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# The Presbyterian.

A MISSIONARY AND RELIGIOUS RECORD  
OF THE



PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND.  
CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

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No. 4, May, 1856.

VOLUME IX.

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.

### TO CORRESPONDENTS.

We beg to inform our Subscriber in Seymour, West that, to the best of our knowledge, there is no Agent in Canada for the "Edinburgh Christian Magazine." The Publishers are 'Paton and Ritchie.'

## The Presbyterian.

### THE JUVENILE PRESBYTERIAN.

As our readers are aware, the Association some time ago determined upon the issue of a juvenile paper in connection with the *Presbyterian*. In reply to the prospectus a sufficient number of subscribers were obtained to encourage the Publication Committee to issue the first number. Accordingly last month our subscribers were put in possession of the April number of the *Juvenile Presbyterian*. Its typographical execution and general appearance are creditable to the establishment of the publisher, while the wood-cuts are such as to prove the ability of the engraver. The frontispiece is handsomely executed and is improved from that in use by the *Juvenile Messenger of the English Presbyterian Church*. It is not the intention to repeat the issue to all of our subscribers. They have been placed in possession of a specimen number. It is for them to transmit their orders if they desire to receive it for the future. The second number is issued this month, and it will be continued monthly. Such a publication must prove

useful. It is for our friends to sustain it. The price is very low. Each monthly number contains 16 pages, and, when 25 copies are subscribed, the cost is 25s. per annum, or 1s. each. Single copies for a year 1s. 3d.

### THE MEETING OF SYNOD.

The Annual Meeting of this, the highest judicatory of the Canadian Church, will be held at the City of Kingston in St. Andrew's Church on the last Wednesday in May, the 28th where we trust that there will be a large attendance of both Ministers and Elders. The session will be an exceedingly important one, as matters of grave interest with regard to the future of our Church will doubtless come under discussion. It has been a subject of regret that so few Elders feel it their duty to take part in the deliberations of the Synod; but we trust that there will be an improvement in this respect. Besides the adjustment of the position of the temporalities of the Church, and the appointment of a Board of Officers for their management, there will be many features of interest. It is probable that Delegates from the Nova Scotian and New Brunswick Synods will be present, to reciprocate the movement initiated last year; and that the subject of a General Assembly for British North America will come under discussion. We trust a way may soon be opened for so important an effort. One result of the attendance last

year of correspondents to the Synods of the Lower Provinces was the favourable position assumed towards Queen's College by those bodies. We hope that the suggestion made at the last Synod will be complied with, and that the authorities of Queen's College will be prepared with a report detailing the number of Students attending the Theological, Medical and Arts Faculties, and giving information with regard to the Institution generally. Such a report, would, we are satisfied, prove interesting and useful, and do much to draw out the sympathies of the people towards the College, and induce them to contribute liberally to the Building Fund.

The subjects of Sabbath observance, Sabbath Schools and Statistics, and the supply of the Ministry for existing and future vacancies, will also probably come under review. The position of the French Mission will claim attention with a view to its maintenance and extension. The Home and Foreign Missions will also require consideration. While we think that in each Presbytery of our Church at least one Missionary should be employed, if the men can only be obtained, we conceive that the time has fully come when our Synod might safely enter upon a Foreign Mission. We are persuaded that such an effort would have a most beneficial effect, and, if decided on, our sympathies would lead us to care for the long wandering sheep of the House of Israel. We are aware that the Parent Church contemplates the com-

mencement of a Mission to the Jews in the City of Jerusalem itself, but from deficiency of funds has delayed adding it to the other efforts of the Jewish Mission. How graceful would it be for this young and vigorous off-shoot of the Parent Church to tender her the means of supporting a Missionary in Jerusalem, and how salutary would the effect be upon the people of both Churches stimulating and encouraging to increased efforts in the great cause of evangelization. We are convinced that to the Canadian Church, the result would be in the highest degree beneficial. The Quarterly Reports of our own Missionary would be read with deep interest, and we are certain that the Church of Scotland would gladly furnish a suitable man for so important a position. The expense would not be a serious one for our Church, as £300 currency per annum would be amply sufficient,—by no means a large sum, to be contributed by so many congregations.

Such are probably some of the topics which may engage attention; and their importance is such as to satisfy us that it is very desirable that the attendance of the Synod should be large. Coming to their duties with a solemn sense of their responsibility, and accompanied by the prayers of our people, we earnestly trust that the labours of its members may be overruled for the good of the Church and of the Province, and that the blessing of the great Head of the Church may descend abundantly upon all their deliberations and all their efforts.

REPORTS TO THE SYNOD AND NEXT MEETING OF PRESBYTERIES.

In connection with the Meeting of Synod we would remind Ministers and others concerned that the Conveners of all Synodical Committees, Chairmen of Boards of Trustees or Managers, Clerks of Presbyteries and others were enjoined by the Synod at its last meeting to be prepared to submit all reports, petitions, references, overtures, &c., on the first day of the Meeting of Synod. We also take from the Synod Roll the days of the next regular meetings of the various Presbyteries, as it may be useful to the lay members of these courts who may have business to submit to the Synod.

- Presbytery of Montreal, the 1st Wednesday, the 7th, of May.
- Do. of Glengary, the 3rd Wednesday, the 21st, of May.
- Do. of Hamilton, the 2nd Monday, the 14th, of May.
- Do. of Bathurst the 2nd Wednesday, the 14th, of May.
- Do. of Kingston, the 1st Wednesday, the 7th, of May.
- Do. of Toronto, the 3rd Tuesday, the 20th, of May.
- Do. of Quebec.

This Presbytery was revived at last meeting of Synod, and Melbourne was added to it.

THE CHURCH IN CANADA.

EDUCATION FUND.

Niagara, per Rev. J. B. Mowat.....	£11	5	0
Stratford & North Easthope per Rev. W. Bell,.....	2	5	0
Darlington, per Rev. J. H. McKerras.	2	10	0

HUGH ALLAN,  
*Treasurer.*

FRENCH MISSION FUND.

(In addition to the list sent for last Presbyterian, but too late for insertion.)  
Guelph per Rev C. Gregor,..... £2 5 0  
L'Orignal, " " A. Bell,.....

Collected by Miss Bell.

" Rev. Andrew Bell	£1	5	0
" C. P. Treadwell..	0	10	0
" G. Walker,.....	0	10	0
" D. McDonald,.....	0	5	0
" Small Sums,.....	2	0	0
" Congregational collection,.....	0	15	0
Cornwall, per Rev. H. Urquhart,....	5	0	0
Beckwith, per Rev. D. Morrison....	1	0	0

HUGH ALLAN,  
*Treasurer.*

MINISTERS', WIDOWS' AND ORPHANS' FUND.

CONGREGATIONAL COLLECTIONS.

Niagara, per Rev. J. B. Mowat,.....	£9	0	0
Perth, Rev. Wm. Bell,.....	1	5	0
Uxbridge, Rev. Wm. Cleland,.....	3	0	0
Williamsburgh, Rev. Thos. Scott,...	2	0	0
Huntingdon & St. Michael's, Rev. A. Wallace,.....	4	0	0
St. Paul's, Montreal, vacant,.....	30	0	0
Galt, Rev. H. Gibson,.....	3	10	0
Lancaster, Rev. Thos. McPherson,...	5	0	0
L'Orignal, Rev. A. Bell,.....	1	10	0
Private subscription from "W. S." Brompton,.....	2	0	0
"Indian Lands," vacant, per Mr. McRea, Elder,.....	2	15	0
Eldon, Rev. Jno. McMurphy,.....	5	0	0
Wawanosh, Rev. Jas. Stuart,.....	1	10	0

JOHN GREENSHIELDS,  
*Treasurer.*

SUBSCRIPTIONS on account of the Building Fund of Queen's College received since date of last publication :

Côte St. George Congregation, . . .	£6	15	0
George Neilson, Belleville, . . .	2	10	0
Beckwith Congregation, . . .	10	0	0
King Do. . . . .	7	5	0
Hamilton Do. . . . .	87	10	0
From some Members of Dundas Congregation, . . . . .	3	15	0
	£117	15	0

Queen's College, Kingston, 18th April, 1856.  
JOHN PATON,  
*Secretary to the Trustees.*

PRESBYTERY OF MONTREAL.

This Presbytery will hold its next ordinary Meeting in the Session-House of St. Andrew's Church, Montreal, on Wednesday, the 7th of May, 1856, at 12 o'clock noon.

Thomas Haig,  
Presbytery Clerk.

REMITTANCES FOR THE ORPHANAGES.

STATEMENT of Amounts received on account of the Orphanage at Calcutta and Madras in connection with the Scottish Ladies' Association for Female Education in India.

From Sabbath Schools in connection with the following congregations :—

Kingston, St. Andrew's School, . . .	£8	0	0
Do. Portsmouth School, including 10s. to purchase a Bible for the Orphan, . . . . .	4	10	0
Hamilton, . . . . .	4	0	0
Toronto, . . . . .	4	0	0
Fergus, . . . . .	4	0	0
Montreal, St. Andrew's Church, . . .	4	0	0

DONATIONS RECEIVED.

Mrs. Hamilton, Kingston, . . . . .	1	0	0
Mrs. John Macpherson, Kingston, . .	0	12	6
	£30	2	6

Proceeds of the above were remitted to the Secretary on 11th April, 1856.

The Orphans, for whose support the above contributions were received, are as follow :—

Esther Munro, supported by Kingston School.			
Hannah Tooney, do. Do. Do.			
Ruth Iona, do. Do. Do.			
Mary Hamilton, do. Hamilton Do.			
Ruth Toronto, do. Toronto Do.			
Elizabeth Fergus, do. Fergus Do.			
Catherine Mathieson, do. Montreal St. Andrew's Church School.			

Many orphans at Madras remain unappropriated. Will not other schools come forward?

JOHN PATON.  
Kingston, 16th April, 1856.

THE CHURCH IN THE LOWER PROVINCES.

CONVENTION OF COMMITTEES OF THE THREE PRESBYTERIAN BODIES IN NOVA SCOTIA.

A Convention of Committees of the three Presbyterian Bodies in Nova Scotia, viz.—Established Church, Free Church and United Presbyterian Church, was lately held for the purpose of considering various matters of common interest.

The united Committees finding, as the result of their interview with the Governors of Dalhousie College, that there was little prospect of even an effort being made at present to render that Institution what it was designed to be, and what the country requires, and that the offers made by the Governors were such as the Committee could not recommend to their respective Synods, resolved unanimously to recommend to the three Presbyterian bodies to unite in forming a College for themselves, which should furnish the required course of collegiate education; the maturing of the means to be referred to the Synods at their next meeting.

The next subject was that of Temperance.—On this question it was found that the diversity of opinion among the members of Convention was such that it was expedient to pass it by for the present.

The increase of Sabbath desecration, and the encroachments of Popery, were next considered. Respecting the former, resolutions were passed expressive of the propriety of watching public measures which may infringe upon the rest and sacredness of that Holy Day; care was recommended, also, lest the Presbyterian Churches

should in any degree thwart the efforts of each other in the exercise of discipline for the prevention of this or of other evils.

Respecting the progress and assumptions of the Man of Sin, the Committee thought their best course was to recommend strongly the careful religious education of the young in sound evangelical and Protestant principles, leaving it with the people to deal with the subject in its political aspects. The Committee, however, were united against any attempt to exclude the Word of God from common schools, but were not apprehensive of any attempt of that kind for the present.

On Saturday morning, at the last sederunt, several interesting measures of a practical character were taken up briefly. One was to furnish the Protestant workmen engaged on the railway with a regular supply of religious ordinances. The supply for the spring season and early part of summer will be provided by the Presbyterian Church of Nova Scotia; and the members of Committee of the other Synods agree to bring the matter before their respective courts, so that there may be no interval of vacancy. This arrangement cannot go into effect till about the beginning of April.

The next topic was co-operation on Foreign Missions. On this subject an excellent spirit prevailed; but, as some of the members were under the necessity of retiring, to prepare for the duties of the Sabbath, it was agreed that this and the other topics which had come under consideration should be made matter of a free conversation at a conference to be held during the Synodical meetings of the ensuing summer. In the recommendation of this conference, as well as in nearly every measure adopted, the members of Committee present were unanimous.

Our readers will rejoice in such an auspicious commencement. We trust that prayer, earnest and constant, will be offered that the Watchmen on Zion's towers may continue to see eye to eye, and to be united, when iniquity comes in like a flood, in raising up a standard against it.—*Halifax Monthly Record of the Church of Scotland.*

#### NEW CHURCH AT MONCTON, N. B.

We have pleasure in inserting the ensuing extract with reference to this rising congregation. The number of this periodical for December last contained an account of its then position from the pen of the late lamented Dr. McGill. Being perhaps his last contribution to the press, it will be reviewed with interest by his many friends.

There are few occurrences, we should think, which will afford greater satisfaction to the genuine philanthropist and the true Christian than the formation of new congregations, than the erection of new places of worship amongst our rapidly increasing and widely dispersed population in these Colonies. These events are surely signs of intellectual and moral progress and improvement; they manifest an ardent desire for religious instruction and Christian fellowship, and a determined purpose to establish and maintain a stated ministry in the country.

If the erection of Beacons and Light-houses on our coasts be sure indications of increasing civilization and extending commerce, is it not evident that the erection of these sacred structures—the ecclesiastical Light-houses in our villages and settlements—ought to be viewed as convincing proofs of the necessity for supporting public worship, as well as indications of a growing attachment to the ordinances of religion. Every new Church which is erected, every new Congregation which is organized, and every new Sabbath

School which is opened, are additional agencies and instrumentalities in support of Christianity, centres for diffusing light, instruction and comfort amongst the surrounding population,—fountains which send forth living waters for refreshing and healing thirsty and diseased souls.

It has been our happy privilege to have had the opportunity, again and again, of recording in our pages pleasing accounts of the formation of new congregations, and the erection of additional churches, since the commencement of our Editorial labours. And we have now the renewed pleasure of advocating the interests of another of the new erections in a most promising and thriving locality, and in connection with our Church.

The Bend of Petitecodiac, now the City of Moncton, has attracted the notice of Presbyterian Ministers for many years, and its inhabitants enjoyed, as is well known, the stated services of the Rev. William Henderson, of Newcastle, Miramichi, for a considerable period. After a protracted and gloomy vacancy, and amidst the conflicting agitations of hope and fear, the prospects of the Presbyterians of Moncton are again beginning to brighten; and they think that the time has now arrived when they ought to make a united and vigorous effort to establish a permanent congregation and a settled ministry in that city.

Through the attention and liberality of the Colonial Committee they have once more obtained the services of an acceptable and faithful pastor, to labour among them, and take the spiritual oversight of their dearest interests; and with a view to retain his services, and enjoy religious communion and fellowship with each other, they are now making arrangements for the erection of a suitable place of worship for the accommodation of their congregation. The object is a most laudable one, and we trust it will be speedily and completely attained.

“At present,” it is stated in a circular issued by the managing committee, to enlist the sympathy and liberality of their friends, “the congregation has no regular place of worship. They meet in the Temperance Hall, where they have two services every Sabbath. But, as this accommodation is only temporary, they are anxious to build both a church and a manse, and, if possible, to purchase a few acres for a glebe. They have already got a site, which cost £100, as yet unpaid, and the church they intend to erect on it will cost, it is estimated, about £2700 currency. To meet these and other demands, all that the Trustees have is a grant of £50 sterling from the Colonial Committee. They expect to be able to raise a little among themselves, and from among the Presbyterians in the Provinces, but, unless they have extraneous aid, they feel convinced that they can hardly hope to succeed in their object. In these circumstances the friends of the undertaking have judged it advisable, not only to use every exertion to raise funds on the spot, but also to correspond, through their minister, with clerical friends and others at a distance, soliciting their co-operation. The sooner assistance is rendered, so much the better, as they are anxious to have the Church so far finished by next winter as to be able to meet in it for public worship. Through their own exertions, and the assistance of friends, they are very sanguine of success. Moncton is known to be a rapidly rising town. Already there are a sufficient number of Presbyterians in the place to form a good congregation, and they have every reason to expect in course of

time a large increase, as the trade of Moncton consists chiefly of ship-building, in which Scotchmen, or the descendants of Scotch parents, are principally employed. Many of them are still warmly attached to their Parent Church and willing to support its ministers and its ordinances. But others, as will readily be believed, having been so long without the services of any stated minister, and almost despairing of such an appointment in the place, have become somewhat unsettled in their views, and irregular in their church attendance. The erection of a separate place of worship, where the ordinances of religion are dispensed agreeably to the form to which they have been accustomed in the land of their fathers, is one of the first and best methods that can be devised for collecting them together in a united body, for forming a permanent Presbyterian congregation in Moncton, and enlarging the boundaries of our National Zion in the Province of New Brunswick.” Such is the substance of the information we have received, through the Rev. William Murray, from the congregation at Moncton, in regard to their new church. It is considered to be a most important event, a trying crisis in the history of this long vacant and still feeble congregation, on which their fondest hopes and best interests for time and eternity depend. In their own name, in behalf of their families, and for the welfare of coming generations, they prefer their claims for assistance to their generous friends in the other Colonies as well as in N. Brunswick, and we cannot for one moment believe that such an earnest appeal from fellow-Christians and fellow-colonists, in support of such a necessary and laudable undertaking as this, will be made in vain.

#### PRESENTATION TO REV. ALEX. MCKAY, BELFAST, P. E. I.

We are pleased to learn from the *Halifax Record* for March that the above Rev. gentleman has been recently presented by a few friends with a pulpit gown, with a sincere wish that he would wear it for many returns of the season, in the pulpit of St. John's Church, with health, prosperity, and happiness.

#### THE CHURCH OF SCOTLAND.

The Rev. J. S. Muir, referred to in the following extract, is well known in this province, having resided for some years in Perth, C. W.

#### CALEDONIAN CHURCH, LONDON.

On Thursday last, the 14th of February, the Presbytery in London of the Scottish National Church met in the Caledonian Church, Holloway, for the purpose of ordaining Mr. James Stirling Muir, a licentiate of the Church of Scotland, to be minister of the Caledonian Church. Mr. Muir had received a unanimous call to be minister of that church from the elders, members, and seat-holders, and had gone through the various parts of trial prescribed by the General Assembly to be given before ordination. The sermon was preached to a numerous auditory, assembled on the occasion, by Mr. M'Beth, minister of the Scotch Church, Halkin Street; the ordination prayer, accompanied by the laying-on of the hands of the Presbytery, was offered up by the Moderator of the Presbytery, Mr. M'Pherson, minister of the Scotch Church, Swallow Street; the address to the

minister, after being ordained, was given by Dr. Cumming, minister of the Scotch Church, Crown Court; and the address to the people by the Moderator, Mr. McPherson. The whole of the services were impressive, and listened to with deep attention by the auditory; and the congregation, on retiring, welcomed their new minister among them by taking him by the hand at the principal door of the church. Thereafter the Presbytery and a number of gentlemen connected with the Caledonian Church partook of a sumptuous cold collation in the house of one of the elders, situated in the immediate neighbourhood. Last Sabbath Mr. Muir was introduced to his new charge by his father, Dr. Muir, of St James's Parish, Glasgow, preaching in the morning from the words, "There is one mediator between God and man, the man, Christ Jesus," and Dr. Cumming, of Crown Court, preaching in the afternoon from the words, "So is the kingdom of God as if a man should cast seed into the ground," &c.; while Mr. Muir himself preached in the evening from the words, "But the Word of the Lord endureth for ever; and this is the Word which by the Gospel is preached unto you." This settlement, so harmonious, promises to be a happy one to all concerned.

## COLONIAL CHURCHES.

### STATEMENT OF THE COMMITTEE.

Since the date of their last Report to the General Assembly the following ministers have been sent out by the Committee:—The Rev. A. Jamieson Milne, to Kingston, Jamaica; the Rev. Peter Macvicar, to Montreal; the Rev. Alexander Buchan, to Kingston; and the Rev. William Murray, to Moncton, Miramichi.

The Committee have expended large sums in the outfit and passage-money of the ministers and missionaries sent out,—in augmenting the stipends of ministers and missionaries in the Colonies; and in contributing to the building, enlarging and repairing of Churches. Since last General Assembly the Committee, in addition to grants for churches, and the outfit and passage-monies of ministers and missionaries, have come under considerable additional pecuniary obligations.

The Committee have so often represented to the Church at Home the very urgent wants of their brethren in the Colonies that they can only now reiterate their claims, if possible, in language still stronger than before. In every quarter of the Colonial Church there is a great want of labourers in the vineyard,—everywhere a demand for more men, especially in those localities where the Gaelic is chiefly spoken. Everywhere there is held out the prospect of a cordial welcome to those who bring the glad tidings of salvation, and are willing to labour amongst their destitute countrymen in spiritual things; and the Committee believe there is a reasonable prospect of at least adequate, if not ample remuneration.

The Committee are anxious to encourage young men of piety and talent to embark in this noble enterprise. They trust that the cry to "come over and help us" will not be addressed to them in vain. And, in a faithful administration of the funds entrusted to their management, it will be their anxious endeavour to promote their comfort to the utmost of their ability. The Committee will be happy to make arrangement with young men, desirous of such honourable employment for a longer or shorter period, and, upon their fulfilling engagements to the satisfaction of the Committee, they will endeavour to promote their advancement in after life. There have lately been several deaths among the minis-

ters reported to the Committee, and the vacancies thereby occasioned must be filled up without delay.

Such important objects as these cannot be carried out without large and increasing contributions from the Church; and, to meet the yearly expenditure, and the additional obligations come under by the Committee since last Assembly, and enlarge the sphere of the Church's usefulness, contributions from the friends of missions are absolutely indispensable and most urgently solicited. The Committee therefore confidently trust that a more than liberal collection will be made throughout the bounds of the Church on the day set apart for that purpose.

In name of the Committee,

C. MACFARLAN, D. D., Convener

G. SMITH, D. D., Interim Vice Convener.

## GLASGOW MISSION TO SCUTARI.

JOURNAL OF REV. R. MACNAIR.

(Continued.)

September 8th.—Another week has passed without much deviation from the ordinary routine of hospital work here. Mr. Drennan, after being kept in suspense each day as to the time of embarking, was ordered on board the "Trent" last evening, and in all likelihood has proceeded on his passage before now. During the last two or three days I have been trying to make the round of the Barrack Hospital, and, though I have not quite finished, have found upwards of 50 men in the sick wards to add to my list, besides a considerable number more in the convalescents' sheds. Of 25 whom I saw for the first time 6 embarked to-day for England. My visit was just in time to give me the opportunity of furnishing some with copies of the Scriptures, and with other reading for the voyage. Of those who remain in hospital, several have promised to be at church to-morrow.

9th.—Sunday.—This day, for the first time since my arrival, had 4 services. Met in the morning (a quarter before 7), the men on duty in one of the huts occupied by the Highland Brigade. About 50 might be present, 3 or 4 women also came in with children in their arms. Altogether this was more like a home congregation than the ordinary assemblies of invalids I have been in the habit of addressing, but the preponderance of men, and the display of uniforms, still reminded one that a congregation of soldiers was before him.

Preached in the Palace Hospital at 10½ to a smaller audience than for some time back. Several men have gone to England during the past week. Preached in Barrack Hospital at 2; 24 were present, of whom 20 were invalids; and in General Hospital at 4. About 20 attended, of whom 17 were invalids.

10th.—Heard it reported that the "Prince of the Seas" had been wrecked at the mouth of the Dardanelles. Earnestly hope it is not true. She carried a great many men from all the hospitals, in some of whom I was much interested.

15th.—Have been enabled to finish a second somewhat hurried visit to the wards of the Barrack Hospital, including the sheds in which the convalescents stay. But without some assistance many of the patients must be neglected, or the whole of the visiting be gone about in a very perfunctory manner.

To-day I have spent nearly five hours in the Hospitals, and with very few exceptions have not read or prayed with the men. My object in this case has been to see as many as possible, and invite them to the various services to-morrow. About 300 or 400 arrived yesterday from the Crimea, some only of whom had landed when I visited the wards. As it is impossible to spend much time with each man, care must be taken to give as much publicity as possible to the Sabbath services. Week-night services, as held by the Episcopal chaplains, might also be advantageous. The great drawback I find to be that my men are so much scattered. In a ward containing upwards of 20, I have perhaps not more than 2 or 3 Presbyterians, and thus it is impossible to get a convenient place within easy reach of any considerable number; and this is one reason why the Sabbath services are not more numerous attended.

In the midst of the routine of daily visits, interesting incidents do occasionally occur. This morning I found one young (Irish) engaged reading "Buxter's Call to the Unconverted," and seemingly much interested in it. Another, on returning "Fuller's Gospel Worthy of all Acceptation," expressed a wish that he might be able to act up to what he had been reading. A third remarked upon "Bunyan," that he thought he had been made for his own time, and that we do not see such men now-a-days. I tried to explain to him that the promise of great gifts and grace was not limited to one generation, and that, if we had faith and prayers sufficient, we might see greater things than these. One man told me the other day that he had experienced a saving change since he came to the East. One night, being on guard, he was particularly struck with his perilous position, and asked himself, "Am I prepared to die?" Being obliged to answer the question in the negative, he prayed that his life might be spared, and vowed that, if it was, he would from that day begin to seek God,—which vow he believes he has been enabled to keep.

## 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.]

### ON BAPTISM.

MR. EDITOR,—As the letter of *Antistes*, in your issue of March, has not elicited in your columns of April any notice, and as the question involved in that communication is an important one, would you give publication to the following strictures upon it? "A doctrinal point," says your correspondent, "has been started in the Presbytery of Hamilton, which at its late meeting does not look as if there were a chance of its settlement by that reverend body. The point is—Should parents, or one of them, be communicants before their children are entitled to the rite of baptism? Our Confession of Faith and Catechisms do not say so. Our divines have not said so. With them the indispensable qualification is that parents be believers." I have

looked at the 4th section of the 28th chapter of our Confession which relates to the *subject* of baptism, and, although it be there affirmed that "the infants of one or both believing parents are to be baptized," yet by comparing this statement with the answer to the question in the Shorter Catechism—"To whom is baptism to be administered?" I am under the conviction that the "believing parents," mentioned in our Confession, just mean parents who are members of the visible church, or who profess their faith in Christ and obedience to Him, for all that we can demand in parents, who apply for the administration of baptism to their children, is a competent measure of knowledge, a profession of faith in Christ, and a behaviour which will justify us in believing them to be sincere. Accordingly the Apostles acted on this principle, as we learn from the history of their proceedings. They were sent to teach all nations, to instruct them in the Religion of Christ, and, when those whom they addressed had acquired a competent measure of knowledge, and recognised Jesus Christ as their Lord and Saviour, they were then to baptise them. Let us take one example—the case of the Ethiopian Eunuch. When this man had heard the Gospel from the mouth of Philip, he said to him—"See, here is water—what doth hinder me to be baptized? And Philip said,—If thou believest with all thine heart, thou mayest. And he answered and said—I believe that Jesus Christ is the Son of God." This confession of faith is short, but it is comprehensive. And, if such a solemn declaration was sufficient in the case of adults to whom the ordinance was administered, we can demand no more from parents to entitle their children to the rite, and therefore I consider the language of *Antistes* objectionable, when he says that, "the indispensable qualification with our divines is that parents be believers." If it be inquired, Who have a right in the sight of God who searches the heart? we must answer that believers are the only persons; but, as your correspondent speaks of those who have a right of admission in the judgement of the Church, his language is improper, for the state of the heart cannot certainly be known by man, who can judge only by moral evidence, by a credible profession, or such a profession as appears to be sincere. I quite agree therefore with *Antistes* where he says: "If parents profess their faith in Christ and obedience to Him, they fulfil the requirements of our standards, and can claim baptism for their children." But then, when he asks: "When can our people profess their belief in Christ? Can they not be said to profess their faith in Christ when they dedicate their children to the Lord in baptism? Would not standing up in a congregation, and publicly declaring their faith and obedience to Christ, be sufficient? Would it not be what it really was, a pro-

fession of faith in Christ and obedience to Him. We cannot answer in the affirmative, "for to profess faith in Christ" is to profess a belief of the whole system of revealed truth. And, "to profess obedience to Christ" is to yield an external subjection to all His ordinances and institutions, and to promise future obedience to His laws. And, if parents "profess their faith in Christ and obedience to Him in the same, they fulfil the requirements of our standards, and can claim baptism for their children." But it is not admitted that such a profession is made by those "who from conscientious scruples have never communed," for we would ask, Are those, who neglect the holy ordinance of the Supper, yielding an external subjection to all Christ's ordinances and institutions, and laws? Most decidedly they are not. When an Israelite was circumcised, he was bound to keep the whole law, "for circumcision," says Paul, "verily profiteth, if thou keep the law, but, if thou be a breaker of the law, thy circumcision is made uncircumcision." Baptism is of the same import, and implies our subjection to the authority of Christ, whose disciples we profess to be. The commission to baptize all nations has connected with it the command "to teach them to observe all things whatsoever He had commanded them." But there is not a more solemn command, there is not a command which comes home to the heart of a Christian so affectingly as this one, "This do in remembrance of me." Yet the person in question disobeys this command, because forsooth they have "*conscientious scruples*" about coming to the sacramental table. But is not this founded on the supposition that there is one condition upon which men may lawfully dedicate their child to the Lord in baptism and another upon which they may lawfully come to the Lord's Supper. The Scriptures however have nowhere laid down two such distinct sets of qualifications. And, since this is the case, the position assumed by *Antistes* is untenable. If we are in a right state to offer up our children to the Lord in baptism, we are in a right state to partake of the ordinance of the Supper. And surely dedication to the Lord ought to begin with the parent, for how can he perform a religious act for his child when he is not in a condition to do it for himself. Thus the practice contended for by those of our Ministers who baptise all children whose parents adhere to our Church, without requiring or expecting them to become communicants, has, we think, no foundation in Scripture, is contrary to our Confession of Faith and Catechisms, and, we might add, to the interpretation put upon these standards by every other section of the Presbyterian Church, either in this Province or in the Old Country. The latitude exercised is, we fear, unhooking the discipline of our Church, introducing into the minds of our people incorrect views of

both ordinances, and keeping many from joining in communion with our Church.

F.

HOME MISSION SCHEME.  
[Concluded.]

Northumberland.

Brighton,	8
Haldimand,	9
Seymour,	884
Percy,	74
Hamilton,	18
Murray,	5
Cobourg,	21

Norfolk.

Charlotteville,	148
Windham,	122
Woodhouse,	511
Walsingham,	10
Simcoe,	88

Ontario.

Whitby,	111
Pickering,	190
Uxbridge,	41
Reach,	8
Brock,	388
Thorah,	587
Scott,	274
Georgina,	2
Oshawa,	28

Oxford.

Zorra,	26
Oxford,	98
Dereham,	3
Norwich,	104
Blenheim,	78
Blandford,	95
Woodstock,	78

Peel.

Albion,	161
Caledon,	580
Chinguaousy,	865
Toronto,	819
" Gore,	7

Perth.

Blanchard,	238
Hibbert,	20
Fullarton,	48
Downie,	65
Easthope North,	479
" South,	94
Mornington,	19

Peterboro.

Belmont,	87
Douro,	66
Dummer,	178
Smith,	51
Monaghan,	32
Asphodel,	74
Otonabee,	188
Eunismore,	6
Peterboro,	44

Prescott.

Caledonia,	49
Hawkesbury,	199
Alfred,	16

Prince Edward.

Ameliasburg,	20
Marysburg,	11

Renfrew.

Admaston,	114
Bagot,	153

Litchfield, . . . . .	93
Bromley, . . . . .	78
Horton, . . . . .	324
Ross, . . . . .	178
McNab, . . . . .	510
Westmeath, . . . . .	302
Penbrooke, . . . . .	19
Stafford, . . . . .	23
Grattan, . . . . .	111
Wilberforce, . . . . .	88
<i>Russell.</i>	
Cumberland, . . . . .	417
Clarence, . . . . .	48
Cambridge, . . . . .	77
Russell, . . . . .	23
<i>Simcoe.</i>	
Orillia, . . . . .	3
Sunnidale, . . . . .	56
Gwillimbury, . . . . .	564
Tecumseth, . . . . .	276
Mulmur, . . . . .	195
Mono, . . . . .	398
Innisfil, . . . . .	214
Nottawasaga, . . . . .	none
Other Presbyterians, . . . . .	1197
<i>Stormont.</i>	
Cornwall, . . . . .	741
Osnabrock, . . . . .	824
Finch, . . . . .	750
Roxborough, . . . . .	620
Cornwall Town, . . . . .	362
<i>Victoria.</i>	
Marlposa, . . . . .	1089
Eidon, . . . . .	961
Fenelon, . . . . .	94
Verulam, . . . . .	59
<i>Wellington.</i>	
Erin, . . . . .	658
Puslinch, . . . . .	427
Guelph, . . . . .	360
"    Town, . . . . .	378
Nichol, . . . . .	549
Garafraza, . . . . .	1010
Eramosa, . . . . .	136
Peel, . . . . .	246
Mayboro., . . . . .	189
Minto and Arthur, . . . . .	643
Amaranth, . . . . .	207
Pikington, . . . . .	293
<i>Welland.</i>	
Thorold, . . . . .	30
Stamford, . . . . .	56
Crowland, . . . . .	44
Willoughby, . . . . .	31
<i>Wentworth.</i>	
Beverly, . . . . .	217
Flamboro East, . . . . .	244
"    West, . . . . .	152
Ancaster, . . . . .	333
Glanford, . . . . .	106
Bimbrook, . . . . .	116
Saltfleet, . . . . .	140
Barton, . . . . .	129
Dundas, . . . . .	265
<i>Waterloo.</i>	

The *Census* reports none, and York the same, but erroneously.

It is impossible to rise from an examination of the above statement, and a comparison of the map of Canada with the distribution of our people, without feelings of sorrow. How wide is the field exhibited even by this imperfect and inaccurate enumeration, and how slightly is it

occupied! How many clusters of our adherents are there uncared-for! Manifest indeed is the need of a *Home Mission*, and the subject urgently demands the attention of our Sessions, Presbyteries and Synod. In the mean time let each Minister examine the field within his own vicinity, and reflect what can be done for it. In view of the extent of the field, how forcibly is the lack of labourers pressed upon us! The harvest is indeed great, but the labourers are very few, and many of them laden with years and way-weary.

We would again protest against the injustice of the *Census*; but the facts given are useful, as indicating the localities of so many of our people. The Report is no guide with reference to Lower Canada. In the County of Beauharnois, where we have large and flourishing congregations, we are credited with no adherents; but there are stated to be 9619 other Presbyterians. In Berthier there are stated to be 27 of our people. In Bonaventure, 720; in Dorchester, 442; in Leinster, 356; Missisquoi, 25; in Montreal County, 145; Ottawa, 818; Quebec County, 862; Richelieu, 72; Matane, 28; Ile Brigitte (Rouville), 16; Shefford, 117; Terrebonne, 32. But, as only 4047 adherents are assigned to us in Lower Canada, the *Census* is so grossly incorrect as to furnish no idea or guide to turn our attention to the localities where our destitute countrymen have settled. Yet in Lower Canada the field is a wide one, and the need of a Mission very great.

Here then, in the Canadas, we find large bodies of our people without spiritual ordinances in Upper Canada, but in Lower Canada the position is more afflictive still. There how sad is the position of the little group of Presbyterians settled in the midst of a people of another faith, and that so darkened and obscured! How difficult is it for the young to be trained up in the simple faith of their fathers! How many are absorbed in the masses of Romanism! This has already occurred, and it is still occurring; would that our Churches might awake to a sense of their duty and that their efforts might be ordered to the mighty spread of the faith as it is in Jesus.

The remedy we suggest is the extension of the *Home Mission*, the labourers subordinate to the Presbyteries, but the work carried on under the superintendence of *Home Mission Committees*, and sustained by the contributions of the people. We are aware that many Presbyteries are now prosecuting the work, but let the necessity and the duty be put plainly before the people and funds will not be wanting. Let the work be entered upon believing,—in the meantime each minister devoting some time annually to the work as an extraordinary measure,—and if it be the work of the Lord, labourers will be raised up and instruments will be found to carry it on and extend it. We earnestly commend this matter to the consideration of the fathers

and brethren of our Church, and to the Christian sympathies of the people. The circulation of our paper in destitute localities might be found of service in interesting and accumulating our scattered people. We are firmly persuaded that our Church may be honoured to accomplish much good, but earnest, faithful efforts are required, and these made not in our own strength. Let our friends then review our position, and cast about for the adoption of measures for extension, in the firm persuasion that, if the effort be a right one, and if echoing the prayer of the Psalmist,—“Do good in Thy good pleasure unto Zion: build Thou the walls of Jerusalem,”—if it be sought in a right spirit, then it will be ours to realize the fulfilment of the encouraging promise, “Whatsoever ye shall ask in my name, that will I do,” and to know that under all circumstances, whether of trial or prosperity, the promise still abides, “Lo I am with you always, even unto the end of the world.”

#### MISCELLANEOUS ITEMS.

##### FRENCH CANADIAN MISSION SOCIETY.

From the Circular of the French Canadian Missionary Society, March 25, we give the following extract:

From Buckingham, a station recently opened, we learn that Mr. Jamieson meets with much encouragement in his work. His school numbers already 34 children, although only in part French Canadians. Several of them belong to Romish families; and, although their Bishop has lately visited them from Ottawa City, and has strictly forbidden the attendance of the children, not one has been lost to the school, while several more are proposed to be sent. The spontaneous testimony borne to that station by the Rev. Peter Lindsay, pastor of the Presbyterian Church in Cumberland, in connection with the Church of Scotland, in a letter, enclosing a donation, is very encouraging. He writes:—

“About a month ago I was informed of a school, taught by a young man from Pointe aux Trembles Institute, a few miles of this. Anxious to see it, I visited the school, and found there a Mr. Jamieson and his wife busily engaged in a most interesting field of labour. At the time when I first visited it, there were 34 scholars in the school, and since that it has increased considerably. Anxious to do what I could towards encouraging the mission and strengthening the hands of Mr. Jamieson, I engaged to preach in the school-house on the 10th instant in the evening. This I have done, and find much to encourage me as a well-wisher to Christ's Church. The attendance was good, and I had the pleasure of preaching the Gospel to not a few, who, by the power of God's Word applied by the Spirit to their hearts, have been lately reclaimed from the soul-withering errors of Popery.

“This mission is a most interesting one. There are attached to the mission 7 French Protestant families, and several individuals of other families,—between adults and children about 40 souls in all. How important that these should be under the instructions of such an one as I take Mr. J. to be! Mr. J. not only explains the Bible to the scholars during the week but has also his Sabbath

School and Bible class meetings on the Sabbath for the young, besides addressing the aged in both languages on the things that concern their souls' everlasting peace.

"Anxious to manifest the interest which I take in a mission so truly Catholic and well calculated to draw forth the Christian sympathies of a common Protestantism, I took up a collection in the church under my pastoral charge in Buckingham. We did not raise quite so much as I would have wished, but hope that our mite will help a little."

**ROMAN TRADE.**—You may imagine the condition of the Papal States when I state that iron is all but unknown in them. It is about as rare and as dear as the gold of Uphaz. And why is it so? There is abundance of iron in our country; water-carriage is anything but expensive; and the iron manufacturers of Britain would be delighted to find so good a market as Italy for their produce. Why, then, is iron not imported into that country? For this simple reason that the Church has forbidden its introduction. Strange that it should forbid so useful a metal where it is so much needed. Yet the fact is that the Pope has placed its importation under as stringent a prohibition almost as the importation of heresy: perhaps he smells heresy and civilization coming in the wake of iron. The duty on the introduction of bar-iron is 2 baiocchi la libbra, equivalent to 50 dollars, or £12, 10s., per ton, which is about twice the price of bar-iron in this country. This duty is prohibitive of course. The little iron which the Romans possess they import mostly from Britain in the form of pig-iron; and the absurdity of importing it in this form appears from the fact that there is no coal in the States to melt it, at least none has yet been discovered; wood-char is used in this process. When the pig-iron is wrought up into bar-iron, it is sold at the incredible price of 38 Roman scudi the £1000 lbs. which is equivalent in English money to £23 15s. per ton, or 4 times its price in Britain. The want of the steam engine vastly augments the cost of its manufacture. There is a small iron-works at Terni, 80 miles from Rome, which is set down there for the advantage of water-power, which is employed to drive the works. The whole raw material has to be carted from Rome, and, when wrought up, carted back again, adding enormously to the expense. There is another at Tivoli, also moved by water-power. The whole raw material has, too, to be carted from Rome, and the manufactured article carted back, causing an outlay which would soon more than cover the expense of steam-engine and fuel. At Terni some 60 persons are employed, including boys and men. The manager is a Frenchman, and most of the workmen are Frenchmen, with wages averaging from 40 to 50 baiocchi; labourers at the works have from 25 to 60 baiocchi per day.—From a shilling to fifteenpence.—*Wylie's Pilgrimage from the Alps to the Tiber.*

#### DR PERRY AND REV. J. A. JAMES.

Speaking of the Rev. J. A. James, the Bishop of Melbourne, Dr. Perry, says:—"He is a Minister of a Congregational Church, and I am a Clergyman of an Episcopal Church. He thinks, I believe, an Established Church to be an evil; I am not blind to some of the evils connected with our Church; yet I can thank God for the existence of the Established Church of England. These, so far as I know, are the only points of difference between Mr. James and myself. What are the points of agreement between us? They are all the great doctrines of the Christian faith and Christian practice. We are agreed upon the doctrine of a Triune God, upon the doctrine of the fall of man and salvation by Jesus Christ, upon the doctrine of original sin, justification by faith, regeneration by the Spirit, and holiness of life as evidence of real faith, and regeneration. Is there, then, not enough upon

which we are agreed to make us friends one with another? Is there not enough in what we mutually like and dislike to establish the grounds of friendship between us? Are we to regard one another as antagonists? Are we content to remain strangers to one another in the flesh, that is, if God should bring us together? I hold no sympathy with those who would be content to continue in a state of separation from others who are agreed with them on those great points, and who are carrying on, as they believe, the great work of the Gospel. Does my Church-membership require me to separate from such a man as I have mentioned? No, I thank God that it does not. I believe in the real Catholic principles of the Church of England. I believe that she requires of me to carry on a warfare against infidelity, against Romanism, against Mohammedanism; but I do deny that she requires of me to carry on a warfare against the principles that are preached by such a man as Mr. James, of Birmingham."

**THE NEW ZEALAND CHIEF AND THE CONVERTED JEWS.**—Probably there never was a more peculiarly solemnizing religious meeting held in this Metropolis than on Thursday evening last, when the converted New Zealand Chief, Hoani Wiremu Hipango, now as a Deputation to Her Majesty in this country, addressed a number believing Hebrews at the house of the Rev. Dr. Ewald. From the time Hipango was brought to the knowledge of Christ he felt deeply interested in the Jews. After his arrival in London he went in search of them, and visited their synagogues, but, hearing there were Jews who believed in Jesus, he greatly longed to see them. He was introduced to Dr. Ewald, who, in order to give the Chief an opportunity to speak to some believing Israelites, convened the meeting. The room was crowded, and he was listened to by the Hebrews with interest and much sympathy, when he was relating to them how the light of the Gospel had illuminated his mind. After the meeting Hipango begged to shake hands with every believing son and daughter of Abraham present, and, when he did the same with Mr. Grevier, and learned that he had studied at the Malta College, and was now on the eve of proceeding to Tunis as missionary to the Jews, he was much affected and wished him the blessing of the Almighty. All present felt the truth of Ephesian ii 8—22.

Alas! one friend, Professor Allan Menzies, who, every year since the Magazine commenced, has contributed to its pages valuable papers, especially upon the Missions of the Church, has been calked home. Great is his gain; but great and bitter is the loss of his many friends. His noble catholic spirit,—his readiness for every good work, and earnest zeal in doing it,—his gentle, pleasing manners,—his high and refined sense of all that was true, and lovely, and of good report, made him respected, trusted, by Christians of all Churches. But only those, who had the privilege of enjoying his friendship, could estimate the quiet depths of his spiritual life, the tenderness of his conscience, the constant overflowings of his love, and the touching humility and unselfishness of his disposition.

It is only when such men leave us, and their light is here extinguished, that we in some degree realise what they have been to us, and what a precious gift from God in "this present evil world" is even one man who truly loves God and his neighbour; and what a glorious world that must be where all are "just men made perfect," and "like the angels of God!"—*Edinb. Christ. Magazine (Editor's Note) for March.*

#### MISSIONARY AND RELIGIOUS.

**PARIS CITY MISSION.**—An effort has lately been made to establish a mission in Paris, similar to the London City Mission in its principles.

The object sought is to carry the Gospel to the poor in that city without reference to any party distinctions, and to combine Christian brethren of various denominations who are agreed as to fundamental principles in effecting that work. Many difficulties had to be surmounted, but God has blessed the effort. The prayers of God's people are sought, that His blessing may accompany this work, who can alone bring it to a prosperous issue.

Extracts from a letter lately received from an English Clergyman visiting Paris:—

"I have to return you many thanks for making the suggestions of seeking out and communing with the City Missionaries (Visiteurs) of Paris. Having procured their addresses, I invited them one by one to breakfast, and after having seen them separately, I last night invited them to hold their monthly conference in our rooms, and we passed an evening which was deeply interesting to us, and appeared not without enjoyment and profit to them. The accounts which they gave are highly interesting. Each Visiteur has from 185 to 800 families on his list; from 10 to 60 families who have family prayer; from 70 and upwards who are diligently reading the Word of God; several deeply interesting cases at this very time under his visitation; but each complains of being overburdened with a greater number of families than can be effectually visited, and calls for more labourers and funds to support them, and can tell of openings which occur almost daily. Such is the general appearance and state of the work; and, if it is thus interesting, not less so are the workmen. All employed seem hard-working, earnest, and spiritually-minded Christians; all seem well suited for the work in which they are engaged; and, in speaking of the different qualifications of these Visiteurs, one feels that one should first say of them that they are all and each adequate, both mentally and spiritually, for the charge they undertake, and then one may speak of those who rise above the usual level. Some seem men of superior abilities and well calculated to be thrown in contact with persons of superior education and refined manners; some are men of great simplicity, earnest convictions, and prayerful dependence; others are men well qualified for the general duties of Visiteurs. A perfect harmony was avowed by all, and they charged me first to present to you the expressions of their feelings of gratitude and Christian respect and love, and the assurance that they occupied themselves not with questions of ecclesiastical discipline, but to making known the truths of the Gospel. I have spoken to them on this subject both in private and when together. Great cause there is of thankfulness to see so many labouring with much harmony in one great cause.—*Evangelical Christendom for January.*

#### PATAGONIAN OR SOUTH AMERICAN MISSION.

A lecture was delivered by the Rev. George Packenham Despard on Monday evening on the Present State and Future Prospects of this Mission; and a public meeting of the friends of the Mission was held yesterday afternoon in one of the rooms of Queen Street Hall, presided over by Bailie Brown Douglas. The meeting was well attended. The Chairman referred to the past history of this Mission, observing that it was only four years ago since the public mind was thrilled by the publication of the melancholy deaths of Captain Gardiner and his Christian associates on the inhospitable shores of Patagonia; and said, that the lesson which he drew from what had occurred was, not that they should abandon the Mission, but that, profiting by the experience of the past, they should persevere and adopt another plan of bringing the Gospel within the reach of the natives of that part of the



World. The Rev. Dr. Thomson introduced Mr. Despard, who had, after the parent Society had for years vainly endeavoured to find a clerical superintendent for the Mission, agreed to undertake the responsible and arduous duty himself. Mr. Despard, in adopting this step, was about to leave many earthly comforts, and to give up a lucrative position; and this was, he said, enough to gather around him the sympathy, and prayers, and support of every person present.—Mr. Despard, in the course of his address, referred to the early history of the Mission, and to the steps which they had taken to prevent any such disasters as had marked the commencement of their proceedings. The "Allan Gardiner," a vessel expressly built for the Society under the care of Captain Sullivan, who had for a great number of years been in communication with the Falkland Islands, and had sounded all the coasts, and had been entrusted to the care of Mr. William Parker Snow, who had formerly been employed as second in command in Lady Franklin's Arctic vessel, and circumnavigated the Globe five times, besides having traveled much by land. Captain Snow, after inspecting the vessel, said she was as strong as any Arctic vessel. The Society had done everything in their power to study the comfort of those on board, and of the land party, by providing stores of all kinds that would last for twelve months, and all kinds of materials that would be required on shore. Several whale boats had been placed on board. A superintending surgeon had been engaged, and also a properly qualified catechist, a carpenter who had been brought up in one of the Moravian schools, and a person who was a mason by trade, and also knew something of the smith business. Keppel Island, one of the Falkland group, had been selected as the Mission station, from which access could be obtained to the mainland. Besides preaching the Gospel, they were to carry on agricultural operations, and to become, in fact, a kind of Moravian colony.—The vessel had safely reached its destination, and he intended to leave Liverpool in April in one of the vessels that sailed from that port for the quarter of the world, a free passage having been offered him by Mr. William Jones. Mr. Despard said that the Society, although called the Patagonian Mission, embraced in its sphere of labours the whole of South America, and intended to take advantage of any openings which might present themselves for the diffusion of the Gospel throughout that vast continent.—After adverting to the fact that this part of the World had been wholly overlooked by the Christian Church, he said that, although the members of the Society belonged to the Church of England, yet it was based on evangelical principles, as their object was not to preach the Church of England, but Christianity; and that it was only after having applied to the Church Missionary Society, Scottish and other Missionary Societies to add this to their spheres of labour, but without success, that they brought its claims before the public. The Rev. Mr. Moody Stuart conducted the devotional exercises.—*Edinburgh Paper.*

#### SARDINIA.—THE VAUDOIS ORPHAN ASYLUM AND INDUSTRIAL SCHOOL AT LA TOUR.

DEAR DR. STEANE,—I have lately read with pleasure a narrative of "A Visit to the Vaudois of Piedmont, by Edward Baines." In the years 1852 and 1853 I visited the Valleys, and some friends also from Clifton, when our attention was called to the necessity of such an institution as that referred to, on a scale more commensurate with the wants of this interesting people; among whom we learned there were upwards of 200 orphans needing such a provision. This led to the formation of a Ladies' Committee at Clifton, and a managing Committee, to raise funds for the erection and establishment of an Orphan Home and Industrial School for the accommodation of at least 50 orphans. We propose that the management of the Institution should be placed in the hands of the "Table" of the Vaudois Church, and that it should be strictly in con-

nexion with the Church. Already our Committee has raised about £1,000, and has authorised the "Table" to purchase an eligible site of land at La Tour. It is hoped that, early in the spring of next year, all things will be sufficiently arranged for the commencement of the building, when some of our Committee will probably visit the Valleys for that purpose. May I hope that some of our friends, who take a lively interest in this remarkable and primitive people, will assist us with their contributions to enable us to increase the amount of our building fund to rear the Orphan Home?

It is not sufficient, however, to rear the Orphan Home. Provision—at least for some years—must be made for the maintenance of its inmates, and for carrying on the Institution. It is hoped and intended by the Industrial Schools in a measure to render the Institution self-supporting; but this cannot be looked to for some years to come. I propose, therefore, to our Christian friends that they should individually or unitedly charge themselves with the support of one or more orphans. The annual expense of an orphan will be £1. There are, I believe, many Christian friends of the Vaudois among us who, at so small an expense, will reckon it a privilege to support one orphan, at least, in our Orphan Home. The names of the orphans shall be sent to such friends, and they will be taught to pray for their benefactors. You kindly admitted a letter from me on this subject in *Evangelical Christendom* last June, to which I earnestly invite the attention of your readers. I am happy to say that in answer to that appeal several friends have promised to support 21 orphans. We desire in this way to provide for the support of, at least, 30 orphans. Surely, Sir, this is not too much to ask for on behalf of the descendants of the numerous faithful witnesses and martyrs of the primitive Church of the Waldenses.

But it will be asked, What is the present state of the Orphan Asylum at La Tour? One of our Committee has spent four months of the past summer in the Valleys, devoting her time to the furtherance of this benevolent object. She reports that there are at present *twenty-four* orphans in the Institution, which is carried on under the care of an excellent diaconess from Switzerland, aided by the matron before named, in a house at La Tour, temporarily rented for this purpose. Our friend reports that the orphans are docile, modest and affectionate, and that they manifest great capability of mental and manual improvement. She reports, also, her own conviction, and that of the Vaudois themselves, that the proposed institution is likely to prove of incalculable benefit to the Vaudois community. The Institution is superintended by Madame Revel, the wife of the Moderator, and by other ladies resident in the Valleys.

The Moderator of the Vaudois Church, to whom I communicate the plans of our Committee, in his official reply writes: "I have received your agreeable and interesting letter, and have communicated it to my colleagues. I am requested to pray you to receive and present to all the members of the Committee, whose secretary you are, the assurance of our most lively gratitude for the interest and zeal with which you pursue the noble undertaking of endowing our Church with a permanent establishment, so useful and indispensable as is an asylum for orphans.

"The 'Table' perfectly agree with the Committee, to whom I must say in their name—1st. That it is desirable to establish this institution on a solid and permanent basis. 2nd. That it is proper that the Orphan Home should be placed under the authority of the Church, both because it must be a work *in* and *for* the Church, and because this is the only means of guaranteeing a legal existence towards Government. 3rd. That we must unite both instruction and education with *industry*—the latter aiding in the maintenance of the establishment," &c., &c.,

The friend before-mentioned, in a letter from the Valleys, writes thus:—

"I never saw more promising girls; and, indeed, this is the observation of all the strangers who have to do with the Vaudois children. They

are gentle, modest and remarkably docile, nor do they want aptitude both for mental and manual attainment. Their answers are very pertinent, and the progress they make in work is really surprising, and proves that the stock which has so long borne precious fruit is not worn out."

I will venture to close this statement by earnestly inviting the readers of *Evangelical Christendom* to help us in this good work—1. By their contributions, to increase the amount of our *Building Fund*; 2. By engaging, individually or unitedly, to take on them the support of separate Orphans. Any donations or subscriptions, for either or both these objects, can be remitted to me, directed to, "Sutton Villa, Wellington Park, Durdham Down, near Bristol."

I am, dear Dr. Steane, yours truly,

ROBERT MEEK.

Dec. 10, 1855.

*Evangelical Christendom* for January.

#### TURKISH MISSIONS AID SOCIETY—

KESSAB AND THE VALE OF ANTIOCH.

[The following letter was addressed to the Secretary of the Turkish Missions Aid Society, London.]

Aintab, Northern Syria, Sep. 19, 1855.

Dear Sir,—By a recent letter from Rev. E. Riggs, of Bebek, we had the pleasure of learning that your society had done us the favour of appropriating 107*l.* to the use of our outstations in Kessab, Bitias, and vicinity, and in accordance therewith the sum has been passed to our credit. For this aid—not only as increasing the means at our disposal, but as a testimonial of your interest in a work very near our hearts—we wish to express the united thanks of the members of this station; and, in transmitting this expression, it seems proper that I should give you, as briefly as I can, an idea, perhaps more perfect than you now have, of the history and prospects of this part of the field which you have chosen as the centre in this region (the Southern Armenian Mission) of your assistance and aid, and, I trust, prayers. And here let me say that, much as we value the pecuniary assistance, we value much more the spirit which is interested in and prays for the extension of the work God is doing here.

STADEA.—South and west of Antioch near the coast are a few villages of Armenians, who seem to have found their way thither and settled many years ago, generally speaking Turkish, though in an Arabic-speaking district, while they use, to a limited extent, corrupt Armenian. Nearest to Antioch are Bitias, 4 hours\* distant; Haji Habeebi, 5½ hours; Yoghoun Olouk, 9 hours; Kepsé, 7 hours from Antioch; the first of 48 houses, the second of 100, and the third and fourth 200 houses each. These four are collectively called Stadea, and contain at least 3,500 inhabitants. Further south on Mount Cassius lies Kessab, 12 hours from Antioch, a village of 300 houses, or 2,000 inhabitants.

MOVEMENT AT KESSAB.—Into this latter village the work first entered, and its entrance beautifully illustrates God's ways. A schoolmaster in Aleppo was suspected of entertaining Evangelical sentiments, and was banished to Kessab. There he found some books which had been left by one of our colporteurs a year before. This was in 1848. He gathered up the books as if he was an enemy to them but soon began to teach the young the Truth; and finally opened his views to three or four of the influential men of the village—gave a Testament to one of them who was sick, and taught him what he knew. He was speedily driven thence, but he had sown good seed.

PERSECUTION.—The Rev. Mr. Benton, our missionary at Aleppo, heard of this and made them a visit in 1849. He at first stopped at a hamlet near, but finally ventured into the village, to the house of one of these men; but the whole village rose up, and by threatening to burn the house over his head, and by beating two of those favourable to him, induced him to leave in order to prevent further outrages.

\* An hour is equivalent to about three miles.

The next year, 1850, found the few Protestants still more firm, and at the time of the annual visit to a saint's tomb in the neighbourhood they refused to join in it. This news spread to Latakea, 12 hours distant, and so aroused the zeal of some there that a man of high standing set out with some Koords to chastise them. He beat some, and fired guns at some, but without injuring them, and they fled to Antioch. There they were imprisoned on charge of being themselves assaulters of the Armenians, and, when they escaped and endeavoured to obtain justice at Aleppo, they failed, but obtained an order recognising them as Protestants, and demanding their protection in the village. Upon this, in the spring of 1851, a native helper was sent from hence, and the place has been occupied continuously since then as an out-station. The Truth made steady progress, though in the midst of continual opposition. The missionaries were able to expend but little labour there; but God blessed the labours of our native brethren, and in the spring of 1853 one of our missionaries was able to organise a Church of 12 or 15 members, hopefully born again.

**ENMITY TO THE TRUTH.**—At the beginning of 1854 we sent two helpers thither, and it was not long before one of the four priests of the village openly embraced the Truth, and abandoned the old Church. A great uproar ensued; and on Sunday their service was disturbed by the assault of a mob, and the building was stoned, many stones falling in the room, but no one being hurt, though a scene of great fear and confusion existed for a time. The mob finally dispersed, and the Protestants returned to their homes. A few days after, a night attack was made by some men from the region of Latakea on the house where our helpers were, the object being to chastise the priest. Though in great danger, our good brethren were delivered, and the men driven from the village. Then the Protestants had 4,000 piastres' worth of vines and trees cut down in one night, but finally obtained reparation from the Government of Aleppo. The effect of this was most salutary. Their enemies ceased to trouble them, and since that time there has sprung up a good feeling between the parties, and the work progresses. There are 3 schools in all, and the Church now numbers 50 members, and the community more than 300. Such is the field in Kessab. We hope to be able in about six months to ordain over them a native pastor, well furnished for his work.

**BITIAS.**—Has been occupied one year, and the community consists of 10 males. They have a school of 10 scholars, and the number who hear the Truth is very considerable. The other villages near it have not been occupied as yet, but we trust the Lord has much people in them and we shall make efforts to gather them in.

**ANTIOCH.**—This, a place so interesting to the Christian, is not without promise. We have had a labourer there for some months, and he has gathered a few from the few Armenians there. The Greeks, too, are not utterly inaccessible, and he has opportunities of preaching the Truth to not a few residents and strangers. We shall endeavour to keep a labourer there.

Such is the field, full of interest and of promise; and we commend it to the prayers of your patrons, that your labours there through us may not be in vain in the Lord.

Affectionately yours in Christ,  
ANDREW T. PRATT,  
Secretary, Aintab Station.

**EFFECT OF THE PREACHED WORD.**—In regard to the effect produced by the ordinary preaching of the Gospel at Aintab, Mr. Schneider says: "At our last communion 17 were received into the Church, of whom 8 are males. Though there is nothing marked in the appearance of our congregation, it is cheering to observe that a work of grace is slowly in progress in some hearts; so that at every communion season there are a few who, in the judgement of charity, may be admitted to the ordinance. At Killis, also, three have been received into Christian fellowship quite recently, making the whole number of communicants FOURTEEN."

"The Congregation." Mr. Schneider says, "is in a pleasant state. From time to time additions are made to the community; and the Protestants are respected, and exert a good influence on all around them. The ordinary assembly on the Sabbath is 60 or 70, but, when a missionary preaches, it is not far from 100, and the attention to the Word is always encouraging. The Congregation and Church have been brought to the present state, so far as instrumentality is concerned, by the blessing of God on native agency." The Congregation at Biredjik (on the Euphrates) is gradually increasing; and it is expected that a small Church will be formed there at an early day.

**MOSUL.**—Among the stations of the American Board in Turkey is the interesting site of Mosul, the ancient Nineveh. The excessive heat of the climate has severely tried the mission in past years; many of the labourers have fallen. The most recent loss was that of Dr. Lobdell, whose medical knowledge proved a useful auxiliary in the work of evangelization.—*Ibid.*

## NOTICE OF BOOK.

We have much pleasure in presenting to our readers the ensuing sermon by one of the most popular preachers of the Church of Scotland. Although it has in a most praiseworthy manner been given as a *Supplement* to a City paper, as well as in the columns of other newspapers throughout the Province, and can be procured separately for the low charge of one penny or a cent, yet we have thought it right, partly in compliance with the expressed wish of some of our subscribers, to furnish all of them with the means of perusing for themselves this admirable discourse. It is our earnest hope and prayer that a blessing from on high may accompany its perusal. Preserved thus in the pages of *The Presbyterian*, it may be readily accessible for reference or re-perusal by such of our readers as fyle our periodical.

We cordially concur in the following tribute from the *Edinburgh Christian Magazine* to its worth, rejoicing the while, that the fidelity of our National Church has been so nobly exhibited by the plain-speaking eloquence of one of her ministers.

"It is a mere waste of space for us to criticise this sermon. It has not only received the approval of the sovereign but also of the nation, which has corroborated her judgement as to its merits. For ourselves, we may be permitted to express our deep and unalloyed thankfulness that the Established Church of Scotland has the most popular living preacher within her pale, and that the Queen of Britain has heard him preach such a sermon, and has had the Christian sense and piety to command its publication. Its circulation has been immense, and its praise has resounded, without one discordant note, among all the Churches. Our earnest prayer and glad hope is that this splendid success will but lead to a still deeper humility in Mr. Caird's own spirit, and therefore to a higher glory still in all his future labours."

## RELIGION IN COMMON LIFE.

A SERMON PREACHED AT CRATHIE CHURCH, 14TH OCT., 1855, BEFORE HER MAJESTY THE QUEEN AND PRINCE ALBERT, BY THE REV. JOHN CAIRD, M. A., MINISTER OF ERROLL, SCOTLAND, PUBLISHED BY HER MAJESTY'S COMMAND.

"Not slothful in business; fervent in spirit, serving the Lord."—Romans, xii. 11.

To combine business with religion, to keep up a spirit of serious piety amidst the stir and distraction of a busy and active life,—this is one of

the most difficult parts of a Christian's trial in this world. It is comparatively easy to be religious in the Church, to collect our thoughts and compose our feelings, and enter with an appearance of propriety and decorum into the offices of religious worship amidst the quietude of the Sabbath, and within the still and sacred precincts of the house of prayer. But to be religious in the world—to be pious and holy and earnest-minded in the counting-room, the manufactory, the market-place, the field, the farm—to carry out our good and solemn thoughts and feelings into the throng and thoroughfare of daily life,—this is the great difficulty of our Christian calling. No man, not lost to all moral influence, can help feeling his worldly passions calmed, and some measure of seriousness stealing over his mind, when engaged in the performance of the more awful and sacred rites of religion; but the atmosphere of the domestic circle, the exchange, the street, the city's throng, amidst coarse work and cankering cares and toils, is a very different atmosphere from that of a communion-table. Passing from one to the other has often seemed as if the sudden transition from a tropical to a polar climate, from balmy warmth and sunshine to murky mist and freezing cold. And it appears sometimes as difficult to maintain the strength and steadfastness of religious principle and feeling, when we go forth from the church into the world, as it would be to preserve an exotic alive in the open air in winter, or to keep the lamp, that burns steadily within doors, from being blown out if you take it abroad unsheltered from the wind.

So great, so all but insuperable, has this difficulty ever appeared to men that it is but few who set themselves honestly and resolutely to the effort to overcome it. The great majority, by various shifts or expedients, evade the hard task of being good and holy, at once in the church and in the world.

In ancient times, for instance, it was, as we all know, the not uncommon expedient among devout persons—men deeply impressed with the thought of an eternal world and the necessity of preparing for it, but distracted by the effort to attend to the duties of religion amidst the business and temptations of secular life—to fly the world altogether, and, abandoning society and all social claims, to betake themselves to some hermit solitude, some quiet and cloistered retreat, where, as they fondly deemed, "the world forgetting, by the world forgot," their work would become worship, and life be uninterruptedly devoted to the cultivation of religion in the soul. In our day the more common device, where religion and the world conflict, is not that of the superstitious recluse, but one even much less safe and venial. Keen for this world, yet not willing to lose all hold on the next—eager for the advantages of time, yet not prepared to abandon all religion and stand by the consequences, there is a very numerous class who attempt to compromise the matter—to treat religion and the world like two creditors whose claims cannot both be liquidated—by compounding with each for a share—though in this case a most disproportionate share—of their time and thought.

"Everything in its own place" is the tacit reflection of such men. "Prayers, sermons, holy reading,"—they will scarcely venture to add "God,"—"are for Sundays; but week-days are for the sober business, the real, practical affairs of life. Enough if we give the Sunday to our religious duties; we cannot be always praying and reading the Bible. Well enough for clergymen and good persons, who have nothing else to do, to attend to religion through the week; but, for us, we have other and more practical matters to mind." And so the result is, that religion is made altogether a Sunday thing—a robe too fine for common wear, but taken out solemnly on state occasions, and solemnly put past when the state occasion is over. Like an idler in a crowded thoroughfare, religion is jostled aside in the daily throng of life, as if it had no business there. Like a needful yet disagreeable medicine, men will be content to take it now and

then for their soul's health, but they cannot, and will not, make it their daily fare—the substantial and staple nutriment of their life and being.

Now, you will observe that the idea of religion which is set forth in the text, as elsewhere in Scripture, is quite different from any of these notions. The text speaks as if the most diligent attention to our worldly business were not by any means incompatible with spirituality of mind and serious devotion to the service of God. It seems to imply that religion is not so much a duty as a something that has to do with all duties—not a tax to be paid periodically and got rid of at other times, but a ceaseless, all-pervading, inexhaustible tribute to Him who is not only the object of religious worship but the end of our very life and being. It suggests to us the idea that piety is not for Sundays only but for all days; that spirituality of mind is not appropriate to one set of actions and an impertinence and intrusion with reference to others but, like the act of breathing, like the circulation of the blood, like the silent growth of the stature, a process that may be going on simultaneously with all our actions—when we are busiest as when we are idlest; in the church, in the world, in solitude, in society; in our grief and in our gladness; in our toil and in our rest; sleeping, waking; by day, by night—amidst all the engagements and exigencies of life. For you perceive that in one breath—as duties not only not incompatible but necessarily and inseparably blended with each other—the text exhorts us to be at once “not slothful in business,” and “fervent in spirit, serving the Lord.”—I shall now attempt to prove and illustrate the idea thus suggested to us—the compatibility of Religion with the business of Common Life.

We have, then, Scripture authority for asserting that it is not impossible to live a life of fervent piety amidst the most engrossing pursuits and engagements of the world. We are to make good this conception of life,—that the hardest-wrought man of trade, or commerce, or handicraft, who spends his days “midst dusky lane or wrangling mart,” may yet be the most holy and spiritually-minded. We need not quit the world and abandon its busy pursuits in order to live near to God:—

“We need not bid, for cloistered cell,  
Our neighbour and our work farewell;  
The trivial round, the common task,  
May furnish all we ought to ask,—  
Room to deny ourselves, a road  
To bring us daily nearer God.”

It is true indeed that, if in no other way could we prepare for an eternal world than by retiring from the business and cares of this world, so momentous are the interests involved in religion, no wise man should hesitate to submit to the sacrifice. Life here is but a span. Life hereafter is for ever. A lifetime of solitude, hardship, penury, were all too slight a price to pay, if need be, for an eternity of bliss; and the results of our most incessant toil and application to the world's business, could they secure for us the highest prizes of earthly ambition, would be purchased at a tremendous cost, if they stole away from us the only time in which we could prepare to meet our God,—if they left us at last rich, gay, honoured, possessed of everything the world holds dear, but to face an eternity undone. If, therefore, in no way could you combine business and religion, it would indeed be, not fanaticism, but most sober wisdom and prudence, to let the world's business come to a stand. It would be the duty of the mechanic, the man of business, the statesman, the scholar—men of every secular calling—without a moment's delay to leave vacant and silent the familiar scenes of their toils—to turn life into a perpetual Sabbath, and betake themselves, one and all, to an existence of ceaseless prayer, and unbroken contemplation, and devout care of the soul.

But the very impossibility of such a sacrifice proves that no such sacrifice is demanded. He who rules the world is no arbitrary tyrant

prescribing impracticable labours. In the material world there are no conflicting laws; and no more, we may rest assured, are there established in the moral world any two laws, one or other of which must needs be disobeyed. Now one thing is certain, that there is in the moral world a law of labour. Secular work, in all cases a duty, is, in most cases, a necessity. God might have made us independent of work. He might have nourished us like “the fowls of the air and the lilies of the field,” which “toil not, neither do they spin.” He might have rained down our daily food, like the manna of old, from heaven, or caused nature to yield it in unsolicited profusion to all, and so set us free to a life of devotion. But, forasmuch as He has not done so—forasmuch as He has so constituted us that without work we cannot eat, that, if men ceased for a single day to labour, the machinery of life would come to a stand, and arrest be laid on science, civilisation, social progress—on everything that is conducive to the welfare of man in the present life,—we may safely conclude that religion, which is also good for man, which is indeed the supreme good of man, is not inconsistent with hard work. It must undoubtedly be the design of our gracious God that all this toil for the supply of our physical necessities—this incessant occupation amidst the things that perish, shall be no obstruction, but rather a help, to our spiritual life. The weight of a clock seems a heavy drag on the delicate movements of its machinery; but, so far from arresting or impeding those movements, it is indispensable to their steadiness, balance, accuracy: there must be some analogous action of what seems the clog and drag-weight of worldly work on the finer movements of man's spiritual being. The planets in the heavens have a two-fold motion, in their orbits and on their axes,—the one motion not interfering, but carried on simultaneously, and in perfect harmony, with the other: so must it be that man's two-fold activities—round the heavenly and the earthly centre, disturb not, nor jar with, each other. He, who diligently discharges the duties of the earthly, may not less sedulously—may at the same moment—fulfil those of the heavenly, sphere; at once “diligent in business,” and “fervent in spirit, serving the Lord.”

And that this is so—that this blending of religion with the work of common life is not impossible, you will readily perceive if you consider for a moment what, according to the right and proper notion of it, Religion is. What do we mean by ‘Religion?’

Religion may be viewed in two aspects. It is a *Science*, and it is an *Art*; in other words, a system of doctrines to be believed and a system of duties to be done. View it in either light, and the point we are insisting on may without difficulty be made good. View it as a *Science*—as truth to be understood and believed. If religious truth were, like many kinds of secular truth, hard, intricate, abstruse, demanding for its study, not only the highest order of intellect, but all the resources of education, books, learned leisure, then indeed to most men the blending of religion with the necessary avocations of life would be an impossibility. In that case it would be sufficient excuse for irreligion to plead, “My lot in life is inevitably one of incessant care and toil, of busy, anxious thought and wearing work. Inextricably involved, every day and hour as I am, in the world's business, how is it possible for me to devote myself to this high and abstract science?” If religion were thus, like the higher mathematics or metaphysics, a science based on the most recondite and elaborate reasonings, capable of being mastered only by the acutest minds after years of study and laborious investigation, then might it well be urged by many an unlettered man of toil, “I am no scholar—I have no head to comprehend these hard dogmas and doctrines. Learning and religion are, no doubt, fine things, but they are not for humble and hard-wrought folk like me!” In this case, indeed, the Gospel would be no Gospel at all—no good news of Heavenly love and mercy to the whole sin-ridden race of man—but only a Gospel for scholars—a religion,

like the ancient philosophies, for a scanty minority clever enough to grasp its principles, and set free from active business to devote themselves to the development and discussion of its doctrines.

But the Gospel is no such system of high and abstract truth. The salvation it offers is not the prize of a lofty intellect, but of a lowly heart. The mirror in which its grand truths are reflected is not a mind of calm and philosophic abstraction, but a heart of earnest purity. Its light shines best and fullest, not on a life undisturbed by business, but on a soul unstained by sin. The religion of Christ, whilst it affords scope for the loftiest intellect in the contemplation and development of its glorious truths, is yet, in the exquisite simplicity of its essential facts and principles, patent to the simplest mind. Rude, untutored, toil-worn you may be, but, if you have wit enough to guide you in the commonest round of daily toil, you have wit enough to learn the way to be saved. The truth as it is in Jesus, whilst, in one view of it, so profound that the highest archangel's intellect may be lost in the contemplation of its mysterious depths, is yet, in another, so simple that the lisping babe at a mother's knee may learn its meaning.

Again: View Religion as an *Art*. and, in this light too, its compatibility with a busy and active life in the world it will not be difficult to perceive. For religion as an art differs from secular arts in this respect, that it may be practised simultaneously with other arts—with all other work and occupation in which we may be engaged. A man cannot be studying architecture and law at the same time. The medical practitioner cannot be engaged with his patients, and at the same time planning houses or building bridges,—practising, in other words, both medicine and engineering at one and the same moment. The practice of one secular art excludes for the time the practice of other secular arts. But not so with the art of religion. This is the universal art, the common, all-embracing profession. It belongs to no one set of functionaries, to no special class of men. Statesman, soldier, lawyer, physician, poet, painter, tradesman, farmer,—men of every craft and calling in life—may, while in the actual discharge of the duties of their varied avocations, be yet, at the same moment, discharging the duties of a higher and nobler vocation—practising the art of a Christian. Secular arts, in most cases, demand of him, who would attain to eminence in one of them, an almost exclusive devotion of time, and thought and toil. The most versatile genius can seldom be master of more than one art, and for the great majority the only calling must be that by which they earn their daily bread. Demand of the poor tradesman or peasant, whose every hour is absorbed in the struggle to earn a competency for himself and his family, that he shall be also a thorough proficient in the art of the physician, or lawyer, or sculptor, and you demand an impossibility. If religion were an art such as these, few indeed could learn it. The two admonitions, “Be diligent in business,” and “Be fervent in spirit, serving the Lord,” would be reciprocally destructive.

But Religion is no such art; for it is the *art of being, and of doing good*: to be an adept in it, is to become just, truthful, sincere, self-denied, gentle, forbearing, pure in word, and thought and deed. And the school for learning this art is, not the closet, but the world,—not some hallowed spot where religion is taught, and proficients, when duly trained, are sent forth into the world,—but the world itself—the coarse, profane, common world, with its cares and temptations, its rivalries and competitions, its hourly, ever-recurring trials of temper and character. This is, therefore, an art which all can practice, and for which every profession and calling, the busiest and most absorbing, afford scope and discipline. When a child is learning to write, it matters not of what words the copy set to him is composed, the thing being that, whatever he writes, he learn to write well. When a man is learning to be a Christian, it matters not what his particular work in life may be; the work he does is but the copy-line set to him; the main thing to be considered is

that he learn to live well. The form is nothing, the execution is everything. It is true indeed that prayer, holy reading, meditation, the solemnities and services of the church, are necessary to religion, and that these can be practised only apart from the work of secular life. But it is to be remembered, that all such holy exercises do not terminate in themselves. They are but steps in the ladder to heaven, good only as they help us to climb. They are the irrigation and enriching of the spiritual soil—worse than useless if the crop be not more abundant. They are, in short, but means to an end—good, only in so far as they help us to be good and to do good—to glorify God and do good to man; and that end can perhaps be best attained by him whose life is a busy one, whose avocations bear him daily into contact with his fellows, into the intercourse of society, into the heart of the world. No man can be a thorough proficient in navigation who has never been at sea, though he may learn the theory at home. No man can become a soldier by studying books on military tactics in his closet: he must in actual service acquire those habits of coolness, courage, discipline, address, rapid combination, without which the most learned in the theory of strategy or engineering will be but a school-boy soldier after all. And in the same way a man in solitude and study may become a most learned theologian, or may train himself into the timid, effeminate piety of what is technically called "the religious life." But never, in the highest and holiest sense, can he become a *religious man* until he has acquired those habits of daily self-denial, of resistance to temptation, of kindness, gentleness, humility, sympathy, active beneficence, which are to be acquired only in daily contact with mankind. Tell us not, then, that the man of business, the bustling tradesman, the toil-worn labourer, has little or no time to attend to religion. As well tell us that the pilot amid the winds and storms, has no leisure to attend to navigation—or the general on the field of battle to the art of war! Where will he attend to it? Religion is not a perpetual noying over good books—religion is not even prayer, praise, holy ordinances. These are necessary to religion—no man can be religious without them. But religion, I repeat, is, mainly and chiefly the glorifying God amid the duties and trials of the world,—the guiding our course amid the adverse winds and currents of temptation by the star-light of duty and the compass of Divine Truth,—the bearing us manfully, wisely, courageously, for the honour of Christ, our great Leader, in the conflict of life. Away then with the notion that ministers and devotees may be religious, but that a religious and holy life is impracticable in the rough and busy world! Nay rather, believe me, that is the proper scene, the peculiar and appropriate field for religion—the place in which to prove that piety is not a dream of Sundays and solitary hours; that it can bear the light of day; that it can wear well amid the rough jostlings, the hard struggles, the coarse contacts of common life,—the place, in one word, to prove how possible it is for a man to be at once "not slothful in business," and "fervent in spirit, serving the Lord."

Another consideration, which I shall adduce in support of the assertion that it is not impossible to blend religion with the business of common life, is this: that religion consists, not so much in doing spiritual or sacred acts as in doing secular acts from a sacred or spiritual motive.

There is a very common tendency in our minds to classify actions according to their outward form, rather than according to the spirit or motive which pervades them. Literature is sometimes arbitrarily divided into "sacred" and "profane" literature, history into "sacred" and "profane" history,—in which classification the term "profane" is applied, not to what is bad or unholy, but to every thing that is not technically sacred or religious—to all literature that does not treat of religious doctrines and duties, and to all history save Church history. And we are very apt to apply the same principle to actions. Thus in many pious minds there is a tendency to regard all the actions of common life as so much by unfortunate

necessity lost to religion. Prayer, the reading of the Bible and devotional books, public-worship—and buying, selling, digging, sowing, bartering, money-making, are separated into two distinct and almost hostile categories. The religious heart and sympathies are thrown entirely into the former, and the latter are barely tolerated as a bondage incident to our fallen state, but almost of necessity tending to turn aside the heart from God.

But, what God hath cleansed, why should we call common or unclean? The tendency in question, though founded on right feeling, is surely a mistaken one. For it is to be remembered that moral qualities reside not in actions but in the agent who performs them, and that it is the spirit or motive from which we do any work that constitutes it base or noble, worldly or spiritual, secular or sacred. The motions of an automaton may be outwardly the same as those of a moral agent, but who attributes to them goodness or badness? A musical instrument may discourse sacred melodies better than the holiest lips can sing them, but who thinks of commending it for its piety? It is the same with actions as with places. Just as no spot or scene on earth is in itself more or less holy than another, but the presence of a holy heart may hallow—of a base one, desecrate—any place where it dwells; so with actions. Many actions, materially great and noble, may yet, because of the spirit that prompts and pervades them, be really ignoble and mean; and, on the other hand, many actions, externally mean and lowly, may, because of the state of his heart who does them, be truly exalted and honourable. It is possible to fill the highest station on earth, and go through the actions pertaining to it in a spirit that degrades all its dignities, and renders all its high and courtly doings essentially vulgar and mean. And it is no mere sentimentality to say, that there may dwell in a lowly mechanic's or household servant's breast a spirit that dignifies the coarsest toils and "renders drudgery divine." Herod of old was a slave, though he sat upon a throne; but who will say that the work of that carpenter's shop at Nazareth was not noble and kingly work indeed?

And, as the mind makes things high or low, so secular or spiritual. A life spent amidst holy things may be intensely secular; a life, the most of which is passed in the thick and throng of the world, may be holy and divine. A minister, for instance, preaching, praying, ever speaking holy words and performing sacred acts, may be all the while doing actions no more holy than those of a printer who prints Bibles, or of the bookseller who sells them; for, in both cases alike, the whole affair may be nothing more than a trade. Nay, the comparison tells worse for the former, for the secular trade is innocent and commendable, but the trade which traffics and tampers with holy things is, beneath all its mock solemnity, "earthly, sensual, devilish." So, to adduce one other example, the public worship of God is holy work; no man can be living a holy life who neglects it. But the public worship of God may be—and with multitudes who frequent our churches is—degraded into work most worldly, most unholy, most distasteful to the great Object of our homage. He "to whom all hearts are open, all desires known," discerns how many of you have come hither to-day from the earnest desire to hold communion with the Father of spirits, to open your hearts to Him, to unburden yourselves in His loving presence of the cares and crosses that have been pressing hard upon you through the past week, and by common prayer and praise, and the hearing of His Holy Word, to gain fresh incentive and energy for the prosecution of His work in the world; and how many, on the other hand, from no better motive, perhaps, than curiosity or old habit, or regard to decency and respectability, or the mere desire to get rid of yourselves and pass a vacant hour that would hang heavy on your hands. And who can doubt that, where such motives as these prevail, to the piercing, unerring inspection of Him whom outwardly we seem to reverence, not the market-place, the exchange, the counting-room, is a place more intensely secular—not the

most reckless and riotous festivity, a scene of more unhalloved levity than is presented by the House of Prayer?

But, on the other hand, carry holy principles with you into the world, and the world will become hallowed by their presence. A Christ-like spirit will christianise every thing it touches. A meek heart, in which the altar-fire of love to God is burning, will lay hold of the commonest, rudest things in life, and transmute them, like coarse fuel at the touch of fire, into a pure and holy flame. Religion in the soul will make all the work and toil of life—its gains and losses, friendships, rivalries, competitions—its manifold incidents and events—the means of religious advancement. Marble or coarse clay, it matters not much with which of these the artist works, the touch of genius transforms the coarser material into beauty, and lends to the finer a value it never had before. Lofty or lowly, rude or refined as life's work to us may be, it will become to a holy mind only the material for an infinitely nobler than all the creations of genius—the image of God in the soul. To spiritualise what is material, to christianise what is secular—this is the noble achievement of Christian principle. If you are a sincere Christian, it will be your great desire, by God's grace, to make every gift, talent, occupation of life, every word you speak, every action you do, subservient to Christian motive. Your conversation may not always—nay, may seldom, save with intimate friends—consist of formally religious words; you may perhaps shrink from the introduction of religious topics in general society; but it demands a less amount of Christian effort occasionally to speak religious words than to infuse the spirit of religion into all our words; and, if the whole tenor of your common talk be pervaded by a spirit of piety, gentleness, earnestness, sincerity, it will be Christian conversation not the less. If God has endowed you with intellectual gifts, it may be well if you directly devote them to His service in the religious instruction of others; but, a man may be a Christian thinker and writer as much, when giving to science, or history, or biography, or poetry a Christian tone and spirit, as when composing sermons or writing hymns. To promote the cause of Christ directly, by furthering every religious and missionary enterprise at home and abroad, is undoubtedly your duty; but remember that your duty terminates not when you have done all this, for you may promote Christ's cause even still more effectually when in your daily demeanour, in the family, in society, in your business transactions, in all your common intercourse with the world, you are diffusing the influence of Christian principle around you by the silent eloquence of a holy life. Rise superior, in Christ's strength, to all equivocal practices and advantages in trade; shrink from every approach to meanness or dishonesty; let your eye, fixed on a reward before which earthly wealth grows dim, beam with honour; let the thought of God make you self-restrained, temperate, watchful over speech and conduct; let the abiding sense of Christ's redeeming love to you make you gentle, self-denied, kind and loving to all around you;—then indeed will your secular life become spiritualised, whilst at the same time your spiritual life will grow more fervent; then not only will your prayers become more devout, but, when the knee bends not, and the lip is silent, the life in its heavenward tone will "pray without ceasing;" then from amidst the roar and din of earthly toil the ear of God will hear the sweetest anthems rising; then, finally, will your daily experience prove that it is no high and unattainable elevation of virtue, but a simple and natural thing to which the text points, when it bids us be both "diligent in business," and "fervent in spirit, serving the Lord."

As a last illustration of the possibility of blending religion with the business of common life, let me call your attention to what may be described as the *Mind's power of acting on Latent Principles*.

In order to live a religious life in the world, every action must be governed by religious motives. But, in making this assertion, it is not, by any means, implied, that in all the familiar actions

of our daily life religion must form a *direct* and *conscious* object of thought. To be always thinking of God, and Christ, and Eternity amidst our worldly work, and, however busy, eager, interested we may be in the special business before us, to have religious ideas, doctrines, beliefs, present to the mind,—this is simply impossible. The mind can no more consciously think of heaven and earth at the same moment than the body can be in heaven and earth at the same moment. Moreover there are few kinds of work in the world that, to be done well, must not be done heartily, many that require, in order to excellence, the whole condensed force and energy of the highest mind.

But though it be true that we cannot, in our worldly work, be always consciously thinking of religion, yet it is also true that unconsciously, insensibly, we may be acting under its ever-present control. As there are laws and powers in the natural world of which, without thinking of them, we are ever availing ourselves,—as I do not think of gravitation when by its aid I lift my arm, or of atmospheric laws when, by means of them, I breathe, so in the routine of daily work, though comparatively seldom do I think of them, I may yet be constantly swayed by the motives, sustained by the principles, living, breathing, acting in the invisible atmosphere of true religion. There are under-currents in the ocean which act independently of the movements of the waters on the surface; far down too in its hidden depths there is a region where, even though the storm be raging on the upper waves, perpetual calmness and stillness reign. So there may be an under-current beneath the surface-movements of your life—there may dwell in the secret depths of your being the abiding peace of God, the repose of a holy mind, even though, all the while, the restless stir and commotion of worldly business may mark your outer history.

And, in order to see this, it is to be remembered that many of the thoughts and motives that most powerfully impel and govern us in the common actions of life, are *latent* thoughts and motives. Have you not often experienced that curious law—a law, perhaps, contrived by God with an express view to this, its highest application—by which a secret thought or feeling may lie brooding in your mind, quite apart from the particular work in which you happen to be employed? Have you never, for instance, while reading aloud carried along with you in your reading the secret impression of the presence of the listener—an impression that kept pace with all the mind's activity in the special work of reading; nay, have you not sometimes felt the mind, while prosecuting without interruption the work of reading, yet at the same time carrying on some other train of reflection apart altogether from that suggested by the book? Here is obviously a particular "business" in which you were "diligent," yet another and different thought to which the "spirit" turned. Or, think of the work in which I am this moment occupied. Amidst all the mental exertions of the public speaker—underneath the outward workings of his mind, so to speak, there is the latent thought of the presence of his auditory. Perhaps no species of exertion requires greater concentration of thought or undividedness of attention than this; and yet, amidst all the subtle processes of intellect, the excoitation or recollection of ideas,—the selection, right ordering and enunciation of words, there never quits his mind for one moment the idea of the presence of the listening throng. Like a secret atmosphere it surrounds and bathes his spirit as he goes on with the external work.—And have not you too, my friends, an Auditor—it may be, a "great cloud of witnesses,"—but at least one all-glorious Witness and Listener ever present, ever watchful as the discourse of life proceeds? Why then, in this case too, while the outward business is diligently prosecuted, may there not be on your spirit a latent and constant impression of that awful inspection? What worldly work so absorbing as to leave no room in a believer's spirit for the hallowing thought of that glorious Presence ever near? Do not say that you do not see God—

that the presence of the Divine Auditor is not forced upon your senses, as that of the human auditor on the speaker. For the same process goes on in the secret meditations as in the public addresses of the preacher—the same latent reference to those who shall listen to his words dwells in his mind, when in his solitary retirement he thinks and writes, as when he speaks in their immediate presence. And surely, if the thought of an earthly auditor—of human minds and hearts that shall respond to his thoughts and words—can intertwine itself with all the activities of a man's mind, and flash back inspiration on his soul, at least as potent and as penetrating may the thought be of Him, the Great Lord of heaven and earth, who not only sees and knows us now, but before whose awful presence, in the last great congregation, we shall stand forth to recount and answer for our every thought and deed.

Or, to take but one other example, have we not all felt that the *thought of anticipated happiness* may blend itself with the work of our busiest hours? The labourer's evening release from toil—the school-boy's coming holiday, or the hard-wrought business-man's approaching season of relaxation—the expected return of a long absent and much loved friend—is not the thought of these or similar joyous events one which often intermingles with, without interrupting, our common work? When a father goes forth to his "labour till the evening," perhaps often, very often, in the thick of his toils the thought of home may start up to cheer him. The smile that is to welcome him, as he crosses his lowly threshold when the work of the day is over, the glad faces, and merry voices, and sweet caresses of little ones, as they shall gather round him in the quiet evening hours—the thought of all this may dwell, a latent joy, a hidden motive, deep down in his heart of hearts, may come gushing in sweet solace at every pause of exertion, and act like a secret oil to smooth the wheels of labour. And so, in the other cases I have named, even when our outward activities are the most strenuous, even when every energy of mind and body is full strung for work, the anticipation of coming happiness may never be absent from our minds. The heart has a secret treasury, where our hopes and joys are often garnered—too precious to be parted with even for a moment.

And why may not the highest of all hopes and joys possess the same all-pervading influence? Have we, if our religion be real, no anticipation of happiness in the glorious future? Is there no "rest that remaineth for the people of God," no home and loving heart awaiting us when the toils of our hurried day of life are ended?—What is earthly rest or relaxation, what that release from toil after which we so often sigh, but the faint shadow of the saint's everlasting rest—the repose of eternal purity—the calm of a spirit in which, not the tension of labour only, but the strain of the moral strife with sin, has ceased—the rest of the soul in God! What visions of earthly bliss can ever—if our Christian faith be not a form—compare with "the glory soon to be revealed." What joy of earthly reunion with the rapture of the hour when the heavens shall yield our absent Lord to our embrace, to be parted from us no more for ever! And, if all this be not a dream and a fancy, but most sober truth, what is there to except this joyful hope from the law to which, in all other deep joys, our minds are subject? Why may we not, in this case too, think often, amidst our worldly work, of the Home to which we are going, of the True and Loving Heart that beats for us, and of the sweet and joyous welcome that awaits us there? And, even when we make them not, of set purpose, the subject of our thoughts, is there not enough of grandeur in the objects of a believer's hope to pervade his spirit at all times with a calm and reverential joy? Do not think all this strange, fanatical, impossible. If it do seem so, it can only be because your heart is in the earthly hopes, but not in the higher and holier hopes—because love to Christ is still to you but a name—because you can give more ardour of thought to the anticipation of a coming holiday than to the hope of

Heaven and glory everlasting.—No, my friends! the strange thing is, not that amidst the world's work we should be able to think of our Home, but that we should ever be able to forget it; and the stranger, sadder still, that while the little day of life is passing,—morning—evening,—each stage more rapid than the last, while to many the shadows are already fast lengthening, and the declining sun warns them that "the night is at hand, wherein no man can work," there should be those amongst us whose whole thoughts are absorbed in the business of the world, and to whom the reflection never occurs that soon they must go out into eternity—without a friend—without a home!

Such, then, is the true idea of the Christian life—a life not of periodic observances, or of occasional fervours, or even of splendid acts of heroism and self devotion, but of quiet, constant, unobtrusive earnestness, amidst the commonplace work of the world. This is the life to which Christ calls us. Is it yours? Have you entered upon it, or are you now willing to enter upon it? It is not, I admit, an imposing or an easy one. There is nothing in it to dazzle, much in its hardness and plainness to deter the irresolute. The life of a follower of Christ demands not, indeed, in our day, the courage of the hero or the martyr, the fortitude that braves outward dangers and sufferings, and flinches not from persecution and death. But with the age of persecution the difficulties of the Christian life have not passed away. In maintaining a spirit of Christian cheerfulness and contentment—in the unambitious routine of humble duties—in preserving the fervour of piety amidst unexciting cares and wearing anxieties—in the perpetual reference to lofty ends amidst lowly toils—there may be evinced a faith as strong as that of the man who dies with the song of martyrdom on his lips. It is a great thing to love Christ so dearly as to be "ready to be bound and to die" for Him; but it is often a thing not less great to be ready to take up our daily cross, and to live for Him.

But, be the difficulties of a Christian life in the world what they may, they need not discourage us. Whatever the work to which our Master calls us, He offers us a strength commensurate with our need. No man, who wishes to serve Christ, will ever fail for lack of heavenly aid. And it will be no valid excuse for an ungodly life that it is difficult to keep alive the flame of piety in the world, if Christ be ready to supply the fuel.

To all, then, who really wish to lead such a life, let me suggest that the first thing to be done—that without which all other efforts are worse than vain, is heartily to devote themselves to God through Christ Jesus. Much as has been said of the infusion of religious principle and motive into our worldly work, there is a preliminary advice of greater importance still—that we *be religious*. Life comes before growth. The soldier must enlist before he can serve. In vain, directions how to keep the fire ever burning on the altar, if first it be not kindled. No religion can be genuine, no goodness can be consistent or lasting, that springs not, as its primary source, from faith in Jesus Christ. To know Christ as my Saviour—to come with all my guilt and weakness to Him in whom trembling penitence never fails to find a friend—to cast myself at His feet in whom all that is sublime in Divine holiness is softened, though not obscured, by all that is beautiful in human tenderness—and, believing in that love, stronger than death which, for me, and such as me, drained the cup of untold sorrows, and bore without a murmur the bitter curse of sin, to trust my soul for time and eternity into His hands—this is the beginning of true religion. And it is the reverential love with which the believer must ever look to Him to whom he owes so much, that constitutes the mainspring of the religion of daily life. Selfishness may prompt to a formal religion, natural susceptibility may give rise to a fitful one, but for a life of constant fervent piety, amidst the world's cares and toils, no motive is sufficient save one—self-devoted love to Christ.

But again, if you would lead a Christian life in the world, let me remind you that that life must be *continued* as well as begun with Christ. You must learn to look to Him not merely as your Saviour from guilt, but as the Friend of your secret life, the chosen Companion of your solitary hours, the Depository of all the deeper thoughts and feelings of your soul. You cannot live for Him in the world unless you live much *with* Him, apart from the world. In spiritual as in secular things, the deepest and strongest characters need much solitude to form them. Even earthly greatness, much more moral and spiritual greatness, is never attained but as the result of much that is concealed from the world—of many a lonely and meditative hour. Thoughtfulness, self-knowledge, self-control, a chastened wisdom and piety, are the fruit of habitual meditation and prayer. In these exercises Heaven is brought near, and our exaggerated estimate of earthly things corrected. By these our spiritual energies, shattered and worn by the friction of worldly work, are repaired. In the recurring seasons of devotion the cares and anxieties of worldly business cease to vex us; exhausted with its toils, we have, in daily communion with God, "meat to eat which the world knoweth not of;" and, even when its calamities and losses fall upon us, and our portion of worldly good may be withdrawn, we may be able to show, like those holy ones of old at the heathen court, by the fair serene countenance of the spirit, that we have something better than the world's pulse to feed upon.

But, further, in availing yourself of this divine resource amidst the daily exigencies of life, why should you wait always for the periodic season and the formal attitude of prayer? The Heavens are not open to the believer's call only at intervals. The grace of God's Holy Spirit falls not like the fertilising shower, only now and then; or like the dew on the earth's face, only at morning and night. At all times on the uplifted face of the believer's spirit the gracious element is ready to descend. Pray always, pray without ceasing. When difficulties arise, delay not to seek and obtain at once the succour you need. Swifter than by the subtle electric agent is thought borne from earth to heaven. The Great Spirit on high is in constant sympathy with the spirit beneath, and in a moment, in the twinkling of an eye, the thrill of aspiration flashes from the heart of man to God. Whenever anything vexes you—whenever, from the rude and selfish ways of men, any trials of temper cross your path—when your spirits are ruffled, or your Christian forbearance put to test, be this your instant resource! Haste away, if only for a moment, to the serene and peace-breathing presence of Jesus, and you will not fail to return with a spirit soothed and calmed. Or, when the impure and low-minded surround you—when, in the path of duty, the high tone of your Christian purity is apt to suffer from baser contacts, oh, what relief to lift the heart to Christ!—to rise on the wings of faith,—even for one instant to breathe the air of that region where the Infinite Purity dwells, and then return with a mind steeled against temptation, ready to recoil, with the instinctive abhorrence of a spirit that has been beside the Throne, from all that is impure and vile. Say not, then, with such aid at your command, that religion cannot be brought down to Common Life!

In conclusion, let me once more urge upon you the great lesson on which we have been insisting. Carry religious principle into everyday life. Principle elevates whatever it touches. Facts lose all their littleness to the mind which brings principle and law to bear upon them. The chemist's or geologist's soiled hands are no sign of base work; the coarsest operations of the laboratory, the breaking of stones with a hammer, cease to be mechanical when intellectual thought and principle govern the mind and guide the hands. And religious principle is the noblest of all. Bring it to bear on common actions and coarse cares, and infinitely nobler even than the philosophic or scientific becomes the Christian life. Live for Christ in common things, and all

your work will become priestly work. As in the temple of old, it was holy work to hew or mix oil, because it was done for the altar-sacrifice or the sacred lamps; so all your coarse and common work will receive a consecration when done for God's glory by one who is a true priest to His temple.

Carry religion into common life, and your life will be rendered useful as well as noble. There are many men who listen incredulously to the high-toned exhortations of the pulpit; the religious life there depicted is much too seraphic, they think, for this plain and prosaic world of ours. Show these men that the picture is not a fancy one. Make it a reality. Bring religion down from the clouds. Apply it to the infallible test of experiment; and, by suffusing our daily actions with holy principles, prove that love to God, superiority to worldly pleasure, spirituality, holiness, heavenly-mindedness, are something more than the stock ideas of sermons.

Carry religious principle into common life, and common life will lose its transitoriness. "The world passeth away!" The things that are seen are temporal. Soon business with all its cares and anxieties—the whole "unprofitable stir and fever of the world"—will be to us a thing of the past. But religion does something better than sigh and muse over the perishableness of earthly things; it finds in them the seed of immortality. No work done for Christ perishes. No action, that helps to mould the deathless mind of a saint of God is ever lost. Live for Christ in the world, and you carry out with you into eternity all the results of the world's business that are worth the keeping. The river of life sweeps on, but the gold grains it held in solution are left behind, deposited in the holy heart. "The world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever." Every other result of our "diligence in business" will soon be gone. You cannot invent any mode of exchange between the visible and invisible worlds, so that the balance at your credit in the one can be transferred, when you immigrate from it, to your account in the other. Worldly sharpness, acuteness, versatility, are not the qualities in request in the world to come. The capacious intellect, stored with knowledge, and disciplined into admirable perspicacity, tact, worldly wisdom, by a lifetime devoted to politics or business, is not, by such attainments, fitted to take a higher place among the sons of immortality. The honour, fame, respect, obsequious homage that attend worldly greatness up to the grave's brink, will not follow it one step beyond. These advantages are not to be despised; but, if these be all that, by the toil of our hand, or the sweat of our brow, we have gained, the hour is fast coming when we shall discover that we have laboured in vain and spent our strength for nought. But, while these pass, there are other things that remain. The world's gains and losses may soon cease to affect us, but not the gratitude or the patience, the kindness or the resignation, they drew forth from our hearts. The world's scenes of business may fade on our sight, the noise of its restless pursuits may fall no more upon our ear, when we pass to meet our God; but not one unselfish thought, not one kind and gentle word, not one act of self-sacrificing love done for Jesus's sake in the midst of our common work, but will have left an indelible impress on the soul which will go out with it to its eternal destiny. So live, then, that this may be the result of your labours. So live that your work, whether in the church or in the world, may become a discipline for that glorious state of being in which the church and the world shall become one,—where work shall be worship, and labour shall be rest,—where the worker shall never quit the temple, nor the worshipper the place of work, because "there is no temple there-in, but the Lord God Almighty and the Lamb are the temple thereof."

## SELECTIONS.

## THE SUBLIME, ILLUSTRATED FROM THE BIBLE.

[We had much gratification in perusing and with equal pleasure transfer to our columns the subjoined abstract of an admirable lecture on the above subject by the Rev. Dr. George, Vice Principal of Queen's College, Kingston, recently delivered before the *Young Men's Christian Association* of that city.]

An intellectual feast of the highest order was afforded to our citizens on Tuesday evening in the lecture then delivered by the Rev. Dr. George, of Queen's College, on the "Sublime, illustrated from the Bible." The subject was a magnificent one; vast beyond the powers of the human mind fully to grasp, and demanding in its treatment far more than the brief space of a single lecture. To say that the subject was ably illustrated would do but scanty justice to the admirable lecture delivered; and we cannot better describe our feelings, after listening with intense attention for nearly two hours, than by saying that, apart from the grand *Book of Illustration*, the lecture in itself would have given no inapt illustration of the sublime. A mind of uncommon power was brought to bear on a subject purely intellectual; full scope in the line of illustration was given to a luxuriant imagination, and the whole was delivered with a degree of earnestness which could not fail to rivet the attention of every mind capable of grasping such a subject.

Much has been said lately about the snares which entangle young men among the bar-rooms, saloons and billiard-rooms which abound in our city, and, if these are frequented by members of the Christian Association, the fact is to be deplored. Can a better cure for the evil be found than in efforts to improve the intellect of young men among us, and which Dr. George's lecture was eminently calculated to aid? We are not sanguine enough to look for total reform through the influence of any association, however active, but we do feel assured that the course of lectures drawing to a close, and particularly the admirable one now under notice, could not have been delivered without an elevating tendency.

The Chair was taken by the Rev. Prof. Weir, one of the Vice Presidents of the Association, and the meeting was opened with prayer by the Rev. R. V. Rogers, of the Church of England.

A lecture which occupied nearly two hours in delivery, and upon a subject so vast, cannot be compressed within the limits of a brief notice. We, therefore, give merely a bare outline of the mode in which the subject was treated; enough, perhaps, in some measure to recal its leading thoughts to the minds of those who were present, but quite inadequate to convey its force and beauty to any who did not hear it.

The Rev. Dr. opened his subject by describing the sublime in an objective kind of view, as illustrated by natural scenes around us. The sublime is that which carries the mind onward to what is vast, and gives to the intellect thoughts of great power. Bulk is not enough; for who would call a continent of mud sublime? There is sublimity in the ocean, when we look upon it in a calm, and reflect on the multitudes inhabiting its depths,

or think of its power when tossed by the force of a tempest. Lofly mountains are sublime, leading the mind, which contemplates the Andes or the Himalayas, to think of the power which created them.

Mind can look at nothing so noble as the great conceptions of other minds. Thus in an oil painting we admire not the colours, or the canvas, but the thoughts which they embody. When looking at St. Paul's, we think of Sir Christopher Wren, or, at the Menai Bridge, of Stephenson, but it is the sublimity of the conceptions which we most admire. The Pyramids of Egypt, useless masses though they be, have lasted through many ages, and convey ideas of vast power in the people who erected them.

But the Bible is the Book of all others best fitted to illustrate the sublime. He who cannot see what is sublime when God works, hear what is sublime when God speaks, or comprehend the sublime in the acts and labours of good men, as all these are found in the Bible, may look on in silence. How jarring to the feelings, for instance, is the silly prattle of little minds as they stand near the Falls of Niagara. On such observers the sublime is entirely lost.

The Bible is sublime because it reflects the glory of the mind of God. God is its author and subject; mighty even are its themes; angels, men and devils are described as actors.

The Dr., having opened his subject, then proceeded to illustrate it from four heads, as follow:

First, he treated the sublime in a purely spiritual sense, as seen in what is recorded in the Bible. He showed what a beautiful illustration of this is found in the character given of God. God is light, and God is love. The intellect and emotions of all minds in all ages have come from the mind of God. Being of infinite intelligence, He upholds and directs all the vast universe. God also is essentially love? And did not God give the greatest manifestation of this love in the gift of His Son? Truly, if angels veil their faces with their wings before Jehovah, should not believers also, when they reflect on the love displayed at the cross? The views, too, which the Bible gives of man, are full of the sublime.

The Dr.'s second topic was the sublime as seen in certain Bible characters. The first illustration of this was Abraham offering up Isaac at the command of God, and which incident in the life of that Patriarch the Dr. described with great beauty and feeling. The second illustration of the sublime in Bible characters was found in Job, of whom a touching account was given. Poor Job, great Job, all seemed against him, yet he did not despair, but continued to trust in God; and with a sublimity, unequaled out of the Bible, exclaims, "Though He slay me, yet will I trust in Him." The last illustration from Bible characters was taken from the life of Elijah, when that prophet commanded Ahab to assemble all Israel at Mount Carmel to witness the sacrifices offered up by him on the one hand and by the priests of Baal on the other.

The third head was the sublimity in sentiment and moral conception of the Bible. Of this what more beautiful illustration can be presented than the scene on Mount Olivet when Jesus commanded His eleven disciples, "Go ye therefore and teach all nations." To do this, he who also said, "Lo, I am with you, even unto the end of the world,"

gave these humble men that power which in a few years quenched the fires on a thousand pagan altars.

The fourth and last head, for we must now draw to a close these imperfect remarks, was the sublime description of events and of natural objects in the Bible; and this was illustrated, first, from the destruction of Sodom and Gomorrah; and, second, from the passage of the Israelites through the Red Sea; both of which illustrations were given with great power. One event, and that the greatest of all, the Dr. dared not pass over in silence, but yet could not treat of in such a lecture as this. The Son of God is not to be put in the same category as man. To speak of His death in a few passing remarks were to do gross injustice to the loftiest theme which could occupy the thoughts of men and the praises of all eternity.

Passages in the Bible illustrating the sublime were so numerous that one or two only could be enumerated. The twenty-ninth Psalm was one of these, the Song of Moses after the passage of the Red Sea another, and the Book of Revelation is full of such illustrations.

Dr. George made an eloquent appeal to the infidel and to the careless reader of the Bible, rapidly enumerating a few of its beauties. Dante and Milton lighted their torch from the Bible, and fell far short of it. The Bible was not the production of men; the Spirit of God was its Author, and salvation its glorious theme.

The Lecturer having resumed his seat amid long and continued applause, the Rev. K. M. Fenwick, seconded by Mr. Watkins, moved a vote of thanks, which was cordially adopted.

The Chairman then announced that the next lecture of the course would be delivered by the Rev. Geo. Douglas,—Subject, "Pernicious Literature."

The audience were then dismissed with the benediction by the Rev. R. V. Rogers.

#### LECTURE ON SABBATH OBSERVANCE.

The recent effort by a small party in the House of Commons to secure the opening of certain places of recreation and amusement on Sabbath has excited a deep degree of interest over the kingdom, and numerous public meetings have been held in all districts. In this county several lectures have been delivered. Among others the Rev. Charles Thompson delivered a lecture on the 'Physical Advantages of the Sabbath.' After stating that it was not his intention to enter upon the religious parts of the question, Mr. T. proceeded to show that, though work was unavoidable, and the great mass of men were compelled to work for sustenance, yet it was in reality necessary to the healthful condition of man as a material, intellectual and spiritual being; and that labour, though principally entailed upon man as a curse, 'in the sweat of his face to eat bread,' yet had proved a blessing, and might be looked upon as the guardian of the public morals. After explaining that the human frame was composed of a bony and muscular fabric, he proceeded to show the effect of labour on the muscles. It strengthened and developed them, and indeed was necessary to the healthy condition of the body. Continuous exertion, however, exhausted the muscular energies and deprived them of their characteristic property, that of contractility, and, if continued in, caused death. But this contrac-

tility of the muscles might be regained by rest in various ways, and always from within itself. A cessation of effort, such as the hour devoted to breakfast and dinner, was invaluable for that reason. But these were not enough, and therefore another season of rest was needed—sleep. As a general rule, one-third of our time ought to be spent in sleep. But still during the progress of the week a weariness accumulated, and rendered another period of rest indispensable, and that was the Sabbath. The night might be called the Sabbath of the day, and the Sabbath the rest or Sabbath of the week. But that period of rest was not to be spent in sleep, for too much sleep was injurious, but devoted to religious exercises and the worship of God. Any sort of labour on that day was injurious, both bodily, mentally and spiritually; and the services of the sanctuary were the only true means of rest on the Sabbath. To prove that labour on the Sabbath was injurious, he brought forward the following anecdote: When gold was first found in California, the offshootings of all nations rushed thither with one object—gold. They neither feared God nor regarded man, and were ready to adopt any means to obtain their object. They worked incessantly, Sunday and Saturday, for some time, but soon were obliged to pause and ponder. They were digging something else than gold, their own graves, and soon were brought to the conviction that it was essential on the score of life and strength that one day in seven should be devoted to rest. They searched out the Sabbath, of which they had lost all reckoning, and kept it under a physiological compulsion. They found that the well-being of their corporal frames required the rest of the Sabbath. Another testimony was to be found in the progress of the French Revolution. The leading men then ignored Religion, and set their faces against everything holy. They made every tenth day a day of cessation from labour, and the consequence was, that everything went wrong. Not only did men feel the baneful effects of the system but even the brute beasts were worn out with the incessant toil, and it was found necessary to alter it to the seventh. After bringing forward several other instances, Mr. T. proceeded to state that it was a remarkable circumstance that the Sabbath rest was not advantageous as a day of mere cessation from labour, unaccompanied by other matters.

It being a law that over-much mere rest was injurious, the services of the sanctuary were accompanied with such exercises as prevented that injurious tendency. But, while spent in violent excitement of body or mind, it counteracted the effect intended. Long walks and noisy recreations were just labour, and consequently going to such places as the Crystal Palace was calculated to destroy the physical advantage of the Sabbath, as it caused a great deal of mental excitement, especially when accompanied by stimulants, such as spirituous liquors. But there was still another period of rest, an annual one. Masters of great commercial establishments generally took a month or so of relaxation once a-year; and, though it would be inconvenient to give such to the men, if not impossible, yet they might get it in instalments, without loss or injury to any—nay, with vast advantage to all. If there would be a half-holiday every week, then that would be almost equivalent to continuous; and, if all possessed this, there would be no excuse for or temptation to Sabbath desecration. What the master took to him-

self ought to be given to his men. It had been found to act beneficially, and he was sure that it would be found to promote a sweeter tone of feeling between master and men; and, while the master would not suffer in any way, it could, without interference with business, be given to the men. Mr. T. then proceeded to show the advantages of the Sabbath to brain-workers. The brain requires rest as well as the muscles; and he showed how this was attained, and the necessity of the rest of the Sabbath even here. Therefore, viewing man only in a physiological point of view, there was abundant evidence that the 'Sabbath was made for man.' He could not preserve a healthy condition of mind and body without observing this season of rest. He would be all the better of the other seasons; but this was absolutely necessary. Working men were called upon to stand by the Sabbath for the highest of reasons—not only those of Christianity and religion, but in regard to the health of their bodies and minds: all called upon them to maintain intact that day. Let those who tried to deprive the working man of his Sabbath, in order to make it a day of recreation, show their zeal in the cause they profess to have at heart by giving him part of their time for recreation, and not take from him what is his own right, and devote it to recreation. When told to go to the Crystal Palace and see there the wonders of the ancient world, the hieroglyphics from Egypt, the winged bulls and bearded men and bricks from Babylon, and statuary from Greece and Rome, the architecture of the Mediæval times, and the sciences and arts of the modern—go not thither on the Sabbath: that was the Day of the Lord. The Directors of these places had been urged to open them on Saturday; but they would not, except at a high rate of admission—thus showing that it was more for pecuniary profit than the good of the people that they were actuated. If the Sabbath was made a day of recreation, it would soon be made a day of labour, and they must then give seven days' labour for six days' wages. Once break in on the Sabbath with continuous and unnecessary work, and the frame will soon be affected with premature weakness, and even death shall very quickly supervene. It was a false philanthropy that would take the Sabbath from the working man, for it was impossible to enslave the mind while it was sacred; but let it be devoted to mammon, and ignorance would come in and hold them slaves under its despotic sway. The Sabbath was endeavoured to be put down and turned into a day of jollity, degraded to the same level as other fast days, by that Church which domineers over the world; and the consequence was, that the people were enslaved and, kept in ignorance. *Northern Ensign.*

#### A PLEA FOR INDIAN MISSIONS.

[We find the following communication in the *Christian Observer* for November. It is, we believe, from the pen of one well entitled to a hearing, even when he speaks in the language of remonstrance and rebuke, and we leave it to produce its own impression on our readers. Having referred to the recent insurrection of the Santals, the writer continues:—]

Very probably few of your readers ever heard before of these Santals. Yet they are a numerous people, and have been subjects of Great Britain for nearly a hundred years. They form one tribe out of many in India—I might say, out of many in the single presidency of Bengal. There are

the Koords, the Koles, the Kassias, the Lepchas, the Garrous, and many more. Now I would ask (for it is high time that we should deal plainly with one another about India), Is the fact understood, that, while our press is exhibiting to us the barbarism of Russia, the misery of the serfs, and the horrors of Siberia, some of these tribes—forming large bodies of men—are as barbarous as any tribes in the World, and are almost as neglected as the most neglected wandering tribes of Asiatic Russia? The Garrous, for instance, lately descended from their hills to the plains, and deliberately murdered some of the country people, and carried away their heads, solely for the purpose of decorating and doing honour to the tomb of their chief. The Koords have long been notorious for human sacrifices; and, if it be true, that of late years the government has endeavoured to suppress the practice, it is certain that the habits of the people, nevertheless, are still almost entirely unchanged; and it is doubtful if the atrocious cruelties, for which they have been remarkable, are not, in some of their remote districts, still continued. In fact there lies before us in the presidency of Bengal such a field of missions among these hill tribes as no one hitherto has adequately described, and few, if any, appear to understand. And beyond that presidency, as Dr Wilson of Bombay has shown, there are other tribes with habits so wild and barbarous, in a state of ignorance and degradation so dark and deep, that parallels to them can with difficulty be found in any other part of the Globe.

We have called ourselves the sovereigns of India; we have said that God has wonderfully placed the British government there for the benefit of the people; we have talked about our missions with some complacency; but suddenly, to our great surprise, we have heard of some large bodies of men, of whom few of us ever read before, rising up in rebellion, committing many wild barbarities, and exhibiting plain proofs that they at least are not evangelised. And yet we have perhaps been thinking that India is nearly converted; that now, at last, light is about to spring forth throughout the land; and that, having done as much in India, we may safely turn our attention to new fields of labour! It has been forgotten, that, while we have been sending a few dozen missionaries to India, we have been dealing with a continent as large as Europe (if Russia be excluded), and with a hundred and fifty millions of people. If we have heard of two or three missions in two or three places in Bengal, we have treated the missionaries there as men capable of ranging over the whole presidency in all its hundreds of square miles, and of preaching to all its fifty millions of people. If we have heard of Mr. Pfander as an accomplished scholar in the Mahometan controversy, we have concluded that there was a mission to all the twenty or five-and-twenty millions of Mahometans scattered throughout the Indian empire! Perhaps we have annexed some new territory; Scinde for instance. It contains a large area, and probably a million of people; and therefore, after about eight years, we send one missionary. We have conquered the Punjab, and great efforts are made; very much is spoken; and after six years we find no less than five missionaries sent from England for a population, which now proves to be ten millions! And, having done so much in these quarters, of course no more at present can be expected. True it is that Pegu also has since been conquered; that Nagpore also has since been annexed; and that Jhansi has followed; but we have been engaged in such great undertakings for the Punjab that these countries must wait. And then necessarily older missions must be content to wait too. In Bengal, as there are no fewer than three missions, with an aggregate of fourteen men for its present population; and as in Behar there is one mission, with one zealous man for the eight millions of that province, we may look around about us for a time, or at the most concentrate our attention on the Punjab. I speak of the Church Missionary Society's missions. I might speak in very similar terms of the missions of other societies; but I speak of the Church Missionary Society as

the most important and prosperous of all, and as the most favourable illustration, therefore, I could select; and I speak with intense feeling, and with deep and solemn earnestness, when I say that, for the most part, this matter is really *trifled with*. I know well—I have had good cause to know—that there are some persons who do feel as they should, who do in some degree understand this matter; but it is too plain as to most, that, if any of us from India speak of missions, we are expected to speak only of that little, that very little, which is done, and to say nothing at all of that which is much greater,—the things left undone. In vain do we look for explicit distinct proofs in our missionary publications of the "case as it is." We read of the mission in Bengal, or the mission in Bombay, of this or that society; but the plain fact that these Santals, in all their ignorance and barbarism, are fair specimens of the mass of the people, entirely unevangelised, and wholly neglected (I speak the words of truth and soberness), is not made known; and consequently a feeble impression of our duty to India, and of India's need, is made on the mind; and although, by the reiteration of petty tales about this and that little mission station, this impression is fixed and stereotyped, and becomes almost universal, I speak deliberately when I say that, if one returns from India with deep feelings respecting the woes and wants of her people, the heart is chilled by the repulse it meets almost everywhere—the apathy, the contented ignorance, and the self-complacent pleasure in that little which is already done, as something vast and wonderful. In vain one looks for fervour of spirit in the cause of missions, for proofs of self-denial, for largeness of heart, and for hearty sympathy except, indeed, from a very few. There are spasmodic efforts made by a multitude of people to make up this or that deficiency; and, after all, it is evident that the deficiency never would have been experienced if these good people had done their own personal duty; and that it would be cleared off in a day if they would give effect to their own expressions about zeal and duty. I know not what the final result may be, but, when I think of India as a British possession, peopled by so many millions who have been our subjects so long, and nearly all of whom are to this day utterly neglected (for such undeniably is the simple truth), I sometimes wonder what kind of Christianity it can be that is contented with this state of things, or at the best doubtfully balances the duty of increasing the existing missions against the tendency to leave them as they are, and triumphs and rejoices when one or two more men are added. Certainly, if not a lifeless, it is a very feeble sort of thing. We can add to our national debt, in sixteen months, upwards of forty millions sterling; we can add nearly forty millions more to our annual taxation for war; we can spend on wine, ices, tobacco, carriages, tours on the Continent, articles of taste, and I know not what, many millions more,—but we think we have done a great deal if we collect (by means of hard pressure at meetings, and through endless other means), about one hundred and twenty thousand pounds a-year for the great Church Missionary Society, and if we bestow on missions to the hundred and fifty millions of India about a fourth part of that sum. "Hand joins in hand," and we encourage one another in a regular routine. We each pay yearly our fee of one guinea. That entitles us to many publications, and places us in the ranks of the friends of missions: and we have the satisfaction of knowing that full five shillings of it goes to India. That is a sufficient answer to all complaints; nearly every one of us can truly declare that he gives fully as much as many who are richer. They give only a guinea. It is the regular thing for all.

(To be continued.)

INTERCOURSE.—In intercourse with pious friends we are in the *outer court* of the Temple of the Lord; in the pious domestic circle lies the *holy place*; in the closet, in secret before Him, the *holy of holies*.



P. S.—We understand that arrangements are in progress under the management of the Kirk Session of St. Andrew's Church, Kingston, with a view to the accommodation of such ministers as may purpose to attend the approaching meeting of Synod. We would suggest that parties, intending to visit Kingston with that view, should notify some of the members of Session, or we might venture to name John Mowat, Esq. of Kingston, as a suitable person to communicate with on the subject, understanding that it has been confided to his oversight.

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Neil Macvicar, . . . . .	1855	0	2
Duncan Campbell, . . . . .	1856	0	2
William Wallace, . . . . .	"	0	2
H. B. Robertson, . . . . .	"	0	2
John MacRay, . . . . .	"	0	2
D. MacMillan, . . . . .	"	0	2

Wm. MacNaughton, . . . . .	"	0	2	6
Donald MacKerral, . . . . .	"	0	2	6
John Macormick, . . . . .	"	0	2	6
D. Campbell, . . . . .	"	0	2	6
Andw. Mathieson, . . . . .	"	0	2	6
Dugald MacMaughton, Chatham, . . . . .	"	0	2	6
William Hardy, . . . . .	"	0	2	6
Duncan Chisholm, Oakville, . . . . .	1856	0	2	6
John Marshall, Palermo, . . . . .	"	0	5	0
William McKerie, Merton, . . . . .	"	0	2	0
Archd. Campbell, . . . . .	1855-6	0	5	0
Neil Johnston, . . . . .	1866	0	2	6
Andrew Cairns, Nelson, . . . . .	"	0	2	6
John Gordon, . . . . .	"	0	2	6
Mrs. M. Marshall, . . . . .	"	0	2	6
T. Cooper, . . . . .	"	0	2	6
Rev. Alex. McKay, Belfast, P. E. I., . . . . .	1856-7	0	5	0
Miss Agnes Gibson, Kingston, . . . . .	1856	0	2	6
A. Chambers, . . . . .	1853-4-5	0	7	0
Peter McIntyre, . . . . .	1952-3-4-5	0	10	6
Robert Newton, . . . . .	1856	0	2	6
D. McIntosh, Nairn, C. W., . . . . .	"	0	2	6
Mr. Carswell, . . . . .	"	0	2	6
Rev. Alex. Spence, Ottawa, . . . . .	"	0	5	0
Mrs. Peter McLean, . . . . .	"	0	2	6
William Cleggy, . . . . .	1855-6	0	5	0
Peter Campbell, . . . . .	1855-6	0	5	0
Peter McArthur, . . . . .	1855-6	0	5	0
Alex. Mowat, . . . . .	1855-6	0	5	0
James Stevenson, . . . . .	1855-6	0	5	0
George Lang, . . . . .	1855-6	0	5	0
George R. Blythe, . . . . .	1855-6	0	5	0
John McKinnon, . . . . .	1854-5-6	0	7	6
Mrs. Wm. Stewart, . . . . .	1856	0	2	6
Edward McGillivray, . . . . .	"	0	2	6
James Wilson, . . . . .	"	0	2	6
Thos. McDonald, Sr., . . . . .	1855	0	2	6
Thos. McDonald, Jr., . . . . .	1856	0	2	6
John Leslie, . . . . .	1855	0	2	6
Elliott & Hamilton, . . . . .	1855	0	2	6
John Thomson, . . . . .	1856	0	2	6
James Cunningham, . . . . .	"	0	2	6
William Addison, . . . . .	"	0	2	6
Miss Christie, . . . . .	"	0	2	6
Alex. McLean, . . . . .	1835	0	2	6
R. S. Cassels, . . . . .	1856	0	2	6
Alex. Taylor, . . . . .	"	0	2	6
John Mannell, . . . . .	"	0	5	6
Wm. J. Ayles, . . . . .	"	0	2	6
Peter Kemp, . . . . .	"	0	2	6
Robert Kenley, . . . . .	"	0	2	6
Miss Durie, . . . . .	"	0	2	6
James Cook, . . . . .	"	0	2	6
William Chisholm, Pictou, N. S., . . . . .	1856	0	2	6
Alex. Urquhart, . . . . .	1884	0	2	6
John Weir, Pine Tree Gut, Pictou, . . . . .	1855	0	2	6
Donald McKenzie, . . . . .	1855	0	2	6
Hugh McDonald, Williams, . . . . .	1855-6	0	5	6
D. McDonald, St. Laurent, . . . . .	1854-5-6	0	7	6
Rev. J. MacMurphy, Eldon, . . . . .	1856	1	15	0
Rev. John Tawse, King, . . . . .	"	0	5	0
William Tenline, . . . . .	1855	0	2	6
Alex. Potter, . . . . .	"	0	2	6
John Ferguson, . . . . .	"	0	2	6
William Brydone, . . . . .	"	0	2	6
Thomas Ferguson, . . . . .	"	0	2	6
James Macallum, . . . . .	1854	0	2	6
Robert McCulloch, Dundas, . . . . .	1857	0	2	6
Andrew Paton, Strabane, P. O., . . . . .	1856	0	2	6
Rev. J. Sinclair, Huntly, . . . . .	"	0	2	6
Robert Holmes, . . . . .	"	0	2	6
James McDonald, Montreal, . . . . .	"	0	2	6
J. MacIntosh, . . . . .	1855	0	2	6
Alex. Watt, . . . . .	1856	0	2	6
Neil McDonald, Georgina, . . . . .	1855-6	0	5	0
Miss McWha, Zimmerman, . . . . .	1856	0	2	6

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