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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 OF MONTREAL.

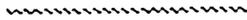
"The Fear of the Lord, that is Wisdom."

VOL. VII.

MONTREAL:
PRINTED BY JOHN LOVELL, ST. NICHOLAS STREET.

1854.

CONTENTS FOR 1854.



THE CHURCH IN CANADA.

	PAGE
Congregation of Beckwith,	83—86
Do Belleville,	81
Do Darlington,	118
Do Hamilton,	18—81
Do Kingston,	68
Do Lachine,	33
Do Lochiel,	97
Do L'Original,	66
Do Martintown,	81
Do Montreal, St. Paul's,	18—66—67
Do Niagara,	164
Do Onabruck,	50—164
Do Perth, St. Andrew's,	34—145
Do Rameay,	50
Do Saltfleet,	2—164
Do Thora,	50
Do Three Rivers,	19—113
Do Waterdown,	16
Education Fund,	50—65—81—97—161—177
French Mission Fund,	60—65—81—97—161
Induction at Belleville,	98
Do Dorchester,	34
Do Lochiel,	113
Do Newmarket,	161
Do Scarboro,	162
Do Uxbridge,	145
Do Wawanosh,	81
Do Westminster,	163
Do Woolwich,	177
Lay Association of Montreal,	17
Letter, Rev. Thomas Morison, Melbourne, &c.	34
Ministers' Widows' and Orphans' Fund,	2—17—48—50—66 81—113—161
Obituary, &c., Lay, Francis, Esq., Pickering,	21
Do Mair, Rev. Dr., Fergus,	180
Do O'Brian, Mrs. John, L'Original,	129
Ordination at Litchfield,	161
Do Markham,	162
Presbytery of Bathurst,	60
Do Hamilton,	20—145
Do Toronto,	50
Presbyteries, Reports from,	19
Queen's College, Closing Address by Rev. Professor George,	83
Do Do Opening Do by Do Do	39
Do Do Prize Lists, Session, 1853—54, &c.	62—90
Do Do Students' Missionary Association,	33—47
Do Do Rev. George McDannell's Letter to Chairman of Trustees,	163
Synod, Closing Address to,	103
Do Opening Do to,	114
Do Proceedings of,	98
Do Roll, &c.	104

THE CHURCH IN THE LOWER PROVINCES.

Address to, and Reply by, Rev. Alex. Mc Lean,	132
Letter, McKay, Rev. John, Rogershill, &c.	35
Do Murray, Rev. James, Chatham, &c.,	22
Do Pollock and Mackay, Rev. Messrs, New Glasgow, &c.,	35
Do Sprott, Rev. G. W., Halifax, &c.,	35
Presbytery of St. John, Report of Rev. J. Hunter to,	37
Synod of New Brunswick,	132
Do Nova Scotia,	129

THE CHURCH OF SCOTLAND.

The Church of Scotland in the Mission Field,	8
Denny, Induction at,	160
Creich, Parish of,	177
Elders' Daughters' Association,	140
Female Education in India,	140—146—165
General Assembly,	105—117—132
Do Do Commission of,	2—139
Jewish Missions,	165
Lay Association in support of the Schemes of the Church,	149
Letter, Rev. J. Ogilvie, Calcutta,	51
Do Rev. Mr. Radcliffe, Jamaica,	37
Lothian and Tweed-dale, Synod of,	3
Mauritius, St. Andrew's Church, Port Louis,	23
Obituary, &c. Branton, Rev. John, D. D., Tron Church, Edinburgh,	57
Do Cameron, Rev. Murdo, Creich	23
Do Esdaile, Rev. James, D. D., Perth,	70
Do Forbes, Rev. Lewis, Bobarm,	37
Do Grant, Rev. James, Nairn,	24
Do Jack, Rev. Principal, D. D., Aberdeen,	51
Do Macpherson, Sub-Principal Hugh, Do,	70
Orkney, Synod of,	150

COMMUNICATIONS, CORRESPONDENCE, &c.

Aspect of our Times,	127—141
Bursaries,	49
Christ's Love and its Greatness,	151—166—178
Evangelization of the World; A discourse by the Rev. Dr. McGill,	54
Fast day thoughts about the Turkish War,	168
Gifts to Pastors,	165
The Gold Discoveries,	38
Kingston, its Kirk and Manse,	69
The Lord our Righteousness,	52—71
New York Correspondent,	6—24
Our Duty to our Pastors and Teachers,	97
Queen's College,	141
Western Correspondent,	24—71

EXTRACTS, SELECTIONS, &c.

Assyrian Antiquities, Interesting Discoveries,	184
Are your Servants at Family Worship?	43
Backsliding Member of the Church,	157
The Benediction,	43
The Bible Jubilee, Rev. Dr. Skinner's Address on,	8
The Blessedness of Preaching the Gospel,	154
Catechisms, The Two	165
The Clergy, Support of,	163
Clerical Incomes,	10
The Cobbler of Hamburgh,	90
Disabled Ministers and their Families,	167
Doers of the Word,	154
The Easy Text,	95
The Infallible Church,	158
John Wilson's Watch,	95
Kilmory, The Missionary of,	10
Latimer's Conversion,	65
Luther's Bible,	45
Ministers' Sons—Encouragement to enter the Ministry,	10
Necromancy, Ancient and Modern,	156
The Nestorians,	92
The New Year, Passing, Reflections suited to,	7
Row, Mr. Alexander, the Reformer, Anecdote of,	26
The Sabbath at Patmos,	153
Do Simultaneous Preaching,	13—16
Do Schools, Thoughts on,	68—94

CONTENTS FOR 1854.

A Secret Disciple in Persia,	46	NOTICES OF BOOKS, REVIEWS; Original and Selected.	
Sitting at the Feet of Jesus,	92	Alexander, Archibald, D. D., The Life of,	180
The Stirling Tract Enterprise,	154	Barr's, Rev. Dr., Headship of Christ,	158
Taking up our Cross,	93	Canadian Independent,	188
Testaments, Texts of the Old and New,	184	Christianity in China,	90—188
Tired of Giving,	156	Church of Scotland Magazine and Review,	187
Union among Presbyterians,	176	Cumming's, Rev. Dr., Sabbath Evening Readings on St. Matthew,	15
What and where is Turkey?	144	Do The Tent and the Altar,	90—118
Young men as Members of Society,	13	Do Do Voices of the Day and Night,	188
The Young Samoan Teacher,	157	Gausson's (Professor) Plenary Inspiration of the Holy Scriptures,	60
MISCELLANEOUS CLIPPINGS, GLEANINGS, &c.,		Gospel Tribune, &c.,	188
Celtic Society of Aberdeen,	53	Gillan's, Rev. Dr., The Church of Scotland as it was and is,	15
Charleston, Scotch church at,	177	Harris's, Rev. John. D. D., The Great Teacher	77
Colonial Bishops,	186	Juvenile Missionary Record in Connection with the Church of	
Cook, Rev. Dr., Quebec, Testimonial to,	145	Scotland,	61
Connaught, Presbyterian Schools in,	14	The Northern Standard,	128
Duff, Rev. Dr., Memoir of,	74	Watt, Captain Isaac, Memoir of,	30
Edinburgh City Mission,	30		
English Church Statistics,	30	POETRY; Original and Selected.	
Evangelical Alliance,	14	"Al! Thy Works praise Thee,"	89
Free Church Sustentation Fund,	142	The Angel and the Infant,	89
Gardiner, Monument to Colonel,	14	The Ascension (<i>Original</i>),	62
Geneva,	185	The Bible's Complaint,	159
Howard, John, the Philanthropist,	44	The Bishop bound at Jerusalem,	112
Morison, Rev. Dr., at the Sabbath School,	155	The Brightest Land,	16
The Oswalds of Glasgow,	14	The cli Psalm, Metrical Version of,	159
Phelps, Anson G., Munificent Bequest,	15	Christmas,	15
Pitcairn's Island,	173	The Close of the Year, (<i>Original</i>),	62
Ragged School Union,	157	The Coral Islands,	47
Russia, the Doom of,	153	The Death of an Infant,	160
The Scotch Hospital, St. Andrew's Day,	30	The Guidings of Providence, (<i>Original</i>),	15
Scotland, Census Returns on Religious Worship in,	186	Hymn by the late Captain A. F. Gardiner,	128
Short, Luke,	44	I Would,	159
MISSIONARY AND RELIGIOUS INTELLIGENCE.		"Lo g-suffering with Joyfulness," (<i>Original</i>)	62
American Tract Society,	87	Montgomery's Last Poem,	112
China,	27—29—174	New Year's Day, Hymn for,	16
The Chinese Revolution, Religious Character of,	59	The Prodigal's Welcome,	62
The Clergy, Festival of the Children of,	128	A Resolution, Rom. xiv and xv, (<i>Original</i>),	85
Duff, Rev. Dr., in Toronto,	75—88	The Sudden Death of a Young Girl,	159
Irish Church Missions,	186	Think of Jesus,	159
Labrador, Mission Station at Hopedale,	42	"The Time is Short,"	16
London City Mission,	172	We meet Again,	112
May Anniversaries,	172	The Wonders of Redeeming Love,	188
Mussulman beheaded for professing Christianity,	28		
New England, Religious condition of,	59	ADVERTISEMENTS, 16—32—48—64—80—96—112—128—144—160—176	
Presbyterian Church, U. S., 17th Annual Report of Foreign		—188.	
Missions of,	89	SUBSCRIPTIONS. 16—31—48—64—80—96—112—128—144—160—176	
Religious Anniversaries, Results of the	173	—188.	
Sierra Leone,	186	THE PRESBYTERIAN. 1—17—38—49—65—97—177.	
Waldensian (Protestant) Church at Turin,	88		

Wm. John McKeay

The Presbyterian.

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CONTENTS.

PAGE	CONTENTS.	PAGE	PAGE
1	The Bible Jubilee. Address of Rev. Dr. Skinner.....	8	Sabbath Evening Readings on St. Matthew;..... 15
2	Clerical Incomes.....	10	POETRY.
2	Ministers' Sons. Encouragement to enter the Ministry.....	10	The Guidings of Providence (Original) 15
2	The Missionary of Kilmany.....	10	Christmas..... 15
2	The Sabbath.—Simultaneous Preaching..	13	Hymn for New Year's Day..... 16
2	Young men as Members of Society.....	13	The Time is Short..... 16
3	MISCELLANEOUS GLEANINGS.	13	The Brightest Land..... 16
3	Monument to Colonel Gardiner; Oswalds of Glasgow; Presbyterian Schools in Connaught, &c., &c.....	14	Opening of a Church in Waterdown.... 16
6	NOTICES OF BOOKS.	14	SELECTIONS, 16
7	The Church of Scotland as it was and is. 15	15	SUBSCRIPTIONS. 16
			ADVERTISEMENTS. 16

No. 1, January, 1854.

VOLUME VII.

Price 2s. 6d. per annum.

The Presbyterian.

The *Seventh Volume* of the "PRESBYTERIAN" commences with the present number.

In pursuance of an intimation, given in the December number for 1852, we discontinued to send copies to such parties as, having received that number with the address in red ink, failed to remit their arrears within the time specified. They amounted to about 150. At the same time we discontinued to send copies to about 50 individuals in Great Britain and the United States, who had previously received them *gratuitously*. We feel much satisfaction in now announcing that, notwithstanding this curtailment of names, the accession of new subscribers to our List, especially during the last few months, has been such that our former issue of 2000 copies per month has been resumed. We gladly embrace this opportunity of tendering our thanks to the parties, clerical and lay, through whose friendly co-operation the accession has been brought about. We highly appreciate the encouraging terms in which not a few of them have been pleased to express themselves in regard to the usefulness and acceptableness of our Journal generally. We have been cheered and essentially aided in our labours by those friends who have *statedly*, or nearly so, favoured us either with original articles on subjects of general importance and interest or with ecclesiastical intelligence from their respective localities. In

acknowledging our great indebtedness to these parties, we venture to express our confident expectation that their favours, instead of being withdrawn, may be greatly increased in number, as upon such communications we must mainly rely towards rendering the columns of our Periodical to answer the important purposes for which it was designed. We would also express an earnest wish that some, whom we count our sincere well-wishers, but from whom we have very seldom or never received co-operation in this manner, may be induced to aid us *thus* in our endeavours, as we feel assured that their communications would greatly enhance the value of the "Presbyterian" in the eyes of many of its readers.

We have corresponded with clergymen of our Church at Home, and from the tenor of the reply to our application we are led to indulge the hope of receiving an *occasional* article from that quarter.

Instead of addressing to our readers a few reflections suited to the season, to which the Almighty has in His great mercy prolonged our lives, and thereby laid us under renewed obligations of gratitude and responsibilities, we have selected for their prayerful perusal a touching appeal on the subject from the elegant pen of the pious CHARLES MOIR.

"Whatever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." "Now is the accepted time; now is the day of salvation."

MINISTERS' WIDOWS' AND ORPHANS' FUND.

The Annual Collection in aid of this excellent Scheme of our Church will be made in all the congregations in obedience to the order of Synod on an early Sabbath in January. In our number for August we published the sixth Annual Report of the managers, giving ample details respecting the condition of the Fund and the claims upon it. Since that time, we believe, no additions have been made to its revenue, but in the interim two annuitants (widows of ministers lately deceased) have been added to the list. At present there are 7 widows receiving annuities, which, considering the short time the Fund has been in existence, and the number of ministers within the bounds of the Synod, is more than could have been counted on. It will therefore be impossible for the managers, however much they may desire it, to increase the annuities, which at present are necessarily small, unless the next and succeeding congregational collections greatly surpass any that have yet been taken up. That there is ample room, and ability too, on the part of many of our congregations to add to their collections was made sufficiently apparent in the last Report. It was there shown that, while 2 congregations contributed over £20 annually,

2	"	10	"
3	"	6	"
7	"	4	"
19	"	3	"
There were no less than			
11	contributing only	2	"
17		1	"

Now we should be glad to learn, when the next Annual Report appears, that, while all the Congregations, that have hitherto behaved liberally, do not show any falling-off, the two last named above will at least raise their contributions to the amount which their ministers individually contribute to the Fund, which is £3 annually.

CONGREGATION OF SALT FLEET.

We have much pleasure in extracting the following paragraph from the *Hamilton Spectator* of Dec. 10:—

PRESENTATION.—We have much pleasure in giving publication to another of those pleasing proofs of cordiality and good-will on the part of a people to their Minister, so frequent in the day in which we live. On the 25th ult. a deputation of the ladies of St. Andrew's Church, Saltfleet, waited upon their much esteemed pastor, the Rev. William Johnson, A. M., and presented him with a handsome pulpit gown, and a splendid set of rich gilt china, as a small token of their respect and esteem for him as their spiritual guide and instructor. We are sorry not to be able to give the address and reply, from their being spoken extemporaneously, and so must content ourselves with congratulating the Rev. gentleman on his possessing the confidence, esteem and love of his widely extended charge. We may also add that on the evening of the 30th ult. the lady subscribers assembled at the Manse by special invitation, and had the pleasure of having tea served them in their valuable present, and of expressing individually their warm feelings of respect and gratitude to their Minister, who reciprocated their sentiments in his usual happy manner.—*Comm.*

Queen's College.—This institution has commenced business this fall with more than ordinary prospects of usefulness. The Council, we understand, have lately purchased the splendid mansion and extensive premises of the Venerable Archdeacon Stuart; and a large number of pupils daily congregate in the halls to receive instruction from a most efficient corps of Professors. When this College establishes faculties in Law and Medicine, as full and competent as those in Science and Art now in effective operation, it will stand deservedly high as a Colonial institution, and not unworthy of comparison with many at Home.—[Kingston Commercial.]

THE CHURCH OF SCOTLAND.

COMMISSION OF ASSEMBLY.

The stated quarterly meeting of the Commission took place on Wednesday, Nov. 16th, Rev. Dr. Barr, Moderator of the General Assembly, presiding.

It was reported by Dr. BARR that, in conformity with the instructions of the Assembly, he had along with Dr. Macleod, of Morven, consulted with the Presbytery of Skye at Portree in July last regarding some provision for administration of religious ordinances to the congregation at Portree, of which in a great measure they had been deprived by the age and incapacity of the present incumbent. The result was the adoption of an arrangement by which the minister had become bound to allow an annual salary of L70 to an assistant and successor; and, the Rev. Mr. M'Arthur of Fort-William having agreed to accept the charge, there was now the prospect of an early and harmonious settlement.

UNIVERSITY TESTS.—Dr. GRANT, as Convener of the Committee appointed by the last General Assembly with reference to the Bill then under

discussion in Parliament, "to regulate the admission of Professors to the Lay Chairs in the Universities of Scotland," laid before the Commission the report of the Committee. * * * * *

The Rev. Dr. then entered at some length into the question, and was followed by Principal Macfarlan, who submitted the following resolutions:—

"The Commission, having heard the report of the Committee, approve of their diligence under the remit made to them. The Commission do not regard it as within their proper province to determine what course the Church shall pursue in consequence of the recent Universities Act, and the altered relation in which these institutions now stand to the National Church. This duty, in the circumstances a solemn and sacred one, will devolve on the General Assembly of the Church; to the next meeting of which, in connection with this matter, the Commission look forward with expectation and confidence. But in the meantime the Commission hold themselves bound to declare their firm adherence to the principle embodied in the resolutions and petition of last General Assembly, and in the resolution and address on the same subject adopted at their last meeting on the 10th of August, 1853. They feel themselves called on to record their deep sense of the wrong inflicted on this Church by the recent enactment, passed, as it has been, in opposition to the repeated and earnest remonstrances of the Church, and in disregard of the international treaty and solemn sanctions by which the connection of the Universities with the Ecclesiastical Establishment was guaranteed, and but for the introduction of which security into the Treaty of Union that national compact would not have taken place; and they farther declare their solemn belief and conviction that the Legislative measure, by which the security formerly provided for the education of youth in sound principles has been withdrawn, is unsafe in its character and dangerous in its tendency—that under its operation the usefulness of the Church will be diminished, and the confidence, hitherto reposed by all classes of the community in the principles and beneficial effects of the educational institutions of our country, in no slight degree shaken and abated. The Commission therefore record their solemn protest against this alarming innovation, and recommend to the committee, appointed by last General Assembly, that they persevere in the performance of the duty intrusted to them of watching over and adopting such measures as may appear to them best calculated for maintaining inviolate the rights and privileges of the Church, and that they prepare a full report on the subject, to be laid before next General Assembly."

The Rev. Principal shortly supported these resolutions, stating that he had at the request of some friends come forward to address the Commission on this subject, and to submit, as he did, humbly and respectfully that counsel which after much reflection had suggested itself to him as the most suitable in the circumstances. He hoped the Commission would accept it as in all probability the last he should ever offer in the public business of the Church, and as a token and expression of his unabated fidelity to the Church in which he was born, and in whose service he had been engaged for a period far beyond the ordinary life of man, and faithful to which he trusted that his Judge who was above him would preserve him to the latest moment of his life.

The resolutions were seconded by Dr. Bisset, of Bourtrie, and supported by Drs. Bryce and Muir, the only dissentient voice being that of Dr. Robertson. In the end the motion was carried, Dr. Robertson dissenting.

THE PAROCHIAL SCHOOLS.—Dr. MUIR after some remarks proposed the following resolutions:—

"That the Commission of the General Assembly renew their testimony on the value of the Parochial Schools of Scotland; assured that, under the Divine blessing, the religious and moral character of Scotchmen, their respectable status and beneficial influence in society, have been, and

still are, greatly to be traced to these admirable institutions.

That the distinctive peculiarity of the Parochial Schools of Scotland, by which, amid whatever amount of secular instruction is given in them, their chief aim is directed, through the means of the Holy Bible and of the precious Shorter Catechism, towards the godly upbringing of youth, ought to recommend them to the hearty and continued support of all who seek the prosperity of their country and the piety and eternal welfare of individuals.

That the Commission cherish in most grateful memory the wise plannings of those patriotic and good men who secured for the Parochial Schools the sanction of legislative acts, rendering these institutions essentially a part of the Ecclesiastical Establishment of the land.

That the Commission resolve that to preserve these schools in strict connection with the Church of Scotland, whose evangelical faith is made known and settled in standards established by Law, affords the best warrant, under the Divine favour, for prolonging their religious and moral usefulness.

That the Commission view, not without concern, the movements, now carried on by persons who still profess regard for the godly upbringing of the young, to subvert the institution of the Parochial Schools, or so to change their constitution as to separate them from the Church of Scotland—fully assured, as the Commission are, that it is the superintendence of a Church sound in the faith, and to whose doctrine and discipline teachers are, by the test of a church formula, legally bound and amenable, which shall alone serve, under the Divine blessing, to continue and perpetuate the religious element in the education of the youth of the land.

That the Commission anew express their determination to use every constitutional means in their power to preserve the Parochial Schools in strict connection with the Church of Scotland, and to procure increased support for them, but on a constitutional and permanent basis, and to promote and enlarge their efficiency.

And, having all these objects in view, resolve—That the Moderator of the late General Assembly be requested to summon a *pro re nata* meeting of Commission for the further deliberating on this matter, whenever it may seem to him that circumstances are more immediately endangering interests thus important and vital."

The resolutions were agreed to without opposition, and the Commission then adjourned.

LORD PALMERSTON'S LETTER ON A NATIONAL FAST.

At the annual monthly meeting of the Edinburgh Presbytery of the Established Church, held on Wednesday last, the Moderator (Rev. W. A. Gray) stated that, in consequence of some conversation that had taken place at last meeting on the subject of appointing a day of humiliation and prayer on account of the visitation of cholera, he had written a letter to Lord Palmerston, requesting to know if it was in contemplation by her Majesty to appoint a national fast. The following reply had been received:—

"Whitehall, 19th October, 1853.

"Sir,—I am directed by Viscount Palmerston to acknowledge the receipt of your letter of the 15th inst., requesting, on behalf of the Presbytery of Edinburgh, to be informed whether it is proposed to appoint a day of national fast on account of the visitation of the cholera; and to state that there can be no doubt that manifestations of humble resignation to the Divine will, and sincere acknowledgement of human unworthiness, are never more appropriate than when it has pleased Providence to afflict mankind with some severe visitation; but it does not appear to Lord Palmerston that a national fast would be suitable to the circumstances of the present moment.

"The Maker of the Universe has established certain laws of nature for the planet in which we live, and the weal or woe of mankind depends upon the observance or the neglect of those laws. One of those laws connects health with the absence of those gaseous exhalations which proceed from over-crowded human beings, or from decomposing substances, whether animal or vegetable; and those same laws render sickness the almost inevitable consequence of exposure to those noxious influences. But it has at the same time pleased Providence to place it within the power of man to make such arrangements as will prevent or disperse such exhalations, so as to render them harmless; and it is the duty of man to attend to those laws of nature, and to exert the faculties which Providence has thus given to man for his own welfare.

"The recent visitation of cholera, which has for the moment been mercifully checked, is an awful warning given to the people of this realm that they have too much neglected their duty in this respect, and that those persons with whom it rested to purify towns and cities, and to prevent or to remove the causes of them, have not been sufficiently active in regard to such matters. Lord Palmerston would therefore suggest that the best course which the people of this country can pursue, to deserve that the further progress of the cholera should be stayed, will be to employ the interval, that will elapse between the present time and the beginning of next spring, in planning and executing measures by which those portions of their towns and cities which are inhabited by the poorest classes, and which from the nature of things must most need purification and improvement, may be freed from those causes and sources of contagion which, if allowed to remain, will infallibly breed pestilence, and be fruitful in death, in spite of all the prayers and fastings of a united but inactive nation. When man has done his utmost for his own safety, then is the time to invoke the blessing of Heaven to give effect to his exertion.—I am, Sir, your obedient servant,

"Henry Fitzroy.

"To the Rev. W. H. Gray,
Moderator of the Presbytery of Edinburgh."

Dr. Clark said that it was the first time, and he hoped it would be the last, that any Secretary of State made such a communication to a Presbytery. Drs. Muir, Macfarlane, Bryce, and Steven, also expressed their pity and regret that such a document should emanate from a Christian Government. On the question being put, whether the document should be engrossed, Dr. Clark moved that it should not, but that it should be kept *in retentis*, which was agreed to. The Moderator was instructed to simply state in reply that the letter had been received and laid before the Presbytery.

The Established Synod of Lothian and Tweeddale met on Tuesday, the 1st instant, and a discussion took place on the threatened visitation of cholera, and on Lord Palmerston's letter to the Presbytery of Edinburgh.—Dr. Muir said that the authority of a Government paper (Lord Palmerston's letter) would seem to make Divine Providence a nullity, and prayer useless. He moved that the Synod appoint a day of humiliation. Dr. Hunter seconded the motion. Dr. Mackenzie, of Lasswade, moved as an amendment, that the Synod should appoint ministers within the bounds to exhort their congregations relative to the epidemic on the last Sabbath in November, or the earliest convenient Sabbath thereafter, and that the Kirk Sessions should, if they deemed it advisable, appoint a week-day, or part of a week-day, for religious services.—Dr. Cook, of Haddington, seconded the amendment, and strongly urged sanitary exertions. Little, he said, had been done for the improvement of the dwellings of the poor. They had no right or title to expect that their prayers would be answered unless they themselves, at whatever sac-

rifice of their comfort and means, had taken those steps which were absolutely necessary, under God, to work out their accomplishment.—Dr. Barclay cordially concurred in the humane views and sound theology of Dr. Cook.—In reply, Dr. Muir commented on some of Dr. Barclay's expressions, and said he was grieved to the heart that there was anything like a division in the Synod. Tuesday, the 29th inst., having been named, and added to Dr. Muir's motion as the day of humiliation, a vote was taken when there appeared for the motion 31, and for the amendment 7. The minority consisted of Dr. Cook, Dr. Barclay, Rev. R. D. Mackenzie, Rev. James Ingram, Rev. Thomas Gray, Rev. Henry Duff, and Mr. Alexander Ramsay.

THE CHURCH OF SCOTLAND IN THE MISSION-FIELD—1852-53.

Continued from page 169.

In casting her eye abroad, the Church of Scotland cannot be indifferent to the claim upon her regards presented by those who have gone forth from her own precincts and sanctuary, seeking the means of livelihood and advancement in the many and wide-spreading colonies of Great Britain. She would fain make it her care that, wherever they go, they shall remember that God goes with them, that, if they dwell in the uttermost parts of the sea, even there shall His hand lead them, and His right hand shall hold them. Through the instrumentality of

THE COLONIAL SCHEME

she extends aid to infant congregations in erecting churches and providing pastoral superintendence for Scottish settlers in all the British colonies.

The Report of the Committee for 1852-53 contains a summary of proceedings, commencing with

British North America.—After adverting to the recent legislative act by which the Canada Clergy Reserves (in which the Scottish Church in Canada had a material interest) have been placed at the disposal of the Canadian legislature and thereby in all probability diverted from their previous destination to religious purposes, and to the increased difficulty which will thus be felt in meeting the urgent and multiplying applications for properly qualified ministers, the Report details the procedure in regard to

Canada.—Dr. Cook, of Quebec, and Dr. Mathieson, of Montreal, having visited Scotland with power, in conjunction with the Committee, to choose suitable, missionaries and ministers for this province the following were selected and sent out, viz: The Revs. George McDonnell, Robert Dobie, J. Morrison, A. H. Milligan, and Robert Burnet. The Committee furnished funds for outfit and passage-money in these cases. The deputation was empowered also to look out for professors for Queen's College; in this some progress was made. The report of Queen's College is satisfactory. There were 31 students last year, 19 studying for the ministry in connexion with this Church; and 4 were appointed during the year to ministerial charges in Canada. 54 pupils attend the Elementary School connected with the College. The Committee has renewed the grant of £300 to the College, and a bursary of £15 to a student of theology, distinguished for his acquirements and good conduct. Grants were made, varying from £30 to £60, to aid in building or completing 5 churches at Macnab and Horton, Kitley, L'Orignal, North-east Hope, and Stratford. To Rev. Mr. White, at Brockville, £50 was granted for another year. On the application of Dr. McLeod £30 was contributed to print Matthew Henry's prayers and the Shorter Catechism in Gaelic for the use of emigrants.

Nova Scotia, New Brunswick, Prince Edward's Island.—The Report reverts to the deplorable spiritual destitution of these extensive provinces. In Pictou there were only two ministers for numerous congregations and thousands of attached adherents of the Church of Scotland. In Prince Edward's Island, not one minister; and in New

Brunswick, numerous churches without ministers. Many congregations had not for years seen a minister, nor had the sacraments of baptism and the Lord's Supper dispensed. There was thus imminent danger of the people falling into indifference or spiritual insensibility; and the Committee, besides their efforts to send out missionaries, obtained the services of the Rev. Dr. Ritchie, Longforgan, and Mr. Sutherland, Dingwall, who kindly undertook and faithfully performed the duty of preaching to the vacant congregations and administering the sacraments during three months. The effect was cheering and beneficial; the services were attended by crowds—many from great distances—longing to hear the Word and partake of the bread of life. The deputation was received with characteristic warmth and fervour by the Gaelic populations. At Salt Springs, West River, Pictou, where the settlers are chiefly Scottish Highlanders, there was an attendance of 5000 when the Lord's Supper was dispensed. Besides the warmest expressions of respect and gratitude for the services of the deputation, the Committee have received contributions in money, (from Pictou, £179 14s. 8d.,) as an expression of grateful feeling, which will go far to defray the expenses. The Committee appointed during the year no less than 6 ministers to these provinces, viz.: The Revs. William Snodgrass, Alexander McKay, James Murray, Allan Pollock, Alexander McLean, and G. W. Sprout.

All of these were provided with outfit and passage-money, and the Committee guaranteed salaries for 3 years, or until they should have received fixed appointments, which 3 have already done. Two of them know Gaelic, and of all of them the Committee has received the most favourable accounts, with the heartfelt thanks of the people among whom they are now ministering. The Presbytery of Pictou has thus been re-constituted. Still the demands for ministers, particularly Gaelic, are numerous and urgent. In Prince Edward's Island there is still only one minister. Salaries for another year have been allowed to catechists at Pictou and Plaister Cove; and grants renewed to Rev. Messrs. Ross and Hunter, New Brunswick. The Committee also made grants to complete the churches at Wallace, Pugwash, and St. Andrew's Church, St. John's, New Brunswick.

Newfoundland.—The Committee have granted another sum of £50 to aid the congregation of St. Andrew's Church.

British Guiana.—Mr. McIlwraith, All Saints, Berbice, has been obliged from domestic affliction and bad health to come home. His return to the colony is doubtful. The Rev. William Gray, formerly assistant in St. George's, Edinburgh, has been appointed to the vacant charge of St. James's, Demerara, and is now on his way out. An allowance was made for outfit and passage.

Mauritius.—£300 was granted last year in aid of building a church; but, the site and labour being very expensive, after local efforts had been made, and a government grant obtained, the Committee have given an additional sum of £200. This island is an important field, the population being 183,000, and 80,000 of these, Africans, unbaptized and almost without religion.

Jamaica and Grenada.—By the last accounts Mr. R. deliffe, of Jamaica, and Mr. Beaton, of Grenada, were labouring faithfully and successfully.

Australia.—The attention of the Committee has been especially called to this extensive quarter of the World. They have sent out 3 ministers, who are now all labouring. The high price of provisions bears hard upon them, especially on Mr. McBean, to whom accordingly they have allowed £200 for this year, and a third year's allowance of £100 is to be granted, if necessary. The Rev. Peter McLaggan has been sent to the district of Melbourne with directions to place himself under the presbytery there until he obtains a fixed appointment. He received an allowance for one year besides outfit and passage-money for himself and family. The Rev. William Purves has been deputed by the presbytery of Australia to visit this country in order to make known the

spiritual wants of the people there, and awaken sympathy on their behalf, with a view to getting additional ministers. At the following places ministers are particularly required:—Moreton Bay; Stround and Dungog, districts of Port Stephens and William's River; Muswell Brook, district of Upper Hunter; Newcastle; Bathurst Gold Fields; Braidwood Gold Fields; and Sydney.

The Rev. W. L. Nelson, of North Esk, has been appointed to the first, and the Rev. R. Boag, of Belford, to the second of these places. The other applications are under consideration, and the Committee hope may soon be supplied. Between £300 and £400 has been sent by the Synod of Australia towards the outfit and passage-money of the ministers to be appointed.

India.—A grant of £50 has been made in aid of the school at Madras, and the Committee are now making arrangements for sending a minister to Poonah. The renewal of the East India Company's charter may enable the Committee to avail themselves of openings, which they will not fail to do.

The Committee were thus enabled to send out fifteen ministers to the colonies, being more than double the number ever before appointed in one year.

A detailed statement of income and expenditure is appended to the Report. The disbursements have considerably exceeded the income.

An idea of the extent and variety of the field, to which this Scheme extends the blessings of a Gospel ministrations, may be formed from the expenditure, which, along with other outlays, embraces—

1. Payments to missionaries and catechists—in Canada, 3; Cape Breton, 1; Pictou, 5; Prince Edward's Island, 1; New Zealand, 1; Newfoundland, 1; Australia 2.£697	3	0
2. Outfit and passage-money—to Canada, 5 ministers; Nova Scotia, 5; New Brunswick, 1; Australia. 4. 1060	4	7
3. Aid in building churches—1 at Port Louis, Mauritius; 5 in Canada; 1 in Nova Scotia,	885	5
4. Grants to St. Andrew's parish school, Madras; Bursary to Queen's College, Canada; to students, and travelling expenses of candidates, 151	0	4
	£2793	12
	11	

The Report acknowledges with devout gratitude the increase of a missionary spirit in ministers and preachers, and among the people at Home, and a sense of benefit received, evinced in the colonies by the transmission of contributions to the funds. But it is added, "Your Committee have been unable to answer many a strong claim, and to meet many an urgent appeal. After all that has been done, there are still many congregations without pastors, and many families that never hear the sound of the Sabbath bell, and never see the face of a Gospel minister,—many districts where the young are growing up uneducated and unbaptized, destitute of all that can gladden the wilderness, or bring home to the heart the joys of immortality. And who are those outcast ones, sitting in the very darkness of spiritual death? They are our brethren, our kinsmen according to the flesh!"

CONVERSION OF THE JEWS.

How can the Christian heart or the Christian mind, informed by an enlightened faith, disregard that remarkable people chosen of God as the channel of His revelations and choicest blessings to men,—that people, rejected and scattered, yet by an enduring miracle preserving a national unity in their dispersion? They touch the natural heart as a nation driven forth—like Adam and Eve out of paradise—and banished solong from the land of their fathers; having, until they shall be brought back, no common home but the grave. The heart of the faithful beats towards them with an affection stronger than their present desolation, memory recalling how our most precious

blessings are retrospectively entwined with their ministrations of holiness and awful mystery, and that of them, according to the flesh, Christ came, and hope anticipating with assured certainty the time when, as the casting of them away has been the reconciling of the world, the receiving of them shall be life from the dead.

Cochin.—The White and Black Jews, who had shunned Mr. Laseron after the baptism of a convert, now show a growing desire for instruction and an anxiety to enter on religious discussion. Their children in increasing numbers attend the mission schools.

On 9th October, 1852, there were in Cochin and its neighbourhood,—16 schools, 25 teachers' and 3 monitors. Of these, 12 teachers are supported by the Colonial Committee; 3 by the Ladies' Association; 10 teachers and 3 monitors, and also 3 readers, by subscription.

The schools are attended by 16 White Jews, 112 Black, and 24 Jewesses,—in all, 152. Besides, 9 Mohammedans, 130 Heathens, 125 Syrian Christians, 177 Roman Catholics, and 31 Protestants, in all, 472; Total, 624. There is an increase from the previous year of 128.

These schools generally, and particularly those at Jewtown and Cochin, are remarkably efficient. Since this return was made, it has been decided to begin two additional schools at Kundenath, a Syrian village at a considerable distance from Cochin, to be conducted by two Syrian priests, anxious to be engaged in teaching the pure Gospel. Mr. L. preaches regularly in the mission chapel, alternately in Malayalam and English. The attendance is from 80 to 100. During the last year he has baptized 4 converts from heathenism; and 12 Roman Catholics from 3 families have joined the Protestant Church. The Metropolitan of the Syrian Church in Malabar has lately been at Cochin. He is an earnest and devoted man, and seemed delighted with all he saw of the missionary work, promised to encourage Syrians to attend, and added that, while coming for secular knowledge, he trusted they would be instructed in Gospel truth. Leave of absence for a year has been granted to M. L. on account of his own health, and for the benefit of his children; but it is believed that satisfactory arrangements have been made for carrying on the work in his absence; and it is hoped that he will return with new strength and vigour to his work. Dr. Stevenson and Mr. Cook of Bombay have rendered important services to the mission at Cochin.

London.—Mr. Davis has delivered 5 courses of lectures during last year on Judaism, which have been attended by many intelligent Jews; some of whom have taken notes, and come back for further instruction. He has also been preparing tracts, by which he hopes, in his household visitations to rich and poor alike, to do good. Mrs. Rosenfeldt, from the Ladies' Association, continues to hold meetings for the instruction of Jewesses, which have had some beneficial results.

Baden.—Mr. Sutter has with his usual energy and ability been prosecuting his work in Karlsruhe, and in other large towns and villages of the Duchy of Baden. His labours have had a direct beneficial effect on the Jews, and have also stirred up parish ministers, schoolmasters, and pious laymen in their behalf. He has been kindly welcomed and attentively listened to. Many appear to be almost Christians; and others feel the Truth though they want the boldness to confess it. Of two he cherishes good hopes; one of them is an intelligent lad of fifteen, who associates with devout Christians, but, though steadfast and decided, is withheld from making a public profession by his being a minor. It is still more cheering to know that 3 converts from Judaism have during last year been received into the Christian Church. They had all a long probation, and their sincerity and intelligence were carefully tested. Mr. Sutter says of the first (a Jewess), "I have good ground for being confident about her; she is sincere, humble, and steady; she has wished for more than a year to be baptized. Her sister, the first fruits of this mission, was baptized four years

since." Of the second he writes:—I am happy to report to you that Hermann Alexander, whom I have often mentioned to you, has now been baptized. He had several years been reading the Bible and under conviction of his own sinfulness and of the truth of Christianity. But he hesitated for different reasons to make a public profession. Yet, as there was sincerity in his heart, the eye of mercy was upon him, leaving him no rest until last summer he earnestly applied to me for Christian instruction. The longer I knew him the more I loved him, and became the more convinced that with him it was not only a persuasion of the understanding but a genuine work of grace in the heart. I instructed him long and carefully; and it was a pleasure to teach him. He received the Word at once with much affection of the heart, and with the strength of a sharp and clear understanding. He labours here as a printer in the office of a pious Christian; who is much satisfied with him, both as to his Christian deportment and his efficient discharge of the duties of his earthly vocation." Respecting the third convert, who is brother to the second, the following are the remarks of Mr. Sutter:—"More than four years ago he discovered an inclination towards Christianity. But circumstances did not then favour his intention, nor was he then sufficiently mature. He is now 21 years of age. Previous to his baptism, I have carefully instructed him; and I trust he is well established in the faith, and able to give a reason of the hope that is in him. I have indeed a confident persuasion that he is a true disciple of the Lord Jesus. And the same impression is entertained by all the friends of Israel here who know him. He was a cause of much joy and satisfaction to me during the time of his preparation for baptism; and I trust he will continue to be so until the day of Jesus Christ. He is a very intelligent young man, of great simplicity, truthfulness, and amiability of character. Having experienced, as I do not doubt, the renewing grace of God, he rejoices like those who have found the Pearl of great price. His brother, you know, I baptized four months ago. You may conceive his joy at being so soon followed by one so near and dear to him. I recommend these two brothers to your earnest prayers. They both entertain the hope that some other members of their families will receive grace to follow them. And we may take new courage; for, what God has done with them, He is able to accomplish with the whole house of Israel." One of them (Mr. Fleishaker) has gone through the usual curriculum in Professor Stern's gymnasium, and is now preparing for missionary work at the Basle Institution. The Ladies' Association have appointed an agent at Karlsruhe. The lady first selected having been obliged to resign from feeling her strength unequal to the undertaking, the place is now occupied by Miss Mittlebach, a native of Karlsruhe, a young woman of much gentleness and practical good sense, and who has been trained by her excellent mother in the knowledge of Divine truth. This old lady, who had much intercourse with Jews, assists her daughter; and the work has been going on for seven months with encouraging prospects of usefulness.

Hesse Darmstadt.—Mr. Lehner has been prosecuting his labours with such prudence, energy, and devotedness as to make them most highly valued by the Committee. He has, besides visiting Darmstadt, made many missionary tours through the Duchy of Hesse, has been well received, and deferentially listened to. He cautiously abstains from indicating any decided tokens of success; but we are warranted in hoping that with him the harvest is approaching. The worldliness and unbelief of the Jews, the practical infidelity of the surrounding Christians, and the indifference and rationalism of the clergy, stand much in the way of his labours. Still he hopes there is some improvement in this respect; and in seeking to benefit the Jews he has also endeavoured to interest Christians in their behalf, and to win them by their influence and example.

The convert reported last summer continues to advance in knowledge and grace. Various others have embraced Christianity from worldly motives, by whom Mr. Lehner is kindly received; and there is reason to hope that his instructions may make it a heart-work with them. He has Bible lectures twice a-week, which are well attended. There is now a prospect of his being allowed to preach in the national churches, and this will greatly assist his work. He is forming a society to assist poor Jewish converts, who suffer many hardships on becoming Christians. It is indeed a high gratification (as communicated to the Convener by an eye-witness) to see the missionaries at Darmstadt and Kalsruhe in the midst of their work, and observe their piety and zeal regulated by sound judgement and prudence. They entertain right views as to the nature of their work, and, not by premature efforts to proselytize, but by establishing kindly relations with the Jews, they predispose them to listen, and gradually set before them the Truth in such a manner that conviction shall be the result of the Jews' own judgement under a higher teaching. Baptism is bestowed only after the clearest evidence of a change of heart. Their care does not end here however. After baptism they esteem it their duty to guard their converts from evil influences, and to counsel, confirm, and strengthen them. Much may be hoped for from a work so prosecuted; but the Church must suppress unreasonable expectations, recollecting that the work is long and difficult, and that it is our duty in the meanwhile to give our confidence to the missionaries, and to encourage them by our prayers and contributions. The Ladies' Association has appointed Miss Minna Huth as their agent at Darmstadt, of whom and her labours Mr. Lehner speaks with unqualified approbation.

Wurzburg.—The work here is progressing. Mr. Douglas is on terms of close intimacy with many Jewish families, to whom he seeks to make the Gospel known. He has also many young people under instruction, to whose conversion he joyfully looks forward; one, the son of an infidel, after being twelve months with him, and acquiring much Christian knowledge, was obliged lately to accompany his family to America. Mr. D. and he parted with much regret, and Mr. D. recommended him to the care of Christian friends in America. Another is an intelligent and accomplished rabbi of 28. He is only withheld from being baptized by the fear that the bigoted Jews might in consequence deprive his old father of the office of teacher in the village where he lives. But his convictions will not allow him to wait long. The German Missionary Board think so highly of him that they have resolved to recommend him for admission to the Basle College; but Mr. Hershell, of London, has agreed to receive him into his house for converts, so that he will immediately go there and be baptized in London, or at Wurzburg before he leaves it. A third, 18 years old, is of superior abilities and great candour. The Truth has reached his heart; and he looks forward, not without pain, to the time of his separation from his kindred, which must follow his baptism. Mr. D. continues to be well received by the Protestant clergy, frequently preaching in their pulpits, where the Jews he has visited come to hear him. He has also attended at the worship of the synagogue, both on the Jewish Sabbath and on the Passover, and has been allowed afterwards to address the congregation upon the Scriptural lessons previously read, and to unfold the leading truths and promises of the Gospel.

Speyer.—Mr. Stern has now been upwards of a year engaged in his duty, and has fully justified his recommendations. He has visited a number of Jews in Rhenish Bavaria, where there are 15,000 out of a population of 600,000. He is untiring in his endeavours to enlighten them, schools, synagogues, private dwellings, or the wayside, forming the scene of his ministrations. He finds many quite ignorant, even of their own religion; others disbelieve everything. Mr. S. has conducted his work with great prudence and

zeal; but we can hardly look for any fruit from so recent an appointment. However he has been cheerfully admitted into the pulpits of the good parish ministers; and we cannot doubt that with so zealous and energetic a missionary, by God's blessing, many Jews will come to a saving knowledge of Christ. The German missionaries have formed themselves into a board, along with four associate members. These are Professor Stern of Kalsruhe, Mr. Huth of Seheim, Dr. Fabri, jun., of Bonland, and Mr. Stempel, of Hardt. They have held three meetings for praise, prayer and exposition, and hope to be much strengthened and encouraged for their work by this means. The Ladies' Association is rendering essential aid to the mission by the education and instruction of Jewish females, and we earnestly recommend it to the liberal support of the Christian public. In conclusion, this interesting mission is commended to the prayers and liberal support of Christians. It may be for other generations to reap the fruit of the seed now sown in much weakness; but we have God's promise that the sower and reaper shall both alike receive their recompense and rejoice together.

INDIA MISSION.

Madras.—Here suitable premises have at last been secured and occupied for some months. The price was £4000—£2000 being given by the Committee, £1000 by the Ladies' Association and £1000 by friends at Madras and at Home. The premises being on the sea-beach, the missionaries have now breathing space to work in, and room to lodge such inquirers as may require superintendence and separation from their kindred. The annual examination of the institution took place on the 13th March, Sir Henry Pottinger, Governor of Madras, in the Chair. From Mr Grant's statements it appeared that the number of girls, though reduced below 50 before last examination, was now upwards of 300, 307 being present. The number of boys had, in consequence of two conversions, lately decreased to less than 100, but was now about 200, 170 being present. The classes were examined by Messrs. Grant, Sheriff, and Black on the doctrines and evidences of Christianity, Astronomy, Indian Geography, and English History, in which, according to their different degrees of progress, the appearance was satisfactory. Astronomy is useful to the Hindus, as destroying their belief in the superstitions of their own religion. The interest felt by his Excellency was evinced by his staying beyond the time fixed for his departure. Before leaving he distributed some prizes; and in an address, replete with Christian feeling, and containing words of encouragement to the teachers, he expressed his gratification in having been present at these interesting proceedings. There are at present three young men recently converted. Mr. Grant hopes they may shortly be baptized; and Mr. Hamilton writes of two Hindu families, parents and children, baptized through the ministry of a native catechist.

Bombay.—Mr. Miller, the only agent here, has been obliged to leave from bad health; but Dr. Stevenson and Mr. Cook have in the meanwhile made provision for carrying on the Institution, which is attended by between 300 and 400. The Rev. Robert Wallace and William Ferguson, having been appointed missionaries, and ordained, are about to proceed to Bombay.

Calcutta.—Messrs. Ogilvie and Anderson are zealously prosecuting the work here. The attendance at the Institution has been greater than in any former year, the number daily present varying from 1020 to 1070. Of these there were, of Hindus, on the roll,—Brahmins, 295,—Kaystos, 412—other castes, 652; of Mohammedans, 71; the number under instruction during the year being 1430. At the close of the last examination Mr. Ogilvie, in addressing the audience, said that the attendance had been more regular than in previous years; the difference of one day's attendance and another not being more than 10 or 12; sometimes not so much. The scholarships had

been useful. They had no individual conversions to announce, but the youth had had additional instruction,—lectures on Christian subjects having been delivered alternately there and in the Free Church Institution,—so that a knowledge of the Gospel had been conveyed to hundreds, and the incorruptible seed sown in their hearts. Several had come forward within the last few months, professing their belief, but they had been kept on trial. One young man has been steady and consistent for three months; and, as he was believed to be a sincere convert, he was to be baptized in a few days. An association in behalf of this mission has been formed in the Scotch Church, so that by-and-by, it is hoped, all the expenses incurred in the ordinary maintenance of the mission may be met at Calcutta. Mr. White, lately appointed a missionary, and ordained, will shortly proceed to help Mr. Ogilvie and Mr. Anderson.

The Ladies' Association report the conversion of 4 children attending the school at Madras.

The Ghospara Mission, supported by St. Stephen's, Edinburgh, is effectively carried on by native agents.

Although the new labourers designated to Bombay and Calcutta are a cause of thankfulness and rejoicing, it is still matter of painful regret that Mr. Grant has not more assistance at Madras. It is hoped that the widening of interest, consequent upon the ordination of the three missionaries, will show itself in enlarged contributions, and enable the Committee to send another labourer to Madras next year.

The Report of this as well as of several of the other Schemes contains a tribute to the memory of Mr. Macfie, the benevolent and liberal supporter of them all.

Such is the result of the proceedings of the different Schemes in the past year. We add a note of the entire voluntary aid extended to them by the Church:—

SUMS COLLECTED DURING THE YEAR 1852-53.

(The first column contains Collections, Contributions, and Legacies; the second contains Interest, Dividends, Government Grant for Normal Schools, &c.)

Education Scheme,	£4151	6	7	£2810	2	2	£6061	8	9
Do., Normal School Building Fund,	309	0	0	..	..	..	309	0	0
Do., Agricultural Instruction,	136	19	8	..	..	..	136	19	8
Ladies' Gaelic School Society,	348	4	4	..	..	..	7407	8	6
Elders' Daughters' Association,	126	15	4	..	..	..	348	4	4
India Mission,	3470	7	1	207	8	3	126	15	4
St. Stephen's Congregation for Ghospara,	150	0	0	..	..	..	3677	15	4
Ladies' Association for Female Education in India,	1628	8	7	15	8	10	150	0	0
Home Mission,	8689	17	2	327	17	2	1643	12	5
Colonial Churches,	2737	6	0	482	11	5	4017	14	4
Jews' Conversion,	2320	17	10	261	9	0	3219	17	5
Ladies' Association for Jewish Females, for year ending 15th October, 1852,	426	6	3	4	9	8	2582	6	10
Endowment Scheme,	7741	9	4	..	..	..	430	15	11
Lay Association,	2372	17	3	8	1	10	7741	9	4
	£29,609	10	5	£4117	8	4	2380	19	1
							£38,726	18	9

COMMUNICATION.

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

NEW YORK, Dec., 1853.

Familiar to every resident of New York has been the name of a locality in the heart of the City, called, from its peculiarity of streets converging to a centre, the "Five Points." By this, not less than by many other resemblances, will the Londoner be reminded of "Seven Dials," now happily changed, but which for centuries was the dread of every respectable citizen, and where the arm of justice was held at open defiance. The stranger in New York would little imagine in his walk through the splendours of Broadway that within little more than a stone's throw from the marble Palace, so well known as "Stewart's Store," lay whole streets in which the boldest might well tremble, if darkness overtook him while within their precincts. Happily now the scene is somewhat changed; but, if our readers will accompany their Correspondent in a forenoon visit to the Five Points, enough may yet be seen to give an idea of the heathenism in a large city. Taking then the Astor House as our starting-point, we see in front the terminus of a line of Street-Railroad-cars, and, by following the track, a short walk will conduct to the desired locality. Two churches here attract the eye, as well from their ancient look, where so much around is plainly the work of yesterday, as from the associations which they call to mind. That on the right is St. Paul's, perhaps the oldest Episcopal edifice in New York. Its style is peculiar, and is familiar to the English eye as that introduced by Sir Christopher Wren, who has left so many monuments of his genius in London and its neighbourhood. A little further on is the church long occupied by the congregation under the pastoral charge of the venerable Dr. Gardiner Spring, one of the most able and beloved ministers of the American Presbyterian Church. The common fate of congregations in the lower part of New York City now awaits this relic of former times. Stores have taken the place of dwelling-houses, the church-going population have long since moved "up-town," and soon those honoured walls, within which for near a century the Gospel has been so faithfully preached, must crumble before the hands of commerce, which has already made its own the ground on which they stand. It is a melancholy sight to see church after church moving away, and I question much if any other community in the civilized world could show so large a population completely destitute of the privileges of the Sanctuary. Out of 90,000 souls, living in the five lower wards of the City, there is not church accommodation for 6000, and even the

churches which remain are but thinly attended. Thus before our eyes is an immense population growing up, each year adding to its numbers, and the vast majority of whom are as ignorant of the Gospel or its privileges as if heathen Africa were their home.

But the picture grows darker as we advance. Following then the Street-railroad, we leave behind the Park with its public buildings, and find ourselves in Centre Street, which bounds the Five Points. In front is a strange-looking structure with its gloomy Egyptian pillars and architecture, and yet stranger name. It is the "Tombs." Fitting locality of such a place, the City prison has been erected here, and of its inhabitants a majority ever are found to be from the neighbourhood around. Turning to the right, a narrow street leads directly into Paradise (!) Square, the centre of the Five Points. This is a small triangular patch of what in a more favoured place would be grass, surrounded by a wooden paling, and having at its further end the sentry-box or house of the policeman on duty. Two sides of Paradise Square are occupied by the Mission premises to which I would introduce my reader; the third is yet unreclaimed.

Three years ago there stood on the site, now occupied by the Chapel of the Ladies' Methodist Mission, an old building, known from its former use as the "Old Brewery." The amount of wickedness collected within this place is absolutely incredible. Every vice was openly indulged. Murderers fleeing from justice, and thieves with their booty, found here an impenetrable asylum. The officer of the law was powerless unless backed by an armed force; and those, who knew it best, affirmed that a more wicked haunt could not be found in this or any other land. Contiguous to the Old Brewery was "Murderers' Alley," the fearful name of which arose from the deeds of blood that had there been perpetrated. Every house in sight was of the most abandoned description, and their wretched inhabitants steeped in ignorance and vice. Drink, that potent weapon of our common enemy, was seen in its effects on every hand. Drunkenness reeling out of the dram-shop, drunkenness rolling in the gutter, drunkenness leaning out of the windows, or heard in noisy strife within, drunkenness muttering in helpless imbecility, or polluting the air with foulest ravings! Such was and to some extent such now is the scene daily presented by the Five Points.

Early in 1850 the Rev. S. M. Pease, a clergyman of the Methodist Episcopal Church, was sent under the direction and patronage of the Ladies' Home Missionary Society of that Church to commence a mission in the locality we have described. After much search and with great difficulty a room was procured, which had been hitherto occupied as a dram-shop, and now forming part of the extensive Mission prem-

The first column is less than in the previous year, which contained however a considerable portion of an extraordinary subscription on behalf of the Glasgow Normal School. Exclusive of that, the decrease this year is about £1000. It is to be borne in mind that no account is here taken of large contributions made by members of the Church every year for the support of churches and schools, or of that portion of the aid to the Endowment Scheme which consists in annual payments permanently secured. But, when these are added at the largest estimate, how small is the sum for objects of an interest and magnitude so surpassing!

Since 1843 the Church has had chiefly to deplore the want of men to fill up and swell the ranks of her missions and other undertakings. This want, the preceding abstract shows, is now in the course of being, in part at least, supplied; and the Church now looks with confidence to her members for the enlarged contributions which she has thus the means of expending.

Believe not, O Christian! that it is exclusively for the sake of the heathen Abroad and at Home that God designs this appeal to you. Think you that God has need of your aid to support His poor, or to convert His people? Are not His resources infinite? Why, then, should He make use of our assistance, so reluctant—so feeble—so faithless—so intermitting and unsteady? It is because this work of charity is the work of our own conversion—the means of our ceasing to live for our own selfish ends, and of our regarding the possessions which God has given us as His and not our own. If He had designed charity for the benefit of the destitute alone, it had been enjoined upon the wealthy and powerful more than upon others. But it is imposed upon all, because all have need of its purifying influence; and the widow's mite was more esteemed than the offerings of abundance, because her gift was her all, and proved that her heart had been entirely subdued by the love of God, and every selfish suggestion brought into subordination to that Supreme God. Receive, then, God's message as it becomes those who own His sovereignty and His right to that which He has committed to our stewardship. *God loveth a cheerful giver.* Your Lord says to you as He did to Simon; *Lovest thou Me?* Can you appeal to the Omniscient to testify that you indeed love Him? Then obey the commandment, which He lays upon all according to their several talents: *Feed My sheep.* [Condensed from the "Edinburgh Christ. Mag." for October.]

CALL.—We understand that the Rev. Grigor Stuartt has received a call, very numerously signed, from the congregation in connection with the Church of Scotland at Beechridge, county of Beauharnois, and Presbytery of Montreal, Lower Canada.—*Inverness Courier*, Novr. 17.

PRESBYTERY OF CHANONRY.—At a *pro re nata* meeting of this reverend Court, held at Fortrose on Tuesday last, a Presbyterial certificate was granted to Mr. John MacLennan, preacher of the Gospel at Resolis, who has been recently presented by the Queen to the Parliamentary Church of Tomintoul in the Presbytery of Abernethy.

THE University of Glasgow has conferred the degree of Doctor of Divinity on the Rev. Wm. Lamb, minister of Carmichael, Presbytery of Lanark.

THE RIGHT HON. the Earl of Mansfield has presented the Rev. David Henderson, son of the Rev. Mr. Henderson, of Kinclaven, to the church and parish of Strathmiglo in the Presbytery of Cupar.

The heart of a man is the worst part before it is regenerated, and the best afterwards. It is the seat of principle and fountain of actions. The eye of God is, and the eye of the Christian ought to be, fixed principally upon the heart.—*Flavel.*

ises. In this Mr. Pease at once commenced the work of collecting a congregation and Sabbath School. Numbers of the adults and children of the neighbourhood were soon gathered-in, their savage habits and disorder rendering the benevolent purpose of the missionary almost hopeless. Did he gain a moment's attention or serious thought, at once he was met with the insuperable difficulty often urged in language of despair, that escape from their present misery could be for many only through the gates of death. What the missionary told them was true, but how were they to live? Starvation stared them in the face, did they abandon their present life; for who would employ a man, woman, or child from the Five Points, and without an honest living what step could be taken towards a Christian life? For a season Mr. Pease laboured without hope. A few, it is true, found in the Magdalen Asylum a safe refuge, the Orphan Asylum took others, some of the men got work, but the great mass of pollution remained untouched. The Ladies' Mission would go no further. Their object was religious instruction, not charity, forgetting that here the one must precede the other, and with jealous mistrust they viewed all acts of the missionary not directly connected with preaching the Gospel. But Mr. Pease was not discouraged, another step had to be taken, and upon his own responsibility he procured work from the shirt establishments, intimating from house to house that employment for the poor females would now be given at the Mission Chapel. On the first day thirty-five commenced work, a few simple rules were submitted to, very few relapsed into vice, and from that day not a single article of work has been purloined. It soon now became evident that something more was wanting. To work under Mr. Pease's supervision during the day, and return at night to their wretched homes, tended but little to reform. A refuge for all must be provided, and that refuge at the Five Points. Without money, met with discouragement by his original patrons, the lonely missionary was again almost in despair. With no human helper save his devoted wife, Mr. Pease determined upon removing to the Five Points, giving up all for his work's sake, and to open his humble house as the much needed home. By the aid of the law two houses were emptied of their loathsome tenants, and after a thorough cleansing process were occupied by the missionary and his wife, misery, vice, and crime surrounding them on every hand. Can the annals of missionary work furnish an act of greater devotion than this?

Such was the commencement of the present House of Industry at the Five Points, occupying an entire side of Paradise Square, as we have already seen. Pecuniary difficulties had to be struggled against, but the untiring energy of that heroic missionary overcame them all. Abandoned by the Methodist Association, friends from

all denominations have stepped in. One Episcopal church alone has raised \$1000 annually in aid of the cause, supporting a Sabbath and Day-school of one-hundred-and-fifty children in regular attendance, and whose changed appearance and demeanour will compare with that of any public school in the city. About one half of them belong literally to the family of Mr. and Mrs. Pease, being supported on the Mission premises. In addition to the children, twenty men, and seventy-five women are inmates. Religious services are held on the Sabbath, at which a congregation of one-hundred-and-fifty of the most morally degraded of the population assemble to hear the Gospel message. 4000 persons have taken the pledge of total abstinence, and 600 to 800 females of all ages are now respectable members of society through the instrumentality of this noble enterprise.

The economy of the Mission includes a bakery, a tailoring work-room, a plain sewing work-room, a millinery work-room, a straw work-room, and a children's work-room. Much of the work done in these rooms proves to be of the best of its kind; some of it by the admission of employers better than can be procured from other sources. The adults, if expert with the needle, can earn in their rooms from 2 to 3½ dollars per week, and out of this 1¼ dollar is deducted for board. During the year, ending in March last, the expenses of the establishment were about \$15,000, its earning \$10,000, leaving \$5,000 to be provided for by the donations of the benevolent.

A new scheme has just been carried out by Mr. Pease, which promises to add greatly to the usefulness of the noble enterprise, at an expense of \$13,000. A farm has been purchased in the neighbourhood of New York, to which it is proposed that all who come under the care of the Mission should be at once removed. Thus will bad associations be at once abandoned, and every link between the refugees and their former haunts be severed. The shares in the farm were soon taken-up, and amongst the names of those benevolent men, who thus gave \$1,000 each in aid of the "Five Points Mission" is that of Anson J. Phelps, whose princely liberality and truly Christian philanthropy will long be remembered in America.

Such are a few facts connected with the Mission. These might be extended indefinitely without at all exhausting the subject. To those who would learn more of the incidents which mark every day since the work was commenced, and which so truly demonstrate that "Truth is stranger than fiction," I cordially recommend a little work just published in aid of the cause. It is a collection of incidents, all of which have occurred within the experience of Mr. Pease; and from one of these, lovingly related, is taken the title of "Hot Corn Stories." I have also been

much indebted to the able report of the Trustees of the Mission for the past year in writing these hurried notes.

The work of Home Missions is eminently characteristic of our own day and generation, and everywhere, as its importance deserves, must excite sympathy in the minds of all who have the spread of the Gospel at heart. The "Church of Scotland in the Mission Field" must have been perused with interest by readers of the "Presbyterian," and will show that in favoured Scotland the call for this most important work is urgent in the extreme. Far be it from me to advocate such Missions at the expense of those to Heathen lands. But there are considerations which give the former peculiar claims. For Home Missions all the cumbrous machinery, needed in the Foreign field, is unnecessary, with the heavy expenditure which it entails. The Sabbath-school, the tract distributor, the colporteur, the visiter from house to house in our great cities—are all agents in carrying out this work, whose support is a trifle, when compared with the sending-out and maintaining of one Missionary in a Foreign land. Around us, at our own doors, of our countrymen and countrywomen, such is the field now white unto the harvest. Then again what a glorious example animates us to the work! Our Saviour Himself was a Home Missionary in every sense of the word, and with the exception of one visit to the coasts of Tyre and Sidon never left the confines of Palestine. Even this visit, it is reasonably supposed, was chiefly spent among the Jews of that region. This is the work which would send out into the highways and hedges, and compel the poor and the abandoned to "come in."

"ANCRUM."

EXTRACTS.

AFEW PASSING REFLECTIONS SUITED TO THE NEW YEAR.

"Time flies: it is his melancholy task
To bring and bear away delusive hopes,
And reproduce the troubles he destroys;
But, while his blindness thus is occupied,
Discerning mortal! do thou serve the will
Of Time's eternal Master, and that peace,
Which the world wants, shall be for thee
confirmed."

WORDSWORTH.

THERE are no reflections in this world so pleasant and at the same time so profitable as those which carry our thoughts beyond it. With this earth we associate only those things which speak of change and decay; with the other, all that is changeless and eternal. In this world we are continually reminded by the lapse of time, by the marks of decay in the natural objects around us, by the death of friends, of the instability of earthly things, and how small the dependence which must be placed on all that meets us here. When the eye of faith, however, travels beyond the boundary that marks the seen from the unseen world, the mind filled with the contemplation of its lasting enjoyments, and picturing to itself how surpassingly beautiful "the green pastures and still waters" of that fair country

must be—which no revolution of seasons can affect, and whose loveliness no ravages of time can mar—the heart longs to throw off the load of care that oppresses it, and to be within its blessed precincts and at rest. Such a desirable consummation, however, can only be attained by those who in this world have fought the good fight, and, unscathed by temptation and trial, have kept the faith. For surely, if Heaven is so desirable, it is worth all we can give up for it here.

The close of the Old and the commencement of a New year are well suited for a reflection such as this. Another long period of time has passed over our heads. We have advanced one stage more on the journey of life. We look back on the year that is gone, and wonder how short it appears to us, and how fast it has sped into the past. It did not strike us, as its days, weeks and months passed on, how soon it must come to an end. Truly we did not mark

“How slowly and how silently Time
Floats on his starry journey!”

The present was all to us; the past was for the time forgotten. But, when we arrive at a resting-place, such as a season like this presents to us, we begin to meditate on the rapid march of time, and our own nearer proximity to the long night of the grave. More serious thoughts and duties, better suited to our condition here than a short while before appeared necessary, may occur to us as unavoidable for the future, as we begin to scan the progress of the past year, what it has done for us, and how we have improved it.

When we sit down on the morning of the First Day of the year, after we have pondered for a time over the Sacred Volume, for thus have we ever been accustomed to usher in that day, we naturally first turn our thoughts to the long period of time that has again gone over us, and how thankful we ought to be for the blessing of health of mind and body, with which we are graciously permitted to enter once more upon the duties of life. We then trace the principal events that have distinguished the season that has closed upon us; how many new friendships we have formed, and of these the past year has not been found wanting. Were these pages fitted for the theme, we could tell of friendships formed that we could wish and hope will only close with death. Yes; it may be our peculiar lot sometimes to meet with those whose amiability of character, whose frankness of manner, whose openness and warmth of heart, whose retiring and pious dispositions, will win our friendship more completely and unreservedly in a few weeks or months, and gain a more firm hold of our affections, than those who have been our close companions for years. These friendships were such; and, for the sake of those circumstances out of which they sprung, the past year must be ever dear to us.

From these, the forming of new attachments, we naturally recur to those ties that have been severed—the friends and companions we have lost. Every year adds to their number. Death is ever busy. It is chilling to the heart to think of those, who but a few months ago were perhaps enjoying high health, and looking forward to a long career of usefulness, untimely cut down in the prime of their days; yet how many of us have to mourn such bereavements! How many at this season will recal some lost beloved form, as the merry group gathers round the Christmas or New Year's Day hearth; and the tear will moisten the eye as the recollection recurs that at a time of rejoicing such as this he was never found absent *till now!* But that reflection, sad though it may appear to be, and seemingly at variance with the happiness around, should the remembrance be associated with the recollection of piety and worth, will chasten, but not subdue, the heart. The memory of the good has nothing in common with sadness and despondency. We feel that the friend we loved is lost only for a season; we know that he is happy, and why should we grieve? We would not, if we could, recal him. This earth, we are certain, would be no fitting habitation for one who had passed into the skies, and tasted of the joys of Heaven. Our

hope and consolation must be in this, we have parted but for a time to meet again,—

“And, though on earth the tear may start,
And darksome days be given,
Yet bliss awaits the holy heart
When friends rejoin in Heaven,
Where streams of joy glide ever on
Around the Lord's eternal throne.”

Such are a few of the reflections that this season is calculated to awaken. But there are others of a higher and more momentous nature, that should possess us at this time. How has the past year been spent? Have we during its progress been perfecting ourselves for the great change that must one day, sooner or later, come over us, as it has done over those friends who have gone before? Are we wiser and better than when the year opened on us? This is a retrospect which, however painful to him who has frittered away and misspent the time that cannot be recalled, may yet be so far found useful, as it teaches him to reflect how foolish such conduct has been, and how much reason there is for all of us so to conduct ourselves that there may be no matter for self-reproach left when we come to die. Let us only consider how frail a creature man is, how short his term of existence here; and will it not be matter of wonder, indeed, how any one dares to misspend the time we cannot call our own?

“Man's uncertain life

Is like a rain-drop hanging on the bough
Amongst ten thousand of its sparkling kindred,
The remnants of some passing thunder-shower,
Which have their moments, dropping one by one,
And which shall soonest lose its perilous hold
We cannot guess.”

Such a thought may well form serious matter for reflection in the most careless mind. Youth, health or strength will not avail against the approach of death. The church-yard chronicle, tell of the close of childhood's brief career, of youth cut down in its prime, of manhood yielding to the destroyer, as well as of the gathering of the grey hairs of the aged to the grave.

“Leaves have their time to fall
And flowers to wither at the north-wind's
breath,

And stars to set; but all—
Thou hast all seasons for thine own, O Death!
Day is for mortal care,

Eve for glad meetings round the joyous
hearth,
Night for the dreams of sleep, the voice of
prayer,

But all for thee, thou mightiest of the Earth.

As nothing can teach us when to look for death, it is but wise and prudent to be always prepared for its approach.

According then as the past year has been to us a season, over which we have reason to rejoice or to grieve, so let us be moved to frame our resolutions for the future. Although no season is unsuited to this, yet of all others the commencement of a New Year is well fitted to begin the work of self-improvement, should we have fallen back or loitered in the path of duty. Since time will still roll on, whether we are improving ourselves in heavenly things, or are culpably neglectful of our duty, let us be wise, and, forgetting the trials of Earth, aspire to the joys of Heaven, always mindful of this, that

“Time is the season fair of living well,
The path to glory, or the road to hell.”

CHARLES MOIR.

January, 1841.

The Shekinah, the habitation of the Divine Majesty, is Jesus Christ; there He dwells as between the Cherubim over the mercy-seat.—*Leighton.*

The manna of yesterday I find will not do for to-day.—*Ibid.*

I sometimes feel the *self-interestedness* of wishing to be good, for, after all, what earthly enjoyment is like it?—*Ibid.*

Extravagance leads to meanness, for those, who will throw away a good deal, are apt to mind giving a little.—*Gurney.*

[Extracted from the “London Times”] November 18.]

THE BIBLE JUBILEE.

Address of the Rev. John Skinner, D. D., Minister of the Church of London in connexion with the Church of Scotland, at the late celebration of the Jubilee of the British and Foreign Bible Society on Oct. 19th.

Mr. Chairman, Ladies, and Gentlemen,—It is with much deference as a stranger, and after limited opportunities of preparation, that I this evening appear in the midst of you to take part in the ceremonies of this great Jubilee, and to propose for your adoption the Resolution which has been politely put into my hand.

It reads thus, viz.—“That this meeting gratefully acknowledge the goodness of Almighty God in having secured for the British and Foreign Bible Society such a large amount of Support, and blessed it with such a great degree of success during the 50 years of its existence.”

This Resolution, Sir, brings into view the nature and the mission of that truly great Institution, whose Jubilee we are met to celebrate—that

BIBLE-DISTRIBUTING CONFEDERACY—whose birthplace and central emporium still is Great Britain; but whose ramifications are spreading and destined, we trust, still to spread over all Foreign Lands, until the mission of her wide and just ambition is accomplished; and her field, which is the World, is illumined and gladdened by the beams of “The Sun of Righteousness.” “The Lord gave the word; and Great was the Company of them that published it.”

The Resolution records the exhilarating fact, that this great Bible-Publishing Confederacy is now rejoicing in the Fiftieth year of its existence, and is therefore inviting us to share in the exultations of her Jubilee—even us who dwell in this goodly land of light, fertility, and promise, which at the era of her birth, and during the years of her growing youth, was but a dark and inhospitable forest, its silence rent only by the savage “war-whoop” of the Indian, or the howling of the wild beast roaring for his prey. And why should not we, who as living witnesses proclaim the truth of Bible-prophecy that—“the wilderness and the solitary place shall be glad for them,” and that “the desert shall rejoice and blossom as the rose;”—why should not we, whose civilisation, comforts, and refinement, are so largely indebted to the pioneering light and influence of the advancing luminary of the Bible; why should not we, while the mother herself is rejoicing in the temple and over all the tabernacles of our native home; and while her sisters, daughters, and auxiliaries in foreign lands, are striving in sympathetic accord to prolong the note of grateful and devout exultation;—why should not we have a share in swelling the anthems of her Jubilee, as her trumpet sends the thrilling proclamation to our ears—“Break forth into singing, ye daughters of Judah; and shout, ye inhabitants of Jerusalem; for great is the Holy One of Israel in the midst of thee!”

This great Bible-circulating Company is passing in triumph through the year of its Jubilee. Ah, Sir! there is something that saddens as well as electrifies the soul, as we ponder the thought! Thirty years make one generation! Twenty years more have run their course! Yes, Sir, one whole generation of the human family, in company with whom she started into existence, has she seen pass away! and to another is she now preparing to bid a final adieu! Yes, Sir, nine hundred millions of the family of immortal man, whom she arose to enlighten and to heal, has she seen descending to the tomb!—and nine hundred millions more is she now seeking in wistful and sighing aspiration to reach with her saving influence, and prevent their “perishing” without the “Vision.”

With the World as the rightful field of her mission and with the World's population as the legitimate object of her beneficent solicitude, how vast is the theatre, how magnificent is the scale, and how sublime are the responsibilities on which, dur-

ing those 50 years of her existence, her operations and her aims have been conducted!

But the Resolution assumes as a gladdening fact that is granted, that to this noble Society for publishing the Bible in her progress through the 50 years of her labours, "a large amount of support has been secured."

Is reference here made to those revenues which have found their way into her treasury? Then, Sir, I presume it is true that, although individual benefactions may have fallen vastly short of the standard of obligations, yet a large amount of "pecuniary" support has been secured to her. It may be difficult, perhaps impossible, to estimate the exact total amount in pounds, shillings, and pence; or in dollars and cents. There are sister-societies and allies, such as the AMERICAN BIBLE SOCIETY, of which the speaker has the honour to be a Life-Member, whose large and increasing revenues find no place on her Ledger. There are auxiliaries and branches, too, both at Home and in countries and colonies abroad, but a fragment of whose revenues, after the supply of local destitution, finds its way into the parental treasury. Nevertheless it is found from her own audited financial Report that during the past year her revenues amounted to \$600,000! This, multiplied by 50, would give 30 millions of dollars. Making allowance for the less productive years of her infancy and youth, take one-third part from this, and you have gotten 20 millions of dollars realised for this noble Institution during the 50 years of its progress; and that, too, not by civil statutes and compulsory taxes, but purely and exclusively from the offerings of a free and willing people!

Again, is it the number and variety of individuals, states, kingdoms, or empires, to which reference is had in this clause of our Resolution!—Then what a large amount of support has been secured to our maternal Institution during the 50 years that are past, not only from the United Kingdom itself of Great Britain and Ireland but also from the states, kingdoms, and empires of the European continent, and from those numerous, widely distributed, and vast Colonial dominions, which give an Empire to our Gracious Queen, "on which," it has as truly as eloquently been said that "the sun never sets." Here then we may compute the supporters of our Great Society, not by units, tens, hundreds, or even thousands: but by millions, and tens, and perhaps even hundreds of millions!

But perhaps it may be to persons in the lofty stations of worldly authority, fortune, and influence, to whom reference is made in my Resolution. Well then, just as it is with this Upper Canadian Auxiliary of ours, having his Excellency the Governor General for its Patron; and as it is in the States of the Federal Union on this Continent with the names of their Presidents, Legislators, Governors, and Judges, all enrolled in the books of the American Bible Society; so it is throughout the British Empire. Sovereigns, Dukes, Marquises, and Earls, Legislators and Judges; Officers of high rank in our forces by land and by sea; Lords, and Ladies too, of high title and renown—all glory in having their names and titles emblazoned on the rolls of the British and Foreign Bible Society. The saying, Sir, of the third GEORGE has become a proverb; "He trusted that the day was at hand when every child in his dominions would possess a copy of the Bible."

Yet, one glory of the Bible-Association is, that its supplies are drawn from every variety of rank. Here the mite of the widow and the pittance of the cottager have mingled with the offering of the mechanic and the more princely donations of the men of commerce, and gone to make up the millions of dollars which have been poured into the lap of the B. and F. Bible Society.

But, perhaps, from the reference in this clause men of learning, talent, piety, and prayer, may not be excluded. Then, besides the men of rank and royal and noble blood, such as a Teignmouth, a Bexley, and now a Shaftesbury, who have graced the Presidency of the Society; we might treat you to a long list of names, which have

adorned the walks of literature and art, of science and philosophy, of education and of piety; and at the same time have shed lustre on the cause of Bible-Distribution. And here we should not have failed to notice the fact that men of the profoundest erudition united with a spirit of plodding perseverance,—as a Felix Carey, a Morrison, and a Gutzlaff,—have not hesitated to devote their talents and their lives to the noble but arduous task of mastering strange tongues; so that men of all tribes and nations on the face of the earth might be able, each in his own language, to read "the wonderful works of God."

Once more, it is not improbable that this "large amount of support" may have some reference to that wonderful concert which has been exhibited in the Union of different Christian Denominations in the support of this Great Institution, whose Jubilee we celebrate. One chief and powerfully attractive element in the greatness of the Bible-Publishing Confederacy is the "Catholicity" of its Constitution. The simple but sublime principle on which its constitution reposes is,—that "the Bible, without note or comment, is the Word of God;" and that, as such, it is our high and imperative duty to unite for its UNIVERSAL CIRCULATION! By this principle a vast arena has been opened, on which are displayed the combined forces of Christians of every name. The Calvinist and the Lutheran, the Methodist and the Baptist, the Episcopalian, the Presbyterian, the Congregationalist, the Christian in short, who—whatever be the name of his sect, or the principles which it proclaims—yet loves the pure Bible and its universal distribution,—all assemble here in their united fervour and strength.

Nor do they come, marshaled in their separate divisions, and wearing each their own party colours. No, men and ministers too, of opposite and conflicting creeds, are seen standing side by side, and fused harmoniously into one and the same "army of the Living God;" and the aggregate is one great, glorious, and multitudinous phalanx, breathing one spirit, waving one banner, and bearing with concentrated might on one purpose—the extermination of human ignorance and woe by the universal publication of THE BIBLE.

If this principle has rallied a large amount of support to the Bible-Association, it has also amply repaid that support in those hallowing and blissful influences which in turn it has dispensed. Where is that bosom, may I not be permitted to ask, which has not felt the pure delight and the exuberant joy with which those influences are fraught? and who that has felt them is not now preparing to say—"Here are the dews of Hermon distilling their fragrance on the mountains of Zion."—"Here is the precious ointment which, poured on the head of Aaron, is descending to the very skirts of his garments."—"The atmosphere around and above me is balmy with Christian love. There is not a breast but is regaled with its sweetness, and not a tongue but is ready to become responsive to the song."—"Behold, how good and how pleasant a thing it is for brethren to dwell together in unity."

But, in addition to the large amount of support that has been secured, the Resolution asserts another fact of grateful exhilaration; and that is the "great amount of success" with which the Society has been blessed. In one sense the "large degree of support," that has been secured for our Institution, may be placed to the account of its success." Yet her success is strictly and mainly to be measured by the progress which she actually has made towards the accomplishment of her mission; and that mission, you know, is to supply the millions of our World's population with the Bible. Now, independently of the labours and successes of her allies in the same wide field, one of whom, the American Bible Society, has during nearly the last "forty" years been distributing the Bible in from thousands to millions of copies; we are informed by her last report that the B. and F. Bible Society has circulated forty-three millions of copies of the Holy Scriptures in whole or in part; and the estimate is that this distribution has rendered the oracles

of Inspired Truth accessible to SIX HUNDRED MILLIONS of the human race. Now is it not "success," I ask; is it not a "degree" of success; nay, I demand—is it not a "great" degree of success, with which this noble and philanthropic Institution has been blessed, that she has carried the "Word of Life" to the very door of two-thirds of the teeming population of our Globe?

We might view this success in the light of those obstacles that have been bravely met, and nobly and successfully overcome. Let me allude to but one out of a host of them—the variety of languages and dialects that obtain among the different nations of the Earth. This obstacle has been encountered, and already largely reduced, at the cost of a vast expenditure of talent, learning, research, and perseverance: and at this era in our Society's history it has been overcome to such a degree that the Sacred Writings have been translated into 150 languages, and reduced to printing in these languages, although 120 of them had never before appeared in typical form. This, too, is exclusive of similar successes by kindred Institutions.

The question of success might be viewed in other inviting and interesting aspects. Who can tell the influence which the Society has exerted in raising the value of the Bible in the estimation as well as practical use of those whose privilege it has been and is to possess it independently of our Institution? What praise is not due to it in preserving the purity of the sacred text, in stimulating the progress of civilization and learning throughout the World,—and, chief of all, in the aid which she has everywhere extended to the Missionaries of the Cross? She has been the granary from which they have obtained the "precious" and "incorruptible seed." She has been the vast arsenal from which they have derived their spiritual armour,—even the "sword of the Spirit" itself, "which is the Word of God."

Were we to leave the past, survey the present position and attitude of the Society, and estimate the probable conquests reserved for her during the "next fifty years" of the future; we might indulge ourselves with many excursions of pleasing and elevating interest, as we sought to "discern the signs of the times," and revelled amid the elysian scenes and sublime grandeur of prophetic "vision." As we marked in our progress the rapid and unprecedented strides of invention and discovery, of the arts and of commerce, of geographical exploration and advancing culture and civilization; as we pondered on the mammoth Steamers uniting, in their majestic travel of three-and-a-half days, the Old World and the New; as we followed the Iron-horse with his retinue of Hotel Cars speeding his way from Boston "through" LONDON; and, turning himself at St. Joseph's, not ceasing until he has made his resting-place on the shores of the Pacific—there again to give up his freight of merchants, artists, and diffusers of knowledge, to be conveyed by waiting Steamers to the golden fields of Australia, or to the inviting climes of Asiatic opulence and fertility; as we noticed the mysterious yet simple wonder-striking celerity of the Electro-magnetic Telegraph, and contemplated the crowds of Erin's released population, everywhere leveling the hills and lifting-up the valleys; should we not, on gathering-up the meaning of the whole, and pondering the Bible truth, that there is One "who turneth the hearts of men whithersoever He will," but hearken as listeners to the real, though perhaps unwitting, response of grasping and avaricious man, to that summons which is pealing forth from the Eternal Throne—"Prepare ye the way of the Lord; make straight in the desert a high-way for our God.—Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made "a straight place," and the rough places "a plain place," (Hebr.)—And the Glory of the Lord shall be revealed, and ALL FLESH shall see it TOGETHER: for the mouth of the Lord hath spoken it." (Isa' XL. 3.)

And, again, as the news is waxed to our ears of "wars and rumours of wars" among the Great Powers of Europe, and of the advancing triumphs

of the mightiest revolution—in favour of Christianity too—the World has ever heard of, among hundreds of millions composing an Empire that gloried in a celestial name, and scornfully doomed all other nations to the category of barbarians, can we but, at the hearing of such tidings, I ask, exultingly exclaim—"The right hand of the Lord doeth valiantly." (Ps. cxviii. 16th v.)

But, here, I trespass beyond the limits of my Resolution, and am treading on tempting ground, that in all probability has been allotted to succeeding speakers. Nevertheless, I am not done with my own Resolution. I have reserved the theme for the last; but the theme of devout acknowledgement and gratitude to Almighty God is surely not the least; and with it, therefore, do I desire to take leave of you. Is it, I ask you, Sir, and this crowded and enthusiastic auditory; is it to the Society herself, to her Patrons, her Directors, her Advocates, her Contributors, singly or together, that the glory and the thanks of all the support and the success which have been traced are to be ascribed? No; in these we may contemplate with just complacency and satisfaction the honoured instruments, the apparatus, the machinery, in other words, the divinely instituted "means;" but, the agency and the power, as the Resolution bears, are of "Almighty God." To His "goodness" do we humbly and gratefully trace those out-goings of His power which have "secured" for the Society that support, and "blessed" it with that success to which my illustrations have been addressed.

This then is a Jubilee, not of self-glorification. No, it is a Jubilee, whose trumpet proclaims praise and thanksgiving to the God of THE BIBLE,—to that God

"Who alone doth wondrous works
In glory that excel."

Let us then with one heart, one mind, and one voice, adoringly pour forth the Bible-Doxology—"Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for THY TRUTH'S sake!"

"Blow ye the trumpet, blow;
The gladly solemn sound
Let all the nations know
To Earth's remotest bound;
The year of Jubilee is come!
Return, ye ransomed sinners, home!"

CLERICAL INCOMES.

We extract the first paragraph of a letter under the above caption from "A COUNTRY CLERGYMAN" to the *Editor of the Church*, and recommend its statements to the careful consideration of the Trustees of Congregations.

REV. AND DEAR SIR.—I have no doubt but that you are aware from sad experience that the expenses of living have increased very seriously during the past year all over the Province, and also that there is no prospect of their ever being reduced again to the old standard. This rise in value of all commodities is, I believe, a sign of the great prosperity of the country; but, alas! it happens unfortunately that, whilst almost all classes of the community see great cause for thankfulness in the extraordinary increase of prices, one class at least feel it more severely. I allude to the clergy. When the necessaries of life were sold at reasonable prices, they could manage generally by rigid economy "to make both ends meet;" but many of them now, through "the prosperity of the country," are in serious difficulties. I will make my meaning clear by an explanation of my financial condition a year or two since, and my present position. From my people and from the Church funds I receive £150 per annum, which is about the maximum salary of a great proportion of my brethren. A year or two since with this sum I could get on tolerably well, paying my bills without much dunning, keeping my old horse's

ribs so that they could not be counted exactly by an observer as he trotted by, and occasionally able to indulge in the luxury of a new publication from friend Rowsell's shelves. But, alas! the golden days of my humble prosperity have been swallowed up by the country's prosperity, and I am now, as nearly as I can calculate, as I should have been two years since, with only £90 per annum. Yes! I stand now, from the increased prices throughout the country, as if about £60 were lopped from my narrow salary. That this is no exaggeration I can make manifest by a few comparisons in the prices of necessaries now and then. In times gone-by I could procure oats in any quantity from 1s to 1s 3d per bushel, while for months past I have been compelled to pay from 2s 9d to 3s 1½d for the same article. Hay has increased from 35s and 40s per ton to 70s and 80s. Flour from 8s 9d per cwt to 16s 3d. Oatmeal from 18s 9d per barrel to 32s 6d. Potatoes from 1s 3d per bushel to 3s 1½d and 3s 9d. Meat, which I used to get for 2d per lb, is now 4d and 5d. Hams and bacon from 5d to 6d to 7d and 8d, and even wood through the influence of railways has risen from 7s 6d to 15s 6d and 13s 6d; but in this respect I must not complain; for some of my unfortunate brethren in and about towns have to pay 6s or 7s more than my highest price. Clothing and groceries have also risen, generally speaking, from 12 to 15 per cent, for of course merchants have been compelled to meet increased expenditures by increased profits.—Such, my dear Sir, is the alarming state of things; and I believe a great number of the clergy feel the "res augustæ domi" more severely even than I do from having larger families, and who are driven to closer scratching and pinching to keep up some semblance of respectability.

I remain, Rev'd Sir,
Your brother in the Ministry,
A COUNTRY CLERGYMAN
Diocese of Toronto, December.

[From the *New-York Observer*.]

MINISTERS' SONS—ENCOURAGEMENT TO PIOUS YOUNG MEN TO ENTER THE MINISTRY.

It is often reproachfully and sneeringly said that the sons of ministers and deacons are the wildest and turn-out the worst of any class in the community; but it is not true. It cannot be denied, indeed, that here and there one falls into bad habits, keeps bad company, and is a grief to his parents. But, as a class, they are at least as moral and correct in every way as any other class of young men in society. More is expected of them, and they are more closely watched by those who "seek occasion" than other men's sons, and this is the reason of the false impression which prevails to some extent even among the friends of ministers and their families. My attention and inquiries have been directed to this subject for a great many years, and I invite the fullest investigation by any fair-minded man with perfect confidence that he will disabuse his own mind if he has ever taken-up the reproach from other lips. It is to be greatly lamented that any of the sons of Levi should "enter into the path of the wicked and go in the way of evil men." God be praised that the number is comparatively so small; and I believe that more of them are reclaimed sooner or later than of almost any other class who go astray.

But I have a particular object in view, upon which these introductory remarks have an important bearing. It is well known and very much lamented by those, who "pray the Lord of the harvest to send forth laborers into His harvest" that the proportion of professedly pious young men, who come out of our public seminaries with the ministry in view, is much smaller than it was only a few years ago. This disinclination has been ascribed to several diverting influences; but I will confine my remarks to the one which, I suspect, just now draws the hardest of any.

Young men of talents and education cannot shut their eyes to the fact, that in the great majority of cases the salaries of ministers are inadequate to the support of their families; and, seeing no prospect of its being much better in time to come, they reason, I suppose, in this way.

"Pious men are wanted in other professions. If I go into the law or the practice of medicine, there is a fair prospect that in a few years I may place myself in easy circumstances, and do perhaps quite as much good as I could in the ministry. Or I can devote my life to teaching, which is certainly a very wide field of influence. Or I can go into some lucrative branch of business in a place where pious laymen are wanted, and earn money to help on the great enterprises of Christian benevolence; whereas, if I enter the ministry, I must make up my mind to be always poor, wear-out fast, and leave nothing for my family, should I be taken away from them, as so many are, in early or middle life. Is it my duty to make these sacrifices, when it is doubtful how I should succeed, and there are so many other ways of doing good? I think not. It is requiring too much. If churches want ministers, they must pay them better; and perhaps for a good many of us to hold off is the best way to bring them up to their duty."

Now I am not going to urge any one into the sacred office who is unwilling to forego worldly advantages and submit to a good deal of self-denial out of love to his Master and the souls of men. It is a very good proof that he is not fit for the service. The Captain of Salvation wants soldiers who will cheerfully "endure hardness" under His sacred banner.

But there is one great fact, which should be stated to the praise of Him who calls men to the work of the ministry, and for their encouragement in straitened circumstances. It is this: Ministers' families, though many of them have to struggle hard, turn out at least as well in life as those of any other class whatever. Their sons and daughters are as well educated, respectable, useful, religious as any other class; which any one will find, who will take the pains to look back a generation or two and inquire, and look round among those who are now on the stage.

I am fully persuaded that, however it may be accounted for, the sons of poor ministers have quite as good prospects of rising to wealth, honour, and influence in the world, as the sons of lawyers, physicians, rich merchants, or any others that could be named. Why then should any one, who is or can be qualified to preach the Gospel, hesitate to enter the ministry because so many can hardly live upon what they receive from their people, and must at their death leave their families poor, since they virtually have such a pledge, in the whole experience of this country at least from the beginning, that their children will be provided for and take rank with those of the most favoured classes. What can we, as parents, desire so much for our children as that they may grow-up in the fear and favour of God, may be useful and happy in their generation, and train up other families to serve Him and do good? And, if pious young men, who are coming upon the stage, can be quite as sure of all this by devoting their lives to the self-denying work of the ministry as in any more lucrative employment, should they not be satisfied?

THE MISSIONARY OF KILMANY.

[Considerably abridged from the *London City Mission Magazine* for August.]

We present our readers with extracts from the "Memoir of Alexander Paterson, by the Rev. John Baillie, of Linlithgow." We are induced to do this through the *extreme* interest of the narrative, and we feel assured that all who read the article will approve of the deviation we have made from customary plans. Dr. Chalmers remarked of Mr. Paterson, "His labours were more blessed than those of any man I know. . . I have had many a precious letter from him." And yet he was taken from the plough-tail to

become a City Missionary in Scotland. The extracts given are from the interesting and valuable memoir published in Edinburgh by Constable, but to be had in London at Hamilton's. They illustrate what *this class of agency*, under God's blessing, is effecting. And thus, as in our recent article on the Bible Colporteurs of the Continent, our readers will perceive what Lay agency of even a very humble character accomplishes. Of the more than 300 missionaries of the London City Mission, we trust there are many who are counterparts of the Missionary of Kilmany." And we can scarcely conceive any agency more important for our great cities and towns. The work itself, from which the extracts are taken, needs, however, to be read, in order that a full idea may be obtained of the blessing of one such faithful man. We hope it may be largely read and attentively pondered.

"It was in the spring of 1812, and the preacher's text was John iii. 16.—'God so loved the world that He gave His Only Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.'" Two young men heard the sermon, the one the son of a farmer in the parish, the other the son of one of the villagers. They met at the congregation dispersed. "Did you feel anything particularly in church to-day?" said Alexander Paterson to his acquaintance, Robert Edie, as they found themselves alone upon the road. "I never," he continued, "felt myself to be a lost sinner till to-day, when I was listening to that sermon." "It is very strange," said his companion, "it was just the same with me." They were near a plantation, into which they wandered, as the conversation proceeded. Hidden at last from all human sight, it was proposed that they should join in prayer. Both dated their conversion from that day.*

"The preacher was Thomas Chalmers. The two converts were the first-fruits of his ministry. The humble ploughman, who that day took his place at Christ's feet, was to be honoured to do a great work for his Lord. 'From that moment,' was the remark of Dr. Chalmers long afterwards, 'it emphatically may be said of him, that he did what he could;' his labours have been more blessed than those of any man I know."

"In the parish manse, and pulpit there had lately been witnessed unwhomted scenes. 'I remember,' wrote Dr. Chalmers long afterwards, 'that, somewhere about the year 1811, I had Wilberforce's "View" put into my hands, and, as I got on in reading it, I felt myself on the eve of a great revolution in all my opinions about Christianity.' For upwards of 6 years previous to that period the minister had been delivering to the astonished rustics moral harangues, magnificent, indeed, in diction, and charged with the most brilliant oratory, but ignoring the conscience of the sinner, and ignoring the grace of God. At last, however, he had been taken to a sick bed, and a new light had there begun to dawn. 'I am now,' is his own subsequent allusion to the crisis through which his soul had passed,—'I am now most thoroughly of opinion, and it is an opinion founded on experience, that on the system of—"Do this, and live," no peace, and even no true and worthy obedience, can be ever attained. It is—"Believe in the Lord Jesus Christ, and thou shalt be saved." When this belief enters the heart, joy and confidence enter along with it. We look to God in a new light—we see Him as a reconciled Father; that love to Him, which terror scares away, re-enters the heart, and with a new principle and a new power we become new creatures in Jesus Christ our Lord.'

"The preacher had become a new man. 'Had more intimate communion with God in solitary prayer,' is the entry in his Diary on November 4, 'than I had ever felt before; and my sentiment was a total, an unreserved, and a secure dependence on Christ the Saviour. O may I

enjoy His cross, and may it be all my glory.' And the man had become a new preacher. 'May I give,' is his entry on a Sabbath evening a fortnight afterwards, 'my most strenuous efforts to the great work of preparing a people for eternity.'

"It was, whilst this work was going forward in the heart and in the pulpit of the minister, that the disabled weaver [for such the ploughman had become] was first awakened to concern about his soul.

"The sickness startled him. At his father's request the minister visited him. The first meeting was curious. 'When he saw the minister coming towards the house,' says our informant, 'he made his escape as fast as possible.' As yet he did not know the largeness of heart, and the tender, kindly sympathy of him who was ere long to be his spiritual father.

"Another meeting, in striking contrast with the first, soon followed. It is recorded by Dr. Chalmers in his Journal thus:—

"December 26, 1811. Had a call in the evening from A. Paterson, who had been reading "Baxter on Conversion," and is much impressed by it. A. P. finds that he cannot obtain a clear view of Christ. O God! may I grow in experience and capacity for the management of these cases. It is altogether a new field to me, but I hope that my observations will give stability to my views and principles on this subject, and that my senses will be exercised to discern good and evil."

"The manse-study witnessed many such meetings. No time was grudged by the minister which was spent in the all-important work of guiding distressed souls to the Saviour. It was 'altogether a new field to him,' but it was the field which of all others he now delighted to cultivate. Never had John Bonthron, the parish-news-monger, been in former days more welcome at the manse than was now an awakened sinner.

"Two anxious inquirers were often there that winter. The same stirring ministrations, which touched the conscience of Alexander Paterson, had come home to the heart of Robert Edie. At one time separately, at another time together, the two friends might be seen of an evening entering the manse-door, bent on the all-momentous errand. With all the kindness of his manner, says our informant, 'and clearness of his intellect, Dr. Chalmers on these occasions opened-up to both inquirers the way of life.' Not unfrequently, our informant adds, the conversation became so engrossing that they did not leave the manse till 2 o'clock in the morning, when, instead of returning home to sleep, Paterson, who had now removed to a farm some miles distant, and was engaged at the plough, arrived in time only to commence the operations of the day.

"Instructive scenes—these night-colloquies! Let the reader try to picture them. 'I have a very lively recollection,' says Robert Edie, depicting a kindred scene, witnessed by him in the following year, 'of the intense earnestness of his addresses on occasions of visitation in my father's house, when he would unconsciously move forward on his chair to the very margin of it in his anxiety to impart to the family and servants the impressions of eternal things which so filled his own soul.' It was thus he laboured, hour after hour, to remove the difficulties and dispel the anxieties of the inquirers at these lengthened interviews. Like the Master at the well, he forgot his fatigues in his efforts to lead to the Fountain one thirsting soul.

"'Prayers and pains,' he used to say, quoting the favourite apophthegm of John Eliot.—'prayers and pains can do anything.' His prayers and pains the Lord blessed. The scene in the plantation, given in our opening paragraph, indicates the result. Like their teacher a year before, the two inquirers found peace in believing. An entry in Dr. Chalmers's Journal seems to indicate the breaking-forth of the sunshine.—*Sunday, March 1st.* Alexander Paterson, who called on me yesterday, called on me to-night also. He tells me that he has obtained more comfort.' And what kind of comfort is meant

we may gather from another sentence in the same entry, expressing his own. 'I had a very near and intimate perception of my Saviour this evening. I felt . . . joyful communion with God.'

"The friends used still to meet at the church of Kilmany each returning Sabbath, 'I well remember,' says one who was a member of the congregation, 'seeing Alexander Paterson seated before the pulpit, and how intense was the earnestness of his expression whilst the truths of the Gospel were so strikingly and faithfully delivered.' 'When the service was over,' remarks the biographer of Chalmers, 'his friend, Robert Edie, generally conveyed him part of the way home. About 100 yards from the road along which they travelled, in the thickly screened seclusion of a close plantation, and under the shade of a branching fir-tree, the two friends found a quiet retreat, where, each returning Sabbath evening, the eye that seeth in secret looked down upon these two youthful disciples of the Saviour on their knees; and for an hour their ardent prayers alternately ascended to the Throne of Grace. The practice was continued for years, till a private footpath of their own had been opened to the trysting-tree.'"

"The ploughman was now to be one of the Lord's workmen. And his time for 'doing' was come.

"The first missionary scene was the 'Bothy.' In certain districts of Scotland each farm onstead has attached to it an apartment where the unmarried male servants take their food together and sleep. That apartment is the 'Bothy.' Its inmates are usually at the zero-point, intellectually and morally. A field, less likely to yield 'fruit unto eternal life,' could not easily be named. This field the new convert was now called to reap.

"He was not slow to put-in the sickle. 'Whilst at Cruvy, living in the 'Bothy,'" is the testimony of one who had access to know accurately the details of this period of his life, 'he first began his assaults upon the kingdom of Satan. He told me that he was not always able to establish morning and evening prayer amongst his fellow-servants; yet he always succeeded in getting the Bible read. One of the men was very fond of ballads, collecting them in great numbers, and spending his evenings in committing them to memory, that he might sing them at the plough. For a time this interrupted the reading of the Bible, and the other profitable exercises on which the heart of Alexander was set. By-and-by, however, a door was opened for him. Paterson was in the habit of rising in the morning earlier than his fellow-servants, that he might have leisure for reading the Word of God, for meditation, and for prayer, before beginning the labours of the day. One morning, as he was thus engaged, the ballad-singer awoke—asked him why he had not roused him, what he was doing, and if he would not read aloud. With great solemnity and pathos he read a passage from the Word. The arrow entered at 'the joints of the harness.' The man was wounded. From that time a change was observed in him. He burned all his ballads, of which there was an immense collection; and in their stead he began to commit to memory the Psalms and to sing them.'"

"In addition to his ordinary labours as a farm servant he had to drive a cart-load of meal once a-week to Wemyss. . . . It was the evening, before he again reached home. Instead of refreshing himself with sleep, he set out to hold prayer-meetings at a distance of several miles.

The exercises at these meetings were very simple, praying, reading the Word, and an earnest appeal to the conscience. Cecil tells of a man whom he once heard preach; he had no learning, no imagination, no variety; he had just one topic,—that topic was CHRIST. But the man was in earnest; he had the unction from above; and so his one topic was a talisman. Cecil was touched by that sermon in a way he

* Dr. Hanna's Memoirs of Dr. Chalmers, vol. I. p. 429.

never forgot. It was thus with the Fifeshire ploughman. Finding in the Bible the one topic, salvation for the lost, a free full Christ for the chief of sinners, he urged upon the people his unpretending but telling message. Like Philip at Samaria, he preached CHRIST; and not a few believed.

"In 1827 Dr. Chalmers had removed to Edinburgh. Among other friends, whose Christian sympathies he had enlisted on behalf of the many outcast families crowded into the filthy closes abounding in its 'Old Town,' was a lady who offered to support at her own expense a missionary whom he might select to labour in one of the most destitute districts. Dr. Chalmers at once thought of Alexander Paterson.

"But how was he to persuade him to undertake the work? He sent for Robert Edie. After detailing to him the proposed arrangement, he commissioned him to proceed to Dunbog and obtain his friend's consent.

Mr. Edie arrived one evening as the ploughman was coming-in from the fields, worn out with excessive toil. He broached the proposal. The allowance offered was competence itself, compared with the pittance he was earning at the plough—a pittance, too, which each year was rendering more precarious by reason of his failing health. Besides the liberty to devote his whole time to direct missionary labour—what prospect more inviting to an earnest soul like his! But was he fitted for such a work? Was he called of God? That point was not yet settled. And so, no sooner did Robert deliver Dr. Chalmers's message than he gave it a decided negative.

"The evening was spent by the two friends in earnest colloquy, mingled with fervent prayer. "Your heart, you know," said Robert, "has long been set on this sort of work. You have been doing it hitherto at the odds and ends of your times, and now it will be your sole employment."

"True," replied Saunders, "nothing is nearer my heart than work of this kind; I would gladly spend and be spent in it; but I am not fit to be a missionary—I daurna tak' upon me such a post."

"But the Lord is calling you to it; remember, it's His business to send His own servants."

"Yes, but I'm a child; I canna speak."

"Very true;" and, as Robert spoke, he opened the Bible, which lay on the table beside them, at Jer. i. 7, "but you remember that passage in the Word, 'The Lord said unto me, Say not I am a child; for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.'"

"Late in the evening he at length wrung from him a reluctant consent, and went home, intending to communicate to Dr. Chalmers next morning the result of the interview.

"Scarcely had his friend left the cottage when the ploughman began to tremble lest his assent had been given too hastily. The responsibilities of his new position bulked so largely in the eye of his tender conscience that, the more he contemplated them, the more formidable did they appear. He spent a sleepless night. Before daybreak next morning he was mounted on one of the horses of the farm, on his way to his friend's at the Mount, to revoke last night's decision, and to arrest any farther proceedings. Another lengthened colloquy ensued. Robert was firm; he would accept of no declination. They reasoned, and they prayed, and they read the Word together, until once more Saunders gave a reluctant assent, and they parted, each persuaded that the thing was of the Lord.

"The thing was of the Lord. The results which followed leave that beyond a doubt. Dr. Chalmers, when he heard of it, was greatly delighted. Saunders, he felt, was now to be in the position for which both nature and grace had fitted him.

"True, he had no academical education; but he had graduated, he knew, in the school of Christ. In that school he was now no novice."

"It was proposed by certain friends that he should prepare for the new work by attending some classes. 'No, no,' said Dr. Chalmers, 'it will never do to put a scratch of English upon Sandie Paterson; there's an earnestness about him, and a natural eloquence, which will carry him through anywhere; let him take his own way—no fear of Sandie.' And he was not disappointed. 'There is reason to believe,' writes a respected minister of the Free Church of Scotland, whose opportunities of forming such a judgement were not few, 'that the remarkable blessing, which in very many instances attended Mr. Paterson's labours, was one of the circumstances which encouraged the Doctor to persevere in his zealous endeavours to reclaim the destitute outcasts of our large towns.'"

"The most appalling fact, perhaps, of this age is the condition of 'the masses' in our large towns. The heathenism on the banks of the Ganges, with its three hundred and thirty millions of idols, is a spectacle to melt a heart of stone. But our Home heathenism! souls perishing annually by thousands, and by hundreds of thousands, within the sound of our church-bells, perishing for lack of knowledge, whilst our communion-tables are filled with people who year after year 'stand all the day idle!' what shall be said of this?"

"The Arve, rushing down from the glaciers,

"Muddy as Acheron, and cold as death,"

reaches, a little below Geneva, the clear blue Rhone. For a while the 'lake-river' refuses to combine with the turbulent torrent. 'The two rivers flow on without mingling,' remarks a traveller, 'so that you have the cold mud on the one side, and the clear crystal on the other. The Arve is the child of night and frost, while the Rhone is the daughter of the day and of the sunshine.' A phenomenon not greatly dissimilar is seen in our cities. In the heathenism of their degraded closes and wynds we recognise the muddy, glacier-like Arve: in the Christianity of their churches and communion-tables we recognise the azure, heaven-reflecting Rhone.

"And in another feature, alas! the likeness holds good. The Arve and the Rhone here also flow on, side by side, refusing to commingle.

"Ought it so to be? Is not the 'pure river of the water of life' sent from 'the throne of God, and of the Lamb,' through the heart of the Church for the very purpose of absorbing the dark waters which flow through the heart of a polluted heathenism? Is not the 'daughter of the day and of the sunshine' charged by Him, who made her what she is, not to repel, but to draw cordially to herself, this outcast 'child of night and of frost'?"

"Yet how stands the case? 'We can tell,' said Dr. Chalmers, in appealing to the Church in 1834 on behalf of the home-heathenism of Scotland, 'of a multitude in our own land, whom no man has yet numbered, who are strangers even to the message of the New Testament—of that still greater multitude who, with an eternity wholly unprovided-for, live in irreligion, and die in apathy or despair.'"

"In Edinburgh alone, it was ascertained in 1836, not fewer than 50,000 persons attended no place of worship of any kind.

"Among the 'outfields' of its heathenism scarcely any district is more degraded than the Canongate—the scene in which Alexander Paterson was now to labour, and in the culture of whose families he was to 'spend, and to be spent,' during the remaining 24 years of his life. Take one passing glance. 'In some of the worst parts of the district,' says our informant, 'a number of wretched creatures were collected together, who had lost all sense of moral decency, and whom nothing could induce to come out of their wretched hovels, that they might hear the Word of Life. To these hovels he went once a-week, taking a candle in his pocket that they might have light; for the hovels were generally in sunk stories, or in cellars; and the inmates were so poor that they could not afford a light of their own.'"

"He began his work in the Canongate towards the close of 1827. 'This is a wonderful field,' he writes to Robert Edie on 27th of February, 1828, 'in which the Lord has cast my lot. Amidst all the Gospel-light, that is now shining, thousands in gross darkness, and walking in darkness, and dying as they live! Oh! my soul is pained within me at times. I still meet with many who confess that they know not Jesus. There are hundreds of families that cannot read one word. They are just bringing up their children in the same way. They never enter the House of God. Though there are schools for the very purpose, they will not send their children. We have some old people learning to read at 60 and 70 years of age; and it is wonderful how they are coming on. And I am sure you will be astonished when I tell you that in all my visits there are none who neglect me as yet. The Lord seems to go before and pave the way. O bless the Lord, O my soul, and never forget all this kindness which the Lord hath shown thee.

"'He inclines these very sinners,' he continues, 'to hear the message of salvation. And even the most abandoned prostitutes he makes to listen to the words of eternal life. There is one house that contains 6 of these prostitutes; I have visited them for some time; and now I have established a meeting among them for the reading of the Word of God, and exhorting them to flee from the wrath that is to come. And it is wonderful how the Lord binds them down, and makes them to give the hearing ear. Oh, that the Lord would make His Word like fire and like a hammer that will break these rocks in pieces.'

"'His daily labours were such,' says one who had abundant opportunities of knowing his way, 'as would appear scarcely credible. He commenced at 10, A. M., and often continued, with an hour's interval, till 8 P. M. This gave him an opportunity of meeting all classes of the people, whatever might be their avocations or hours of work. Late in the evening he returned home in a state of great prostration.'

'Not long after he had commenced his meetings in Bell's Close, an elderly female was observed with unintermitting regularity seated in a corner of the hall, and, as Brainerd says of his Indians, 'hearing as for her life.' One night after the meeting the missionary, attracted by her earnest demeanour, spoke to her in his own kindly way about her soul.

"What brings you so constantly here? said he.

"I was induced to attend one evening, and, as you were speaking on the words, 'Come now and let us reason together,' the arrow pierced my soul. I went home; and so great was my agony that for a whole month I could scarcely eat or sleep. Day after day I sought rest, but I found none."

"And have you found Christ now?"

"No, no," she replied, in a tone of deep sorrow; 'not yet.'

"Some time afterwards she did find peace in believing, and was admitted a member of Leith Wynd Church by the Rev. Mr. Simpson.

"That convert's subsequent history was not a little interesting. Her husband and five sons having been drowned at sea, she was living at the time, when she first came to the meetings, a lonely widow, but earning a decent livelihood by an occupation in the neighbouring House of Industry. After an interval a married daughter in London, her only surviving child, 'wrote for her to come and reside with them, as she would be of use in nursing the children, while she herself attended the shop.' Having advised with Mr. Paterson—for such was his genial way with the people that they began to repair to him in their every difficulty—she removed from Edinburgh to London.

"As she was unable to write, year after year passed over, and Mr. Paterson heard nothing of her. At length, one evening as he returned exhausted from his labours, he found in his room a letter from a London City Missionary. 'I have found to-day,' wrote the missionary, 'in an attic, in

an obscure part of the city, the fruit of your Canongate labours.' It was the aged widow. Finding that her son-in-law kept his shop open on the Lord's-day, she had spoken very earnestly on the sinfulness of the practice, urging him to abandon it. The remonstrances were vain: profit triumphed over principle, and the traffic was continued. But, if profit triumphed in the son-in-law, principle triumphed in the widow. 'Though I should beg my way to Scotland,' was her emphatic reply, 'I will not remain under a roof where the holy Sabbath is so desecrated.'

"She left the house, and took a small attic, where she supported herself by knitting. In that attic the missionary had visited her on the day he wrote to Mr. Paterson. So deeply did her case interest some parties in London, to whom it was afterwards made known, that the Highland Society granted her an annuity of £10.

"In her 72d year she wrote from the attic a letter which is worth perusing. Her amanuensis was the London City Missionary.

This letter, though very interesting, is so long that we cannot spare room for it.

"Not long afterwards the Canongate convert died, as she had lived, a humble and rejoicing believer."

"Fruits, such as these, could grow only on 'trees' which the Lord Himself had planted. The Lord was with the missionary, owning his humble but devoted labours.

"Truth," says Cecil, "is the master-spring of a minister. Hell is before me, and thousands of souls shut up there in everlasting agonies. Jesus Christ stands forth to save men from rushing forth into this bottomless abyss. He sends me to proclaim His ability and His love—I want no fourth idea!—every fourth idea is contemptible!—every fourth idea is a grand impertinence." And, if this be true of the minister, not less true is it of the missionary. In his daily visitations and ministrations there is nothing to feed the 'flesh'—nothing to stir that merely carnal excitement which is so easily mistaken for the moving of the Holy Ghost. The missionary of the closes and of the wynds is thrown back continually upon first principles. If he have not a heart 'bubbling up,' like David's, 'with good matter touching the King,' he soon finds that he has mistaken his calling. 'A dead fish,' it has been said, 'will swim with the stream, whatever be its direction; but a living one will not only resist the stream, but, if it chooses, it can swim against it.'

"One night, about 9 o'clock, 2 young men called at Mr. Paterson's house, asking him to go and see a man in St. John-Street, who was in great distress. Our missionary had been out 7 hours that day visiting in the Wynds, and had just come home very much worn out with his labours.

"I'm very tired," he said, "and not very able to go. Is the case urgent?"

"Yes; he is very anxious about his soul—it's cholera, and he is very ill."

"Well, I'll go."

"But are you not afraid?"

"Oh no; as he is anxious about his soul, I'll go with you instantly."

"They soon were at the house. As they entered, a dismal spectacle presented itself. There was no fire in the room—all was in confusion; the man's wife and daughter, the latter a woman about 25 years of age, lay in one corner in a state of intoxication—in another corner lay a man and his wife in a similar condition—in a third corner, stretched upon a pallet of damp straw, was the cholera patient, already in a far advanced stage of the disease. Two doctors were there, but they immediately left.

"You are very ill?" said the missionary, going at once to the dying man.

"Oh, yes," he replied, stretching out to him his hand, which was already as cold as death, 'I'm very ill.'

"Do you think you're dying?"

"Yes, yes."

"What is your hope?"

"Oh, Sir, I have no hope. I'm going to hell. —I have been an awful sinner—I have lived without God and without Christ, and I've no hope. I've neglected the holy Sabbath, and the House of God, and the Bible. Oh, I'm a great sinner!" Ther, looking up to the missionary, and grasping his hand more firmly, he added,— 'Oh, Sir, do you think there is mercy for such a sinner as me?'

"Mr Paterson spoke of the blood of Jesus, but the man's agony only grew deeper and more harrowing. 'Oh, when I look back at my ungodly life,' he cried, 'I see nothing before me but hell. Oh, my sins deserve hell, the hottest place in it! Oh, what shall I do to be saved?'

"By this time the missionary, in the depth of his concern for the poor man, had lain down beside him on the straw, beseeching him to be reconciled to God. When he rose to go away, the man clung to him with a convulsive energy. At last, after again praying, he left the house, accompanied by the two young men who had come for him. He went back early next morning to see him, but he was gone—he had died about 10 minutes after they parted during the night. It was on 10th September, 1849."

"Not long afterwards Mr. Paterson himself was seized with the terrific malady. Contrary to all expectations, he was raised-up. But the attack so weakened him that he never was able to engage in his duties with his usual vigour."

"In the middle of December, whilst visiting in a wretched hovel a case of malignant typhus, he caught the disease by which he was to be taken to his Heavenly home.

"When he first lay down, he said to his wife, 'This is death; if I should be delirious, and be led to say anything which might make you doubt about my state, never mind; it's all settled with me long ago; I know whom I have believed.'

"After arranging a few matters, he said with an admirable sweetness, 'I am not tired of life; I have enjoyed life more than most men; I liked my work, and I liked my home. But the will of the Lord be done.'

"His sufferings were most acute. But not the slightest symptom of impatience was observed. Once and again in a low whisper such expressions as these were uttered:— 'O Lord! I am oppressed; undertake for me.' 'Perfect peace.' 'O Death! where is thy sting?' 'Who shall deliver me?' 'Thanks be unto God who giveth me the victory through my Lord Jesus Christ.'

"He expired on the 29th December, 1851.

"Live," said the late Mr. McCheyne, 'so as to be missed when you die.' In the district the tidings of the death of their beloved missionary fell upon the families as if it had been the death of a father. At his funeral many of the poor people were seen weeping like children. 'I shall mourn for him while I live,' said one of them, an elderly female, who had been brought to the Lord under his ministrations. 'His very dust is dear to me,' sobbed another, as the body was borne away. 'He was a father to me, said a third; 'for 16 years I told him all that troubled me. I've had many, many trials; and in them all he counseled me and cared for me like a parent.'

"And this was no mere momentary regret. Six months afterwards we visited the district; in family after family no sooner was the name 'Mr. Paterson' pronounced than the tear started into the eye as if the breavement had occurred but yesterday.

"The missionary's epitaph was already written. 'Though you have ten thousand instructors in Christ,' the whole scene seemed to say to us, yet have ye not many fathers."

THE SABBATH.—SIMULTANEOUS PREACHING.

Sir,—For three years past the *third Sabbath in January* has been devoted by ministers of various denominations throughout the Province to special simultaneous preaching on the subject of the Sabbath.

It was recently resolved by our society to renew the recommendation, trusting that it may

be at least as generally adopted as on preceding years.

In taking a retrospect of the Sabbath movement in Canada, there is much cause of gratitude. As much progress has been made as could reasonably have been anticipated. Taking all the circumstances of the case into account, the Parliamentary defeat was certainly tantamount to a victory. The above occasion will prove a very suitable one for expressing gratitude to the "Lord of the Sabbath," and for imparting a stimulus and a tone to any practical measure that may be subsequently adopted. Parliament may be expected to meet in February or March. Let us gird on our armour afresh and prepare for the renewal of a contest, with whose successful issue the best interests of our Province are closely interwoven. If on SABBATH, THE FIFTEENTH OF JANUARY, every pulpit throughout Canada be devoted to the advocacy of this great question, it may (with the Divine blessing) exert a most salutary influence on our rulers in particular and the community at large.

There are other measures our Executive Committee have in contemplation, of which due notice will be given. Meanwhile, however, they were anxious to lose no time in giving publicity to the above recommendation, confident that, as hitherto, it would be taken in good part, and meet from not a few with a favourable response.

ROBERT F. BURNS,

Cor. Sec. Sabbath Reformation Society.
Kingston, Dec. 12, 1853.

[N. B. Papers throughout the Province, friendly to the Sabbath cause, would confer a favour by inserting the foregoing notice.]

YOUNG MEN AS MEMBERS OF SOCIETY.

It would justly be regarded as a violation of all propriety, and out of all keeping with female character, and a departure from the place which Providence has assigned to woman, were our daughters and sisters to obtrude themselves into public offices. Domestic more than political economy is the proper study of woman, to prepare her to occupy the sphere prescribed for female affections and activities. But duties of a public and political character devolve on men, and it is important that young men be prepared for them. That youth may respond to the claims of society in filling the stations of public life, and in conducting public improvements, as well as acquitting themselves with propriety in the walks of private life, it is necessary that they study well the nature of society, understand its laws, be acquainted with its management, and sympathize with its various public objects. Without this knowledge young men will be the dupes of every obtrusive talker, the easy prey of every unprincipled agitator, and in public movements, like pieces of wood or other light substances on the bank of a river, be carried down and whirled about with every eddy.

I am not altogether unaware of the danger arising to young men from an early exclusive attention to political and public objects. It will consume their time, encroach upon their industry, divert them from personal and relative duties of primary obligation, form improper habits, and in some cases in the present state of society bring them into communications which will endanger their religious principles. Still there is a medium between a stupid ignorance and apathy on political and public objects, and an absorbing interest which excludes the proper and primary duties of life. The claim for which I plead is that intelligent acquaintance with the nature of society, which, without encroaching on the proper duties of life, shall prepare a man for doing his duty in the community of which he is a member, and for taking a philanthropic and Christian interest in the good of his neighbour, his country, and mankind. If a young man shall waste the time and strength in political gossiping and reading and meetings, which are required of him to provide for himself and those of his own house, there is a misplaced and undue attention to one thing, and

a perversion of what is right and dutiful, that admits of no defence. While beholding on the stormy sea of political strife many a wreck of character, I attempt to place a beacon on a point of peril, I must be permitted to say that, when Christianity is superinduced upon human character, it does not set aside the previous natural relations and duties of men, nor forbid attention to them. The true Christian should be a person of a public spirit, cherishing the soundest patriotism in every thing interesting to his country, and the most enlarged philanthropy to his species, and ready to sympathize with "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report; and, if there be any virtue, if there be any praise, to think on these things."—*Rev. Andrew Symington.*

MISCELLANEOUS GLEANINGS.

DR. DUFF'S VISIT TO AMERICA.—Dr. Duff is one of the most forcible and eloquent preachers in Great Britain, and a most effective missionary and advocate of missions. The Presbyterian (published in Philadelphia) says: "We have great pleasure in holding forth to our readers, and the Christian public generally, the prospect of a visit from the Rev. Dr. Duff, of the Free Church mission at Calcutta. This eminent divine and earnest missionary is expected to be in this city about the month of January next, but as yet all the arrangements connected with his tour are not definitely settled. As soon as it is positively known, we shall inform our readers of the time appointed for his appearance, and the services in which he may be expected to engage."

MONUMENT TO COLONEL GARDINER.—Some time ago we noticed at considerable length the interesting ceremony connected with the laying of the foundation-stone for a monument to Colonel Gardiner in the grounds adjoining Bankton House, which he occupied previous to the battle in which he fell. The monument is now completed, and is a very conspicuous object. It is in the form of an obelisk with a square pedestal, the sides of which are adorned with appropriate sculpture. Lions occupy the four corners of the base, and on the facades are the following inscriptions:—

North side—

"To
COLONEL GARDINER,
who fell in the Battle of Prestonpans,
21st Sept., 1745.
"A faithful man; and feared God above many."
—NEH. vii. 2.

West side—

"His valour, his high scorn of death,
To fame's proud mind no impulse owed;
His was a pure unsullied zeal
For Britain and for God.
"He fell, he died! the exulting foe
Trode careless o'er his noble clay;
Yet not in vain our champion fought
In that disastrous fray."

East side—

"This neighbourhood, alike hallowed by his life
and renowned by his death,
Gratefully accepts the guardianship of his
memory."

South side—

"Erected by public subscription, 1853."
Scottish Press, Oct. 14.

THE OSWALDS OF GLASGOW.—We recently had some notices of the genealogy of this family, and, as it may interest some of our readers, we give the following inscription, which has been copied from the Monument erected in the Parish Church of Watten to the memory of James Oswald, minister of that parish, and kindly sent us by an esteemed correspondent, who has also favoured us with a very elegant translation of the same:—

Hic conduntur cineres
JACOBI OSWALD,
Probati pastoris Ecclesiae apud Watten,
placido sed virili aspectu,
ingenio plusquam vulgari.
Mirabilis ei concionandi felicitas,
dum menti persuaderet cor movebat.
Generosi comitatem orabat
Sanctitate caeterisque virtutibus sacerdotis;
perfunctio miseris,
conciliator pacis.
Hinc illi apud omnes magna auctoritas,
cujus ope
imperitorum mentibus ad prudentiam formandis,
et inimicitias potentiorum sedandis,
plurimum valebat.

Natus die Januarii 26, 1654; ad sacra vocatus 1682. Uxorem duxit Mariam Murray, filiam Richardi, orti ex honesta familia de Pennyland, Decembris die 23, 1683, obiit 4 Novembris, 1698. Vidua, marito superstes, pietati et educationi liberorum operam dedit, quos reliquit fama et opibus florentes. Obit 29 die Junii, 1738, cum conjugeeodem in tumulo sepulta.—Hoc monumentum, parentum memoriae et cineribus sacrum, constituerunt duo filii, Richardus et Alexander, negotiatores Glasceusens.

TRANSLATION.

Here lie the ashes of James Oswald, the esteemed pastor of the parish of Watten. The expression of his countenance was mild but firm, and his talents were of a superior description. He had a wonderful felicity of language in addressing a congregation; and, while he roused the feelings, he at the same time convinced the judgement. He graced the manners of a gentleman by piety and the other virtues of a minister of the Gospel; he afforded relief to the distressed, and promoted peace. Hence his authority among all classes was great; and, as a natural result of this, he was eminently successful in reforming and leading the minds of the thoughtless to habits of prudence and regularity, and in allaying the causes of animosity among those of a more influential status in society.

He was born on the 26th January, 1654, and ordained to the sacred ministry in 1682. He married Mary Murray, daughter of Richard Murray, of the respectable family of Pennyland, on the 28th Dec., 1683, and died on the 4th Nov., 1698. His widow devoted herself to acts of piety and the education of her family, whom she left highly respected and wealthy. She died on 29th June, 1738, and was buried in the same grave with her husband. Their two sons, Richard and Alexander, merchants in Glasgow, erected this monument, sacred to the memory of both their parents.—*Glasgow Paper.*

PRESBYTERIAN SCRIPTURAL AND INDUSTRIAL SCHOOLS IN CONNAUGHT.—In the County of Mayo, and several other portions of Ireland, the Presbyterian Protestants have established several schools, where the children are not only taught Protestantism but a variety of industrial occupations, by which the girls alone make from £18,000 to £20,000 a year in wages, their average daily earnings being from 5s. to 3s. each. Assistance is afforded to the children first; but by-and-by the pupils are enabled to buy both their own food and clothing, and several of the schools in that respect have become self-supporting. The present mission occupies a field of about 50 miles square, and there is no other missionary agency but theirs in it. They have 14 districts and 14 missionaries. The children in the schools are taught to read, write, and sew; their education is Scriptural, and they delight in psalmody. The good is not confined to the children, but it opens the way for the missionary to their parents. These schools have generated such a taste for reading that they have circulating libraries in several of their districts, and there is so excellent an opportunity for the distribution of tracts that it had been in contemplation to employ the services of a *colporteur* for the purpose. These facts were stated at a public meeting held

in the Presbyterian Chapel in Myrtle-street, Liverpool, on Tuesday evening, when an appeal for pecuniary assistance was made in behalf of the establishment.

The *Pilgrim of Saxony* states, upon the authentic information published by the royal Consistorium in Breslau, that in Silesia alone, a small Province in Prussia, in the year 1831, 648 Roman Catholics, including 3 priests, renounced Romanism and embraced Protestantism. Also 466 children of Romish parents at the request of the parents were baptized by Protestant ministers. Yet further, in consequence of the tyrannical requisition of a pledge in mixed marriages to bring up the children in the Romish Church, no less than 1673 couples refused to be married by Romish priests.

At the late meeting of the Evangelical Alliance in England it was stated that the Gospel was now making rapid progress in Piedmont. It is being now preached under the protection of the Governments and is daily making converts. The church in Turin has already nearly 500 Italian communicants, where 4 years ago there was not one. The account of the village of Favale, given by Sir Culling Eardley, where a large and numerous family, known by the name of Cerighi, embracing many households, have become Protestants by reading a Bible, lent to them incautiously by a priest, excited great interest; and his assertion that many of the Neapolitan priesthood are Jansenists, and ready to take the first opportunity of promoting the fundamental principles of the Gospel, awakened astonishment as well as pleasure among the hearers.

GOLSPIE, Nov. 15.—Thursday last was observed by both Established and Free Churches as a day of thanksgiving for the late abundant harvest, and of supplicating the Divine interposition in the averting of cholera. We notice with pleasure the becoming manner in which these occasions are now observed, compared with what they were some years ago, being the result in a great measure of both congregations uniting in keeping them on the same day, an example which it were well that some of our neighbours would imitate.

DISCOVERY OF THE SITES OF SODOM AND GOMORRAH.—M. de Sauley's recent discovery is one of the most striking within the whole range of Biblical antiquity. The disinterment of Nineveh is, as a matter of feeling, a small matter, compared with the discovery of Sodom and Gomorrah. We do not remember to have read anything of a more thrilling interest than this portion of M. de Sauley's volumes, which have just been laid before the public; there is something so strangely awful in the idea of these living monuments of Divine vengeance yet remaining, of six-and-thirty centuries, with the actual marks of the instrument of the overthrow still visible upon their blasted ruins.—*Guardian.*

The Chinese residents of San Francisco have subscribed 2000 dollars for the erection of a Christian Church in that city.

The English Jubilee Fund of the British and Foreign Bible Society has already reached the sum of £27,000.

JAMES MONTGOMERY, the poet, completed his 82d year last week, and we are happy to learn that he is in the enjoyment of good health. The venerable poet, as our readers know, is a native of Irvine. *Scotch Paper.*

A large Protestant book-store has been opened in Constantinople in the very heart of the city. On its shelves are found copies of the Scriptures in 12 different languages, and thence have gone forth during the past year more than 10,000 copies of the Word of God, besides other religious books and tracts in the various languages of that part of the World. \$400 worth of the Scriptures in the Ararat dialect have been sent into Russia during the same period.

MUNIFICENT BEQUESTS—We are informed that the late Anson J. Phelps, after providing amply for his widow, 100,000 dollars for each of his children, 10,000 dollars to each of his grandchildren, and an additional 5000 to each of them, to be paid by the executors, with the injunction from him to use the increase of this fund sacredly for benevolent purposes, and transmit to their heirs with the same injunction, has left the following sums to various benevolent objects, providing for their payment in instalments during a term of years.

To the American Bible Society, . . .	\$100,000
To the American Board of Commissioners for Foreign Missions, . . .	100,000
American Home Missionary Society, . . .	100,000
To literary and theological education in Liberia, Africa, subject to the control of the Executors, . . .	50,000
United Theological Seminary, N. Y., . . .	5,000
Institution for the Blind, . . .	5,000
New York State Colonization Society, . . .	5,000
Auburn Theological Seminary, . . .	3,000
Half Orphan Society, 6th avenue, . . .	1,000
Coloured Orphan Society, . . .	1,000
Congregational Church, Simsbury, Conn., for the use of the poor, . . .	1,000

\$371,000

In addition to the above, Mr. Phelps, just previous to his death, placed in the hands of his son \$100,000, the interest to be used at his discretion for the spread of the Gospel, and the principal eventually to be invested equally for the benefit of the American Bible Societies, the A. B. of C. for Foreign Missions.

This disposition of Mr. Phelps's property, including the amount given to each of his twenty-two grandchildren, makes the munificent bequest of \$581,000 for religious and benevolent purposes.—*N. Y. Com. Adv.*

NOTICES OF BOOKS.

THE CHURCH OF SCOTLAND AS IT WAS AND IS:

A Sermon, preached before the last meeting of the Synod of Glasgow and Ayr, by Rev. ROBERT GILLAN, minister of St. John's, Glasgow. Glasgow: Thomas Murray & Son.

At the desire of many Clergy and Laymen, who heard the above sermon preached, the reverend author was induced to publish it. The object of the sermon is to show that the Church of Scotland is still, what she ever was, a free untrammelled Church of Christ, and not liable to the charges of Erastianism brought against her. The fundamental principles on which the Church rests, and for which it is distinguished, Mr. G. notices, are these: the orthodoxy of her creed; the spirituality of her worship; the independency of her government; the extent of her provision; and the solemnity of her associations. Each of these points is ably illustrated by the reverend gentleman, and the language employed is of that glowing and highly figurative character for which Mr. G. is distinguished. Whatever difference of opinion may exist as to the principles enunciated, will be admitted by all who read this eloquent sermon that it is written in an elegant and forcible style.

SABBATH EVENING READINGS ON ST. MATTHEW. By the Rev. J. CUMMING, D.D. London: A. Hall, Virtue, & Co.

Dr. Chalmers had Scripture Readings on the Old Testament, short practical comments, written unaffectedly on the impulse and feeling of the moment. Dr. C. has begun with the New Testament, and this thick little volume of 477 pages is devoted to St. Matthew. If he proceed through the whole of the Testament at the same rate of progress, his "Readings" will form a small library. The reverend doctor's comments are chiefly of a

practical character, but he appends occasional critical notes on points of difficult interpretation or prophecy. Topics of the present times are also glanced at, and we subjoin the doctor's remarks on the Crystal Palace at Sydenham as a specimen of his style and manner in this new work:—

"The Sabbath was not made at first, and man created in order to fit it; but man was made first, and the Sabbath was instituted in order to fit man. In other words, we are not for the Sabbath, but the Sabbath is for us: and any one, who can comprehend that great truth in its length and its breadth, will not be likely to have a scrupulous conscience in reference to the Sabbath, which is bad one way; nor will he have a latitudinarian conscience, or tendency to profane it, which is as bad in the opposite direction. This text is often quoted by men who have no reverence for the Sabbath, and I have heard it quoted in order to justify the proposition, that the Crystal Palace—now erecting as a private speculation—should be opened on Sabbath. Now I took an active part, in company with most excellent and Christian men, in endeavouring by petition and argument to preserve that beautiful structure, as I could have wished, for the use, enjoyment, and instruction of the people, especially the working classes; but it was clearly understood, and, when I was asked publicly to advocate it, Lord Shaftesbury told me that, if Government consented to our petition, it was not to be opened on the Sabbath-day. It was one of the glories of 1851 that on that day it was shut. Now it does seem very plausible to say that the people must have pleasure and health on the Sabbath and that it is for their good to open the New Palace. But it seems to me that, if it were proposed that there should be fields and parks open round London, where the poor man, confined 16 hours every day in close shops, could find air and enjoyment for 2 or 3 hours on Sabbath between the services, that would be so far less liable to objection. But recollect it would not be the acquisition of health to go into a heated atmosphere and crowded rooms, and to see things most instructive and proper in their place; that is not health, it is only a transference from a Christian sanctuary into a philosophical sanctuary, if I may call it so, equally close and crowded, and meanwhile the sanctuary's teaching would be lost together. The British Museum would soon be open, shows and entertainments would follow also. To those who are advocating this I would propose—what would be far better and meet all sides—that masters should not be so anxious to screw the last atom of life and strength out of their servants, as too many do; but that they should give half of each Saturday to visit the Crystal Palace. The fact is that masters and employers, being desirous to work their servants longer still, if possible, on other days, think they will give them a treat by enabling them to go to the Crystal Palace on Sabbath, and so continue long hours on Saturday. The proper way is, for houses of business to shut up earlier every night and earlier on Saturday; and then the Sabbath will be kept for the Lord of the Sabbath, the employed will have part of Saturday for natural, and scientific, and interesting studies, and they will have the Sabbath for the Sabbath's work."

TO YOUNG MEN—A New Year approaches! Let each one ask himself, "Am I doing my duty to God and man?" If not, "Wherein do I fall short?" Stop and think! Your thoughts and actions you cannot hide from God. Are you willing that they should be revealed to your parents! your teachers! your employers! and your friends?—There are eyes upon you that never close. Perhaps they mourn already some evil habit, leading you slowly in a downward course. If so, arouse! look to your character—more precious than gold. You know the right path; resolve to follow it: and, while you are mindful of this world, forget not that before another year you may be called to an account with your Heavenly Father.

POETRY.

[For the Presbyterian.]

THE GUIDINGS OF PROVIDENCE.

"And He led them on safely, so that they feared not." PSALM LXXVIII., 53.
 "He spread a cloud for a covering, and fire to give light in the night."—Psalm cv., 39th.

Stay, Christian, go not forth
 But at thy Lord's command,
 Though golden shores and fairer fields
 Lure to a far-off land;
 But watch and wait thy Father's will,
 And bid thy wayward heart be still!

'Tis blessed work to wait,
 Secure that *all is right!*
 Cool shadows o'er thy head by day,
 A shining light by night,
 Oh, rest then in thy Father's will,
 And bid thy murmuring heart be still!

But, shouldst thou clearly see
 Thy Father point the way,
 The guiding light illumine thy path.
 The moving cloud by day;
 Then go! though fears thy bosom fill,
 And bid thy trembling heart be still!

So shall He safely lead
 His chosen to the shore,
 Where they shall pray, and weep,
 And watch, and wait no more,
 With Him at rest, whose glory's still,
 That He had done His Father's will.

OSNABRUCK.

S. O.

CHRISTMAS.

It is the dead of night,

And o'er the silent plains the crescent moon
 Sheds silver light, that not obscures the glow
 Of thousand stars, nor more than half reveals
 The shadowy forms of giant hills, that rise
 Calm and majestic towards the dark blue sky.
 See, where upon a soft and gentle slope
 The moonlight rests, a simple band is seen
 Of shepherds watching o'er their silent flocks;
 Not silent as their charge: on holy themes
 The band of friends discourse with voices low
 Amid the deep solemnity of night.
 They speak of David's promised SEED, the SON,
 The ROYAL SON, of Bethlehem's shepherd-king:—
 "The years of prophecy have run their course;
 The stranger's yoke is bound on Judah's land;
 And Judah's parting sceptre waits the SHILON!
 Sure His eternal reign is near, His reign
 Of righteousness and peace!" But, see, yon star
 Brighter and brighter gleams with sudden glory!
 Lo, it descends; and, lo, the hills reflect
 The wondrous radiance! Mute and trembling stand
 The astonished shepherds. Now in the 'midst
 appears

In outline clear a living form; and now
 He stands revealed—an angel from the skies!
 He speaks! "Fear not; I come to bring from
 Heaven

Glad tidings of great joy, joy that shall be
 To you, and to all people; for this day
 Is born in David's city, HE for whom
 Ye wait—a Saviour, who is CHRIST THE LORD!
 And this shall be a sign; ye shall behold Him
 Enwrapped in swaddling clothes, and lowly laid
 Within a manger!" When the herald ceased,
 A multitude of the heavenly host brake forth
 In seraph song—

"Glory to God!
 All glory in the highest!
 Peace on earth!
 Good-will to men!"

Then straight they spread their plumes
 Of rainbow tint, and sought their native sky.
 Uprose the shepherds, nor their footsteps strayed
 Till at the feet of their new-born Redeemer
 They breathed their fervent prayer. Then all
 around

Judea's hills the tidings they proclaim
 Of Christ announced by messengers from Heaven.

HYMN FOR NEW YEAR'S DAY.

WISDOM ascribe, and might, and praise,
To God, who lengthens out our days;
Who spares us yet another year,
And makes us see His goodness here:
O may we all the time redeem,
And henceforth live and die to Him!

Merciful God, how shall we raise
Our hearts to pay thee all Thy praise!
Our hearts shall beat for Thee alone;
Our lives shall make Thy goodness known;
Our souls and bodies shall be Thine,
A living sacrifice divine.

WESLEY.

"THE TIME IS SHORT."

Short is the time of man below,
His time of weal and time of woe;
Few are the steps and brief the space
Allotted for his earthly race.

The time is short to follow gain,
The time experience to attain,
To buy and sell, to plough and reap,
To watch and toil, to rest and sleep.

The time is short; then judge aright,
And learn the lesson of its flight;
For in that time, and that alone,
Eternity is lost or won!

Nor think, though time be short, O man,
That life is measured by its span;
The patriarch still a child may die,
And full of years the infant lie.

Short is the time of sinners here
To riot in their mad career;
Short-lived the fool's ungodly mirth
As thorns that crackle on the hearth.

Christian! the time is short to prove
Thy work of labour and of love;
The talent, which thy Master gave,
Brings no revenue in the grave.

The time is short to bear thy cross,
And scorn endure, and suffer loss;
That time of trial soon will close,
And soon the vaunting of thy foes.

Short is the time; the road of life
Too short for variance and for strife;
Shall pilgrim travelers of a day
Fall out and wrangle by the way?

Now to the earth with dread import
The voice proclaims that "time is short!"
For, when again it shakes the sky,
"Time is no more!" that voice will cry.

JAMES GLASSFORD.

THE BRIGHTEST LAND.

I oft have heard of other lands
Across the swelling main,
Where winter frosts ne'er blight the trees,
Nor desolate the plain;

And where the cloudless summer sky
Is of a deeper blue,
And all the flowers which paint the plain
Of brighter, richer hue;

And where o'er sands, besprent with gold,
The rivers roll their tides,
And deep within the mountain's breast
The sparkling diamond hides.

And oft I've thought how beautiful
Those sunny lands must be;
How pleasant wandering 'mid their groves
And valleys, wide and free!

But, ah, though bright and beautiful are
Those lands across the waves,
The plague of sin has reached them too,
And studded them with graves.

Yet we may find a brighter land,
Where sorrows never come;
A land of love, a cloudless land,
Where sin or death's unknown.

A city stands amid its plains,
A city built by God,
With walls of jasper, gates of pearl,
And streets of purest gold.

And through those ever shining streets
A crystal river flows,
On either side the tree of life
In fadeless beauty grows.

No flowers are there which fade and die,
No joys which pass away;
Eternal summer decks its plains,
Its pleasures ne'er decay.

And there the glorious throne is placed,
And Jesus, too, is there,
Even He who died that we might live
And in His glory share.

O, look to Him—to Jesus now,
While yet He waiting stands;
Be His, and happiness is thine,
And thine that "better land."

OPENING OF A NEW SCOTTISH CHURCH
IN WATERDOWN.

[From the *Hamilton Spectator*, 20th December.]
On Sabbath, the 18th inst., the new Scottish Church in Waterdown was opened. Divine service was conducted in the morning by the Rev. George McDonnell, of Nelson and Waterdown, who preached from PSALM CXXXII, 15, 16.

In the afternoon the Rev. Alex. Maclean, of the Free Church, Wellington Square, officiated in a very able manner, taking for his text, *REV. XXI. 2, 3.*

The Rev. J. B. Howard, of the Wesleyan Church, was the minister in the evening, and discoursed very effectively from *DEUT. XXI. 29*. On each of these occasions the new church was well filled with a serious and attentive auditory, who contributed liberally towards lessening the burden remaining on the edifice. The spirit of kindness and good-will, at present prevailing in Waterdown among different denominations of Christians, is gratifying and refreshing. St. Andrew's Church presented on Sabbath an illustration of that unity of the Spirit which is infinitely better than man's uniformity. "Behold how good and how pleasant it is for brethren to dwell together in unity!"

SELECTIONS.

THE SABBATH.—We never, in the whole course of our recollections, met with a Christian friend, who bore upon his character every other evidence of the Spirit's operation, who did not remember the Sabbath-day, and keep it holy. We appeal to the memory of all the worthies who are now lying in their graves, that, eminent as they were in every other grace and accomplishment of the new creature, the religiousness of their Sabbath-day shone with an equal lustre amid the fine assemblage of virtues which adorned them. In every Christian household it will be found that the discipline of a well-ordered Sabbath is never forgotten amongst the other lessons of a Christian education; and we appeal to every individual who now hears us, and who carries the remembrance in his bosom of a father's worth and a father's piety, if, on the coming round of the seventh day, an air of peculiar sacredness did not spread itself over that mansion where he drew his first breath, and was taught to repeat his infant hymn and lip his infant prayer. Rest assured, that a Christian having the love of God written in his heart, and denying the Sabbath a place in its affections, is an anomaly that is nowhere to be found. Every Sabbath image, and every Sab-

bath circumstance, is dear to him. He loves the quietness of that hallowed morn. He loves the church-bell sound which summons him to the house of prayer. He loves to join the chorus of devotion, and to sit and listen to that voice of persuasion which is lifted in the hearing of an assembled multitude. He loves the retirement of this day from the din of worldly business, and the inroads of worldly men. He loves the leisure it brings along with it; and sweet to his soul is the exercise of that hallowed morn, when there is no eye to witness him but the eye of Heaven; and when, in solemn audience with the Father who seeth him in secret, he can, on the wings of celestial contemplation, leave all the cares, and all the vexations, and all the secularities of an alienated world behind him.—*Chalmers.*

HINTS FOR MINISTERS.—Believe it, brethren, God never saved any man for being a preacher, nor because he was an able preacher; but because he was a justified, sanctified man, and, consequently, faithful in his Master's work. Take heed, therefore, to yourselves first, that you be what you persuade your hearers to be, and believe that which you persuade them daily to believe; and have heartily entertained that Christ and Spirit which you offer unto others.

One proud, surly, lordly word—one needless contention—one covetous action, may cut the throat of many a sermon, and blast the fruit of all you have been doing.

It is a palpable error in those ministers that make such a disproportion between their preachings and their living, that they will study hard to preach exactly, and study little or not at all to live exactly. All the week long is little enough to study how to speak two hours; and yet one hour seems too much to study how to live all the week.—*Baxter.*

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