Grant.....	<i>Williamstown.</i>
William Johnson, M. A.....		<i>L'Orignal.</i>
Colin Grigor.....		<i>Plantagenet.</i>
John Davidson.....	Joseph Bedstead.....	<i>Williamsburgh.</i>
Vankleek Hill, Indian Lands, Dalhousie Mills, Cote St. George, Coteau du Lac.		

Rev. Thomas Scott, *Ordained Missionary.*

8. PRESBYTERY OF HAMILTON.—REV. GEORGE BELL, B. A., *Clerk.*

Meets at Hamilton on the Third Wednesday of April, August, and December.

George Bell, B. A.....	Gilbert McMicken.....	<i>Clifton.</i>
Hamilton Gibson.....	David Shiel.....	<i>Galt.</i>
George Macdonnell.....	Alex. S. Cadenhead.....	<i>Fergus.</i>
Kenneth MacLennan, B. A.....		<i>Paisley.</i>
John Skinner, D. D.....	Andrew Hall.....	<i>Nelson & Waterdown. a</i>
Robert Burnet.....	Alexander Logie.....	<i>Hamilton, St. Andrews</i>
James Thom.....	William Smith.....	<i>Woolwich. b</i>
Hugh Niven.....	Peter Dickson.....	<i>Saltfleet & Binbrook. c</i>
John Whyte.....	Duncan Saunders.....	<i>Arthur.</i>
Martin W. Livingston.....	Abraham Youngs.....	<i>Simcoe.</i>
	James Lockhart.....	<i>Niagara.</i>
	David Allan.....	<i>Guelph.</i>
	Joseph Simmerman.....	<i>Beamsville.</i>
	Alexander Mitchell.....	<i>Dundas & Ancaster. d</i>
		<i>Dover, Lynedoch, Brantford, Hamilton, St. Johns, Kincardine, Tara, Priceville & Durham, Ayton & Allanpark, Mount Forest, Owen's Sound.</i>
	Rev. William Masson,	} <i>Ordained Missionaries.</i>
	Rev. James Herald,	

✉ *a* Waterdown. *b* Winterbourne. *c* Mount Albion. *d* Dundas.