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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.

PAGE		PAGE		PAGE
	THE CHURCH IN CANADA.			
	Arrival of another Missionary.....	177	Presbytery of Montreal.....	179
	New Church at Osnabruck.....	177	Do Toronto.....	179
	Mission to Jerusalem.....	177	Ministers' Widows' and Orphans' Fund,	180
	Orphans in India.....	177	University of Queen's College.....	180
	Obituary, R. H. Norval, Esq.....	177	THE CHURCH IN THE LOWER PROVINCES.	
	Congregation of Osnabruck.....	177	Arrival of Missionaries.....	181
	Do St. Paul's, Montreal,...	178	The Church in North America.....	181
	Do Three Rivers.....	178	Encouraging Prospects.....	182
	Presbytery of Glengary, the late Rev.		THE CHURCH OF SCOTLAND.	
	Andrew Bell.....	178	Endowment Scheme, Meeting in Dum-	
	Presbytery of Kingston, Ordination at		fries.....	182
	Camden.....	178	Final Report of the Glasgow Mission to	
	Presbytery of Kingston, Induction at		Scutari.....	184
	Stirling.....	179	Gen'l Assembly's Home Mission Scheme	185
			The Synod of Aberdeen.....	186
			The Synod of Fife.....	186
			Do Glasgow and Ayr.....	186
			Ecclesiastical Intelligence.....	187
			CORRESPONDENCE.	
			'The Great Salvation Explained and	
			Enforced,' by the late Rev. Hugh	
			Mair, D. D., Fergus, C. W.....	187
			A Missionary Tour to the West.....	188
			MISCELLANEOUS.	
			Revision of the Bible.....	190
			Archdeacon Denison.....	191
			Evangelical Alliance.....	192
			Ministers' Widows and Orphans Fund,	192
			SUBSCRIPTIONS.	192
			ADVERTISEMENTS.	192

No. 12, December, 1856.

VOLUME X.

Price 2s. 6d. per annum.

Subscribers to THE PRESBYTERIAN, who have not remitted payment of the past year's Subscription, are respectfully and urgently requested to send the same, along with a remittance for 1856, THE PRESBYTERIAN being payable in advance.

THE CHURCH IN CANADA.

ARRIVAL OF ANOTHER MISSIONARY.

We learn that the Rev. W. Masson, an ordained Missionary, arrived at Quebec from Scotland by the Canadian Steamer in the end of October, and proceeded to put himself under the jurisdiction of the Presbytery of Hamilton, to which Presbytery he was designated as a Missionary by the Colonial Committee.

NEW CHURCH AT OSNABRUCK.

The Rev. Robert Dobie avails himself of the columns of the "Presbyterian" to thank the members of St. Andrew's and St. Paul's Congregations, Montreal, and others in that City, for their liberal response to his appeal for aid in erecting a Church in Osnabruck.

THE MISSION TO JERUSALEM.

The undersigned begs to acknowledge the receipt from the Rev. Dr. Aiton, of Dolphinton, Scotland, of the sum of £336 8s. 7d. cy., which has been deposited in the Savings Bank of the "Bank of Montreal", and is now held by me, to await the decision of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, relative to such a mission, and subject to their disposal, should they determine on

that effort, the same having been collected in Canada, the States, and on board the Anglo Saxon, Canadian Steamship, but chiefly in Canada, for the special object of the mission to Jerusalem.

ALEX. MORRIS.

Montreal, 24th November, 1856.

ORPHANS IN INDIA.

In consequence of arrangements recently made a large number of children in the Orphanages in Bombay and Madras can now be appropriated to Sabbath Schools and individuals who may undertake their support.

The annual cost is about £4 cy., payable on 1st January of each year, and semi-annual Reports are forwarded of the condition and progress of each orphan so appropriated. The Christian name to be given to the child can be selected by the school or individuals supporting her. Applications for orphans, as well donations on behalf of the Orphanages, received by

JOHN PATON, Treasurer
to the Synod for the Scheme,
Kingston, C. W.

A few copies of the last Annual Report can be had on application.

OBITUARY.

Died at Maple Grove, near Beauharnois, on the 28th Oct., Robert Howden Norval,

Esq. As a man, he was gentle, generous, and kind; as a friend, affectionate, sincere and steadfast; as a magistrate, the whole of the large population of the county of Beauharnois asked his advice, took his counsel and respected his judgement; as an Elder of the Church of Scotland in the congregation of Beauharnois for 23 years, his ardent wishes were for the prosperity of the Church of his Fathers. He was on intimate terms of friendship, not only with all the ministers of the Presbytery of Montreal, but also with many who are scattered throughout the Province; and the writer of this notice, with whom he was in daily intercourse, has often heard him express his deep sorrow at the great loss our Church sustained in the deaths of Messrs. Moodie, McLaurin, McKenzie, McLean and Dr. McGill, whom he well knew. Indeed the four last named had preached on Sacramental occasions in Beauharnois a very short period previous to each of their deaths, and, as each successive deprivation took place, he expressed the necessity of being also ready.

THE CONGREGATION OF OSNABRUCK.

Elsewhere we insert a notice referring to the Congregation of Osnabruck. The local subscription towards the erection of a new Church amounted, we believe, to between £600 and £700, a degree of liberality, which, when it is considered

that the congregation had also recently erected a Manse, readily entitled them to the warm sympathies and substantial aid of our people in Montreal. This has been freely extended, the amount of the subscriptions in Montreal being £280. We hope soon to congratulate the congregation and pastor of Osnabruck on their occupation of a new church. While on the subject, we cannot refrain from remarking that our adherents in Montreal, besides largely contributing to their own church and home or city efforts, also often extend a helping hand to their brethren of our communion throughout the Province. For instance, this year, the congregations at Three Rivers and Beechridge took up collections in our midst to the extent of about £100 each, while those of Mulmur and Belleville received each a smaller sum. Such facts should be made known.

INDUCTION TO ST. PAUL'S CHURCH, MONTREAL.

The Presbytery of Montreal met in this Church on Tuesday, the 4th day of November. The Revd. A. Wallace, of Huntingdon, opened the services of the day with singing a psalm, reading the Scriptures, and prayer. The Rev. A. Mathieson, D. D., then preached a powerful and appropriate discourse from 2nd Thessalonians, 3rd chap., verse 1. *Finally, brethren, pray for us, &c.*, and thereafter put to Mr. Snodgrass the usual questions as to adherence to the Confession &c., and his assent to the Act and the Spiritual Independence of the Synod, which were satisfactorily answered, and then addressed him in a faithful and earnest manner upon the responsibilities and duties of the ministerial office. After giving him, as did the other members of the Presbytery, the right hand of fellowship, Dr. Mathieson then addressed the congregation upon their respective duties towards their newly installed Pastor, appealing to them to hold up his hands and encourage him in the performance of his important duties as a minister of the Word. After the conclusion of this interesting and impressive service Mr. Snodgrass received a cordial welcome from the members of the congregation present. We trust that Mr. Snodgrass may long be spared to go in and out among his flock, rightly dividing the Word of Truth to them.

ST. ANDREW'S CHURCH, THREE RIVERS.—This pretty edifice, which reflects so much credit on the zeal, liberality and good taste of the Presbyterians of Three Rivers, will be open for public service about the first Sunday in November. The exterior of the building is hammered stone, and the interior brick, finished with a plaster made to imitate free-stone. The pews, which are the most commodious and comfortable we remember having seen in any church, will seat about 350 persons; they are painted in imitation of light oak, and finished along the tops with a thick and solid moulding of highly polished black walnut. The finishing of the pulpit and gallery corresponds with the pews. The building is lighted

with gas, the pendant is a circle containing 62 burners. It is the workmanship of Mr. Alex. McPherson of the Three Rivers Gas Works, and is both chaste and elegant. The Building Committee deserve great praise for their activity and taste: particularly Mr. G. B. Houliston and Mr. Alex. McPherson.—*Three Rivers Inquirer.*

OPENING OF ST. ANDREW'S CHURCH.—On Sabbath last, as previously announced, the new Presbyterian Church in this Town was opened. The Rev. Dr. Cook, of Quebec, conducted three services on the occasion in his usual eloquent and impressive style. The audiences were respectable, and a handsome collection was realized. We sincerely congratulate our townsmen on the completion of this tasteful and handsome church, which we regard as another ornament to our young city. We understand that the neatness and beauty of the structure is the result of the good taste of Messrs. Alex. McPherson and G. B. Houliston, who have superintended the erection throughout. The painting, which was done by Mr. Greig, adds to his former high reputation. We also observed a beautiful time-piece, the workmanship and donation of Mr. S. McClung, Watchmaker. This is the first Presbyterian Church on the North Shore of the St. Lawrence between Montreal and Quebec.—*Three Rivers Inquirer, 12th Nov.*

PRESBYTERY OF GLENGARY.

At Cornwall the 29th day of October, 1856.

The Presbytery of Glengary met *pro-re-nata*.

Inter alia. The death of their lamented co-Presbyter, the late Mr. Andrew Bell, Minister of L'Original, was brought under the consideration of the Presbytery, when after solemn conference, and prayer offered up by Mr. Dobie, at the call of the Moderator, it was moved and agreed to that the Moderator with Mr. Dobie and Mr. Macvicar be a committee to prepare a minute suitable to the occasion. After a short interval the committee proposed the following minute, which was unanimously adopted: That, whereas it hath pleased God in His inscrutable providence but unerring wisdom to call to Himself their beloved brother and much cherished friend, Mr. Andrew Bell; and, whereas in his death the Church of God in general, this Presbytery in particular, and especially that part of the Vineyard, in which, so long as his health permitted, he laboured faithfully for some years past, has been deprived of a zealous advocate of the Truth, an able minister of the New Testament, and a faithful and devoted Pastor; and, whereas by this afflictive dispensation the family and relatives of the deceased have lost an affectionate husband, a loving father, and a firm friend:—Resolved that while this Presbytery find themselves thus called upon so soon again to humble themselves under the outstretched hand of God, yet they desire to acknowledge in this, as in all His dispensations towards them, that, though "clouds and darkness are round about Him, righteousness and judgement are the habitation of His throne": That, in the removal of this brother to render his account to God, they recognize another

solemn call to faithfulness and diligence, a call saying to each of them, "Be ye also ready: for in such an hour as ye think not the Son of Man cometh": That, in the expression of their sorrow for the bereaved and afflicted family, the Presbytery would tender to them their heart-felt sympathy, commending them all to the grace, and consolation of Him, who hath promised to be a Father to the fatherless, and a God of consolation to the widow: and at the same time the Presbytery would warmly sympathise with the congregations that have thus been deprived of a faithful Pastor and kind-hearted friend, commending them to the Lord of the harvest, and exhorting them to continue in prayer that He would send forth laborers into His harvest, and provide for them a Pastor according to his own heart."

It is due to him, who is the subject of the foregoing minute, to record here the high estimation in which he was held as stated clerk of Synod, an office which he held for many years, and the duties of which he discharged with great accuracy and ability: and this may be most appropriately done by reproducing the minute of Synod, adopted at its last Session at Kingston, which is as follows:—"The attention of the Synod having been called to the serious illness under which the Rev. Andrew Bell has been for some time labouring, and the fears expressed by him that he would not be able again to officiate as Synod Clerk, it was, on motion of Dr. Mathieson, seconded by Dr. George, agreed that, inasmuch as the Rev. Andrew Bell has been for many years Clerk of this Synod, and has not only discharged his routine duties with great accuracy, but has also, by his extensive knowledge of Church forms and Ecclesiastical Law, contributed greatly to imbue the mind of the members of our Church Courts with sound principles and safe modes of procedure in managing the affairs of the Church, it is Resolved,—That this Synod record their gratitude to Mr. Bell for his services, and more especially for his earnestness and fidelity in his present feeble state of health, in attending to the business of the Court, and that the thanks of the Synod be accompanied with some testimonial of their regard and esteem for Mr. Bell."—*C. m.*

PRESBYTERY OF KINGSTON.

ORDINATION AT CAMDEN.

The Presbytery of Kingston met at Camden (in the said Presbytery) on Wednesday, the 29th day of October last, to hear the trials for the Ordination of the Rev. William E. Mackay, of Queen's College, Kingston. The Presbytery, being highly satisfied with the various exercises delivered before them by the Rev. Mr. Mackay, and with the examinations to which he was subjected, set him apart by prayer and the laying-on of the hands of

the Presbytery to the office of the holy ministry and to the pastoral charge of the Presbyterian Congregation at Camden.

The Rev. Archibald Walker, of Belleville, Moderator of the Presbytery, preached and presided on the occasion. The Rev. Dr. George, of Queen's College, addressed the Minister, and the Rev. Dr. Machar, of Kingston, addressed the people.

Notwithstanding the wide extent of the sphere of labour in which Mr. Mackay has entered, there are many Presbyterians in and around Camden attached to the Church of their fathers, and it is to be hoped, from the previous labours of Mr. Mackay, as a missionary among them, and the solemn duties upon which he has entered, many will, ere long, by the Divine blessing, be brought within the pale of our Zion.—*Communicated.*

THE PRESBYTERY OF KINGSTON.

INDUCTION AT STIRLING.

The Presbytery of Kingston met at Stirling in the County of Hastings on Wednesday, the 12th Nov., for the purpose of inducting the Rev. Alex. Buchan to the pastoral charge of the Presbyterian Congregation in Connection with the Church of Scotland.

The Revd. Robert Neil, of Seymour, preached an appropriate discourse from Rev. II Chap, 1st v.

The Revd. Arch. Walker, of Belleville, Moderator of the Presbytery, put the usual questions and read the Act of Independence, to all which satisfactory answers were given. The Members of Presbytery then gave the Rev. Gentleman the right hand of fellowship, after which John Machar, D. D., of Kingston, addressed both Minister and People on their relative duties in a most impressive and appropriate discourse. The Services closed with praise and prayer, and the people gave Mr. Buchan the right hand of friendship, and welcomed him among them as their pastor.

This settlement is a pleasing indication of what may be accomplished with the blessing of God attending a little well directed exertion.

A few years ago the Revd. John Lindsay laboured at Stirling and Huntingdon during College vacation as a Catechist, and the people were roused to a determination to build a house wherein to worship the Lord their God. To facilitate the accomplishment of this object, Edward Fiddler, Esq., gave a free grant of a lot in the village, very pleasantly situated on the Banks of Roudier? Creek, upon which a very comfortable Church has been erected and seated for 200 sitters, and finished and neatly painted.

This was the more praise worthy on the part of the people as the work was done when they were without a pastor and had little prospect of being able to

procure one; and they are neither worthy nor numerous.

The Colonial Committee are entitled to the gratitude of all well-wishers of our Zion for their wise discrimination in this instance in granting aid to the extent of £80 sterling, which will liquidate all the debt on the Church. May God add His blessing and may the people have reason to rejoice with an exceeding great joy for goodness of God to them in thus having brought within their reach the ordinances of His own House.—*Communicated.*

PRESBYTERY OF MONTREAL.

A regular meeting of this Court was held in St. Andrew's Church, Montreal, on Wednesday, the 5th November. There were present Rev. Thos. Haig, Moderator, Dr. Mathieson, Revds. J. Anderson, W. Simpson, A. Wallace, J. McDonald, W. Snodgrass, and Messrs. A. Ferguson and W. Smith, Elders. The minutes of last regular meeting and of other meetings *pro-re-nata* and adjourned were read and sustained. The Rev. Geo. D. Ferguson, minister at Three Rivers, in the Presbytery of Quebec, being present, was invited to associate. An extract from the records of the Kirk Session of St. Andrew's, Montreal, notifying the acceptance by the session of the resignation of Mr. Walter Benny and the election in his stead of Alex. Morris, Esq., to be representative elder for the current year, was read and sustained, and Mr. Morris being present took his seat as a member of Court. Mr. Haig having resigned the office of Clerk, Mr. Snodgrass was unanimously chosen to fill the same. Dr. Mathieson and Mr. Anderson reported that they gave supplies to Dundee as appointed. Mr. McHutchison reported that he preached in St. Andrew's, Montreal, on the 19th Oct., and at Hemmingford on the 26th, according to appointment.

Fred. Steele Verity, M. D., appeared in behalf of the Hemmingford congregation and described the condition of the Church in that quarter, craving the sympathy and assistance of the Presbytery. The Presbytery regretted very much the smallness of the salary promised by the people, finding that it is not sufficient to warrant the appointment of a permanent labourer. At the same time they expressed great sympathy in the case, and agreed to grant as many supplies as possible.

Mr. Fisher, one of the Trustees of St. Gabriel Street Church, and of the property thereto belonging, appeared in behalf of the Trustees of said Church and property, and, having stated that the Rev. Mr. Kemp had instituted proceedings against them, claiming the manse now held by them for this Church, requested the counsel of the Presbytery in the matter. The Presbytery, having heard his statements, nominated a Committee to advise with the said Trustees and to watch over and protect the

interests of the Church with regard to the said property.

There was laid upon the table a communication from the Secretary to the Colonial Committee of the Church of Scotland, enquiring if any additional missionaries are required within the bounds of this Presbytery. Dr. Mathieson was appointed to answer this letter.

Mr. McDonald was appointed to preach at Dundee on the 16th inst., and after service constitute the session for the election of a representative elder. Mr. Simpson was appointed to preach at St. Louis the same day.

The Committee on Supplies were authorized to make further supplies for vacancies. Mr. Snodgrass was added to this Committee.

The Presbytery appointed their next meeting to be held on the third Wednesday of February next.

The Presbytery immediately thereafter formed themselves into a Committee on the French Mission. Letters were read from the Rev. Mr. Baridon, who is engaged in missionary work in the country bordering on the Province line. The letters excited considerable interest and sympathy, and the Committee, in remembrance of past services, agreed to grant from their funds a donation of ten pounds to aid him in his labours.

PRESBYTERY OF TORONTO.

The Presbytery of Toronto met in St. Andrew's Church on Tuesday, the 18th Nov., Rev. Mr. Campbell, Nottawasaga, Moderator.

A variety of business being transacted, the collections in aid of the Presbytery's Missions were handed in, amounting to £57, and those congregations, that had not collected, were ordered to do so with the least possible delay.

A petition from Osprey, a station hitherto under the paternal care of Mr. Campbell, was laid on the table, praying for its erection into a congregation in connection with the Church. It appeared that there are about 140 families from Scotland and the north of Ireland, and very encouraging prospects of usefulness. The prayer of the petition was granted, and Messrs. Campbell, McMurchy and Watson were appointed to carry it into effect.

The Rev. Mr. Bain resumed the financial and missionary scheme which he had consented to defer at a previous meeting, and, after an exposé of its nature and bearings, concluded by moving, "That a Temporalities Fund be raised for the support and extension of the Gospel within the bounds of the Presbytery, until a common fund is established by the general action of the Church. That for this purpose Deputations be appointed to visit the churches in the course of this winter, to explain and enforce the object and organ-

ise the necessary agency. That a small committee be appointed to superintend details, and an annual report printed and circulated either in the pages of the "Presbyterian" or in a separate form, for the satisfaction of the churches and the furtherance of the common object". In support of this motion Mr. Bain addressed the Presbytery at some length.* The motion was seconded by the Rev. Mr. McMurchy, and after a long and animated discussion, in which all the members took part, was adopted unanimously, and Deputations appointed with strict injunctions to report at next meeting of Presbytery.

THE MINISTERS' WIDOWS' AND ORPHANS FUND.

We would remind the Ministers of the Synod and our readers that the annual collection for this important Fund is appointed to be made on the 1st Sabbath of January, provided always that, when the celebration of the Lord's Supper happens to fall on that Sabbath, or it be deemed unsuitable or inconvenient for making the collection, it shall be made within the four weeks thereafter. The Synod in its standing law on the subject enjoins Ministers to explain and advocate upon a previous Sabbath the object for which the collection is to be made. There are now a very large number of annuitants upon this Fund, and it should be liberally and cheerfully sustained by our people. It has very strong claims upon their Christian sympathy, its support is a plain Christian duty. There were at the meeting of Synod 14 annuitants upon it, and another has just been added to the List.

It may be well to remind our readers of the mode in which the Fund is worked and the claims upon it apportioned. The more liberal the contributions of the congregations, the larger will in general the annuity be, though the scale is very properly so framed as to place the smaller congregations on the best footing, and a maximum annuity is fixed. The Board in their annual Report to the Synod complained of the irregularity with which collections were made for the Fund, and it was further stated that they contemplated increasing the annuities in proportion to the collections. An interesting debate took place in that Court on the whole subject and the matter was referred to a Committee who reported the following resolutions which were unanimously adopted.

1. That Presbyteries be enjoined to send, with all convenient speed, to the Board of Managers of the Ministers' Widows' and Orphans' Fund, a statement of the date of the ordination or induction of all Ministers now on the Roll of the Synod.

* A report of his remarks is in type, and will appear in next number.

2. That Presbyteries report to the Managers of the Widows' Fund the date of every ordination or induction of Ministers, that may hereafter be admitted, within one month thereafter.

3. That the Rule now in force respecting the taking-up of collections for said Fund, on the first Sabbath of January each year, be strictly observed, as far as practicable: and, provided there be good cause, from inclemency of weather, or otherwise, for deterring it on the first Sabbath, then it shall be taken-up on the earliest day afterwards that is convenient.

4. That all collections be remitted to the Treasurer before the first day of April each year, in order that the accounts for the year be made up, and a fair statement of the condition and operations of the Trust be given to the Synod at their Annual Meeting.

5. That the Rule now in force, * (see Printed Minutes, 1851, page 20, near foot,) respecting Presbyteries taking care that collections be taken up in vacant congregations, shall be observed strictly.

6. That united Congregations shall be considered as one, and their collections conjoined, so long as they are under the pastoral charge of one Minister.

7. That the Synod pledge themselves to carry into faithful operation, in so far as may be in their power, the By-laws of the Board of Managers, now in operation, in respect to every Minister or Congregation, who contribute to the Fund under the existence of these By-laws, which, in respect to all such, are declared to be unalterable without the full consent of all parties,—and the Synod do hereby homologate and confirm the same.

We trust that the forthcoming collection will be large. It is the duty of the Christian people to provide for the wants of those who minister to them in spiritual things, and there are few ways of more cordially testifying the affection of the people to their Pastor than by liberally contributing to this Fund, and so securing to the partner of his joys and cares and his helpless children, should Providence first remove him, some provision for the future. There should be no delicacy on the part of ministers in urging the matter. The people have a duty to perform, and that duty should be faithfully and plainly pointed out. For our part, laymen writing in a lay-journal, we have no hesitation in earnestly entreating our readers seriously to consider this matter and under the dictates of an enlightened conscience to give to this Fund out of their abundance as God hath prospered them. If under the legal Jewish Dispensation the people were called to give a tenth of their income to the Lord's service, surely in this Gospel Dispensation the Christian duty of contributing to the support of the preached Word is very manifest.

UNIVERSITY OF QUEEN'S COLLEGE, KINGSTON.

The Classes in the Faculty of Arts were opened on the 1st of October at Kingston, C. W., and those in the Faculty of Divinity on the 5th of November. The

* * And Presbyteries are directed to see that in appointments of supplies to vacant congregations arrangements be made for affording to such congregations as far as possible an opportunity of contributing to the Fund."

introductory address was delivered by the Rev. Professor George. In consequence of changes, which have been made in the Queen's College Building, we learn that the amount of accommodation it affords has been greatly increased, so that it is now ample for all purposes. We are glad to learn, as will all the friends of this School of our Prophets, that the attendance upon the classes is very good, larger in fact than in any previous session.

The number of Students in Arts, of whom a large proportion are looking eventually to study for the Ministry, is 39; that of Divinity Students proper is 7; in all, 46.

We now turn to the Medical Classes, which have proved a most successful feature in the history of the College. These are entirely supported by fees, no portion of the revenues of the College being, by a Resolution of the Board of Trustees, permitted to be appropriated to them. The session was opened by an address from Dr. Yates. Last year the attendance of students was 47, this year the attendance will be nearly 60. The classes are comfortably accommodated, and the prospects of this Medical School are exceedingly good. The total number of Students in the College proper is then, say, 106. There is also the Queen's College School. This feeder to the College is still maintained and is successfully conducted under the management of Mr. R. Campbell, the Head Master, a graduate of the College. We trust yet to see Presbyterian Exhibitions to this School instituted; they would add much to its usefulness.

Another interesting feature in the progress of the College is the commencement of a Museum. The very valuable cabinet of Canadian Antiquities, and of specimens relating to Geology and Natural History, belonging to the late Rev. A. Bell, has been made over to the College by the wish of Mr. Bell, and thus forms an excellent nucleus for a Museum. On the whole, the prospects of our College are very good. Our country is advancing rapidly, and our people are in duty bound to place this Institution in a position of comparative prosperity, and relieve it from financial embarrassment. The Faculties of the College have sustained a very severe loss in the afflictive removal of the late Professor Smith, but we learn with much pleasure that every exertion will be made to supply the loss. We understand that at a general meeting of Trustees recently held it was decided to receive applications for the vacant Professorship until the 1st of May next, and in the meantime to let the vacancy be known by means of the Canadian press, and also in the newspapers of the four University towns of Scotland. In this way it is expected that a first-rate Professor will be found. Arrangements are now being made for carrying on the duties of the vacant chair as usual, and it is anticipated that the classes in Hebrew, Biblical Criticism and

Church History will be resumed early in December.

The foregoing information will prove encouraging. We have long taken a deep interest in the well-being of Queen's College; we think the progress and maintenance of our Church depend much upon it, and we therefore trust that the contributions to its Building Fund will be yet more general.

THE CHURCH IN THE LOWER PROVINCES.

ARRIVAL OF MISSIONARIES.

We have much pleasure in announcing the safe arrival of the Rev. J. Duff and the Rev. J. Mair in the Canada (Steamer) from Liverpool on Wednesday last, as Missionaries from the Colonial Committee of the Church of Scotland to dispense the ordinances of Religion within the bounds of the Presbytery of Pictou.—*Halifax Record.*

COLONIAL CHURCHES.

The Colonial Committee have great pleasure in acknowledging the receipt of L. 67 17s. from the Presbytery of Pictou, in aid of the funds of the Committee.

THE CHURCH IN NORTH AMERICA.

[From the H. and F. Missionary Record for October.]

We once heard a colonial clergyman remark that the songs of Scotland are far sweeter Abroad than at Home; and we believe that this same feeling makes the Church of their fathers dearer to many of the exiles of Scotland than she would have been if they had never left their native land. The 137th Psalm affords the text to many a sermon preached by our colonial clergymen, and there are few topics that touch their hearers more than tender allusions to the Scottish Judah—to "the beautiful house where their forefathers worshipped."

How sad it is to think that there should still be so many of our countrymen Abroad who are destitute of the religious ordinances which they enjoyed at Home, and who have to "hang their harps on the willows and to weep when they remember Zion!" But we hope the darkest days are past, and that a season of great prosperity awaits the Colonial Mission of our Church. As it is, we have reason to bless God that so much has already been done, particularly in Canada, to supply the religious wants of emigrants from Scotland. Owing to the devoted labours of worthy ministers, many of whom have not yet passed from the scene, we think that the foundations are laid of a powerful Scotch Church in British North America.

We have recently perused with much satisfaction reports of the Canadian and Nova Scotian Synods of our Church, published in the pages of their own missionary records; and there is still another Synod, that of New Brunswick, which meets later in the summer.

The Canadian Synod met at Kingston in May last. It numbers about 80 clergymen, who are scattered over an immense territory, stretching from Quebec to Lake Huron. There were delegates also present from the other 2 Synods,—from that of Nova Scotia, the Rev. Wm Snodgrass, the recent minister of Charlottetown, Prince Edward's Island; and from that of New Brunswick, the Rev. Dr. Brooke, of Fredericton.

The thought is impressive, of so many Scottish clergymen, who have left for ever the homes of

their youth and their fatherland, meeting together to fashion and up-build, in the land of their adoption, a church faithful to the pattern of that one in which their fathers worshipped God,—clergymen who, alike from motives of patriotism and piety, long to have the Scotch Church at least coextensive with the Scotch element in population.

As most of our readers are aware, a change has recently taken place in the state of the Church in Canada, owing to the secularisation of the Clergy Reserves; but we believe that, through the liberality of the clergymen and the people, the fears of this damaging the Church, which were at one time entertained, are now in a great measure removed. With praise-worthy liberality the clergymen commuted their life interests in the Reserves, which, of course, were secured to them, so as to form the nucleus of a permanent Endowment Fund.

This sum, increased by contributions from the laity, and invested at a good rate of interest, already produces a considerable revenue; and we observe that efforts are about to be made to swell the Fund so that it may yield at least L.100 a-year to all the ministers on the Roll. And in this the clergymen have set a noble example. A balance of L.14,000 which had been kept back from the regular salary of the ministers, who were formerly paid out of the Reserves, to guard against contingencies, remained in the hands of the Reserve Commissioners. In winding up their affairs they were prepared to divide the sum among the 70 clergymen to whom it of right belonged, and to each of whom it would have yielded L.200; but at the recent meeting of Synod the clergymen, by an immense majority, resolved that, instead of appropriating it to themselves, they would throw the whole sum into the treasury of the Church. When we think of the small remuneration for their services that many of these clergymen receive, and of the difficulties with which they have to struggle, we cannot help looking upon this as a noble act of self-denial. In plain English, 70 of our ministers in Canada have given L.200 each to the Endowment Scheme of the Canadian Church; and we have every reason to believe that their example will not be without influence on the minds of the lay members of that branch of our Church. We commend it also to the imitation of both clergy and laity at Home when they are called upon to contribute to Dr. Robertson's Scheme for the Endowment of Chapels of Ease.

Another interesting feature in the proceedings of the Canadian Synod is the zeal with which they have taken up the subject of Missions. Though they have great difficulty in supplying destitute localities in Canada, they have resolved to engage in missionary work. We have a strong conviction of the Christian wisdom and expediency of this step, for nothing is more calculated to strengthen a Church than its members taking an interest in the extension of Christ's kingdom beyond their own pale. We have not the slightest doubt but that the Canadian Church will be benefited by her missionary enterprises; for Foreign Missions always react powerfully for good; and we know of no cure for a weak Church so likely to be effectual as taking a share in missionary work, and seeking to carry the Gospel to those who are still more destitute than its own members.

The subject of a union of the different North American Synods of the Church of Scotland into one General Assembly was again before the Canadian Synod, and the conviction seems to be, that it is only a question of time. We hope the day is not distant when this most desirable result will be brought about; and when, if not annually, at least at no distant intervals, members from Scotland will encourage the British North American General Assembly by their presence.

We observe also an accession to the number of our ministers in Canada, of 5 additional labourers—3 of whom are graduates of their own College in Kingston, one a licentiate of the American Presbyterian Church, and the other from the Irish Assembly.

There is still room for 20 or 30 clergymen more

within the bounds of the Synod; and we would press this field upon the attention of our own licentiates as one where for many of them there are greater prospects both of promotion and of usefulness than they can expect at Home. And this we may also add, that in Canada, as in other places, the first who go are likely to be first and best served.

The Synod of Nova Scotia held its annual meeting in July in the town of Pictou, a name well known in many parts of the Highlands as the home of many Highland emigrants. With this off-shoot of our Church it is still the day of small things, no part of the Colonial Vineyard having suffered so severely at the Secession. The present is a time of great prosperity however, compared with what our brethren there had to endure some years ago, when Synod and Presbyteries had ceased to exist, and of a Church, that once numbered above 25 ministers, only 3 remained,—Messrs. Scott and Martin at Halifax, and Mr. M'Gillivray "of the Mountain," who had to do duty for a whole county.

At the Synod of Nova Scotia delegates also were present—Mr. Henderson, of Newcastle, for New Brunswick, and the Rev. Dr. George, one of the professors of Kingston, for Canada.—a clergyman who is respected none the less that it is told of him that, being the minister of a parish near Toronto during the Canadian rebellion, and the city being at one time threatened by the rebels, with that loyalty which has always distinguished the adherents of our Church, he marshalled his parishioners, marched in at the head of them, and saved the town from pillage.

The Synod of Nova Scotia is composed of 3 Presbyteries—Prince Edward's Island, Pictou and Halifax.

In Prince Edward's Island there are now 3 or 4 ministers, two of whom, Messrs. Lochhead and Duncan, have recently arrived from Scotland. Within the last month or two 3 additional labourers have also been sent out by the Colonial Committee to the Presbyteries of Pictou and Halifax, so that affairs will now be in a more flourishing condition than they have been for many long and weary years, and grey-haired patriarchs, who "wept when they remembered Zion," and trembled lest they should have to go down to their graves leaving their children as sheep without a shepherd, will now enjoy once more stated Sabbath services. The Colonial Committee, we understand, are still prepared to send one or two more to this field, and then, immediately afterwards, to fill up the vacancies in New Brunswick. The greatest want in the Synod of Nova Scotia is a few more Gaelic ministers, as there are many long-vacant parishes in the neighbourhood of Pictou, where that language is absolutely necessary. Then there is the adjoining Island of Cape Breton, the most neglected spot within the whole mission-field of the Church. There we had once a Presbytery with many flourishing congregations, and there we have still many staunch adherents, if in despair they have not at last left the Church they loved so well. An English missionary would be of no use in Cape Breton, and this is the reason it has been so much neglected, as it was impossible hitherto to get missionaries able to preach the Gaelic language; every inducement has been offered to lead some to go out, though it be but for a short period, to supply the religious destitution of their countrymen—most pathetic pictures have been held up before them—but in vain, if missionary spirit be wanting, one would suppose that there are other feelings which might lead a few to embark on this by no means perilous enterprise, as Highlanders have long been celebrated for chivalry of sentiment and the love of kith and kin.

We are aware that the demand at Home is almost, if not altogether, equal to the supply of efficient Gaelic ministers; still we hear sometimes of Gaelic preachers acting as missionaries in our Lowland towns, and of others who have the language but who are unwilling to preach it.

Several very promising young men, natives of Nova Scotia, having the Gaelic language, are in

this country and in Canada, pursuing their studies for the ministry of the Church in their native land; but some years must still elapse before they are ready for the work without any minister of Christ to be with them in sickness and death, and a generation is growing up without the sanctifying and transforming influences of regular Sabbath services. Let us attend therefore to our Saviour's prescriptions, and "pray the Lord of the harvest that He will send forth labourers into His harvest."

ENCOURAGING PROSPECTS.

We copy from the "Halifax Record" the ensuing interesting article, and are glad to notice that our Church is enlarging her borders in the Lower Provinces. The prospects of obtaining labourers for the Colonial field are brightening, and we trust that the people will be found entertaining a due sense of their duty liberally and suitably to contribute to the support of these who minister to them in spiritual things. The common view of this duty is altogether too lax.

THE numerous and attached friends and well-wishers of our Church in this and the neighboring Provinces cannot fail to rejoice at the returning prosperity with which we have been lately visited, and the large addition which has already taken place in the number of our Ministers, after a long season of trial and adversity. Indeed we have the most convincing and satisfactory proofs that can possibly be obtained of the delight and gratitude of the people, and the talents and acceptableness of the Ministers who have been sent out to them, in the prompt and spontaneous expressions of approbation which have been by the most competent judges so cordially manifested.

In less than two months five Missionaries were sent out by the Colonial Committee, to officiate within the bounds of the Synod of Nova Scotia, four of whom have been already unanimously invited to accept of fixed charges in these Colonies.

The Rev. Thomas Duncan, the first of these Missionaries who arrived in the Province, has received and accepted a call from St. James's Church, Charlottetown, and has been lately ordained Pastor of that congregation by the Presbytery of Prince Edward Island, as successor to the Rev. Wm. Snodgrass.

The Rev. A. Lochhead, who arrived soon after Mr. Duncan, has also received and accepted a call from the Presbyterian congregation at Georgetown in that Island, and has lately been ordained and inducted to the pastoral charge of Georgetown congregation.

The Rev. Donald McRae, one of our youngest but most promising preachers, received a most enthusiastic welcome from his father's late congregation, on the East and West Branches of the East River of Pictou, and has been unanimously invited to become their fixed pastor. He has cordially and cheerfully accepted their call, and will be inducted to the pastoral charge of the congregation with the least possible delay.

The Rev. George Boyd, who accompanied Mr. McRae to this Province, has also received a most harmonious invitation from the congregation of St Andrew's Church in this city, to become their minister, and on his acceptance of this call, when tendered to him, the Presbytery of Halifax will

make the necessary arrangements for his ordination and induction to the pastoral charge of the congregation.

These are certainly most cheering and encouraging events, more especially when it is known how short a time these preachers have been on the field where they were entire strangers; when it is understood that all these calls have been most unanimous; and that the congregations have engaged in almost every instance to pay the entire salaries of the clergymen. The Colonial Committee may safely send out Ministers to such an earnest and devoted people, and to such a promising field as this. And they are resolved and determined to send us more missionaries. From the following letter received in the month of October, by the Editor of this Journal, from the Rev. Dr. Fowler, Convener of the Colonial Committee, we learn that other two missionaries are now on their way and may be expected in this Province immediately: seven missionaries in three months to supply our long neglected congregation. We hope that those missionaries who are about to arrive will be as successful as their predecessors. Indeed we might safely state in the hearing of thousands of our Gaelic population—that, if the Colonial Committee should now send out other seven Gaelic clergymen to these Provinces, they would all receive pastoral charges, if properly qualified, in less than twelve months after their arrival.

G. A. COLONIAL SCHEME.

22 Queen St., Edinburgh, 25th Sept., 1856.

My dear Mr. Martin,

It gives me sincere pleasure to inform you that the Colonial Committee have appointed two additional Missionaries, the Rev. J. Duff and the Rev. J. Mair, to Nova Scotia. They were strongly recommended to us as clergymen of much worth and ability, and I trust that their ministrations will prove a blessing to our beloved countrymen in your quarter. Your allocation of the Missionaries recently sent, as indicated in your last kind letter, which I received on Tuesday last, is most satisfactory. When on a deputation to America, I visited the spheres of duty which you have assigned to them, and in my opinion your arrangement is most judicious. In fixing the places where the two additional labourers, who will be in Nova Scotia immediately, are to minister, I am sure you will keep in view the claims of those who are most destitute of Divine ordinances.

I was truly glad to hear from your letter that, although you have resigned your stated charge in Halifax, your health and strength are such that you can travel so far in the discharge of your work as Superintendent of Missions. Long may you be spared to the Church in this interesting capacity; pray let me hear from you occasionally how the good work is progressing, and you may assure our people that the Colonial Committee will continue to do all in our power for them. Believe me,

My dear Sir,

Yours faithfully,

J. S. FOWLER

THE CHURCH OF SCOTLAND.

ENDOWMENT SCHEME OF THE CHURCH OF SCOTLAND.

PUBLIC MEETING IN DUMFRIES.

WE recorded lately three or four public meetings in the Stewartry of Kirkcubright and in Wigtownshire, at which that able and indefatigable champion of the Church of Scotland, the Rev. Dr. Robertson, urged the claims of the Endowment Scheme. And we intimated that he was to address a public meeting on the subject in Dumfries on Wednesday, the 10th Sept. current. The meeting took place accordingly. It was held in the New Church. It was presided over by his Grace the Duke of Buccleuch, one of the earliest, most munificent, and most steadfast friends of the Scheme. His grace took the chair a few minutes after one o'clock P. M. The church was filled with a large and highly respectable audience, consisting of noblemen, county gentlemen, clergy, farmers, citizens of Dumfries and Maxwelltown, &c.; and many ladies were also present. Among others we noticed Rector Maxwell of Dumfries, the Rev. Drs. Hunter of the Tron Church, Edinburgh, Menzies of Keir, MacVicar of Moffat, Bennet of Closeburn, Wallace of St. Michael's, Dumfries, Duncan of the New Church, Dumfries, the Rev. Messrs. Austin of St. Mary's—Dumfries, Macfarlane of Troqueer, Hamilton of New Abbey, Greig of Kirkpatrick, Durham Fraser of Colvend, Hope of Dunscore, Dunbar of Glencairn, Hogg of Kirkmahoe, Whyte of Dryfesdale, Stevenson of Ruthwell, Menzies of Hoddam, Colville of Canonbie, Donaldson of Kirkconnel, Anderson of Darnock, Riddick of Graitney, Murray of Morton, Graham of Penpont, Wilson of Tynron, Gillespie of Cummertrees, Dobie of Kirkmichael, Monilaws of Annan, Smith of Ewes, Smith of Durisdeer, Duncan of Torthorwald, Lorraine of Carlaverock, Burnet of Half-Morton, Laidlaw of Wanlockhead, Smith of Leadhills, Murdoch of Kirkpatrick-Fleming, Boyd of Irongray, Cochrane of Cupar, Mr. Sprott, Mr. Wallace, Mr. Gordon, Mr. Hepburn, Mr. Hall, Mr. Scott, Mr. Irvine, and other young preachers. We dare say there were various other clergymen present; but we did not know them personally, or did not notice them in remoter parts of the church. There was also a large muster of elders present.

After an impressive prayer by the Rev. James Hamilton, of Newabbey—

The noble Chairman rose and said, the honour had been done him of inviting him to preside over that meeting, and he had found it his duty to respond to the invitation. If it were asked how he, who was not a member of the Church of Scotland, came to preside at such a meeting, he had no hesitation in replying, that it was a satisfaction to him on all occasions, occupying the position which he did, to do every thing in his power for the advancement of the religious welfare and general good of his countrymen. So much for himself. He begged now to remind the meeting of the great merit of Dr. Robertson in completely organising and carrying out into practical effect this Scheme for the better endowment of churches. From the rapid increase of population in places formerly inhabited but thinly, and especially in localities of great mineral wealth, where

the people had increased not by tens but by hundreds of thousands, additional churches had become necessary. In their labour for the meat that perisheth those vast multitudes had too few opportunities of securing the blessings of the Gospel of Divine Truth. The main object of the Scheme, however, as now more immediately brought before them, was not the building of new churches but the suitable endowment of those already built—the subdivision of large parishes—and the erection of new parishes. Much had already been done, but much still remained to do. And now it was to be done by every man in his respective sphere, and according to his respective ability, adding to the contributions that had already been made—it was less to be done by large subscriptions than by many small ones, and these extended over a convenient period of time. This wider basis of contribution, and periodical division of it, allowed a far greater number of individuals to enjoy the moral satisfaction of having a share in providing for that spiritual destitution which, although not at his own door, every Christian felt in his heart that it was his duty to help in so providing for. He himself could give the meeting not a few details of the spiritual wants of many localities; but Dr. Robertson would do it much better, and the meeting would not be wearied with repetition. Most gladly, therefore, would he now give place to Dr. Robertson, of whom he would only add, that his name would be handed down to the last posterity as one of the greatest benefactors of his country.

Professor Robertson rose to make his statement. He need hardly say how much satisfaction it gave him to advocate such a cause in such a meeting as the present under the auspices of one who had done so much for this and every other scheme for his country's good. What was the grand object of this Endowment Scheme? Simply this, that the Gospel might make itself a witness in the heart and conscience of every citizen in this country. Dr. Robertson then went on to show that, although the spiritual destitution in this country was not so extreme that any man who wished a knowledge of Divine Truth was utterly unable to get it, still in many localities the Truth was practically shut out from the people; and the command was to go out into the lanes and highways and compel men to hear and accept the Gospel. In support of his estimate of the spiritual destitution of Scotland the learned Professor adduced convincing proofs from the Report of the Religious Instruction Commission, and later authorities equally good. From the Report referred to it appeared that there were 40,000 in Edinburgh and 50,000 in Glasgow, living in a state of practical heathenism; and in the other cities and large towns throughout Scotland there was an equal proportion of spiritual darkness. The multiplication of churches and clergy by the Secession of 1843 had done something to meet this want; but in general the Churches of the seceding party had been planted, not where they were most needed, but in populous localities where they could pay best. Later accounts showed that matters were still almost as before; and he (Dr. Robertson) specially quoted from Dr. Buchanan of Glasgow in support of this opinion. Of this want of spiritual instruction, affecting the social condition of the masses, were then brought; and the growth of crime, the great number of orphans and de-

serted children thrown upon the community, the many applications for parochial relief rejected as unreasonable, and the disastrous strikes in trade, all showed an uneasy and unsafe state of society, the want of full and efficient religious instruction being at the bottom of it. To bring the passions of men under due control by sound instruction was the only way to check that growth of crime; prevention was far cheaper than penal prosecution, and by it we saved not money merely but the man. Dr. Robertson then referred to the interesting movement in behalf of the Reformatory Schools as a bold step in the right direction. To prevent the growth of unprincipled pauperism; the desertion of children, with all the shame and burden which it entailed on the community; and that ill-regulated and unsafe state of the popular masses from which the mischief of strikes generally took its rise—surely the humanising influence of a better diffused religious instruction must be the great instrument. This brought them to the question, how to supply that religious instruction—how best to apply the Word of power to all the neglected districts of our beloved fatherland. The learned speaker then proceeded to show the superior influence and power of parish ministers and churches over mere Chapels of Ease and Preaching-stations in the security of the pastoral tie, and the independent position of the pastors. He detailed the working of a well-organized church and congregation in Glasgow, lately erected into a parish, and pointed to the immense national good if all their proposed churches were in the same effective operation. Dr. Robertson then proceeded to explain and enforce the Scheme more immediately before them, and the special plan of provincial subscriptions. According to this plan, Scotland, with the omission of Argyle-shire and the Western and Northern Isles, is divided into five large provinces, each containing from twenty-six or twenty-eight to upwards of thirty Chapels of Ease. These provinces are—1st, Lanarkshire, inclusive of the city of Glasgow; 2d, Bute, Arran, Renfrew, Ayr, and Wigton Shires, with the Stewartry of Kirkcubright; 3d, Fife, the Lothians, Peebles, Dumfries, with the South-eastern Counties; 4th, The Midland Synods of Perth and Stirling, Angus and Mearns, with the Presbytery of Dumbarton; 5th, Aberdeenshire, Banffshire, and the other Northern Counties, so far as on the Mainland. It was further proposed that in each of these provinces subscriptions should be raised within the province for aiding the erection of twenty chapels into parish churches *quoad sacra*. The subscriptions were to be made in each province at such rates per chapel as subscribers might fix upon for each of the first twenty chapels in that province that should be so erected. The plan proceeded on the assumption that, if two-thirds of the requisite Endowment Capital could be thus raised—in other words, that if for each of twenty chapels in each of the five provinces a provincial subscription could be obtained amounting to £2,000—the resources of the chapel congregations themselves, aided by such grants as might still be afforded from the central fund, would suffice to provide the supplementary balances. As the success of the plan evidently depended on raising, in the first instance, the required amount of provincial subscriptions, to this the efforts of the Committee had been chiefly directed. They rejoice to be

able to report that they have not laboured in vain; and there is one feature of the subscription lists which they hold to be deserving of its special regard. The subscriptions formerly reported, on the provincial plan, were those almost exclusively of wealthy individuals. The subscriptions to be now reported, though far from indicating any falling-off in the interest taken in the cause by the wealthier members and friends of the Church, are yet, to a large extent, of a congregational character. And it is in its congregations, under God, that the Church has the great source of its vitality and strength. The learned Professor then detailed the leading particulars of what had already been done, and the amount of money still required in the various provinces; but, as we have repeatedly of late laid these points before our readers, we need not go over them again. Dr. Robertson emphatically called upon Dumfries-shire to do its liberal share in the great work, and be an example to the North, and strengthen his hands there, whither he was now going. After a very eloquent peroration Dr. Robertson thanked the meeting for the patience with which they had listened to him, and resumed his seat amidst applause, not noisy, but earnest and cordial.

The Rev. Dr. Menzies rose and said, After the eloquent and able address which they had just heard, it would ill become him to detain the meeting long. Amidst all the wealth and prosperity of our country, what dark spots still remained upon her! How were these to be wiped away? Not by any invention of man, but by a right application of the power of the Gospel. Here was a plan before them for a more effective application of it than had yet been tried. The plan was no mere Utopian one—this could be safely said by what it had already accomplished. After showing the progress of the Scheme, and earnestly imploring them all to unite heart and hand in carrying-out the good work, Dr. Menzies concluded by moving the following resolution:—"That the meeting cordially approve of the Scheme so ably advocated by Dr. Robertson, and recommend to all the ministers, members and friends of the Church within the bounds of the Synod to take immediate steps for promoting the accomplishment of it; so that a return may be made from each parish before Martinmas."

Mr. Maxwell, of Munches, begged to second the resolution. He need not remind the meeting of the powerful address to which they had listened; but of this he would remind them, that, powerful though it was, it would do very little good if it was not practically responded to. The clergy must urge their people; and, if all connected with the Church gave their mite, the Scheme would be perfectly successful. There was one little omission in Dr. Robertson's address, he had omitted to say that the subscription would not be all called for at once, but would be extended over a period of four or five years.

Dr. Robertson begged to thank Mr. Maxwell for calling his attention to this point, and he proceeded to make an explanation accordingly; adding that the great object of the Committee of the Scheme was not so much large subscriptions as a diffusion of the work over the great body of the people by small subscriptions.

The resolution was then put to the meeting

by the noble Chairman, and carried with every token of hearty approbation.

Mr. Leny, of Dalswinton, rose and said, now that the great business of the day was concluded, he begged permission to give utterance for the meeting of their grateful sense of the conduct of the noble Duke in presiding over them, and setting them an illustrious example on all occasions. He moved a vote of thanks to the noble Chairman accordingly.

The motion was seconded by the Rev. James Monilaws, of Annan, and cordially adopted.

The Duke of Buccleuch returned thanks. He had no hesitation in taking charge of this meeting, having had many opportunities personally of seeing the need of church extension and of the endowment of Chapels of Ease. In Scotland, as well as in England, he had noticed the great advantage of erecting districts into parishes. Pastors and flocks were alike benefited by independence of faction. Here, as in England, the great difficulty had always been the raising of the endowment. In England, however, he had seen in the district of Bethnal Green near London, for instance, £10,000 raised for the institution of ten churches, with houses for the pastors attached to them, mainly through the zeal and exertions of the Bishop of London; and now he was all the more hopeful that the present great movement in Scotland would be equally successful. It was to be done, he would repeat, not so much by large as by small contributions; and the practical mode had been clearly set before the country, and what a wide moral satisfaction did these small contributions carry! I am not debarred by my poverty (may the poor man now say) from having my share in this great work. Nay, give whatever he might, the poor man was likely to give more in proportion to his means than the richest of the land. Now, then, if you are all convinced of the necessity and benefit of this Scheme, do not rest satisfied with merely having heard an eloquent and urgent appeal in its behalf, but go determined, one and all of you, to carry it into actual effect. (Applause.)

The Rev. John Murray, of Morton, moved the thanks of the meeting to the learned Professor, Dr. Robertson, for his lucid, able, and eloquent address.

Dr. Ramage, of Wallace Hall, seconded the motion. Dr. Robertson has done his duty fully to us; if we do only one-half of our duty to him, all shall be well with the Scheme.

The noble Chairman accordingly expressed and conveyed the sentiments of the meeting to Dr. Robertson.

The Rev. Dr. Macvicar, of Moffat, pronounced the benediction, and the meeting broke up.

FINAL REPORT OF THE GLASGOW MISSION TO SCUTARI.

A missionary prayer-meeting was held in Glasgow on the evening of Sunday, the 24th of August, in the Barony Church, when the Mission to the Hospitals in the East was brought to a close, and public thanksgivings were offered up to God for the success which had attended this effort to instruct and comfort our suffering countrymen. The secretary of the society, the Rev. Norman Macleod, presided, and gave a brief history of the mission and its operations. The returned missionaries, Messrs. Fergusson and Macnair, then addressed the meeting, and narrated

shortly what they had done, and the good which, they believed, had, under God, been accomplished through their instrumentality. The Rev. Mr. Watson, of St. Matthew's, concluded the interesting services by expressing, in the name of the committee and subscribers, his hearty thanks to the missionaries for the admirable manner in which they had performed the very trying and important duties assigned to them, and wishing them God-speed wherever they were henceforth called to labour. Thanks were also given to Mr. Macleod, the convener and secretary, for his management of the mission, and to Mr. Aitken, its treasurer.

Our readers, who have taken an interest in this mission, will be glad perhaps to have on record a few facts regarding its origin and success.

The mission was first suggested by the following paragraph in a letter written by the *Times'* correspondent (Mr. McDonald) from Scutari, of date 21st November, 1854:

"In great hospitals, containing at the present moment upwards of 3000 patients, there are an immense number of wants to supply, unobjectionable in themselves, and which tend to assuage suffering, though it is impossible for any Government establishment, however well organised, to anticipate them. Such, for example, have been the objects of Lady Stratford de Redcliffe's benevolent visits to the sick and wounded both at Scutari and Therapia. In the same spirit for the last few days Mr. Stafford, M. P., might be seen busily engaged in writing letters to the dictation of poor exhausted soldiers, too prostrate to do so themselves, yet anxious to communicate with their friends at home. The Hon. and Rev. Sidney Godolphin Osborne, accompanied by his son, has come out here, with a noble philanthropy, to tender his services, not only as a minister of Religion, but as having a knowledge of surgery, to help in curing the body also. In both capacities, but especially in that which is more strictly his calling, he has already made himself very useful. Until his arrival there were only two chaplains (the Rev. Mr. Sabine and the Rev. Mr. Lewis) to administer spiritual comfort amid more than 2000 suffering invalids. *The small proportion of Roman Catholics in hospital have two priests to attend upon them, and are, consequently, much better off in this respect than their Protestant comrades.*"

At that time chaplains, both from the Church of Scotland and the Free Church, had been appointed to the army, but not one Presbyterian chaplain had been specially assigned to the hospitals. The Scotch soldiers were not insensible of this want. An extract of a letter which was published in this Magazine (March 1855) from colour-serjeant Tennent to his father in Glasgow expressed their feelings on this point. "You tell me," writes the serjeant, "that a missionary has been sent to Scutari. So far good. You might be kind enough to tell Mr. Gillan that, since I landed in Turkey, I have not heard the Word of God preached, with the exception of hearing the Church of England prayers read twice. You may tell him our division has more than 200 Scotsmen. Can Scotland give her suffering, fighting sons no aid? I have seen in our hospital the Church of England minister come to comfort the sick or wounded. I have seen the Roman Catholic priest kneel by the side of the dying, and breathe peace and comfort. Scotland has her missionaries in far heathen lands. Yes; but does she think there are not some wanted here? True, the Highland brigade has no minister. But let me ask my country,—let me ask the religious men and women of Scotland,—is this enough! How many of Scotland's sons have gone down to the narrow grave, and no minister to read a verse, or utter a word of prayer, though possessed of the same spirit that animated their fathers when fighting on the hill-side? Let Scotland think of this."

Two clergymen in Glasgow, conversing upon the destitute state of our Presbyterian soldiers, resolved to do something immediately for them. They first called upon one or two merchants, and asked them the question whether, in the

event of a missionary being found, who would proceed to the hospitals, he was likely to be supported by Glasgow? The reply was too cordial to admit of any doubt on that point. It is unnecessary to detail at any length the steps which were promptly taken; how a small committee was immediately formed—how Mr. Fergusson, then returned from India, owing to domestic affliction, was applied to—how heartily he accepted of the work—how Government also agreed to the proposal of the committee guaranteeing £100,—until, in a few weeks, before almost a single subscription was raised, Mr. Fergusson was on his way out to the scene of pain and suffering; for "the Committee," so declared they in their first circular, "to save all unnecessary delay, and rather than abridge the comforts of one of the sick and wounded by a single hour, guaranteed Mr. Fergusson his salary, and authorized his immediate departure." Our readers may like to know the instructions given by the Committee to their Missionaries. Here they are in a letter written to them by the convener and secretary:—

"I am requested by the Acting Committee of the Mission to Scutari to convey to you the following general instructions for your guidance in the discharge of your duties. The Committee, by their selection of you as their Missionary, have afforded the strongest evidence of their confidence in your character, and they willingly acknowledge that, whatever instructions are given, they must ultimately rely upon that character—on your own good sense and Christian principle—as the best guarantee for the successful accomplishment of the objects of the Mission. At the same time they think it due to themselves, to the government, and to all interested in this undertaking, to express, though in very general terms, the manner in which they wish the Mission to be conducted:—

"(1.) In your conduct towards the constituted military and medical authorities in the Hospital, you will not only exhibit the most scrupulous attention to their regulations, and thus afford to the soldiers and sailors an example of strict obedience to their superior officers, but on every possible occasion you will support and strengthen their authority.

"(2.) You will carefully avoid all interference with the agents of other Churches or Missionary bodies in the Hospital, while in the discharge of their respective duties; never entering into controversy with them, but commending the Gospel to all by a meek and quiet spirit, and a holy example of love and patience. We bid you remember the apostolic commands—'If it be possible, as much as lieth in you, live peaceably with all men.' Let every one please his neighbour, for his good to edification, for even Christ pleased not Himself."

"(3.) While as chaplain under government, as well as missionary from us, you are bound to accept of whatever ministerial work is assigned to you among the sick and wounded, and to 'do good unto all as you have an opportunity' yet it is our desire that your special attention should be directed to the Presbyterian soldiers and sailors, who, it may be presumed, are those most likely to demand your services and to be benefited by them.

"(4.) You are expected to keep an accurate daily journal of the names of each soldier and sailor to whom you minister, with the number of his regiment or name of his ship, the address of his nearest relations at Home, with any other facts which, without trenching upon the sacred confidence of a sickbed, might be interesting to the friends of the invalid or the deceased and to the Committee, and, when reported by the secretary with due regard to propriety, to the supporters of the Mission.

"Lastly, you will earnestly and prayerfully seek to be a blessing to the sufferers, and a source of good and comfort to all, by zeal, tempered by calmness and prudence—by faithfulness, by love, and by untiring perseverance and denial, upheld by a sense of the good work in which you are engaged, and by faith in Him who

has said, 'Inasmuch as ye have done it to the least of these My disciples, ye have done it unto Me.'

"Such are the instructions of the Committee, which I convey to you with perfect confidence in your disposition to carry them out, and with the sincere prayer, in which many join, that you may be spared to labour in this spirit; to return Home with health unimpaired, and to receive from us every expression of that deep gratitude which we cannot but experience, should your Mission be accomplished according to our hopes."

Mr. Fergusson sailed in December, 1854, returned home invalided, having been on the brink of the grave from fever, and again resumed his labours, first at Scutari, and latterly at Balaclava, till the termination of the war. The Committee, finding that without almost any effort on their part they were so liberally and cordially supported by contributions from all ranks, and from every district in the country, and hearing also of the still inadequate supply of Presbyterian chaplains to the hospitals, resolved, if possible, to obtain another ordained missionary. They were again fortunate in securing the services of one who had also been proved in the foreign mission field, the Rev. Mr. Macnair, then minister of Gourcock chapel; and, Government having again acquiesced in the proposal of the Committee, Mr. Macnair sailed for Scutari in April 1855, where he remained until the closing of the Hospital.

The Presbyterian and Scotch soldiers gave our missionaries the welcome which was anticipated. Mr. Fergusson, in his second letter, wrote saying:—

"I wish you saw the welcome we received from the Scotch soldiers. I have, I think, seen the whole that are in the General, the Stable, and the Palace hospitals. I have ministered to 115, of whom there are professedly, 11 Free Church; 4 United Presbyterian; 6 Irish Presbyterian; 4 English Presbyterian; 3 Wesleyan; 1 Baptist; and 1 Independent, and the remaining 85 Established Church. Of the whole, so far as I have ascertained, only 16 have been communicants—9 Established; 1 Free; 1 Irish Presbyterian; 1 English Presbyterian; 1 Baptist, 3 Wesleyan. Of the 115, 19 have left the Hospital since the 10th instant, 12 by death, and 7 by recovery."

A few statistics which may be given here will afford additional information respecting the Mission. The following was the treasurer's final report:—

311 individuals have subscribed	£184	11	2
60 anonymous.	23	5	0
22 have collected subscriptions without giving names,	68	13	8
4 schools,	9	3	6
17 church-door collections,	165	4	8½
Interest on bank account	9	1	6
	£459	19	6½
Paid to Missionaries,	£424	10	2
... Books and Tracts,	11	19	6
... Printing Circulars,	£4	19	0
... Expense of Meetings,	3	1	0
... Small accounts,	0	11	10
	8	11	10

* Cash in bank, 14 11 6
Cash in Treasurer's hands, 0 6 6½

£459 19 6½

There are one or two points in those items which demand notice.

It is interesting to observe the number of persons whose sympathies have been called forth by this mission. When we reckon upon the contributors in congregations, schools, households, including servants and children, and in the families in a neighbourhood, whose subscriptions were transmitted through one name only, and in one sum, how many thousands must have been thus reminded of their suffering countrymen, and have given expression to their sympathies! and, if so, then the mercy has been largely blessed,

* The Committee have agreed to divide this small balance between their missionaries.

blessed to those who gave as well as to those who received.

Nor can we omit to observe how much good has been accomplished by small means, in so far as mere money is concerned. The sum paid to the missionaries, whose joint services extended over thirty-two months, and filled up, except when sickness interrupted their labours, every day of that period, was only £424, including sums paid for their life insurance, and extra expenses incurred in travelling and by sickness. What a small item is such a sum in the annual expenses of one rich man! Oh, what a talent is money in the hands of those who are "ready to distribute, willing to communicate!"

It must also be satisfactory to the subscribers to see that every farthing subscribed went directly to the object of the mission, and that no expense was incurred in management, and that all other expenses were less than £9.

Not the least interesting feature of the Mission was the number of Bibles, Religious Tracts, and useful books which were circulated through its agency. A list of these was given in a previous number of the Magazine. The West of Scotland Bible Society alone, through its indefatigable Secretary, Mr. Watson, contributed about 600 Bibles and Testaments with the Scotch Psalms. Seven large boxes of books were sent out, and these contained many valuable donations from private parties, in addition to the volumes purchased by the Committee.

Finally, a few lessons may be drawn from the success which has attended this enterprise, and which may be an encouragement to others willing to do good. Let us always do what we can to-day, and God will bless us and enable us to do more to-morrow. Let us begin a good work, though we cannot see how it is either to be carried on or to end. Never let us in despondency refuse to move because we know not who shall roll away the stone, but obey the law of love, and, when we come to the stone, we shall find it rolled away! Whenever we have a work to do, God will remove all difficulties in the way of our doing it, and provide all the means necessary for its accomplishment. Let us believe only and "go forward!"

The Scutari Mission is now ended, but not the results of its labours,—these are eternal! Who but the all-seeing Father of our spirits can tell what effects have been produced on human character, or how the awful interests of immortal beings have been influenced by those ministrations of our missionaries, as they paced it for months, both by day and night, from one suffering couch to another, along the weary wards of the crowded hospitals. The words of Truth spoken to hundreds,—the warnings given,—the encouragements afforded in circumstances the most trying and solemnizing, must for ever survive in some form or other, whether in the hearts or lives of those who heard them, and either as a savour of life or of death, for weal or for woe. The very grave has not buried them. Whatever truth is spoken must judge men at the last day. That great day will alone reveal the work in Christ's kingdom which has been accomplished by our mission! Let all who have engaged in this work join us by lifting up their heart to God, and thanking Him for having been able to do this measure of good. It is surely something to be thankful for, to know that there was not one Presbyterian soldier in the hospital of Scutari who did not hear, from the lips of our missionaries, the glad tidings of a Saviour who had come to seek and to save the lost—not one who, whether he returned home to meet his friends, or departed by death to meet his God, but heard that blessed message of peace on earth and good will towards man!—N.

GENERAL ASSEMBLY'S HOME MISSION SCHEME.

ANNUAL COLLECTION.

By appointment of the General Assembly the Annual Collection in support of the Home Mission Scheme will be made in all the places of worship

in connection with the Church of Scotland on Sabbath, the 12th day of October current.

The Committee (from whose statement we quote), in making this announcement, as on more recent occasions, avoid entering into any detail of the nature, objects and operations of the Scheme, in the full assurance that these are, by the members and friends of the Church and by contributors generally, fully known and understood. For several years past it has been the disagreeable and irksome but not less imperative duty of the Committee, both in their reports to the Assembly and in their appeals to the public on occasion of the annual collections, to bring prominently under notice the startling fact, that during recent years the entire income of the Scheme has fallen very far short of the total expenditure.

Notwithstanding the discouraging circumstances to which they have deemed it necessary to allude, the Committee have been unwilling to believe that the Home Mission Scheme, which has so many and so peculiar claims on the Christian people of Scotland, had lost in any degree its place in their estimation and sympathy. The past history of the Scheme, while certain periods of it had created much anxiety and solicitude, did not, viewed as a whole, warrant such gloomy and desponding apprehensions as to the future. In the earnestness of their desire to continue entire and uninterrupted the operations from which benefits so inestimable were being derived, and to extend these, so as to overtake the new fields of occupation which are so frequently presenting themselves, the Committee have occasionally experienced anxiety, approaching to alarm, for its safety by a falling off in the revenue. But, relying on the intrinsic merits of the Scheme—looking to the benefits which, under the Divine blessing, it has been the means of conveying to perishing thousands—and, trusting, therefore, that an enterprise so fully identified with the advancement of the Redeemer's Kingdom, and, consequently, with the promotion of all the best and highest interests of our countrymen, would not be suffered to sustain permanent injury, and sink into decay, the Committee have continued the main branches of their operations uninterrupted, and without any material diminution; nor have the hopes and expectations, on which they have thus acted, been without a gratifying measure of fulfilment, as shown by the increase in the amount of last collection; and they have further maintained these operations unimpaired in the like expectation that the returns on the present occasion will fully justify their confidence, and enable them to meet the engagements, which they have, in consequence, undertaken, without trenching further on the remaining little capital of the Scheme.

In urging their present appeal, the Committee are not pleading for a new and untried adventure, of which the fruits are unseen and unknown, and the issue doubtful or problematical. The merits of the Home Mission Scheme have been thoroughly tested; and a glance at the annexed schedule will show that its ramifications extend over nearly the whole length and breadth of the land. The friends of the Church are not asked to rest upon probabilities, nor to accept of any flattering estimate of results which have still to be realized. They have simply to look around them, and satisfy themselves, both as regards the efficiency of the Scheme, and the benefits which it has been privileged to convey to their own neighbours and to their brethren similarly circumstanced over the great bulk of Scotland. The safety of the country as well as the duty of the Church imperatively require not only that existing operations shall be maintained entire and in full vigour, but that these should be largely extended. A lengthened experience of other remedies for the amelioration of the social condition of the people, on whose behalf the Committee now plead, has proved these remedies to be, comparatively speaking, valueless. They do not reach the heart,—they do not touch the inner springs of thought and action. External polish and mental acquirements are no doubt desirable, but far more than this is required. What is wanted is religious principle. The efficient administration of the means of grace

is, by universal admission, the only effectual agency for the reformation of sinful men, whether rich or poor, learned or unlearned. It is towards the providing of this efficient administration, as regards that class of the people who from poverty are unable, or from carelessness or indifference are unwilling, to provide for themselves, that the efforts of the Church are, through the Home Mission Scheme, directed; and, to enable the Committee to satisfy this provision, they now, with well merited confidence, cast the cause, with the promotion of which they are charged, upon the friends of the Church at large—earnestly soliciting for its success their continued prayers, and for its greater efficiency and wider extension their largely increased support.

THE SYNOD OF ABERDEEN.

ON Tuesday the Synod of Aberdeen met in the West Church. Dr William Paul of Banchory-Devenick, was appointed Moderator for the half-year.

Dr Bisset called attention to the claims of the Society for the Relief of the Destitute Children of Deceased Clergymen of the Church and Professors in the Universities of Scotland. Dr Macpherson mentioned that the Society had been in existence for fifty-six years, and during that time had distributed no less a sum than £14,000 in yearly donations to destitute children, chiefly of the Clergy, and occasionally of the Professors. The fund had accumulated till it now reached about £8500, and from this accumulated fund the yearly allowances are paid. Dr Paul moved that the Synod record their heartfelt gratitude to Prince Albert for his munificent donation of £100, and his condescension in becoming patron of the Society.

Dr Paul submitted a report and series of resolutions on the Education question, re-stating the Synod's views on the subject.—It was agreed to take up the question on the following day.

Mr Cushny introduced an overture, the object of which was the appointment of a Committee of the Synod to correspond with the Committees, of other Synods, with a view of ministers and schoolmasters being relieved of paying county rates and taxes on manse, glebes and school-houses.—The Committee was reappointed.

Dr. Bisset urged the continued attention of the Synod to the subject of providing a manual of devotion for members of the Church in desolate districts in the colonies—a subject to which he directed the attention of last Synod at some length.—The Committee was reappointed.

Dr. Bisset submitted a report from the Committee on the Union of the Aberdeen Universities, regretting that the Bill introduced by Mr. Thompson and Mr. Bouverie did not come up to the expectations of the country, and joining in the request that "a Commission be issued without delay, to inquire and prepare a Bill, provided it be composed of individuals likely to command the confidence of the people in this part of the United Kingdom, and practically acquainted with the working of the Scotch University system"—The report was adopted.

AGRICULTURAL LABOURERS.

There was laid on the table, from the Clerk of the Synod of Angus and Mearns, a copy of statistical returns anent the condition of agricultural labourers within that Synod's bounds, and a letter expressing a wish for co-operation in ameliorating measures with this Synod.

The Rev. Mr Hay, corresponding member for the Synod of Angus and Mearns, said he was glad to find that this body of statistics, which was obtained as a foundation for ulterior proceedings, had not been without fruit. The Earl of Southesk, in consequence of the statements submitted to him, had personally interested himself in the matter, and was collecting returns of the state of all labourers on his estates, with a view to get better cottages for and otherwise improve the condition of agricultural labourers.

Dr. Pirie remarked that it was desirable Synods should co-operate in this matter.

CHURCH ENDOWMENTS.

The Rev. Dr. Robertson of Edinburgh, Convener of the Assembly's Endowment Scheme Committee, then addressed the Synod. He spoke at great length and eloquently on the duty of all Christians in the spirit of the Gospel, and in obedience to the precept, "Do unto others as ye would that others should do unto you," to enlist themselves to the extent of their means in furtherance of the Gospel. The work had been well begun in the town of Elgin, and he felt assured, if they strenuously applied themselves in the intervening months, they should bring forth the copestone with triumph.

In answer to Dr. Pirie and Mr. Wilson Dr. Robertson gave some explanations as to the mode of subscriptions, &c. Generally, the machinery was simple. The subscriptions were to extend over a period of years. They had agreed not to endow more than four chapels in any district in one year, so that the call should not be too heavy on subscribers in any one year. Thus, suppose the subscription £1 to each of twenty chapels, no single call would exceed £4. Then, should the subscriber die, his subscription was considered lapsed, unless his heirs resolved to continue it. The Scheme extended over ten years, and, if any chapels remained unendowed at the end of that time, which was not expected, they left these to be otherwise provided for.

After remarks from Dr. Bisset and others, eulogising the services of Dr. Robertson in connection with the Scheme on the motion of Dr Paul the cordial thanks of the Synod were conveyed to Dr. Robertson by the Moderator for his address, at the same time earnestly recommending all ministers and kirk-sessions to take the earliest and most efficient steps to aid the Endowment Scheme.—The Synod then adjourned.

SYNOD OF FIFE.

This reverend Court met on Tuesday, last week. Mr. Gilchrist was chosen Moderator for the ensuing half-year. The usual Committees were then appointed; and after a short interval the business of the Synod was resumed.

PRESBYTERY OF KINROSS.

The Clerk read an extract from the proceedings of the General Assembly, sanctioning the formation of the Presbytery of Kinross; after which it was moved, and seconded, and unanimously agreed to, that the Synod obtain the Act of Assembly and receive the new Presbytery as a Presbytery of the Synod; and the Presbytery was accordingly added to the roll.

SYNOD OF GLASGOW AND AYR.

This reverend Court met, when the retiring Moderator, Mr Willison, of Dundonald, preached an excellent sermon from 2 Cor. xii. 15, first clause, "And I will very gladly spend and be spent for you." Mr Johnston, of Old Monkland, was appointed Moderator for the ensuing half-year. The usual amount of formal business was afterwards transacted.

SABBATH OBSERVANCE.

Dr Leishman said he had no formal report to present to the Synod from the committee on the observance of the Sabbath. This much, however, he had to state. Great good had resulted in their rural as well as in their burghal parishes from the passing of what was familiarly known under the name of Forbes Mackenzie's Act. This had been affirmed by magistrates, ministers, and many intelligent and pious members of different religious denominations. Before that Act had been in operation, scenes of revolting intemperance on the Lord's Day were of frequent occurrence. Such scenes were now comparatively rare, and fewer cases of drunkenness were now brought before the police-courts on the day succeeding the Sabbath than on any other day of the week, which was the very reverse of what had

been the melancholy fact a few years ago. It had likewise been declared by some of the largest proprietors of public works in this part of the country that there were fewer absentees from their employment on Monday mornings than formerly. Many of those who had been accustomed to be absent on those mornings, on account of the effects of the dissipation of the preceding day, were now as regularly at their work, and as fit to enter upon it, as any of their sober associates. This must afford high gratification to the Christian philanthropist, and encourage them to persevere in their efforts to uphold an institution which was alike profitable as it respected the life that now is and that which is to come. He regretted, however, to add that another form of Sabbath profanation had increased greatly of late, and, it was believed, was unhappily continuing to increase. From returns that had been obtained from persons; whose testimony was above suspicion, it appeared that a large amount of illegal traffic, or of ordinary business, was carried on in Glasgow and neighbourhood on the Lord's Day. This was not only an outrage on the laws of the land, and hurtful to the feelings of the Christian portion of the community, but prejudicial to the interests of the fair and honest tradesman. Among the offending parties were included dealers in fruit and confections, in milk, in groceries and provisions; the occupiers of eating-houses, and of oyster and fish-stores; barbers, tobacconists, greengrocers, &c. Upwards of 1000 shops, belonging to the classes referred to, have been represented to be open on the Sabbath for the purpose of carrying on their ordinary traffic. How was such a state of things to be stopped and prevented? In his humble opinion, and in that of those of much higher weight and authority, the existing statutes were amply sufficient for the purpose. In those statutes, extending from the year 1661 to the year 1701, all sorts of marketing or dealing in ordinary business were expressly prohibited. As to the persons on whom the obligation devolved of enforcing the observance of those statutes, it is declared that in a royal burgh, "The Lords of Session, Sheriffs of Regalities, or their deputies or commissaries or any Justice of the Peace—these or any of them are to cause the said laws to be put in execution against such delinquents, in the several parishes where they reside, as shall be delated to them by the kirk-sessions or other Church judicatories." And, when none of the above-named parties reside in a parish, it is provided, "that the minister and kirk-session and heritors of the parish, or major part of them, who shall convene upon public intimation by the minister upon eight days' warning, shall nominate, so often as they see cause, person resident within the parish, whom they find most fit for executing the said statutes, these statutes were declared by President Blair, in a written opinion given in by him to the General Assembly in the year 1794, to be in full force. What he (Dr. Leishman) therefore proposed to the Synod was, that they should re-appoint their committees, and authorise them, in the name of the Synod, to petition the magistrates of Glasgow on the subject. These gentlemen, he was convinced, were as anxious as they were to put an end to the evils now complained of; and he could not but hope that by doing what was proposed something might be done to regain for their countrymen that character for superior intelligence and high-toned morality and religion for which they were once known and distinguished throughout all the countries of Europe.

Principal Macfarlan bore testimony, from what he himself had seen on the streets of Glasgow, to the truth of the statements made by his reverend friend. He had heard President Blair declare, in reference to the statutes which had been quoted, that a statute against immorality never fell into desuetude.

The committee was re-appointed, and authorised to petition the magistrates.

After disposing of some business of an unimportant nature, the Synod adjourned.

ECCLESIASTICAL INTELLIGENCE.

THE COURT AT BALMORAL.—The Very Rev. Principal Tulloch, D.D., St. Andrews, preached before the Court in Crathie Church on Sunday, 21st September, by appointment. The church was crowded.

THE COURT AT BALMORAL.—On the morning of Sunday, 28th Sept, a tremendous wind blew, accompanied by torrents of rain. Notwithstanding a great concourse of well-loaded vehicles from all directions drove towards the Church of Crathie; but the sight-seers among them were disappointed, for, although Mr. Anderson, the parish minister, delivered a most effective and eloquent discourse, the royal pew remained empty. The Rev. Norman M'Leod, of the Barony parish, Glasgow, will next preach before the Court.

THE COURT AT BALMORAL.—Upon Sabbath, 5th Oct. last, the Queen attended divine worship in Crathie Church. The Rev. Norman M'Leod, of the Barony Parish, Glasgow, officiated, and delivered a most eloquent discourse from Matthew i. 23 (latter clause of the verse.) In the royal pew with the Queen were his Royal Highness Prince Albert, the Princess Royal, the Duchess of Wellington, and the Hon. Mary Seymour; and in the pew behind were Lord Panmure, Secretary of State for War, the Hon. Colonel Phipps, General Grey, and Lieut. Cowell.—*Edinburgh Post.*

On Sabbath the Queen attended divine worship at Crathie Church. The Rev. Mr. Anderson officiated—preaching from James ii., 28. The Royal pews were fully occupied, and Lord Panmure was the Secretary in attendance.

RETURN OF THE COURT FROM SCOTLAND.—The Queen, Prince Albert, and the Royal family and suite returned from Balmoral to Edinburgh on the 15th October, passing the night at Holyrood Palace, and proceeding to Windsor on the following morning. Her Majesty again selected the North-Eastern and Great Northern route.

PRESENTATION.—The Queen has presented the Rev. John Reid to the church and parish of Barvas in the presbytery of Lewis, and county of Ross, vacant by the death of the Rev. William M'Rae, late minister thereof.

COLONIAL APPOINTMENT.—On the recommendation of the Colonial Committee the Colonial Secretary has issued instructions to the Governor of British Guiana to appoint the Rev. John Young, A.M., F.R.S.E., at present minister of the *quoad sacra* church at Hags, in the parish of Denny, to the vacant living of St. Clement's, Berbice.

ENDOWMENT SCHEME — SUTHERLAND.—Mr. Dempster of Skibo has intimated the liberal subscription of £1,100 to the Endowment Scheme of the Church of Scotland.

ACADEMICAL DEGREE.—The Senatus of the University of St. Andrews, at their meeting on the 11th ultimo, unanimously conferred the degree of D. D. on the Rev. Robert Frew of St. Ninians, editor of *Barnes' Notes on the New Testament.*

ABERDEEN SOCIETY FOR THE RELIEF OF DESTITUTE CHILDREN OF DECEASED CLERGYMEN.—We have much pleasure in announcing that his Royal Highness Prince Albert has graciously consented to become Patron of the valuable Society established at Aberdeen for the relief of the destitute children of deceased clergymen of the Church and Professors in the Universities of Scotland, and that he has given the munificent grant of £. 100 to the funds, to be invested in the permanent capital of the Society. *Aberdeen Journal.*

QUOAD SACRA CHURCH AT ALLOWAY.—We have just heard that a number of the inhabitants of this parish intend to erect and endow a church near the old kirk of Alloway. It is proposed that the old parish of Maybole should be assigned to it as a parish, *quoad sacra*, under the Act 7th and 8th Victoria, and, as several of the leading fami-

lies have already subscribed liberally both to the building and endowment fund, there is every prospect of the scheme succeeding. Mr. and Mrs. Blackburn and Mr. C. Blackburn have given L 300 to the building fund, and £.200 to the endowment fund. Mr. Baird has given the land required, value £.100, and £.250 to the endowment fund, and various other sums have already been subscribed. *Ayr Observer.*

On the 2nd October last the Presbytery of Dalkeith met at Dalkeith for the purpose of ordaining Mr. David Stott, preacher of the Gospel, who has been appointed by the Colonial Committee to act as missionary within the bounds of the Presbytery of St. John, New Brunswick. Mr. T. Smith, of Temple, having commenced the services, preached from Romans viii., 1; after which Mr. R. Wodrow Thomson put the usual questions before ordination to Mr. Stott, who gave satisfactory answers thereto, and was solemnly set apart to the office of the holy ministry. He then received the right hand of fellowship, and was most feelingly and appropriately addressed on entering upon his arduous and important duties in his new field of labour in connection with the Church of Scotland.—*Edinburgh Post.*

OPENING OF THE GLASGOW CATHEDRAL.—The formal opening of the Cathedral, after the alterations and improvements which it has lately undergone, took place on Sabbath. The Lord Provost and Magistrates met in the Council-Hall in the morning, when they walked to the church in procession by George Street and High Street, preceded by the burgh officers in uniform, bearing their halberds, and attended by a body of police. On reaching the usual entrance to the building on the south, the road to which from the outer gate was lined with spectators, the Magistrates were met by the Town-Councillors and several other gentlemen who had been invited to be present, and who had been awaiting their arrival in the nave. They afterwards passed into the choir, and took their seats in the gallery fronting the pulpit. There was a numerous attendance on the occasion. The services were conducted in the forenoon by the Very Rev. Principal Macfarlan, and in the afternoon by the Rev. Mr. Stirling.

CORRESPONDENCE.

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

For the *Presbyterian*.

"THE GREAT SALVATION EXPLAINED AND ENFORCED; BY THE LATE REV. HUGH MAIR, D. D., OF FERGUS, CANADA WEST."—*Albany, Van Benthuysen, Printer.*

We hope the day is rapidly advancing when any thing like authorship among the Ministers of our Colonial Church will not be such a rarity as it at present is. Though such an Association as a Philadelphia "Board of Publication" may be far in advance of the expectations of even the most sanguine friend of our Church, certainly no enlightened and wise lover of our Zion should despair of seeing such an organization effected as would encourage the giving to the public such works as would prove alike a blessing to society and a credit to the individuals from whom they should proceed, whilst the Christian community would rejoice to behold this additional instrumentality in vigorous and healthful operation.

That a Colonial Christian literature should be fostered by every patriot and wise-hearted Church member, will not be disputed by any one whose opinion is entitled to weight. That there is ample field for it, the large numbers of religious books and periodicals, disposed of by American Colporteurs and similar agencies, abundantly testify; on the other hand it is equally evident that neither our Church nor any other Ecclesiastical body has as yet been able to form an independent confederacy, that might permeate the land with profitable and thorough evangelical truth, in the shape of original and republished contributions, for personal and family and social reading. It is no doubt easy to propose, but it is as easy to object and present difficulties. Without seeking any discussion at present, it may be observed that any effort which we have put forth has met with an amount of success far from discouraging. The "*Presbyterian*" and the "*Juvenile Presbyterian*" may be instanced. And it is well known that, if more adequate exertions were made by ministers, elders and members of the Church, to extend their circulation, much more could be done.

In the absence of any such machinery as that now alluded to, it affords us the most sincere pleasure to notice the production of an occasional volume from the pen of any of our ministers or people, reputable in literary character, superior in talent, and truly Christian in design and execution. Such features belong in an eminent degree to the volume now before us. Its lamented author declined, with characteristic modesty, to come before the public through the press during his lifetime. But we rejoice to believe that the Church has suffered the less loss because of the interposition of a warmly attached friend, who with much fidelity, love and success has given to the world a selection from the Treasury of a much esteemed Pastor. The Sermons before us are clearly drafted from the rich stores of a gifted and pious mind. Many of those friends who knew Dr. Mair intimately, and were aware of his high attainments in scholarship, especially his great proficiency in the original languages of the Scriptures, may have regretted that apparently he did not occupy that position for which these seemed to have fitted him. We hope, however, that the manuscripts, which have been entrusted to the charge of one, high himself in the ranks of literature, will yet exhibit their departed author both in the light of a learned man and a profound theologian.* Meanwhile it must be gratifying to those who highly esteemed Dr. Mair while living to perceive that the volume already published, while quite adapted for popular utility, yet displays the "thoroughly furnished" maturity of "the man of God."

* Professor Lewis, of New York, has had forwarded to him a number of Dr. Mair's manuscripts.

We are not sure that we could have agreed with the deceased author of the work now before us in all his impressions. While distinguished for fervour and fidelity, we can suppose that he occasionally asserted his own opinion as if it were revealed by the light of inspiration. A little more of the cautious logic of Archbishop Whately, as seen in his "View of the Scripture Revelations concerning a future state," would have been, we apprehend, a felicitous tempering in the experience of a mind so impulsively and sensitively constituted as was Dr. Mair's. Yet we are quite satisfied that we can ever discover a benevolent and an anxious desire throughout the whole of these discourses to be faithful to the souls and best interests of men. The simplicity and perspicuity of their style are very pleasing. We certainly cannot concur with the idea of a much respected friend of Dr. Mair's, (the Rev. Dr. Sprague, of Albany,) that the mould of his preaching was that of the late Dr. Chalmers. In select diction, in kaleidoscopic presentation of one sentiment, in chaste and correct while yet sometimes terrific energy, in powerful eloquence, in scientific and sagacious illustration, and in sublimity of imagination, Dr. Chalmers was a man *sui generis*, the man of his day. Few greater blunders could a preacher have perpetrated in the matter of style than to have sought "to Chalmersise," although it is likely that not a few attempted it. Such an error will scarcely be fallen into now, as the day of the man and the style is passed. We do not know that Dr. Mair had proposed to himself any human model of style for imitation. What was better, his sermons were characterised by an energy, an earnestness, an unction, by a wide range of thought and a great warmth of feeling, that commended them to the hearts of his hearers as the effusions of one who, speaking from the heart, was entitled to their sympathy.

Our limits do not allow of any considerable extracts from "The Great Salvation." We shall only quote the following passage on the subject of divisions among Christians. It is interesting to note how these were viewed by one possessed of so catholic a spirit as Dr. Mair. We have often felt that one paramount way, and the one at present open to all, in striving to promote union is for each district, Christian society or Church, to aim at increasing personal consecration to Christ, and at individual ecclesiastical improvement. Coming near to Jesus, the loved and adored Head of all the membership of His body, each member would approximate and be drawn to each other. Dr. Mair says, page 148: "Just look at two Christians who commenced their religious course considerably apart from each other, in their sentiments and feelings, so that they rather repelled than attracted each other. Now, supposing them both making progress in the Divine life, their understandings becoming more

enlightened and enlarged, and their hearts and affections more holy and heavenly, and, we ask, will it not be found that, in proportion as each was coming nearer to Christ, both were coming nearer to each other; and, as the necessary consequence, the points of repulsion were gradually weakening and diminishing, and the points of attraction multiplying and strengthening." At page 198, &c., the statement of the advocacy of Christ is exceedingly felicitous. But we have not room to quote. We shall only farther suggest to the reader as worthy of special notice: The Ransom for the Soul, pages 29, 30; Superiority of the Love of Christ, pages 72, 73; Christ's Sacrifice, page 138; Christian Co-operation, pages 152, 153; Christian Unanimity, pages 153, 154; Sanctions accompanying God's Teaching, pages 168, 169; God revealed to His faithful ministering Servants, pages 251, 252; Rejection of God by a People, pages 273, 274; Religion sought in Adversity, page 338; Eternity of Future Punishment, pages 392, 393.

A MISSIONARY TOUR TO THE WEST.

KINGSTON, Sept. 14th, 1856.

To the Editor of the Presbyterian,

DEAR SIR,—I take the liberty of requesting an insertion in your columns of the following hasty sketch of an interesting missionary tour in the West, recently made, with a view to excite the interest and sympathy of our Church for the field visited.

In fulfilment of an appointment by the Presbytery of Hamilton I set out on Tuesday the 19th of August, by railway to Toronto, there meeting the Toronto Presbytery in session. Endeavoring to interest the members in the Owen Sound region, which is more accessible to them than to the Hamilton Presbytery, my effort in this direction failed at that time, owing to two settlements, viz: one in Pickering and the other in Reach, which the Presbytery had in hand, claiming the time of some of the members in the vicinity of their respective charges, and also to the absence of the Rev Dr. Barclay in Scotland, requiring a considerable portion of the missionary supply available by the Presbytery. Although regretting that a just representation which I was making failed, for the reasons stated, to receive due attention, yet I was pleased to witness the progress which was steadily going on in filling up vacancies and extending our Church in the region lying in the rear and to the south of Toronto. I had pleasant intercourse with the brethren during the evening, and took part, at their request, in their proceedings as a Presbytery.

On Wednesday afternoon setting out by the Northern Railroad, in company with Mr. Campbell, of Nottawasaga, towards Collingwood, about 7 P. M. we reached Nottawasaga station, at which we left the train, and after some unavoidable delays

resumed our journey in a vehicle belonging to Mr. Campbell, which had been left in waiting for his return from Presbytery. With the aid of a lantern, kindly lent us by the landlord of the inn, we found our way slowly over a distance of 7 miles of road, some parts of which were rough enough, while much of it was smooth but rather narrow. Chilled with night air, and weary with our travel, we hailed with joy the twinkling light, which was pointed out, as proceeding from Mr. Campbell's residence. The genial kindness and hospitality which followed our arrival soon made us forget our fatigue, and the overflowing reminiscences of collegiate and missionary scenes carried us insensibly beyond the hour of mid-night. Discovering that we had been offending somewhat against prudence, we united in social prayer, and sought the repose which we much needed. Next day was devoted to recruiting, and seeing some acquaintances whom I had made three years before, while engaged in missionary labor in Nottawasaga. I was happy to find that nearly all whom I had seen on that former occasion were still living, attached to their Church and to their laborious minister, and enjoying, through the influence of the Northern Railway, large and quite unexpected prosperity. Here also was a Catechist from the College at Kingston, who is laboring with much diligence and acceptance at Nottawasaga and surrounding townships. At present his labors are more circumscribed than might be desired, as he is required, owing to temporary illness under which Mr. Campbell is suffering, to supply, to some extent, his ordinary stations.

On Friday I proceeded by steamer from the rising town of Collingwood towards Owen Sound, the sky being remarkably clear, and the Georgian Bay reposing in glorious stillness. The sail was lovely, lasting over four hours and a half. We called at several flourishing villages lying along the beautiful bays with which the Georgian Bay is indented. Every half-hour presented to our view some new feature of a scene in the highest degree charming. The large farms spread here and there in the magnificent forests, which rise from the water's edge up a slope 400 feet above the level of the lake, and stretching from three to five miles inland. The occasional succession of farms forming a dense settlement on some slope more inviting than another, or some span of the plateau of peculiar prominence, and the numerous hues and tints of the maple and beech, mellowed by the touch of approaching autumn, added to the graceful sweeps of the shore, formed a scene upon which the eye and the mind could long dwell with profound relief.

Nor were the poetic emotions, so awakened, liable at all to extinguish the religious, or make me forget that missionary enterprise must clothe the population of that fair region with moral beauty, and

impart to their character, through the influence of a pure Gospel, the amiable graces of Christianity.

Turning from a gaze of intense delight upon the shore, and from the interesting thoughts of which the scene was in a high degree suggestive, I found that we were entering a bay wider and longer than any yet seen, and hemmed in by precipitous cliffs. There was here more of wildness and grandeur than had characterised any other part of the Georgian Bay through which we had passed. On enquiry I was informed by a fellow-passenger that we were passing up the Sound, and would soon reach Sydenham. Behind us, in the distance to the northward, lay the group of the Christiana Islands; to the West the rough ridges of the Indian peninsula were lighted-up with the glories of a setting sun. To the left was a scene somewhat kindred to that which met the eye from Collingwood upward, only more marked and rugged in its features; and before us stretched a magnificent vista, terminating, in its perspective, in a point, over which hung a shade of approaching evening and of the hills stretching beyond. Here lay the town of Sydenham, also called Owen Sound; but we could not as yet descry it. Presently, however, the curling wreaths of smoke, then the shining home of the Indian village contiguous to Sydenham, and afterwards the houses of the town itself rising into view, indicated that in a few minutes our delightful sail would be at an end. The merry bustle of landing, the shouting of omnibus drivers, and the rattle of their vehicles, might have led one to suppose that he was landing at one of the old frontier towns, and not at one, the growth of a few years. Once in the town, and my baggage rendered safe, I lost no time in finding out a friend of the Church, to whom I had been referred, who kindly proffered to me the hospitality of his roof, which was with pleasure accepted, with an expectation of comfort, which was more than satisfied. Having made enquiries regarding other parties, whose names had been furnished to me, and settled arrangements for public worship on the occasion of a subsequent visit, I asked for a conveyance to Paisley in the County of Bruce. My kind entertainer arranged this matter by pledging the stage-agent to call at an early hour in the morning. These matters of business disposed of, I was ready to enjoy myself in the society of my new friends, to whom it was very easy to become attached, when an old Kingston acquaintance, dropping-in, added to the delight. With them, the evening passed pleasantly, as we now revived the past, now discussed the future of Owen Sound and the West.

An early hour of Saturday morning found me seated in a heavy stage with several other passengers, like myself, on their way to Saugeen or its vicinity.

Before we had got fairly on our way, threatening clouds and an occasional drop of rain gave ill promise of a pleasant journey. Presently we had heavy rain, which lasted for some time, and I, among others, got rather wet. So rough, and in some cases soft, were the roads that the more considerate of us walked at different times a distance of several miles, to relieve the poor jaded horses, which had been expected to draw over these roads eight persons and their baggage. We met a somewhat formidable obstacle to our progress in the shape of a large tree, which a recent blast had thrown across the road. Here we had to come out of the vehicle, much to the annoyance of the more indolent, and, by dint of *prying*, as it is called, managed to lift our vehicle over the tree. Similar incidents, familiar to travelers on such a road, occurred, but I pause not to relate them. About 1 o'clock P. M. we arrived at Tara, West Arrow, 18 miles from Owen Sound, tired of our rough seats, some of their walks in the tough mud, and all ready for dinner. While the rest of the company were busied about the good things of the inn, I was engaged making some arrangements for Divine Service in a new building which was going up, and to which I was attracted partly by curiosity and partly with a view to forward the object of the mission. I asked several mechanics, employed about the building, whether a sermon from a Protestant minister would be acceptable to them and the people of the place. On being eagerly answered that it would in a high degree, as such a privilege was rare, I told them to expect my return on Wednesday following at noon, and that, if they would arrange and announce an appointment at that time, it would be fulfilled. This they at once undertook to do, assuring me that, although the people were at harvest, there would be a fair audience. When dinner was dispatched we resumed our seats to our journey over a road now become monotonous, from familiarity with it. After 12 miles more of travel I was let down, 30 miles from Owen Sound, and 6 miles from Saugeen, sorry to part with my fellow-passengers, to whom a day's ride and conversation had attached me; and possibly the regret was deepened by the information received upon alighting from the stage, viz.: that I had 10 miles more to travel, and, from appearances, on foot. It was already 5 P. M., and after a day of exposure and fatigue I shrank in a measure from the undertaking; but reflected that, having come already 215 miles to preach on the next day, the remaining 10 miles must not deter me, or be allowed to render my labor useless. A few minutes sufficed for slipping a few papers and a Bible into my pocket, and for putting a few articles of linen, needed for next day's use, into the smallest possible bulk, for carrying in the hand. Thus furnished,

my pockets heavy with papers, a parcel in one hand and umbrella in the other, I set out for the town of Paisley, not so elastic in my tread as at times, but still knowing that I had accomplished harder tasks of this sort before. The way was weary after an hour's walking, in which I covered but three miles, and I doubted very strongly whether the miles were not longer than the Statute mile. The monotony of the way and my own fatigue were relieved by talking to persons whom I now and then met, inquiring about their families and the road to Paisley. One person, a lad from the neighborhood of Belfast, Ireland, pressed me very strongly to stay with him during the night, as it was getting dark and there were $5\frac{1}{2}$ miles yet to travel, while the road was rougher in advance. I thanked him, and declined the offer, being anxious to report myself at the station, and prevent any uneasiness about my arrival. On I walked through mud and around stumps, when I could descry them or feel them with my umbrella, sometimes stumbling over the smaller ones, now creeping down a frightfully steep hillside, now ascending another as steep. At one time, while it rained heavily amid the darkness, I began to speculate upon the character of the wild beasts in the wood around, for the unbroken forest lay on each side, and had done so for some distance, and no light spot before indicated an opening. I was tired enough to have lain down even under the rain, needing my umbrella as a feeler for my way; but was a little suspicious about the respect which my character might command from a hungry wolf, and thought it therefore more prudent to go on. After some time, hearing the gentle murmur of running water, which grew more and more distinct, I reached a fine, substantial bridge, stretching over, what I knew from its size to be, the Saugeen River. Here I paused, and I breathed more freely than for the preceding half-hour. Still I had not reached my destination. Crossing the bridge, and observing a light twinkling in a window near by, I steered directly for it over fences and trees, through woods, and up steep hills, until I reached the house from which it proceeded. On entering, wet, covered with mud and jaded, I looked about as much a puzzle to myself as I evidently was to the family, whose circle was so abruptly entered. Here were two guides, who had stationed themselves at this house, to conduct me to the village, if, perchance, I should come from the direction of Saugeen, although they had been looking for me from another direction altogether. Under their leadership, and following the light of a lantern, after walking yet another mile and a quarter to the home of a gentleman, to whom I had been referred, I found the kindness, refreshment and rest, which were never more grateful than on that evening.

The morning of Sabbath, the 24th Au-

gust, was lovely in the extreme; a few stray clouds, which, early in the morning, threatened rain, were quietly wafted away, and a clear sky and powerful sun promise a favourable day. Somewhat rested from the fatigue of Saturday, and immeasurably filled with the importance of the work, which had led me so far to prosecute, I felt prepared for a laborious day. To my surprise but one service had been announced, and I determined to preach as often during the day as there would be an audience. After conversing with one or two persons on the point, we agreed to ask parties a few miles distant, to stay behind after Divine Service, and suggest new appointments for the day. The audience assembled in a large apartment in the rear of a new store, and outside around three sides of the building, where, as the windows were thrown up, they could hear quite well. They listened attentively as I spake to them of Jesus, and seldom have I felt such a pleasure in declaring the counsel of God to men, or so completely realized that a dying man was unfolding to dying men interests which concerned himself as much as they did his audience. At the close of Divine Service, after stating to the people the desire which our Presbytery felt to care for them, one proof of which was to be found in my having come so far to visit them, but that our agencies were totally inadequate to our field, and consequently some districts are unavoidably neglected, I announced that I should preach to them again, D. V., on Tuesday afternoon in Gaelic and in English, and afterwards hold an indoor meeting for the purpose of explaining to them the present position of our Church; and the movements of our own Presbytery, and of offering them some suggestions relative to their own Church matters. Having made the request already mentioned, I closed this diet of public worship. Soon a number of persons crowded round me, wishing me to preach at different points a few miles from Paisley. After weighing the competing claims, I mentioned a station, occasionally used for preaching, three miles distant, and begged the people to carry word to the neighborhood, as they went home. 5 P.M. was the hour named. Then came up several Highlanders asking me to preach to them in Gaelic, which, after telling them I spoke their language rather indifferently; I promised to do. They eagerly announced this among their countrymen, and waited patiently till 3 o'clock, while I sought some refreshment, and attempted to arrange my thoughts for expression in my bad Gaelic. The Highlanders were polite enough to say that I spoke their language very correctly, and that they understood all that was said to them. I was pleased with the latter part of this statement, not having been always sure whether my structure of sentences did not make perfect nonsense instead of conveying an intelligible and just idea. A little

after 5 o'clock, having ridden three miles on horseback, I found a considerable audience waiting me in a large house, still forming but one apartment. I was struck, not only with the serious, interested expression of countenance observable in the audience, but with the kindness which had placed a large bowl of cream and milk on the table, convenient to my hand, I did not touch it at first, but began the Service as quietly as possible, in order not to delay the people much after nightfall. Discoursing about the crucifixion of our Lord, detailing its circumstances of horror, and also its triumphs, as the converted malefactor, &c., I found in the kindness of the family, whose house we were occupying, and its expression before me on the table, an illustration in contrast to the vinegar which was proffered to our agonized Lord. I was glad that I had not drunk the contents of the bowl, as they served so good a purpose in another way. Here the audience was, if possible, more attentive and interested than either of the two which I had already on this day addressed; and, glowing with the spirit of my work, and stimulated by the earnest attention which was paid to the Gospel plainly declared, I felt that it was indeed a delightful privilege to preach "the glorious Gospel of the Son of God." Heedless of the length of the discourse, I went on until the shades of evening settling around admonished me to close. Nearly half of the audience in kindness hung around, to ask questions and shake hands; and I was pressed to drain the bowl standing on the table. This I was quite ready to do, as, notwithstanding the delightful excitement of the day's labors, I was fatigued. On tasting the draught, it contained not only cream and milk in about equal quantities, but also a large supply of sugar. I was much affected by the expression of kindness which was herein given.

After some kind inquiries, and kind words of exhortation and hope, I left this family and their circle of friends, and slowly picked my way back to Paisley. After conversation, refreshment and social prayer I retired at a somewhat late hour to reflect upon a day which had been deeply interesting, and which, I ardently hoped and prayed, might not be without its blessings to some, with whom I had conversed and preached to.

To be continued.

MISCELLANEOUS.

The Rev. Dr. Cumming has addressed another letter to the *Times* on the Biblical Revision Controversy. The talented writer says—

"I have read and received various remarks on the subject of a new version of the Bible. Is it very easy to discover who are the parties competent to make this new version or to correct the old? Where at present shall we find fifty-four

such men as those who made the version of 1611? What I contend is, that, all circumstances considered, there is not a reasonable prospect of finding a body of linguists and divines who would be unanimous, where our noble version is assumed or asserted to be at fault, in proposing corrections; nor, were they to put forth a corrected version, is there any likelihood of its being accepted by the various denominations within or without the Established Church, whose existence we may regret but cannot ignore. Each would have some ground of complaint, imaginary or real, and a fire would probably be kindled, at which Dr. Wiseman and his friends would delight to warm their hands. At present it is very generally felt that our authorised version teaches neither Calvinism nor Arminianism, nor the Vatican, Lambeth, or Exeter Hall, nor any other ism. It teaches, like its original, pure Christianity. I am not unaware of many defects in our version. But these are, in nine cases out of ten, so trivial, and, where the defect is generally thought grave, there is so much learned dispute that our policy at present is to be very thankful for what we have, very patient under ill-natured censure of aspiring scholars, and truly glad that the authorised version is not entrusted to the manipulation of some improvers, whose zeal, to say the least, outstrips their discretion. It is somewhat curious to notice the differences that have arisen even on the subject of the original text to be adopted. Griesbach is thought rather antiquated by some; Tischendorf is not popular with others; and the American translators have gone back to the text of R. Stephen, as amended by Mill; and one translator repudiates each and all, and chooses his own text. In comparing with the version of 1611 that of Douai and Rheims, and the 'Improved version' of London, and the specimen of a proposed translation given by the President of the American Bible Union, I did not mean to assert that these miserably defective translations were the best that existing scholarship can give, but that there had not yet been presented to the Church anything that is worthy to be compared with the version of 1611. I should like to see a greater prospect of better building-up before we begin to pull down what has proved so widely revered and so dearly cherished a heritage of our country. I am not only satisfied but able to prove that, were every defective translation corrected in the New Testament, Protestant Christianity alone would have all the advantage; and those ceremonial and histrionic gentlemen, who want to shut up the Bible and its defence in Exeter Hall, that they may have scope for their traditions, would probably regret results they do not desire or expect. I cannot look around at the Broad Church, and the Low Church, and the High Church parties within the Church of England, or at the keen controversies that rage without her walls—not to speak of other peculiarities incidental to our day—without an earnest and anxious wish that our country may hold fast that which is at present so widely accepted—our glorious common version; and that those gentlemen, who are agitating for a new and improved version, may, at present at least, meet with no very full or hearty response. Difficulties are not impossibilities, but sometimes they are nearly so."

REVISION OF THE BIBLE.

Two eminent personages—Earl Fitzwilliam and the Bishop of Chester—have taken advantage of the late clamour for a new translation of the Bible to express their sentiments on that subject—the former at the annual meeting of the Doncaster Auxiliary Bible Society, and the latter at the anniversary of the British and Foreign Bible Society in Liverpool.

Earl Fitzwilliam in the course of his remarks said—"I may be permitted to allude to a subject on which a previous speaker has touched. A strong and decided opinion has been expressed against any new translation of the Scriptures, and in that opinion I may say that I entirely agree. It would be exceedingly easy to pick out expressions in the Bible not exactly in conformity with the language of the present day; but it must be

remembered that the Bible was translated three hundred years ago, and that there has naturally been a great change in the English language in that period. I am inclined to think that amongst the higher classes there has been a much greater change in this respect than in the masses of the people. If we take a dozen letters of the present day and compare them with a dozen written in the days of Henry VIII., a much greater discrepancy of language than the Bible presents will be found. I am very much inclined to think that the English language of the Bible is probably more intelligent to the masses of the people than any new translation possibly could be, even though made by the most learned and accomplished scholars of the day. Therefore, undoubtedly, I should think it a great evil if they embarked in any such undertaking. I will be bound to say that in any new translation there would be more erroneous expressions than at present, which would remain to be pointed out by critics at a future time."

The Bishop of Chester protested against the attempt to obtain an alteration of the Protestant version of the Scriptures, asserting that, as it now stands, it does not misrepresent any essential point of faith. "The present text," he said, "has a simplicity, vigour and majesty, that no attempt at modernised version has yet been able to equal or approach. But, more than, this my friends, it has now been hallowed and consecrated by time. It is associated with every tender sentiment in our hearts, with every serious incident in our lives, with every cherished remembrance of our parental home, with every sacred enjoyment of our own home, with all the happy recollections of an early youth, with all the solemn feelings of advanced age. It is a word that lives in all the echoes of the past, in all the present, and in all hopes of the future. They are heard every day around our fire-sides, engraved on the gravestones of our fathers, written on the living tablets of our own hearts. My friends, these are associations which it is indeed unwise needlessly or rudely to disturb."

CASE OF ARCHDEACON DENISON.

SENTENCE OF DEPRIVATION.

THE Court constituted to try the suit promoted by the Rev. J. Ditcher, vicar of South Brent, against the Ven. G. A. Denison, Archdeacon of Taunton, for preaching and publishing doctrines relating to the Sacrament of the Lord's Supper alleged to be repugnant to the Thirty-nine Articles, sat on Tuesday in the Guildhall, Bath, by adjournment from the 12th of August last. It will be recollected that at the last sitting Dr. Lushington, on behalf of the Archbishop of Canterbury, read a declaration containing the conclusions of his Grace and his assessors on the questions at issue. His Grace therein pronounced the doctrines of the Archdeacon to be contrary to the 28th and 29th Articles of the Church, and called upon him to revoke his errors before the 1st instant on pain of deprivation. The Archdeacon having allowed the period of grace extended to him to expire without lodging the required retraction in the registry of Bath and Wells, the Court reassembled on Tuesday to deliver judgement. His Grace the Archbishop having taken his seat, Dr. Lushington opened the proceedings by stating that two papers, purporting to emanate from the Archdeacon of Taunton, had been delivered into the registry of Bath and Wells on the 30th of September. The one was a statement and the other a protest; and the Court now wished to know what course the Archdeacon wished to pursue. Dr. Phillimore said he thought it would save the time of the Court if he were permitted, in the first instance to argue for the protest which had for its object to show that the 29th Article of the Church especially was not one to which the 13th of Elizabeth, chapter 12, applied. If he failed in sustaining that point, which he confidently hoped, would not be the case, then he would endeavour to prove that the paper put in by his venerable client was such a practical compliance with the order of the Court as the statute of Elizabeth required. Dr. Lushington said

that the Court would first dispose of the protest. The argument accordingly commenced, but had not concluded when the Court rose.

WEDNESDAY, October 22.

The arguments in this case were resumed to-day. The Court first disposed of the preliminary protest, given in on behalf of the Ven. Archdeacon, to the effect that the Articles of Religion prescribed by the statute of Queen Elizabeth, chap. 12, did not include the 29th of the Articles of Religion now usually subscribed by clergymen, and that, if this position were sustained, though the Ven. Archdeacon has subscribed the articles, including the 29th Article, he cannot be subjected to the penalties imposed by the statute of Elizabeth. The Court held that the evidence on this point was not legally admissible, and, even if received, it was totally inadequate to support the proposition advanced.

Dr. Phillimore stated that the Archdeacon was ready to subscribe *ex animo* the Thirty-nine Articles.

Dr. Lushington said, if Archdeacon Denison would make the revocation required by the statute, his Grace would be ready to receive it.

Dr. Phillimore said the Archdeacon was called on distinctly to deny the doctrine of transubstantiation. He (Dr. Phillimore) could not advise him to do so.

Dr. Lushington would state the two propositions contained in the declaration which Archdeacon Denison was called upon to revoke:—"That to all who come to the Lord's table—to those who eat and drink worthily, and to those who eat and drink unworthily—the body and blood of Christ are given; and that by all who come to the Lord's table, by those who eat and drink worthily, and by those who eat and drink unworthily, the body and blood of Christ are received." The error contained in that passage his Grace required to be revoked.

Dr. Phillimore said the Archdeacon had never intended to say *simpliciter* that the wicked did eat the body and blood of Christ; what he had stated was, that they received the body and blood of Christ to their damnation.

Dr. Lushington said the question was not whether they received it to their damnation, but whether they received it all. The other proposition was, "It is true that worship is due to the real, though invisible and supernatural, presence of the body and blood of Christ in the holy Eucharist under the form of bread and wine." The whole of what he had stated was objected to, as not being consistent with the doctrine contained in the articles.

Dr. Phillimore would confer with his client upon the subject.

After an absence of an hour Dr. Phillimore entered the Court, and said that he had had a conference with his venerable client, who was anxious that he should state to the Court his answer to his Grace's proposition, which was as follows:—"In respect of the receiving of the body and blood of Christ by the wicked. I find in Article 25 the words following:—'They that receive them (the sacraments) unworthily purchase to themselves damnation, as St Paul saith.' I find in the Catechism, 'That a sacrament has two parts, the outward and the inward. That the inward part or thing signified of the sacrament of the Lord's Supper is the body and blood of Christ.' I am, therefore, unable to deny that the body and blood of Christ, the inward part or thing signified of the sacrament, are received by the wicked to their damnation, and I disclaim the receiving of them in any other sense. In respect to the worship due:—In the notice appended to the 1st book of Homilies, and referred to as authority in the title page of the 2d book, there are the words following:—'Of the due receiving of His blessed body and blood under the form of bread and wine.' My proposition is—It is true that worship is due to the real, though invisible and supernatural, presence of the body and blood of Christ in the holy Eucharist under the form of bread and wine. I have, in the only two places in which I have spoken

of the worship due, expressly denied that worship is due to the consecrated elements. I am unable to deny that Christ Himself, the thing signified of the sacrament, is to be worshipped in and with the sacrament. I say that, apart from and without the sacrament, whosoever He is He is to be worshipped. I disclaim any other worship."

Dr. Lushington said that it was perfectly clear that that statement, so far from being a retraction, was a reiteration of what had been said before. The learned judge then proceeded to deliver judgement. He said that, divested of legal phraseology, the charge against the venerable Archdeacon was of having advisedly maintained doctrines contrary and repugnant to the Articles of Religion. The doctrines were contained in sermons preached by the Archdeacon, and printed and published by his authority. The Court had already promulgated a declaration of the conclusions which it had drawn from all the premises, and now, after mature consideration of the whole case, it avowed its adherence to that declaration. The conclusions to which the Court arrived are to the effect:—That the doctrines maintained in the passages contained in the sermons of the venerable Archdeacon—namely, "1. That the body and blood of Christ, being really present after an immaterial and spiritual manner in the consecrated bread and wine, are therein, and thereby given to all, and are received by all who come to the Lord's table;" and that to all who come to the Lord's table, to those who eat and drink worthily, and to those who eat and drink unworthily, the body and blood of Christ are given; and that by all who come to the Lord's table, by those who eat and drink worthily, and by those who eat and drink unworthily, the body and blood of Christ are received;" and, "2. It is true that worship is due to the real, though invisible and supernatural, presence of the body and blood of Christ in the holy Eucharist under the form of bread and wine;" are directly contrary and repugnant to the 28th and 29th of the Articles of Religion mentioned in the statute of the 13th of Elizabeth, chap. 12—to wit, the articles, severally entitled, "Of the Lord's Supper," and "Of the Wicked which eat the Body of Christ in the use of the Lord's Supper." The Archdeacon having declined to make the revocation required of him, and having declared his firm adherence to the substance of that teaching which the Court has declared to be contrary and repugnant to the Articles, it becomes the duty of the Court to pronounce the sentence required by the statute—the sentence of deprivation.

Sentence was accordingly pronounced, declaring "that the said Venerable George Anthony Denison, by reason of the premises, ought by law to be deprived of his ecclesiastical promotions, and especially of the said Archdeaconry of Taunton, and of the said vicarage and parish church of East Brent, in the county of Somerset, diocese of Bath and Wells, and province of Canterbury, and all profits and benefit of the said archdeaconry, and of the said vicarage and parish church, and of and from all and singular the fruits, tithes, rents, salaries, and other ecclesiastical dues, rights, and emoluments whatsoever, belonging and appertaining to the said archdeaconry and to the said vicarage and parish church; and we do deprive him thereof accordingly, by this our definitive sentence or final decree, which we read and promulgate by these presents."

The sentence was passed amid solemn silence, and a written record thereof, and of the proceedings which led to it (upon a large skin of parchment), having been duly signed by the Court, the proctor of the Archdeacon intimated to the Court that the Archdeacon intended to appeal to the Judicial Committee of the Privy Council against the sentence; whereupon he was informed that steps must be taken to carry that notice into effect by the 25th of December at the latest. The effect of the notice of appeal will, of course, be to suspend the execution of the sentence in the meantime. Dr. Bayford, on the part of his client, the Rev. Mr. Ditcher, consented to waive his right to payment of costs by the Archdeacon.

EVANGELICAL ALLIANCE.

The Alliance closed its sittings on Friday. At the morning meeting, after an address from Dr. Craik, the Rev. Dr. Blackwood gave some interesting statements regarding the state and prospects of Christianity in the East. He had gone to the East as a military chaplain, and, if he had not obtained that appointment, his usefulness in the field which he wished to occupy would have been greatly impaired. No picture could reveal the immense sufferings which took place in the Army Hospital in the East, and in which thousands of men were dying daily without any spiritual instruction. In the great hospital of Scutari, to which he was attached, there were 3000 men confined of sickness, none of whom they might ever expect to see again. In the long corridors, they had but little space to minister to the suffering and dying. At one time he had from 800 to 1000 men under his care, none of whom had the most remote expectation of ever recovering to health. While this awful destitution prevailed, and dangers occurred in these hospitals which were as great as before the trenches, those appeals to England to get men to go out were in vain. Eventually some did go out. When walking in the morning in one of the wards on a winter day, he found 40 new patients brought into a half-finished corridor. He went around them all, and ascertained to what denomination they belonged, to all of whom he either gave a Testament or a tract, and prayed with them. He returned in the morning, and found that, out of 39, 20 had passed into eternity. There was an immense amount of spiritual destitution in the army. The only instruction they received—at least those of them that could be spared being on the Sunday morning at parade ground, was while they were standing on their feet. The whole means for supplying spiritual instruction to the British soldier were most deplorably defective. He had nothing to say against the chaplains to the army, but the whole system of their appointment was defective. Amongst the soldiers and officers there were many men of God, more particularly amongst the Artillery and Engineers—men whose hearts were burning with love to add anything they could to the spiritual condition of their fellow-soldiers. He went out on the understanding that he was to minister to none but those of the Protestant faith. The Presbyterians who came out later in the war found great difficulty in finding Presbyterians here and there; but he was not so much tied down, for he ministered to all, except Roman Catholics, yet even to those he had always kind words or a shake of the hand. He had frequently been asked by a Roman Catholic priest, if he had found a Protestant in his ward, to go in and minister to him; indeed Roman Catholic priests often went out to seek for him, to go in and pray with Protestants. Captain Hedley Vicars, who had fallen in a Russian sortie, was much asked after by soldiers in hospital. He was led to inquire why so much interest was evinced on behalf of that officer, when he found that he had been in the habit of calling on his men of the 97th, in tents and elsewhere, when he prayed with them. Many of these poor men had assured him that the first light of God's Word which they ever received was from the lips of Captain Vicars. General orders from Head-quarters prohibited the chaplains from employing any clergymen but those sanctioned by the War Department. If it was harrowing to the feelings to see men laid low on a bed of sickness, with their limbs rotting from them, how much more so was it to witness the spiritual and moral destitution which prevailed amongst the soldiers' wives who had accompanied their husbands from this nation. In the march from Bulgaria to Varna they were left destitute and helpless; and under those trials they had first taken to drink, and ultimately their moral character gave way altogether. So full were the hands of Miss Nightgale that she could pay no attention to these women, and he with others took them under their notice. In one room he found 57 women lying amongst men and children, with but scanty clothing to cover them, and noth-

ing to separate either sex from the other, unless it might be a rag hung upon a line. The best soldier they had was the married soldier. Colonel Lefroy had said that no amelioration could be extended to the soldier's wife on account of the expense necessary for barrack accommodation; but he had told him that the British people would not shrink to provide for the comfort of the soldiers' wives; and he thought the ladies of this Alliance might do much good in this matter by forming themselves into small committees for the advancement of the cause. Dr. Blackwood proceeded to make some suggestions in regard to the advancement of Protestant Christianity in the East, and the alleviation of the sufferings of those who, though nominally tolerated, were still subject to great persecution. Major Baillie submitted a resolution as to whether it might not be practicable to form a military Evangelical Alliance. The Rev. Mr. Thomson moved that the question of religious freedom in Turkey, the furnishing of the Word of God and the appointment of lay missionaries to the Bulgarians and Mahomedans be considered by the Council. The Rev. Dr. Edgar then addressed the meeting regarding the progress of Protestantism in Ireland. Dr. Edgar also moved a resolution expressing gratification with the discontinuance of bands on Sunday. The Rev. Mr. Jordan stated that there had been thirty-five competitors for the prize for an essay on Sabbath observance, and also that the letter numbered 14 was the one to the writer of which the adjudicators had awarded the prize. The letter was then opened, and was found to contain the signature of the Rev. Micaiah Hill, Manor Terrace, Briston, Devonshire, an Independent minister.

The Alliance resumed in the evening—Lord Benholme presiding. It was addressed by the Hon. Chairman, the Rev. Sir H. W. Moncrieff, the Hon. and Rev. Baptist Noel, and the Rev. Dr. Krummacher. The last in his speech referred to the King of Prussia as follows:—"We have a King who is not only a great Prince, but the deepest expression of his heart is inscribed upon his coat-of-arms—"As for me and my house, we will serve the Lord." He is a man of decided Christian faith; and his country is aware that he is entirely devoted to the Evangelical Alliance. He, however, has found he could not escape the infliction of that word of Scripture—"All who live godly in Christ Jesus must suffer persecution." Nobody has doubted, up to this moment, that he has a heart which makes him the father of his country. Everybody knows that his matrimonial relations are a perfect model of domestic life. Hence it has been found necessary, in attacking his private life, to choose another side, which is considered vulnerable, and that, with deep regret I must utter it, even English journals. I take advantage of this opportunity to declare that the aspersions thus circulated are nothing but infamous calumnies. (Great cheering.) And, whether these utterances came from *Punch* or the *Times*, in this respect they are nothing but falsehood. (Cheers.)

Devotional exercises were then engaged in, and the audience broke up shortly after ten o'clock.

CHURCH OF THE VAUDOIS.—Mr. John Henderson of Park has subscribed £200, and the Bishop of Worcester £100, towards the erection of a pastor's house at La Tour, to be presented to the Vaudois as a memorial of the late Rev. Dr. Gilly.

GIFT OF BIBLES TO THE REGIMENTAL SCHOOL OF THE 34TH FOOT.—The gallant general Sir Thomas Macdougall Brisbane, Bart. Colonel of the 34th Regiment, now stationed in Edinburgh Castle, has, in addition to his many munificent gifts, presented an ample supply of Bibles and Testaments for the use of the regimental school, the hospital and the several companies of that distinguished corps.

FELICE ORSINI IN BRIGHTON.—On Tuesday this Italian exile rendered famous for his escape from the Austrian dungeon of Mantua, lectured

at the Royal Pavilion, Brighton, to a large and influential auditory—the Mayor presiding—"On the Austrian and Papal Tyranny."

DR. LIVINGSTON.—It is with great pleasure that we can announce the safe arrival at the Mauritius, on the 13th of August last, of that most celebrated of African explorers, Dr. David Livingstone, in Her Majesty's ship *Frolic*. This traveller, whose exploits have from time to time appeared in our columns, has at length succeeded in traversing Africa from ocean to ocean.

MINISTERS' WIDOWS AND ORPHANS' FUND.

Congregational collection at Melbourne, per Mr. David Camelon, £2 10 0
JOHN GREENSHIELDS,
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John Stalker, "	1856	0	2	6
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Neil Gray, "	1856	0	2	6
Malcolm Taylor, "	1856	0	2	6
John Stewart, "	1856	0	2	6
John McNeill, "	1856	0	2	6
Arch. McNeill, "	1856	0	2	6
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David Downie, "	1856	0	2	6
Alexander McLarty, "	1856	0	2	6
Miss Janet Wylie, "	1856	0	2	6
Thomas Brodie, "	1856	0	2	6
Alexander Stewart, "	1856	0	2	6
Archibald Watson, "	1856	0	2	6
John Jack, Chateauguay	1856-7	0	5	0
Rev. A. Lewis, Mono Mills	1857	1	2	6
Angus McMurchy, Hillsbury		0	2	6
Andrew Jamieson, Vaughan	1855	0	2	6

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Mr. H. J. Borthwick, (late Principal, Queen's College School) respectfully intimates to parents that this Academy is now in full operation, under a full staff of efficient Masters. See Prospectus for Terms &c.

QUEEN'S COLLEGE SCHOOL.

MR. ROBERT CAMPBELL, recently appointed Head Master of Queen's College School, Kingston, respectfully intimates to all whom it may concern that the School is now in full operation under his care.

As it has been newly furnished with the most approved Maps and Apparatus, he hopes with duly qualified assistants to render the School as efficient as it has been under any of his predecessors.

Being himself a graduate of Queen's College, he expects to make the School fully available for the purposes of its establishment as a Preparatory School for that Institution, and therefore hopes that parents, intending to send their Sons to that Institution, will avail themselves of the privileges which the School affords.

For fees and other particulars see the announcement of the Senatus.

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