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The Presbyterian.

A MISSIONARY AND RELIGIOUS RECORD
OF THE



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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

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VOLUME X.

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The Presbyterian.

ANOTHER MISSIONARY.

We observe with much satisfaction in the *Home Record* for October the announcement of the appointment of a Sixth Missionary to Canada, viz: the Revd. R. G. McLaren, to the Presbytery of London, C. W.

THE BURSARY FUND.

The Commission of Synod at its recent meeting very properly determined to remind the Church of the appointment of Synod for an annual collection in behalf of this Scheme. Our readers are aware that the Bursary Fund is designed for the support of deserving young men pursuing their studies at Queen's College for the ministry; and, when it is considered that the prosperity of our Church is mainly dependent upon an adequate supply of ministers, and that those who determine to devote themselves to the sacred office are generally such as have to struggle with pecuniary difficulties, the importance of a general and a flourishing auxiliary Fund is at once apparent. At any time it could not be considered out of place to invite attention to this matter. But it ought to be remembered that there has been, within the last few years, a very great increase in the expense of boarding at Kingston; and, if it was ever right in the Synod to institute the Bursary

Fund, it cannot be wrong in the Commission of Synod now to command greater punctuality and liberality in the congregational collections for this object. We are sorry to learn that last year there was a considerable deficiency in the receipts. What were considered just demands could not be met with the ease and to the extent considered desirable. It is, so far, gratifying to hear that the Bursaries of the Montreal Lay Association are likely to be increased this year from £10 to £15 each. While calling attention to this subject, we cannot help suggesting that there should be a Committee of Synod specially charged with the duty of preparing an annual report on this Scheme. It is a true saying, "Out of sight, out of mind." If congregations are to be interested in this or any other scheme, the details and extent of its operations must be kept before them. At present the principal memorial of the existence of the Bursary Scheme is the occasional acknowledgement of a contribution in its behalf in our pages.

THE COLONIAL COMMITTEE AND THE CHURCH AT OSNABRUCK.

We have learned with much pleasure that the Colonial Committee have with a judicious liberality appropriated the handsome sum of £150 sterling in aid of the Church now being erected on the banks of the St. Lawrence at Osnabruck by the congregation there. The condition attach-

ed to the grant is, that the Church be freed of debt. This the grant will enable the people to accomplish, as, anticipating a grant of a much less sum in answer to their application, they had recently opened a supplementary subscription, which had reached £190. The Church, which will cost £1200, is a handsome brick structure with a stone-tower and slate roof, and, as a specimen of architecture, reflects much credit on all concerned in its erection. The Congregation are well deserving of the assistance so generously accorded them by the Committee. Within the last four years, and since the settlement of their present pastor, the Rev. R. Dobie, they have erected a brick manse on the glebe at a cost of £350, of which the people raised £200. Of the cost of the Church over £500 were raised in the Township, in addition to the supplementary subscription of £200; while £250 were subscribed in Montreal and about £50 in Cornwall by friends of the Church in these places. We are pleased to refer to such encouraging efforts on the part of a rural charge, and, while we feel assured that the active and liberal generosity of the Colonial Committee, and the interest they are evincing in our Synod, will encourage many a heart among our adherents, we rejoice that in this instance their bounty has been so deservedly bestowed. They who help themselves are most deserving of help. But these frequent instances of the benefits

resulting from such an organization as that of the Colonial Scheme should stimulate and encourage us to the formation of a similar scheme designed to aid weak churches in the support of the Ministry and the erection of Churches and Manses.

PRAYER IN BEHALF OF INDIA.

We are much gratified at the action taken by the Commission of Synod on this matter. A copy of their minute will be found in the report of their proceedings at the recent meeting at Kingston in this number, and, as it has been printed and a copy sent to each minister, we trust that it is now being universally acted upon. The Commission is right in recommending a *continuation* of fervent prayers; for we do not believe there is a single minister or Christian member of our Church that has not already been supplicating, both in public and private, with anxious solicitude the interposition of Almighty God to bring the counsel of the heathen to nought, and to make their devices of none effect. But, while ministers and people have been thus abounding in prayer, we think it exceedingly becoming in the Commission of our Supreme Ecclesiastical Court, constituted in the name of Him who is at once the Head of the Church and the Ruler of nations, to have recommended continued attention to this duty. No words from us are required to deepen the feeling that exists in reference to the mutiny in India, to which in some respects it is impossible to find a parallel in the history of the World. May the King of Kings hear the prayers of His people; and may the nations, both civilized and heathen, learn, as they have never learned before, that the Lord, He is God, and that He will have no gods before Him.

ST. JOHN'S CHURCH, HAMILTON.

We are glad to learn that this new congregation is gaining strength and will soon, from a Mission Station, take its stand among the regular congregations of our Church. We were glad to learn from a copy of the *Hamilton Spectator*, which we saw lying on the News Room Table, that the Rev. Mr. Masson, who had officiated for six weeks in the Church, had been presented with a sum of money on the expiration of that period by the people of the Church in token of their appreciation of his services. We also observed that a So'ree had been held in the Church, in which the Revd. Mr. Miller is now officiating, at which it was stated that the attendance was steadily advancing, and that the Sabbath School was in a prosperous state. Such an effort is highly creditable to the minister and congregation of St. Andrew's Church, Hamilton, of which St. John's Church was a Mission Station. We should gladly have furnished a fuller account, had we been supplied with the paper alluded to

but our friends are generally too negligent in communicating intelligence affecting the progress of the Church. They should remember that we cannot make bricks without straw.

THE FRENCH MISSION.

We insert in this number an excellent letter from the Revd. Louis Baridon, who was brought to Canada by Mr. Lapelletrie, and was formerly in the employ of our Church, who was then esteemed a faithful workman, and has since maintained friendly relations with us, and has received some slight aid from our Committee. It is well worth perusal, showing that a real work may be accomplished. Mr. Baridon has for some time supported himself by his own exertions and the labour of his hands, while yet continuing to discharge the duties of his ministerial office on the borders of Canada and the United States, as he had opportunity.

It is painful, the scant measure of support accorded to the French Mission Committee. As yet none of our wealthier city or country congregations have come to their aid. Why should this be so? The duty is a plain one solemnly assumed by the Synod. True, there have been discouragements and difficulties, and in the history of what mission are these not to be found? But yet the duty of patient, prayerful, persevering work is a manifest one. Thus far the remittances to the Committee are painfully discouraging. But £30 is all that the members of our Church have this year seen it their duty to contribute to the support of this interesting work, and of that amount the ladies of one city congregation have given the half. How can the Committee grapple with their work, if thus stinted of means, and yet they believe that an opportunity is afforded to reestablish the mission on a better and more permanent footing than it ever was before. They could at once secure for immediate employment the services of two labourers, of whose character and competency they have had satisfactory accounts. An inviting field (of easy access to the Committee, an important point) is open to the sickle of the reaper! Shall the harvest be gathered in or no? It rests with our readers to give the response, and let their answer be made a matter of conscience with each of them. Mr. Leger, who has laboured during the summer at Sorel in the employment of the Committee as a catechist, is about to return to College to resume the Divinity Studies of the second year of his Theological course, and that station will be again vacant in consequence.

The question we now put before our readers is the grave one, "Shall this mission, which has such strong claims upon our Church, be maintained, and the Committee allowed to pursue their plans for its prosecution? The labourers are ready—the field is open—there is wanting but the

liberal, cheerful giving of our people, and we trust that that will not be longer withheld, now that the position of the matter is fully understood. We shall wait with interest the result of this appeal, which is made with the sanction of the French Mission Committee, and have confidence that it will be responded to. We trust that Presbyteries will inquire as to the taking up of the collection in obedience to the resolutions of Synod at its last Session and frequently before.

INDIA.

How painful are the thoughts, how terrible the apprehensions which fill our minds when we think of India! But a few short weeks have passed since we dwelt with delight upon the progress of missions in that benighted land. From the fertile plains of Bengal, from among the mountains and valleys of Northern Hindostan, from the rivers of the Punjab we heard of the advancement of Christ's kingdom and the success of His missionary servants. Now all is changed. The powers of darkness have for a season obtained the victory, and Satan seems triumphant. Nor is this all. Tales of horror and bloodshed, such as we believe, never before darkened the page of history, now fill every newspaper, and have called forth agonies of grief from many a once happy home. The soldier in his strength, his helpless children in their weakness, have alike fallen a prey to the fiendish rage of the mutineers, death to many of the poor victims having been a happy release from tortures, the most agonizing which human ingenuity could invent.

Even while we write our minds are filled with apprehension that fresh tidings may even exceed in horror those which have already appeared. A vast army, it is true, is hastening to the rescue, but the delay of a week or even of a day may prove fatal to hundreds. At Lucknow, for instance, by late accounts we read of one thousand men, women and children besieged by an overwhelming force of mutineers. Provisions had become scarce, the wretch Nena Sahib had cut off the canals which supplied them with water, and the strength of the gallant band was daily becoming weaker. General Havelock, hastening to their aid, had in turn been obliged to fall back, and was himself in imminent danger. Who can tell but what the tidings of another and more fearful massacre are now being carried to our shores? May God in His infinite mercy grant that our forebodings are untrue.

In midst of all these events, and uncertain as to what an hour may bring forth, is there no call to humble ourselves before God and pray that the hand of the destroyer may be stayed? Can we not do this as a people, or at least as a Church, and by a special day of humiliation invoke that aid from above which alone can avert the threatened dangers.

THE JUVENILE MISSION.

THE MADRAS AGENTS.

The following letter from the Rev A. Walker, of Madras, will be read with much interest, giving, as it does, so much information respecting the Orphanage there. It was received by the Secretary to the Orphanage Scheme. It will be seen that the work is growing on our hands.

Church of Scotland Mission House,
Madras, 12 Aug., 1857.

MY DEAR SIR,

I have much pleasure in acknowledging receipt of your kind and interesting letter of the 4th April. I had previously heard of your labours of love, but I was not aware that you had been blessed with such a measure of success. I need not say that I shall be happy to comply with your wishes regarding information about the girls supported by associations in Canada, and do anything in my power, though I fear I shall not be able to do much, to keep alive the interest of those who contribute so liberally to the good cause which we all have at heart. I was really delighted to see that you had so many Orphans on your roll, but of the long list, however, there are only three at this Mission House,—Ruth Toronto and Elizabeth Fergus. Mr. Wright has sent six other names, but I have not yet succeeded in getting girls.

I suppose you are aware that we have not what can properly be called an *Orphanage*. We only take into the Mission House those who have made some progress in their studies, and who are likely to be useful as Teachers; so that our field for selection is comparatively limited; we may be able, bye and bye, to get a few more; our great effort in the meantime is to make the most of those we have. I should think Mr. Wright can have no difficulty in applying the money forwarded by you to the purposes for which it was contributed, for the number of girls in the Orphanage at Calcutta is, I believe, pretty large, and can be increased, if necessary, as young children are admitted.

But I must say a few words regarding Ruth and Elizabeth. Some time ago I sent a short report of each to Mr. Wright, which I believe he forwarded to you. I need not repeat what was then stated.

In compliance with the request of Dr. Barclay, I sent a photograph likeness of Ruth by last mail to Mr. Wright, who will forward it. I cannot say that the artist was very successful, but I have no doubt but that the portrait will be looked on with considerable interest by Ruth's kind supporters; she is in many respects a very amiable girl, and with a few years' training, under God's blessing, we trust she will be a useful Teacher. She is reading in the first or highest class, and she generally acts in such a manner, both in school and at play, as to give us satisfaction. I am happy in being able to speak thus of her.

With regard to the matter of highest importance, I cannot say much; I think she is beginning to understand somewhat clearly the plan of salvation, but I cannot as yet see any decided evidence of love to the Saviour, as *her* Saviour. We must remember that she is yet young, though certainly not too young to love Jesus, but we may not have been able to set Him before her in all His loveliness; you will pray that we may be enabled to do so, both with regard to her and all in the Mission House, and may the blessed result of your prayers and our labours be the turning of some souls to the Lord Jesus, that He may see of the travail of His soul and be satisfied.

"Elizabeth Fergus" is also reading in the first class. She is very quiet and attentive, and we have reason to hope that she will yet be useful in the work of teaching. The remarks in the preceding pages apply also to Elizabeth.

With regard to the last paragraph of your letter, I may mention that we all should be most happy if some of your friends in Canada could undertake to support a Catechist or Teacher here. The sum sent for the purpose is £20 (twenty pounds sterling) per annum, but this perhaps is rather little; if you could send £25 a year, your agent would draw 20 rupees a month, quite little enough. Daniel, the Catechist supported by our friends in Glasgow, sends reports of his work, which, I have no doubt, must be highly interesting. It you could thus employ an agent, there is reason to believe that through him, under God's blessing, you might effect much good.

I have only time at present to thank you most cordially for all your prayers and kind wishes. We have at all times the blessed promises to sustain and cheer us, but a letter like yours is most useful and highly valued. Trusting to hear again from you,

I remain,

Yours sincerely,

A. WALKER.

Enclosed is a special report upon Sarah Christiana Bain, supported by St. Andrew's Church Sabbath School, Perth, C. W.

THE SCOTTISH LADIES' ASSOCIATION.

We have received the 19th Annual Report of the Scottish Ladies' Association for the Advancement of Female Education in India, and have been deeply gratified to find that the Institution is in so prosperous a condition. At Calcutta Mr. and Mrs. Yule had been succeeded in the Orphanage by Miss Hebron, "whose intimate knowledge of the native female character, acquired by her long residence in India, and the experience she had in the management of Native Schools under the late Rev. Dr. Weilerrecht at Burdwan, the Committee state, fully justified them in appointing her their agent in Calcutta."

At Calcutta the Association maintains the Orphanage, which has 45 inmates, and also three Day Schools, attended by 125 children.

At Madras the Association maintains Schools attended by 479 girls, who are daily brought under Christian influence, and who daily hear the glad sound of the Gospel; and also a Normal Class for Teachers, composed of 10 girls, who live in the Mission-house and are being trained for their important work. Four of the adult girls were baptized during the year.

At Bombay the Association maintains an Orphanage with 7 children, all supported by Schools in Canada, and two Schools attended by 112 children.

In Ceylon there are three Schools attended by 300 children. So that through the instrumentality of this excellent Society 1000 female children are in India being brought under the influence of the Gospel. The expenditure of the Association in the year 1856-7 amounted to £1381 15s. 3d. Stg., while their income was £1758 19s. 3d. Stg., "an excess of income for which the Committee thank God and take courage."

The Report urges the claims of the Association on the Church in Scotland, and gratefully acknowledges the interest taken in their work by our Canadian Schools, who now support 22 Orphans. It also states that the Calcutta Library Fund, commenced in Canada, has been added to in Scotland, and that this provocation to love and good works by their Canadian brothers and sisters has been accepted, and that in many Sabbath Schools collections are now being made for the Calcutta Orphanage Library.

We shall cull hereafter some interesting extracts from the Report, but meanwhile we commend the Association to the sympathy of our young friends, and especially in the present troubled state of India it is indeed becoming that they should comply with the earnest entreaty of the Committee, "that, while you supply them with the means of carrying out the objects of the Association, you will also pray with them, that the Holy Spirit may take of the things of Christ and show them unto the souls of the sin-smitten daughters of India, that those who sit in darkness may see a great light, and that they, like Job, may know that their Redeemer liveth."

We have received a sheet containing the following excerpts from letters to the Secretary of the Scottish Ladies' Association for the Advancement of Female Education in India, and have pleasure in giving them insertion:—

SCOTTISH ORPHANAGE, 10 CIRCULAR ROAD
CALCUTTA, July 16, 1857.

MY DEAR SIR,—As the time has come round for the half yearly Reports, I have pleasure in forwarding them through Mr. Herdman, together with a list of the children now in the Orphanage.

I have received a letter from Mr. Paton of Canada, in which he says he has your sanction to receive his Reports direct from this, and I am sending them accordingly.

Since last writing to you, we have passed through great dangers, the gracious Lord protecting us, and frustrating the designs of the wicked, though, in His inscrutable ways, He has permitted several of our countrymen and women up country to be inhumanly butchered by the insurgents. You will have heard of the disaffection of our native soldiers throughout India, also of the Mahomedans, who are in fact the instigators of this rebellion. They are trying hard to get back their country: but I feel confident that our God will not give up benighted India, after all that has been done for it. Mission work may for a time be retarded; but eventually His cause shall prevail. From the 17th to the 23rd June Calcutta was considered in great danger, and I feared for our Day-schools, for the panic and excitement was very great amongst all classes: but, I am thankful to say, the children have all returned, and all the three Schools have from 10 to 50 girls each.

In a short time we hope to open another School for the Canadian Churches, as Mr. Paton wrote to ask whether there was an opening for a Teacher or Catechist, whom they would like to support. So at present we must do all we can in the way of Schools. It would be madness in our Missionaries to go and preach to an excited populace. We are not at all safe yet, humanly speaking; but the Lord can be a wall of fire round about His people.

I thank my heavenly Father that the children are all in good health just now, and going on very satisfactorily, and improving in their studies.

We beg your prayers for the Orphanage and for benighted India, that the Word of God may have free course and be glorified, and that we who labour may be found faithful to the end.—Believe me, dear Sir, yours very faithfully,
FRANCES HEBRON.

CALCUTTA, 20th July, 1857.

MY DEAR SIR.—Everything is going on well at present, notwithstanding the awful troubles of the land, and the panic which prevailed in Calcutta itself last month. I cannot speak too strongly of the prudence, cheerfulness, sense and faith displayed by Miss Hebron during the alarm, and indeed uniformly. All are, by God's mercy, in excellent health at present. May the Lord prepare us for whatever awaits us!—Yours very sincerely,

JAMES C. HERDMAN.

THE CHURCH IN CANADA.

SUBSCRIPTIONS AND DONATIONS IN AID OF THE BURSARY FUND OF QUEEN'S COLLEGE.

Received since last acknowledgement.

Niagara Congregation per Revd.		
Professor Mowat.....	£14	0 0
Fergus Congregation per A. D.		
Fordyce, Esq.....	2	10 0
Coruwall Congregation per Revd.		
Dr. Urquhart.....	6	0 0

22 10 0

JOHN PATON,

Secretary to the Trustees.

QUEEN'S COLLEGE, Kingston, 22nd Oct., 1857.

INDIA ORPHANAGE SCHEME AND JUVENILE MISSION.

Already acknowledged.....	£15	0 7
St. Andrew's Church Sabbath School, Hamilton, for the support of Lydia Burnet.....	4	0 0

St. Paul's Church Sabbath School, Montreal, for the support of a new orphan to be called Catherine McKenzie Gibson.....	4	0 0
St. Andrew's Church Sabbath School, Quebec, for Mary Quebec.....	4	0 0

£27 0 7

JOHN PATON,

Treasurer to the Synod for above Scheme. Kingston, 23rd Oct., 1857.

ST. ANDREW'S CHURCH, FRASERS.—On Tuesday, the 29th ult., the members of this Church, residing in Elora, presented their pastor, the Rev. George Macdonnell, with a handsome Family Bible as a small mark of their esteem for his zealous and faithful discharge of the duties of a minister of the Gospel, as well as an acknowledgement of his unwearied kindness in affording them Divine Service at great personal inconvenience, each alternate Sabbath, at Elora or Salem. Mr. Macdonnell at present preaches every alternate Sabbath in Salem at 3 o'clock, p. m.—Fergus Freeholder.

CONGREGATION OF RICHMOND.

We understand that the Revd. Mr. White, who was received as a minister of our Church by the Synod at its last Session, was some time ago inducted to the pastoral charge of the congregation of Richmond by the Presbytery of Bathurst.

PRESBYTERY OF GLENGARY.

INDUCTION AT L'ORIGINAL.

The Presbytery of Glengary met at L'Original on the 8th day of July last for the purpose of inducting the Rev. William Johnson to the pastoral charge of that congregation.

After the usual preliminary matters were gone through, the Rev. D. Macdonald, the moderator, ascended the pulpit and preached from Psalm cxxxvii. 5, and, after Divine service, stated the steps taken by the Presbytery towards Mr. Johnson's settlement. The moderator then called Mr. Johnson and read to him the questions appointed by act of Assembly to be put to such as are to be admitted to new charges, to which Mr. Johnson gave satisfactory answers. The Act of Synod anent Spiritual Independence was also read to him, to which he gave his assent: Whereupon the moderator did, in name and by authority of the Presbytery of Glengary, admit Mr. Johnson to the pastoral charge of the congregation of L'Original, and to all the rights and privileges belonging thereto, and the brethren present gave him the right hand of fellowship. Thereafter Mr. MacVicar addressed the minister, and Mr. Watson the people, on their respective duties. Divine Service being concluded, the people gave their new minister a very cordial welcome.

INDUCTION AT PLANTAGENET.

Agreeably to the appointment of Presbytery the induction of the Rev. C. Grigor at Plantagenet took place on the 30th Aug., The day was fine, and, notwithstanding the busy season of the year, the attendance

was large. The Rev. Mr. Watson preached and presided. His text was from Rom. 1: 16, "For I am not ashamed of the Gospel of Christ, &c," from which he discoursed in an interesting and impressive manner. The Rev. Mr. Grigor, having subscribed the usual Formula, and assented to the Act of Independence, was thereafter formally inducted Minister of Plantagenet with all the rights and privileges thereunto belonging, and received the right hand of fellowship from all the brethren present. The Rev. Mr. Johnson then addressed the Minister in a suitable manner on the privileges, duties and responsibilities of his office, and the Rev. Mr. MacVicar the people on their duties, temporal and spiritual, to their minister. After prayer and praise the benediction was pronounced, and the newly inducted minister received a cordial welcome from all the people as they retired from the Church.

We look upon this settlement with great satisfaction. Mr. Grigor is well known to the Church generally, and in particular to this Congregation, to whose spiritual wants he ministered in days long gone-by; and we are glad to learn that he is venerated and beloved by all the friends of our Church in that township, and that there is now opened up before him a wide field of usefulness.

This congregation was formerly connected with L'Original and shared with that place the ministrations of its pastor. The Church, which is commodious, was built in the year 1842, and with a little repair would be comfortable for a long time to come. As yet there is no glebe or manse; but we are happy to learn that a good opportunity has occurred to obtain them, of which we hope the people will avail themselves, as it will greatly conduce to the comfort and consequent usefulness of the minister.

May we not indulge the hope that that township, whose name is a household word in every family, and whose medicinal waters are celebrated over this wide continent, may now have in its midst the dispensation of the healing waters of salvation, in which thousands for all time to come may wash and be healed of all their spiritual diseases, and that he, who has been thus auspiciously settled over that people, may lead them to "living fountains of waters," when not only bodily diseases shall be cured, but when "every tear shall be wiped from every eye," and all shall be eternal health and felicity.

PRESBYTERY OF MONTREAL.

A pro re nata meeting of this Presbytery was held in St. Andrew's Church, Montreal, on the 30th day of September last, for the purpose of making arrangements for the distribution of four missionaries and the direction of their labours. There were present the Revs. John McDonald, Moderator, Dr. Mathieson, James Ander-

son, James C. Muir, William Simpson and William Snodgrass, and Alexander Morris, Esq., Elder. There was read a letter from the Rev. William Muir, apologising for his absence, and referring to the opening that exists in his neighbourhood for the labours of a missionary.

The Presbytery having approved of the calling of this meeting, the Clerk read official intimation of the appointment of the Revs. John Moffatt, John Rannie and James Paterson, in addition to the Rev. James Herald, whose appointment was reported to a previous meeting, to act as missionaries within the bounds of the Presbytery.

The following resolutions were then moved, seconded, and unanimously agreed to:—

1. That this Presbytery should record, and does hereby record, its deep gratitude to the Gracious Head of the Church for His special goodness in enabling the Colonial Committee of the Church of Scotland to respond, as they have done, to our applications for missionaries.

2. That the thanks of this Presbytery be transmitted, in the most cordial terms, to the Colonial Committee for the promptitude and liberality with which they have met our wishes and appeals in reference to the spiritual wants of our destitute congregations and mission fields.

3. That this Presbytery regards the appointment of so many missionaries as a plain and emphatic call to all diligence in overtaking the spiritual destitution within its bounds, to all faithfulness in stirring up the people everywhere to a grateful sense and liberal appreciation of their privileges, and to all constancy in the exercise of an anxious desire to assist and encourage the expected missionaries in every possible way; and further that this Court views the efforts of the Colonial Committee in its behalf in the light of an unquestionable assurance that they are prepared to respond with equal generosity to applications that may be made to them by other Presbyteries of the Church similarly situated with this Presbytery in respect of spiritual destitution.

The Clerk was instructed to transmit a copy of the foregoing resolutions to the Secretary of the Colonial Committee.

None of the missionaries having arrived, the Committee on Supplies was instructed to distribute their labours to the best advantage, in the event of their arriving previous to next regular meeting.

It was agreed to refer to the first regular meeting the propriety of devising a plan for getting the vacant congregations to pay a certain sum for each Sabbath's supply, so that the heavy expenditure incurred by the Colonial Committee, in behalf of the Church in this quarter for the next three years, may be spared as much as possible.

AT ST ANDREW'S CHURCH, KINGSTON,
THE SEVENTH DAY OF OCTOBER, ONE
THOUSAND EIGHT HUNDRED AND
FIFTY SEVEN:

Which day the Commission of Synod met by appointment of Synod, and was constituted with prayer by the Rev. Jas. C. Muir. Sederunt: Revs. Dr. Machar, Dr. Williamson, James C. Muir, Thomas

Macpherson, Donald McDonald, and William Snodgrass. Dr. Williamson was chosen Moderator of this Meeting Papers connected with Col. McDougall's complaint having been laid upon the table, parties were called, and, none appearing, no action was taken.

Read a petition from parties connected with the New Church of St. John's, Hamilton, to the Colonial Committee of the Church of Scotland, praying for a grant of £100 sterling per annum for three years, to any minister who may be settled over them; and praying further that the Colonial Committee would, in consideration of the numerous destitute congregations within the bounds of the Presbytery of Hamilton, send additional labourers from whom the petitioners might select a minister. Read also an extract from the records of the Presbytery of Hamilton, sanctioning the application. It was unanimously resolved that the Commission appreciate the great importance of the formation of a New Congregation in the vicinity of Hamilton, and, taking the peculiar circumstances of the Petitioners into account, agree to the necessity of a grant in aid for the maintenance of a minister, but, not being in a position to name any particular sum, instruct the Presbytery of Hamilton to transmit the application of the Petitioners to the Colonial Committee together with an extract of the minute sanctioning the same, a copy of the Title Deed of St. John's Church, an extract of this minute, and a full and particular statement of the position of the Petitioners, their prospects as a congregation, and the support they are willing to give at present for the maintenance of ordinances amongst them, and to solicit the Colonial Committee to give the whole matter their most favorable consideration.

The Commission, having been apprised that since the last annual meeting of Synod the Colonial Committee have most promptly and liberally responded to the appeals of Presbyteries for additional labourers, no less than five missionaries having been recently appointed, unanimously agreed to record their gratitude to the Colonial Committee, their sense of the new and very weighty obligation which this intelligence imposes upon the Church to engage with all diligence in the work of supplementing the Temporalities Fund, and their hope that the arrangement made at last annual meeting of Synod for this purpose shall be duly attended to by the parties to whom it is more immediately intrusted, and that in every congregation a collection shall be made and remitted to Hugh Allan, Esq., Secretary to the Temporalities Board, before the first day of April next. The Clerk was instructed to attend to the publication of this minute in the October number of *The Presbyterian*.

The following minute regarding the mutiny in India was unanimously agreed to:

The Commission, having taken into solemn consideration the appalling and distracted state of India, occasioned by the disaffection of native troops, and feeling an anxious solicitude, in common, they believe, with all right-minded men, respecting the issue of events, are deeply impressed with the conviction that to all Christians an urgent call is addressed humbly to implore Almighty God to arrest His fearful visitation, and therefore resolve that it is the duty of this Commission to issue their earnest recommendation: and they hereby do most earnestly recommend to all Ministers and Congregations to continue in fervent prayers and supplications both publicly and privately, and to make such other improvement of the present dispensation as may be conducive to edification, that the Lord may be pleased to forgive the sins which have provoked His indignation, and of His infinite goodness to overrule and bless the deliberations of Her Majesty's advisers, and render effectual all means that may be used with a view to the speedy restoration of peace and order in the Indian Empire. The Commission direct this minute to be printed and distributed among the ministers of the Church without delay, and request them to read the same from their pulpits.

The Clerk called the attention of the Commission to the circumstance that, owing to the death of the late Clerk, the minutes of the Annual Meeting of Synod in 1856 are not engrossed in the records of Synod.

The Clerk was instructed to engross the minutes *pro forma* from the printed copy.

Read a document purporting to be an extract minute of the proceedings of a recent meeting of the Board of Trustees of Queen's College, soliciting the co-operation of the Commission in their endeavours to obtain the consent of Dr. Cook, of Quebec, to become Principal of the said College. The extract not being duly attested, the Commission did not feel warranted in receiving it. At the same time, Drs. Machar and Williamson having stated that they were present at the meeting referred to, and that they are aware that, as expressed in the said document, it is the earnest wish of the Trustees to obtain the co-operation of this meeting of the Commission in the matter, it was unanimously agreed that, inasmuch as this meeting is composed of only six members of Synod, they cannot take upon themselves to regard an expression of their opinion as an indication of the opinion entertained by the Church at large. The Clerk was instructed to transmit an extract of this minute to the Secretary of the Board of Trustees of Queen's College.

The attention of the Commission was

called to the present state of the Bursary Fund, when it was unanimously agreed to record the following resolution :

That the Commission taking into consideration the great destitution of Ministers in connection with our Church which even now exists, while the population of the Province is very rapidly increasing, and being persuaded that in no other way can congregations promote the attainment of an adequate and permanent supply of preachers for our Church by so small an amount of pecuniary aid than by their regular contributions to the Bursary Fund to assist deserving young men studying for the ministry ; and, further, taking into consideration the increased expense of boarding at Kingston, most earnestly recommend and enjoin all the Presbyteries within the bounds of the Synod to use all diligence in seeing that the appointment of Synod with regard to a collection for the above Fund be duly obtained, and that the collections be transmitted to Andrew Drummond, Esq., Kingston, Treasurer to the College, before the first of January next.

The Meeting was then closed by the Moderator pronouncing the Benediction.

THE FRENCH MISSION.

LETTER FROM THE REV. LOUIS BARIDON.
(Translation.)

TO THE EDITORS OF THE PRESBYTERIAN,
GENTLEMEN,

Those Members of your Church who have at heart the conversion of the Roman Catholic population will be interested in reading some details of the work, which we are carrying on among the French Canadians, who dwell on the borders of the United States and Canada.

The French Canadians who leave the British possessions to emigrate to the United States, are generally under the influence of that dangerous illusion, which has passed into a proverb among them, that in the United States "*on trouve de l'argent, de l'espace et de la liberté*;" i. e., "*a-e found money, elbow-room and liberty*." This mistake has led astray a great many, who have purchased dearly this so-called liberty. With the exception of a very small number of families who had arrived among their neighbours with some money, and who were able to buy small farms and live by working them, all the rest are employed by the Americans in farm and factory labour. The Counties of Clinton, Franklin and St. Lawrence have in them alone, a French Canadian population of more than 12,000 souls, of whom more than the half are scattered at long intervals in the forests and concessions, without any direct communication with the priests, and living without religion and without worship. They are alike deprived of the Roman Catholic Mass and of the preaching of the Gospel. The life which perishes, is their sole pursuit and hope.

I have visited a great number of families, have read to them the Word of God, and spoken to them of the love of Jesus for sinners, and this has been to several a real message of grace. Their hearts have been touched, and they have cast themselves, overwhelmed with their misery, at the feet of the Lamb of God, who taketh away the sins of the world, and have thus obtained peace and pardon. As one instance of this, I would mention the following incident:—I went one evening, some time ago,

with a Canadian friend, who was formerly a Romanist, to a Canadian family. My friend announced to them that I preached the Gospel, and that we desired to lodge with them, and speak with them of the good tidings; the woman of the house replied that she would be very happy to give us lodgings and to receive instruction as to these things. She at once sent for her sons-in-law with their wives, and several other persons from the vicinity, to come and hear the preaching of the Gospel: the house was soon filled with hearers. I read to them the Word of God and explained it to them till midnight: these friends were so well disposed that they all exclaimed: "Here is the religion we need, it is the religion of the heart, the only one which is acceptable to God, and we are henceforth Protestants, as you are. We remained with them till after one o'clock in the morning, when I begged them to retire and seek repose: their interest was so lively that they would have passed the whole night in prayer and conversation, if I had wished. I only add that the impressions of that happy evening have been so deep and durable, that these persons even now entertain the same sentiment of faith and joy and hope. Such examples of the influence of the Word of God on the heart, are doubtless rare; but this proves to us that, when the grace of God exerts its power, His word can wield still the same influence as in the time of Paul and Cephas.

I am of opinion, from the experience I have had, that, when our Canadians have once come into contact with the Americans, of whom they become the associates, they lose the spirit of aversion towards the Protestants with which they have been inspired by the Priests. The spirit of toleration, that national characteristic of the United States, influences their minds, and overcomes with them, better than theological arguments, the maxim of the Priests, "Out of the Church (meaning the Church of Rome) there is no safety."

I would nevertheless remark that, though great advantages are likely to result from their mixing with the Americans, the American Religious Societies have never yet seriously taken to heart, the evangelization of the French Canadians scattered throughout the Union. Attempts only have been made, and these attempts not answering at first their expectations, these Societies have forgotten that the work of faith is a work of patience, and have abandoned our poor Canadians.

It is indeed high time that each Christian, who is interested in the salvation of perishing souls, should understand that, as regards the work of evangelization, "the field is the world," and that that vast field, whatever its government or its political institutions, ought to be occupied. Everywhere there are souls to save and a Bible to distribute.

We too have a work to do, a Mission to establish, a field to cultivate, labourers to send forth. Have then the French Romanists, who, crossing the Line, settle two miles on one side of it, less right to our sympathies than those who live two miles on the other side? Have they not, each of them alike, souls to be rescued from the errors and superstition of the Church of Rome?

I have already several stations established, where regular preaching can be had without any opposition, and which can become centres of action, whence, step by step, may be extended the Light of the Gospel.

There are amongst us, Canadians who have left the Church of Rome and are truly pious. Several of them are qualified to exhort at our meetings, and to offer up excellent prayers. One is indeed astonished at the happy influence of the Gospel on their hearts. In truth it may well be said, that the Word of God makes of the natural and spiritually darkened man, a

child of light, a chosen instrument for the service of the Lord.

LOUIS BARIDON.

Moers, 25th September, 1857.

YOUNG MEN'S CHRISTIAN ASSOCIATION IN FERGUS, C. W.

LEARNERS, EDITORS.—Doubtless you will be pleased to learn that an Association for Christian purposes by the young men of St. Andrew's Church, Fergus, has been formed. I take the earliest opportunity of communicating the same, feeling assured that you will record intelligence of a Christian character in connect on with our Church.

A meeting of young men in connection with St. Andrew's Church, Fergus, was held in the Church, after Divine Service was concluded on the Sacramental fast-day in July last, for the purpose of taking into consideration the propriety of forming a *Young Men's Christian Association*. Our minister, Rev. George Macdonnell, was called to the chair. After reading a portion of the Scriptures and prayer, the chairman addressed the young men, made some very excellent remarks upon the desirableness of such an Association, the great object in view—to rouse a more Catholic spirit amongst us by bringing together the religiously disposed young men of other denominations as well as our own in friendly intercourse, to induce them to become members, that they may at once be introduced to the best society, and surrounded with the healthiest influences; and by the reading of essays on moral and religious subjects, friendly intercourse and conversation at their meetings, to improve the intellectual, moral and religious condition of the young men of our rising village, and concluded, in order to give a better idea of the objects and plans of carrying out such an Association, by reading the Constitution and By-laws of the Kingston Association. Several others having spoken favourably upon the subject, a committee was appointed to draft Rules and Regulations, and to report at next meeting.

Accordingly another meeting was held in August, when the Committee submitted the Constitution and By-Laws upon which they had agreed. These being approved of, several young men enrolled their names as members, and office-bearers with a Committee of Management were then elected to hold office until January next. The ordinary meetings were appointed to be held on the first Tuesday of every month, hour of meeting 7½ o'clock evening; the exercises to consist of reading of the Scriptures and prayer, reading of the minutes, proposing of members. Each member has in turn to read an essay, limited to 15 minutes, the subject being then thrown open for general discussion for 30 minutes more. An interval of twenty minutes is then taken up with mutual interchange of feeling, and general conversation upon

matters in connection with the Association; after which the meeting is closed by singing 2 verses of a hymn and prayer.

Since the formation of this Association we have had essays read, which were highly interesting and listened to with great attention and much commended. May the blessing of the Most High attend this and every other humble effort for the well-being of our fellow-mortals. I hope soon to see such Institutions of a similar kind established throughout the length and breadth of the land. Much has been done, but there is still a great deal more to be done.

Yours truly,
G. H. Todd,
Recording Secretary.

Fergus, 13th Oct., 1857.

REPORT OF THE LADIES' DORCAS SOCIETY OF ST. ANDREW'S CHURCH, MONTREAL, FOR 1856-57.

Your Committee feel that it is by the kind Providence of God that their lives have been spared to meet with you again at this annual period, to consult upon the best plan for supporting and carrying out the designs of this charity during the ensuing winter, to elect officers for its management, and to read the Report of their last year's proceedings.

Although benevolence in the present age is a popular or fashionable feeling, it is yet a heaven-born principle, not confined to those in humble station merely, but cherished in the parent country by the rich and titled. May it continue so to be, for it carries with it its own reward—often one of seven-fold value. It is only by coming in contact with the children of suffering and sorrow that our warmest sympathies are excited, our better motives stimulated, and our gratitude to God for our superior privileges, fully tested.

That such feelings are both ennobling and profitable, there can be but one opinion. To perceive (as we too often do) that improvidence and idleness are the parents of want, is disheartening, yet from this too we can draw a moral, and find that, in the command to "forget not to do good and communicate," there is conveyed, not only a precept but a privilege.

In looking over our labors for the past year, (though our working number is small in comparison to what it ought to be in our congregation) a kindly unanimity of sentiment has always prevailed amongst us combined with vigilance in duty, and by our exertions much want has been relieved and by supplies of food and clothing, and kind solicitude and timely intervention we have brought relief to many who were well nigh borne down with adversity.

The avenues of our charity may be called "legion," in so many ways may we with ready hearts and hands dispense it, in opening means of employment during our rigorous winter to those able to work,

in visiting and solacing the sick in their uncomfortable homes, in preparing clothing for their children and placing them at day or Sabbath school, and in many ways trying to make smooth the rugged path of life to the aged pilgrim.

Since our last meeting three aged females, who had long been pensioners on this Society's bounty, have been relieved from this earthly state of trial. Others have been placed in the Institution of the Ladies' Benevolent Society, and with several children there are all depending on us in a measure for their clothing, &c.

We most gratefully acknowledge the general courtesy of our minister and session in all matters referred to them for aid and advice.

The Committee fully depend on the continued support and co-operation of our Ladies in this labor of love, and believe that they will find the fulfilment of that golden rule, "Love thy neighbor as thyself," an acceptable thank-offering to God, who has graciously vouchsafed to them, the desire and the means, to relieve such as are in circumstances of need or destitution.

During the past winter we had twenty-one (21) meetings, and gave out upwards of one hundred and thirty-one (131) articles of clothing, besides many needful comforts in the way of provisions, fuel and books.

One of the elders has proposed to us to enlist our sympathies in behalf of the Scottish Missionary movement in India. It is probably now fully known to every member of our Church, of the Sabbath School effort in supporting an orphanage in Calcutta. Perhaps I cannot do better than read to you a note as to this, received during the past week.

"Would not the Ladies do something for the Calcutta Canadian School, or for the Ladies' Association generally?"

If they would assume the half of the cost of the school, proposed to be opened in Calcutta by Miss Hebron of the Scottish Orphanage there, and to be called "the Canadian School," say fifteen pounds (£15) per annum, I think the St. Paul's Ladies would assume the other fifteen pounds. I should be delighted to see the Ladies joining their Scottish sisters in so good a work—one, too, which the children of our Synod have so cordially assumed, having contributed last year one hundred and fifteen pounds, (£115) and supported twenty-two (22) orphans at the institutions in Bombay, Madras and Calcutta, and, which, moreover, the three synods of Canada, Nova Scotia and New Brunswick have by resolution approved of."

Surely we might come to their aid. The attempt should be made. It has already been shown to our congregation what industry and perseverance can accomplish through our Society, and, if at least one member from each family would pledge herself to attend regularly once a week during the winter and work for this

purpose, we think that with fancy or useful articles of sewing, knitting or crochet work, and the regular contributions of money, we may easily accomplish these purposes.

Respectfully submitted.
Montreal, September, 1857.

REPORT OF THE CENTRAL COMMITTEE ON CHURCH PROPERTY TO THE SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND.

The Central Committee on Church Property beg leave to report:

That during the year that has passed they sustained, in common with other Boards of the Church, a severe loss in the removal of the late Hew Ramsay, Esq., from whose considerate counsel and calm judgement they had hoped long to enjoy effective aid.

Owing to the absence of another member of the Board and other circumstances, your Board were unable, till the year was somewhat advanced, to enter upon the active discharge of their duties, and they believed that, owing to the injunction of the Synod laid upon Presbyteries to appoint Committees of their number to co-operate with the Central Committee, more could be accomplished by allowing sufficient time to elapse for these Committees to be appointed and enter upon their duties.

The Committee, however, regret to state that but one Presbytery, that of Montreal, has, so far as they are aware, appointed such a Committee, at least that is the only Presbytery from which they have received co-operation by means of such a Committee.

The Committee issued a circular in the month of February, of which a copy is hereto attached, inviting congregations to supply the necessary information, and in April they issued another circular, calling the attention of Presbyteries to the injunction of the Synod.

At last Meeting of Synod Reports had been received from the following places, viz: Beauharnois, Bathurst, Chinguacousy, Chatham, C. E. Chatham, C. W., Cote St. George, Cumberland, Camden, Darlington, Dalhousie Mills, Esquering, Fergus, Finch, Hornby, Kingston, Kitley, Lancaster, Lanark, Litchfield, Mountain, Mono, Niagara, Nottawasaga, North Williamsburg, North Easthope, Osnabrock, Oxford, Orangeville, Perth, Pakenham, Perth, Simcoe, Stratford, South Gower, Vankleekhill, Woolwich and Wawanosh, in all 37.

And since that period returns have been received from Cote St. George, C. E., Dundas, Stratford, North Easthope, St. Louis de Gonzague, St. Paul's, Montreal, Beechridge, Oumstown, Macnab, Horton, Williams, Lindsay, Galt, Cornwall, Hamilton, Huntingdon.

A Ledger has been prepared by the Chairman in which a tabular view is presented of the various particulars contained in these returns. It is laid upon the table herewith, and an examination of it will prove the importance of the duties intrusted to the Committee, and the necessity for the continuance of an efficient Board, placed pecuniarily in a satisfactory position, and clothed with the necessary powers.

From the returns already given in the Committee glean the following particulars:—

Forty of the congregations reported possess Churches which cost the sum of £35,995 cy. From the others no return of the cost of their

churches has been received. Nineteen of the congregations have given in the cost of their manse of £7000. Six report having manse, but have not given the cost of these. The large number of nineteen congregations report then being without manse, or at least give no information as to or mention of them. Many of these, however, are possessed of valuable glebes. The statement of the fact points, however, to the necessity of the adoption of a new scheme by the Church designed to promote the erection of manse and the purchase of glebes.

The Committee recommend that their successors should continue to prosecute the duties intrusted them, expressing the hope that the Synod and Presbyteries will continue to co-operate with them, and that thus a complete view of the actual position, cost and value of the Church, Manse and Glebe property of the Church may be obtained.

In the course of the investigation, the Committee have heard in several quarters of property belonging to the Church, but not in its possession, and in some instances lying vacant as wild land. The attention of Presbyteries should be directed to this matter, and the result of their inquiries should be communicated to the Central Committee.

The injunction of last Synod to Presbyteries to deal with this important subject, and co-operate with the Committee, should, it is respectfully submitted, be renewed.

The Committee are satisfied that the result would be beneficial to the Church, if a complete view of its property could be presented. They believe firmly that, were that once obtained, future annual reports would tell of much progress in Church and Manse erection the moral effect of which is dissipated, owing to its being unknown to the whole Church.

A subject which has attracted their attention is the debts which, in some instances though of but small amount, are yet suffered to rest as an incubus upon the energies of some churches.

Our Church is now passing through a transition stage. The Synod is, and that in an eminent degree, legislating for the future. All its interests, spiritual as well as material, are demanding increased attention, and, in appealing to the sympathies of the people to come to the aid of our Church, to help her by strengthening her hands and enlarging her borders, it will be well for the matured wisdom of the Synod to be brought to bear upon the consideration of the matter, with the view of devising some scheme for grappling with this difficulty and extinguishing these debts. The efforts of some of our churches in church erection and the extinguishment of church debts have been noble. Their example may well stimulate others to follow it.

The Committee feel constrained to bring another matter under the consideration of the Synod, that is, the mode in which Church property in Upper Canada may be disposed of.

The Act which gave the power was the 12th Vic., cap. 91; but it expressly required the assent of the Synod or other Superior Court to the sale.

This Act was modified by the Act 18 Vic. cap. 119, which gave the power of sale to the congregation, solely on consenting thereto, and obtaining the assent of Chaucery, but without repealing the provisions of the previous Act, in express terms at least.

Recently, too, several churches have obtained private Acts of the Legislature author-

izing them to alienate certain of their properties.

The Committee, without entering into or expressing any opinion upon the merits of these cases, are clearly of opinion that the interests of the whole Church would be best promoted were the consent of the Synod required in all cases of sale of property. That body can take a calmer and more dispassionate view of the whole circumstances of such cases, with a view to the future as well as the present interests of congregations, than they may perhaps do themselves, if under the influence of any temporary pressure or other local excitement.

The Committee, therefore, recommend that the Synod should petition the Legislature to place the law in such a position that the consent of the Synod should be requisite in all cases of sale of Church property. The Committee think also that all Trustees of Church property should be required to report annually to the several congregations on whose behalf they hold trust as to their gestion of it.

The Committee, in the exercise of the power given them, at a recent meeting associated the Rev. Dr. Mathieson, and the Rev. W. Snodgrass with them. They have only further to report that two of the congregations in Lower Canada took advantage of the Act prepared by the Committee to overcome the difficulties arising from the omission to provide for successors to the original Trustees, and, if any others are in like position, they should act immediately as the statute will speedily expire.

The whole respectfully submitted.

ALEX. MORRIS, *Chairman.*

JOHN GREENSHIELDS, *Secretary.*

Our readers will learn with pleasure that the Rev. Mr. Caird has been invited by Her Majesty the Queen to publish another sermon. We doubt not but it will in an eminent degree be characterized by the simple exposition of the Truth. Her Majesty also invited the Rev. Mr. Stuart to give her a manuscript copy of his sermon before her. It is pleasing to witness the interest taken by her Majesty in the cause of Religion.—[EDS. PRESBYTERIAN.]

REV. MR. CAIRD.—The Rev. Mr. Caird, of Errol, whose sermon, "Religion in Common Life," gave such high satisfaction to the Queen and Prince Albert, preached before her Majesty in the Church of Crathie on Sabbath the 6th Sept. ult.

The Rev. Mr. Caird, of Errol, has received an autograph letter from her Majesty requesting him to publish the sermon recently delivered by him in Crathie Church.—*erth Courier.*

THE PATRIOTIC FUND.—The number of persons now receiving relief are—widows, 3704; children, 3900; orphans, 156. The above are the only classes eligible for relief under the Royal Commission, which limits the application of the Fund to the widows and orphans of the soldiers, seamen and marines whose deaths are attributable to their service in the war against Russia. There are still new cases coming on in consequence of men dying from wounds and from disease undoubtedly contracted in the Crimea. The present rate of expenditure is £80,000 per annum.

THE CHURCH IN THE LOWER PROVINCES

Report of the Committee appointed to draw up a statement of the position of this Synod, and of the Ministers and Congregations therein belonging, as said to be in connexion with the Church of Scotland.

Submitted to the Synod of New Brunswick in Session on Monday, the 27th day of July 1857.

Approved and Ordered to be printed.

Your Committee, having been instructed to draw up a statement, showing the position this Synod occupies as in connexion with the Church of Scotland, have to report that they have attended to that duty; that they have, in pursuance of their instructions, prepared such a statement as was ordered, and which they now beg to lay before the Synod, that they may exercise their judgement upon the same.

It cannot have escaped the notice of those who have looked into the Acts of the Legislature of this Province, by which, as an ecclesiastical body, we are incorporated, and who have examined the published transactions of our own Church Courts, that the style and title, by which that branch of the Church to which we belong has always been distinguished, is "The Presbyterian Church of New Brunswick, in connexion with the Church of Scotland."

As this designation has been misunderstood by some and misrepresented by others, our Synod, at its last meeting in St. John, appointed us a Committee to prepare a statement of our position, with a view to explain the proper sense in which the words above quoted are employed in reference to the Church in this Province.

In fulfilment of the duty we have been appointed to discharge, we have now, therefore, to state:

1st. That the Church of Scotland was the means of first introducing the Presbyterian form of worship and Church government into this country.

She was the first Presbyterian Church of any kind that showed any interest in the spiritual welfare of her own expatriated children, and of those of the sister country of Ireland holding the Westminster standards, in this Colony. Through her instrumentality nearly all the Presbyterian congregations in the Province were, till within a recent period, supplied with Ministers, and in many cases aided in supporting them. These Ministers were generally born within the bounds of the Church of Scotland, baptized into her communion, educated in her schools and colleges, and licensed or ordained by her Presbyteries.

Here, then, is one very obvious meaning of the designation by which we are known. We look on the Church of Scotland as our Parent Church, and, therefore, hold ourselves to be in connexion with her.

2nd. We adhere to the same standards of doctrine.

Every Minister of the Church of Scotland is called upon to declare, in the most solemn manner, his conviction that the Confession of Faith agreed to by the Westminster Assembly is agreeable to, and founded on, the Word of God, and that he receives the same as the Confession of his Faith; and without such declaration no one can receive Ordination as a Minister of the Gospel. This has been the law and the practice of the Parent Church during the whole period of her existence as a Church. It is her law and practice still. She has discarded no doctrine ever held by her, she has blotted no article of faith from her standards. The principles maintained by her in the days of Knox, and contended for in times of trial and persecution with a firmness that shrunk not from the scaffold or the stake, are adhered to by her at this day as steadfastly as ever.

Our Church in this Province follows, in these respects, the example of the Parent Church. The same standards are held; the same form of sound words is recognized, the same Ordination Vows are taken by her Ministers; the same doctrines are taught in her pulpits, and embraced by all who join in her Communion. Separated from her by natural position, as having our dwelling on this side the Atlantic, spiritually we are not disunited. "We walk by the same rule, we mind the same things."

Now, when two bodies, though locally apart, are yet so entirely at one, and agree so completely in faith and doctrine, it is conceived that there is no impropriety, but the contrary, in their being said to be, and in their holding themselves to be, *in connexion*.

3rd. We adhere to the same forms of worship.

This is a fact so well known, and so universally recognized, that it is altogether unnecessary to dwell upon it. The Apostolical simplicity of the mode of worship observed in the Church of Scotland, though it may have little that is calculated to attract the attention and engage the fancy of those who are attached to gorgeous ceremonies and a splendid ritual, is yet dear to the hearts of the great body of our fellow-countrymen. These same forms of worship are still observed by our Ministers and people in this Province, and here is another reason why we claim to be *in connexion* with the Church of Scotland.

4th. The Church of Scotland has always manifested parental care towards those who adhere to her in this Province.

We look upon her as our Parent Church, and she has uniformly cherished for us the affection and the kind interest of a parent. Three several times, within the last twelve years, have deputations of the ablest, most pious and eloquent among her Ministers paid us a visit, passing through the length and breadth of the land, preaching in our pulpits, enquiring into our wants, and cheering us by their countenance and advice. A friendly correspondence is constantly maintained between us and the Church in our fatherland; and a majority of our congregations are aided in supporting their Ministers, and not a few of them in building their Churches, by liberal grants from the Colonial Committee of the General Assembly, out of funds contributed by our brethren at Home. Our warmest gratitude is due to the Parent Church for this continued liberality, for the parental feeling which she has never ceased to cherish towards us, and for the generous aid, pecuniary and otherwise, which she has so long afforded us, and which, so far from being diminished, has of late been greatly increased. On these accounts, again, we claim to be, and esteem it our duty and privilege to remain, *in connexion* with her.

But, while we are united with the Church of Scotland on so many grounds, there are some things which our connexion with her does not imply.

1st. It does not imply dependence.

It has been maintained that we cannot possibly be an independant body, for the very reason that we claim connexion with the Church of Scotland, which, it is asserted, is herself dependent upon the civil power, and controlled by secular laws. But those who advance such a statement ought to remember that, though the Church of Scotland is established by law, and a legal provision made for the support of her Ministry, she yet acknowledges no temporal head. She has always maintained, and continues to maintain, that the Lord Jesus Christ is the only King and Head of the Church, and that in spiritual things the civil Magistrate has no power over her. All her ecclesiastical affairs are regulated by her own Church Courts, and, so long as they do not overstep the proper limits of their authority, the Courts of Civil Law have no power to interfere

And be it observed, also, that our Church in this Province is not only free from all control on the part of the Civil Courts, but she is free from all interference on the part of the Parent Church.

Our Church Courts here claim, exercise, and are secured in the most complete freedom in deciding upon all matters that come under their jurisdiction. The Church at Home neither claims nor exercises any control over us. We are as *free* in the exercise of all our rights as if we stood alone, and unconnected with any other body corporate, either ecclesiastical or civil. We enact our own laws in matters ecclesiastical, and by them our Ministers and people are bound; we administer our own discipline, and, as a Church, act with the most perfect independence, subject to the review of no Court whatever, and under the control of none. The Parent Church says to us in effect: "Manage your affairs as may seem to you most expedient; we will not seek to counteract you. We are ready to assist you by our counsel, when you desire it; to send Ministers and Missionaries to aid you, as fellow-laborers in the work of the Lord, when it is in our power, and to sustain you by our means, as far as we are able, but we leave you in the enjoyment of independence, in the fullest and most comprehensive sense of the term. By your connexion with us you surrender no right which you could have possessed, had no such connexion existed."

2nd. Our connexion with the Church of Scotland does not confer on us a right to receive any Government aid.

It is sufficiently well known that our Church here, though in connexion with the Church of Scotland, which is established by law, is not of itself so established. In that respect, indeed, she stands on precisely the same footing as other religious denominations in the Province. She neither possesses nor desires any legal superiority over others—she lays claim only to an equality with them. The bond of union between her and those who adhere to her is entirely voluntary, and is founded upon their conviction of her purity of doctrine and her Scriptural mode of worship; and, should any think proper to withdraw from her ministrations, they are no longer under any obligations to contribute to uphold her places of worship, or to support those who officiate in her pulpits.

And, as none are bound individually, farther than by their own voluntary engagement, to pay for the services of her Ministers, so neither has any public provision been made for their support, either by the Home Government or by the Government of this Province. Your Committee are aware that some persons are under a misapprehension in regard to this fact; not a few being led to believe that our ministers are paid, to some extent, by the Home Government. Nothing but a desire to counteract this very erroneous notion should have caused us to introduce into this statement a truth so well known to all persons possessed of even the most moderate amount of information. With the exception of certain grants, already alluded to, received from the Colonial Committee of the General Assembly, our Ministers in this Province are supported entirely by the free contributions of their people.

Your Committee have now, to the best of their ability, performed the duty that was entrusted to them. They have used no elaborate train of reasoning. They have simply stated facts which are patent to all who will take the trouble candidly to enquire into them. Convinced that the great majority of Presbyterians in this Province love and reverence the Church of Scotland as the Church of their Fathers, they have pointed out some of the grounds on which she is still entitled to their regard. And, whether we look at the benefits resulting from a connexion with her, or to those things not included in such connexion, we think we have good

reasons to call upon the Ministers and Congregations of our Church, throughout the length and breadth of the land, to cherish that connexion which they have hitherto maintained, as one from which nothing but good has ever resulted.

All which is respectfully submitted, in name of the Committee, by

JOHN M. BROOKE, D. D., *Convener*.

CHURCH OF SCOTLAND.

FOREIGN MISSIONS.

(From the *H. & F. Missionary Record* for Oct.)

The melancholy intelligence of the massacre of our late missionary, the Rev. Thomas Hunter, his wife and child, at Sealeote, on the 9th of July, was received on the eve of the publication of the *Record* for September, and it is to be regretted that a mere notice was inserted of this most painful event, with no expression of the deep distress which it could not fail to awaken.

From a notice of Mr. Hunter which appeared in the *Aberdeen Journal*, of September 9th, we learn that he was born in Aberdeen on the 4th of December, 1827, being the fourth son of Mr. John M. Hunter, Clerk of Inland Revenue in that city. As stated in this notice, "he received the rudiments of an English education under the late Mr. Meston, and was afterwards a pupil in the Grammar School during the Rectorship of the lamented Dr. Melvin. He attended the classes of Arts at King's College, of which he became a graduate, and subsequently studied theology at the Old Town Divinity Hall. While there, he was for some time a teacher in the Gymnasium of the Rev. Mr. Anderson, of whom and Mrs. Anderson he ever retained a grateful remembrance." Having an elder brother a missionary at Nagpoor, in Central India, in connexion with the Free Church, his thoughts were frequently directed to the spiritual necessities of our Eastern Empire; and the impressions thus naturally awakened were deepened by interviews which he enjoyed with the distinguished missionaries, the Rev. Dr. Duff and the late Rev. Robert Nisbet, during their last visits to Scotland.

Having completed the second year of his attendance at the Divinity Hall, Mr. Hunter in May, 1854, offered his services to the Foreign Mission Committee. A letter from a distinguished minister, expressing a very favourable opinion of his Christian character, piety and zeal, had been previously laid before the Committee; and it was resolved that, on his qualifications having been fully ascertained, the requisite steps should be taken to secure his services for the Mission. Very ample and warm attestations in his favour were received from the professors under whom he had studied, and to whom he was intimately known. And it was agreed that all necessary arrangements ought to be made for the completion of his studies, so that he might, as speedily as possible, be licensed as a preacher. The General Assembly in 1855 authorised the Presbytery of Edinburgh to take Mr. Hunter on trial, with a view to his licence and ordination as a missionary to the Punjab; and, the preliminary steps having been taken, his ordination and designation as a missionary to the Church of Scotland in India took place in St. Andrew's Church, Edinburgh, on 19th July, 1855,—the Rev. Dr. Grant, of St. Mary's, having preached and presided, and the Rev. Dr. Macfarlane, Convener of the General Assembly's Committee on Foreign Missions, having delivered an address, which appeared in the *Missionary Record* of September, 1855. "The same evening," according to the notice in the *Aberdeen Journal*, "he was married to Miss Jane Scott, daughter of the late James Scott, Esq., Edinburgh—a

young lady connected with Dr. Glover's congregation, and whose attention had been early turned to missionary work." Having sailed for India on the 25th of August, Mr. and Mrs. Hunter arrived at Bombay, after a prosperous though somewhat tedious voyage by the Cape, towards the close of the year. Such had been Mr. Hunter's zealous labours for the spiritual welfare of the crew and passengers that they presented him on his arrival with a testimonial of the estimation in which they held his valuable services.

It is stated in the Report given in to the General Assembly in May, 1856, that immediately on his arrival he addressed himself to the duties to which he was called, labouring with the utmost assiduity, and doing all that could be done to promote the interests of the Mission. His zeal and energy were fully appreciated, but, as the amount of duty devolving on him was much more than the Committee anticipated, it was resolved that Mr. Sheriff from Madras should be associated with him in his labours. Still neither the Committee nor Mr. Hunter lost sight of his original destination to the Punjab as is made evident from the Report referred to, and the letter from Mr. Hunter containing extract of a communication from Major Shortrede. Along with Mr. Sheriff, who had reached Bombay on the 8th of May, he continued to labour in the Institution. Writing on the 12th of May, he says, "The work is surely progressing," and adds, "While I remain in this part of India, it is my endeavour to work as if it were my ultimate sphere of labour, yet I would respectfully suggest the desirableness of my speedy occupancy of the Punjab." In a letter printed in the *Missionary Record* for October, 1856, Mr. Hunter has given a very interesting account of the baptism of Nusroolah, a Syed Mohammedan of Upper Scinde. In his next letter he writes, "It is my pleasing duty in this letter, as in last, to announce a baptism. The young man Nusroolah, of whom I wrote last month, was a pupil in the class of Mahomet Ismael. On the 28th of July it was given me to baptise the pupil, on the 21st of August the teacher also." He adds in this letter, "God willing, I propose commencing my journey in the end of October, so as, if possible, to arrive before the 1st of January, 1857." His first letter from Sealcote is dated the 24th of January, 1857, and was printed in the *Missionary Record* for April of this year. He and Mrs. Hunter with their infant son were accompanied by Mahomet Ismael, the teacher whose baptism in August, 1856, he had recorded. They had various discouragements during their journey, and were also tried by bad health, but they reached Sealcote about three months after leaving Bombay, having travelled no less than 1774 miles. On the 28th of February he gives an account of the varied labours in which he was engaged. This letter appeared in the *Missionary Record* for June. Extracts from the last communication addressed by him to the Convener are printed in the *Record* for this month, and show the difficulties of his position during the month of June, when his duties were so painfully interrupted.

It will be seen from his letter, that Mr. and Mrs. Hunter had not followed the general example and taken refuge in the Fort at Lahore, and that they still entertained the hope of being able to continue at their post. These hopes have been most painfully disappointed. On the 9th of July the 46th Regiment B. N. I. and the 9th I. C., stationed at Sealcote, rose in mutiny. Then, it would appear, all the Europeans endeavoured to make their way to the Fort. In the words of the notice already referred to: "Seven were unsuccessful in reaching it, three of whom were Mr. Hunter, his wife, and their infant son." By the most definite accounts that have yet reached this country, it

appears that some officers who were proceeding to the Fort under the protection of thirty mounted police had the kindness to call at the Mission-house, to give the inmates the benefit of their armed escort, but one of them, writing to the *Times*, says, "Mr. Hunter and his family had gone on some time before, and had been all murdered on the road. It seemed to have been no part of the Sealcote mutineers' plan to massacre ladies and children, but perhaps Mrs. Hunter had offended the fanatic Mohammedans by establishing a small female school, a crime in their eyes deserving death." A lady, writing from the Fort, Sealcote, on 12th July, mentions that she and her husband got into the quarter-guard. "We had not been long there" she says, "when a horse was brought wounded, and the servant said it belonged to Mr. Hunter, the missionary, and that he, his wife, and child had been killed in their carriage, and were lying dead on the roadside." More minute details of this most distressing termination of their labours may never be received.

At an early period the eminently Christian character both of Mr. and Mrs. Hunter had been clearly shown. He laboured with much faithfulness and affection as a district visitor in connexion with a parish in Edinburgh, and impressed most favourably those who had the best opportunity of observing his disinterested services. One who knew him well has said, "Most unquestionably he was no common man; young as he was, he had a martyr's spirit, and soon, indeed, did he obtain the fulfilment of the promise, 'Be thou faithful unto death, and I will give thee a crown of life.' Of this I have no doubt; and as little do I doubt that the gentle spirit, who followed him in his journeyings, and shared with him in his sufferings, is now sharing his reward." She, too, had early shown a missionary spirit. As teacher in the Sabbath-school connected with the same parish and congregation, and latterly also as a district visitor, she laboured for several years with earnest and affectionate fervour; while "the gentleness of her nature, the manifest simplicity of her aim, and the singular modesty which characterised all her movements, rendered her a universal favourite." She had so won the hearts of those who attended her classes that some of them are known to have eagerly sought information respecting her labours in Sealcote; and all of them received, we cannot doubt, with heavy hearts the melancholy intelligence of her early and cruel death.

Mr. Hunter and his partner were thus devoted to the missionary work. They eagerly sought to be stationed in that field in which they believed that missionary labours were greatly needed; and, in humble dependence on Almighty power, they resolutely determined to remain even in spite of impending danger. Their conduct exhibits a bright example of Christian zeal and devoted self-sacrifice, and attests in a striking manner the strength of that faith by which they were impelled. They have fallen early, and before the land which they sought to benefit has long enjoyed the blessing of their presence; but they have not lived and died in vain, if they have shown that a genuine missionary spirit was with them a living power, making them "willing not to be bound only, but also to die for the name of the Lord Jesus," and enabling them to labour to the last in communicating to others that message of salvation and those exalted hopes which, doubtless, sustained them in a dying hour. Can we doubt that theirs has been a transition from toil, and struggle, and danger to the triumphs of everlasting rest?

PUNJAB.

The following are extracts from the last letter received from Mr. Hunter, and dated Sealcote, 9th June, 1857:—

Two months ago the country seemed profoundly tranquil, and bright schemes for the future were formed, not only by statesmen, but also by missionaries. I plead guilty to having, so far, gone in with them in their high hopes for the Punjab. How these are doomed to disappointment is now apparent.

On referring to my letter of 28th February last, I see five distinct schemes for the advancement of Christ's kingdom brought before you:—

- 1st, A School for Girls.
- 2d, A School for Boys, to which I added a Class for Government Clerks, educated young natives.
- 3d, Sabbath Hindostani Service.
- 4th, Instruction of the Converts and Study of the Language. Both of these are prosecuted with energy.
- 5th, Service to Europeans.

My earnest desire has been to preach the Gospel among natives directly and widely. Just as my way seems clear, all the doors are unexpectedly closed.

I forbear laying before you our positive danger—about 50 Europeans to defend us against more than 1200 sepoys. We have not followed the example of almost every one and taken refuge in the Fort of Lahore.

We hope still to continue at our post. May the Lord be our keeper!

THE LATE REV. THOMAS HUNTER.

At the close of a sermon on Revelation vi. 8, lately preached by the Rev. Dr. Macfarlane, of Duddingstone, (who was Convener of the General Assembly's Committee at the time our lamented missionary, Mr. Hunter, was ordained), the following eloquent and appropriate reference was made to the distressing circumstances which have deprived the Church of Scotland of her first missionary to the North-West of India:—

We cannot close these observations on this vision of the Apocalypse without calling more especially on the people of God to "come and see," that, while it passes by and awakens awe, it may not deprive them of the rich consolations of the Gospel. No doubt, death is a universal appointment, and by a law, whose influence none can elude, this world, while delivered from the foolish and the vain—from the wicked and the vile—from the plagues and curses of the community, is also bereft of the good as well as of the bad—the useful as well as the injurious—of public and private benefactors—of those who have turned many to righteousness—who have saved states—who have adorned families—who have proved in their day and generation a blessing to the world, and an honour to the religion of their Saviour and God. Nor is it to be supposed that the righteous are clear of the destroyer's hoof when the judgements of God are abroad on the earth—when, in the language of Cowper,—

"God proclaims
His hot displeasure against foolish men,
That lead an atheist life,—involves the heavens
In tempests, quits His grasp upon the winds,
And gives them all their fury, bids a plague
Kindle a fiery boil upon their skin,
And putrify the breath of blooming health.
He calls for famine, and the meagre fiend
Blows midew from between his shrivelled lips,
And taints the golden ear. He springs His mines,
And desolates a nation at a blast."

In such seasons, brethren, it is not to be anticipated that, while the pestilence walks in darkness, or destruction wastes at noon-day, the very best of God's people should see from the secret place of the Most High, safe and secure, the gathering judgements. Much less do they stand on sacred ground, rescued from the

inroads of death, when God withdraws His restraining hand, and man is left to be a scourge to his fellow. How sad then the spectacle of the promiscuous massacre of thousands—corpse heaped upon corpse, and limb torn from limb in quivering agony, till, sickened by the sight, there is nothing left us but to close our eyes on the appalling vision. How indiscriminate the fury that spares neither age nor sex—meeting nothing in an infant's cry or a mother's prayers—nothing in the helplessness of youth, or in the infirmities of age—nothing in the tenderness of a common nature, or in the possession of a common form, to appease its vengeance or slake its thirst. How refined the atrocity which impales the father with other tortures than those of iron—which, if it spare him the slow fire or suspend the sword for a little over his head, does so only to reserve him for the heavier ordeal of agonies he cannot alleviate—of tortures inflicted on the wife of his bosom or the light of his eyes, which he can as little avert in his impotency as he can avenge in his wrath! Alas, for the horrors of such a scene of atrocity, darkening the page of history, and leaving behind it its foulest stains on the human race! The wilderness where the serpent hisses and the wild beast howls—the tornado in its fury spreading desolation far and wide over the plains—the volcano with its liquid fires in one fell swoop hurrying promiscuously thousands into the grave—are but the faintest emblems of its cruelty. War, thou hast nō wound—famine, thou hast no scourge—pestilence, thou hast no sting, to inflict like this. Its story is borne to the ends of the earth on the piercing shriek of an outraged humanity; and, as it arises before God, laden with the sufferings of the dead, and the cry of the fatherless, and the widow, and the orphan, methinks I hear another voice, not low and feeble, but loud as the sound of many waters and of mighty thunderings, "How long, O Lord, Holy and True, dost Thou not judge and avenge our blood on them that dwell on the face of the earth?"

It is not for me on such an occasion, and in this place, to detail those scenes of suffering with which we are all familiar, or to expose those wounds which are bleeding so profusely in the homes and in the hearts of many around us. With these a stranger may not intermeddle; and in the hour of sore bereavement—when the sister is mourning for the brother, or the wife for the husband—when the parent is mourning for his offspring, or the son for the father who gave him birth—we would only remind them of One who, depriving death of its terrors and the grave of its sting, has let in the light and comfort of another world on all the darkness and desolation of this. What a blessed thing it is we have such a High Priest within the veil, all-sufficient in His grace as He is all-prevalent in His intercession, accessible to us at every season, and never more so than when, pressed down with affliction, we are ready to faint or fail by the way. And far less, my friends, would we venture to penetrate the councils of the Almighty, and drag into light those secret things which belong to Him. There is a wide-spread diversity of opinion as to the immediate causes which have hurried on this sad catastrophe, and it is only right that so momentous an event should be thoroughly sifted in its origin, as it has made itself felt in its effects. This much, however, we believe, that, when that investigation is complete, it will not be found that the blame of this wide-spread disaffection is resting with him who, taking his life into his hand, has been proclaiming to the heathen the glad tidings of Salvation. Rather would we say in the language of a writer in the leading journal of the day:—"Above all let the British Government assume a more consistent and dignified position than heretofore on the all-important subject of Religion. Wholly withdrawing its direct coun-

tenance and support from all Hindoo and Mohammedan shrines, let it openly and frankly avow its own belief in Christianity, while it proclaims anew the unchangeableness of its policy of neutrality or non-interference with every other faith. Such a candid avowal, coupled with such a proclamation, would help to dissipate the spell of mystery and delusion which its past ignoring or virtual repudiation of the Christian religion has tended to throw over the universal mind of India, filling it with the strangest suspicions, gloomiest fears, and most sinister apprehensions; in a word let us see honesty and disinterested kindness, manly firmness and unimpeached fidelity, strong common sense and Anglo-Saxon energy, rise to their proper ascendancy in this sorely distracted land; and out of the soil, that has been savagely drenched with the blood of massacred British matrons, maidens and children, will yet spring forth the stateliest monuments of a glorious consolidated British dominion." But, be that as it may, we are this day called upon, as the members of the Church of Scotland, to lament the loss of one, the most zealous of missionaries as he was the best of Christians, cut down prematurely in his usefulness, and with his wife and child most brutally slain. It was not to gain for himself the wealth that perisheth in the using, or to fight the battles of his country and to win its applause, that Mr. Hunter urged his way into the deepest recesses of heathen idolatry. Other and different were his motives, and other his aims. With a single eye to the glory of Him, whose servant he was, he had devoted himself, at no external bidding, but under higher suggestion, to the honourable calling of a missionary, and, selecting India as the land of his adoption, had offered himself to the service of the Church. My first interview with him is yet fresh in my memory, when, bearing a note to me from his own clergyman, Dr. Glover, who spoke very highly of his piety and worth, he made known to me his desire of being placed at the disposal of the India Mission. His services, I need scarcely add, were most gratefully accepted. For some years previously a considerable sum, gifted by a generous donor, had been in the hands of the Committee, to be appropriated in establishing a mission to the Sikhs; and, as everything seemed settled in the state of the Punjab, and the prospect of continued peace and order in that distant province of the British dominions was universally cherished, it was at length resolved that the intentions of the donor should be carried into effect. The Punjab was now to be added to our stations abroad; and after the most careful consideration of his character and claims, to which we received the most ample attestation, Mr. Hunter was selected as our first missionary. How carefully he prepared himself for his destined sphere, more than one Report to the General Assembly has given the proof. To his honour be it said that, though distinguished as a student in his preliminary course, he did not count any acquirements too great for the calling of the missionary, or any talents too pre-eminent in the discharge of its functions. Having his whole soul filled with a sense of its importance, he sought to prepare himself for it by the acquisition of all knowledge which might either contribute to furnish his mind or to further his work, and long before he sailed had availed himself of the opportunity of mastering at home those Eastern dialects which are generally left to be mastered abroad. At length the term of his probation was complete, and on the 19th day of July, 1855, Mr. Hunter was ordained in St. Andrew's Church, Edinburgh, to the office of the holy ministry, and thereafter was set apart as our first missionary to the Punjab. On that same day he was united in marriage to one of a kindred spirit, gentle, and amiable, and devoted—a helpmate, indeed,

never to be separated from him in life, even as in death they were not divided. Never, we believe, did any missionary leave us followed more earnestly and hopefully with the prayers and blessings of the Church. Simple and unaffected in his piety, he had secured the affection of all who knew him; and ardent and devoted in his zeal, tempered by prudence, he gave the assurance that there would be nothing wanting on his part, under the blessing of God, to commend himself to universal approval. Accordingly we know that at Bombay, where he tarried for a season, brief as his stay was, it was not without its fruit. Long will his name be cherished there by all who knew him, while it cannot fail to be embalmed in the memory of those who through his instrumentality were either converted to Christianity, or by his ministry were built up in the faith. At Sealcote, also, in the Punjab, the place of his destination, we cannot suppose that, short as his career has been, it has left behind it no memorial of one who was ready to spend and be spent in his Master's service. It may be that even now some poor idolater is weeping over his bloody grave, or that in days more remote, when the hurricane has spent its force, and that fearful tragedy has been played out to the last, the Sikh may point in mournful gratitude to the spot where the murdered missionary sleeps, who spoke to him of God and Christ, of heaven and hell—ay, and sleeps not alone, for close by his side there are others sleeping—his murdered wife and his murdered child—not to arise again till the heavens are no more, and the elements melt with fervent heat. Oh, how mysterious, brethren, are the visitations of Providence—how sudden and irregular are the visitations of death! And yet we must not murmur, we must not repine. We must not question Jehovah's will, we must not arraign Jehovah's ways. That was a dark day, and mysterious too, in the history of the Church when Stephen, surrounded by the murderers of his Lord, was himself overtaken by a bloody death. And yet the Gospel tells us "he fell asleep." How soothing is the expression, bringing before us in its peaceful imagery the idea of the labouring man after a day of toil sinking to rest, and imparting all the repose of the evening scene even to the rough and painful bed of Stephen. That day had to him been a day of agony—his body had been roughly handled, his frame had been shaken by convulsion; but now the last struggle is over, and the sleep of the martyr is the sleep of peace. "Cease, then," might we not say, "ye unbelieving Jews, to rave around his riven tenement. The tempest of your persecution has swept over him, and his shattered bark has now reached the sheltered lake. Your land has been stained with his blood, but his spirit has sought its home in the skies." And what though on another soil the cry has been heard of demoniac fury, not to be appeased but by a deluge of blood? Blessed be God, it cannot last. It may mar man's features, anticipating corruption and the worm, but it cannot touch God's image; it may rend asunder the body, but it cannot tear the immortal spirit from the hand of God. When its worst is done, the rage of the heathen has only despatched by a rough road the soul of the believer to the blessed mansions of his Father's house. It cannot touch them there. Their warfare is over, their work is done. The soldier has put off the helmet, and put on the crown. The servant of God who proclaimed His name has been called away to behold His glory. The child that was torn from its mother's breast is with her now in a better land, and clothed in white; the robes they wear shall be never soiled, and never rent. All, all, who believed in Jesus are in Heaven now, the high place of their refuge and the rock of their strength; and, standing in its safe retreat, where the foot of the Assyrian cannot come, there is no presumption in the thought

that they are awaiting around the Throne the arrival of those to whom, though not permitted to say "farewell" upon earth, they would have with them in Heaven to partake of their blessedness and share in their joy. "And one of the elders answered, saying unto me. What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the Throne of God, and serve Him day and night in His temple; and He that sitteth on the Throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the Throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

JEWISH MISSIONS.

1. SALONICA.

THE school at this station continues to prosper, and a few more pupils have been added to it. The services in English and Judeo-Spanish continue to be held, and resorted to by those for whose benefit they are intended. The last letter received from Dr. Wolfe mentions, not only that the Mission prospers among the Jewish community, but that a spirit of inquiry is awakened among other classes in the city, and that they are not unwilling to entrust their children to the care of the missionaries. In reference to this, Dr. Wolfe thus writes:—

In a former communication I mentioned to you the colony of Sabbathori Zebi, or Dunmahs, as they are called, a Judeo-Mussulman sect in our city, to whom we were anxious to find access. They are, as you are aware, the secret followers of the false Messiah, who created such a great excitement among the Oriental Jews during the reign of Mahomed the Fourth. Now I am able to inform you that one of those people brought his boy to our school, entrusting his education entirely with ourselves. We found him to be a very clever and promising lad. Two others have followed his example, and we expect to get a good many more children of those blind and deluded people into our school. A better door of entrance among them for the Gospel of Christ we could not have expected.

There is an old Turk, who wished some time ago to make public profession of Christianity. He seems to be a good old man, thoroughly versed in the Scriptures, and a sincere believer in Christ. We do not see our way clear, as yet, to have him baptised here, as it may excite the fanaticism of the Turks against him.

It must not be supposed, however, that our missionaries are allowed to prosecute their work without opposition or difficulty, or that no attempt is made to destroy the effect of their exertions, by persecution and violence. On the contrary every effort is made by the priests to retain the people under their influence and power, and nothing is left untried in the hope of preventing any from embracing the religion of the Gospel, and openly professing their faith in it. An instance of some of the difficulties met with by our missionaries in their work is given in Dr. Wolfe's letter. He says:—

It is the prevalent opinion in Scotland that we are here enjoying religious liberty, but the liberty in Turkey is as yet *inclusa in tabulis*—a dead letter of the firman; the priests are inimical to it, and the public is too much in its infancy to avail itself of those privileges.

We are now and then called upon to expound that law, and to see it executed. We must bring up the local authorities to the mark of their duty, sometimes by petitioning, at other times, again, by intimidation, until the people learn

themselves to appreciate their sacred rights. And, in thus guarding the best interest of the people, we gain the confidence and thanks of the better classes. We had lately a very hard and exciting conflict of that kind on behalf of three Protestant Greeks of a neighbouring village, Kolakja, three hours' distance from this.

Nano, the chief of that village, and other two Greeks, being dissatisfied with the conduct of their bishop, and the spirit of their Church, intimated their intention to join the Protestants. As soon as their intentions were made public, the bishop roused many peasants, by threats and otherwise, to bring false accusations against Nano, and to demand from the Pasha, the governor of Salonica, his transportation. The Pashas, in their dealings with the Greeks, are guided entirely by the bishops, who bribe them for the privilege to oppress their parishioners with impunity. Now our governor, on this occasion, behaved after his own kind. He dealt out Jedwood justice to the man; first he condemned him to imprisonment and what not, and then he might perhaps investigate the matter. In the meantime Nano took his refuge in our house, and, finding that the Pasha was pledged to the other party to ruin him, we refused to comply with the demands of the Pasha, to deliver him. Our replies through the British Consul were, that he shall not have him until we are assured that his court is legally constituted, and that one Protestant is present to plead for him, and to vote in passing the sentence.

One week thus passed in corresponding with the governor. But, after finding that resistance would no longer be safe, we sent up the man with a protest, to the effect that he will have to answer for any injustice done to Nano, and that Stambul was the place where we should be heard. The sound of Stambul, and Lord Stratford de Redcliffe, act like a charm upon the Turkish authorities. The Pasha dismissed the man, and all the charges against him.

Now the bishop and his party bought witnesses to swear that he owes money to certain parties. Many charges were disproved, and others are still *sub lis judice*. Imagine only the state of a nation where such things exist.

In the meantime we have sent our colporteur into the village, to ascertain the public sentiment. The report he brought us is, that a great many people are looking forward to the issue of that case with deep interest, and that the general opinion was that, as soon as that injured man is restored into the village, cleared and unmolested, we shall have a good many of the inhabitants joining our Church. We must try as soon as possible to introduce the Bible into that village.

We have several Jewish inquirers, and one preparing for baptism. We think that the idea of the Committee, that the Church of Scotland should divide Macedonia and Asiatic Turkey into presbyteries, and deal with it on a large basis, of preaching the Gospel, to the Jews first, but also to other nations, was very fortunate indeed. Here you have a people kept in ignorance and in darkness, by an ignorant corrupted priesthood, who perpetuate a system of image and saint worship and necromancy. The Oriental Church is rotten at its foundation, because it is a tissue of falsehood and corruption, and many people are groaning under its yoke. If we leave that Church in darkness, what else can the Jews think but we approve of that Church, and acknowledge it as a system of Christianity? It is a short-sighted policy, in preaching the Gospel to the Jews, to neglect the poor Turks, and those who groan under the tyranny of a crushing superstition, through which the name of Christ must always remain to the Jews a stumbling-block.

2. CASSANDRA.

The Rev. Mr. Crosbie and Mr. Rosenberg, in

the letters last received, intimate that the movement among the Greeks at Cassandra continues to progress, and that those of them who have enrolled themselves in the Protestant community are most urgent that a school should be established for the instruction of their children. They farther mention that the Rev. J. Lowndes, the esteemed agent of the British and Foreign Bible Society, having heard of the work there, and of the intense and general desire of the people to obtain the Scriptures in their native tongue, resolved to visit the place, and by personal inspection ascertain the true state of matters. Accordingly he visited the district in company with Mr. Rosenberg, conversed with many of the people, and preached to them in their native language, and on his return assured our missionaries that even in his long experience he had seldom seen a more interesting or hopeful movement. More recently he has written the Convener on the subject of his visit, and, as the impressive and opinions of a gentleman of such experience and impartiality naturally have peculiar weight and interest, we subjoin his letter, almost entire:—

A few days since I little thought of addressing you but circumstances of an interesting nature have taken place, which induce me to take up my pen for this purpose.

My more fixed abode, at present, is Malta, but I have resided in the Mediterranean more than forty years. For the last twelve years I have visited many missionary stations in and about this midland sea, the purport of which has been to promote, as far as possible, by means of missionaries and in other ways, the dissemination of the Scriptures of truth.

Some months since I heard that an interesting work had commenced at Cassandra, in connexion with your Mission at Salonica; and in addition to this, a letter I received from one of your missionaries, Mr. Leopold Rosenberg, on the same subject, led me to draw the conclusion, that, if it should please God, a visit to the place must be made. I accordingly left Malta on the 22d ultimo, and, going by way of Constantinople, reached this place on the 2d instant. I was here in the year 1851, and am happy to find the missionary cause is on the advance. Here I have met with Mr. Rosenberg, Dr. Wolfe and Mr. Crosbie. The last mentioned I had seen recently at Malta on his way out. Dr. Wolfe I now met for the first time. Mr. Rosenberg I knew well, when he was a student in the Malta Protestant College, and his piety and devotedness to the work in which he is engaged have confirmed the expectations I had formed of him. Your agents here are doing a good work, and I trust many souls will be gathered in to Christ.

But the object of my visit was Cassandra, and Cassandra claims special notice. On the 3d, the day after my arrival here, I left Salonica for that place, accompanied by Mr. Rosenberg, who kindly consented to go with me. He had visited the place and the people previously, and the respect they entertained for him made my visit a very pleasing one, while our visit to them afforded them great satisfaction. You will have been informed already of the interest that has been excited in Cassandra in favour of Protestantism or Bible Christianity. This movement is to be attributed, in the first instance, to the circumstance of a native of the place, Aristides Bazak, having purchased a New Testament from the store where Scriptures are sold at Salonica. The reading of this led him to renounce the Greek communion, and to seek one where a purer Christianity is acknowledged, and communication with your missionaries soon conducted him to the decided step he took. He was followed by some others, and the few are now acknowledged and registered as a Protestant community, of which Aristides is the representative. And there is much reason to

believe that the principles they have imbibed are extended considerably farther than they have yet been confessed openly. As the people speak Greek, I was able to communicate with them freely, and on one occasion I preached to about thirty of them. I was much pleased with the decision of character and the pious deportment of the brethren, and their constant reference to the Word of God, as the ground and standard of their faith and confidence.

They are exceedingly anxious for the arrival of Mr. Paionides, who has paid them one visit, with which they were very much gratified. I know him well, having met him frequently at Athens. I esteem him much, and hope he will be a great blessing to many in Cassandra. His being a medical man, as well as a preacher, will be greatly in his favour. On the whole view of the subject, I consider the Mission at Cassandra very interesting and promising, and I trust the blessing of God will be still more abundantly bestowed.

One great disadvantage there is the general want of education, and to remedy this it is very essential that schools should be established. One of the brethren died lately, of the name of Garutolo. He left a good testimony behind him, and requested the missionaries to take charge of his family, and to see to the education of his children. While I was there with Mr. Rosenberg, measures were adopted for a school to be commenced in the house in which he died, and where his family reside. They are greatly in want of elementary books in the Greek language, and I have taken measures to have some sent to them. I left Cassandra with feelings of peculiar interest, and gratitude to God for what I had witnessed. I hope the Mission will be continued efficiently, and pray that churches may be established there, of a character such as Paul describes in his epistles to the Thessalonians as existing then in his day, that Christ may be glorified in many that believe, and the Word of the Lord run and be glorified. At Cassandra there is a colporteur, or rather helper, who goes from village to village, and from house to house, to converse with the people, and he attends to his work well.

I am happy to see your missionaries well established here, and I hope Mr. Crosbie, whose station does not appear to be fixed, will not be removed hence, for, if the blessing of God be bestowed here, there will be work for them all, and Cassandra should be visited occasionally by some of the brethren at Salonica, even when Mr. Paionides may be established there, as this will tend to encourage the people, by letting them see they are cared for.

I brought some Scriptures with me, part of which I have left at Cassandra, and the remainder here, and I have engaged to send them some more in which they are deficient.

3. SMYRNA.

The several agents at this station continue zealously and hopefully to prosecute their labours. Mr. Coull proposes, in order to expedite his progress in the vernacular dialect, and to forward the great object of his mission, to gather round him for instruction a few Jewish boys, who, he hopes, may in due time form a nucleus for a school. Mr. Benoliel intimates that the English service has been removed from his house to the old Dutch Chapel, which the American missionary has agreed to share with the Committee's missionaries: and that on the first Sabbath after the change was made the service was attended by nearly thirty. He says that even a larger audience may be expected, when the English residents, who leave the town during the summer heats, have returned. We insert the following extracts from his last monthly report:—

Various circumstances have occasioned delay in forwarding some account of the labours and

proceedings of this Mission, and now I feel at a loss what particulars to communicate out of the many that have accumulated since my last report. It is always difficult to select facts for a report that may be made public, and the difficulty is considerably increased in a field like this, where the hopes, anticipations and aspirations of one day become doubtful and indistinct on the next. Before proceeding further, I may be permitted to give expression to the satisfaction experienced by the safe arrival of my colleague, the Rev. Mr. Coull, and his agreeable companion. May the enriching blessing of our Heavenly Father ever rest on them both, make our united labours abundantly successful, and cause our intercourse to be always marked by harmony, love and mutual sympathy.

Distribution of Bibles and Tracts.

As usual, I will give precedence to that important part of missionary operations—the circulation of the Sacred Scriptures. At the close of May I presented the account to the Bible Society's depot-keeper in Smyrna, and shortly after to my intimate and kind friend, the Rev. Mr. Lowndes, the agent for Malta, &c., who spent a day with us, accompanied by his lady. The account stood thus, from November, 1856, to May 30, 1857:—Number of Scriptures, 2267; number sold, 448; proceeds, P. 1826; number issued gratis, 68; number appropriated for use of Mission, 34; number remaining on hand, 1717. I have since received 306 more. So that I have now on hand no less than 2023 copies of the Sacred Scriptures in the several languages spoken by the mixed inhabitants of Smyrna. The distribution of tracts and religious works has been very limited. Having but a small supply on hand, I have been rather sparing in their dissemination. I am now endeavouring to obtain a larger supply of the tracts issued by other missions in Turkey.

Progress of the Work.

My intercourse with the Jews continues to improve and extend. I am thankful to be able to state that the persecution which raged so fiercely a short while since has now entirely subsided; and I cherish the hope that some at least, of those inquirers who were detached from us through fear of worldly losses and suffering, will, ere long, be regained, and induced to return to their search after truth. I could relate many cases which of late inspired hopes of leading some stray sheep into Christ's fold, nor are those hopes frustrated. There are many incidents and occurrences indicative of a state of transition from the errors of Judaism to the blessed truths of the Gospel in the minds of a considerable number of Jews. Many, who would not expose themselves to the ignominy of being publicly pointed at as infidels by their brethren, avail themselves of the evening shades to visit the native colporteur, who lives in the midst of the Jewish quarter, and, without giving their names, open their hearts and minds to him. Superficial observation would indicate no movement amongst the Jews in this city, but I have good reason to believe that with many it is only a question of time—they wish so to arrange their temporal concerns as to escape great losses and consequent hardships, whilst other lack, only that moral fortitude necessary to take the bold step of separation from the Jewish community. I have repeatedly been informed of meetings that frequently take place amongst twenty or more heads of families, with a view to suddenly and unitedly breaking off their connexion with superstition and tyranny, and placing themselves under Christian instruction, and the protection of our Protestant belief.

I am, however, so unwilling to excite expectations, that may not be realised, that I would not be understood to speak of this movement as

likely; to issue in the actual conversion of any number of those individuals at one and the same time, or within a short time. One thing only I would assert, that persevering, zealous and prayerful labour in this field will be eventually rewarded by a rich harvest of souls. .j

As is almost invariably the case with the Armenians and Greeks, so it is with the Jews. Tyranny injustice and oppression, on the part of their ecclesiastical and commercial authorities, compel individuals to seek protection and relief through the influence and assistance of the missionaries. Thus they come within the influence of Truth. They listen to the preaching of the Gospel, which probably they would not have done under other circumstances; they read, and their minds are stored with Divine Truth; the sympathy manifested on their behalf produces in their hearts an attachment to the missionary and his doctrines. They are relieved, and for a short while continue steadfast in searching after Truth despite bitter persecution; but, to the great discouragement of the missionary, they are soon after lost sight of. The seed, however, has been sown. For a time there may be no sign of life, but, when least expected, it springs up and bears fruit. By and by it comes to light that the individual has been spreading the new views he acquired of religion. With him he brings others eager to hear, to read and to learn. Such are the constantly recurring incidents of missionary labour in this field. It demands the greatest devotedness, zeal, perseverance and patience.

4. GERMANY.

The usual Summer Missionary Conference was held at Karlsruhe on the 28th and 29th of July, and was attended by all the members, with the exception of the Rev. Mr. Stempel, who was unable to be present. The meetings were conducted as usual; portions of Scripture were read and considered, and missionary experience interchanged among the members. Many of these were of such a nature as to call forth gratitude towards the God of Israel, and to encourage our missionaries in their work.

THE CHURCH UNION.

From the Edinburgh Evening Post.

A movement has recently taken place amongst some highly influential members of the Church which is calculated to carry important consequences in its operations, not only amongst the members of the Church, but amongst all those classes of the community with whom they are in various ways connected. The proceedings hitherto have partaken necessarily of a private character, and are scarcely proper subjects for comment in the columns of a public journal, however intimately associated with the Church and its concerns. It affords us, however, much pleasure, in complying with the request which has been conveyed to us, to give circulation to the following exposition of the views and objects of the gentlemen who have united in the present movement:—A meeting of office-bearers and members of the Church of Scotland was held, according to advertisement, on Wednesday, the 27th current, in the Committee Room of the Queen Street Hall, to take steps for the formation of an association to promote Christian fellowship, and to aid each other in the great work of the Church. The attendance was large and influential. Sir William Baillie, Bart., of Polkemmet (in the unexpected absence of Professor Swinton), was unanimously called to the chair. The meeting was opened by praise and reading of the Scriptures. The devotional services were conducted by Professor Martin, of Aberdeen. Very full statements were made as to the objects of the association, and its relation to the regularly constituted Courts of the Church.

Those objects will be fully seen from the resolutions which were adopted at the meeting, which we subjoin:—

The following resolutions were adopted at a meeting of office-bearers and members of the Church of Scotland, held on Wednesday, the 27th ultimo, in the Committee Rooms, Queen Street Hall, with the view of taking steps for the formation of an association to promote Christian fellowship.—Sir W. Baillie, Bart., of Polkemmet, in the chair.

It was moved by the Rev. Norman Macleod, of Glasgow, and seconded by James Gordon Morison, Esq., Touch House, Stirling,

I. That it is highly desirable that there should be a greater degree of Christian fellowship and union among the office-bearers and members of the Church of Scotland.

It was moved by Sheriff Barclay, LL.D., Perth, seconded by the Rev. William Smith, of Lauder:

II. That, in accordance with these views, an association be formed of the office-bearers and members of the Church of Scotland, to be called "The Church Union."

It was moved by the Very Rev. Principal Tulloch, D.D., St. Mary's College, St. Andrew's, and seconded by the Rev. Alexander R. Irvine, of Blair Athole:

III. That the objects of the Church Union shall be—1. To hold meetings for united prayer and exposition of the Scriptures. 2. To discuss various points connected with missionary labour at Home and Abroad. 3. To consider the great social questions of the day. 4. To assist each other in the devising of agencies for developing parochial and congregational action throughout the Church.

And that the general laws of the Union shall be as follow:—1. The Union shall consist of all office-bearers and members of the Church of Scotland who express, through the secretaries, their wish to join it. 2. Each member shall contribute half-a-crown yearly to the funds. 3. An annual meeting shall be held in Edinburgh during the sitting of the Assembly. 4. The members of the Union in various districts shall originate and carry on branch associations in such a way as shall be most convenient to themselves. 5. The business of the annual meeting shall be to report proceedings from the branch associations, to appoint office-bearers for the following year, and to consider some question, to be fixed on only by the Committee.

It was moved by the Rev. William Robertson, of New Greyfriars, and seconded by the Rev. William Leitch, of Monimail:—

IV. That the office-bearers of the Union shall consist of a president, vice-presidents, a treasurer, two secretaries and a committee.

The following Committee has been appointed with power to add to their number:—

The Very Rev. Principal Tulloch, St. Andrews.
The Rev. Norman Macleod, Glasgow.
" Wm. Robertson, New Greyfriars.
" Wm. Smith, Lauder.
" Alex. R. Irvine, Blair Athole.
" Wm. Leitch, Monimail.
" John R. Macduff, Glasgow.
" Arch. Watson, Glasgow.
" John Colvin, Maryhill.
" Wm. Robertson, St. Bernard's.
" J. Elder Cumming, Perth.
" Sir William Baillie, Bart., of Polkemmet.
" Dr. Feslor Swinton.
" Sheriff Barclay, Perth.
" Francis Cochran, Esq., Advocate, Aberdeen.
" George Hogarth, Esq., Banker, Co. Ar-Fife.
" J. G. Morrison, Esq., Touch House, Stirling.
" Robert Cooke, Esq., Nontrou.
" James A. Campbell, Esq., Glasgow.
" Adam Paterson, Esq., Glasgow.
" Thomas White, Esq., Glasgow.

The following office-bearers have already been appointed:—

President—The Very Rev. Principal Tulloch, D.D.

Secretaries—The Rev. Wm. Robertson, St. Bernard's, the Rev. J. Elder Cumming, Perth.

It was very distinctly stated, and agreed upon by all, that the Union should not interfere with the Church Courts. The subjects to be considered by it are of a kind which practically are not taken up and, in the present state of ecclesiastical business, cannot well be taken up in those Courts; while the great ecclesiastical questions which divide our Assemblies will not be mooted. There is only one influence which, it is contemplated, the Union can ever have upon Church Courts, and that is one which it is extremely desirable it should have. It is earnestly hoped that greater fellowship among the office-bearers and members of the Church will introduce a more brotherly and more earnest tone into public debates, and that, as the influence of the Union for good is felt by such of its members individually, that influence will be shown in the spirit manifested in Church Courts. Such is an object earnestly to be desired, and such is almost the only influence which the Union can possibly exert over the Courts of the Church. Considerable suspicion has attached to the commencement of the Union, partly from ignorance of the basis on which it was formed, and partly from the fear that it might create a new party in the Church. The former cause must now be removed by the full and explicit statement of the objects of the association, given in Resolution No. III.; and we cannot doubt that with the ignorance the fear will be dispelled. As to the Union resulting in the formation of a party, it must be seen, on a little reflection, that in an association which includes all classes of office-bearers and members of the Church who are willing to enter it, and in which, therefore, all views will be embraced, there can be no danger of a party tendency. If membership were limited to those holding certain views, then there might be danger of party objects. Or, if there were any power of excluding (by ballot or otherwise) those who sought for admission, then it might be feared that this power would be used to create a party. But, when all office-bearers and members may be admitted on expressing their wishes to that effect, the danger supposed is illusive in the extreme. There can be no party where there is no party creed. If any men in the Church dread danger from the Union, let them join it, and prevent the danger by their influence from within. The only check retained on the admission of members is a moral one. No one will seek to join who has not a community of feeling with those who have associated themselves. Such a community of feeling is absolutely needful to the working of the Union to any purpose, and more especially to its working for more directly spiritual purposes; but it will be sufficiently produced by the attraction of sympathy, and by the repulsion found in the want of it. That the Union has an object sufficiently definite, no one can doubt who reflects upon the basis here given. That the Union is likely to have great moral influence of some kind is unquestionable; but that influence will probably be wholly for good in stirring-up the members to greater spirituality in private and greater earnestness in public life. Its practical working will be chiefly in the branch associations in various parts of the country, which will immediately be formed. There are already, though the movement has only begun, about 70 members connected with it and with the branch association at Glasgow; and it is expected that, before next Assembly, that number will be multiplied many times.—*Ed. Chs. Mag.*

ECCLIASTICAL INTELLIGENCE.

PRESBYTERY OF GREENOCK.—At a *pro re nata* meeting of the Greenock Presbytery, held on Monday last—Dr. McCulloch, moderator—a future meeting was fixed to be held on the 18th for the purpose of hearing the trial discourse for ordination of the Rev. John Moffat, who has been appointed by the Colonial Committee of the Church of Scotland to proceed to Canada to labour there.

THE REV. JOHN STUART—FAREWELL SERMON.—On Sunday afternoon the East Church, Stirling, was crowded to excess by parties of all denominations in order to hear the Rev. John Stuart—who has been appointed to the collegiate charge of St. Andrew's Church and parish in Edinburgh—deliver his farewell discourse. The rev. gentleman chose his text from Luke viii. 1, and in a most eloquent discourse magnified Christ as a preacher. Towards the conclusion of the discourse he, in an affecting valedictory address, bade farewell to the East Church congregation, and stated that during his ministry there the people of Stirling had made his paths those of unmingled pleasantness and peace. The rev. Mr. Stuart preaches on Sabbath next before her Majesty at Crathie Church, and his induction to St. Andrew's Church takes place on the Thursday following.

We are informed that the Queen has subscribed the munificent sum of £500 towards the Endowment Scheme of the Church of Scotland. This donation will be regarded as not alone a measure of benevolence but also a testimony of the good-will of the Sovereign towards the national Establishment. At her Highland home her Majesty constantly attends the services of Religion in the parish church, and has, we are gratified to know, occasionally an opportunity of hearing our more distinguished divines, although we would like to find the list of preachers enlarged, as it might be perhaps with advantage. Such conduct has its benign adaptations, tending, as it does, to foster charity, and to call forth feelings of good-will towards other portions of the universal Church, besides that more immediately held by.—*Edin. Post.*

INTRODUCTION OF THE REV. MR. STUART.—On Sunday Dr. Gillan of Glasgow introduced the Rev. Mr. Stuart to his charge in the parish of St. Andrew's, Edinburgh, by preaching the forenoon diet in the parish church. He selected his text from the book of Revelation, v. 6—"And I beheld, and, lo, in the midst of the throne stood a lamb, as it had been slain." After an eloquent exposition of his text the venerable minister, in introducing Mr. Stuart, took occasion to congratulate the congregation on the appointment of so able a Master in Israel: he then described the varied and brilliant talents and attainments of Dr. Crawford's new colleague, passing a high eulogium on his character, and recommending him to their affectionate acceptance. In the afternoon the Rev. Mr. Stuart preached from Luke viii. 1—"He went throughout every city and village, preaching and showing the glad tidings of the kingdom of God." His discourse was replete with beautiful illustrations. The church was crowded to excess. The Magistrates and Council attended, with their officers and insignia, and in their official robes, and comprised Bailies Kay and Blackadder, Treasurer Russell, Councilors Hill, Dymock, Hay, Greville, Potts, Gorrie, Mackinlay, Dr. Murray and Forrester and Deacon Convener James. We understand that this has been the first occasion, upon the introduction of a new minister to any of the City churches, since the secession, where the patrons have attended officially the first Sunday to countenance the new appointment; and, in the absence of the Lord Provost from town, the arrangements were made by Bailie Kay.

We notice that, as in the case of the Patriotic Fund, a collection has been appointed to be taken up in the various churches in Scotland, as will be seen by the ensuing minute.

CHURCH COLLECTION FOR THE SUFFERERS IN INDIA.

The following minute has been issued by the Committee appointed by the General Assembly, 1854, to take charge of the Collection then ordered to be made for behoof of the Wives and Families of Soldiers and Sailors on active service, and continued by subsequent Assemblies:—

“At Edinburgh, the 30th day of Sept., 1857.

“The Committee, taking into their serious consideration the results of the grievous mutiny and disturbances which have broken out in India, in consequence of which many families have suffered heavy bereavements, and been reduced to circumstances of great destitution; and advertising at the same time to the appointment, by Her Majesty the Queen in Council, of Wednesday the 7th day of October as a Public day of Solemn Fast, Humiliation, and Prayer, in relation to the mutiny and disturbances above noticed—an appointment so suitable to the grave circumstances in which the country is placed, and consonant to the deepest feelings and most anxious wishes of all classes of her Majesty's faithful and loyal subjects;—are unanimously of opinion that it would be a fitting accompaniment of the solemn services of the day, named in the Royal Proclamation, that a collection were made on that day in behalf of the suffering families in India. The Committee are aware that they have no authority to issue any injunction to the Church in this matter; but, being firmly persuaded that these families are universally regarded with the deepest sympathy, they believe they shall not be held obnoxious to any charge of uncalled-for interference, in most respectfully recommending to the ministers, elders, and congregations of the Church, as they hereby do recommend, such an expression of sympathy as they have ventured to suggest. The Committee fervently hope that this recommendation will be generally approved of, and the collection appointed to take place on the day aforesaid, Wednesday, the 7th day of October next; in which case it is respectfully requested that due intimation be given from the pulpit on Sabbath first, and copies of this notice, of which sufficient supplies will be sent for the purpose, distributed in the usual manner.

“Remittances may be made to Alexander Murrie, Esq., Collector for the Schemes of the Church, 22 Queen street, Edinburgh; and all collections and donations received by Mr Murrie will be transmitted, at the sight of this Committee, to the London Committee for the Indian Mutinies Relief Fund, by which the public require not to be assured that all applications for relief will be duly attended to.

“In name and by appointment of the Committee, JAMES ROBERTSON, D.D., *Concraer.*”

As respects religion in India, we find that four chaplains, ministers of the Church of Scotland, have been sent out to the army. Such agency, ever requisite and proper in military life, derives special importance at the present time, when over vast regions the flame of civil war is raging, and disease and death to a large extent to be anticipated among our soldiers.—*Edin. Post.*

THE REV. PRINCIPAL MACFARLAN.—We understand that the Very Rev. Principal, who on Monday entered upon his eighty-seventh year, is progressing favourably, though slowly, from the effects of his late serious accident.

PRESBYTERY OF EDINBURGH.

DAY OF HUMILIATION.

The Moderator having brought before the Presbytery an official communication authorising Wednesday, the 7th October, to be held as a Fast Day in consequence of the recent events in India,

Dr. Nisbet said that it had occurred to him that they should do something more than give obedience to the command of their gracious Sovereign. They should also invite their people to offer their alms-givings on the occasion. There never was a cause so clamantly demanding public aid, and, while there were subscription-sheets being handed about, they reached but a limited number of persons. He moved that on the approaching Fast Day the several churches in their bounds should make collections in behalf of the sufferers in India.

It was agreed to make a collection as proposed, and that the money thus obtained was to be paid into the Bank of Scotland, subject to the drafts of the Moderator.

PRESBYTERIAN CHAPLAINS IN INDIA.

Dr. Fowler drew attention to a communication from the War Office, appointing Mr. Morrison, who had been lately officiating in Newington, as a chaplain connected with the India troops. The Government had appointed four Presbyterian chaplains to go to India, of whom Mr. Morrison was one, and he had to request the Presbytery to grant ordination as soon as possible, as the gentleman was to sail on the 10th October.

The Presbytery of Edinburgh met again yesterday in St. Andrew's Church, to proceed with the trial and ordination of Mr. Morrison. The business was delayed for a considerable time, as a quorum did not assemble at the appointed hour, and was obtained with some difficulty. The Rev. Mr. Robertson, of St. Bernard's, conducted the services; and Mr. Morrison, having been found qualified, was duly ordained, and received a cordial greeting from the members of Presbytery present. About fifteen or twenty persons met in the Church to witness the ordination.

THE LATE REV. THOMAS HUNTER.—The Rev. Thomas Hunter was born in Aberdeen in 1827. He attended the classes of arts at King's College, of which he became a graduate, and subsequently studied theology at the Old Town Divinity Hall. Having an elder brother a missionary at Nagpore in Central India, it was natural that his thoughts should frequently turn to the spiritual necessities of our Eastern Empire; and his impressions on this subject were deepened in no slight degree by interviews he had with Dr. Duff and the late Mr. Nisbet of Bombay, during the visits of these distinguished men to this country. The result was that he offered himself as a missionary, was licensed by the Established Presbytery of Edinburgh in June, 1855, and ordained, in St. Andrew's Church there, a missionary to the Punjab on the 19th of the subsequent month. The same evening he was married to Miss Jane Scott, daughter of the late James Scott, Esq., Edinburgh, a young lady connected with Dr. Glover's congregation, and whose attention had been early turned to missionary work. They sailed for India from London, via the Cape, on the 25th of August, 1855, and safely reached Bombay towards the close of the year. It had been his intention to remain in Bombay only a few months, but he was detained there nearly a year, labouring in the institution, which had been left for some time without European superintendence, owing to the unexpected resignation of the missionary previously in charge. His zealous labours there were crowned with no little success; and he had the satisfaction of admitting two or three Mahomedans into the

Christian Church. But, ordained to the Punjab, he felt that Bombay was not his proper sphere, and leaving it in November, 1856, along with his family and his first convert, Mahomed Ismail, he journeyed *via* Kurrachee and Mooltan to Sealkote, a distance of 1774 miles. The mutinies at Meerut and Delhi in May last were not long in affecting the whole north of India. As is well known, on the morning of the 9th July the 9th Cavalry and 46th Native Infantry rose at Sealkote in sanguinary mutiny. On the alarm being given, all the Europeans attempted to escape to the fort. Seven, however, were unsuccessful in reaching it, three of whom were Mr. and Mrs. Hunter and their infant son. By the most definite accounts that have yet reached this country it appears that some officers, who were proceeding to the fort under the protection of thirty mounted police, had the kindness to call at the mission-house, to give the inmates the benefit of their armed escort, but one of them says Mr. Hunter and his family had gone on some time before, and been all murdered on the road. It seemed to have been no part of the Sealkote mutineers' plan to massacre ladies and children, but perhaps Mrs. Hunter had offended the fanatic Mahomedans by establishing a small female school, a crime in their eyes deserving of death.—*Aberdeen Journal.*

MISCELLANEOUS.

—The Queen has presented the committee, formed at Wornis for the erection of a monument to Luther, with the sum of £40, and Prince Albert has contributed £25. The local papers are loud in their thanks for this welcome assistance.

CHRISTIAN LIBERality.—The treasurer, James W. Gathral, 93 Virginia Street, has much pleasure in acknowledging the receipt of £450—a donation from a female friend—to the funds of the Scottish Society for the Conversion of Israel.—*Glasgow Paper.*

EVANGELICAL ALLIANCE.—It may interest our readers to know that the interpreter of Dr. Krummacher's address of welcome to the assembled British and American deputies at Berlin, and whom the *Times* correspondent simply terms “a clergyman from Scotland,” was the Rev. John Cairns, of Berwick. Mr. Cairns, it will be remembered, is the translator of Krummacher's “Elijah the Tishbite.”

INDIAN MUTINIES RELIEF FUND.—The fund already amounts to about £90,000; and the Committee, in laying down a basis of operations, have resolved that in administering relief care should be taken not to supersede the assistance which ought to be given by the Government, by the established Widows' and Orphans' Funds, or by the relations of the sufferers, but to supplement it to the extent to which it falls short of a just measure of relief Compensation for losses as such will in no case be given.

OLD SCHOOL PRESBYTERIANISM.—The following is a general view of the Old School Presbyterian Church for the year ending May, 1857: Synods in connection with the General Assembly, 31; Presbyteries, 155; candidates for the ministry, 452; licentiates, 257; ministers, 2,411; churches, 3,251; licensees, 115; ordinations, 107; installations, 199; pastoral relations dissolved, 120; churches organized, 109; ministers received from other denominations, 33; ministers dismissed to other denominations, 9; diseased, 46; churches dissolved, 19; members added on examination, 13,296; added on certificate, 9,719; whole number of communicants reported, 244,825; adults baptized, 2,377; infants baptized, 13,007; amount contributed for congregational purposes, \$1,953,964; for board and church extension, \$578,248; miscellaneous \$210,502.

PRAY NOT FOR THE DEAD.

Pray not for the dead! Alas, Alas! the prayer
So often poured in bitterness of heart,
In the first fulness of the soul's despair,
Over the grave of loved ones who depart
And leave us mourning, shall we not confess
And know and feel its utter worthlessness?
Pray for the young! That they live and learn
And hallow their Creator's name, and love
The creatures He hath made; and so return
The spirit to its resting-place above
To God who gave it, and the dust to dust,
Whence it was taken—pray for them and trust.
Pray for the weary and the sick at heart,
For those bowed down by sorrow's heavy
weight;
Pray that the God of patience may impart
His own good Spirit to the desolate;
And pray that they who sow in tears may reap
In joy unchanging—pray for them and weep.
Pray for the sinner—for the weak and blind;
For them who will not or who cannot pray;
Pray that the poor benighted ones may find
A star to light the darkness of their way;
The troubled spirit, the repentant tear
May yet be theirs—then pray for them and fear.
Pray for the dying that their end be peace;
Pray for the mourners who beside them kneel;
Pray that the worn and aching hearts may cease
To suffer, though they may not cease to feel;—
And, oh! that sorrow may not pass away
And leave those hearts unchastened, deeply
pray!
But pray not for the dead: nor weep nor sigh;—
Ye cannot know, ye cannot change their doom;
For, as the tree hath fallen, it must lie.
In lowliness of spirit by the tomb
Kneel down, and tears of contrite sorrow shed;
Pray for the living—pray not for the dead!

CHILDHOOD,

Childhood, sweet and sunny childhood,
With its careless thoughtless air,
Like the verdant, tangled wildwood,
Wants the training hand of care.
See it springing all around us,
Glad to know and quick to learn;
Asking questions that confound us;
Teaching lessons in its turn.
Who loves not its joyous revel,
Leaping lightly on the lawn,
Up the knoll, along the level,
Free and graceful as a fawn!
Let it revel: it is nature
Giving to the little dears
Strength of limb and healthful feature
For the toil of coming years.
He who checks a child with terror,
Stops its play and stills its song,
Not alone commits an error,
But a great and moral wrong.
Give it play, and never fear it,
Active life is no defect;
Never, never break its spirit,
Curb it only to direct.
Would you dam the flowing river,
Thinking it would cease to flow?
Onward it must go for ever,
Better teach it where to go.
Childhood is a fountain welling;
Trace its channel in the sand,
And its currents, spreading, swelling,
Will revive the withered land.
Childhood is the vernal season;
Trim and train the tender shoot;
Love is to the coming reason
As the blossom to the fruit.
Tender twigs are bent and folded,
Art to nature beauty lends;
Childhood easily is moulded;
Manhood breaks, but seldom bends.

AMERICAN PRESBYTERIAN.

CORRESPONDENCE.

MONCTON, N. B., 21st Sept., 1857.

To the Editors of the Presbyterian.

GENTLEMEN—If it is not too late, could you oblige me by inserting in the October number of the *Presbyterian* the subjoined list of subscriptions, being the proceeds of my mission in Canada with the view to the collection of funds for the completion of the Presbyterian place of worship now in the course of erection in this town. Though perhaps I might have done more at another time than what I did, I have reason, I think, considering the commercial depression and our distance from you, to congratulate myself on the result of my mission; and I now beg, through your columns, to return my sincere thanks and those of the congregation to those who assisted us, when, perhaps in some cases, it was not very convenient for them. I am well aware that I was mainly indebted for my success to the readiness with which several gentlemen used their influence to procure us subscriptions. It would be invidious to mention names, but should these gentlemen see this notice, I trust they will believe me sincerely grateful for their friendly co-operation.

Objections were made to my mission on the ground that we should have kept within our own Province. As a general rule, it is certainly better that this should be done, but in a necessitous case, and where the parties in the meantime are able to do so little for themselves, there is no alternative left but to seek the aid of friends at a distance; and, if the rule referred to had been always acted on, I fear that some of the most flourishing Churches in Canada would not now have been in existence. Others objected that we should build a Church in proportion to our means; but I think it will require only a moment's reflection to see how ruinous such a course must have proved to the Presbyterian cause in a growing town such as this is.

Trusting that those who have so kindly aided us will not have to regret doing so,

I am, Gentlemen,
Respectfully yours,
WILLIAM MURRAY.

LIST OF SUBSCRIPTIONS.

Hamilton, - - - - -	£18 12 6
Dundas, - - - - -	13 5 0
Vaughan, - - - - -	3 15 0
Toronto, - - - - -	41 10 0
Kingston, - - - - -	29 10 0
Montreal, - - - - -	59 0 0
Point Levi, - - - - -	3 18 9
Quebec, - - - - -	18 10 0
Sum total, - - - - -	188 1 3

THE LATE DAVID ALLISON, Esq.

We extract the following from the *Halifax British Colonist* for July 20th:
"We regret to learn that intelligence was received by telegraph on Tuesday morning of the death of DAVID ALLISON, Esq., of the firm of Messrs. Allison & Co. of this city. Mr. A's.

health had been failing for some time, and in October last he left Halifax with his family to try the effect of a Southern climate. During the winter he experienced slight benefit from a milder atmosphere and was induced by his medical advisers to remain during the summer in N. Carolina, in the futile hope of re-establishing his shattered constitution. There, however, his death has occurred as suddenly as it was unlooked-for. A letter from himself, dated the 1st of July, mentioned a slight improvement in his health, and expressed the hope of a return to Halifax in the autumn, and thus, while his friends were rejoicing at such cheering intelligence, the day following its receipt brought the sad tidings of his death, which occurred at Flat Rock, N. Carolina, on the 5th July. Few men have passed away from us so universally esteemed and lamented as Mr. ALLISON. As a merchant, a citizen, a friend, and a Christian, few have left behind them so great a vacancy, or so good a name. In public and in private life he ever maintained the same consistent integrity of conduct and benevolence of heart. His ear was ever ready to listen to the tale of want or sorrow, and his hand foremost to relieve it. Possessed of sound judgement and high mercantile ability, he was so unassuming in deportment, and so gentle in manner, that his whole life was a realization of the Scriptural injunction to "do justly, love mercy, and walk humbly." His death has left a blank in his family, his church, and his profession, not easily to be filled. Like Enoch of old—"he walked with God," and now, that he is not, as God has taken him, we feel how ill a community like ours can spare such a living example of good works,—one so honest in purpose, so just and upright in all his dealings. Mr. Allison was comparatively a young man, having, we understand, only entered his 34th year. We deeply sympathize with his family and friends in their heavy bereavement.

SUBSCRIPTIONS RECEIVED.

P. Lindsay, Durham,.....	57-8	0	5	0
David Graham, Frankville, ...	57-8	0	5	0
W. C. Menries, Montreal,.....	57-8	0	2	6
D. Cunningham, ".....	58	0	2	6
Rev. D. Evans, Kitley,.....	56-7	0	5	0
Francis Home, Hemmingford,.....		0	2	6
Alex. Wright, New Brunswick,....		0	5	0
A. B. Stewart, Montreal,.....	57	0	2	6
C. D. Proctor, ".....	57	0	2	6
G. Dempster, ".....	57	0	2	6
James Benning, ".....	57	0	2	6
John Aitkin, ".....	57	0	2	6
H. Lambe, ".....	57	0	2	6
Robert Taylor, ".....	57	0	2	6
Robert Esdaile, ".....	57	0	2	6
Mrs. Perkins, ".....	57	0	2	6

Widows' and Orphans' Fund.

THE usual QUARTERLY MEETING of the BOARD will be held in the VESTIBY of SAINT ANDREW'S CHURCH, Montreal, on WEDNESDAY, the 4th day of NOVEMBER next, at ELEVEN o'clock in the Forenoon.

ALEX. MORRIS,
Secretary.

Montreal, 18th Sept., 1857.

The Presbyterian

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