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The Presbyterian

A MISSIONARY AND RELIGIOUS RECORD

OF THE



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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

CONTENTS.

THE PRESBYTERIAN.			
"The Presbyterian".....	185	Presbytery of Glengary.....	187
Students from Scotland.....	185	Presbytery of Montreal.....	188
Another Missionary.....	186	Report on Statistics.....	189
Ministers' Widows' and Orphans' Fund.....	186	Reports of the Managers and Treasurer of the Ministers' Widows' & Orphans' Fund.....	190
THE CHURCH IN CANADA.		THE CHURCH IN THE LOWER PROVINCES....	191
French Mission Fund.....	186	THE CHURCH OF SCOTLAND.	
Home Mission Fund.....	186	Letter from the Rev. W. Sprott, Kandy, Ceylon.....	191
Jewish Mission Fund.....	186	Letters from the Rev. Wm. Ross, Chap- lain in India.....	193
Queen's College Building and Bursary Funds.....	186	Ecclesiastical Items.....	194
Sabbath Schools.....	186	COMMUNICATIONS.	
Ordination at Middleville.....	186	From "D.".....	194
Queen's College, Opening Exercises of.....	186		
The French Mission.....	186	From our Correspondent in Scotland ..	195
Presbytery of Bathurst.....	187	The Belief of the Gospel, the effect of Divine operations in the heart.....	196
		NOTICES OF BOOKS.	
		The Harvest and the Reapers. By Rev. Harrey Newcomb.....	198
		Modern Anglican Theology. By Rev. J. H. Rigg.....	198
		POETRY.	
		"Return unto thy rest, O my soul!"...	199
		MISCELLANEOUS.	
		London City Mission.....	199
		Subscriptions.....	200
		Advertisement.....	200

No. 12, December, 1858.

VOLUME XI.

Price 2s. 6d. per annum in advance.

The Presbyterian.

"THE PRESBYTERIAN."

This number closes another volume—Vol. XI—of *The Presbyterian*. During the past year we have sometimes been hard pressed for time, which, if more at our command, would have been cheerfully devoted to the duties of Editorship. We have had but few to assist in contributing original matter. We have sometimes been grieved at the remissness of parties in a position, with little trouble, to oblige us, when we have found them neglecting to send us intelligence, or leaving us to gather it from secular newspapers or other indirect sources, often at a very late hour before publication. Several complaints have reached us. It is easy to grumble at the arrangement of the articles or their non-insertion in the number in which they are expected to appear; but it is not so easy to get our friends to learn the importance of having their communications in our hands early in the month, or to understand the difficulty of even a trifling rearrangement after the whole has been all but put into press. We are also occasionally favored with letters from parties, hundreds of miles away, telling us, with respect to some event that has happened at their doors months before, that we have taken no notice of it. To such we say,

Do not take it for granted that we are in a position to know all that is transpiring of interest to the Church throughout the length and breadth of Canada—do not rely upon others informing us, but communicate with us yourselves. Two or three notices from different individuals of the same matter cannot do any possible harm. One may supply particulars and suggest ideas which another omits, and by putting all in one article we may make our notices more complete and interesting. Now and again, complaints have been forwarded of irregularities in the receipt of our periodical. Notwithstanding the greatest care, mistakes of this kind will occur; but we again assure our readers that, when these are made known to us, every effort is made to have them rectified. On the other hand, from many quarters we have received encouragement which we value, and which, together with the satisfaction that we are doing some service to the Church, tends to lighten our labours and stimulate our exertions. One of the best assurances we can have that our good intentions and humble endeavors are appreciated is, we find, the receipt from our friends of goodly lists of subscribers. In this department every member of the Church might materially assist us. Were our readers to forward their subscriptions regularly, they are sufficiently numerous to save all anxiety

about pecuniary obligations. This, we think, is at the very least our due, since our aim is to benefit others, we having our reward in the profit which cometh from doing good. We confess, however, that our ambition extends beyond security against loss. We think it quite legitimate to look for a surplus revenue to be devoted to the other objects of the Lay Association.

To all who have in any way strengthened our hands and encouraged our hearts we return our sincere thanks, and earnestly bespeak a continuance of their good offices, hoping that at the end of another year we shall be able to announce a considerable increase both of literary contributors and good paying subscribers.

STUDENTS FROM SCOTLAND.

We are gratified by hearing that the Rev. Donald McDonald, of Lochiel, has not been forgetful during his recent visit to Scotland of the commission given him by the Synod to seek out students for Queen's College. He has succeeded in bringing two—Mr. McDonald from South Uist, and Mr. Cameron from Lochaber, and they are now pursuing their studies at Kingston. We understand that many would come were the Church to undertake the responsibility of inviting them.

ANOTHER MISSIONARY.

The Rev. Francis Nicol, recently of St. Johns, Newfoundland, has, we are happy to learn, arrived in the Province, and is now doing duty as a missionary within the bounds of the Presbytery of Hamilton.

WIDOWS' FUND.

Before our next number can be in the hands of our readers generally the time appointed by the Synod, namely, the first Sabbath of January, for making the annual collection for the Ministers' Widows' and Orphan's Fund, will have arrived. By way of reminding the friends of this excellent Institution of the matter we insert in this number the Report presented by the Managers to the last meeting of Synod. The congregational contributions last year amounted to \$1657.82, falling short of those made the year before by the considerable sum of \$398.10. We do sincerely hope that the many cheerful contributors to this Fund will give as freely as ever, and more so if they can, and that those who diminished their offerings last year will be in a position to do more now.

THE CHURCH IN CANADA.

FRENCH MISSION FUND.

The amount acknowledged in the last number of "The Presbyterian," as having been received from A. Dingwall Fordyce, Esq., Fergus, should have been—Collection made in St. Andrew's Church, Fergus, received through A. Dingwall Fordyce, Esq.

ARCH. FERGUSON,
Treasurer.

HOME MISSION FUND.

Nov. 2.—Received from the Congregation of Beauharnois for Missionary services.....\$40 00
Nov. 24.—Received from the Congregation of Longueuil for Missionary services..... 30 00

\$70 00

ARCH. FERGUSON,
Treasurer.

Montreal, 24th Nov., 1858.

THE JEWISH MISSION.

Received from the Congregation at Lanark per Rev. Thos. Fraser, ... £1 10 0

ALEX. MORRIS,
Treasurer.

SUBSCRIPTIONS AND DONATIONS IN AID OF QUEEN'S COLLEGE.

BUILDING FUND.—Ramsay Congregation 13-25
BURSARY FUND.—St. Andrews' Church, Fergus, per A. D. Fordyce, Esq. \$10-00

JOHN PATON,
Secretary to the Trustees.

QUEEN'S COLLEGE,
Kingston, 22nd Nov., 1858.

SABBATH SCHOOLS.

A meeting of the Synod's Committee on Sabbath Schools will be held in Hamilton on the evening of Wednesday, the 15th of December, at 7 o'clock.

GEORGE McDONNELL,
Convener.

Fergus, Nov. 20th, 1858.

ORDINATION AT MIDDLEVILLE.

On the 27th of October last the Presbytery of Bathurst met at Middleville, where they ordained Mr. William Clarkson Clarke to the office of the Holy Ministry, and admitted him to the pastoral charge of the congregation there. The Rev. John McMorine, of Ramsay, preached and presided on the occasion, and, Mr. Clarke having been ordained and admitted with the usual forms and solemnities, the Rev. Solomon Mylne, of Smith's Falls, addressed him on his responsibilities and duties, and was followed by the Rev. William McHutchison, who delivered sundry exhortations to the people.

Our readers will perceive in Middleville a new name in the list of our charges. The place is six miles from Lanark, and has hitherto been a Station to which Mr. Fraser, the minister of Lanark, attended. Sometime last spring, we understand, the Presbytery separated it from Lanark, and erected it into a charge by itself. Mr. Clarke was well known to the people, having laboured there as a Catechist throughout last summer. We hope this settlement will be productive of much fruit to the praise and glory of God.

OPENING EXERCISES OF QUEEN'S COLLEGE.

On the first Wednesday of November the Session of Queen's College was formally opened by the usual address, the Arts' Students having, however, been at work for a month previous.

The class-room in which the opening exercises took place was far too small for the occasion, a defect soon to be remedied. It was crowded with the students, leaving but little room for friends of the College, of whom there were not so many present as usual, owing to the unfavorable weather. The opening address was delivered by the new Professor of Chemistry and Natural History, Dr. George Lawson, a gentleman who bids fair to reflect honor not only upon our College but also upon the cause of Science in this Province. From the address, which was listened to with marked attention, we make a few extracts, which, however, give but a faint idea of the impression produced on those present.

It is most gratifying again to have to chronicle a large increase in the number of Students. The Roll on 15th November was as follows:—

1st Class....	29 (Juniors.)
2nd "	11
3rd "	13
4th "	10 (Theological Students.)

63

The Junior Class is this year by far the largest which ever assembled within the walls of Queen's College, and is composed of young men of more than average ability, a large number of whom have the Ministry in view. It is also pleasing to notice

among the Students several from Prince Edward's Island and the Lower Provinces, showing the increased interest felt in the College. Two Students have also joined from Scotland.

A new building is in course of erection which will give greatly increased accommodation and supply a want long felt, viz: that of a large Hall for Divine Service, for examinations, &c. Before the middle of the Session it is hoped that the greater part of this building will be ready for use.

The Medical Professors expect that the number of Students in this department will again show an increase over former years, but are unable to give the exact numbers as many of the young men do not make their appearance at College until the close of this month.

The great want felt at the Alma Mater of our Church is that of a permanent Principal, the Rev. Dr. Cook only acting as such until an appointment is made. From the interest manifested in our College by the Colonial Committee and others at Home it is hoped that this most important vacancy will soon be supplied. At great personal sacrifice the Rev. Dr. George has again taken charge of the Theological classes in addition to the duties of his own chair.

THE FRENCH MISSION.

The French Mission Committee take this, the earliest opportunity, of announcing that they have engaged the Rev. Louis Baridon to be a missionary under their supervision and direction. As stated in the report of the Committee, presented to the last meeting of Synod, Mr. Baridon has been for some time occupied on an interesting and promising field in the vicinity of the Boundary Line between this Province and the neighbouring States, about fifty miles from Montreal. He has made a successful commencement, although from the poverty of his people (numbering about sixty families of French Canadians who have left the Church of Rome) he has been obliged, up till his engagement with the Committee, to support himself by manual labour. The design of the Committee is to enable Mr. Baridon to devote his whole time and energy to a work of vast importance and fair promise, for which he seems to be well qualified. They think it would be imprudent to remove him from his present sphere, where, if he labours not in Canadian soil, he labours among French Canadians. At the same time he has been instructed to turn his attention to the state of the field on this side the Province Line, and to seek opportunities of extending his operations in this direction, the Committee hoping that ultimately the work of the Mission will, with the blessing of Almighty God, be carried on chiefly in Canada. Mr. Baridon is required to furnish the Committee with periodical reports, and, as the locality in which he is labouring is easily accessible

by Railway, it is in contemplation that members of Committee visit him from time to time, and by personal inspection make themselves acquainted with the nature of the work. It is hoped that communications tending to revive an interest in the Mission will occasionally appear in the pages of *The Presbyterian*. Mr. Baridon's salary is \$500 per annum—a very moderate income on which to maintain his family and keep a horse—and surely no great sum for a hundred congregations to raise. At the commencement of his engagement in the first of last month the funds at the disposal of the Committee to meet this expenditure amounted to \$230.44, not half the sum required for the present year. The Committee must, therefore, look to such as are friendly to this good cause to aid them in carrying out their plans, and they wish it to be distinctly understood that prompt and sufficient assistance is indispensable to their continuing the work for more than a brief period. They are fain to believe that, if the members of the Church will only take a becoming interest in the scheme, a great and prosperous mission will grow out of the small commencement that has been made. Let us have earnest sympathies, fervent prayers and free-will offerings. From several quarters we have received the inquiry, "What are you doing with the French Mission?" and this we take to be a good indication of existing interest. It has also been frequently said to us, "Do something and you will be supported." Well something has now been done—cautiously and deliberately done. Who are they who will come to our help? May the Lord put it into the hearts of all, to whom He has freely communicated of the riches of His grace, heartily to espouse a cause which has numerous urgent claims upon every true-hearted Protestant in Canada.

It is intended shortly to issue circulars to all the ministers of the Church with a statement to be read from their pulpits. As no general collection has been made for some years on the day appointed by the Synod, namely, the first Sabbath of June, a most unsuitable day, as the Synod is then in Session, and as funds must be got for the expenses of the current year, the Committee have agreed to suggest the last Sabbath of February as likely to be the most convenient for a public collection. The above statement is issued in the mean time, so that the matter may be duly considered, and that such congregations or individuals as may feel disposed to contribute at once may be shown the desirableness of doing so. The Treasurer is Mr. Archibald Ferguson, Windsor Terrace, Dorchester Street, Montreal.

W. SNODGRASS,
Convener.

Montreal, Nov. 24th, 1858.

PRESBYTERY OF BATHURST.

The Presbytery met at Middleville on the 27th Oct. for the purpose of ordaining the Rev. W. C. Clark to the office of the Holy Ministry, and inducting him to the pastoral charge of the Church at Middleville.

The Rev. Mr. McMorine, of Ramsay, presided, and preached a very appropriate discourse from Luke xii. 49. After sermon the Moderator, having stated the steps previously taken with a view to Mr. Clark's ordination, put to him in presence of the congregation the questions prescribed by the laws of the Church, to which Mr. Clark returned satisfactory answers. The Moderator also read the Act of Synod anent the spiritual independence of the Church, to which Mr. Clark gave his assent. Whereupon, the Moderator descending from the pulpit, the Presbytery did, by prayer and the laying-on of hands, solemnly set apart Mr. Clark to the office of the Holy Ministry, and inducted him to the pastoral charge of the Church at Middleville.

Mr. Mylne afterwards addressed the Minister, and Mr. McHutchison, of Beckwith, the people, in suitable terms on their respective duties and privileges.

The Presbytery also met at Oxford on the 3rd Nov., for the ordination of the Rev. Joseph Evans over the church and congregation at that place. The Rev. Mr. Spence, of Ottawa, presided. The Rev. David Evans, of Kitley, (father of the young minister) preached an appropriate sermon from Colossians i. 28. "Whom we preach, warning every man and teaching every man in all wisdom." The Moderator having detailed the steps previously taken, and put to Mr. Evans the usual questions, he was solemnly ordained to the office of the Holy Ministry.

Rev. P. Lindsay, of Cumberland, addressed the Minister, and the Rev. Joseph Anderson, of South Gower, the people in suitable terms. There being no Kirk Session at Oxford, it having previously been a section of the congregation of South Gower, the Rev. Mr. Anderson and Mr. Hindman, Elder, were appointed to act as Assessors with Mr. Evans, and take the usual steps for the formation of a Session.

It may be remarked as a fact creditable to these young laborers in the Vineyard of our Lord, and further interesting as showing the strong desire which exists among our people, where they are without the ordinances of Religion, to be supplied with Pastors, that, at the meeting of the Presbytery at which they were licensed, memorials were presented, praying the Presbytery to moderate in calls to them, and take the other steps with a view to their settlement with all the expedition the laws of the Church admitted.

We would congratulate these two young Ministers of our Lord upon their admis-

sion to the high rank of ambassadors of Christ. The weighty responsibilities involved in this high rank we trust they duly feel. "May they take heed unto themselves, and to all the flock over which the Holy Ghost hath made them overseers, to feed the Church of God which He hath purchased with His own blood." May there be waste places filled in our beloved Zion, for which both Pastor and people will have unceasing cause in time and through eternity to give glory to God.

This Presbytery, we further understand, had recently the pleasure of welcoming among them the Rev. P. Thomson, appointed by the Colonial Committee to labor as a missionary within their bounds. The vacant Congregation of Litchfield and the Townships of Ross and Westmeath, where we have a large and interesting body of adherents who have long been anxious to be organized into a congregation, and to have a Pastor settled over them, are now enjoying the benefit of Mr. Thomson's Missionary services, and also of those of the Rev. T. Canning, an ordained Missionary of the Presbyterian Church of Ireland, who is an applicant for admission into our body.

P. S.—The next ordinary meeting of this Presbytery takes place at Ottawa City on the second Wednesday in January next at 10 o'clock, p. m.

PRESBYTERY OF GLENGARY.

This Reverend Court met on the 27th Oct., according to appointment, in the new Church at Dixon's Corners, Matilda, for the purpose of inducting the Rev. Thomas Scott as Minister of the Congregation lately formed there. The Rev. John Davidson preached and presided on the occasion. The reverend gentleman delivered a most talented and highly appropriate discourse on Heb. xiii. 17. "Obey them that have the rule over you, and submit yourselves, for they watch for your souls, as they that must give account, that they may do it with joy and not with grief: for that is unprofitable for you." The minister and people were afterwards suitably addressed by Mr. Dobie and Mr. McPherson respectively.

After Divine service a memorial from the Elders and Trustees of Dalhousie Mills congregation was read, stating that the services of Mr. John Livingston, Catechist, which they had enjoyed during the past summer, had been greatly appreciated by them, as well as his exertions in the establishment of Sabbath Schools in their district of country, and that, in parting with him at present, they were upheld by the hope of obtaining his permanent ministrations, as soon as his collegiate studies are completed, and he is set apart to the work of the Ministry. A request was also made by the memorialists to obtain such services as the Presbytery can give until, in the good Providence of God, a Minister shall

be settled amongst them. The Presbytery received the memorial with pleasure, and, in accordance with the wish expressed therein, appointed Mr. McPherson to hold Divine Service at Dalhousie Mills and Cote St. George on Sabbath, the 21st November.

Mr. Livingston laid on the table a report of his labors as Catechist at Dalhousie Mills and Cote St. George during the past summer, which was received, and from which some extracts are given below. Thereafter Mr. L., previous to his entering on the third year of his Divinity Course at Queen's College, was examined in Divinity, Church History, &c, and the Clerk was instructed to grant him a certificate in common form.

The meeting was closed with prayer.

Extracts from Mr. John Livingston's Report of Missionary Labors in Presbytery of Glengary.—Since entering on my duties as Catechist in May last I have met the people of Dalhousie Mills or Cote St. George every Sabbath, except when on two or three occasions appointments were made for me by the Presbytery elsewhere. The attendance on every Sabbath was to me most gratifying; even on rainy days, when the roads were very bad, I always found the Church full, and, when the weather was favorable, the Churches were a ways densely crowded, while some had to remain outside. In order that I might be able the better to know the condition of the people, I commenced family visitation shortly after going amongst them, and I may say I was cordially received by all. I found they were staunch adherents of the Church of their fathers and were joyful to find that their Churches were to be open every Sabbath for a time, after having been so long closed, except when the Presbytery gave occasional supplies.

I opened a monthly prayer-meeting at the Cote St. George Church, as that section of the congregation is more thickly settled, and, although it was a rather busy season of the year among the farmers, it met with considerable encouragement. I think, if it were continued long, it would be well attended, and might, by the blessing of God, be productive of happy results in that neighbourhood.

It was my firm resolution, when I entered the Missionary field, to take special interest in the religious instruction of the young, and I trust my humble attempts in this way were not altogether in vain. I found that there had been a Sunday School in operation in the Village of Dalhousie Mills last winter, but that, through the smallness of attendance and other discouraging circumstances, it had been discontinued. I attempted at once to re-organize it and to bring its claims before the attention of the parents. At first the attendance was small, but it was daily

gaining more interest. As the majority of the villagers are Roman Catholics, the number of children attending the school is not over twenty; but there is a good library in connexion with it, and the school is now doing well.

There was a Sunday School kept at Cote St. George when I came there. It was continued all last winter by two or three young men belonging to the neighbourhood, who deserve much praise for their zeal, but I was told that, through want of a sufficient degree of interest taken in its welfare by the parents, the number of pupils in attendance was not so large as might have been expected; so I endeavored to urge upon the parents the duty of sending their children, and I was gratified to find that the attendance was afterwards more encouraging. The number attending this school now is seventy, while the average attendance is about fifty-five. It is a Union School, supported by ourselves and adherents of the Free Church, but the great majority of the children belong to our Church.

There is also another Sabbath School at Newton, a small village about two miles from Dalhousie Mills, supported on the Union principle. This one was in operation also before I came to reside in the district; but, being informed that the attendance was not very large, I visited it, addressed the children, and elected two additional teachers from our own congregation, and it is now harmoniously conducted. The number of pupils is about forty.

I established another small Sabbath school about five miles to the west of Dalhousie Mills. I found that there was a neighbourhood there, containing ten or eleven families, all adherents of our Church, who were too far away from the other schools. I there appointed three teachers, and the number of scholars at present in attendance is from twenty to twenty-five. In all there are four Sabbath Schools now in operation between Dalhousie Mills and Cote St. George, containing about 150 children. I visited and addressed them in turn, and can speak in very hopeful terms of them.

Considering it in all its aspects, I regard Dalhousie Mills and Cote St. George, if united, as a very important field of labor. Neither section can of itself support a minister—but, if the two were united, they would make a large and able congregation. In the event of a union taking place between them, a new Church would be required in the centre of the district, which, in my opinion, is not far from Dalhousie Mills. There is no necessity whatever for two churches. One large central one would be quite sufficient. Besides the two Churches now in use are very old, small and uncomfortable.

PRESBYTERY OF MONTREAL.

An ordinary meeting of the Presbytery

of Montreal was held, according to appointment, on the 3rd ult. There were present, Revds. Frederick P. Sym, Moderator; Dr. Mathieson, James Anderson, William Simpson, Alexander Wallace, William Snodgrass, and James Patterson, Ministers; and Alexander Morris, Esq., Elder.

Extracts of the election of William Hamilton, by the Kirk Session of Georgetown; of George Elliot, by the Kirk Session of Ormstown; and of Frederick S. Verity, M.D., by the Kirk Session of Hemmingford—the two first elections having been made within two months after the last meeting of Synod, and the last immediately after the induction of Mr Patterson—were read and sustained, and their names were added to the Roll as Representative Elders.

The minutes of last ordinary meeting, and of the meeting on the 8th of September, were read and adopted.

Messrs. James Fenton and Andrew Tormie appeared as a deputation from the congregation of Laprairie and Longueuil, and solicited the appointment of a diet of moderation for the Rev. John Moffat to be their pastor, he having frequently officiated both at Laprairie and Longueuil. Agreeably to this request a meeting of Presbytery was appointed to be held in the Church at Laprairie, on the 19th ult., for the purpose of moderating in a call in favour of the said Rev. John Moffat, Divine services to commence at 11 o'clock forenoon; the Rev. William Simpson to preach and preside, and the Rev. James Patterson to serve the edict, both at Laprairie and Longueuil, on the 14th ult.

There was read a letter from the Secretary to the Colonial Committee stating that the Committee "will endeavour to procure an additional missionary without delay."

The Presbytery having considered the report of the Committee of Synod on the nature and powers of the Commission of Synod unanimously agreed to recommend the Synod, at the next annual meeting, to pass an Act in conformity thereto, and to append an explanation of the terms "Stated Diet" and "Diet," in the eighth paragraph of the said report, requiring them to be understood and interpreted to mean the entire session of any meeting of the Commission appointed by the Synod to commence on a certain day.

Mr. Prosper L. Leger appeared and requested to be received as a missionary within the bounds of the Presbytery. He presented an extract of his license, by the Presbytery of Quebec, to preach the Gospel. The Presbytery agreed to receive Mr. Leger as a probationer and missionary within their bounds, subject to the concurrence of the Presbytery of Hamilton, within whose bounds Mr. Leger had been labouring for some time.

The Revds. John Moffat and John Ran-

nie read reports of their labours since last ordinary meeting.

There was read a letter from the Rev. William Mair, expressing his sincere thanks for the Presbytery's kind consideration of his infirmities, his fear that he will not be able to resume his duties at Hawkesbury this winter, and his earnest desire that Mr. Rannie, whose services are very acceptable there, be appointed to continue.

Mr. Rannie was appointed to supply Hawkesbury till the next ordinary meeting; Mr. Moffat to supply Hemmingford on the 7th, Laprairie and Longueuil on the 14th, and Russelltown on the 21st,—the Presbytery to arrange further appointments for him at their meeting on the 19th, if necessary; Mr. Leger to supply Beauharnois and Chateauguay Basin till the last Sabbath of December inclusive, with the exception of Sabbaths the 21st and 28th, on which days he is to supply Dundee, and, in the event of no missionary arriving from Scotland to supply Dundee, from the last Sabbath of December till next ordinary meeting; and Mr. Paul to supply Beauharnois and Chateauguay Basin on the 21st.

The Committee on the Mission Station at Point St. Charles reported that two lots of land, conveniently situated in that locality, have been secured as a site for the erection of a church. The Presbytery, on request from the said Committee, sanction the raising of contributions for the erection of a church on the ground referred to, should the Committee deem it advisable to commence operations for this purpose.

There was read a letter from the Rev. Thomas Haig, dated "Glasgow, 19th Oct., 1858," by which the Presbytery were informed that, whilst their afflicted brother is much recovered in bodily health, the affection of his heart and lungs still continues; so much so that he has preached only once since his arrival in Scotland, on the 5th of June last, after which he was so ill that his medical adviser forbade him to preach for some time. Being still unfit for duty, and unable to stand the severity of a Canadian winter, Mr. Haig, in his letter, craved that his leave of absence be extended. The Presbytery unanimously grant him leave of absence till the first of May next.

The spiritual condition of British Columbia, Vancouver's Island and Hudson's Bay Territory, having been brought by Mr. Morris to the notice of the Presbytery, Dr. Mathieson, Mr. Snodgrass and Mr. Morris were appointed a Committee to address the Colonial Committee of the Church of Scotland on the subject.

The Presbytery ordered all Session Records to be brought up for revision to the next ordinary meeting, which was appointed to be held in St. Andrew's Church, Montreal, on the first Wednesday of February next.

The Presbytery met agreeably to their

resolution in St. Andrew's Church, Laprairie, on the 19th ult., to moderate in a call to Mr. Moffat. The edict for moderation was returned duly served. The Rev. William Simpson, of Lachine, preached from these words of Haggai ii., v. 19, "From this day will I bless you." A form of call and concurrence was produced and read, and then signed by all present. The Presbytery sustained the call, and, having presented it to Mr. Moffat, he signified by letter his acceptance of it. It was agreed to meet on the 23rd for the induction of Mr. Moffat; the moderator to preach and preside, and also to serve the edict on the 21st.

The Presbytery met as agreed on the 23rd ult., and, with the usual forms, admitted the Rev. John Moffat to the charge of Laprairie and Longueuil. The moderator preached, and afterwards addressed suitable exhortations to both minister and people. After the congregation had an opportunity of welcoming Mr. Moffat among them, which they did very cordially, the elders and male heads of families returned, as requested, to the Church, and the Presbytery made inquiries into the state of affairs generally. Instructions were given with respect to an increase in the number of elders, the filling up of vacancies in the trusteeship, and the election of managers.

Laprairie has been vacant for at least eight years; but now, in the good providence of God, a minister has been again appointed over the people there, the Presbyterians of Longueuil having cordially co-operated with them in giving Mr. Moffat a call. We trust and pray that many good and permanent results may follow.

REPORT ON STATISTICS.

The Presbytery of Montreal, to whom the Synod last year remitted two Overtures on Statistics, beg leave to report on the subject as follows:—

They have taken the matter into their careful and serious consideration, and are unanimously of opinion that with proper management it would tend greatly to advance the interests of our Church if the Synod required an annual return to be made of such facts as would show, in so far as statistics are capable of showing, the state and operations of each congregation under its jurisdiction. The following occur to the Presbytery as some of the principal advantages to be derived from this measure.

The Synod would be put in possession of the knowledge, which, as a court of review, it ought to have, of the condition of the whole Church. It could proceed with greater confidence in the framing of legislative enactments. It would be in a position to commend whatever is praiseworthy in existing congregational arrangements; to detect abuses when they arise; to suggest amendments and the manner in which they might be effected. A judicious selection of Statistics would supply the grounds on which a system, as nearly uniform as present circumstances will permit, might be based for

the effective carrying-out of our Presbyterian form of government, and for the calling forth and directing of congregational and individual effort in the accomplishment of purposes, whether of a more local or more general character and bearing. By the prosecution of this measure each congregation would become acquainted with the state of every other congregation, and in this way such Christian feelings, as a knowledge of the circumstances in which others are placed is calculated to excite, might be brought into profitable operation. Congregations that are behind might be stimulated to imitate the example of those that are more advanced, while to every prayerful and benevolent member of our Church there would be furnished details that would give point and fervency to his supplications at the throne of grace; and that would be useful in determining the extent and direction of his liberality. The possession of Statistics for reference would be valuable, and the annual compilation of them would enable our Church to expose immediately and effectively any injurious misrepresentations of our strength, such as were made in the Census of 1851. In fine it is believed that, whether as supplying information for present use and action, or as preserving it in a form easily accessible for future reference and comparison, a report of the state of the Church, presented annually to the Synod, would awaken a most salutary interest throughout the Church, and would lead to many beneficial results.

In prosecuting a measure of this kind the Presbytery are persuaded that the simpler the arrangements the better; and in those they now submit they have endeavored to preserve the character of simplicity, as far as they could, consistently with utility.

They propose that two sheets of blank returns be issued, one to consist of matters of a more spiritual kind, and to be filled up by Kirk Sessions; the other to comprise matters of a more temporal character, and to be filled up by Boards of Managers. Two such sheets accompany this report, affording space for the insertion of a statement of all the facts which the Presbytery consider of sufficient importance to be annually submitted to the Synod. There is also herewith submitted a specimen sheet of columns, with appropriate headings, in which it is proposed to insert the principal matters that can be conveniently exhibited at one view. This, when filled up, they recommend to be appended annually to the printed copy of the Synod Minutes.

The Presbytery advise the appointment of a small Committee of members residing near one another, so that they may meet, when necessary, with as little trouble and expense as possible. This Committee might be known as "The Synod's Committee on Statistics." It is proposed that it shall be the duty of this Committee to issue annually printed copies of the blank returns, sending three of each to every Kirk Session, so that returns may be received from every church separately, even when more than one church constitute a single charge. It is recommended that these returns be issued a few weeks before the date at which they are returnable to the aforesaid Committee, and that the date at which they be made returnable be as marked in the forms herewith submitted, namely, the 1st day of April, so that the Committee may have sufficient time to

make a Digest of them before the meeting of Synod.

Accompanying these blank returns, a short circular might be issued adverting to such matters as may require special attention or explanation. If the proposed returns be approved by the Synod, they will contain much useful information which cannot be easily exhibited in the general columned sheet. Information of this kind the Committee might embody in a very interesting and useful report, which should contain, besides this information, references to such matters as might be considered necessary to receive the attention of the Synod, even though they appear in the columns of the general sheet. All which is respectfully submitted.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

Report of the Managers for 1858.

The Board of Managers of "The Ministers' Widows' and Orphans' Fund" submit the following report of their transactions during the past year:—

It is with no little satisfaction the Board has to announce that, although the Annuities of Widows now on the Fund were last year considerably augmented, the anticipation expressed in last Annual Report of a continued increase to the permanent fund (investments) has been fully realised, and that the hope may be now confidently entertained that in the course of two or three years a further augmentation may be made without any risk of encumbering the management or imperiling the success of the Scheme.

The Revenue for last year was, from	
interest on Investments,.....	\$1600 62
Ministers' Contributions,.....	1126 20
Congregational Collections,.....	1657 82
	<hr/>
	\$4284 64
Paid to Annuitants,.....	\$1820 00
Incidental Expenses,.....	51 02
	<hr/>
	1871 02
Leaving to be added to Permanent Fund,.....	\$2413 62
Total amount at credit of Fund, 1857,.....	\$20404 92
Less Bonus,.....	34 00
	<hr/>
	20438 92

At Credit of Fund at this date,....\$22818 54

It thus appears that only \$220 have been taken from this year's contributions, and added to the interest and investments to cover the year's expenditure.

Notwithstanding a Circular was sent forth from the Board to be read from the pulpit before making the annual collection, appealing to the liberality of congregations, the Board has to regret that the congregational collections have fallen short of those last year \$398.10; or somewhat more than one-fifth. This deficiency, however, may be accounted for—not from any decreasing interest in the prosperity of the Scheme—but from the recent monetary crisis, the influence of which extended to all the relations of public life. The Board doubts not, with reviving prosperity a considerable increase will be made this year to the collections in aid of this important Scheme.

The increase from Ministers' contributions is \$54; but, there being an increase to the number of Annuitants, it would be unwise to increase the payments from this branch of the Fund in its present condition.

Congregations on the Roll of the Synod having Ministers who have not sent their con-

tributions to the Fund, are four, Nelson and Waterdown, Dr. Skinner; Arthur, John Whyte; Woodstock, James Stuart; Williams, Robert Stevenson.

Several Presbyteries have failed to report the Stations within their bounds, where congregations have been duly organized, but are yet without Ministers. The Board is unable to state whether any Presbyteries have disregarded the injunction of the Synod, to take order that collections shall be made in all vacant stations and congregations, and remitted to the Treasurer in due time.

Since last Report three widows have been added to the Roll of Annuitants, viz:—Mrs. Lindsay, Mrs. M'Clatchey and Mrs. Wm. Bell. The number of Annuitants is eighteen, viz:—Mrs. Roach, Mrs. M'Gill, Mrs. Milligan, Mrs. Mair, Mrs. Purkis, Mrs. M'Lean, Mrs. Bryning, Mrs. Brown, Mrs. Dickey, Mrs. Bell, Mrs. Ross, Mrs. Lambie, Mrs. Moody, Mrs. Smith, Mrs. M'Laurin, Mrs. M'Clatchey, Mrs. Lindsay, and Mrs. Wm. Bell.

The Board has again to complain of the remissness of Presbyteries, with the exception of Bathurst and Glengarry, in not forwarding to the Secretary a statement of the date of the ordination or induction of Ministers now on the Roll of the Synod, or that may hereafter be admitted within one month thereafter, although it is understood that ordinations or inductions have taken place in every Presbytery except Kingston and Montreal.

Also, of Ministers neglecting to send with their congregational collections a statement, as near as can be ascertained, of the number of families who form the congregation. It is earnestly desired that the Synod shall enforce their injunctions in relation to the information which has been deemed essential to be in possession of the Board, in order to the faithful working-out of the Scheme.

In compliance with the direction of the Synod, the Board appointed a Committee of Correspondence with the Ministers of Nova Scotia and New Brunswick, with a view to ascertain whether it was their desire to co-operate with the Synod, and become participators of the benefits of the Ministers' Widows' and Orphans' Scheme, and to take legal advice as to the feasibility of extending the benefits of the Scheme to the Ministers of the Lower Provinces.

The Committee, having taken legal advice, reported, that, in order to extend the provisions of the Charter of the Board to parties not specially mentioned therein, it would require that the Charter be so modified as to include parties not specified therein, who desire to be contributors to the Fund, and participators in its benefits; an alteration which, the Committee were of opinion, could be easily obtained. And, also, that it was desirable and expedient to have the provisions of the Act extended to the Ministers of Nova Scotia and New Brunswick, and recommend a union on some equitable basis, in so far as respects the Permanent Fund hereafter to be determined on. Much clear and valuable information has been received on this matter from the Synod of New Brunswick; but, as no information has yet been received from the Synod of Nova Scotia, the Board has not matured any measure that could be brought before this Synod for its consideration and approval, and would merely recommend that the negotiations on this matter be continued.

In virtue of the power vested in the Board, Joseph M. Ross was elected a member of the Board in the room of Hew Ramsay, Esq., deceased, and they crave the Synod to confirm the appointment.

There have been some points which have been suggested to the Board for consideration, on which it is desirable to hear the mind of the Synod, before adopting such By-Laws as may

tend to prevent future misapprehension or dispute.

1. When a Minister dies, leaving a widow, also leaving a family by a former wife, deceased, is the annuity to be paid to the widow; or, is part to be paid to the children of the first marriage, and in what proportion?

2. Should a Minister with the concurrence of the Ecclesiastical Courts demit his charge and leave the bounds of the Synod, yet continuing to pay regularly to the Fund the yearly contributions to the Ministers' Department of the Fund—but the congregational collections ceasing in so far as relates to him,—shall on his demise his widow be entitled to receive from the Congregational Department, as well as from the Ministers' Department, an annuity in proportion to the congregational collections made by him during his incumbency,—according to the average it may bear from his induction to the whole years of his life; or, in what other proportion?

The investments, which consist of mortgages on fixed property and one railroad bond, are considered perfectly secure. The Board has exercised the greatest diligence and care, to make the investments safe, as well as profitable.

The Treasurer's Account is herewith transmitted.

All which is humbly submitted.

ALEX. MATHIESON, D.D.
Chairman.

REPORT OF THE TREASURER.

In submitting a statement of the money received and expended by the Treasurer during the past year, while it must be admitted that the same prosperity has not attended the Fund as in former years, it is, nevertheless, gratifying to observe that, notwithstanding a considerable decrease in some sources of revenue, and a largely increased expenditure in annuities, a sum of \$2,413.62 has been added to the capital of the Fund. Comparing the accounts of this year with the year before, it will be seen that there has been a decrease in the Congregational collections of \$398.10, which, it is hoped, may fairly be charged to the severe pressure in money matters felt everywhere during the year, and not to any want of interest in the Scheme, or want of desire to help it on the part of the people. The Ministers' individual contributions have increased by \$54.

The annuities, owing to the working of the new scale, are increased by \$606.50, an increase which, it is hoped, the people will sustain. Nothing would gratify the Board more than to be able to move further in this direction. The following statement shows the transactions of the year:—

RECEIVED.

Money on hand when the year commenced,....	\$1190 91
Received from congregational collections,....	1657 82
" " Ministers' Contributions,.....	1020 00
" " Interest on Investments,.....	1332 62
" " Loans Repaid,.....	800 00
" " A Friend in Cornwall, per Rev. H. Urquhart, D. D.,.....	6 20
There should be added, in order to show the return from Investments, (due but not collected) a sum of,.....	268 00
	<hr/>
	\$6007 55

EXPENDED.

Expended in Annuities to Widows,.....	\$1820 00
" in Expenses of Management, Printing, Postage, &c.,.....	51 02
" in Investments bearing Interest,....	2000 00
And there is in hand deposited in the Bank of Montreal,.....	2136 53
	<hr/>
	\$6007 55

The Capital of the Fund consists of thirteen Mortgages, on which is lent a sum of,....\$19,808 00
And a Preferential Bond for,..... 606 00

Showing the invested Capital to be,.....\$20,414 00
 To which add the Cash on hand,..... 2136 53
 And Interest due, but not paid in,..... 288 00

Showing the total amount of the Fund to be, \$22,818 53

Three Ministers have disregarded the injunction of Synod, and made no collection for the Fund during the past year. Of these, two are in the Presbytery of Hamilton, viz: Rev. John Skinner, D.D., Nelson and Waterdown; Rev. John Whyte, Arthur. One is in the Presbytery of London, viz:—Rev. James Stuart, Woodstock.

Since the Books for the year were closed the collection from Quebec has been increased to \$80, and collections have been received from Rev. Robert Johnson, of Clarke, \$4; Rev. Robert Stevenson, of Williams, \$5, for 1857, and \$5 for 1858.

During the past year three Ministers have died, viz:—the Rev. Wm. Bell, of Perth, the Rev. John Lindsay, of Litchfield, and the Rev. G. M'Clatchey. Each of these Ministers left a widow.

The number of widows now receiving annuities from the Fund is eighteen.

The following statement shows the sums collected in aid of the Fund from the different congregations within the bounds of the Synod:—

FOR 1857.

Hemmingsford.....	Per Rev. J. Merlin.....	\$ 6 80
Vaughan.....	Mr. W. R. Graham, Elder	16 29
West Flamboro.....	Parochial Association	8 00
Guelph.....	Mr. D. Allan, Elder.....	12 00

FOR 1858.

St. Andrews, Montreal, Dr. Mathieson.....	160 00
Brockville, per Judge Malloch, Elder.....	24 15
Valcartier, per Rev. D. Shanks.....	7 00
Smith's Falls " S. Mylne.....	9 00
Toronto " Jno. Barclay, D. D.....	80 00
Hamilton " R. Burnet.....	66 00
Markham " Jas. Gordon.....	12 00
Galt " H. Gibson.....	12 00
Cornwall " H. Urquhart, D. D.....	30 00
Three Rivers " Geo. D. Ferguson.....	20 70
Pickering " S. G. M'Caughy.....	12 00
Chatham, C. E. " W. Mair.....	3 00
Grenville " ".....	4 00
Hawkesbury " ".....	10 00
London, per Mr. M'Kenzie, Elder.....	8 00
Russelton, per Rev. F. P. Sym.....	12 00
L'Original, per Mr. Gavin Walker.....	8 00
Lachine, per Rev. W. Simpson.....	36 00
Pakenham " A. Mann.....	14 00
Saltfleet " H. Niven.....	12 00
Perth " W. Bain.....	16 00
Hemmingsford, per Dr. Verity, Elder.....	10 00
Dundee, per Rev. J. Moffatt.....	7 00
Fergus, per Mr. A. D. Fordyce, Elder.....	24 00
Huntingdon, per Rev. A. Wallace.....	26 00
St. Louis de Gonzague, per Rev. J. T. Paul.....	5 60
Goderich " A. M'Kid.....	19 75
Bayfield " ".....	4 52
Ormsdown " J. Anderson.....	8 38
Dewittville " ".....	2 62
Ramsay " J. M'Morine.....	16 00
Darlington " J. H. Mackerras.....	12 00
Newmarket " J. Brown.....	13 50
Renfrew " G. Thomson.....	13 70
Strling " A. Buchan.....	9 25
Cumberland " P. Lindsay.....	17 00
Shakespeare " W. Bell.....	4 28
Kingston, per Mr. J. Mowat, Elder.....	84 00
Kiug, per Rev. Jno Tawse.....	6 00
Pakenham, additional, per Rev. A. Mann.....	1 00
Woolwich " J. Thom.....	12 00
St. Pauls, Montreal, per Rev. W. Snodgrass.....	176 70
Beckwith " W. M'Hutchison.....	14 00
Thorah " D. Watson.....	24 00
Yaughan " Vacant.....	8 80
Thurso " A. Lewis.....	4 00
Hornby " W. Barr.....	8 00
Nottawasaga " J. Campbell.....	11 75
Brock, Reach, &c, per Rev. John Campbell.....	13 60
Mulmur " A. Colquhoun.....	4 00
Laprairie " J. Rannie.....	6 00
Plantagenet " C. Grigor.....	12 00
Lochiel " D. M'Donald.....	37 00
Martintown " P. M'Vicar.....	18 00
Indian Lands " ".....	6 00
Beechridge " J. M'Donald.....	7 00
Kitley " D. Evans.....	5 00
North George-town " J. C. Muir.....	12 25
Lancaster " Thos. M'Pherson.....	12 12
Beauharnois " Thos. Haig.....	12 00
Huntly " J. Sinclair.....	12 00
Williams-burgh " T. Scott.....	6 00
uck " B. Dobbie.....	12 00

Quebec per Rev. J. Cook, D.D.....	16 20
Melbourne " Jas. Sieveright.....	24 00
Richmond " W. White.....	12 00
Seymour " R. Neill.....	16 00
Williams-town " P. Watson.....	20 00
Point Levi " D. Anderson.....	12 00
Lanark " Thos. Fraser.....	7 00
Ottawa " A. Spence.....	40 00
New Richmond " J. Davidson.....	12 00
Scarboro' " J. Bain.....	24 00
Belleville " A. Walker.....	26 95
Clifton " Geo. Bell.....	8 00
Finch " D. Monro.....	12 00
Scott & Uxbridge " W. Cleland.....	12 00
Chatham, C. W. " Jno. Robb.....	10 00
Eldon " Jno. M'Murchy.....	20 00
Camden East " Jas. Wightman, Tr.....	4 00
Cote St. George, per Jno. Craig, Elder.....	16 00
Chingacousy, per Rev. Thos. Johnson.....	4 00
Westminster " Jas. M'Ewen.....	8 00
North Dorchester " Wm. M'Ewen.....	8 00
South Gower " Joseph Anderson.....	4 00
Guelph, per Mr. D. Allan, Elder.....	16 00
Dalhousie Mills, Mr. A. Cattanaeh, Elder.....	8 00

\$1657 82

Due regard has been paid to the economical working of the Fund, and a careful selection made of the securities on which money has been lent, all of which are believed to be perfectly safe.

The whole is respectfully submitted.

JOHN GREENSHIELDS.

Treasurer.

Montreal, May 15, 1858.

THE CHURCH IN THE LOWER PROVINCES.

"A very hopeful beginning has been made in the Eastern parts of the Province" of Nova Scotia in the formation of a Home Mission Association. The November number of the *Halifax Record*, just come to hand, contains the "constitution and rules," which appear to be very excellent.

Matters seem to be progressing favourably for the formation of two new charges, one at Truro, and the other at Little River, Musquodoboit.

On the 29th of September last the Rev. James Christie, one of the Missionaries recently sent out by the Colonial Committee, was inducted to the pastoral charge of the congregation at Wallace.

The Rev. Donald Macrae has resigned his charge at East and West Branches, East River, Pictou, he having accepted a unanimous call to St. Andrew's Church, St. John's, Newfoundland.

The Colonial Committee acknowledge a remittance of £127 7s. 5d., stg., from the Church in Nova Scotia.

It is announced that the next number of *The Monthly Record* will be the last under the present management. In January next it will be issued in a new form from Pictou instead of Halifax. The managers intimate that they have "secured the services of a well qualified gentleman to take charge of the editorial department." The present editor, the Rev. John Martin of Halifax, who has conducted the periodical from its commencement, nearly four years ago, and who "during the last twenty years" has been similarly engaged, concludes his parting notice with these words:

"The next number of this journal will bring our editorial labours, whether they may have been deemed valuable or otherwise, to a final termination." Mr. Martin, we think, may rest assured that in this and many other ways he has done good service to the Church and that he commands the best wishes and thanks of many who have been interested and instructed by the productions of his own pen and the judicious selection he has been wont to make from the writings of others.

We wish *The Record* all success under its new management, and will be happy to continue exchanges as hitherto.

An urgent call is made to all subscribers in arrear to pay up at once, so that the accounts of the recent publishing Committee may be finally closed.

The Church in Nova Scotia has recently transmitted £127 7s. 5d. sterling to the Colonial Committee, as a contribution to their funds.

CHURCH OF SCOTLAND.

From the Home and Foreign Missionary Record for November.

Ceylon.

Ample fields for missionary exertion are opening on every side. The following most important communication directs the attention of the Church to the claims of Ceylon. The great difficulty arises from the want of missionaries. Native catechists and teachers can, it appears, be recommended, but they would require European superintendence, and this the Committee are unable to supply. The suggestions contained in this able letter are very valuable and deserve careful consideration. Would that the means of missionary effort were commensurate with the extent, variety and urgency of the demands!

THE MANSE, KANDY, CEYLON, August, 1858.

REV. AND DEAR SIR,—I take the liberty of bringing to your notice some circumstances connected with Ceylon, in the hope that the Committee for Foreign Missions, of which you are Convener, may be induced thereby to establish a Mission in some part of this island. I feel, as I believe all others do who preach the Gospel to their own countrymen in a heathen land, that a Christian Church in a heathen country, if it fulfils its functions, must be a Missionary Church. This is necessary both for the maintenance of the spiritual life, and the direction of the Christian energies of its adherents; and, so long as a Christian Church thus situated does nothing for the heathen around, its more pious members must have a painful sense of inefficiency and unfaithfulness.

Now there are a large number of Presbyterians in Ceylon, the descendants of the Dutch, and a majority of the European residents. There are two chaplains of the Dutch Church, and two of the Scots; but, while the other leading denominations are all represented here in the mission field, there is no Presbyterian mission. The result is, that some of our people do very little for missions either personally or by pecuniary aid; others, I am glad to say, contribute largely towards the missions of other denominations, and do much to promote their success, though they would naturally prefer giving their assistance to missions of their own Church; but the fact that we have no mission undoubtedly

represses a considerable amount of energy and interest on the part of our people which under other circumstances might be called forth, and militates painfully against the public character of the Church.

I therefore think it my duty to call the attention of your Committee to this field, and to mention some particulars which appear to me to show that a mission may very easily be established in Ceylon, and that the prospects of its success would be highly encouraging.

1st. *The Locality.*—A short time ago I consulted a gentleman well qualified to give an opinion as to the desirableness of founding a Scots mission in the island, and as to the most suitable place. The gentleman is a Scotsman and a Presbyterian, and is well known both in Ceylon and in Southern India as a most devoted friend of missions. Some years ago he gave up a lucrative situation under Government, and now, though still a layman, devotes his whole time and energies to the spread of the Gospel among the heathen, his chief agencies being the printing and diffusion of religious publications in the native languages. He at once said that there is ample room, and mentioned the following places in the neighbourhood of Kandy which might be advantageously occupied. I need scarcely say that, if other parts of the island were taken into account, the list might be multiplied tenfold.

(1.) *Kaigalle*, 26 miles from Kandy, on the Colombo Road. Population of surrounding districts 54,000. Quite unoccupied.

(2.) *Badulla*, 84 miles from Kandy. Population 41,000. The district is large. A native minister of the Gospel Propagation Society.

(3.) *Gampolla*, 12 miles from Kandy. Population dense in many parts of neighbourhood.

(4.) *Matille*, 16 miles from Kandy. Population 37,000. District, large. Native Baptist missionary.

(5.) *Kurnegalle*, 26 miles from Kandy. A catechist connected with the Church (of England) Missionary Society.

These are a few of many places, any one of which might be made the head-quarters of a Scottish Mission. Kandy itself is the head-quarters of the Episcopal and the Baptist Missions, the only Missions in the central province of Ceylon. There are at present 3 European missionaries of the English Church, and 1 of the Baptist, resident here, and they employ a number of catechists; but, as the population of the province is above 224,000, large districts are quite unoccupied. Most of these places which I have mentioned, being native towns of some importance, have resident officers belonging to the civil service, and, as there are coffee estates in the neighbourhood, an English service might be kept up on Sabbath for the benefit of the Scots planters, who are now unprovided for, and who would gladly avail themselves of such assistance,

2. *Outward Difficulties in the way of Conversion.*—These press much less heavily upon the natives of Ceylon than upon the natives of India. Heathenism is less bigoted and less influential, and the restraints of caste are much less rigid. Indeed caste, although it prevails in a modified form, is opposed to the tenets of Buddhism, the religion of the Singhalese. The means of livelihood are very easy, and are not affected by conversion to Christianity, so that any mission has, humanly speaking, a much greater chance of reaping fruit early in Ceylon than in India, while its funds are not in danger of being burdened by the converts.

3. *Assistant Labourers.*—In Ceylon there are a large number of descendants of the Dutch and Portuguese, who form an intervening class between the British residents and the natives. Many of them are clerks in the Government service, and many professional men, lawyers and

doctors of good standing. Though of European descent and ideas and now speaking the English language, they are identified with Ceylon by birth; and, as they for the most part speak the native language, and have been accustomed to the Singhalese from infancy, they have a much readier access to their minds and modes of thinking than one who has lived in Europe till the age of manhood. The majority of the better classes of these Burghers, as they are usually called, are Dutch descendants, and are Presbyterians; and it does appear to me that we have an element among the young men of this class which we might use largely in connexion with our missions in the East. They are accustomed to the climate, familiar both with the language and ideas of Europeans and natives; and, as they are at home here, they can and do live respectably on much smaller salaries than those who have to send their children to Europe for education, and who look forward themselves to returning. I am quite persuaded that, if a missionary were sent out by the Committee, and one of the stations I have mentioned selected, the Rev. Mr. Palm, of the Dutch Church in Colombo, could recommend to him one or two young men who could at once enter upon their duties as catechists or teachers, having in view their being ultimately raised to the ministry; and I feel confident that the result would be highly advantageous. Might I take the liberty of recommending young men of this class for your Institution in India also? I have at present under my care a young man who has for some time been anxious to study for the ministry in connexion with the Dutch or Scots Church, but until I came out did not know how he could accomplish it. He has received as good a secular education as the place affords, and now comes to me daily to read Latin, the Greek Testament, Mental Philosophy, and Hill's Lectures in Divinity; and I have no hesitation in saying that he is quite equal to those of his own age at Home. It is his intention, upon my advice, to proceed in the course of a year or less to one of our Institutions in India, where he can receive theological instruction, make himself useful as a teacher, should his services be required, and undergo training for the ministry, until such time as the Presbytery of the bounds, with consent of the authorities at Home, may see fit to license and ordain him. I have not yet communicated with any of our missionaries who have charge of these Institutions on this subject, but I do not anticipate any difficulty in his being received. And indeed I am confident that from this class, and through the medium of these Institutions at the various presidencies, a number of most useful labourers for our Eastern mission-field might be raised up.

4. *Pecuniary Assistance in the Colony.*—All the missions in Ceylon receive considerable local aid from the Europeans and native converts, and I believe that, were there a mission of the Scots Church in the island, it would be liberally supported. There are, as I have said, 4 organized Presbyterian congregations, the salaries of whose clergymen are paid by Government: and I am much mistaken if a liberal annual collection might not be expected from each of them.

I have not written the clergymen on the subject, but I can scarcely doubt that they would gladly urge their congregations to make such collections. In addition to these a stipend is secured, and an application has been made to the Colonial Committee for another Scots clergyman to labour in the coffee districts of this province, and, if God spares us, as soon as he arrives in the colony, steps will be taken to get another. Now, in the event of all taking an interest in the mission, as I think they would be glad to do, a considerable portion of its expenses might be raised in the island: That our peo-

ple are ready to contribute is proved by their contributions to the missionary schemes of other denominations.

I have now before me the reports of two local societies for the past year—one, the report of the mission to the Tamil coolies from India, in connexion with the Church (of England) Missionary Society, the other the report of the Singhalese Tract Society—and I observe the name of one of my own elders as a subscriber to both. It may perhaps do good to some people at Home when I mention that his subscription to the first society for the past year amounts to £65, and his subscription to the other amounts to £25.

As illustrative of the state of feeling in Ceylon, I beg also to give an extract of a letter which I received from a planter a short time ago. "It is an undoubted fact," he says, "that the position of our Presbyterian Church in Ceylon is in a very backward state, and to whose fault it may be imputed, I know not. No common efforts on our behalf have ever been made; the result has been that nearly the whole of the Scotch Presbyterians have at least nominally gone over to Episcopacy. We attend Episcopalian services, subscribe to and support them. All the missions, societies for charitable purposes, are in the hands of and directed by the Episcopalian bishop. Now, with yourself, I am anxious for the extension of Religion in every way without reference to any particular form: still, having a very strong preference for our own national forms and system, I cannot but see with regret that a Church, which has done and suffered so much as ours, and which holds such a high position in our own land, should allow, without one single effort, her numerous adherents to be drawn away by other religious denominations, while I am convinced the effort has only to be made in order to meet with success—for we are strongly in favor of our own forms and discipline, as opposed to Episcopacy." This extract is rather for the consideration of the Colonial Committee than for yours; still it shows the state of feeling among our people in Ceylon, and that, if they had an opportunity of supporting a local mission of our own Church to the heathen, they would not be found wanting.

5. Another advantage I have cursorily alluded to before. The site selected for the mission might be one where an English service could be maintained on the Sabbath for the benefit of members of our Church, situated as the writer of the above extract is. I do not suppose this would occupy very much of the time of the missionary, nor interfere with his labors among the heathen; and in return for this service I am sure it would afford the greatest pleasure to those of us who are chaplains to do everything in our power, personally and otherwise, to promote the success of the mission. I can only say for myself that it would be a great pleasure to me were there a mission of our own Church in this province to take an interest in.

There are other circumstances which I might mention, such as the favourableness of the climate, so much cooler, particularly in this province, than in India, and the abundance of religious publications in the native languages; but I hope I have said enough to induce the Committee to take up this field; and, if such is their resolution, I shall be very happy, if God spares me, to communicate any further information they may require. I would in the meantime suggest that, if they think favourably of it, a suitable person should be sent out, and allowed for himself to inspect the country, and report upon the most desirable site before it be finally determined. He will then have no difficulty, I believe, in getting suitable teachers and catechists to assist him in carrying on the work. If the Committee determine otherwise,

I shall very much regret it, but even in that case I shall not despair, for, if the parent Church declines to undertake the work, I shall hope that the branch of our Church in Canada may be induced to take it up.—I am, &c.,
 GEORGE W. SPROTT.

The following letters have been received from India by the Convener of the Colonial Committee:—

CAMP, 42d Royal Highlanders,
 BAREILLY, 24th July, 1858.

MR. DEAR SIR,—I dare say you have received the letter which I wrote to you some time ago, and also the letter which I directed to be sent to you for perusal. I now send you a few lines which may perhaps prove interesting to you. I left Lucknow on the 8th April with the force under command of Brigadier Walpole, and arrived with it here on the 5th of May after a long and fatiguing series of marches. Before leaving Lucknow, we made the following arrangements relative to our spheres of labour, which were approved of and confirmed in general orders by the Commander-in-Chief. Owing to the number of sick and wounded Presbyterian soldiers that must necessarily be left in the Field Hospital—the General Hospital—in Lucknow, it was deemed by us advisable that one of us should be appointed to remain in spiritual charge of them. The Rev. Mr. Ferguson was accordingly detached from the 79th Highlanders and attached as Presbyterian chaplain to the Lucknow garrison. The Rev. Mr. Drennan was appointed to do duty with the Presbyterians in the Cavalry, Artillery and other departments of Brigadier Walpole's force in addition to the 93d Highlanders, to which he was attached; and I was attached to the 79th Highlanders in addition to the 42d Royal Highlanders. The Rev. Mr. Morrison was with the 78th Highlanders at Cawnpore *en route* for Furruckabad, when the Oude and Rohilcund field force under Brigadier Walpole started from Lucknow. Mr. Drennan and I were the Presbyterian chaplains with the force alluded to. From the description of a single day's course you will be able to form a very fair idea of the nature of our movements, annoyances and duties. The *rouse* sounds sometimes at midnight, but generally early in the morning, a couple of hours before daybreak. Then it sounds at three o'clock A.M., then you start to your feet, dress, take a cup of tea and a slice of toast, tents being struck all the time, and camels being loaded. When the camels are ready to start, and when the troops are beginning to move off from the parade ground upon the line of march, you get upon your horse and make the best of your way, through the ocean of baggage with which you are surrounded, to the column. After marching a distance of 9, 10, 12 or 14 miles you reach your camping-ground about half-past eight or nine o'clock, covered with dust, nay, almost choked with it, and, what is worse, under the branding rays of the morning sun. Very often it happens that you are fortunate enough to get into a grove of mango-trees, where breakfast is prepared and speedily devoured. The baggage begins to arrive—the elephants carrying the men's tents make their appearance—the camels with the officers' and baggage beasts in sight, and, while you are seating yourself under the shade of the mango-trees, or are being grilled by the sun if there are no mango-trees, the tents are being pitched and made ready for your reception.

Once in your tent, the first thing is to strip, the next to lie down upon your mattress for an hour or two's nap, and, when you awake, to get the *bhesse* (water-carrier) to pour a measure of water over you. I cannot describe to you the terrible heat of an Indian sun in the month of May in a tent. No one but those who

have felt it can ever know what it is. I have many a time been forced to keep my head bound round with wet towels, and have felt, that but a little more intensity in the heat—a very little more—would be sufficient to drive me raging mad. In addition to the heat you have storms of dust, scorching, prostrating winds, which carry the dust or sand into your tent, your mouth, your eyes, your ears, your beard, your innermost clothing,—making your tent a desert, making life almost a burden. And there is no way of escape from this source of discomfort and annoyance. You must put up with it. These hot winds, charged with fine sand, commence usually about 8 o'clock A.M., and continue blowing, bellowing, and scorching you till 5 or 6 P.M. In the afternoon, or rather evening, on the line of march I generally visited my hospitals; sometimes I did this in the forenoon, after I had dressed. I am sorry to state—to be obliged to state—that almost every evening I had to attend one or two funerals, funerals of men cut off by fever and dysentery, occasioned by exposure to the sun and the harassing nature of their duties.

My service, for I have always one, at the grave is as follows:—First, Read a portion of Scripture—Psalms xc.; or I Cor. xi. 51-58; or I Thess. iv. 13-18. Secondly, Short impressive address. Thirdly, Prayer.

A soldier's funeral at night on the line of march is what one never can forget. Wrapt up in his blanket, consigned by sorrowing comrades in arms to the lone grave, the tear falling from many an eye down many a rough, weather-beaten bearded face, and bayonets glancing under the moonlight, the measured tread to and from the grave, and the thought of the far-away Old Country, unconscious of what has there and thus taken place,—these things and many more invest a soldier's funeral at night with a most solemn aspect. A soldier's funeral after a battle is the most heart-rending of all ceremonies in which one can be called upon to take part—the music of the Dead March, so stately and so crushing, makes you feel almost unable to move—while the plaintive wail of the pibroch from some dozen pipes makes your blood run cold, and makes you feel an indescribable chill running along your nerves.

On the 15th May we met with a most disastrous calamity. At a fort in Oude called Rooyah, close by a village called Rhodamon, we sustained a loss in killed and wounded of 120 officers, non-commissioned officers and men. The 42d, on whom the brunt of the misfortune fell, lost in killed and wounded of all ranks 42. Among the number of the slain was the Hon. Adrian Hope, brigadier, one of the best beloved and most efficient officers in the service, the soldier's pride and glory. To walk about where the dead and wounded lay after they had been taken to the rear—to see the poor fellows, some calm in death, others having their wounds dressed, others dropping off from this world into the great eternity—to sit down beside the latter on their blood-bespattered straw, and to prepare them for the end by whispering in their ears the tidings of Christ's salvation,—to witness these scenes, and to mingle actively in them, gives one the experience of years compressed in moments. From Rooyah we did not march till the 18th; we had to bury our dead! On the 22d the enemy was dispersed and a number killed and wounded at Allygunge by the Horse Artillery and Cavalry; on the 25th, the sick and wounded were sent into Furruckabad.

May 5th, encountered the rebels at Bareilly, drove in their outposts, slaughtered a great many fanatics called *ghazies*, and on the 6th obtained complete possession of the town and environs. From that period up to the 26th of June I have lived under canvass—all throughout the hot season. On the 26th of June the rain began to

fall, and I got into the quarters which I now hold.

The European regiments stationed here are the 42d, 78th and 93d Highlanders. The 79th were till the other day at Furruckabad, having left our force on the 7th May. They have now gone from Furruckabad to Cawnpore *en route* for Allahabad. Mr. Morrison is with them. Mr. Drennan is here with the 93d, and I am attached to the 78th in addition to 42d. The troops are all in comfortable house quarters. My duties on Sundays are as follow:—First, Divine service at church parade at half-past six A.M. with head-quarters 42d and portion of Bengal Horse Artillery. Second, Divine service at church parade at half-past six A.M. with detachment 42d stationed in the College, Bareilly. Third, Divine service at church parade at quarter-past six P.M. with 78th Highlanders in their own lines. These services are conducted in the open air at the drum-head. I was able to hold my first service in one of the newly built barracks last Sunday, but prefer the open air, as it is cooler.

My hospitals, where the principal work lies, I visit daily. Ever since leaving Lucknow there have been meetings for prayer every evening in all the Highland regiments. The non-commissioned officers and men of the several regiments, who took an interest in these meetings, met in a quiet part of the camp regularly every evening on the line of march. Now, as the regiments are separated from each other, they have separate meeting-places. These meetings are not largely attended,—the band is small, but it is increasing. At present they are held in the 42d in my quarters, and are conducted entirely by the men themselves.

Part of a building is about to be handed over for educational and religious purposes. As soon as I get it, I propose starting a day-school for giving instruction in the usual branches of an ordinary education. Also I purpose holding a weekly Bible-class, and giving occasional lectures—homely lectures upon interesting subjects. The prayer-meetings will be held there in future. There is a similar one in the 93d. I correspond frequently with the Rev. Mr. Herdman, Calcutta, and get remittances of tracts, &c., for the hospitals. I have ordered 2000 tracts to be sent, and they are on their way; also a gift of Bibles from the Bible society, of which Mr. Herdman is secretary. There is a considerable difficulty just now in getting anything in the way of boxes and parcels sent up country, as Government stores of war monopolise all the available transport.

I have just read in the *Edinburgh Advertiser* your admirable Report in the General Assembly, and noticed particularly that part of it, headed "Applications to Government." Glad I am that the subject of Church of Scotland army chaplains has been brought under the attention of Government, and that all the applications of your Committee are likely to be granted. We want more chaplains in India. The 42d, 78th, 79th and 93d are provided with the ministrations of chaplains, as also the Presbyterians in the Lucknow garrison; but there are the 71st—one wing at Gwalior now, I hear, on the road to Agra, and the other wing at Mhow, in the Bombay Presidency; the 72d, somewhere in the Bombay Presidency; the 74th, in the Madras; and the 92d, in the Bombay,—destitute, so far as I am aware, of Presbyterian ordinances. There are still the 71st, 72d and 74th in want of clergymen of our Church. You will at once see the necessity of sending out more Presbyterian chaplains if you take into account that a regiment may be divided into wings, and these wings widely separated from each other, as in the case of the 71st and 42d: a wing of the 42d is at Miradabad, 60 miles distant, where there

is no clergyman of any Church. It left headquarters last month.

With regard to Bibles with metrical version of the Psalms and Paraphrases appended, they are much needed amongst us, and I have repeated applications for them. I have written Mr. Herdman several times regarding this, but there are none to be had in Calcutta. It would be a blessing of immense value if a number were to be sent out immediately, consigned to Mr. Herdman, who could get them sent to us in our several stations, according as we required them. In sending out books such as I have been describing, it would be advisable to have them of the most portable shape—as small as possible. I have never seen any of the Bibles in the hands of soldiers, printed in Scotland, of a convenient size. The best sort I have seen is the Oxford edition; small, thin, easily packed and carried in a man's kit, with the Psalms, Paraphrases and Hymns inserted, it would be just the book for us. The edition above mentioned is that commonly issued to soldiers in England in English regiments.

But I must stop. Since I commenced this letter I have frequently, as you will see by examining it, been obliged to desist writing in consequence of the large drops of perspiration that have fallen from my face upon its pages. I am literally drenched with sweat from "early morn to dewy eve." This country is most trying to one's frame—both to mind and body.

I have enjoyed very good health since my arrival, but have become very thin.—I am, &c.,
WILLIAM ROSS.

42d Royal Highlanders,
BAREILLY, 7th August, 1858.

MY DEAR SIR,—I wrote you by last Bombay mail, giving you a sketch of my proceedings since leaving Lucknow, and making a few remarks on the necessity of sending out more chaplains of our Church to India, of getting commissions for those already in India, and of forwarding to us a sufficient supply of pocket Bibles, with the Scotch metrical version of the Psalms, &c., for the troops under our spiritual charge.

Since I wrote you I have received an official communication from the adjutant-general of the army in India, stating that an application had been made by the Bombay Government for a Presbyterian chaplain to do duty with the 72d Highlanders stationed at Neemuch in the Bombay Presidency, and requesting me, by desire of his Excellency the Commander-in-Chief, to inform him whether any of the Presbyterian chaplains could be spared from the Bengal Presidency to do duty with the 72d Highlanders in the Bombay Presidency. Having consulted with the Rev. Mr. Drennan on the subject of that letter, I immediately wrote, saying, that in my opinion none of the Presbyterian chaplains could be spared from the Bengal Presidency, as there was in that Presidency more than sufficient work for them, but that, in the event of the case of the 72d Highlanders being considered extremely urgent, and not likely to be supplied from Home, the Rev. Mr. Drennan was willing to proceed to Neemuch to join the 72d. Again, in answer to a question made by the adjutant-general as to our present distribution and duties, I mentioned—1st, That the Rev. Mr. Ferguson was stationed at Lucknow, and doing duty with all the Presbyterian soldiers in the Lucknow garrison. 2d. That the Rev. Charles Morrison was doing duty with the 79th Highlanders, and with whatever Presbyterian soldiers happened to be in that neighbourhood. 3d. That the Rev. Mr. Drennan was attached to the 93d Highlanders at Bareilly. 4th. That the Rev. Mr. Ross was attached to the 42d Royal Highlanders, the 78th Highlanders, and was doing duty besides with the Presbyterians in the Bengal Horse Artillery.

Now this is clear proof of the felt want of more chaplains, and a strong reason why they should be despatched without delay. The above communication, forwarded to me by desire of his Excellency the Commander-in-Chief, speaks for itself.

In addition to the Bombay Presidency, the Madras is in want of Presbyterian services. The 74th Highlanders are in that Presidency, and have no chaplain, that I am aware of.

I have been thinking, also, that we ought not only to be commissioned, but commissioned as chaplains of the Church of Scotland.

Again, I think it would be a matter of justice to have our names inserted not only in the *Clerical Almanac* but in the *Army List*, so that people might see that our position in the service is recognised by the War authorities. These may seem trivial matters, but, believe me, they are matters which mean a great deal more than one would at first sight suppose. I have always thought that the omission of our names from the *Army List* indicated a tendency to ignore our standing.

I have no doubt that, if your Committee takes up the subject, it will be attended to and put right.

In addition to my daily visitation of the Hospitals under my charge, and my three public services on Sundays at church parade, I have in the 42d a Bible-class, which meets once a week. We are now engaged in reading and explaining the First book of Samuel during the hour set apart for it. Then, again, there is the prayer-meeting, which formerly met every evening, but which now meets three times a week, and which is conducted in turn by the men who attend it. On Sunday evenings I open it with the singing of a psalm, prayer and remarks on a few verses of the chapter which is to be read and commented upon, leaving further exposition and edification to be carried on by the members present. On Tuesday evenings I do likewise. Every day, from 11 A. M. to 1 P. M., I teach a school which I have set agoing in the 42d for giving instruction in reading, writing and arithmetic. In this I am assisted by a non-commissioned officer, who has been told off at my request for this duty. We have a large airy school-room and a capital attendance. After the school is dismissed, the room serves as a reading-room, where the men have an opportunity of perusing the newspapers, and whatever books, pamphlets and periodicals I can procure for their amusement and instruction. Before commencing the school, I was fortunate enough to be able to buy up in Bareilly about four dozen and a half capital slates.

I should like exceedingly if you could interest some of your friends in the matter of sending to me, now and again, for our reading-room and hospitals a few Edinburgh papers and periodicals. The Blue Magazine, the Christian Treasury, Chambers's Journal, Leisure Hour, Sunday at Home, and others of the same class, would be received with loud welcome.

I gather up all the newspapers and periodicals I can from the mess and other quarters, and have on an average 30 or 40 afloat either in the hospitals or in the reading-room.

I was delighted to see in a newspaper the other day that a committee had been employed in preparing a manual of worship for Presbyterians who might happen to be without the reach of ministerial services in India, in the colonies, at sea, &c. &c., and that it was likely soon to be given to the world. This is really a step in the right direction. How many officers, non-commissioned officers and privates in the East India Company's service have I heard lamenting that there was no such work to which they could resort! How many ship-captains and sailors have I heard making the same complaint! I might truly say that the

want of such a manual has been long a reproach to our Church—the want of a manual issued under the authority of the General Assembly of the Church. When it is published, I trust there will be some fund organised to enable your Committee to send out to us a large supply of that really needed work.

I had a letter from a friend the other day, the Rev. Mr. Wilson, Dysart, who stated that a portion of my letter to you, bearing upon the communion service which I had before Lucknow, had been read in the Assembly. Perhaps it will be interesting to you and Dr. Muir of St. Stephen's to know that our late lamented brigadier, the Hon. Adrian Hope, was one of my communicants on that deeply interesting and ever memorable occasion. He sat on my right and well do I remember the quiet, devout air which he wore, not as an assumed garment but as the expression of his animating spirit—the spirit which was his constant companion—which shone through him always in his every-day walk and conversation. And well do I remember the almost prophetic words with which I closed my last address, the exhortation. After having spoken of the future, ripe with dangers, which lay before us—that some of us might never more on earth encompass a communion table—that some of us might never more on earth behold a communion Sabbath—that some of us might never more on earth meet again in such precious circumstances—I said that my earnest desire, my heartfelt prayer, was that we might all at last be found on the right hand of the Judge on the great white throne on the morning of the resurrection—that we might all at last fall into the ranks of that great regiment which no man can number, of all nations and kindreds and people and tongues, the regiment of the Lord's redeemed—and that, with the Captain of our salvation at our head, we might march onwards and forwards and upwards to everlasting quarters in the garrisons of Heaven, and sit down at that table, never more to be withdrawn.

As I look back upon that communion scene, it becomes illuminated in my memory with a light which streams from the unseen glory. Sacred, blessed rite—celebrated in perilous time—celebrated by many who have ere now found a soldier's grave on earth and the saint's welcome in paradise.

—I remain &c.,
WILLIAM ROSS.

ECCLIASTICAL ITEMS.

On the 6th inst. the Established Presbytery of Kirkcaldy met at Methel, and moderated in a call to the Rev. Thomas Morrison, who has ministered in the *quoad sacra* chapel there for some time past.

Sir William Gibson-Craig has presented the Rev. James Langwill, of Legerwood, Berwickshire, to the parish of Currie, vacant by the appointment of the Rev. Dr. Barclay to the office of Principal of the University of Glasgow.

The Presbytery of Ayr met on Thursday in Wallacetown *quoad sacra* church, when the Rev. Francis Rae, lately assistant to the minister of Stewarston, was ordained to the pastorate of that congregation, vacant by the translation of the Rev. Henry Gibson to the parish of Glenapp.

DEATH OF DR. PAUL OF TULLYNESSE.—We regret to learn that the venerable Dr. Paul of Tullynesse died on Thursday morning. Dr. Paul was ordained in 1805, and had consequently been more than fifty years a minister. For many years he took a leading part in the local Church Courts.—*Aberdeen Free Press.*

REV. DR. MACDONALD.—We are glad to be able to state that the Rev. Dr. Macdonald of Inverness has so far recovered from his late indisposition as to have resumed to a limited extent his parochial duties. The rev. doctor, we are informed, received an invitation to preach

before the Queen on the 17th inst., but was compelled to decline the honour on account of the state of his health.

CALL.—At a numerous-attended meeting of the male members of the East Church, Aberdeen, it was unanimously resolved to issue a call to the Rev. Wm McLean (presently minister of Ashkirk in the Presbytery of Selkirk), to become pastor of said church, lately made vacant through the removal of the Rev. Mr. Lang to Fyvie. The congregation of the East Church is one of the largest and most respectable in Aberdeen. The stipend amounts to £350, and the members have hitherto given manse rent.

THE REV. A. FALCONER.—We learn that the Rev. A. Falconer, minister of Denny, son of our respected townsman, Mr. F. of the Academy, has been appointed chaplain to the troops in the Madras Presidency. The post was in the gift of the Indian Council, and there were 150 competitors for it. It was unsought by Mr. F. and, we understand, was offered to him under very flattering circumstances. Mr. F. in his ministerial labours in Perth and in Denny has gained the character not merely of an eloquent preacher but of a most devoted pastor; and we are sure that he will discharge heartily and efficiently the duties of the onerous position to which he is now called—*Inverness Advertiser*.

THE SCOTCH CHURCH IN PARIS.—The correspondent of the *Times* writes:—"The Scotch Church have established a regular service in Paris. Principal Tulloch (of St. Andrews), who has been for some months here, and who left for Scotland ten days ago, is to be the minister for 8 months in the year. In the meantime the service, which is performed at the Oratoire, Rue St. Honoré, is carried on by other clergymen, and the Scottish Church are to send from time to time some of their best preachers. It is considered doubtful whether any will surpass Principal Tulloch. The Scottish Church (of which Dr. Moffat is the secretary in Paris) are, it appears, paying every farthing of the expense, and will probably do so for the next two years."

COMMUNICATIONS.

We do not pledge ourselves responsible for the opinions expressed by our Correspondents.

[We have received the following letter from a respected correspondent. With him we deny that the Church of England as a Church is rotten. And we think that our Scotch correspondent only points out one of those diseased branches to which "D." refers; for he particularizes "the rottenness of the English and Scotch Episcopal Churches" which he explains in the very next clause as "now showing itself in the abominations of the confessional.—Ed.]
To the Editor of the *Presbyterian*.

SIR,—There is nothing that appears in the columns of the *Presbyterian* that I read with more pleasure than the monthly letter of your Scottish Correspondent, written as it is in a friendly and agreeable style; and I am sure many more of your readers, both clerical and lay, whose birth-place and early associations are on the other side of the Atlantic, take equal pleasure in perusing these letters, so full of all that relates to the "guid auld Kirk," and feel equally indebted as I do to the writer. I cannot, however, abstain from remarking that in the letter published in the Novem-

ber No. there is what appears to me an unhappy as well as an unmerited expression (it may have been one inadvertently made) in reference to the Church of England. The writer, in speaking of recent perversions in England to the Church of Rome, (more especially of ladies), assigns as the cause the "rottenness of the English and Scottish Episcopal Churches." Now it is a well known fact that the *Scottish* Episcopal Church is rotten enough, Popish enough; but that the *Church of England* is rotten, I deny. True, there are some diseased branches on that far-spreading tree; which, if not lopped off, will soon fall off through very rottenness. True, there are ministering at her altars, and eating of her bread, it may be, not a few unfaithful men, wolves in sheep's clothing, who have drunk at the poisoned springs of Tractarianism;—men who hold tenets which all Protestants worthy of the name repudiate and disavow, and who make use of ceremonies, many of them childish and ridiculous, as well as superstitious and impious, which, beyond doubt, have "deluded many a weak, susceptible nature into perversion"; but it is at the same time undeniable that the *Church of England* as a whole is now showing more signs of vitality than perhaps at any former period in her history.

That Dr. Robertson of Edinburgh (to whom the Church of Scotland is under a lasting debt of gratitude for his noble efforts in behalf of the Endowment Scheme) does not think the Church of England is in a state of rottenness is abundantly evident from the excellent report presented by him to last General Assembly. In speaking of the appointment of a Committee of the House of Lords to inquire into the extent of spiritual destitution in certain parts of England, the report says, "They (the Endowment Committee) rejoice in the appointment of this Committee." And again:—"If the Church of England shall obtain such a measure (a remedial one), your Committee will feel it to be matter of deep thankfulness, even if there should be no prospect of a similar measure for Scotland. Besides, that the preaching of the Gospel to the poor in any part of the United Kingdom must conduce to the best interests of the whole, how should the Church of Scotland be a true Church of Christ, and yet fail to have fervent joy in the advancement of His cause in the World? Charity envieth not. Most earnestly, therefore, do your Committee pray that the Church of England may obtain all requisite facilities for the accomplishment of the great and glorious work that has been devolved upon her." In the closing address, too, of the Moderator of last General Assembly there is the following:—"We have not the same facilities for digging deep into the wells either of Sacred or Profane Literature which are possessed by members of the

"Sister Establishment by means of their Stalls and Fellowships. It may be they have more men of mark than we can pretend to," &c.; while, if I remember rightly, all who took part in the discussion on "Indian Chaplaincies" spoke with the greatest respect of the Church of England. Whatever opinion, then, your correspondent has of the present state of the Church of England, it plainly appears that the leading men of our own Church do not think it to be rotten, and it would not be becoming in us (the ministers and members of the Church of Scotland, or of the Presbyterian Church of Canada in connection therewith) to speak in disparaging terms of the only other National Church of Great Britain, the Church of Ridley, of Latimer, and of a noble band of martyrs; a Church moreover that has given birth to a mighty host of learned and distinguished writers, of which any Church or country might well be proud, and the great bulk of whose present Clergy are sound and Evangelical Protestants, very many of them being men of high attainments, laborious, zealous and self-denying,—men in whom the graces of piety are conspicuous, and whom it would be well for some of ourselves to endeavour to imitate. No; a Church that can boast of such men as Tate, McNeill, Miller, Bickersteth, Ryle, and others—such is not and cannot be rotten.

Let us rejoice that the Church of England is so efficient as she at present is, and is so alive to the great work that lies before her. It will be a gloomy day for the Church of Scotland when it can be truly said of the "Sister" Church (as she used to be called in our Scottish Pulpits), "she is in a state of rottenness," and it will be no less ominous to the cause of our common Protestantism when one of its great bulwarks is ready to fall.

Let us hope that the two Churches will each, in a spirit of charity, labour to fulfil their high mission; not only of supplying ordinances to rich and poor in crowded city and thinly-populated rural district at Home, and of carrying the message of salvation to their children in other lands, but also of doing a part becoming their high position as the National Churches of Great Britain, to spread abroad through the Earth a saving knowledge of the Gospel of our common Lord; ever mindful of the command, "Go ye into all the world and preach the Gospel to every creature."

D.

FROM OUR CORRESPONDENT IN SCOTLAND.

Winter has begun. The weather during the autumn was wet and broken, which proved unfavourable to the harvest; but towards the close of October it became more mellow, though accompanied now and then with signs of severity. The unwonted luxuriance of the hawthorn blos-

some this spring was considered the token of a cold season, the weather-wise justifying their prognostications by a proverbial saying common in the south of Scotland: "Many haws, many snaws." And certainly we have had rather premature intimations of frost and snow. Before her Majesty left Balmoral, the crest of our northern hills was as white as the plumage of the swan; and here and there farther south fitful and spiteful flakes, cast athwart the face of the country, have cowed the courage of our Lowland dogs.

With the winter too the inhabitants have returned to the deserted cities, and the schools and colleges have opened. The winter communions in Edinburgh and Glasgow were dispensed on the two last Sundays of October respectively. The excitement to hear Mr. Caird in Green-side, the church of his father-in-law, Dr. Glover of Edinburgh, was intense. He preached on the afternoon of the Fast. Hundreds went away disappointed at not getting admission; while others who did manage to get in stood in crowded passages, submitted to the most comfortless crushing and jostling, were carried out fainting, or retired with only a portion of their original attire. Such are the penalties which accrue to some from the genius of others. In Mr. Caird's case it is the genius of a great actor or orator, rather than of a great writer. He possesses the rare faculty of identifying himself with his subject, and of expressing it with appropriate and impassioned delivery. His matter, thoughtful, eloquent, careful as it is, will not account for the splendid triumphs of the living speaker. Now that we have had leisure to peruse his volume of sermons, we recognize in it much fine thinking, felicitous illustration, tasteful and correct language; qualities enough to make any book superior and worthy of perusal. We recognize in it the genius of elaborated industry, of talent cultivated to the last degree, of a mind consecrated to its profession and determined to excel in it. There is none of that higher eloquence which sometimes illumines the page of Chalmers and delights the reader with gorgeous wonder. You meet with none of those single spontaneous sentences, full of the deepest truth and beauty, which you find scattered over the sermons of the late Mr. Robertson of Brighton. But to us Mr. Caird's success teaches a more hopeful and useful lesson. For in him we see a man, not gifted with extraordinary intellectual powers, who, by a grand and sovereign exercise of will, has enriched his mind with every scholarly acquirement, disciplined it into exact and patient thinking, and, as a reward, achieved a well-deserved fame. The preachers of Christendom may profitably emulate a model which, by similar resolves and self-dedication, is attainable by all. The Sermons which are having the greatest influence

just now are those of Mr. Robertson, to whom we have alluded. You find them in both town and country, and often preferred by ladies upon week-days to the more exciting but less really eloquent pictures of romance. Though far from agreeing with them on all points, we rejoice at the general interest which they occasion. For, even in passages which offend our theological opinions, the reader cannot fail to admire and to be benefited by the earnest tone of an author seeking eagerly for Christian truth, though not always finding it. A man like Dr. Arnold of Rugby, he tries to avoid all partisanship, whether in his own Church or out of it, and to breathe the Catholic atmosphere of the New Testament. By holding out love to God and goodness and not terror, as the great motive to holy obedience, and by bringing into vivid reality the life and personality of our Saviour, we believe that he is elevating at this moment the whole strain and spirit of the British pulpit. Pity indeed it is that he enlarges so much upon the death of our Lord as an example of self-sacrifice rather than as an atonement for sin, primarily and principally. But in this we perceive the reaction from one extreme to another. Every age and every mind have a tendency to present one phase of religious truth rather than the whole. It is only when all the phases are united that we have brought before us the broad, many-sided picture of Christian verity. But where, save in the Bible, is this to be found? Human representations, even the best, are only shining fragments. Let us cultivate charity, then, towards all honest seekers who try and try in vain to realize the whole.

A very important movement has begun in our Church to remedy the evils attendant upon the settlement of ministers in parishes. The vexatious and disputed cases before our Courts have made some step absolutely necessary. As the matter is only in the course of consideration, no determined project has been announced. It is the opinion of some, such as the present Moderator, that Lord Aberdeen's Act is not at fault, but that the regulations by which the Church has attempted to carry out that Act are defective, and must be amended by the Church. A more common and influential opinion is that the Legislature must be applied to, to give the people the call in some form or other.

One form is, that, in order to a valid settlement, a majority of the congregation should sign the call to the presentee after his presentation by the patron. Another way, is that the congregation should have the initiative in selecting a pastor; but, in case of their not agreeing within a given time, that the patron should then interfere. We believe that the matter has been brought before our statesmen, and Mr. Gladstone has expressed himself favourable to the call. Some of our best known

Free Church clergy have also expressed the hope that it might lead to a union; and surely any proposition which would bind once more, at however remote a period, the now divided Churches of Scotland, would effect a noble end. The periodical which we are now projecting has this grand object in view, Presbyterians of all shades having promised their co-operation as contributors. Considering the progress of the Papacy, and the degeneracy of Prelacy, the concord of the Presbyterian Churches should be the object of the faithful of all parties.

Scotland, 2nd Nov., 1858.

THE BELIEF OF THE GOSPEL, THE EFFECT OF DIVINE OPERATIONS IN THE HEART.

It is a truth of vast practical importance, that, in order to the saving reception of the Gospel, the efficacious and illuminating energy of the Spirit of God is necessary. Without His powerful working in the soul of man the truths of the Gospel can effect no saving entrance there. It is only as the power of that Divine Spirit accompanies these truths that they come home to the heart in all their preciousness and virtue. There are many obstacles in the mind that bar the admission of the Gospel, and these can only be removed or overcome by the power of the Holy Ghost. There are clouds and darkness there that prevent the glory of God and of His Gospel being seen; there are enmity and rebellion there, and the native depravity of the heart so thorough and entire that it overspreads all the capacities of his moral nature; there is the utter want of all spiritual taste and feeling, no holy love within him; yea, and the life of God extinguished from his bosom. And hence the necessity that exists for the regeneration of man's nature by the Spirit of God. Apart from His agency that regeneration can never be effected. No, holy principles, no Divine life can exist there till that Spirit begins this blessed work. But, when He does begin the work, changes most benign and beneficial take place. The most marvellous results are secured. "He who commanded the light to shine out of darkness shines into their hearts, giving the light of the knowledge of the glory of God in the face of Jesus Christ."

It has been often observed that Divine truth seems, in multitudes of cases, to fail in producing its highest and best results. Although that truth approves itself, in the experience of many, to be both the wisdom and the power of God unto salvation, yet, oh! to what an extent does it fall upon unheeding ears and unreflecting hearts. We would have imagined that all men everywhere would feel disposed to listen to the joyful sound. We would have supposed that the announcement of unsearchable riches and righteousness would exert a magic influence over the minds of men, and hold them to the consideration of the subject with resistless power. We

would have thought that the glory and purity, the elevation and tenderness displayed in the Gospel, would surely captivate the heart, and fill it with adoring wonder and delight. But we find it to be sadly otherwise. In his state of nature, and with his heart still desperately wicked, man resists and repels the truth. There are no such holy inclinations in him as lead him to love it or to grant it a cordial entrance to his heart. And there is reason to believe that it will always be so till the power of Divine grace is brought to bear upon the nature of man, and brings the Gospel home with power to the human spirit. It is that grace that makes the heart tender and impressible. The Spirit of God breathes into the inner man of our natures a new and spiritual life—a life which exhibits itself in penitence and faith, and prayer, and deeds of charity, and in all the other fruits and graces of godliness; and, were it not for Him, the life of God in the soul of man would never have existence. There can be no regeneration, no sanctification, save as the Holy Spirit effects it. And, when He does effect it, it is always through the instrumentality of truth. The Divine Spirit blesses the Word. The invitations of the Gospel that fall upon the ear are rendered effectual to the salvation of the soul. The blind eyes are opened. The secret springs of man's hidden nature are then touched. The perverted understanding is rectified. The teachings of the Bible are regarded with an interest they never possessed before. And the change that then passes upon the character is of the happiest kind. From that moment man becomes "a new creature." "Old things pass away; behold all things become new."

We regard the doctrine of the Spirit's operation in the soul of man, in order to salvation, as a precious doctrine. The Bible is full of it. Prophets, apostles, and the Great Teacher Himself, all give witness to it. At the same time that the prayers of the sacred writers bearing upon this subject—the promises of the Bible relating to it—its doctrinal statements also, as well as the facts connected with the conversion of multitudes in the days of the apostles,—we say, that all these things go to prove that the matter of human salvation is indeed the special and peculiar work of the Holy Spirit. And, were it not for Him, and His gracious working in the heart of man, so utterly indisposed are men to God, and so incapable of originating a single holy thought, or feeling, or desire, that all men everywhere would resist and refuse the Gospel. When its overtures were proclaimed to them, with "one consent they would begin to make excuse." But by the effectual working of the Spirit souls are brought to Christ. With the outward call that is addressed to many who are blind, and stupid, and dead with reference to Divine considerations, there goes the

inward effectual call of the Spirit, by which the truth is brought home to the heart. And hence it is that often in the assemblies of Zion the power of God is present to heal some such, while it may be, on the part of others who are listening to the same outward call, no saving change takes place at all. The heart of a Lydia may be touched by the hand of God and savingly impressed by His grace, while no saving effect takes place in the hearts of others. But, while for this sovereignty in His operations we cannot account, we would not fail to bow our heads before Him, worshipping, "Even so, Father, for so it seemed good in Thy sight."

We have heard it objected to the doctrine of effectual calling, to which we have just been referring, that no such phrase as "effectual calling" exists in the Lively Oracles; and an argument has been urged against the truthfulness of the doctrine from this consideration. We regard this circumstance, however, as furnishing no very valid argument against it. We believe that, though the terms "effectual calling" do not occur therein, the doctrine which these terms are designed to express is clearly and explicitly taught. We meet with none of the following terms there, namely, ORIGINAL SIN, TRINITY, SACRAMENTS, and yet there are few indeed, who lay any claim to orthodoxy, who will deny one or other of these doctrines. And why? Because the Bible in clear and intelligible language sets them forth in many places. And it is even so with reference to the doctrine of "effectual calling." We do not meet with the expression, 'tis true; but we meet abundantly with truths that evidently teach and declare the doctrine. There are statements there that afford a deep and broad and solid foundation for all that is involved in it. And we regard the mighty energy of God, as exhibited in the conversion of the apostle Paul, as a happy illustration of the doctrine of "effectual calling," by which all his opposition to Divine truth and to the Gospel of Jesus Christ was thoroughly removed from his heart.—Eph. iii. 7.

We believe that the dislike felt to the doctrine of "effectual calling," cherished by some, arises from two different causes, the first of these being an *overweening estimation of the agency and ability of man in the matter of religion*; and the second arising from *inadequate views of his total ruin and depravity*. With reference to the first of these points, men are taught to believe that the matter of their salvation depends as much or more upon themselves than upon God; that they are as able to embrace the truth as to deny it, to receive the Saviour as to reject Him, or, as we have heard the same idea expressed, "It is as easy to believe God's truth in a saving manner as to believe the devil's lie." If such statements were true, then it would follow that no special grace was necessary

to the conversion of the soul; and that man might indeed work out his own salvation without any accompanying grace or aid from on high. But we appeal to the Law and to the Testimony, and enquire, Does it teach such a doctrine? Does it lead us to suppose that it is as easy for man to receive and embrace the truth as to oppose it? or to come to Christ as to refuse to do so? Does it lead us to imagine that he can originate the renewal of his own nature? We believe we are only speaking the words of truth and soberness, when we say it never does. It tells us that, as it is impossible for the leopard to change his spots, and the Ethiopian his skin, it is equally so of his own ability for the man, whose nature is inclined to sin, to renew himself unto holiness. And hence the necessity of a superior agency. Sinners are made willing in the day of God's power. And it would be well did all men remember their entire dependence on rich and saving grace; for "no man can come to Christ except the Father, who hath sent Me, draw him."

We have said also that inadequate views of man's total ruin and depravity have led, on the part of many, to the denial of the doctrine of "effectual calling." There are those who suppose that his moral nature is not so thoroughly vitiated as the Scriptures teach. They do not believe that his heart is utterly perverse and corrupt, or that the affections of that heart are alienated from God—yea that the carnal mind is enmity to God; yet this is the express testimony of Scripture. The Bible proclaims man's lost condition; tells us that he is morally dead, that there is no life in him; that his nature is desperately wicked, and at the same time informs us that it is on this account that he is blind to the glories of the Gospel and to the excellencies of the character of God. And, if the heart be thus radically wrong, who can rectify it but God? If the eye of the understanding be darkened, who can pour light upon it but the High and Holy One! If the inner man has been deranged and disordered by sin, who can restore it but its Great Creator to its original and pristine state? What prevents men understanding and embracing the Gospel is just the native depravity of their hearts. It is in the heart where the great fault lies. The reason why the Gospel is not embraced by multitudes, to whom its overtures are made known, is not from any defect in the clearness or evidence of the Gospel, but solely and only from the perverted tendencies of their natures, which lead them to misunderstand and neglect the Gospel. And, while these tendencies remain in their strength, so long will the heart be opposed to the Truth and Word of God. And, consequently, it is here where the great work must begin. What! though we could make the Gospel a thousand times more clear and intelligible than it is,

this would not relieve the difficulty under which the sinner labours. What! though we could pour around it the brightness and splendours of the mid-day sun,—why this would not mend the matter. What! though we were to arrange before the sinner's view all the mighty and commanding motives and considerations contained in the Sacred Record, and which are so powerfully adapted to impress the mind and conscience—what would it avail unless God brought them home in demonstration of the Spirit and with power? The great defect is not in the Gospel—that is plain enough, yea so plain that even he who runneth may read. But it is in the sinner's own nature, and it is this that requires to be renewed and corrected. And hence the necessity of the Spirit's renewing grace. He alone can effectually change the sinner's nature; He opens the darkened heart; He pours the light of life into it; He begins the good work; He works in them by His mighty power; He quickens them; He begets within them the hopes and aspirations of a better life; and by the immediate although inexplicable operation of His hand they are effectually called into a state of salvation. May our readers be the subjects of that effectual calling! May they cry mightily for God's Holy Spirit to work effectually in them, and to produce all the good pleasure of His goodness in them, and the work of faith with power.

W.

NOTICES OF BOOKS.

THE HARVEST AND THE REAPERS. "Home work for all, and how to do it." By Rev. Harvey Newcomb. Boston: Gould and Lincoln. Montreal: J. Dougall.

We have received from the book-store of Mr. Dougall the work bearing the above title, and have perused it with much interest. The subject, in these bustling energetic days, is a very important one. Times and seasons in the history of the human race are marked by peculiar characteristics, and we would fain hope that the reader of religious history will, on looking back over what will then be the past, pronounce that in our day Christians came more plainly to recognize it to be their duty, as Members of the Church militant on earth, to work *individually* in their Master's cause. In the Old World and the New we find this duty more and more recognized, and hence we have Church Endowment Schemes, Home Mission Funds, Territorial Churches, Mission Sabbath Schools, tent and out-door preaching, and Ragged Schools and Churches. There are then hopeful indications on many sides around us, and to all earnest workers and to all who ought so to be, and in the last class we include all who call themselves disciples of the Lord, we can cordially commend the work in question. A plain practical treatise, it fully explains the extent of the Home field, and suggests modes of working it. It inculcates in forcible, manly terms the doctrine of personal responsibility and the duty of individual effort, and in connection with these, develops a plan for carrying "the Gospel to every creature" in the land. This is in effect the territorial scheme of Dr. Chalmers, as carried out by him in St. John's Parish, Glasgow, and also in Edinburgh. The work in question gives most gratifying

proof of the success of this plan in the city of New York. The Mission Sabbath School, when judiciously planted in a populous locality, is found to grow almost invariably into a Church, thus introducing the leaven of the Gospel into the masses of irreligion and sinfulness. The author explains that the same plan is found to work effectually in the country as well as in the city. There is ample room for efforts in this new land. May the duty be widely recognized! May "the people have a mind to work." May Christians recollect that they are planted in the vineyard of the Lord that they may bear fruit to the glory of God. And may we all, when the day for working is past, rejoice together, in those mansions of bliss, which the Father hath prepared for them that love Him. We cordially recommend the work in question to any of our readers who desire to enter upon some work in the vineyard. It will be forwarded post-free to any part of the Province by Mr. Dougall.

Modern Anglican Theology: Chapters on Coleridge, Hare, Maurice, Kingsley, and Jowett; and on the doctrine of Sacrifice and Atonement. By the Rev. JAMES H. RIGG. London: Alex. Heylin.

In this volume Mr. Rigg has done excellent service to the cause of sound Biblical theology. In its structure it is not so compact and symmetrical as we could wish; for the majority of its "chapters" were, in the first instance, separate contributions to different quarterly periodicals; and they are now reproduced in one work, with only such slight modifications as an occasional new paragraph, a foot-note, or an appendix to a chapter. Hence it has lengthier and more formal introductions to the several chapters, and a more frequent recurrence of leading facts, ideas, and trains of argument, than would have found place in it, had the author, at the outset, formed the design of writing a book on the five leaders of thought in the Broad Church school of "Modern Anglican Theology." Perhaps, after all, his repetitions are an advantage, as the matters to which they refer are much out of the ordinary course of English thought.

That a work of this kind was called for, there cannot well be a doubt. The five writers who pass in review before Mr. Rigg, much as they differ from each other, are the same in spirit, and unquestionably the ruling authorities of the philosophising Christians of the day. And from their genius, their eloquence, their earnest spirit, as well as their falling in with the tendencies of the present age in regard to religion and philosophy, they exercise a commanding influence not only over theologians but general readers. Coleridge, who dwells much in cloud-land, is rarely indeed, if ever understood; but he is extensively read, and intensely admired. Hare, from his genial spirit, large sympathies, extensive learning, simple and idiomatic English, and, notwithstanding certain drawbacks, his sound evangelism in sentiment and character, is an universal favourite. Jowett has not yet found access to the masses of the reading public; but his influence is already extensive among the rising divines of the advanced semi-infidel school, who are taught that the old-fashioned Christianity of past generations is now *effete*, and needs a recasting, if it keep pace with the advanced intelligence of a thinking and critical age. Kingsley, where most wrong-headed, is right-hearted; and there is a brilliancy, a force, a point, and a power of vivid word-painting in whatever he writes, that we cannot help following and sympathising with him in the most eccentric of his movements. Maurice's views are in almost every respect identical with Kingsley's, but he has a very different mode of stating and enforcing

them. Both are indeed eloquent, earnest, and thoroughly confident that they are themselves in the right, while the rest of the Christian world are blinded by weak prejudices, and stereotyped habits and associations. They both, too, when it suits their purpose, are outrageously unscrupulous in caricaturing the sentiments of their opponents, more especially the evangelical party of their own Church. But, while Kingsley is always open, frank, and fearless, Maurice often temporises, conceals, or half-explains his meaning. He rarely reasons. His usual method is to dogmatise and denounce. What would shock the prejudices of his readers in a naked statement he wisely clouds under a veil of mysticism, leaving them to infer that what is to them unintelligible is something very profound. He clothes the most heretically pagan of his ideas in the sacred garb which has for ages been the recognised and venerated costume of evangelical piety and truth. And he does all this so adroitly, and with such dexterous management, that he appears the earnest and intrepid champion of "the faith once delivered to the saints," while, in truth, by daringly fastening his own meaning on the inspired Word of God, instead of reverently drawing the Divine Spirit's meaning out of it, he manages entirely to discard some of the most vital doctrines of Christianity, such as the Trinity, the atonement, the eternity of future punishments, and the proper inspiration of the Sacred Scriptures, while he more or less mutilates and distorts almost all the rest.

Such being the talents and popular attractions of these seductive but dangerous writers, Mr. Rigg engaged in no ordinary task when he took in hand the work of exhibiting them in their genuine colours; and this, we conceive, he has done with triumphant success. He does full and frank justice to their real merits, and these are many; but he, at the same time, lays bare with an unflinching hand their very grave errors and defects. In doing this, he analyses the philosophy and explains the theology of each; shows the points in which they agree, and those in which they differ among themselves; opposes the false analogies, the gratuitous assumptions, the sophistical reasonings, the glaring contradictions, and the gross perversions of Scripture in which they abound. Above all he brings out with overwhelming evidence the important but damaging fact, that the mighty revelations, by means of which these modern lights of the nineteenth century expect to regenerate the Church and the World, are little else than the old Platonism of Athens, combined with the Neo-Platonism of Alexandria, modified and modernised in their passage to this country through the hands of the transcendental idealists of Germany; and here, to secure them acceptance with the simple and unsuspecting, most artistically dressed up in an imposingly decorous but deceptive Christian garb. Mr. Maurice is at present the Coryphaeus of this school of (shall we call them?) theologians. We therefore quote Mr. Rigg's summing-up of his strictures on this modern Anglican:—

"We have shown the influence of Mr. Maurice's philosophy, or theosophy, upon his theology. We have traced his system to its first principles. We have proved that it is based upon true Platonism; but that some of its developments coincide rather with Neo-Platonism. The idea of a personal Trinity is one distinctively Christian; but Mr. Maurice has followed the Neo-Platonists in his method of adjusting this idea to Platonism. The system which results from this interpretation of Christianity by Platonism, we cannot regard as a Christian system. The vital and characteristic doctrines of Christianity are metamorphosed and dislocated. They are bleached into the pale complexion of Platonism or Neo-Platonism; and

their relations to each other, as well as to man, and God, and the Bible, are essentially altered. The odour of grace is exhaled; the blood of atonement is exhausted of all value or efficacy. According to Mr. Maurice, Moses teaches Platonism in the first chapters of Genesis, and implies the truth of this philosophy throughout. All Hebrew theology was, in effect, grounded upon it; Jesus of Nazareth and St. Paul, in their most wonderful sayings, teach nothing which is not virtually included in it. Thus Christianity is but the supplement to that 'wisdom' by which the Greek philosopher 'searched,' 'found out,' and 'knew God;' and Plato becomes twin-prophet with Moses, and author of a philosophy which sustains on its foundation the later and more complete developments which were effected by the Prophet of Nazareth and His Apostles.

"Let the Christians of England be aware of this new, complex, and deadly heresy, which is little better than a modern Gnosticism of a refined character. At present the morals of this system are pure; but it is as capable of being perverted to the worst immorality as the most antinomian Gnosticism of former times."

The members of that Church to which Maurice and his Broad-Church allies belongs are very fond of taunting us, the Presbyterians of Scotland, with the multitude of conflicting denominations into which we have fallen. There is too much ground for such taunts; but they come with the worst possible grace from the Episcopalians of England. We Scottish Presbyterians have unhappily our sectarian differences. But how trivial are those, which operate most in keeping up the walls of partition which separate us, in comparison of the differences which exist among men within the pale of the same Church in Episcopalian England!—a Church with its three great parties—each of which has its own subdivisions—in a state of fierce and permanent conflict with one another; and this on some of the most vital and fundamental questions of worship, doctrine, and discipline. The Church of England can number among its clergy many learned, pious, orthodox, earnest, and hard-working men. Is it not at the same time notorious that they, who serve at its altars and enjoy its emoluments, hide under their black gowns and white surplices every shade and diversity of opinion from the one extreme of almost openly-avowed infidelity to the opposite one of abject mediæval Romish superstition? Let us indulge the hope that the many excellent and influential churchmen, lay and clerical, who are at present making such strenuous exertions to cure these and other evils, may have all the success which they so eminently merit. This success, however, can only be partial till the professional training of its ministers is placed on a better footing, and its now fettered governors invested with such freedom of action as to render the discipline of the Church a reality, and to put an end to the disgraceful yet too prevalent practice of subscribing its Thirty-nine Articles in what is called a non-natural sense.

"RETURN UNTO THY REST, O MY SOUL!"

My only Saviour, when I faint,
O'erwhelmed in spirit, faint, oppress,
'Tis sweet to tell Thee, while I kneel
Low at Thy feet, "Thou art my rest!"

When with a trembling heart I try
My state by Truth's unerring test,
Oft it condemns me; then I fly
To Thee for pardon, Thee for rest.

I'm weary of the strife within;
Strong powers against my soul contest;
Oh, let me fly from self and sin
To Thy dear cross! there, there is rest.

MISCELLANEOUS.

We give below a condensation of a Lecture by Mr. Phillips, Travelling Agent of the London City Mission.—

LONDON CITY MISSION.

Mr. Phillips began by remarking that in the name of their Divine Lord and Master he appeared on that occasion to plead for the precious souls of myriads of our fellow-countrymen resident in the most important and most influential spot on the surface of the Globe: and to solicit their sympathies and their prayers on their behalf. With regard to London itself, in which the City Mission employed 356 missionaries, it was important that the meeting should have some idea of its extent and condition. It had 3 distinct boundaries. The 1st was what was known as the City Proper, the 2nd was what was comprehended in the bills of mortality, and the 3rd was known as the metropolitan boundaries, comprehending an area of 201 square miles. Its streets, courts, lanes and alleys, independent of the boundaries, covered upwards of 3000 square miles; and, if any individual were to explore the whole of London, at the rate of a mile per day, it would take him upwards of 8 years to complete the work. The population was estimated at 2,900,000. Let them think of a city, or rather an agglomeration of cities, burghs and towns, comprehending a circuit of 201 square miles, with a population equal to that of all Scotland, having 60,000 added to its population every year, and in 3 years a number equal to the population of Edinburgh, and in 10 years equal to 1½ that of Glasgow; let them think, however, of 60,000 going into it every year from all parts of the provinces, many present having relatives among the number, and they would then have some idea of the vast and indescribable importance of London—the heart of the World—being brought under the influence of the Gospel of love and peace. In London it was believed there were at present living in wilful neglect of the means of grace as many as the 14 northern counties of Scotland put together; and, after allowance for the most energetic operations of all the ministers of all denominations, and for the various classes of domiciliary visitations and school instructions, it was believed at least 300,000 were living in London who never heard the Gospel, uncultivated, uninstructed and unreached by the Christianity of the nation. After remarking in general terms on the means and duty of providing a remedy, Mr P. proceeded to give a panoramic glance of the City Mission districts, commencing at the suburban, giving details of the operations on Kensal Green, and referring to the great utility of the Ragged School, Lock Church Hospital, and Asylum, which had all been abundantly blessed. He referred to the fact, as a proof of the wonderfully rapid progress of London, that 12 miles of new streets are made every year, and that there are at one time 4000 new houses in course of erection, and proceeded to speak of the Great Western Railway Sabbath desecration, canal termini and wharfs, remarking that there are 33,000 shops open in London every Sabbath, and that, if they were placed side by side, they would extend to from 50 to 60 miles. Referring to a London Sabbath, Mr P. described with much effect the running of the railways, sailings of river boats and steamers, the traffic of the gin shops, and the running of the omnibuses and cabs, filled with lovers of pleasure more than lovers of God, and then proceeded to a very graphic description of the hundreds of dustmen and women who gain a livelihood on the huge dust heaps, and among whom the City Mission had 2 very devoted missionaries. He directed attention to Paddington Green, particularly on Sabbath, where glare crowds of plea-

sureseekers assemble, groups being addressed by Spiritualists, Mormonites, Materialists, infidel teetotalers, Christian teetotalers, atheists, and the missionaries of the City Mission, and stated that decided cases of usefulness there had occurred. He directed attention to Edgware Road and its large population, the huge mass of cabs and omnibuses that throng it, and narrated the operations of the missions among the cabmen, with the information that there were now about 900 six-day cabs, and that all cabs with a number above 10,000, and with a green ticket, were those that did not do duty on Sabbath. Mr. P., in giving instances of good among the cabmen, stated the case of one man who had given up 25s. a week for 15s., in order to enable him to remember the Sabbath day to keep it holy. Proceeding to Marylebone, Mr P. detailed the state of gross ignorance in which multitudes of its inhabitants are to be found, giving a very thrilling case of a young man who had robbed his master, cut his own throat, and was given up by medical men, but who, through the attention of a City Missionary was restored and brought to the knowledge of the Gospel. Another case, that of a socialist leader, who was reclaimed, also excited deep interest. Mr P. then gave a most startling account of the gin palaces, public-houses and low coffee-houses, and of the wonderful and devoted labours of the 3 missionaries especially set apart for visiting these dens of infamy and pollution. He detailed the state of South Marylebone, and of the closes and wynds behind Portman Square and near Oxford Street, which are occupied by gangs of thieves and numbers of the swell mob, and where there are 17 missionaries labouring. He referred to the wealthy classes of the West End, and showed their general indifference to religion and their fellow-immortals by the fact that 49 out of every 50 had declined to assist the City Mission. The necessity of missionaries to the rich was also referred to. There missionaries had been appointed to labour among the ungodly portion of the gentry. He referred to St. Pancras and St. George Bloomsbury. In the lower portion of the former it had been found that the centre of 48 branches of an infidel confederation was established there, having operations extending from Devizes to Aberdeen. There the missionaries had also grappled with secularism, and had been greatly honoured with usefulness. Proceeding to Hatton Garden, the centre of the Italians, of whom 6000 visit London yearly; Leicester Square, the centre of the French, of whom there were 20,000 in London; to the centre of the Germans, of whom there were 30,000 in London; to the Docks, where 6000 Hindostanees visit London every year, Mr P. narrated the operations of the 11 missionaries speaking different languages. He gave an account of 'the Dens,' the Borough and its missionaries, Long Alley with its masses of debased, depraved, ignorant and licentious inhabitants; the Jewish quarter, Rag Fair, the labors and dangers of the missionary there, with his success among the drunkards, of whose social position he gave a sad account; the 'Hot Place,' the resort of juvenile thieves, of whom 26,641 are known by the police as being at large on the streets; the thieves' missionary stating that there are known to be 30,000 professional adult thieves in London; the maritime districts, and concluding with an earnest appeal in behalf of the Mission. In the course of the lecture Mr P. narrated numerous instances of the good which the City Mission had been honoured to achieve, the great work which was before it, the devotion of its missionaries, who had to expose themselves to contagion, insult, and every opposition which Satan and his emissaries could devise, stating that for the maritime districts there were 6 missionaries from the City

Mission and 3 from the Sailors' Society, but that 20 more needed, and that the London City Mission, which had now branches from Jersey to Thurso, required at least 200 additional missionaries.

DEATH OF THE REV. DR. BROWN.—The Rev. Dr. John Brown, of Broughton Place Church, expired at his residence yesterday morning. He was born at Whitburn, Linlithgowshire, in 1785, and was consequently in his 73rd year. His father was long minister of the Church of Langrig in that neighbourhood, and, we believe, was a man of excellent character, but of somewhat imperious disposition, the result of which, we understand, was that an estrangement arose between him and his son, which lasted for a considerable time, but fortunately an honourable reconciliation ensued before it was too late. The grandfather of the late Dr. Brown was the celebrated John Brown of Haddington, author of "The Self-Interpreting Bible." Dr. Brown was first ordained in 1806 to a church at Biggar, and afterwards in 1821 was translated to Rose Street Church, Edinburgh, from which he was again translated in 1826 to Broughton Place Church, where he continued till his death. In 1835 he was appointed Professor of Exegetical Theology in connection with the United Associate Synod, now the United Presbyterian Church, the duties of which office he ceased to fulfil only last year. His ministerial work closed nine months ago, but before that he had preached but occasionally for a certain period. For some time he had suffered severely from internal pains, and it was supposed that his liver was affected, but latterly he enjoyed a complete immunity from these. His personal appearance was greatly changed previous to his death, as he himself finely said, "The Master changes our countenance and sends us away." On Friday last he was attacked with diarrhoea, and, his strength rapidly failing, he expired, as stated above, yesterday about 9 o'clock A.M. There are thousands in Scotland to whom this news will be peculiarly painful, as if some venerable and beloved relative had passed away, for the name is a classical one to many besides the old religious peasantry of our native land; and never one of the race of Scottish divines left behind him a more pious or illustrious reputation. He was loved by the good men of all Christian denominations with as much of blended reverence and tenderness as ever fell to the lot of any theologian.—Daily Express.

INTERESTING NEWS FROM PALESTINE.—By a letter just received from Jaffa, Syria, we have news from Palestine to the 1st of October. At the date of the letter the country around Jaffa and Jerusalem was in a state of intense excitement, owing to the repeated robberies and murders, the most daring and brutal, which were of almost daily occurrence. On the evening of Sept. 3, Miss Krusey, an English lady, residing in Jerusalem, was missed from her home, and on the morning of the 7th was found outside of the walls of the city, where she had gone for a walk, murdered and horribly mutilated. Her head and face were covered with frightful wounds, apparently made with stones. One of her hands and both feet were eaten off by the dogs. Miss Krusey was widely known and dearly beloved, and her loss is sadly felt by all who knew her. A few days later a Mohammedan Sheik was shot just outside the gates of Jaffa. Again, while the narrator was penning these sad facts, news was received in Jaffa that Shaket Aghi, the head of the Pasha's troops in Jerusalem, together with two of his companions, had been murdered. The writer adds: "Instances of this kind are of almost daily occurrence, and so numerous that I have not time to relate them." By the united and indefatigable efforts of the agents of the American Government in

Syria, the perpetrators of the diabolical murder and outrage inflicted on the family of Mr. Dickson have been arrested, except one who is supposed to be in Nabloos; and we may indulge the faint hope—faint only, though—that partial retribution will ere long be meted out by an intolerably inefficient Government. The property stolen from Mr. Dickson has, also, nearly or quite all been recovered. The health of the Missionaries was tolerably good, and they were prosecuting their work—"The Agricultural and Industrial Mission in the Holy Land"—with as satisfactory results as could reasonably be expected.—N. Y. Tribune.

MOROCCO.—ENMITY TO CHRISTIANS AND JEWS.—It appears that at Tetuan in Morocco both Jews and Christians are compelled to live in a ghetto apart from the Mussulman population. So hostile are the Mohammedans to Jews and Christians that the ghetto is walled round, and the only access to it through a narrow gate, which is always locked at night. The various consuls and vice-consuls reside there. There are 600,000 Jews in Morocco, and, detested as they are by the Moslems, and considering the fanatical agitation which prevails throughout the Mohammedan world, from the shores of the Indian Sea to those of the Atlantic, their fate in such a country as Morocco, where life and property are never safe at the best of times, must occasion serious uneasiness in Europe, where the law makes no distinction between the murder of a Jew and the murder of a Christian.

ITALY.—The more hopeful part of Italy at present is the kingdom of Sardinia, including Piedmont Savoy, which borders on France and Switzerland. Here under the King Charles Albert liberty of conscience exists to some extent, and is claimed as a right; the circulation of the Scriptures is tolerated; religious assemblies are not usually molested, so long as they confine themselves to simple quiet meetings for the purpose of reading the Bible and of mutual edification; and evangelists and colporteurs are generally permitted to pursue their labors, so long as they refrain from direct attack upon the Romish church. In many cases, however, faithful laborers, even in Sardinia, have been dragged before courts of justice, and condemned to prison, or to pay heavy fines. Our brethren engaged in these self-denying services have a claim to the sympathy and liberal support of all evangelical Christians. Not a few Italians have fled from oppression in Naples, Tuscany and the States of the Church, to Sardinia, where, in Turin and Genoa and other towns or villages, they have learned and, under the blessing of the Holy Spirit, cordially received the way of salvation by faith in Christ; and many of them have become faithful and devoted laborers in conveying the same glad tidings to others. In a word, among all the wide fields of usefulness in foreign and pagan lands, there is encouragement to pray and labor for Italy, especially Sardinia and Piedmont.

The various religious sects at Copenhagen have been very active of late. There are American, English and Swedish preachers, belonging chiefly to the Baptist and Methodist congregations, who are endeavouring to propagate their doctrines. M. Mollesward, a Swedish gentleman, is the most remarkable among the Baptist orators. The seceders from the State Church are said to be gaining ground.

RELIGIOUS LIBERTY IN FRANCE.—A curious fact is pointed out by the Debats, that the right of distributing Bibles, conceded to Protestants by the treaty just concluded with China, is denied them in the Department of the Sarthe, where the Prefect has just prohibited the circulation of the Bible "and Protestant tracts."

MONTFICENCE TO THE ENGLISH CHURCH.—John G. Hubbard, Esq., a governor of the Bank of

England, has commenced the erection of a new church, which is to cost \$10,000, in Baldwin Place, one of the most destitute localities of St. Andrew, Holborn, and has nominated the Rev. F. H. Bell to be the first incumbent, the reverend gentleman, until the completion of the church, acting as curate of St Andrew, Holborn, at a stipend provided by the munificence of the gentleman at whose sole expense the church is to be built and endowed.

THE GERMAN'S SABBATH.—At the Eastern District county Court a curious case was decided by the Judge, Mr. J. Tyrrell. The plaintiff, a fly-driver, claimed of defendant, a fly-proprietor, 11s for a weeks wages. The claim was resisted, chiefly on the ground that the plaintiff left the defendant's services on a Saturday evening; whereas the week expired according to agreement on the Sunday evening following. His honour held that no man could be compelled to work on the Sabbath-day except in cases of necessity or charity, and that, where an agreement was made to the contrary, it was legally void. He therefore gave judgement for the plaintiff.

The Arbroath policemen have formed themselves into a Bible Society, whereby each will be supplied with a handsome copy of the Scriptures in quarto, handsomely bound and gilt, with Scott's and Henry's Commentaries.—Dundee Courier.

MESSES BROWNLOW NORTH AND GRANT IN WICK.—These two distinguished lay preachers, who have since their arrival in the county a few weeks ago been actively employed in the prosecution of their Christian work in Thurso and the neighbouring parishes, came to Wick on Friday last, and have since in the Established and Free Churches of the town addressed numerous audiences composed of all denominations, many of the ministers being in attendance.

A ROMAN CATHOLIC priest has been fined 15 thalers in the district of Posen for burning Protestant Bibles, which he found in the hands of Roman Catholic prisoners in a gaol which he visited as chaplain.

SUBSCRIPTIONS RECEIVED SINCE OUR LAST ISSUE.

Table with 3 columns: Name, Year, Amount. Includes Wm. Murray, Hamilton (1859, 0 2 6), Robert Morrow, Beamsville (1858, 0 2 6), A. Smith, London (0 2 6), Miss Blackwood, Lachine (1859, 0 2 6), A. Watt, Montreal (1858, 0 2 6), W. Benny (0 2 6), J. Hutchinson (0 2 6), Jas. Patterson (0 2 6), R. Morris (0 2 6), D. D. McKenzie, Montreal (0 2 6), M. Mair, Melbourne (1859, 0 2 6), J. Paton, Kingston (0 2 6), Professor Lawson, Kingston (0 2 6), James Gray, Picton (0 2 6), Rev. J. Paton, Ancrum, Scotland (0 2 6).

TO MINISTERS AND LICENTIATES OF THE CHURCH OF SCOTLAND.

THE COLONIAL COMMITTEE have resolved to send a Missionary to British Columbia, Vancouver's Island, and to allow him at the rate of £300 per annum, with passage and outfit.

Applicants will forward their testimonials, without delay, to the Secretary, 22 Queen's St., Edinburgh, 25th October, 1858.

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