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THE  
**PRESBYTERIAN;**

A MONTHLY RECORD

OF

*The Presbyterian Church of Canada*

IN CONNECTION WITH THE CHURCH OF SCOTLAND,

AND

*Journal of Missionary Intelligence and Useful Information,*

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.



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VOL. XV.

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MONTREAL:

PRINTED FOR THE PROPRIETORS BY JOHN LOVELL, ST. NICHOLAS STREET.  
1862.

# CONTENTS.

	PAGE
EDITORIAL, 1, 2, 29, 30, 31, 32, 57, 58, 59, 62, 85, 113, 114, 116, 117, 118, 173, 201, 229, 230, 231, 257, 285, 286, 287, 313, 314, 315, 342, 343, 344	
<b>THE CHURCH IN CANADA.</b>	
Ancaster .....	346
Appointment of a Missionary.....	318
Bazaar and Soiree at Russeltown Flats.	89
Belleville Missionary Meeting.....	88
Buckingham and Cumberland.....	346
Bursary Scheme.—Circular by Convener	35
Chatham Monumental Tablet .....	318
Commission of Synod.....	123, 318
Contributions in aid of a Church Edifice at Arthur.....	5, 36, 87, 231
County and College Grammar School	121, 319
Day of Thanksgiving .....	348
Death of Mr. John McDonald.....	347
“ of F. S. Verity, M.D. ....	318
“ of James Fenwick, Esq.....	318
French Mission .....	5, 83, 347
French Mission Church.....	288
French Mission Fund.....	37, 112, 119, 174
Home Mission Fund.....	174
“ “ “ Contingent Act. 38,	174
“ “ “ Kingston.....	38
“ “ “ Synodical....	6, 38, 119
Home Miss. Scheme.....	232
Indian Orphanage and Juvenile Mis. Fund.....	5, 69
Jewish and Foreign Mission.....	87, 232
Jewish and Foreign Mission Fund.....	38
Ministers' Widows' and Orphans' Fund. 38, 69, 86, 119,	174
Induction at Lanark.....	203
“ Melbourne .....	317
“ Ormstown.....	120
“ Oxford .....	232
“ Three Rivers.....	289
“ Dundee.....	3
Kingston Grammar School.....	346
Late Jos. Bruce, Esq., Kingston.....	34
Meeting at Melbourne .....	347
Military Service.....	34
Missionary to Montreal .....	346
Missionary effort in St. Joseph st. Sub..	4
Morrin College, Quebec .....	320, 348
New Church, Chinguacousy.....	318
Notes of a Home Mission Tour.....	65
Opening of a New Church at Glencoe.	88
Ordination in Chelsea, C. E.....	88
“ Clarke .....	120
“ Mulmur .....	317
“ Point St. Charles.....	3
“ Ross .....	317
“ Spencerville.....	260
“ St. Andrew's, Montreal..	260
Presentation—Brock .....	290
“ Brockville .....	3
“ Galt.....	261
“ Guelph.....	261
“ Hamilton.....	37
“ Kingston .....	34

	PAGE
Presentation—Ormstown .....	87
“ Perth .....	3
“ Pickering.....	87, 120
“ Simcoe.....	68
Presbytery of Bathurst.....	316
“ “ Glengarry.....	63
“ “ Guelph.....	6, 176, 289
“ “ Montreal. 36, 201, 259, 317,	346
“ “ Toronto.....	124
“ “ “ Home Mission.....	7
“ “ “ “ Tour.	91
Queen's College, Kingston.....	319, 346
“ Address to Governor..	319
“ Address to Students' Miss. Association..	
“ Bursary Fund....	119, 174
“ Campbell Scholarship	63, 121
“ Close of the Arts' Ses- sion .....	206
“ Graduation in Medicine	122
“ Medical Faculty, &c... 174	
“ Opening of University Session.....	318
“ Rifle Company.....	34
“ Scholarship Examinat'n	121
“ The Principal's Closing Address .....	203
“ Principal Leitch's Ad- dress to the Medical Graduates .....	125
Rev. W. M. Inglis.....	34
Rev. J. Livingston, Dundee.....	289
Roxburgh and Alexandria .....	346
Sabbath School, West Gwilliamsbury ..	347
St. Andrew's Church, Kincardine, C.W.	64
St. Andrew's Church, Galt.....	121
St. Andrew's Church, Montreal.....	347, 2
St. John's S. S., Brockville.....	35
Soirée and Presentation at St. Matthew's Church, Montreal.....	202
Soirée and Presentation in St. Paul's, Montreal .....	122
Subscriptions in aid of a Manse about to be erected on Wolfe Island.....	87
Synod's Home Miss.—Address delivered at Markham.....	89
Synod Minutes.....	231
The late Dr. Smith, Rector of the High- School, Quebec.....	175
Toronto Presbytery Mission, Scarboro'..	87
Wilberforce, Renfrew.....	346
<b>THE CHURCH IN THE LOWER PROVINCES.</b>	
Congregation of New Richmond, C.E.— Induction of Rev. John Wells, A.M.	11
Congregation of St. Matthew's, Halifax. —Resignation of Rev. Thomas Jar- dine .....	11
Opening of a New Church in P. E. Island	95
Rev. Mr. Jardine's Departure for Scot- land .....	11
<b>THE CHURCH OF SCOTLAND.</b>	
Church Union in Canada.....	329
Closing Address of Moderator.....	234

Duty of a Systematic Contribution to Missions .....	330	Address to Young Men.....	249
Ecclesiastical Items.....	11, 95, 127	Bishop Heber.....	50
General Position of the India Mission ..	128	Christian Misers.....	78
Indian Mission.—Madras .....	13	Concerning people who are too late....	226
"    Sealkote .....	232	Dr. John Erskine.....	221
Innovations in Public Worship....	177, 361	Expiation.—Truth made simple .....	79
Jewish Mission.....	15, 69	Henry Kirke White .....	105
Late Dr. Simpson .....	45	Honesty is the best policy .....	151
Letter from Rev. George McIrvine.....	46	How the Reformation spread.....	227
"    of Moderator to Waldensian Church .....	305	Jesus everywhere.....	224
Presbyterian Union .....	276	Poor Mary.....	26
Provincial Endowment Scheme .....	45	Scripture Words of Counsel.....	225
Proceedings of General Assembly.....	274	The Church of God .....	146
Rev. Dr. Leitch,—Presentation.....	13	The Destroyer and his Victim .....	225
"    Farewell Sermon of..	13	The Judge and the Jury-man.....	49
The Rev. Dr. Lang's (Australia) case..	178	The little girl who took care of her Mother	80
LITERARY NOTICES, 23, 25, 26, 218, 219, 258, 259, 287, 288, 315, 316, 344, 345		The Nation's Prayer .....	77
MISCELLANEOUS.		The Prince Consort .....	76
Circumstances of death of Dr. Dwight.	81	The riches of God's grace.....	148
Denominational Fraternization.....	273	The satisfying portion.....	109
The Convict, Richard Rowlands.....	306	"Ten minutes' warning".....	107
Novel Reading .....	270	"Wee Davie".....	141, 192
Presbyterianism in Canada.....	246	COMMUNICATIONS, CORRESPONDENCE.	
Rev. Principal Leitch's Lectures on Astronomy.....	188, 261	A Wreath of Canadian Wild-flowers... 154	
Sabbath Schools.....	22	Do Christians love one another?..... 99	
Sanctified Commerce.....	271	Do Calvinists believe in Infant Reprobation?..... 16	
Scientific Clergymen.....	190	French Reformed Church of Montreal.. 163	
Statistics of the Irish General Assembly. 245		Infant Salvation.....	181
The Livingstone Expedition.....	20	Letter from Mr. Baridon.....	176
The Madagascar Mission.....	245	"    from India.....	290
The Missions in the South Sea Islands.. 20		"    on Sabbath Schools.....	291
The Sabbath.....	111	Mr. Burdon's Address.....	161
The Second Martyr of Erromanga.....	21	Narrative of Travels in Egypt and Palestine..... 71, 170, 211	
The Thousand Islands.....	308	Peregrinations of a Lay Delegate..... 158	
POETRY.		Presbyterian Church Government..... 321	
A Legend of St. Christopher.....	84	Sketch of the beginning and present state of the Evangelical Missions among the French Canadians..... 96	
Aspirations.....	248	The Presbyterian Church in Ireland... 129	
Asleep on Guard .....	220	The Roman Catacombs, 97, 131, 184, 213, 241, 276, 301, 320, 323, 355	
A True Story .....	19	The Scottish Reformation.....	133
A Voice from Canada .....	139	"Thy will be done on Earth as it is in Heaven?"..... 215	
Be True .....	56	Union; by <i>Auld Kirk</i> .....	235
Carol by Martin Luther.....	56	" <i>Presbiteros</i> . 164, 239, 266, 293, 352	
Going Home .....	172	"    Robert Dobie.....	269
How we learn .....	368	"    Clericus .....	179
I find no light.....	191	" <i>Canadensis</i> .....	168, 292
If Mother were here.....	312	"    A Lowlander.....	292
Lines composed for Botanical Society of Canada.....	157	"    John MacMurchy.....	296
New Version of the National Anthem... 56		"    A Layman.....	73
On the Burial of Moses.....	284	Value of Congregational Statistics... 130	
Only a Year.....	248	HISTORY, SCIENCE, AND ART..... 280, 309	
Only waiting by the River.....	340	HINTS TO THE RICH..... 281	
Redeem the Time....	56	SABBATH READINGS. 27, 28, 252, 282, 310, 338, 366	
The Human Spul .....	368	ORIGINAL SIMILITUDES..... 283, 310	
The Night is far Spent .....	83	A HOUSE SET IN ORDER .....	332
The Queen's Message.....	140	HINTS TO PARENTS..... 334, 335	
The Queen.....	84	CHILDREN'S CORNER.	
The Sinner's Burial.....	139	A Bible Story, old yet ever new..... 365	
The Two Lights.....	340	Hiding the truth.....	337
The World of Light.....	312	The little Cross-bearer.....	366
To a Daughter .....	363	Where shall I get wings?.....	336
Under Clouds.....	284	NEWS OF THE CHURCHES..... 362	
Value of Time.....	368	RELIGIOUS AND DESCRIPTIVE..... 363, 364	
EXTRACTS, SELECTIONS.			
A Free and Present Salvation.....	47		
A Lay Sermon for working people.. 52, 100			
A Word to our Young Men and Women. 250			

# THE PRESBYTERIAN.

JANUARY, 1862.

## TO OUR READERS.

For 14 years this Journal has been carried on by a few friends of the Presbyterian cause in this city, in the hope that they were doing a service to the Church as well as to the people. Whether we have done any good, either in the one way or the other, we do not know, but we do know that the paper has never paid its expenses in any year; and the loss has been met by drawing on the liberality of some true Presbyterians in this city, who, to their honour be it said, are never found wanting when their aid is needed and asked for.

It is quite clear that such a state of things cannot last much longer. If this Journal is carried on for the benefit of the whole Presbyterian body in connection with the Church of Scotland, the expense of publishing it ought to be divided generally among the people. This is the plain, honest and business-like way of meeting the expenditure.

We do not wish to carry on the journal if it is not wanted by the people. To ourselves it only brings trouble, responsibility and expense. These inconveniences we do not complain of for the time gone by, but for the future we have come to the conclusion that, if the people wish to have the Journal continued, a sufficient amount must be raised from those who get it to pay the necessary disbursements.

At present we have 2,100 subscribers, of whom nearly 500 never pay anything, and we are in consequence now largely indebted to our printer.

We have had from our friends in various parts of the country many suggestions as to conducting the Journal, some having reference to the price of subscription, others to the form, and others again to the management. To these we have given our earnest attention, and on some of them we intend to act.

It will be recollected that, when we commenced the "Presbyterian," the price was fixed at \$1 a year. But, in order to place the Journal in the hands of every family

within the bounds of the Synod, the price was reduced to half a dollar. The anticipated result did not follow; our subscription list was not largely increased, and the experiment proved a failure.

We would much prefer to circulate 2000 copies at half a dollar than 1000 at a dollar; and it would be our endeavour to make the "Presbyterian" worth to every one at least their subscription. But unfortunately we have failed after the labour of many years, to get a sufficient number of subscribers at half a dollar to pay our expenses. We have striven hard to accomplish this and have not succeeded.

We now propose to change our plan and shall endeavour to carry on the Journal for another year on a new system. If we succeed in paying our way, we shall go on; if we fail, then we shall retire from the field satisfied with having done our best, and leave to others, if any are so disposed, the work of publishing a Presbyterian Journal.

We propose to issue the Journal in a different form and on a better quality of paper; to improve the contents by making them more interesting and general; to have in every number several original articles from Professors or Ministers in connection with the Church; to introduce brief tales having a moral tendency and specially adapted to the young; and in this way to make our paper an interesting family journal, while we convey at the same time all useful intelligence regarding our Church. Arrangements are now in progress with some of the most eminent men in our Church in Canada to act as contributors. The annual subscription will be \$1 payable in advance.

The present number is not exactly a specimen; the number for February will show what we intend the Journal for the future to be. We appeal to all the members of the Presbyterian Church of Canada in connection with the Church of Scotland to come to our aid in this matter. Surely there are enough of true-hearted adherents of our Church in the Province to support

an enterprise of this sort. Were it from no other desire than a wish to keep up a paper in connection with the Church, and to inform our adherents what the Church is doing, this Journal should be kept up and encouraged.

It will be a painful thing to us if, by raising the price of subscription to one dollar, we shall deprive any one of our honest, worthy, hard-working but poor adherents of the "Presbyterian." This is the only thing that causes us to feel any regret at making the change. It is however forced upon us we cannot help ourselves.

We gratefully thank our numerous and kind friends throughout the country for the helping hand which so many have extended to us, and we venture to hope that they will still continue to assist us in our humble endeavour to do what lies in our power to sustain the Church and to benefit the people. We especially appeal to our Ministry to help us; we know the influence which they have over their congregations and we ask them to say a word in our favour.

The lateness of the publishing of the Journal is caused by the change of form.

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#### A FRESH APPEAL.

Our subscription list is at present numerous, and it will be a great assistance to the management of the paper if we can obtain for the future some systematic mode of payment.

If our subscribers in arrears will look at their accounts (herewith), they will see that by paying the sums therein named they will become entitled to the paper up to the end of the year 1862. Having done so, it only becomes necessary once a year (say early in January) to remit the dollar for the current year, and all difficulty in the matter of accounts and annoyance to subscribers is at an end.

Will our subscribers favour us by making it a point in remitting to state or date their letters with the name of the Post Office at which they receive their papers? This is often neglected and we are sometimes at a loss from similarity of name to know, on receiving a remittance, who has really sent it.

The position of the paper renders the remittance of arrears due to us a matter of urgency, and we trust during the current month we shall receive the greater part of these arrears. If any subscriber

who finds his account incorrect, will communicate with the publisher, any error shall be rectified.

The urgent reasons for the increase of price are simply as stated elsewhere, that the paper did not pay its expenses, and that there is moreover now a large sum due to the publisher, notwithstanding that the Association had extinguished previous accumulation of debt out of the contributions of its members.

Many of our subscribers (and we now tender them our thanks) have regularly remitted for each year at its commencement. They will find their accounts credited with the half dollar (already remitted for this year) leaving half a dollar due; but, should any of them relinquish the "Presbyterian" on account of the increased price (and we hope none will do so), they will receive the paper of course till the 1st July next free of charge.

Subscribers who, in view of the increase in the price of the subscription, may wish their paper discontinued will please intimate accordingly. We trust however that the intended improvement of the paper and the reasons we have given for this necessary step will preclude all but a small minority of our subscribers from relinquishing the "Presbyterian."

---

#### PAY YOUR POSTAGE.

During a somewhat varied correspondence it has often occurred to us that people do not sufficiently consider the obligations which a sense of ordinary propriety and courtesy must suggest to all who take the trouble of attending to its dictates respecting the payment of postage. We have often thought that a good understanding and becoming practice might be the result of a few plain rules on the subject. We commend the following for adoption, premising that they are intended to apply only to correspondence of a purely personal and business character. We happen to be in a position which exposes us to all sorts of communications, in reference to very many of which we have come to think the trouble quite enough of a benefit without our being put to any expense.

1. Be particularly careful that no communication pass out of your hands without the postage being prepaid. It is excessively annoying to have to pay 7 cents on an unpaid letter which contains a request for information or some other favour. This does not often happen, but we have been

occasionally addressed in this most unman-nerly way.

2. When you write with any expectation of receiving an answer, be sure to enclose a stamp for the reply. We are glad to find the observers of this rule gradually increasing in number, but we rather think in some cases compliance is the result of treatment to which the violation of it very naturally exposes—namely, the receipt of unpaid answers.

3. When you are obliged to another for communicating with a third party in your behalf, see that this service is done at your own expense.

4. Always prepay in stamps put on by your own hand. This will expedite transmission and prevent mistakes and suspicions. If you have no stamps, get a supply at once for future use.

5. When you are dilatory in fulfilling any pecuniary obligation, do not be surprised at a dunning letter being sent to you unpaid. S. S.

---

## THE CHURCH IN CANADA.

### INDUCTION.

The Rev. John Cameron, M.A., ordained Missionary from the Church of Scotland, was inducted to the charge of Dundee, C.E., by the Presbytery of Montreal on the 5th of December last. Mr. Cameron's reception by the congregation has been very cordial, and we hope he and they will long remain together in the important relation which has been formed between them.

---

### BROCKVILLE CONGREGATION.

We have much pleasure in clipping from *The Brockville Monitor* the following paragraph. May the worthy pastor and his partner be long spared to receive such gratifying tokens of appreciation.

"We have much pleasure in recording a very graceful act on the part of a few of the ladies of the St. John's Church. Last Tuesday a deputation of them waited upon Mrs. Morrison, the wife of the Rev. Duncan Morrison, their esteemed pastor, and presented her with a valuable purse, containing over \$50 in cash, together with an address expressive of their esteem and Christian regards. This present, which, we understand, is only one of many, was much enhanced by the quiet and graceful manner in which it was made."

ORDINATION.—On Tuesday, Dec. 24th, the Presbytery of Montreal in connection with the Church of Scotland met in St. Matthew's Church, Point St. Charles, and ordained Mr. Wm. Darrach, Preacher of the Gospel and Probationer within their bounds, to the office of the Holy Ministry, and inducted him to that new pastoral charge. Mr. D. has been doing missionary duty in the district for some months, and by his earnestness and zeal has secured the confidence and affections of a large and still increasing body of people. This was manifested by a good attendance on the occasion of his ordination. The Rev. John Cameron, of Dundee, conducted the ordination service, and the Rev. W. Snodgrass addressed the minister and people on their respective relative duties. Much good may be augured from this auspicious permanent institution of religious ordinances in the district of Point St. Charles. From the enthusiasm manifested by the people they will no doubt do what they can to support an effort which has their own good in view. After they have done all they can there will still be an opportunity for any friends of the effort to assist. There is yet a debt of some 800 or 900 dollars upon the building, and to such as feel disposed to encourage a good work the reduction or liquidation of that amount is commended. Contributions will be thankfully received by Alex. Morris, Esq., or the Rev. W. Snodgrass. In connection with the church a building, to be used as a Jay-school, is well nigh completed and, if supplied with an efficient teacher, will prove a great boon. The Presbytery is appointed to meet in the church of Ormstown on the 10th of Jan. next to moderate in a call to the Rev. James Sieveright, B.A., Melbourne.—*Montreal Gazette*.

---

### CONGREGATION OF PERTH—PRESENTATION, &c.

With much pleasure we give insertion to the following Address and Reply.

To the Rev. Wm. Bain, Minister of St. Andrew's Church, Perth.

REVEREND AND DEAR SIR,—On behalf of the members of your Congregation, resident in Perth, we beg your acceptance of the accompanying Dinner Service and other articles, as a slight token of their respect and esteem for you as their Pastor, and, more particularly, as expressing the feelings with which they have been inspired by the faithfulness with which you have discharged the duties of your pastorate in visiting and comforting the sick and the afflicted, and caring for the poor and needy.

That you may be long spared to break the bread of life among them, to rejoice with them when they are glad, to comfort them when they mourn, and by your teaching and example to point them to the path that leads to Heaven; and that the Lord

may prosper you in all your goings-out and comings-in,—is the sincere and earnest prayer of those who unite in presenting to you this Christmas offering—this token of their good-will to you and yours.

Perth, Dec. 25th, 1861.

REPLY.

MY DEAR FRIENDS,—You have taken us all by surprise this Christmas morning. I appreciate highly the gift which you have so kindly and unexpectedly presented. It is valuable in itself and will be useful. But far above all its real value do I appreciate it as demonstrative evidence of the sentiments of approbation and good-will entertained by you towards me as your Pastor, so kindly expressed in your Address.

If I know myself, it has been my steady and strong desire, ever since I have been placed over you in the Lord, to discharge the duties of my sacred office, in dependence upon the Spirit, in such a way that God might be glorified, you benefited in all your interests, temporal but more especially spiritual and eternal, and that in time and through eternity I might have many of you for my "joy and crown."

I am painfully conscious how very imperfectly my diligence and actual efforts have represented this desire. Yet I can honestly say, "I seek not yours but you."

Any present therefore made by you to me, or any expression of personal attachment to me, not founded on a sense of benefit derived by you through my ministry, could afford me very little pleasure. But encouraging me in the belief, as you do by your present gift and address, that my labours in your behalf have not been altogether in vain in the Lord, I thank God and take courage.

I thank you also most sincerely for all your expressions of good-will both towards myself and mine.

Brethren, my heart's desire and prayer is that you may be saved; I can have no greater joy than to know that ye walk in the Truth.

HOME MISSION.

CONTINGENT ACCOUNT.

Temporalities Board.	
Vaughan, per Rev. D. Ross.....	\$32 00
Toronto, per Rev. Dr. Barclay.....	20 00
South Gower, per Rev. J. Anderson...	9 00
Huntingdon, per Rev. A. Wallace....	7 40
Milton, per F. McCallum, Esq.....	6 00
Martintown, per P. W. Conroy, Esq...	8 00
Smith's Falls, per Rev. S. Myln.....	10 00

Arthur, per Rev. J. Whyte.....	8 00
Caledon, per H. McKinnon, Esq. . . .	4 00
Nottawasaga, per Rev. J. Campbell..	8 12
Beauharnois, per Rev. F. P. Sym.....	7 25
Melbourne, per Rev. J. Sieveright . . .	14 10
King, per Rev. J. Tawse.....	5 00
Hornby, per Rev. W. Stewart.....	4 00
Peterboro, per Rev. J. S. Douglas....	10 00
Wolfe Island, per Rev. G. Porteous...	6 50
Kitley, per Rev. D. Evans.....	5 00
Pickering, per Rev. W. R. Ross.....	9 00
Scarboro, per Thos. Brown, Esq.....	21 00
Mariposa, per A. McPherson, Esq.....	8 00
Whitby, per Rev. K. McLennan.....	8 00
Brock, per Rev. J. Campbell.....	8 00
McNab and Renfrew, per Rev. G. Thom-	
son.....	3 50
Finch, per Rev. D. Monro.....	6 00
Hamilton, per G. A. Young, Esq.....	42 51
Stratford, per Rev. W. Miller.....	4 00
Markham, per A. Barker, Esq.....	7 05
Williamstown, per Jas. Dingwall, Esq.	16 00
Valcartier, per Rev. D. Shanks.....	1 30
Litchfield, per Rev. Jos. Evans.....	3 00
Buckingham and Cumberland, per Rev.	
P. Lindsay.....	14 00
St. Louis de Gonzague, p. Rev. J. T. Paul	2 00
J. W. COOK, Secretary Treasurer.	
Quebec, Jan. 1862.	

MISSIONARY EFFORT.—ST. JOSEPH STREET SUBURBS.—On the evening of the 10th Dec. the anniversary meeting of the Mission Sabbath School, St. Joseph Street, in connection with the Church of Scotland, was held in the school-room, Cantin's Marine Works. The room, which has been very much improved during the past year in point of comfort, was well filled with children. There must have been considerably over 100 present. An interesting annual report was read by R. Hay, Esq., the Superintendent, showing a gratifying increase in the number of teachers and scholars on the roll, and also in the average attendance of both as compared with former years. The proceedings further consisted of the voting by the children of their collections for missionary purposes, which was managed in quite a business-like and satisfactory way, the singing of hymns, brief addresses by the Rev. W. Snodgrass and the Rev. Jas. Wilson, the distribution of good things by the teachers, of which there was a superabundance, Magic Lantern exhibitions in great variety, and a well deserved hearty vote of thanks to Mr. Cantin for all his kindness. There can be no doubt that during the years this missionary effort has been in operation it has exerted a very salutary influence on the religious interests of the district. For some time the Presbytery of Montreal has provided religious service for the adult population, with more or less regularity, in the same place. Recently by the arrival of another labourer from Scotland they have been enabled to provide a full Divine service, morning and evening, every Sabbath at the usual hours. We are happy to learn that the people are manifesting their appreciation of these services by an attendance which is encouraging. It is hoped that a church will be erected for their accommodation before long.—*Montreal Gazette.*



INDIAN ORPHANAGE AND JUVENILE MISSION.

Already acknowledged.....	\$129 48
From St. Matthew's Church Sabbath School, Montreal, per W. C. Menzies, Esq., for support of Henry Zeigler at Sealokote, under charge of Rev. R. Patterson.....	20 00
From Rev. Mr. Herdman's Sabbath School, Pictou, Nova Scotia, per W. Gordon, Esq., for support of Rhoda at Calcutta.....	16 00
Collected for the Canadian School in Mrs. Harkness's Sabbath School class at Point Frederick, Kingston,	2 00

\$167 48

JOHN PATON,  
*Treasurer.*

Kingston, 30th Dec., 1861.

THE FRENCH MISSION.

Some time ago our French Mission Committee received a memorial from the Rev. John E. Tanner, Pastor of the Reformed French Church of Montreal, and a considerable majority of the members and adherents of his congregation, representing that, for their good and the advancement of the Kingdom of God among our French population, they had concluded it to be their duty to seek connection with one of the English Churches, and that they had resolved to make application to our Committee, under the belief that our Church is, in respect of doctrine and discipline, most in accordance with the Holy Scriptures. Since the reception of this memorial the circumstances which have led to its presentation, and the designs with which it has been submitted, have received much serious deliberation from the Committee; and we have now to announce that after a full consideration of the whole matter the Committee have determined to take the memorialists under their auspices. They feel the responsibility of this step, but, regarding it in the light of duty, they have not been able to see how they can shrink from assuming it to the full extent of their ability. At the same time their conviction is, that the course they have adopted will be sanctioned by the sympathy, prayers and material support of the Church, and with that ground of encouragement to stimulate them they desire to promote vigorously all legitimate plans to give effect to their determinations. They hope very shortly to be the means of the Church realizing the long cherished prospect of procuring a suitable ecclesiastical edifice in the city of Montreal. For this purpose they

have property and funds which, with a little special effort on the part of the friends of the Mission throughout the Province, will be ample enough. The importance of having a French-speaking minister and an organized French congregation in Montreal is so apparent as to require no argument. The Committee are maturing other plans with a view to placing the existing appliances of the Scheme on a more satisfactory footing. Meantime it is hoped that this announcement will awaken a new interest in behalf of this Home Mission effort, and prepare the way for a fuller statement previous to the next Synodical collection. It is our firm belief that the friends of French missionary enterprise only need to be assured that work is being done to be induced to furnish cheerfully the necessary means of prosecuting and extending it. In the present circumstances, warranting hope yet full of responsibility, the Convener of the Synod's French Mission Committee, the Rev. W. Snodgrass of Montreal, will be glad to receive any suggestions or contributions by which the hands of the Committee may be strengthened.

CONTRIBUTIONS IN AID OF A CHURCH EDIFICE AT ARTHUR.

*Formerly acknowledged.*

Waterdown and Nelson,.....	\$39.25
Guelph,.....	98.00
Hamilton,.....	20.00

VAUGHAN.

Arthur McNeil,.....	\$4.00
James Graham,.....	2.00
James Harvey,.....	1.00
John Fleming,.....	4.00
Neil McGilvary,.....	1.00
Andrew McClure,.....	2.00
William Taylor,.....	2.00
D. McNaughton,.....	2.00
Hugh McArthur,.....	1.00
Arch. Cameron,.....	1.50
Malcolm Malloy,.....	3.00
Colin McEachren,.....	2.00
Neil Malloy,.....	3.00
Mrs. Donald Cameron,.....	2.00
Mrs. James Malloy,.....	1.00
John McDougald,.....	1.00
Arch. McDougald,.....	1.00
Isaac Riddell,.....	2.00
John Malloy,.....	1.00
Arch. McMurchy,.....	2.00
Richard Eagan,.....	1.00
Lachlan McGillivray,.....	1.00
L. Livingston,.....	1.00
Mrs. James Adam,.....	1.00
Andrew Jamieson,.....	1.00
John Lockhart,.....	0.50
William Matheson,.....	1.00

—————\$45.00

## SCARBORO.

John Gibson,.....	\$4.00
Mrs. Marg. Glendinning,.....	1.00
William Wood,.....	5.00
Fullarton Gibson,.....	1.00
Alex. McPherson, Jr.,.....	4.00
Andrew Paterson,.....	4.00
Mrs. Janet Paterson,.....	1.50
William Paterson,.....	2.00
William Loveless,.....	2.00
David Marshall,.....	1.00
John Martin,.....	3.00
Adam Bell,.....	1.00
A. Glendinning,.....	2.00
Robert Hamilton,.....	1.00
Benjamin Johnston,.....	1.00
Alex. Stirling,.....	2.00
Andrew Fleming,.....	1.00
John Fleming,.....	0.50
James Russell,.....	1.00
William Scott,.....	1.00
James Lawrie,.....	1.00
Simon Thomson,.....	1.00
David Brown,.....	2.00
Mrs. Carnaghan,.....	0.50
Richard Thomson, Jr.,.....	1.00
David Thomson,.....	0.50
James Purves,.....	2.00
John Muir,.....	0.50
James Green,.....	2.00
George Scott,.....	2.00
Wm. Brown,.....	1.00
Francis Bell,.....	2.00
John Brown,.....	0.75
	<hr/>
	\$55.25

Received payment,

JOHN WHYTE.

Arthur, Oct. 19th, 1861.

**NOTE.**—It is respectfully requested that subscriptions on the List as yet unpaid may be forwarded, in order that all may be individually acknowledged under their respective heading.

J.W.

## SYNODICAL HOME MISSION FUND.

*Montreal subscription.*

James Johnston, 2nd instalment of \$500,..... \$100.00

THOS. PATON,  
*Treasurer.*

## PRESBYTERY OF GUELPH.

The regular meeting of this Presbytery was held at Ferris on the 11th ult. The Rev. John Whyte, Moderator, in the chair.

The minutes of last meeting were read and sustained. A commission from the Kirk Session of Pricerville in favour of Mr. Archibald McBride as representative elder was presented and sustained by the Presbytery.

The report of the Committee appointed to revise the minutes of the Galt Session was called for. The Clerk had received no

communication on the subject, and, neither Mr. Hogg nor Mr. Hay, the members of that Committee, being present, no report was presented.

With reference to enquiries anent Church property, a letter from A. D. Fordyce, Esq., was read, stating that the St. Andrew's Church property, church, manse and glebe have all been registered for more than 16 years. Mr. Whyte reported that the Arthur Church property was duly registered, and Mr. McBride that the Pricerville Church lot was registered, but that the deed of the glebe had not yet been received by the trustees.

The Clerk stated that he had received the Puslinch papers, applied for to the Presbytery of Hamilton, from Judge Logie and that he had transmitted them to the proper quarter through Mr. Hogg.

A letter was read from the Clerk of the Presbytery of Hamilton respecting the debt due by that Presbytery to Mr. Rogers. It was agreed that, while this Presbytery do not hold themselves liable for debts contracted by the Hamilton Presbytery, and while the urgent claims of the vast Mission field with the responsibility of which they are charged, as well as their own peculiar circumstances, must necessarily limit their liberality, yet, in consideration that Mr. Rogers laboured to a certain extent within what now forms the bounds of this Presbytery, the sum of \$25 shall be forwarded to the Rev. George Bell, to be by him remitted to Mr. Rogers in aid of what remains due to him by the Presbytery of Hamilton.

A communication was read from Messrs. Alex. Turnbull, Thomas S. Fisher and James Blair of Galt, together with a copy of their letter to the Rev. T. G. Smith, in reference to his declining to accept the "call" from Galt. The Presbytery expressed their sympathy with the Galt congregation in the disappointment experienced by them. A letter from Mr. Robert Malcolm, of date December 5th, soliciting supplies, was read.

Mr. Macdonnell reported that he had fulfilled the Presbytery's appointment and preached at Kincardine on the 5th of September, to very interesting congregations. If a suitable Missionary could be secured to labour in this locality for a short season, there is every reason to believe that a remarkably promising pastoral relation could be formed with a people comprising a number of excellent members of our Church. On Monday, the 9th day

of September he proceeded to Port Elgin and in the evening preached to a congregation of 36 persons. On Tuesday, the 10th, he was enabled, through the kind aid of Dr. Douglas of Port Elgin, to reach Southampton and make arrangements there, resulting in a meeting in the Town Hall attended by over 30. Some of those present expressed a warm attachment to our Church.\* Conveyed by the kindness of Mr. Sproatt of Southampton, Paisley was reached on the evening of Wednesday, 11th Sept., when a congregation of 25 assembled. After Divine service a resolution was agreed to to take steps to liquidate the debt due to the Rev. K. MacLennan. On Friday evening, the 13th, a small meeting was held at Allan Park. On Saturday preached at Priceville, and on Sabbath, the 15th Sept., dispensed the Communion there in conjunction with the Rev. John Campbell, of Nottawasaga, to about 80 communicants. On Monday, the 16th, 4 elders were ordained for the Priceville congregation. Much Christian prosperity has been realized among this simple and warm-hearted people during the last 3 years. They have erected a new church and for 2 summers have supported, in whole or in part, a catechist from Queen's College.

Mr. Whyte reported that he had fulfilled his appointments at Fergus and Galt. No reports were received from Messrs. Thom, Hogg and Hay.

Mr. Hogg was appointed to supply Galt on the 2nd Sabbath of Jan. ensuing; Mr. Macdonnell on the 2nd Sabbath of Feb.; Mr. Thom on the 2nd Sabbath of March, and Mr. Whyte on the 2nd Sabbath of April.

Mr. Hay was appointed to supply Priceville and Allan Park on the 2nd Sabbath of January and Kincardine on the 3rd; Mr. Whyte to supply Priceville and Allan Park on the 2nd Sabbath of February, and Kincardine on the 3rd, if in his power; also to give supply to Paisley on some convenient day, and correspond himself with parties at Kincardine and Paisley.

Mr. Macdonnell was appointed to supply Leith and Johnson, and to accede to the wishes of the congregation there in regard to organization and ordaining elders, as sought for in the letter of Mr. James Corbitt. The time to be settled hereafter.

Session Records were ordered to be produced at the next meeting of Presbytery.

The Presbytery adjourned to meet at Guelph on the 2nd Wednesday of April next.

The meeting was closed with prayer.

#### TORONTO PRESBYTERY HOME MISSION.

It is now 4 years since this Mission was begun. Its chief object is to supply the means of Christian instruction to the adherents of our Church in newly settled districts and other localities requiring the fostering care of others more highly favored. At first only a few congregations responded to the call, but the excellence of the object soon recommended it to increased favour; and we have now the satisfaction of being able to report that it is approved and countenanced by all the churches within our bounds without exception. This is just what was to have been expected, for true religion is never content to "eat her morsel alone;" sooner or later she is sure to manifest her expansive sympathy and pious solicitude, and to note more naturally than to those in her immediate neighbourhood, saying, "Come with us and we will do you good, for the Lord hath spoken good concerning Israel." Our fathers at Home cared for us when few in number, far away and struggling with difficulties, and now that the sun of a beneficent providence has visited us, shall not we manifest the same spirit by caring for the wants of our destitute brethren? The operations of the Mission have spread over a wide field, from Peterboro' on the east to Hornby and Trafalgar on the west and to Fenelon and Osprey on the north. Not a few of those, which were lately mere Mission Stations, are now organized and promising congregations, enjoying all the privileges of a settled ministry. This is the case with Port Hope, Knoxville, Peterboro', Lindsay, Orangeville and West King, while others are in hopeful progress towards the same happy consummation. The Mission has been greatly fortunate in its agents, mostly students in training for the Ministry at Queen's College; and it is believed that this preparatory exercise of their gifts during the summer recess has been no less beneficial to themselves than to the interest of the Church: several of them are now fixed pastors within the bounds of the Presbytery, others are prosecuting their labors in other parts of the Province. During the past season we have been favored with the services of Messrs. DAWSON in Dummer and Otonabee; ROBERTSON in Osprey; CAMERON in Priceville and Artemisia; Goodwill in Erin and Caledon: we have also had the services of the Rev. WALTER ROSS, (supported by the Colonial Committee of the Parent Church,) now in Pickering, and more recently of Mr. ALEXANDER McLENNAN, probationer. Besides devotional services and exhortation these devoted laborers organized and superintended Sabbath classes, visited from house to house, and by all practicable means endeavored to promote the cause of religion and virtue in their respective districts. The Reports transmitted by them to the Presbytery, in conformity with standing

\* Notice of meeting held at Port Elgin and Southampton was only given a few hours before commencing.

regulations, amply attest their diligence and zeal, and exhibit many interesting tokens of the countenance and blessing of their Master. Three appeals have been made to the liberality of the churches, and accounts of the first and second duly appeared in the pages of the "Presbyterian." A statement of the last contribution is appended:—

It has hitherto been the practice to include vacant congregations and strictly Missionary operations under the same head, but it is always expected that the former defray the expense of their own supply. We are sorry however to have to report that, as regards some, we can only speak in the language of hope; others, such as Vaughan and Milton during their vacancy, not only fulfilled the just expectation but, as was meet, contributed liberally in supporting the Mission. Believing the laborer worthy of his hire, it is much to be desired that all who enjoy the benefits of Missionary labors, be they ever so few and poor, should make some suitable return, "even as the Lord hath prospered them." Some of our stations have done well, Fenelon Falls and Pricerville in particular, Erin and Caledon too showed their appreciation of Mr. GOODWILL'S devoted labours by entirely relieving the fund. Let us hope that such examples will have the effect of provoking others to love and to good works. It is reasonably expected that, after being aided and encouraged by the fostering care of the Churches, our Mission Stations, on attaining the strength and maturity of settled congregations, will be not only self-sustaining but active and liberal Agents in sending the Gospel to others. This is evidently the way in which the great cause of Evangelization is to progress, the army of the Lord gathering fresh accessions from every new conquest, and so marching on to the glorious consummation, when the Kingdoms of this world shall become the Kingdom of our God and of His Christ.

We beg our friends to note that our funds are exhausted and a large account due to our young and faithful laborers for the services of the Summer. Having repaired to Kingston to prosecute their studies, they are in want of what is due, and it is earnestly hoped there will be no delay in taking-up the contributions. We have taken this method of laying the matter before you, by order of the Presbytery, that your prompt liberality may enable us to meet the pressing claims. Hitherto our cause has been largely indebted to the young, the hope of the Church, and more especially to the young ladies, whose activity and zeal have been beyond all praise. We renew our application for their generous exertions. This is a scheme which can hardly be considered as interfering with any of the more general ones in which the Church is embarked, the individual contributions being comparatively small. Indeed we depend more on the mites of the many than on the talents of the few, and prefer that it should be so; the more hearts and hands the better. Without prejudice to other Christian enterprises we can safely aver there is none that holds-out a surer prospect of doing good, certainly none with the same amount of means. It may want the fascinations of a Mission to foreign

climes, but it presents claims which no wise head, no loving heart will disregard—a large field, white unto the harvest, lying at our door. Thanks be to Him who has already crowned our humble efforts with no small measure of success. We desire to receive it as an earnest of better things still and feel encouraged to go forward. By multiplying and strengthening our churches at home the time will come when we shall be able to act more effectively in distant lands. This was the way in which matters went at first; they were to begin at Jerusalem: but, what Jerusalem was to the Apostles, our country is to us; and, animated by their spirit, and treading in their steps, we will not rest till we can say, "From Jerusalem round about, even unto Illyricum, I have fully preached the gospel of Christ."

JAMES GORDON.  
JAMES BAIN.

Toronto, November 18, 1861.

HONE MISSION FUND OF THE PRESBY-  
TERY OF TORONTO.

Receipts and Disbursements from 21st February,  
1860, to 24th September, 1861.

Contributions from Congregations.	\$	cts.
Thora, balance of 1859.....	14	00
Innisfil and Gwillimsbury, 1859 and 1860.....	62	40
Nottawasaga, 1860.....	113	25
Bowmanville, ".....	32	70
Port Hope, ".....	3	60
Knoxville, ".....	3	55
Peterboro', ".....	17	60
Mulmur, ".....	37	00
Vaughan, ".....	85	50
Brock and Reach ".....	75	00
Orangeville, ".....	5	00
Markham, ".....	68	00
Scarboro' ".....	59	00
Mono, " and 1861.....	27	00
Uxbridge, ".....	28	00
Newmarket, ".....	32	00
Eldon, ".....	30	25
Clarke, ".....	16	00

Contributions from Mission Stations and Vacant  
Congregations for Supplies.

Trafalgar.....	8	00
Whitby.....	30	00
Lindsay.....	69	03
Fenelon Falls and Islay.....	122	45
Hornby.....	3	50
Pickering.....	65	00
Milton.....	80	00
Osprey.....	34	00
To Balance.....	2	11

Total..... 1123 89

	\$	cts.
Rev. David Cameron, balance of Salary	74	82
Rev. A. C. Stewart " " ..	256	70
Charles J. Cameron, Catechist. Salary for Sum- mer of 1860.....	133	75
Rev. A. C. Stewart, Bonus voted by Presbytery.....	40	00
Alexr McLennan, Salary for Summer of 1860.....	160	00
Walter Ross, Catechist, ".....	160	00
Rev. J. Carmichael, 3 Months' Salary.	100	00
Hugh Cameron, Catechist, 1½ Months' Salary.....	30	75

Rev. Wm. Stewart, 1 " " . . . . .	32 00
Alex'r McLennan, Extra Travelling Expenses . . . . .	10 00
Travelling Expenses of Members of Presbytery to Missionary Meetings in 1860 . . . . .	41 45
" " " " " " " " . . . . .	8 00
Travelling Expenses of Members of Presbytery while on duty for Presbytery . . . . .	26 00
Postage and Post Office orders, Feb. 1859 to Sept. 1861 . . . . .	5 42
<i>On Account for Summer of 1861.</i>	
Charles J. Cameron, Catechist . . . . .	20 00
John G. Robertson, " " " " " " " " . . . . .	5 00
Alex'r Dawson, Catechist . . . . .	6 00
Rev. Alex'r McLennan, Missionary . . . . .	4 00
Rev. W. Johnson, A. M. . . . .	10 00
<hr/>	
Total . . . . .	1123 89
Remittances to be sent to the Rev. J. Gordon, Markham.	

**AN ADDRESS DELIVERED TO THE STUDENTS' MISSIONARY ASSOCIATION OF QUEEN'S COLLEGE.**

GENTLEMEN,—I am very much obliged to you for the honour which you have conferred upon me by electing me President of this Association. I trust I shall, by the grace of God given to me, be enabled to discharge the sacred and important duties connected with my office, that our Association may continue to prosper and that you may not be disappointed in the confidence which you appear to have in me.

As it has been customary heretofore for the President elect to read at his earliest convenience a short Address to the Association, I have in conformity to this rule prepared a few remarks, to which I now beg leave to solicit your attention.

You are all doubtless aware that the chief objects for which this Association was organised were that a missionary spirit might be excited and fostered in the hearts of the students, and that those localities within the boundaries of our Church, destitute of the means of spiritual instruction, might to some extent at least participate in the enjoyment of those Christian privileges so dear to every sincere follower of the Lord Jesus. There are other objects, but these are the most important, and, in as far as they are being carried-out, in so far is our Association fulfilling the ends for which it was organised.

That we may be animated by greater love for and be stimulated to greater exertions in behalf of our Association, we shall consider at this time its advantages both to ourselves and to our Church. We do this because we are aware that there are some inclined to ask, "Well, after all, what is the use of your Society? What good has it done?"

No student who has become connected with our Association, and who has taken any degree of interest in it, can, we think, for a moment hesitate to affirm that he has thereby derived much good which he could not otherwise have easily obtained. Our fortnightly but especially our monthly meetings are of such a nature

as to awaken in each of us a greater longing both after personal holiness and the spiritual welfare of our fellow-students—to excite in us a more ardent love for our beloved Zion in Canada and to call forth greater prayerfulness to God for the spread of Messiah's kingdom throughout the whole world. We meet together, we engage in singing, in prayer and in reading the Word of God, we listen to reports from catechists, we occasionally hear with pleasure good news from far countries and countries nearer home, from the librarian who selects interesting articles from the Association's religious periodicals and communicates them to us, and we are occasionally cheered by a soul-stirring address either from our respected Principal or from some of our worthy Professors. Such exercises ought surely to have a very salutary influence upon our minds. They ought to fit us for engaging with greater vigour in our studies while at College, and prepare us for a more efficient discharge of the duties of the Ministry or the duties of any other station which God may have prepared for us when we go forth from these Halls. It has been in societies such as this that not a few have been imbued with the missionary spirit which afterwards led them to leave their homes and friends and everything dear to them on earth and to go with their lives in their hands, as it were, to proclaim the riches of redeeming love to those nations that are perishing for lack of knowledge. And, if our Association never inspires any of its members to go as missionaries to heathen lands, it ought at least to make them more zealous in the cause of Christ at home.

We may sometimes grudge the time spent in attending our meetings and may say to ourselves, "Well, there will be enough at the meeting to-day without me, I think I will not go to-day," &c. Such language, when carried into practice, causes our meetings to be not unfrequently thinly attended. Instead of this let every one of us endeavour to feel that it is not only a duty but a privilege to be present on almost every occasion. It is true that our class duties should be attended to in preference to everything else. But, while we attend to these, it is not at all necessary to suppose that the other should be left undone. We can surely devote an hour every fortnight to the Students' Missionary Association without any detriment to the work of the class? Let us try it.

But we will now notice how our Church is benefited by this Association.

As the Church with which we have the privilege of being connected has in a measure been dependent for her supply of ministers upon the mother Church, she has found it impossible even to furnish all her vacant congregations with a regular ministry, much less to send men to build-up new ones in localities where there are many who in reality still adhere to the Church of their fathers, but who temporarily belong to some of the evangelical denominations. We trust however that the time is not far distant when this shall not be the case, but when every one of her congregations shall have a faithful pastor, when new congregations shall flourish in places that are

now recognised only as Mission Stations, and where, instead of being scarcely able to send one missionary to the Jews, we shall be able to send missionaries both to Jews and Gentiles.

These objects could be easily and at once attained by the consummation of the long-talked-of and by many ardently wished-for union of the various Presbyterian bodies of Canada. Were we a United Church, we would be prepared not only to overtake all the work that is before us at home but would also be able to send men to plant the standard of the Cross where Christ is not yet known. But, as *this union is not likely to be effected for some time yet*, and as our Church stands in need at present of about 20 or 30 ministers, we are glad to be able as an Association to help her, in harmony with the laws of Synod, to supply vacancies and to cultivate new fields by sending out young men to labour as catechists during the summer months.

This is both a benefit to the Church and to the young men themselves. And I feel a pleasure in stating that we have been able to overtake more missionary work last summer than we have done during any former summer. Last summer we had 9 students labouring as catechists in the different Presbyteries of our Church. We had 1 in the Presbytery of Quebec, 4 in the Presbytery of Bathurst and 4 in the Presbytery of Toronto. Some of these were supplying vacant congregations, and some were employed in gathering together people who have been as sheep having no shepherd. Let us earnestly pray that your labour may not be in vain in the Lord, but that the seed which you have sown may be watered by the dews of heavenly grace, and may spring-up and bring forth fruit, in some thirty, in some sixty and in some a hundred fold.

It is gratifying to know that the Synod has come to look upon our Association in a more favourable aspect than it was wont to do, and that now the Presbyteries take our catechists by the hand and extend to them every possible encouragement. The Presbytery of Toronto, we think, is foremost as regards employing and paying catechists. That Presbytery comes forward every year and asks us to send them so many students, promising to give them a salary of not less than \$160 and board for 6 months. Without assuming an air of dictation, we would express the pleasure that it would afford us to see other Presbyteries, wishing to employ catechists, adopt this plan. By this arrangement the Association would be relieved of no small amount of correspondence in ascertaining where catechists are likely to be needed, and also of the duty of having to pay their catechists a certain sum which it is sometimes ill prepared to do. Also the great object of the Association would be gained by this arrangement, viz., to supply the most destitute localities with the means of grace.

The funds of our Association have been generally so limited that we have not been able to send our catechists to districts where the people from circumstances of poverty were unable to give them any or at least very little remuneration for their labour. It has been however to such places that the attention of the Association has all along been chiefly di-

rected. Still we have come far short of what we would have done, had our means been equal to our desires. But we ought to be thankful that with comparatively meagre funds we have accomplished so much missionary work. This is to be attributed mainly to the way in which our catechists have been supported by the people among whom they have been labouring. We desire to convey our sincere thanks to such for the cordiality with which they have received our catechists, for the liberal manner in which they have supplied them, and for all the kindness they have shown towards them. May our Master give unto you in return good measure pressed down, heaped up, running over.

But we desire also to have in grateful remembrance the liberality of our Professors, not a few of the students and the people of Kingston towards our Association.

Our Professors have always been our most liberal and cordial supporters. They are ready, whenever we call upon them, to help with willing hearts to replenish our treasury.

The Students' Missionary Association of St. Andrews, Scotland, has also done much for us, for which we would render our best thanks in the Lord. We have received several handsome donations from that Society. Two years ago they sent us \$50, and last year they sent us \$24. This is only a specimen of what we have been receiving from time to time from them. We cannot forget such generous gifts. Instead of that we would assure our brethren of St. Andrew's Society that we are greatly obliged to them for their Christian liberality, and that, if we can give them nothing in the shape of money in return, we can pray that the Lord would bless them and make them a blessing.

But I have already protracted these remarks to too great a length and must now bring them to a close.

Let us then be awakened to greater prayerfulness, to take a deeper interest in our Society and in the cause of Christ generally. May we remember that we are not our own but bought with a price, and that therefore we should glorify God with our bodies and spirits which are His. Let us live nearer Calvary and seek to have more intimate fellowship with Jesus. This is the only way by which we can become like Him.

"It was a summer morn dawning bright from a dewy night. The sun rose joyously and shone over the fields. And, nestling on a leaf as yet shadowed from the light, lay a little drop of dew, child of the night." Then spake the Sun and said, "Open thy heart, Dew-drop, and let my beams enter and shine within thy bosom." "And what, O great Sun!" said the Dew-drop, "will you give me if I open my bosom to receive thee?" "I will light thee up" said the Sun "with my rays till thou shalt sparkle like a jewel or a star, and at length I will draw thee 'Oly up to heaven." So the Dew-drop gave consent and the Sun shone into its bosom, when, lo! it became like a gem, and the passers-by wondered at its diamond beauty. But by-and-by it was drawn up to Heaven." So let us open our hearts to receive Christ Himself, the Sun of Righteousness, then will we reflect His image as the dew-drop reflected the sun; and we will, when He has finished the

good purposes of His providence with us here be taken up to Heaven, where we shall be like Him, for we shall see Him as He is.

JAS. B. MULLAN,  
President.

Kingston, Queen's College,  
14th December, 1861.

Office-bearers of the Queen's College Students'  
Missionary Association for 1862.

President.

Jas. B. Mullan.

Vice-President.

Hugh Cameron.

Corresponding Secretary.

Donald Ross, B. A.

Recording Secretary.

Charles J. Cameron, B. A.

Treasurer.

Alex. Campbell.

Librarian.

Jas. C. Smith, B. A.

Committee.

Alex. Dawson, B. A. and John Kerr McMorine, B. A., from the Theological Hall; Alex. McQuarrie and Elias Mullan, from the Faculty of Arts; and Alex. McPherson and \_\_\_\_\_ from the Faculty of Medicine.

## THE CHURCH IN THE LOWER PROVINCES.

### INDUCTION OF REV. MR. WELLS.

The Rev. John Wells, A. M., was inducted to the charge of New Richmond in Canada East on Thursday the 7th Nov. The Rev. W. Murray, of Dalhousie, presided on the occasion, preaching from 2nd Cor. v. 20. Mr. Wells has already given great satisfaction to the congregation and will doubtless prove a valuable acquisition to the Synod.

### ST. MATTHEW'S, HALIFAX.—RESIGNATION.

The Rev. Thos. Jardine, Collegiate Minister of St. Matthew's Church, Halifax, has resigned the charge which he has held for the last 4 years. The Presbytery, on receiving the intimation, whilst accepting the resignation, agreed to express their sincere regret on parting with a brother who had rendered himself so useful to his congregation, being fully convinced that the members of the Court ought to be increased rather than diminished.

Mr. Jardine has also resigned the office of Clerk of this Presbytery. The Presbytery, on accepting his resignation, expressed their deep sense of his accuracy, diligence and courtesy in the discharge of the duties.

### DEPARTURE OF THE REV. MR. JARDINE FOR SCOTLAND.

It is with feelings of the deepest regret we have to announce the resignation of the above highly esteemed minister of his charge in Halifax and his departure for his native country. It is now, we believe, more than 5 years since Mr. J. commenced his labours in the Presbytery of Halifax, for a short time as assistant, and latterly as co-ordinate pastor of St. Matthew's Church in that city. Every one is willing to testify how abundant have been

his labours, and how faithful and unceasing his exertions in his field of duty. His interest in the young was peculiarly marked and successful, and his ever ready and zealous co-operation in the various religious and philanthropic organizations of the city is well known and universally appreciated. It is needless to say that his departure will be a serious loss to the Church at large and more especially to his late Presbytery. It was well observed in the minute recording his resignation that that Presbytery stood much more in need of an increase than a diminution of its strength. We trust that as little time as possible will be lost in recruiting that shorn strength, and that the congregation of St. Matthew's may be successful in securing a successor to Mr. J., who along with the present highly respected incumbent may be able to place it in a more commanding position than it has ever occupied. We were pleased to notice that almost every paper in the city—irrespective of sect or party—spoke in high terms of the ministerial and personal character of Mr. J. and bore willing evidence to his zealous, courteous and truly Christian deportment during the whole period of his intercourse with his fellow-citizens in that community. This is as it should be and was doubtless a source of sincere satisfaction to Mr. J. on parting with so many friends. We trust that, wherever his lot may be cast, his labours may be a blessing to his people, and that health and happiness may rest on him and his youthful family. We subjoin the following from the *Colonist* of the 19th Nov. :—

In our last we omitted to state that the Rev. Thos. Jardine and family left in the steamer on Thursday night last. He takes with him the well-wishes of a large portion of this community. The teachers of the Sabbath school of St. Matthew's congregation presented the Rev. gentleman with a set of silver spoons as a mark of their esteem, and the children of the same school made up a purse. The parting between this Minister and the children of the Sabbath school is said to have been most affecting. The congregation presented the Rev. gentleman with a complimentary address together with \$800 in advance of his salary; and one hour previous to the embarkation a committee of gentlemen waited upon Mr. J. and presented him with a well filled purse of sovereigns. Mrs. J. was presented by Mrs. Keith on behalf of some of the ladies connected with the church with a porte-monnaie of sovereigns, which together with many private presents from various members evinced the high respect entertained for the Rev. gentleman and his family by those of the church who could appreciate his valuable and long-to-be-remembered services.

## THE CHURCH OF SCOTLAND.

### ECCLESIASTICAL ITEMS.

The Rev. Mr. Fraser, late of St. Clement's, Aberdeen, has been inducted into St. John's Parish, Glasgow.

The Queen has presented the Rev. Matthew Roger to the Church and parish of Shettleston near Glasgow.

The Marquis of Breadalbane has presented the Rev. Ewen M'Ewen to the church and parish of Kenmore in the Presbytery of Weem to be assistant and successor to the Rev. David Duff, D.D.

The Presbytery of Perth met in the parish Church and ordained the Rev. John Hagan, late assistant to Rev. Dr. Caird, as minister of the Church and parish of Forgandenny.

The Presbytery of Linlithgow on Thursday ordained Mr. Watt, late of Polmont, to the pastorate of the Scotch Church at Candy, Ceylon. The Presbytery then considered the call to the Rev. Mr. Cook presented to the church and parish of Bathgate. The call had been numerously signed, and no objections were offered. The Presbytery therefore appointed the 31st inst. for induction.

**CLERICAL APPOINTMENT.**—The Queen has presented the Rev. John Jack to the church and parish of Calton in the Presbytery of Glasgow, vacant by the death of the Rev. Allan M'Lean.

The Queen has presented the Rev. Peter Calder to the church and parish of Kinlochbervie in the Presbytery of Tongue and county of Sutherland, vacant by the Rev. Adam Macfarlane's promotion to another parish.

**SOUTH LEITH CHURCH.**—The Rev. Kenneth M'Lean Phin, of Galashiels, has been appointed by the Crown to South Leith Church, vacant by the appointment of the Rev. Dr. Stevenson to the Professorship of Church History.

The Glasgow University buildings after a service of more than 400 years have been declared inadequate and unfit for the educational requirements of the present day. The Government Commission has named £84,000 as the sum necessary to erect a fitting structure in a proper locality. The average attendance at the University is stated at 1200.

We understand that, the government having signified their intention of supplying the vacancy occasioned by the acceptance of the Rev. Mr. Stevenson to the Chair of Church History, in conformity with the desire and choice of the congregation a petition has been subscribed by nearly 1,200 communicants and sitters of the church, praying that the appointment may be conferred on the Rev. Henry Duff, the present incumbent of the second charge of the parish.

**LOCHGELLY—ORDINATION.**—On Thursday last the Presbytery of Kirkcaldy met at Lochgelly for the ordination of the Rev. Wm. Mair (late assistant at Campsie) as minister of the Chapel there. The Rev. Mr. Bryden of Kirkcaldy officiated. On Sabbath Mr. Mair was introduced by the Rev. Mr. Monro of Campsie, who preached from Hebrews xiii. 17. Mr. Monro also preached in the evening, when a collection was made for chapel improvements. This settlement is highly satisfactory, the new pastor having received a most cordial welcome from his people.

**ORDINATION AT FIRTH.**—The Established Presbytery of Cairston met at the Church of Firth on Thursday, the 28th ult. for the purpose of ordaining the Rev. Wm. Smith to the pastoral charge of the united parishes of Firth and Stennes, vacant by the translation of the Rev. Wm. Logie to Fintry. Notwithstanding the day was a stormy one there was a large attend-

ance. The Rev. Mr. Watson, of Hoy, Moderator, preached from Psalm lxxxii. 2. The discourse was most appropriate. After sermon the usual formula was administered and suitably responded to by Mr. S. The Presbytery then proceeded to the solemn work of the day. The Moderator offered up the ordination prayer, during which the laying on the hands of the Presbytery took place, and the young minister was accordingly set apart to the office of the holy ministry and the pastoral charge of the united parish. Thereafter the members, (including the Rev. Mr. Smith, of Bannockburn, member *pro tem.*, brother of the young minister, gave the right hand of fellowship to their newly ordained brother. Mr. Watson then delivered most appropriate addresses to Mr. S. and his people. At the close of public worship the elders and people greeted their young minister with the most cordial welcome in the usual manner at the Church door.—*Northern*

**THE REV. MR. STEWART OF INVERNESS.**—The High Church congregation of Inverness will learn with regret that they are about to lose the services of Mr. Stewart, who has received the offer of a presentation to the church of Golspie, vacant by the death of the late lamented Dr. Macpherson. Mr. Stewart has been but a short time among us—long enough however to establish a well-founded popularity among all classes of the congregation, and to win the respect of every religious denomination in Inverness. We congratulate the parishioners of Golspie on the prospect of obtaining a pastor so estimable and devoted to his high calling.—*Inverness Courier.*

**DEATH OF THE REV. DR. SIMPSON OF KIRKNEWTON.**—This well known clergyman and ecclesiastical leader, we regret to announce, died at the Manse of Kirknewton yesterday. Dr. S. was a man of no ordinary powers and long exercised much influence in the affairs of the Established Church. He possessed great acuteness, still greater tact and caution and was a safe and effective debater. Having gone considerable lengths with the Non-intrusion party, he temporarily lost a portion of his popularity and influence with both parties towards and after the close of the contest in 1843; but he had at least retained or recovered so much of the esteem of his brethren that he was elected Moderator of the General Assembly in 1849. Dr. S. was also for many years assistant or colleague of Principal Lee in the Clerkship of Assembly, and since Dr. Lee's death has been Principal Clerk, which office has now of course become vacant. In a few months Dr. S. would have completed half-a-century in the ministry, having been ordained in 1812.—*Scotsman.*

**THE REV. DR. GUTHRIE ON PSALM-SINGING.**—At a soiree at Cupar Angus, Dr. Guthrie said, I look upon psalm-singing as a thing that has been too much neglected in Scotland. Many people seem to think that psalm-singing is no part of the worship at all—they sit and listen during the psalm, and we have seen many sitting mute in their seats when God's worship was being sung. They seem to forget that of all parts of this earthly worship the singing is the only part we shall take with us to Heaven. There will be no preaching there; there will



be no praying there; but there the sound of God's praise is never to cease; and I say, if God has given you—my young friends especially—an ear for music, and a voice to sing, to what better purpose can you apply these than in the praises of Him who gave you them? For myself I know nothing more revolting than to see a fine lady sit down at a piano of a fine evening and warble out the finest music, who, when she comes to the House of God, sits mute there, as if God's praise was not worthy of being sung!

**FAREWELL SERMON.**—On Sabbath, Nov. 3rd, the Rev. Dr. Leitch, our talented minister of the Established Church here, preached his farewell sermon previous to his departure from amongst us to fulfil the important and responsible office as Principal of Queen's College, Kingston, Canada. The church was well filled, chiefly by his own parishioners, very few strangers being present, as it was imperfectly known. The rev. gentleman chose the same text as he gave when first entering upon his ministry 18 years ago—1st Cor. ii. 2, "For I determined to know nothing among you save Jesus Christ and Him crucified." He briefly but feelingly alluded to the many changes that have taken place in the parish since that time; of the many witnesses who then heard him declare these words one-third of them have departed this life. He said that, although he may have come short of these determinations, still he hoped that he had been instrumental in some means in leading souls unto Christ, although perhaps the fruits may not be known until many days hence. He went on to say that he leaves here with great reluctance, having lived so cordially and agreeably and spent so many of his best and happiest days during his incumbency here; and in his advancing years it was not for ease nor worldly aggrandisement, as he had every comfort here that he could desire; but, being called to a wider sphere of usefulness and active life, he found it to be his duty to accept of it—as it would not be asked at the great day of reckoning what enjoyment you have had but what services you have rendered. And, when bidding us all farewell, he said, although the broad Atlantic was between us, he would always cherish the recollection and remember us in his prayers, and hoped that he would not be altogether forgotten by us. We part with Dr. Leitch with feelings of deep regret, being sensible of the many spiritual advantages which we have derived from him. He took a great interest in the welfare of the young in Sunday Schools, and took not only a prominent part in the cause of education in his parish but throughout the country where his aid could extend, and was unwearied in missionary efforts. And from his abilities, high and varied attainments and Christian worth he will be ably qualified to occupy and discharge efficiently his duties in the new sphere of labour into which he is now to enter, and will be able to extend and further the interests of the Church of Scotland.—*Fifeshire Journal*.

#### THE VERY REV. PRINCIPAL LEITCH.

It must be gratifying to every member of the Presbytery of Cupar, by all of whom Dr. Leitch

is so cordially beloved, as also to his numerous admirers among all denominations at home and in Canada, to learn that at the close of his ministry, as frequently during its course, he has received from all classes of the people valuable tokens of their affection and esteem. The noble and kind patroness of the parish—Lady Elizabeth Melville Cartwright, and her no less noble and kind mother, the Countess of Leven—have presented an envelope-case and portfolio, a book-tray, and an ink-stand, all of beautiful walnut, with rich yet chaste decorations of gold. The Kirk-Session also have unanimously presented the following address to their late pastor:—

REV. SIR,—It is with feelings of sadness that we, the Kirk-Session of Monimail, have this day assembled to express and record our deep sense of your worth as our minister when now on the eve of your departure for a distant land, and yet we are not altogether without a feeling of satisfaction when we consider you are about to enter on a much more extensive and useful sphere of labour in the Principalship of Queen's College, Kingston, Canada.

When looking at the eighteen years that have elapsed since your settling in our midst, it is with the most pleasing recollection we recall your ever-conscientious discharge of this ministerial office; your straightforward and honest yet persuasive manner of declaring Divine truth; your Christian sympathy in cheering the distressed and condoling with the bereaved; in fine, your hearty labour in every good work.

But, whilst expressing our high sense of the value of your spiritual labours, we, the Kirk-Session, would be wanting in the discharge of a most important duty did we not bear testimony to your untiring interest for the temporal welfare of your parishioners.

We have marked with delight how the young experienced your tender solicitude, as being the Lambs of the Church; and from the close communication we have had with you for so many years we have had abundant opportunity of witnessing your watchful and unceasing care for the temporal as well as spiritual welfare of all classes.

And now, when about to embark, accept the heartfelt gratitude and thanks of your Kirk-Session. Be assured that, though called to a distant country in the providence of God, you shall ever be remembered by us in our prayers; and may He that has kept you and strengthened you for so many years still be your guide and support; may He who has blessed your labours here bless them whither you are going; may you see the work of the Lord prospering in your hand, and at the Great Day may you receive the "Well done, good and faithful servant," are the earnest prayers of the Kirk-Session of Monimail.—*Fifeshire Herald*.

[From the H. & F. Miss. Rec. for Dec.]

#### MADRAS.

*Six Candidates for Baptism.*—Extracted from Report of the Superintendent of the Mission.

During the past half of this year we have had cause to praise God for His goodness in calling sinners from darkness into His own marvellous light. There have been 5 instances of conversion from Heathenism and 1 from Ma-

hommedanism. After a probation, in some cases of long duration, the following 6 young men were admitted into the Mission as professing Christians:—Theagarayen, Vencatachellum, Moothoosamy, Ramalingum, Kader and Shungoony. After a period of trial, longer or shorter as was deemed requisite, they were at their own earnest request permitted to quit their home, break caste and relinquish the society of friends and relatives to enjoy the privilege of professing Christ. This step on their part was not sanctioned until satisfactory evidence was given that their state of heart was right towards God so far as man could judge. But none who know the intense grief and indignation excited in the breasts of the relatives of such persons, when they have been Mahommedans or members of a *caste*, will question the necessity of affording them an asylum in the Mission under such circumstances. This necessity, we believe, is admitted everywhere. Accordingly they have resided under the Mission roof—1 for about 5 months—another about 4 months, &c.—the exact time varying in each case. The 4 first are natives of Madras and had to undergo very severe trials through their relatives, who used every means by entreaties, threats and promises to break their resolution and induce them to return to their former superstitions, but none seemed for a moment to yield or shake in their determination.

*Theagarayen's* statement:—"I am a native of Madras and was born on the 9th Dec., 1843. By birth I belong to the Moodelly caste and am a Siva devotee. When I was about 10 years of age I was married to a heathen girl who still remains under the power of Satan. Shortly after the marriage I went to Pondicherry—about 100 miles south of Madras—where I lived with my uncle and received my early education from Ramasawmy Pundit. Some years after I returned again to Madras as a ruby merchant, which occupation I followed for some time. Afterwards I became a compositor in the Government Press. While I was thus employed a Tamil New Testament was put into my hands, by whom I do not recollect. However I began to read it carefully, and asked my friends to explain whatever I felt difficult. While I thus spent the greater part of my time in the study of the Bible my belief in Hinduism began to fail. All the old practices came to my mind, such as going to Pariapalyam, where at a certain time of the year people journey and become naked, both male and female, and tie round their waist margosa leaves and go round the pagoda 3 or 4 times. (He mentions also some other of the heathen rites.) I began to ask my relatives why are you doing this? Is there any merit in it? Can we obtain salvation by it? They could give no answer. Then I began to examine the Puranas and Shastras—the Siva Purana, the Canda Purana, the Ramaiana—and saw that everything related there is nothing but lies and contrary to our reason. So at length my conscience began to agitate me. So I thought it is better to embrace my Saviour, who loved me and died for me, who is able to save my soul. For about a year before this I had lived at Vellore. Therefore with this conviction I went to Messrs. David and Jacob and expressed my desire to them.

They received me kindly and continued daily to explain the Scripture doctrine to me for a considerable time. At last on the 15th March, 1861, I openly broke my caste and took refuge in the Mission House." Since Theagarayen's reception into the Mission his conduct has been very commendable, and we cherish hopes that he will in time prove a valuable agent. He is an excellent Tamil scholar and possesses more knowledge than most young Hindoos of the superstitions of his countrymen, and has proved his zeal and ability in arguing with them from their own Vedas and from the Scriptures.

*Vencatachellum* is our second convert. He is a native of Madras and belongs to the same caste as Theagarayen. He is about 18 years of age and was for some time a Conicopilly or accountant in the railway. He was taught by his elder brother and was a pupil in several institutions in Madras. His first impressions were received in the London Mission School, but his knowledge of Christianity was chiefly derived from conversations with the catechists and superintendent of this Mission. He possesses good parts, is very diligent and desirous to be useful.

*Moothoosamy* is also a native of Madras and a Moodelly, and about 21 years of age. The mode of his being brought to the knowledge of the Saviour was very similar to the case of Theagarayen. From books which came in his way his mind was opened to see the errors of heathenism, whereby he was induced to study the Scriptures and through them was made a believer in Christ. He is a good English scholar and has proved himself an efficient teacher of one of the junior classes.

*Ramalingum* was for a long time one of the pupils in our Institution and there received his first impressions of Divine truth. He is about 20 years of age, and a young man of good education and very good disposition, and prosecutes his studies with great diligence. He is also a native of Madras and a Moodelly.

*Shungoony* is a native of Malabar—a Nair by caste—and about 22 years of age. His mind was first awakened by reading a Malayalam tract on the punishment of sin. He came to Madras about a year ago. After forming the resolution to be a Christian he had frequent conversations with the missionary, and showed so much evident sincerity that he was received without difficulty although he had never been a pupil in any Mission School. His conduct has been in all respects consistent and godly since his admission. He possesses an unusual acquaintance with Indian languages. He was a Moonshee in Malayalam, which is his native tongue; and he reads and writes Sanscrit, Tamil and Telooogo; and speaks Hindustani. He has also a considerable knowledge of English.

*Kader* is the first Mahommedan convert in connexion with the Church of Scotland Mission. He is a native of Madras and 18 years of age. His relatives are attar merchants and belong originally to Tanjore. Kader is a young man of a very open and honest disposition. For long before he came to profess himself an inquirer he had been accustomed to listen to

open-air preaching, while seeking for farther light and knowledge.

*Masillamany, a convert from Roman Catholicism*, is a very intelligent and well educated young man, 23 years of age. He has acquitted himself well as a teacher in the Institution. His father is headman of Royapooram.

Besides these 7 young men there are several very promising inquirers who have repeatedly come for private instruction. It has not however hitherto been thought expedient to sanction their quitting their homes. Of the young men already admitted none have as yet been baptized, it being the course invariably adopted by the missionaries of the Church of Scotland to keep such persons for a long time on probation to afford time for due reflection on their part on the solemn and momentous character of the ordinance of baptism and at the same time to give proper opportunities to the missionary to observe their conduct and character.

#### ARRIVAL OF MISSIONARIES.

Messrs. Stern and Parker reached Alexandria in safety on the 4th Oct., where they will take charge of the school for Jewish children formerly under Mr. Christie's care. Mr. Hofheinz arrived at Salonica on the 29th Sep. The Rev. Jas. Christie left Alexandria on the 15th Oct. and reached Constantinople in safety on the 21st of the same month. Messrs. Steiger and Brandeis were to set out for Abyssinia on the 5th Nov.

Mr. Hofheinz writes from Salonica in German, of which the following is a translation:—

"Most honoured Professor—Through the kindness of the Lord I and our beloved friends arrived happily in Salonica on the 29th Sept. We received from the brethren, Stober and Braendli on board ship, and from Mr. Crosbie on the pier, a very friendly welcome, and were then invited in a friendly way to take up our quarters at Mr. Crosbie's house. On the 7th Oct. we opened the school, which had been closed for a vacation of 2 months. Through the goodness of God 35 or 40 children were brought to us. For the present Mr. Crosbie gives religious instruction to the Jewish children in the Spanish language, Mr. Stober to the Greek children in their own language, and I to the elder boys in French. I also teach the French language in the highest classes, and give instruction in singing, arithmetic and writing. I spend daily 4 hours in the school; I have also to superintend the girls' department and the rest of my time is pretty fully occupied with my own studies in Spanish. I look with joy to the time when it will be possible for me not to have all my work in the school but to be able also to preach the Gospel to the people of Israel."

#### *The great day of Atonement.*

The 14th day of Sept. was the day of his great Jewish festival, and several letters from our missionaries contain notices of it.

Mr. Crosbie, writing from Salonica, says:—

"The weekly meetings for prayer and the reading of the Word have been continued. The young men who wait upon these ministrations

always evince an eagerness for information, and this year, on the occasion of the anniversary of the great day of atonement, they begged me to allow them to remain in the place where our meetings are held, that they might thus secretly absent themselves from attendance upon a ceremonial in the celebration of which they could not conscientiously join."

Mr. Brandeis, writing from Alexandria, says:—

"13th Sept.—This evening began the day of atonement, the most holy feast of the Jews. Accustomed to think on this day, especially of the lost sheep of the house of Israel, I went to 3 synagogues which I found crowded full of people. But, alas! there is no devotion, no earnest desire to get rid of his sins, but only outward service which never pleases God.

"14th.—Went again to a synagogue. The Jews are to-day altogether the whole day in the synagogues. In Germany no Jew would allow himself to eat anything the whole day; but here I spoke with many Jews who told me that there are many who do not fast."

#### *A Mufti (Native Judge.)*

Mr. Brandeis in his journal writes:—

"7th Sept.—To-day I came to the book-shop, where I found at first nobody particularly, but after a little while came the Mufti from Fez, who bought a Bible in Arabic and some other Scriptures. The Lookseller read to him Matthew v. He heard it very attentively and, when he had finished with reading, he asked with anxiety whether the same is contained in the Bible he bought. Afterwards came yet a Jew, and then we spoke together from the Koran; but very soon our conversation came to the Son of God, who is both to the Jews and Mohammedans a stumbling-block and a cause of offence. I showed him Isaiah vii. 9, and told him that Jesus Christ is that Immanuel."

#### *Foundation Difficulties.*

Mr. Steiger writes:—

"This evening I visited a Jew, with whom I spoke about the sinfulness of man, the incapability to redeem himself, the necessity of a Redeemer; but he laughed about all that, and asked what I meant by the words, sin, Redeemer, &c. All these were strange expressions to him. Alas! of such poor creatures are many living here, who have been brought up like the beasts, and, in addition to all that, they are so very ignorant that one is obliged to speak with them as with little children."

#### *German Journeymen.*

"9th Sept.—To-day I had 4 hours' school. In the evening I felt myself very unwell, which was increased during the night.

"10th.—To-day I felt myself worse than yesterday. I had got dysentery. We were visited by some German journeymen pretending to want tracts or religious books, &c.; but their real purpose was rather to get bodily than spiritual assistance. Still we get thereby opportunity to speak with these people about the salvation of their souls. And, though the most of these men who come to these countries have done with every religion, and have stopped nearly all their Divine feelings, still they are sometimes in a situation that they are obliged

to confess their miserable condition to be a consequence of their ungodly life. And so finds also here the Lord, in men's extremity, sometimes an opportunity to show them the way of salvation. We are at least able to speak with them without being mocked; and, having been favoured by Dr. Marriot and Mr. Spittler from Basle with a large number of tracts, Testaments and parts of the Gospels, we are able to provide them with the Word of Life for the future time."

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### CORRESPONDENCE.

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[We do not hold ourselves responsible for the opinions expressed by our correspondents.]

#### DO CALVINISTS BELIEVE IN INFANT REPROBATION?

The above question has been suggested to our mind by an article that recently appeared in one of our Canadian periodicals. We feel the question to be an important one. Many interests are connected with it. The interests of Truth are connected with it. The character of a journal that professes to be the herald of approaching day to Canada is connected with it. The comfort of many a Christian parent is connected with it. And, with respect to the last point, what has become of their offspring who were taken away in infancy must ever be a thrilling enquiry to the bereaved parental heart. Often must such anxiously ask, Is it well with their child?

Now in the periodical referred to it is charged upon the system of Calvinism that it teaches the most cruel and inhuman doctrine upon this subject. It is alleged that all who are consistent Calvinists, and who avow that name, "must hold infant reprobation and damnation." And so wise is the author of that article in his own conceit that, he assures us, when an expounder of that system, with whom he recently met, denied that Calvinists held any such dogma, he on the other hand strenuously maintained "that not only did John Calvin hold this opinion but that all who deserve the name of being his followers" must do so too. This then is the charge against an honoured name—a name that will always stand high in the church of the Living God—a man than whom since the days of the apostle Paul there has not been one more blessed of God in his labours or more successful in his efforts to promote the cause of pure and undefiled religion; and it is a charge brought equally against all who feel constrained by the force of Truth to embrace

that system of doctrine which is known in its general features as the system of Calvin. We ask the question—Is the charge true?

Now we shall look at the charge as it affects the great body of Calvinists first. And in their name we reply at once and without any fear of contradiction that it is not true. The writer of this paper is a Calvinist—he knows what the Calvinistic faith is—and to some extent he is acquainted with Calvinistic literature; and he feels warranted to assert that the final reprobation of those who have died in infancy has no place in Calvinistic Theology at all. Not one in 1000, probably not 10 in 100,000 Calvinists, who have formed any judgement upon the subject, believe this dreadful doctrine. Calvinists everywhere hold the doctrine of Infant salvation. Throughout Europe, America and Canada there are vast multitudes of Calvinists—the fact is that at least three fourths of the Protestant churches are Calvinistic, and we are morally certain that out of all these vast multitudes not 100 individuals could be got who would avow this most shocking and distressing belief. All, all, all of them hold the doctrine of the salvation of infants—a doctrine dear and precious to every instinct of our nature, and especially dear to every parental heart that has some sweet little treasure, that once brought gladness to their homes, sleeping in the dust of death.

And, as a proof that such is the fact, we would allude to the significant circumstance that the chief writers upon the question of Infant salvation have been Calvinists. Frequently and earnestly has this matter been discussed during the last two centuries, but by far the greater number of those who have treated of it have been Calvinists. Scarcely has any work of any note, bearing upon this question, come from any other party or any other pen save theirs. And, if there are more decided views held on this subject than there were 300 years ago, or about the time that Calvin died—it is, under God, to the pious labours and enquiries of those who have embraced his general scheme of doctrine, that we are indebted for these. Singular it may indeed seem, but it is nevertheless true, that this field of Scriptural investigation and enquiry has been almost entirely explored by them alone.

Nor is it true that Calvinists, to be consistent, must hold the doctrine of Infant reprobation and deny that of their salvation. Those who say so show clearly that they know not what that system of Theology is. FOR IT

IS THE FACT THAT IT IS THIS SYSTEM ONLY THAT AFFORDS THE MOST TENABLE AND SATISFACTORY GROUNDS FOR BELIEVING IN THE SALVATION OF THOSE "WHO HAVE NOT SINNED AFTER THE SIMILITUDE OF ADAM'S TRANSGRESSION, WHO IS THE FIGURE OF HIM WHO WAS TO COME." "In Adam," as we are taught by Scripture, "all die." All are born under condemnation through the disobedience of the first parent of the race. And, as a proof of this condemnation, we may refer to the obvious fact that infants suffer and die. Death reigns over them as well as over others. How often have our hearts been grieved and distressed in witnessing the pains and agonies and then the death of these little ones! We see them visited with sore evils on account of their connexion with Adam. But Calvinism, deriving its principles from the Word of God, teaches that the second Adam—the Lord from Heaven—more than compensates the injuries done to the race of man by the disobedience of the first. It teaches, what the Word of God teaches, that the glorious Gospel of the blessed God meets the exigencies in which the human family is now placed through the fall of Adam. And, as respects the question before us, teaches and maintains that, if in Adam infants die—die although they have never personally sinned, in Christ who is the Covenant Head of a new and better economy they will be saved, even although it is impossible that they can exercise faith in His name. Infants personally never infringed the law, yet we behold them liable to death—yea, and often suffering it; and we account for this mysterious procedure towards them by assuming, what the Scriptures declare, that in some way or other they are involved in the consequences of Adam's transgression—so Calvinism teaches that through the obedience and atonement of Jesus Christ they shall attain to eternal happiness, although they never knew His name. And Calvinists are assured of the truth of this teaching. When they study the doctrine of the covenant, both of Works and of Redemption, and in the light of these covenants look at such a text as this—"It is not the will of your Father who is in Heaven that one of these little ones should perish"—they feel assured that through the satisfaction of Christ imputed to them and by the working of His Spirit within them, even although they are incapable of faith, they shall be saved from

wrath through Him. On this ground specially, as well as on grounds which need not be more dwelt upon here, do we maintain the doctrine—not of Infant reprobation—no, emphatically deny the doctrine—but the doctrine of Infant salvation—the salvation of all who die in infancy, whether these are the children of believing or unbelieving parents, of Jews, of Gentiles or of Christians.

Nor do we admit that Calvin denied the doctrine of the salvation of infants. We know that in various places of his writings he argued with utmost earnestness and with consummate ability that infants would be saved. We think that, if the Reformer felt any difficulty at all upon this subject, it was as respects the deceased infants of the heathen. He was in the dark as respected this point. He had more fear than hope upon it. Nor do we blame Calvin for these fears. His belief on this matter was the belief of his age. It was the belief of the Church in which he was born and in the doctrines of which he had been trained. And, if it were the case that the influence of these early beliefs still clung to him to some extent, this is by no means to be wondered at. Calvin however was among the very first of the Reformers who attacked and overthrew the dogma of the Church of Rome—a dogma believed in for centuries preceding his day, and believed in till the present day in that communion—that no unbaptized infant can be saved. He maintained the position that, even although infants were not baptized, they might yet be regenerated by the Spirit of God, that the Spirit might be given even where the outward rite of baptism had not been possessed; and thus encouraged the fond hope that deceased infants would be saved. And in one place he observes, in answer to those who denied that infants could be regenerated, as if this were a thing impossible with God;—"If they must be left among the children of Adam, they are left in death, for in Adam we can only die. On the contrary Christ commands them to be brought to Him. Why? Because He is life. To give them life therefore He makes them partakers of Himself, whilst those men by driving them away from Him adjudged them to death." And in language more distinct and unequivocal he comments upon the words of Christ, "Of such is the kingdom of heaven," and remarks, "That God adopts infants and washes them in the blood of His

Son, and that they are regarded as among His flock." And equally clear and unmistakable is the following, when reasoning against those who argue that, because infants could not believe, therefore they could not be saved:—"I oppose," says he, "a contrary argument. All those whom Christ blesses are exempted from the curse of Adam and the wrath of God; and, as it is known that infants were blessed by Him, it follows that they are exempted from death."

There are many other passages in Calvin equally explicit and satisfactory. Both in his Institutes and in his Commentaries has he frequently expressed his convictions respecting this matter. And, however doubts might hang over his mind as to the futurities of the heathen infants cut down in death, there were yet strong hopes in the safety of those who died the children of Christian parents. In his commentary upon the Epistle to the Romans, v. 17, he writes respecting the righteousness of Christ, in which man becomes interested through faith—"It is communicated in a peculiar way to infants, for they have right of adoption in the covenant by which they enter into communion with Christ. I speak of the children of the pious, to whom the promise of grace is directed, for others are by no means exempted from the common lot. And the hope which he cherished has been largely shared in by those who bear his name, these being unanimous on this question, that vast multitudes of those who die in infancy will share in a glorious immortality; while again there are those who yet go further and maintain that *all who died in infancy without exception* will be thus blessed and favoured. And we make mention of it as a significant fact in this discussion, and as a complete answer to the slanderous and defamatory charge that has been brought against Calvin and Calvinism, that in the National Covenant appended to the Confession of Faith of the Church of Scotland, adopted in Scotland in the year 1581, and again in 1592, and subscribed and approved of on several other dates recorded in the preamble to the document, we find it thus avowed by the King's Majesty and his household, by Barons, Nobles, Gentlemen, Burgesses, Ministers and Commons, "We detest specially and refuse," among other enormous errors of the Church of Rome, "his cruel judgements against infants departing with-

out the sacrament, and his absolute necessity of baptism." And the Church and people of Scotland have always been distinguished for their Calvinism. Surely this statement shows how utterly mistaken those are in their views of that system who allege that the embracing of it involves the belief of Infant reprobation.

We have made it clear that the doctrine of Infant reprobation is no part of Calvinism. We believe we have shown in the preceding part of this paper the unfounded nature of the accusation that has led us into this discussion. We claim for Calvinistic doctrine a general accord with Holy Scripture. Various schemes of Religious doctrine have been propounded; there are Romanism, Pelagianism, Socinianism, Arminianism, Calvinism—we only claim in behalf of the last mentioned scheme that it more fully represents what is the mind of the Spirit—more fully brings into view the truth as it is in Jesus, and that it gives an immensely more complete and methodical survey of the Religion of the Bible as a whole than is given in any of the other schemes. And we would tender in all affection to those who esteem it their duty to attack and assail Calvinism the advice given by the late celebrated Bishop Horsley in his last charge to his clergy: "Take especial care, before you aim your shafts at Calvinism, that you know what Calvinism is, and what it is not; that in that mass of doctrine which it is of late become the fashion to abuse you can distinguish with certainty between that part of it which is *nothing better than Calvinism* and that part which belongs to our common Christianity, and the general faith of the reformed Churches; lest, when you mean only to play foul of Calvinism, you should unwarily attack something more sacred and of a higher origin."

We have only another remark to make. In the close of the article to which we send forth this paper as a reply we find a charge about as offensive and defamatory as the main one of Infant reprobation, of which we have now been speaking. We are confirmed in our impression that the author of that article had no right conception of what Calvinism is. Most earnestly do we commend to him the sage advice of Horsley. Says the writer of the article, "Unconditional reprobation is one of the foundation stones upon which the system of Calvinistic Theology rests." We say respecting this statement that it is totally, utterly false.

If there is proof to substantiate this charge, let it be produced. Where in all the Creeds and Confessions of Faith of Calvinistic Churches is such a sentiment taught? Does the Confession of Faith of the Church of Scotland teach it? Do the Articles of Religion of the Church of England teach it? Does the Savoy Confession? or the Confession of the Reformed Church of France? Does the Confession of Heidelberg, or of the Helvetic Churches, or any other of the Confessions that were produced at the time of the great and glorious Reformation? and these were all Calvinistic Churches. Nay, not one of them. Between all these Churches and Confessions there was the most wonderful accord—and the doctrine of “unconditional reprobation” has no place in any one of them—never had—cannot have. This is no part of Calvinistic Theology for the very obvious reason, that it is no part of Bible Truth—for all that the Calvinistic system claims to be is this, and this only—the faithful expositor and interpreter of that Truth. The statement as to “unconditional reprobation” being one of the cornerstones of Calvinism is a sentiment utterly abhorrent to every man who knows anything of the system at all, and most assuredly has no place therein. And in the mouth of Calvinists, when the word “reprobation” is employed, which is probably however exceedingly seldom, never, never do they associate the idea with it of its being an arbitrary unconditional decree—this were verily to assail the love and mercy, the truth and justice of Jehovah—but they regard it as significant of that just judgement with which He visits the wicked for their wickedness, a doctrine plainly taught in almost every page of the Oracles of God.

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### MISCELLANEOUS.

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**PROTESTANT CHAPEL FOR THE TROOPS.**—Workmen have just completed the building at the Camp of Chalons of a Protestant chapel intended for the celebration of Divine service for such of the troops as are Protestants. The building will be inaugurated next year.—*French Paper.*

**NEW MISSIONS.**—The Society for the Propagation of the Gospel in Foreign Parts have determined to establish several new missions, as, for example, Roorkee and Patna in the Peninsula of India, Rangoon in Burmah, and Singapore in the Strait of Malacca. The society has also resolved to found a mission in the Capital of China. Liberal votes have passed the board

for the support of a bishop and staff of missionaries in the Orange River, Free State, South Africa, and the establishment of a strong mission in Caffraria Proper.

Dr. James Legge, of the London Missionary Society, for 21 years resident in China, after 16 years' assiduous study of the language and literature, has commenced the publication of a Critical Text, with a translation and explanatory notes, of the sacred Chinese classics, comprising the five “King” attributed to Confucius, and the four “Shoo” (or writings) comprising the conversations of Confucius and the works of his disciple Mencius. The first volume, already published at Hong-Kong, will be followed (if the editor's life is spared) by at least 6 others, the whole enterprise being undertaken at the cost of an English merchant, Mr. Joseph Jardine, whose sudden death in China lately occurred.

MR. SPURGEON'S grandfather, a venerable old man of 86, still preaches to the people among whom he has laboured for 50 years.

THE BISHOP OF LONDON AND MR. SPURGEON.—Not long since the Bishop of London wrote to Mr. Spurgeon as follows:—“Indeed, when I think of the thousands of souls in the metropolis whom the efforts of all the ministers of religion among us fail to rouse, how can I fail to thank God that those powerful means of influence which you possess are enlisted in Christ's cause?”

GENEROSITY OF MADAME LIND GOLDSCHMIDT.—Previous to leaving Aberdeen, Madame Lind Goldschmidt placed in the hands of the Lord Provost a sum of 100 guineas to be distributed, as he thought best, among local charities or among the general poor of the city. We understand that she has also handed to the Treasurer of the Dundee Industrial Schools the sum of 25 guineas.—*Dundee Advertiser.*

MEMORIAL CHURCH TO THE LATE DUKE OF SUTHERLAND.—On Monday week the Earl of Granville laid the foundation stone at St George's, Shropshire, of a new church, to be erected to the memory of the late Duke of Sutherland. The Bishop of Litchfield preached upon the occasion. The cost without the spire will be £4000, but with that addition about £5000. On the south of the church a tablet to record the memory of the late Duke is to be placed.

The *Halifax Church Record* states that the late Charles Inglis, the son of one Bishop of Nova Scotia and the grandson of another, has bequeathed Clermont estate to King's College, Windsor, together with 1,000 volumes of books, and also made the institution his residuary legatee. He has also devised a valuable farm to the church at Aylesford for the especial sustenance of the clergyman and the support of the Sunday School. The bequest to the College is to be specially appropriated to the support and encouragement of young men preparing for holy orders. W. K. Reynolds, Esq., lately deceased, has also granted 1,000 pounds to the poor of the churches of St. Paul, St. Luke and St. Matthew in Halifax; 500 pounds to the National School; 500 pounds to the Academic School for free scholarships to the poor; and 500 pounds to the Asylum for the Deaf

and Dumb. These noble bequests deserve to be heralded far and wide, and the names of the donors held in perpetual honou.

**THE LIVINGSTONE EXPEDITION.**—Interesting despatches have been received this month from Dr. Livingstone and Bishop M'Kenzie. The expedition had failed in their ascent of the Rumura; but only because they had attempted it too late in the season; and Dr. L. writes very confidently of its importance for the future commerce of that coast with Lake Nyassa and the interior. From the Rumura mouth the party returned in the Pioneer to the Comorro Isles to take the missionaries left there on board; and thence they proceeded to the Zambezi, entered it successfully and had got up to the Shire when the last letters left. In a few days they were to continue their voyage up that tributary to the Zumba mountain, and Dr. L. was to accompany them to direct the selection of an appropriate site for the future mission. All were in excellent health and spirits. Dr. L. and his colleagues speak highly of the unepiscopal energy of the hard-working, rough-faring Bishop; and the Bishop writes in his despatches with equal cordiality of the unfailing humour, sagacity and success of his dissenting leader and protector. The Doctor in his letter to Sir George Grey says he is now 'working in his old spoor of the Shire,' and in something like the capacity of Lord of the manor is 'to submit for the inspection of the Bishop' a spot near the village, marked in the map Chitanzes, a capital, cool, well-watered sanitarium, 3000 feet above the level of the sea, and, though last not least, 'with a headman called Chibabee, who is a fat, frank and jolly fellow.' The missionaries in equal spirits write that in a few weeks 'we hope to be making acquaintance with our neighbours, learning their language, getting up our stores, and making ready for our ladies, whom we expect about the end of the year.' Mrs. L. is at present in Cape Town waiting the arrival of the ship from England which conveying the Doctor's newly built steam-yacht, the *Lady Nyassa*. With that vessel she will proceed to join her husband on the Zambezi, and will be accompanied by the Rev. James Stewart. This gentleman has been sent out by a Mission Committee of the Free Church of Scotland to examine the Zambezi country and report upon the expediency of establishing a Scottish Presbyterian Mission there, not in antagonism to the episcopal enterprise of Bishop M'Kenzie but in cordial harmony with it. Mr. Stewart has had considerable experience as a traveller in other lands, and a gentleman altogether better qualified for the responsible duty now entrusted to them the Free Church authorities could not possibly have selected. The Scotch caution evinced in fitting out a preparatory exploring mission of this sort is as characteristic as commendable, and cannot fail to prove abundantly serviceable to the future missionaries, should the projected mission be eventually established.—*South African Advertiser of September 21.*

The Presbytery of Haddington have ordained the Rev. James Hill Tait in the parish Church of Aberlady.

(From "The Pictou Monthly Record" for November.

#### THE MISSIONS IN THE SOUTH SEA ISLANDS.

Sad tidings have reached us from these distant and barbarous lands. In our last number we mentioned that several of the islands in this group had been devastated by a tornado, tearing-up trees, sweeping away crops and leveling houses in one common destruction; that measles had carried off a very large proportion of the natives; and, to crown these calamities, great disaffection existed among the native population against the missionaries, from the prevailing belief that they had been the cause of these disasters. One of the devoted band had already, at least indirectly, become a victim. His life had been attempted, and the anxiety caused by this, in combination with other circumstances, had brought on disease which terminated in death. But he died in peace, surrounded by the presence and sympathy of sorrowing friends. He was cut down, it is true, in the full vigour of life and in the midst of his usefulness, but his death had those surroundings which lend a holy calm and a gentle satisfaction even in this last and trying hour. His head was pillowed by a beloved wife—his last hours were solaced by the presence of a valued friend—he died in peace in the midst, it is true, of unfinished labours and unrealized hopes, but with serenity all around, an unclouded faith, a perfect resignation and a parting of soul and body gentle and noiseless as the last ebbing of the parting breath. What a contrast was soon to be enacted on a different scene. A youthful missionary—who had left his pleasant home, his dear friends—with a heart full of devotion to a holy cause had consecrated his life to the noblest work that can be entered on by men. Far away on a savage islet, and amidst a barbarous and degraded race, he had proclaimed the glad tidings and with them was trying to introduce the humanizing influences of a Christian civilization. He is at his work, acting the part of the good Samaritan, and while engaged in his pious and charitable occupation, he is called to face the King of Terrors amidst horrors unspeakable. The Rev. Mr. Gordon is now the second victim who has fallen at his post on Erromanga. The distinguished missionary, Williams, 20 years ago sealed his testimony with his blood on the same island under the most harrowing circumstances. Another has fallen almost at the entrance of the same part of the field. The facts of the cruel murder are so horrible that we cannot relate them in detail. Drawn into an ambush, he was struck by a savage from behind, and amidst fiendish yells hacked to pieces by his barbarous murderers. His unsuspecting wife meets a like terrible fate—and hope would seem crushed and blasted on this barbarous island. But will it be so? We think we hear a thousand voices answering No! and telling us that such deeds of darkness and of blood only nerve to fresher and more devoted resolution. We sympathize deeply with a sister Church that has honoured herself by her efforts and sacrifices in this great cause. We sympathize with the friends and



relatives of the deceased. But neither the suffering nor the loss will be without fruit. In the place of the victim will rise up a band of missionaries—not more devoted perhaps, but who will be more successful, through whose efforts the dark places of the earth will cease to be the abodes of horrid cruelty, and instead of the savage yell and the barbarous tomahawk will be heard the anthem of praise and will be seen the peaceful implements of industry.

Is not this a loud and portentous call to us, as a Church, to be girding on our armour for this special duty—and fighting in line against the common enemy in the army of Christendom? It is high time; the call is urgent, the necessity is great, the field is extensive, the day is far gone, and we are not yet ready! Surely another year will not pass away without more than effort—but with an accomplished fact—one missionary at least, fully equipped and gladly supported by us as a Church. We must have a Mission field under our own auspices—the result of our own self-denying exertions. It will never do, as our correspondent "Clericus" suggests, that we should take a mere subordinate or helping part to another Church. Our people will never stoop to take only an ancillary position. We are capable of a higher and more independent effort, and, if we are unwilling to make it, we are unworthy of the name of a Christian Church.

## THE SECOND MARTYR OF ERROMANGA.

(From Halifax Paper.)

Mr. Gordon was born in Prince Edward Island, where his father and mother still live, and where his death will be universally deplored. He was brought up on his father's farm and, when he came to maturity, he commenced working on a farm for himself. While laboring solitary in the woods the Spirit of God touched his heart with hallowed fire, and he could not content himself or hush the voice of conscience till he entered into active service in the cause of the Redeemer. He became a distributor of Bibles and tracts and labored diligently among the Roman Catholic population of his native island.

About 12 years ago he left Prince Edward Island and came in a coasting vessel to this city. He intended proceeding to the Baptist College at Horton to prosecute his education with a view to the Gospel ministry. In this city however he met with a Presbyterian student, who induced him to remain here and attend the Free Church College, then commencing its winter session. This may be regarded as the turning-point of his career. His early education had been sadly neglected, but so diligently did he labor, and so great was his aptitude for learning, that in the space of 5 years he was not only a good English scholar but had made a very respectable progress in Latin, Greek and Hebrew, and in every other department of a liberal education. When he entered Professor Lyall's classes in the Free Church College, his attainments were scarcely equal to the average of farmers or mechanics; in 5 years he was in the most important

branches not much behind the foremost ranks of our students.

From the day he landed here, and while pursuing his studies with exemplary diligence, he devoted a large portion of his time to visiting the poor, the sick and the indigent without respect of color or creed. Three and sometimes four hours of every day in the week were devoted to this work—reading the Scriptures, engaging in prayer, distributing tracts, relieving distress—and all this done spontaneously and gratuitously. A year of this toil was too much even for his iron constitution, especially as he lived in the humblest, plainest and cheapest style possible that he might keep clear of debt and at the same time have something to bestow on the poor, who were ever near his heart. Mental and physical tension such as this was more than he could endure and he was laid aside for 2 months with a slow fever. He recovered, and, though he was as faithful as ever, he was more cautious and learned more distinctly the limit of his strength and endurance.

His representations relative to the condition of the poor, especially the Irish poor in this city, led to the establishment of a City Mission, and he himself was for several years the efficient agent of the society. In this work he won the highest esteem of the best men of all Protestant denominations, the love and gratitude of thousands of the neglected poor, and the inveterate hatred of the Romish priesthood and their minions, who once and again laid violent hands upon him and persecuted him with tongue and fist and club. He gave an impetus to home and mission enterprise in Halifax, which has led now to the employment of 3 missionaries where there used to be none at all. He also had a large if not a principal share in originating the Young Men's Christian Association of this city.

His attention was early turned to the foreign mission-field, and Erromanga was the particular spot which he preferred. He offered his services to the Board of Missions of the Presbyterian Church, and, when he was accepted, he gave all diligence to fit himself for the work. He was already a carpenter, he could build a house and prepare all the material. He now learned to wield the blacksmith's hammer, the shoemaker's awl, the tailor's needle. He also studied medicine, a knowledge of which he found of essential service. He learned to set type, make up a form, and work the hand-press in the *Witness* office. Thus after several years of preparation he left this city well equipped in November, 1856, spent several months in Britain, and arrived at his field of labor and the scene of his martyrdom on the 7th June, 1858.

There, surrounded by innumerable dangers, subjected to the severest privations, he and his partner in life fought the battle of the Cross step by step against overwhelming odds. Strong in faith, full of unquenchable zeal and ardent love of souls, he was prepared to sacrifice everything for the glory of the Redeemer. It has never been my lot to see a man more sincere and single-minded or more profoundly pious. His prayers at the students' prayer meetings, as well as everywhere else, were more like the sublime outbursts of inspired

prophets than the cold supplications of ordinary Christians. You could not overlook the fine fire of genius in his flashing eye, and, though his style, whether written or spoken, was far from classic, he was always above commonplace—fresh, strong and eloquent and reminding one a good deal of Dr. Duff. Thousands in this city feel as if they had lost a dear personal friend. The tidings reached us but yesterday morning. The Wesleyan ministers of this city met this morning and passed a resolution of condolence and kindly sympathy with the Presbyterian Church under this sore affliction. Copious tears were shed at the daily prayer meeting this morning, as the writer related the melancholy tale.

We all feel that Mr. and Mrs Gordon have won the martyr's crown—that they were abundantly ready to meet their Lord and receive that crown—that they needed the happy rest of the heavenly Sabbath, the sleep which God giveth to His beloved ones. We would therefore mingle songs of praise and gratitude with our tears and mourning.

We learn from private sources that the minister who was on Erromonga when the deed was done was the Rev. Mr. Milne, of the London Missionary Society (we presume). He kindly did all that a Christian friend and brother could do in the circumstances, and communicated all the facts to the parties interested.

Mrs. Gordon's maiden name was Ellen Powell; and she has a brother in London to whom Mr. Milne communicated the tidings of the massacre. Only for Mr. Milne's presence and interference the bodies would have been cooked and eaten and the Mission premises burnt. He collected everything he could connect with the premises and forwarded them to Sydney. He cut off a large quantity of their hair for friends. The Bishop of New Zealand visited the Island a few days after the murder and visited the graves of the martyred ones, and read over them the English burial service. He felt a great interest in Mr. Gordon, and Mr. Gordon held him in high esteem.

### SABBATH SCHOOLS.

(From the *Pictou Record*.)

The remark that the Sabbath School is the nursery of the Church has been so often repeated that it may be almost considered a truism. Yet there is no truth which ought to be more carefully remembered or more diligently acted on. The minister may preach the most eloquent sermons ever delivered from a pulpit, and eager crowds may press to listen to the gifted orator; but, if he does no more than preach, he will do little either for his Church or Christianity. We question much if the admiration of fine sermons is any very marked indication of sincere piety. It may be a proof of taste, which is a very different matter, and it is very right that we should indulge that taste provided we can do so without sacrificing higher and more pressing duties. Far be it from us however to seek to lend the slightest countenance to slovenly preparation for the pulpit. That minister is guilty of a sad dereliction of duty who ascends the pulpit without having previously bestowed on his subject all

the care in his power. A discourse loose in style, confused in arrangement, poor in thought, is simply serving God with nought, making a mockery of a solemn duty and offering a pointed insult to a congregation. The temple of the Most High is worthy of the holiest, deepest and best thoughts of him who ministers therein, and nothing is so calculated to shock and disgust a well informed mind and weaken religious influence over it than mere rant and babble, extemporaneous and noisy common-place. Some ministers imagine that it is not necessary to make any very elaborate preparation for a plain country congregation. He rises and with complacent air says pretty much what comes uppermost, which is generally very little, beaten out into many words. If the clergyman who is in the habit of doing so would only take the trouble of looking carefully at the sea of vacant and totally uninterested countenances before him, he must readily convince himself that there is something radically wrong either with his people or himself that he is making no manner of impression, and that he might as well be preaching to the empty pews. If he is a man of sense as well as education, just let him resolve the matter in his own mind on his way to the manse, and resolve to try the experiment of preaching as he would do to a refined city congregation by collecting and arranging well matured thoughts, and gathering as much information as possible from all probable sources about his subject. Let him clothe that subject in clear and simple language which the rudest may understand and the most refined may appreciate. Let him resolve to do this for three months, and long before that time he will scarcely see an uninterested countenance in the church, and many a formerly vacant seat will be regularly occupied. Let him persevere for a year and he will discover that he has been not only instructing and improving but refining and elevating the taste and feelings of his people. This however by the way. Let us now turn our attention to the Sabbath School. Here the youthful mind is not only to be instructed but trained in the first principles of Gospel truth. The rising generation are to be made acquainted with the Bible, and their character to be formed and moulded in conformity with its teachings. How may this be most successfully effected? Let us descend at once to the practical. The Sabbath School ought to include all the young belonging to the congregation without distinction. By proper arrangements and judicious management this may with very rare exceptions be successfully effected. It will be found a greater difficulty to keep them all than to get them; and to accomplish this last point no pains should be grudged, no effort spared. Its success will depend upon several circumstances, but the most important is to blend interest with instruction. To make a lesson interesting is not so easy a task as many people suppose. To ensure this end there must be method, perseverance, punctuality, preparation, love of the work, and sense of responsibility. There must be firmness but kindness of manner in the teacher. And how is he to teach? Hear a chapter read, a psalm or paraphrase repeated, a question or two from the Shorter Catechism committed to

memory, proofs turned up and doctrines collated? This is the common way, but not exactly *the way*; no doubt it is well—but is apt to become dreary, formal and tiresome. And remember success depends upon keeping-up interest. Some teachers *can* interest their pupils in the way we have indicated, and then all is well; good fruit will come. But as a general rule it will fail, and then it becomes a grave question how is failure to be arrested? By Method and Study. First of all let the school have as a Superintendent a man of active mind, and above all of methodical and business habits, one who will keep everything in its proper place and see that all is moving in the proper direction. If a man be secured who is at once an enthusiast and a man of judgement, then the victory is nearly gained. This however needs not always nor even very often be expected, but, when such a one does turn up, let a minister prize him as his right hand or his right eye, and it would be well to be ever on the look-out for this *rara avis*. Upon the Superintendent must devolve the regulating of the whole machinery of the School. He must choose and apportion teachers, prescribe the lessons and organize the classes. He must hold teacher's meetings to discuss the subject of each lesson to communicate and elicit information, to suggest, to inform, to encourage the inexperienced or timid teacher, and lastly to go over with them the lesson by way of rehearsal as in a class. By this means the teachers will be both competent to and confident in their work, and the lessons will contain an interest to be followed with the best results. The eye of the Superintendent must be always watchful but always benignant, gentle and persuasive, yet very systematic. Let his laws be few and simple but never swerved from. He ought to know all about the young of the congregation, their number and how many attend school. He ought to note and ascertain, either personally or through a teacher, every case of absence, and find out and, when possible, try to obviate the cause. He must be ever anxious to win accessions and loath to lose a pupil. He ought to be a man of fervent prayer, adorning the position he occupies. But I fear my space is exhausted, and I must reserve what remarks I have to make on teachers and the art of teaching, on books and discipline and other matters to a succeeding paper or, it may be, two or more succeeding papers.

CALVIN.

## REVIEW.

[From "The News of the Churches" for Oct.]

*The Christ of History; An Argument grounded on the Facts of His Life on Earth.* By JOHN YORSE, LL.D. (Edin.) Third Edition. Revised. London: William Allan. 1861.

We are glad to see a third edition of Dr. Young's vigorous and powerful "Christ of History." That a book in this form—a solid wedge of argument—should have urged its way so far into the mass of our literature is a very hopeful fact. But it is not wonderful.

To any mind, accustomed to revolve the evidences of Christianity, and not quite incapable of strict thought, the argument of this volume, when it first presents itself, is calculated to be absolutely enchaining. We doubt not that many readers, formerly sceptical or doubtful, have, while perusing its pages, started to their feet with an exclamation like that of the astonished soldier who muttered on the Place of Skulls, "Truly this was the Son of God."

Those who have wandered through the suggestive mazes of that royal book, "The Restoration of Belief," must have occasionally desired that the truth brought there so comprehensively and vividly before the mind could be still further narrowed and limited in the mode of its presentation. We want to have it in a more portable and a more personal form. This is what Dr. Young has done here. He throws aside the question of the inspiration of the Scriptures; he throws aside all support from the miracles of the Gospels; he takes the apostolic writings merely as of *not lower* authority with regard to the life of Christ than other writings equally ancient; and, having thus got at the history of Jesus as a man, he proves from that alone His true divinity. "Here is," he says, "one wonderful Person—only one—of all that ever dwelt on this earth, who had more immediate, constant and perfect access to the Infinite Fountain of Being than was possible to the constitution of a mere creature." Dr. Young, as we have said, puts forth the book as an argument for the divinity of the man Christ Jesus; but that of course includes the argument for His trustworthiness—for the truth of His claim to be the Sent of God—that is, for the truth of Christianity.

Upon this human life and from a human point of view our author now invites his readers to look, till before our eyes it takes on a divine majesty and asserts itself to be something more than human. We see first the external position of Jesus, a common working carpenter, till he was 30 years of age, uneducated, unpatronized; His early death 3 years afterwards, a youth whose broken, noiseless life was unlikely to conquer the world; a short-lived, unbefriended youth from the most ignorant country district of the most isolated province of the empire of Rome. This young, uneducated man calmly claimed to be the Messiah of the Jews, but a far other and more spiritual Messiah than they ever expected; He commenced His work by calling, with a voice that never faltered, His nation to universal repentance; He spoke with authority and not as the scribes, with a terrible severity, with a marvellous tenderness, with a most pure, unaffected and convincing simplicity and majesty. "Was this verily a young man just taken from the carpenter's workshop, uneducated, inexperienced and friendless? It was. But, if so, was He only this and no more?" Then look at His teaching, to the "spiritual opulence" of which no words can do justice.

The words of this Being, even on common occasions, discover a breadth and universality without example, they are very simple, but always profoundly suggestive, and sometimes

of inexhaustible force. Jesus not only announces separate ideas of the highest value, but His sayings may be likened to rich seeds or roots of truth, from which spring-up manifold living growths. Again, in dealing with a profound, hard, dense subject, a single utterance of His shall discover it to its depths and leave it luminous for ever. The free and earnest soul, deeply pondering the sentences which fell from His lips, feels itself in a lofty and holy region, where new expanses of light and glory in all directions break upon the sight; where forms of truth, long familiar, open freshly and disclose unimagined wonders; and where an overpowering sense of reality, of living energy and of Divinity is created. But this experience cannot be gained without devout, profound and close study of the Gospels; and, as the study in the becoming temper of mind is prolonged, the experience, instead of fading, deepens marvellously.

This teaching, in its matter and form, we may then contrast with that of all teachers of our race.

"He was a working carpenter, and had spent his life in a workshop till He was 30 years of age. He had enjoyed no advantages of education, of access to books, or of introduction to superior society, but such as were open to the lowest of the people. He was unaided by the patronage of the wise or the great. He was a young man who died at the age of 33. But this person, in a ministry of 3 years, did infinitely more for mankind and for all succeeding ages than either Socrates or Plato or both together were able to do, each with the labour of 30 or 40 years, with all their maturity of wisdom and experience, and with all the advantages of learning, and travel, and patronage. What the wisest and brightest souls in the ancient world, what even the inspired prophets of Israel never accomplished, was accomplished by a young, obscure Galilean mechanic."

For from the inspired prophets of Israel He is as distinct as He is from the scattered lights of heathendom.

"He stands unapproachably distant from all that ever were honoured with a Divine mission; He is not a link in a chain of succession, but is absolutely alone, and has no predecessor and no successor. The multitude, the originality, the harmony and the grandeur of His revelations separate Him by an impassable line from all that arose before His time; and the fact, that in nearly 2000 years not a single important contribution has been added to the body of spiritual truth which He left, cuts off all succession. He is alone in that work, immeasurably transcending all others in human history, which He achieved for the world; alone in the unexampled circumstances amidst which He accomplished it—circumstances which, according to all human modes of judging, seemed to render the accomplishment absolutely impossible; and therefore alone in constitution of being, in attributes and in nature—organically, essentially alone."

From this point Dr. Young goes on to argue that such a character, such knowledge, such

majesty of nature in such conditions of life, were "morally, and even physically, impossible to a mere human mind."

"The fact," he says, "that a young man, only 33, a poor man, a Galilean carpenter, uneducated, unprivileged and unpatronized, rose to a profound, far-reaching, lofty wisdom, and to an illumination and wealth of soul which are without example in history, stands in direct contradiction to all other psychological experiences, and to all ascertained psychological laws. But it is a fact nevertheless; and there must be some ground on which it can be explained. Jesus cannot have been merely what He seemed to be, and His mind cannot have been merely human, and in all respects constituted and conditioned as other human minds are. In sober reason there is no choice left to us but to believe in an organic, an essential, a constitutional difference between Him and all men; in an incarnation, in this unparalleled instance, of Divinity in humanity. Admitting an original, incomprehensible union between the mind of Christ and God—admitting a mysterious and constant access of Christ's mind to the infinite Fountain of illumination, of excellence and of power such as was possible to no mere human being—then, but only then, can we account for spiritual phenomena which, all facts as they are, on no other ground are explicable or even believable."

As yet we have only been considering the outer and the public life of the matchless Teacher. Our author ascends to what he calls His "spiritual individuality," beginning with His personal converse and communion with His Father.

"Standing erect in His heavenward tendencies and in His purity, He laid open the spiritual world, its occupations, its eternity, its glory,—like a majestic column, round whose base there lies an atmosphere of pollution and darkness, but on whose summit there streams perpetual sunshine. Jesus walked on the earth, but His soul was in the skies with God, and in the light of that upper sphere He ever viewed the world below and conducted all His ministrations among men."

And then Jesus's own consciousness: "This Being never uttered a word to man or to God that indicated the sense of a single defect in His whole life." Still more mysterious utterances of His inward nature reveal His sense of the greatness of his position. "I am not alone." "I am the light of the world." "Thy sins be forgiven thee."

"The frequent utterance of a mysterious and distinctive consciousness on the part of Jesus cannot be disputed. To say nothing of the inspiration of the New Testament; unless it be utterly fabulous and false, if even in the most loose sense it be authentic, this is certain, that Jesus often expressed without reserve a sense of personal faultlessness and perfection; and, what is more, a sense of the incomparable dignity and sacredness of His official position. In his own conception He stood between man and God in a crisis of the world's history which had no parallel. He was alone in the ages, bearing a burden for which no former age was ripe, and by which no subsequent age

was to be oppressed. He was doing a work in which He could have no partner; He was alone in responsibility, in power, and in rank!"

This was his conviction: What was the origin of it? Did another man tell it Him? Was it mere vanity? Was it ambition? Was it enthusiasm? Was it mere mistake? All these are in their turn impossible, and may be seen to be so. What then? *It was the voice of His consciousness*—"a consciousness which creates an impassable distinction between Him and all men." Following upon this are chapters on Christ as a true man, on the "character of Jesus" (a subject so richly handled by Dr. Bushnell in a book which we hope shortly to notice); on all the elements which united to make-up that spiritual *individuality* (uniqueness) which shows Him more than man. One fine passage from the beginning of these we may quote:—

"Greatness, in the sense which most commends itself to many minds, cannot be claimed for Jesus. His name is not associated with the philosophy, the literature or the science of the World. He occupied a position far above them. The good sense and the good taste of candid men will pronounce unhesitatingly that formal connection with any or all of them would have degraded and not exalted Him. It is not that *they* are not unspeakably important to the world, and it is not that He or the religion which he founded, in its principles or its spirit, was hostile to them. But He was personally apart from them, and His greatness belonged to quite another sphere—one infinitely higher. We have shown that transcendent opulence and power and grandeur of soul were His; we have shown that He dealt as a master with things which the greatest of men thought it their highest office, even distantly, to approach. Unknown to philosophy, literature and science, in Him shone a light which they never kindled, and in Him were the universal principles of all beauty and all truth."

And the argument ends with recalling to us Christ's calm "Do this in remembrance of me," in prospect of agony and death. Christ's assurance of triumph is a historical fact; this actual triumph for nearly 2000 years is no less historically certain; the two combined lead to one conclusion only." And all things combined lead to the conclusion that that one Person was more than human, more than superhuman—was Divine!

We need not again express our sense of the value of a book from which we have so largely (and yet so inadequately) quoted; but shall dismiss it with two suggestions by way of criticism. In the first place we are not satisfied with the part of the book which is taken-up with the description of Christ's doctrine. It is summed-up under these sonorous heads, "Reality and greatness of the Soul; The Soul's accountability and immortality; God's spirituality, unity, and moral perfection; God's paternity; The reconciliation of the Soul with God." This may be a fair enough analysis of the teaching of our Lord; but it is cast into such a different shape from anything we find in the Gospels that it is hard to recognise it.

In the second place (and of more importance) we cannot help thinking that Dr. Young would have rendered his book more conclusive, or at least more effective, had he used his argument to prove, not the divinity of Christ's nature, but the divinity of His mission; not that He "was God," but that He "came out from God" as the Messiah. No doubt the latter would be a much easier task: and, if the former is proved, the latter is proved along with it; and we are not prepared to say that the former (the divinity of Christ) is *not* here proved. We rather think it is; nay, we have no doubt that it is to the spiritual ear and heart; but we could easily imagine tolerably candid objectors who might utterly fail to see it. There is in some parts of the argument for this highest conclusion an appearance of straining, as if the evidence could scarcely compass it. (The note on page 186, for example, we think particularly weak.) The proof of Christ's Divine mission (of His *supernaturalism*, as Dr. Bushnell with more accuracy of logic puts it) may be more easily reached by this argument than His Divinity is: but it is not on that account in the present day less important. It is very much the contrary. First let us make sure of the Divine mission and Divine authority of Christ, "This is my beloved Son; hear Him;" and then we shall bow before His Divinity as declared by His own lips and witnessed to alike by His wondrous nature and wondrous miracles. Indeed much is lost in every argument, whether for the Divinity or the Divine mission of Christ, which does not lay stress upon His own claims. It is a conclusive argument, "Such a man must have been Divine!" But it is a vast accession of strength to add "He claimed to be Divine; and such a man must have been no less than what He claimed!" Dr. Young makes very little and quite incidental use of this ground; but we suppose his self-restricted plan of argument did not admit of it.

In conclusion, we count this book a noteworthy addition to the good confession borne by the Church in our time, as in all times, to the Divinity of her Lord; but we think it of more importance in reference to the great question of our day—the reception of those claims which He himself rather chose to bring forward as the Sent of God and the Saviour of the world. Fortunately in the present time these two doctrines are not so much kept asunder as they were in a more theological age; and, if such books as this are successful in drawing an earnest and intelligent gaze to the person of Christ, their end is gained, either result being ultimately involved in the other. So, while one beholder of the Christ of History is constrained by such a book as this to confess, "Thou art the Christ, the Son of the living God," another, more advanced, shall repeat of his slowness of heart, and cry out, "My Lord and my God."

THE LAST SUPPER.—Our readers will note in another column an advertisement of the Engraving of "The Last Supper" from the celebrated painting of Leonardo da Vinci. It is a first class steel engraving, the original cost of

which was \$7,000, and is a correct copy of the original painting. The following description will give a good idea of the picture:—

The scene is taken at the time described in Matthew, chap. xxvi. v. 21 and 22—"And as they did eat, He said, Verily I say unto you that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto Him, Lord, is it I?" The Saviour and His twelve Apostles are seated at the table. The blessed Saviour is of course the central figure. He has His eyes cast down as though they would shun the meeting with those of the betrayer. "Behold depicted on His countenance such holy devotion, such grief, such greatness of soul, and so many other noble qualities as the spectator may indeed discover but no pen can describe. Behind the figure of Christ you see the luminous sky, and all pre-eminence is given to that Divine head which Leonardo, though satisfied with himself, still declared to be imperfect." On each side of the Saviour are seated the Apostles. In the countenance of the Eleven can be seen depicted love, scorn, fear and grief at not being able fully to know the mind of the Master, and the eager wish to discover who is to betray Him; while in that of Judas are represented treachery, malignity and obstinacy.

The Engraving, which is 26 by 44 inches, was originally published at the price of \$10, but the price has recently been reduced to \$2, for which comparatively small sum it will be securely forwarded, free of postage,

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#### SELECTIONS.

##### POOR MARY;

OR, "I AM FOUND OF THEM THAT SOUGHT ME NOT."  
A TRUE STORY.

It was a cold bleak Sunday in autumn, some four years ago, when, amid the crowded congregation assembled for morning service in St. N——'s church in the city of Dublin, the attention of Mr. H——, one of the officiating ministers, was arrested by the heartfelt earnestness of devotion manifested in the manner of a very poor but most respectable looking woman, who had evidently come to worship, and who seemed, as it were, to drink in the words of Him who "spoke as never man spake," as they fell from the lips of the clergyman.

When the service was concluded, Mr. H—— asked his assistant if he had remarked her?

"Oh yes," replied Mr. S——, "for several Sundays past I have been struck by her extreme attention; no one can tell me anything about her, but I intend to make a great effort to find her out to-morrow."

The morrow came, and after breakfast Mr. S—— set off on his search, which at first promised to be fruitless; at length after three hours' wandering through some of the most wretched and miserable streets and courts and alleys of the whole town of D—— he was directed by a cobbler to a lane, where he said the poor woman, whose name, he added, was Mary S——, was to be found. Even here it was not easy to discover her abode; but at length he succeeded and, entering her room, saw her seated at a little table, working busily and looking the picture of happiness and contentment. The room was very, very small but perfectly neat and clean, and the scanty furniture was so nicely arranged that everything had quite an air of comfort.

As soon as she saw Mr. S—— she recognised him as one of the clergymen of St. N——'s and gave him a cordial welcome, and he soon found that she was one of those who, having found the pearl of great price and bought it, cared little whether her life here was spent in poverty or in riches.

After a short time Mr. S— took the Bible that lay beside her, and which was the only book the room contained, and read a chapter to her. In the long and interesting conversation that followed he was amazed at the knowledge she evinced of its contents, for every part of it seemed as familiar as if it had been known and studied and loved from childhood. After he had prayed with and taken leave of her with a promise that he would soon call again, a thought flashed across his mind and he turned back and said, "You know your Bible so well that I need not ask if you have been always a Protestant?"

"No, indeed, sir," replied Mary, "I have not; a few months ago I was a Roman Catholic and had never seen the Bible."

"A Roman Catholic!" said Mr. S—, greatly surprised, "and only a few months ago; what first led you to seek the Lord Jesus Christ as your Saviour?"

"Oh, sir, I found Him *when I sought Him not!* when I was thinking only of the bread that perisheth, He fed me with the bread of life."

"Pray tell me about it?" said Mr. S—.

"Willingly, sir," replied Mary, as Mr. S— sat down again beside her. "I was brought up a Roman Catholic, like all belonging to me, and, while my father lived, we were happy and comfortable and wanted for nothing: but he died, and by degrees one after another of us died too, my mother and all, and at last none was left but myself; and weary and lonely I often was, and poor too, for, work as hard as I could, I could scarcely earn enough to keep the life in me, and in winter the want of firing was dreadful. Oh, sir, 'tis very bad to be cold and hungry together. But to go on with my story. A few months ago I heard the neighbours talking how there was bread given out every Sunday at M— Street school: I didn't like to go there at all, seeing it belonged to the Protestants; but I was very hungry and I thought to myself, I needn't mind what I hear, and then it can't do me any harm: and so I went. Before the people got the bread and were let out, one of the gentlemen that had been teaching a class when I went in stood up by the door and began to talk to all the people that were there together; and to tell them about the Lord Jesus Christ, and how He loved and pitied poor perishing sinners so much that He came from Heaven to die for them, and that all any one needed to be saved for ever was to come to Jesus, and that then every one of their sins would be washed away in His precious blood. Oh! sir, it was wonderful to hear all he said; I felt in my heart that that was the very Saviour I wanted—a Saviour that could do everything for me. I had never heard such before, but I settled it in my mind that I'd come again, and so I did; but it wasn't for the bread I came, little I thought about that, for I wanted to hear of the blessed Saviour, and I did hear about Him too. I was put into a class, when the teacher talked just like the gentleman I had heard the Sunday before. When I was going away he asked me if I had a Bible and, when I said I had not, he gave me one, and told me that I would find all

about the Lord Jesus Christ in it. "This is the Bible, sir," she added, showing it to Mr. S—; "and I could hardly bear to have it out of my hands, and, sir, I *did* come to Jesus and I know He has washed away all my sins; and I haven't a fear or a care about anything now, for I am right sure my Saviour will take care of me, body and soul."

"And had you no one to teach you when you first began to read the Bible?" asked Mr. S—, greatly touched by her simple story.

"No, sir;" answered Mary, "except what I was taught in the Sunday-school, I had no help till a few weeks ago, when the cobbler who directed you to me, and who is a very good man, happened to come in and, seeing me reading the Bible, he talked to me about it for a long time, and told me that, if I went to St. N—'s church, I would hear more about what was in the Bible and what I was taught in the Sunday-school; so I went and sure enough, sir, 'tis the very same I hear, all about the Lord Jesus Christ."

And ever since, Sunday after Sunday, Mary might be seen at St. N—'s church and the M— Street Sunday-school, as earnest and attentive as ever; year by year growing in grace and in the knowledge of our Lord and Saviour Jesus Christ. She still supports herself by needlework and inhabits the same little room in which Mr. S— first met her 3 years ago; but through the kindness of her Sunday-school teacher, who is one that does indeed follow in the steps of Him, "who went about doing good," many comforts have been added to it, and there is no fear now that she will ever again suffer from either cold or hunger. There she sits at her work, day after day, her spirit like Mary of old, "rejoicing in God her Saviour," and looking forward in glad anticipation to the time she "shall behold His face in righteousness and be satisfied when she awakes with His likeness."—*The Sunday at Home.*

#### 1ST SABBATH, JANUARY 5TH.

"If any man will come after me let him deny himself.—MATTHEW XV. 24.

To be a follower of Christ pre-supposes a great degree of self-denial, and so decidedly requires it that Christ declares that he who cannot deny himself cannot be His disciple. But certainly how can we obey the salutary injunction, "Learn of me," without self denial? For, in order to learn of Him, we must esteem ourselves devoid of all wisdom of our own; even as in natural things we cannot learn an art unless we believe that we do not understand it, but that the master does. The doctrine of Jesus, generally speaking, is so diametrically opposed to self-will, self-love, self-righteousness, and even our own doing and working, that thousand-fold occasion is found for the practice of self-denial; for it declares war against the whole of our corrupt nature, which it nails to the cross and slays, and causes it abundance of pain. But the doctrine of Jesus abideth for ever: so that He even declared it more possible for heaven to pass away than one of His words. As He said, so it is, so it

will be, whatever may oppose, or whoever may scoff and despise it. A little flock has always existed, and will exist, which cleave to Him with all their heart, and will finally triumph over every thing, and all become one fold under one shepherd.—*Krummacher.*

Whoever will to heaven ascend,  
Away from earth his steps must bend ;  
If Thy example we pursue,  
We must expect affliction too ;  
The path of suffering Thou hast trod  
Is that which leads to heaven and God.

2ND SABBATH, JANUARY 12TH.

"Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me."—*PSALM L. 15.*

The Lord seeks to accustom His people to trust solely upon Him. It appears as if they ought to habituate themselves not to take a single step without Him, nor ever despair with Him. They ought never to suppose that all distress is at an end ; but be at the same time convinced that in every extremity the Lord is able and willing to deliver. From all this a life of entire dependence upon God and resignation to Him ought to arise, as well as a wonderful confidence in Him, all which are things pertaining to true godliness. Jeremiah establishes it as something well understood that God does not afflict men willingly nor for the purpose of plaguing them, but for their profit. We ought therefore to leave Him to act, humble ourselves and wait in hope. It is necessary that we should feel our deficiencies that confidence in ourselves should disappear, and that we may learn to hope in His power and fidelity. Nor must it seem strange to us if we are generally rather scantily supplied and feel ourselves compelled to cleave to Christ like the ivy to the oak, that we may hourly receive what is needful for us for life and for godliness.—*Ibid.*

How great Thy condescension, Lord,  
Thus to invite each troubled soul  
So often in Thy sacred Word  
Its anxious cares on Thee to roll !

Emboldened thus, I now draw near,  
And plead Thy promise thus bestowed ;  
For my relief, O Lord, appear !  
And show Thou art a faithful God.

3RD SABBATH, JANUARY 19TH.

"There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit."—*ROMANS viii. 1.*

For those that are in Christ, and live no longer according to the flesh, there is no more condemnation. Sin, that dreadful monster, urges their condemnation indeed with furious impetuosity ; but he is deprived of this sting, which is the law and its curse. O glorious kingdom ! God manifests Himself in it, not as upon Sinai on a judgment-seat which spreads mortal fear and terror round about. but on a throne of grace, close to which is a Lamb, as it had been slain—one who died for all ; whence we conclude that all were dead—who inter-

cedes for us, and where without the smallest worthiness of our own we inquire, "Who shall condemn, who accuse ? Lo, Christ is here !" In this glorious kingdom sin can no longer reign, God Himself has condemned sin in the flesh and hurled it from the throne, which otherwise it would have eternally possessed. Ought we to despair therefore, though our sins may have grown over our heads and tower aloft towards heaven ? though all our resolutions are fruitless, and like fighting with Leviathan, which mocks at the shaking of the lance, and counts iron as straw and brass as rotten wood—despair, because in us there is no might ? O no ! "Sin shall not reign over you ; for ye are not under the law but under grace."—*Ibid.*

When nothing of myself is seen,  
But Christ alone abides within—  
What condemnation can I fear,  
Since Christ with all His grace is here ?

4TH SABBATH, JANUARY 26TH.

"Follow peace with all men and holiness, without which no man shall see the Lord."—*HEB. xii. 14.*

The end to which the Christian religion is intended to conduct us is expressed in the words, "To see the Lord ;" that is, know Him and have perfect fellowship with Him. This is eternal felicity. It is granted to no one without sanctification. The latter is of a two-fold nature ; that which is the chief and the primary one takes place by blood—the blood of Jesus Christ. It is that which He Himself expresses in the words, "I sanctify myself for them, that they also may be sanctified in the truth." It is otherwise called the atonement and the justification of life. He that has not this shall not see the Lord, whatever he be. We call it the first, because it must precede the other. Take heed, therefore, that you are not satisfied with anything less than that intimated in the epistle to the Hebrews, "Having our hearts sprinkled from an evil conscience," and having peace with God through our Lord Jesus Christ. Now from this flows, and is inseparably connected with it, the second sanctification, which is effected by water and fire—by the Holy Spirit. It consists in the conformity of our minds and wills with God, without which it is impossible to see the Lord ; for without it we should be His enemies and be unable to hold fellowship with Him.—*Ibid.*

O Lord, renew and cleanse my heart ;  
Bid every secret sin depart ;  
Inflame my soul with heavenly love,  
And fit me for Thy courts above.

#### ETERNITY.

"Eternity ! eternity !  
How long art thou eternity !  
'O man, I warn thee, think on me,  
Think oft on me, eternity ;  
For I the sinner's woe shall prove,  
And recompense of pious love ;'  
Mark well, O man, eternity !