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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. 10, October, 1857.

VOLUME X.

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

The Presbyterian.

TO CORRESPONDENTS.

Correspondents are respectfully informed that the Editors require to be furnished, confidentially, with the names of such correspondents, as an assurance of the correctness of their statements and as an evidence of good faith. This rule will, in future, be strictly adhered to.

TO SUBSCRIBERS.

We have to call the attention of our subscribers to the urgent necessity that exists for the remitting of their subscriptions which are in arrears. The sums due by each are very small, and yet in the aggregate they amount to a large sum.

Some parties have for years taken this paper, and yet have never paid for it. This, in plain language, is neither right nor honest, and we shall be under the necessity of discontinuing to send the *Presbyterian*, in future, to such parties. There are others who from mere negligence omit to remit their subscriptions; and we would earnestly call upon all our friends to send forward the amounts due by them without delay.

MEETING OF THE COMMISSION OF SYNOD.

The Commission of Synod was appointed at last annual meeting of Synod to meet in St. Andrew's Church, Kingston, on the first Wednesday, the 7th of October next, at noon. To this meeting the Synod referred the papers connected with Colonel McDougall's complaint, and the Commission is under standing instructions to attend to such emergent causes as may require immediate action, and to watch over the general interests of the Church. The Court of Commission consists of all the ministers of the Synod and all elders bearing commissions.

PRESBYTERY OF MONTREAL.

We understand that a *pro re nata* meeting of this Presbytery was called for the 30th ult., for the purpose of making arrangements for the reception of the four missionaries assigned to the Presbytery, and the appointing of fields of labour to them. The visitations undertaken by the Presbytery are being faithfully proceeded with. Visitations are appointed to be held at the following places.—Russeltown, 6th October; Lacline, 2nd November; St. Paul's, Montreal, 3rd November;—of which the

congregations and others concerned will take notice.

THE JUVENILE MISSION TO INDIA.

We invite the attention of our readers to the Report which they will find elsewhere of Mr. Paton, Treasurer to the India Orphanage Scheme, as also to the list of orphans supported in Canada, which accompanies it. Both are well worthy of perusal and examination. It is gratifying that the work has prospered so much in our hands, and everything connected with India is painfully interesting in the present unhappy position of affairs there. We trust that the efforts of the friends of the Scheme will not be relaxed. May the blessing of the Most High attend this and every other humble agency for christianizing India.

ANOTHER MISSIONARY.

We had the gratifying pleasure of announcing last month the appointment of three missionaries to the Presbytery of Montreal, and we are again privileged to intimate the appointment of a fourth missionary to the same Presbytery, the Rev. James Paterson of Ardentinny, of whom we have heard a very satisfactory account.

as also that of the Rev. A. P. Marshall to the Presbytery of Kingston. These are encouraging instances of the interest taken in our welfare by the Colonial Committee, who are earning the gratitude of Colonists by their zeal, judgement and liberality. We have indeed reason to rejoice and take courage that laborers are forthcoming to the harvest.

WIDOWS' AND ORPHANS' FUND

The Managers of this Fund request the attention of Presbyteries to the injunction, laid upon them by the Synod in 1856, to furnish the Board with a statement of the date of ordination or induction of all ministers now on the roll of the Synod. They are also requested to comply with the directions of Synod, in 1856 and 1857, to communicate to the Board the date of every ordination or induction within one month thereafter. These particulars are necessary to enable the Board to fix the annuity in case of a demise, and non-observance of them may lead to delay and hardship in individual cases.

Another very important regulation, which is often neglected, is the obligation laid upon Presbyteries, "At the meeting next succeeding the decease of any one of the members, to communicate the event to the Secretary, accompanied by such information as may enable the Board to place the widow on the Fund." Without official information the Board cannot act with promptitude or confidence, and Presbyteries are earnestly requested to make it a duty to comply with regulations, the strict observance of which is especially necessary to the satisfactory working of this very important Fund.

ALEX. MORRIS,

Secretary.

Montreal, 15th Sept., 1857.

THE CANADIAN JEWISH AND FOREIGN MISSION.

We insert in this issue the Report of the Committee on the Jewish and Foreign Mission of our Church, and to which we direct the attention of our readers. The matter it treats of is one of deep interest. We hold strong views as to the duty of every church to do what it can in the Mission work, Home and Foreign. We are, moreover, firmly persuaded that God blesses such efforts, when undertaken and prosecuted in a right spirit, and we are confident that the reflex influence for good upon the Church at home, resulting from a Foreign Mission, is very great. We understand that the Committee are taking steps to endeavour to secure the services of a Missionary of a right stamp, a man of scholarly attainments, calm judgment and earnest piety, and earnestly trust that such an instrument will be raised up for the work.

Meanwhile we recommend the effort

to the sympathies and prayers of our people, and trust that every minister will give their congregation an opportunity of contributing to this excellent Missionary work. Its claims need not conflict with those of the French Mission, which we have lately urged.

The support of each is alike a duty and a privilege, and we feel sure that our people will rejoice to devote a portion of their means to the support of such excellent objects. Our country is prosperous—let then all rejoice to own that this prosperity is a blessing from the Lord, and regard it as a privilege and a sacred duty to give out of their abundance to the service of their Master, and to work themselves in a corner of His vineyard. If Christians but fully understood their duty, and gave, laboured and prayed, each as in the sight of the Lord, how wonderfully might not the Church advance to take possession of the world! So may it be.

We only add that collections may be forwarded to Alexander Morris, Esq., Montreal, the Treasurer to the Committee.

SAD ENDING OF THE PUNJAB MISSION.—THE MURDER OF MR. HUNTER, A SCOTTISH MISSIONARY &c.

We have very painful intelligence to communicate from India. Those of our readers, who have perused the missionary intelligence with which we from time to time supply them, will be familiar with the name of Rev. T. Hunter. This devoted missionary was sent some two years ago to India, to institute a new mission of the Church of Scotland in the Punjab. The mission at Bombay being weak-handed, he remained there some time learning the native language, but in October last, much to the regret of his fellow missionaries, he left for his new field of labour, accompanied by a young convert, Mahomet Ismail, who was training for the Ministry. They travelled constantly from Bombay for three months, some 1800 miles, till they reached their destination, Sealkote, where they found three American Missionaries.

Mr. Hunter immediately commenced his labours with much fidelity, as will be seen from a letter of his which will be found in the *Presbyterian* for August, page 122. He opened two Schools, one for girls, another for boys—a weekly Hindustani service for adults, theological training of the convert, and Presbyterian services among the European officers and men. In this letter he breathes the fervent prayer, "Oh, that the Holy Spirit may direct all our ways and enable us to glorify our Heavenly Father in the conversion of these young creatures." He little thought how soon he would be made to glorify his Master by dying the Martyr's death. Full of promise was the beginning of this earnest Missionary's labours; very soon to our eyes and very sad has been the ending, for, alas, we learn that in the recent mutiny of a

regiment at Sealkote Mr. Hunter, his wife and child, who had not sought shelter at the fort, were cruelly murdered by those whose highest good they sought.

Truly the position of India is such as to call forth fervent prayer that the craftiness of the wicked and the superstition of the idolater may be brought to naught, and that the Truth may soon mightily prevail in all its benighted borders. We have no tidings either of the convert or of the American Missionaries, but trust they may have been preserved.

ANOTHER LETTER FROM CALCUTTA.

THE STATE OF INDIA—THE ORPHANAGE—THE CANADIAN SCHOOL.

We have again the pleasure of inserting a second deeply interesting letter from Miss Hebron, written in view of danger and peril the most terrible, and giving an account of the position of the Orphanage at Calcutta, and also bringing down our intelligence from India to the 20th of July. We trust that all our readers will respond to her earnest request for our prayers, and that all our congregations will unitedly offer up their petitions for peace to India. We augur nappy results from the opening of a correspondence with Calcutta, and hope soon to be able to announce the completion of arrangements for the opening of the "Canadian School." Meanwhile, we would say, "Pray for poor benighted India." "Pray for us." This is indeed a time for earnest prayer on behalf of India. Are our young readers bearing in mind Miss Hebron's appeal? They have given liberal donations on behalf of missions—are they now giving their prayers also? The hand of an overruling Providence alone can protect the British population of India in midst of thousands, nay millions, who are thirsting for their blood. Let us pray then in our closets, at our family altar, in our Churches and Sabbath schools—for never was there a time in the history of Missions, as well as in the history of our Colonies, when this was more urgently called for.

SCOTTISH ORPHANAGE,

10, Lower Circular Road,

Calcutta, 17th July, 1857.

To JOHN PATON, Esq.,
Kingston, Canada.

My Dear Sir,

I have pleasure in forwarding five half-yearly Reports of the girls in the Orphanage, supported by the Canadian Churches. We are in your debt three children, which I have not been able to make up yet, owing to the great mortality we had here for a few months. I will bear the three names in mind, and, as soon as we have some unappropriated, your list shall be filled up.

I hope my answer to your last has reached you, as I was not quite sure how to direct. Our Orphanage, I am thankful to say, is getting on very satisfactorily. In the early part

of the morning I have my Bible class of 25, then at 10 the whole school assemble, and they are instructed in English and Bengali. We have a Native Christian Catechist who teaches Bengali, and a European lady who teaches the English classes, with the assistance of some of our elder girls who take their turns in teaching the under classes in English and Bengali. I superintend the whole, as I could not give my time to teach a class, having so many other things to attend to. At 2 o'clock the children go to their dinner, and at 3 they assemble again for needle-work till five. I hope soon to send a specimen of the needle-work. Jessie Mowat is a very good girl; she is the catechist's daughter, and she will send a piece of her work in crochet.

I hope, on receiving your letter, that we shall be able to open the "Canadian School." I have been in great fear for our three day-schools for some time past. We have passed through great dangers since I last wrote, but our gracious Lord has protected us, and frustrated the designs of the wicked. From the 14th to the 23rd June Calcutta was in great danger. Humanly speaking, we are not yet safe; but the Lord can be a wall of fire round about His people, and every precautionary measure has been taken to guard the city.

There is disaffection throughout India among our native soldiers, and the Mahomedans are the instigators of this rebellion. But I feel confident that our God will not give up India after all that has been done for it. Though missionary work may for a time be retarded, eventually it must prevail. The cause is God's; but at present it would be madness to preach to an excited populace.

Pray for us, dear sir,—for all who labour in this benighted land. Pray for benighted India that she may not be given up to her idolatrous sons, and that we may be found faithful to the end. Famine stares us in the face, for the rebels are burning down all the granaries they come near—to their own destruction. Refugees from up-country are coming down to us in boat-loads, and the people in Calcutta are showing them every possible kindness. May God have better days for India: at present her prospects are dark. I hope my next letter to you will be more favorable.

We have 49 children in the Orphanage, and from 40 to 50 in each of the three heathen day-schools. I have given Esther and Hannah (Kingston orphans) their Bibles, the former a Bengali one, and the latter English. In my next I hope to forward their acknowledgements.

July 20.
The mail has been delayed to the 21st, but still no favorable tidings to send to our friends. So long as the rebels hold Delhi, we cannot hope for any peace; and accounts of the destruction of life and property keep coming in. How and when this will end we cannot foresee. May God make bare his Holy arm, and save us and protect His own cause. Pray for us.

Kindly present our thanks to the respective schools that support some of our orphans. We pray for them, and hope they will do so for us likewise, particularly in these troublous times, that our faith and confidence may be firm.

Believe me,
Yours very faithfully,
FRANCES HEBRON.

We understand that the Rev. C. Grigor was to have been inducted to the pastoral charge of the congregation of Plantagenet, on the 30th ult. This congregation has been formed into an independent charge, having been previously united to that of L'Original.

THE CHURCH IN CANADA.

DONATION IN AID OF THE BURSARY FUND OF QUEEN'S COLLEGE.

L'Original Congregation per Rev. Wm. Johnson £3 0 0

JOHN PATON,
Secretary to the Trustees.

QUEEN'S COLLEGE,
Kingston, 17th Sept., 1857.

FRENCH MISSION FUND.

Received to August 1st.....£21 1 3
Fergus, per A. D. Fordyce, Esq.... 3 2 6
Martintown, per Rev. P. MacVicar. 3 0 0
Belleville, per Rev. A. Walker..... 1 5 0

£28 8 9

ARCH. FERGUSON,
Treasurer.

Montreal, 25th Sept., 1857.

THE JEWISH MISSION.

Received since last acknowledgement. —

From Sabbath School Missionary Association of Saint Andrew's Church, St. John, New Brunswick, per Revd. Dr. Barclay,.... £ 3 0 0
From the Missionary Association of Saint Andrew's Church, Perth, C. W., per Rev. W. Bain,..... 8 2 2
Congregational and Monthly Missionary Collection from the Congregation at Fergus, per A. D. Fordyce, Esq.,..... 11 5 3

£22 7 5

ALEX. MORRIS,
Treasurer.

PRESENTATION.—In the month of August last the Rev. Alexander Wallace, of Huntington, was presented with a purse containing one hundred dollars, the gift of the ladies belonging to Athelstane Church, one of the stations where the rev. gentleman officiates, and designed to be a token of the high esteem and respect entertained for him as their pastor.

QUEEN'S COLLEGE.

We have received from the Secretary of Queen's College, with the request that we would publish it, the ensuing statement of proceedings of the Trustees of Queen's College at their recent meeting.

List of the Trustees of Queen's College who were present at a General Meeting held on 5th August, 1857:

Rev. Dr. COOK, Quebec; Rev. Dr. URQUHART, Cornwall; Rev. Dr. BARCLAY, Toronto; Rev. Dr. WILLIAMSON, Kingston; Rev. Dr. MACHAR, Kingston; Rev. A. SPENCE, Ottawa; Rev. ROBERT NEILL, Seymour East; Rev. R. BURNET, Hamilton; Rev. J. C. MUIR, Georgetown; Rev. J. McMORINE, Ramsay; Hon Justice McLEAN, Toronto; Hon. PETER MCGILL, Montreal; JUDGE MALLOCH, Brockville; A. McLEAN, Esq., Cornwall; J. MOWAT, Esq., Kingston; HUGH ALLAN, Esq., Montreal; A. DRUMMOND, Esq., Kingston; F. A. HARPER, Esq., Kingston; JOSEPH BRUCE, Esq., Kingston; The Hon. JOHN HAMILTON, Kingston, in the Chair.

Inter Alia.—The election of a Professor to fill the vacant Chair was proceeded with, and printed testimonials from the seven Candidates laid upon the table, which documents had been some weeks previously placed in the hands of each Trustee.

It was moved by the Rev. Dr. Machar, and seconded by the Hon. Peter McGill, that the Rev. J. B. Mowat, of Niagara, be elected Professor of Hebrew, Biblical Criticism, and Church History in this university.

The question having been put and the ayes taken, the following Trustees voted in favor of the motion:

The Revd. Dr. Machar, mover, the Hon. Peter McGill, seconder, Dr. Urquhart, Dr. Williamson, Mr. Spence, Mr. Neill, Mr. Muir, Mr. McMorine, Justice McLean, Judge Malloch, Mr. McLean, Mr. Mowat, Mr. Allan, Mr. Drummond, Mr. Harper, and Mr. Bruce,—16.

The following either declined voting, or voted in the negative:

Dr. Cook, Dr. Barclay, and Mr. Burnet.
The vote of the Chairman was not called for.

ADDRESS TO THE REV. J. B. MOWAT.

The Rev. John B. Mowat, A. M., Minister of St Andrew's Church, Niagara, having been lately appointed Professor of Hebrew, Biblical Criticism and Church History in Queen's College, Kingston, the following address was presented to him by his congregation before his departure from Niagara:—

TO THE REV JOHN B. MOWAT, A. M.

REV. AND DEAR SIR,—More than seven years have now elapsed since you first came among us. During that period your faithful ministrations in the House of God, the sympathy and comfort which you have given us in sickness and in sorrow, the counsel in difficulty, the warning in danger, and your cordial friendship at all times, have so endeared you to us that you may well believe us when we tell you of the deep sorrow that fills our hearts when we think that the tie which has so long bound us together is at last severed.

While lamenting your departure from us, we feel some consolation in the reflection that our loss will redound to the gain of our Church at large. Your appointment to an office, the duties of which your talents and attainments so eminently qualify you to fulfil, will enable you to instil into the future ministers of our Church some of that zeal, studious application, and sound learning by which you are so eminently distinguished.

No words of ours can add anything to your well-earned reputation as a Christian minister and as a scholar; but it will, no doubt, be gratifying to you to carry with you an expression of the high esteem in which we hold your private virtues, and the gratitude we shall ever feel for the zealous and affectionate manner in which you have discharged your public duties while amongst us.

We shall ever retain a warm interest in your welfare, and in that of those dear to you. We feel deep sympathy with you in the dispensation with which it has pleased Providence to visit you, and we earnestly implore for your infant son, that the God of his fathers may protect him, and that he may continue to be a blessing and a comfort to you.

We desire a place in your thoughts and in your prayers, supplicating the blessing of the Lord upon you in your new sphere of duty, and earnestly praying that many souls may arise to bless your ministrations when God makes up His jewels.

We beg that you will accept the accompanying volumes and keep them as a small memorial of our affection.

In the name, and at the request of the rest of the congregation of St Andrew's Church,
We subscribe ourselves

Your affectionate brethren in the Lord,
(Signed) W. D. MILLER, Chairman.
JOHN ROGERS, Secretary.

Niagara, Sept. 14th, 1857.
The address was accompanied by a gift of books of the value of £45 currency

PRESBYTERY OF GLENGARY.

This reverend Court met within St. John's Church, Cornwall, on Wednesday the 16th Sept, and was duly constituted by the Moderator, the Rev. Mr. Mac-Donald, Minister of Lochiel.

After the transaction of some routine business the Moderator had on the table a call and other relative papers from the Congregation of Plantagenet in favor of the Rev. Colin Grigor (late of Guelph) to be their Minister. Mr. Grigor, who was present, having signified his acceptance of the Call, the Presbytery unanimously agreed to sustain the same, and fixed on Wednesday the 30th inst., for his induction to said charge. The Rev. Mr. Watson was appointed to preach and preside on the occasion, the Rev. Mr. Johnston to address the Minister, and the Rev. Mr. MacVicar the people, on their respective duties. A Petition from the Congregation of Vankleek Hill, craving the services of a Minister or Missionary among them, having a knowledge of the Gaelic language, and setting forth their willingness to make provision for his adequate support, was read. The Presbytery instructed the Clerk to bring the case of this Congregation specially under the notice of the Colonial Committee of the Church of Scotland.

The Rev. Mr. McPherson having stated that a request had been preferred to him by the vacant congregation of Dalhousie Mills to have the sacrament of the Lord's Supper dispensed among them, the Presbytery appointed Mr. McPherson to make the necessary arrangements for the carrying out of the expressed wish of the people in this matter.

A call and accompanying documents from the people of Matilda in favor of the Rev. T. Scott to be their minister was laid on the table of Presbytery, but, owing to some informality in these, the Presbytery were unable at the time to take any action upon them.

The Rev. Mr. Johnston requested leave of the Presbytery to apply to the friends of the Church in the Province for aid to assist the congregation of L'Original in their exertions to finish their Church and to erect a suitable Manse. This request the Presbytery unanimously granted.

The subject of Presbyterial Visitations was then taken up, but, as no member of the Court was prepared with a list of queries, further discussion on the matter was deferred until next meeting. The Presbytery thereafter having appointed supply for the vacant Churches, the meeting was closed with prayer.

THE PRESBYTERY OF BATHURST.

This Presbytery held its ordinary meeting at Ottawa City on the 9th Sept. The following members were present, viz.:—Rev. Peter Lindsay, moderator; Messrs. A. Speer, Mann, Mylne, Thomson, Morrison, Sinclair and Bain, ministers.

Commissions were given in and sustained in favour of the following elders, elected by their respective Sessions to represent them in Presbytery and Synod during the current year, viz.:—Thomas Bowes, Patkenham; John G. Malloch, Perth; Thomas McDonald, Ottawa; Robert Hutton, Smith's Falls; George Malloch, Brockville; Henry Airth, McNab and Horton; Archibald Petrie, Buckingham and Cumberland; John Stewart, Litchfield; Robert Holmes, Huntly; John Ferguson, Beckwith; George Brown, Richmond.

Messrs McDonald, Stewart and Holmes being present, took their seats in the Presbytery.

Rev. James Sinclair, of Huntly, was appointed Moderator for the current year.

The Presbytery has sustained, since its last ordinary meeting, the loss, by death, of two of their brethren, viz., the Rev. John Lindsay, who died on the 9th day of July last; and the Rev. William Bell, who died on the 16th August.

The Presbytery entered upon their minutes a testimony of their respect for the memory of these departed brethren.

The following is a copy of the minutes adopted in each case:—

REV. JOHN LINDSAY.

The minute of 13th July last, recording the death of the Rev. John Lindsay, of Litchfield, having been read, the Presbytery agreed to record their deep sense of the excellent character and the ministerial usefulness of this young and excellent minister, and of the great loss which the Church has sustained in his early and unexpected removal.

During the short period of his incumbency—a period of about three years—he had won for himself the esteem, the admiration and the warm affection, not only of his people, to whom his memory will always be precious, but also of his brethren, who had witnessed, with much satisfaction, his rising usefulness and evident profiting, which appeared unto all, and who cannot forget an intercourse so Christian and friendly as that which they enjoyed with him.

They desire to bow with submission to the Divine will in this mournful dispensation, and to contemplate it as a call from God to greater diligence, that they may also finish their course with joy; and they further desire to express their sympathy with the congregation who have been deprived of a pastor whose life was entirely consecrated to their spiritual advancement; and also with his bereaved widow, whom, with Christian regard, they commend to the sympathy and grace of God.

REV. WILLIAM BELL.

The Presbytery unanimously agreed to put on record in their minutes the testimony of their respect for the memory of their departed brother, who had laboured so long and so conscientiously among them, whose name is so intimately connected with the progress of religion within the bounds of this Presbytery, who took the field when he almost stood alone in the district, and encountered all the difficulties of an early settlement; who showed himself a steady friend to whatever promoted the intellectual, the religious and moral interests of the community, and spent a long life in the unremitting discharge of the duties of his high calling. The Presbytery also regret the loss of his valuable counsel and experience in their meetings as a Church Court, and they express

their Christian regard for and their sincere sympathy with his surviving widow and family on the bereavement which they have sustained.

The Clerk had on the table and read a letter from the Synod's Finance Committee, reporting certain congregations to be in debt to the Synod Fund. The Clerk was instructed to write to the ministers of these congregations, and request them forthwith to remit the sums they owe to the Convener of said Committee.

Mr Stewart, elder, on behalf of the congregation of Litchfield, brought the circumstances of their vacant congregation before the notice of the Presbytery; requested the Presbytery to aid them in looking out for a suitable minister; and meantime craved supplies of preaching; and that Messrs. Morrison and Lindsay be appointed to dispense the ordinance of the Lord's Supper there on Sabbath first. Messrs. Morrison and Lindsay having stated that it would suit their convenience to comply with the request of the congregation, the Presbytery appointed them accordingly.

The Presbytery also appointed Mr Bain to preach at Litchfield on the 3d Sabbath of September, Mr. McMorine on the 3d Sabbath of October; and Mr. White on the 2d Sabbath of November.

The Presbytery then adjourned, to meet at Perth on the 2d Wednesday of January next.

PRESBYTERY OF HAMILTON.

The following is a notice of the proceedings of this Presbytery since the meeting of Synod. In due course of procedure, on the 11th of June, M. MacLennan was translated from Dundas and Ancaster to Paisley; appointments of supplies were made, and reports of the fulfilment of former appointments were received. Assessors were appointed with Mr. Whyte to form a Session for Arthur.

The Presbytery met at Paisley, on the 16th July, and inducted Mr. MacLennan, the services being conducted by Mr. Whyte, Mr. Thom, and Dr. Skinner.

The stated meeting took place at Hamilton on the 19th of August, and was well attended both by Ministers and Elders. Commissions of representative elders were given in and sustained. The death of the Rev. W. Bell, of Perth, having caused the absence of his Sor, the Clerk of the Presbytery, a minute was recorded expressing sympathy with him, and the Presbytery's sincere regret for the death of his venerable parent, who by his age and the long continuance of his ministry had earned the honourable title of Father of the Church. Reports of the fulfilment of appointments were made, and a large number of new appointments were made. A Memorial from St. John's Church, Hamilton, to the Colonial Committee came up for consideration. The Memorial prayed for aid in supporting any minister who may be settled over the infant

church. The Presbytery unanimously sanctioned the transmission of the Memorial, and forwarded it to the Commission of Synod for their recommendation.

Mr. Mowat tendered his resignation of the pastoral charge of the congregation of Niagara in consequence of his appointment to a Professorship in Queen's College, and the congregation were ordered to be cited.

The Rev. Wm. Miller, lately ordained Missionary at South Ronaldsay, appeared and presented testimonials from the Presbytery of Kikwall, &c.,—on which he was received as a Missionary. The Rev. William Mackee, from the Presbytery of Toronto, was received and employed for a time as a Missionary.

Letters were received from the Colonial Committee, stating that the Presbytery's application for additional missionaries would receive attention; also expressive of willingness to aid for a limited period in the support of a missionary settled over a weak congregation.

A Committee was appointed to frame a scheme for organizing Home Missionary Associations in the several congregations. Mr. Macdonnell was instructed to assist the clerk in drawing up a statement of the vacancies and missionary stations, to be transmitted to Rev. Dr. Matheson for the information of the Colonial Committee.

The Presbytery held an adjourned meeting at Hamilton on the 2nd of September. Some reports were received and appointments made. The Session Records of Niagara and Woolwich were examined and attested.

The principal item of business at this meeting was the resignation of Mr. Mowat. No opposition was made by the congregation, though deeply attached to Mr. Mowat, Mr. Lockhart, the representative Elder from Niagara, informing the Presbytery that they were willing to sacrifice their own wishes to the greater good of the whole Church in Mr. Mowat's entering on a situation of much more extended usefulness. The Presbytery then accepted Mr. Mowat's demission, granting him a Presbyterial certificate, and ordering the church at Niagara to be declared vacant. In addition the following was put on record:—"The Presbytery, in thus taking leave of their brother, Mr. Mowat, agree unanimously (with the exception stated below) to record the deep feeling of regret with which they part with one so distinguished by the faithful and affectionate discharge of his duties as a pastor, and by his sound judgement, discretion and laborious attention to business as a member of Presbytery. They would also record their high sense of Mr. Mowat's qualifications for the office to which he has been appointed, and their earnest prayer that his fervent piety and zeal, as well as his attainments, may, with the blessing of God, exert a lasting and wide-spread influence for good on the minds of the students pre-

paring for the ministry, and through them on the Church at large. From the clause expressing the Presbytery's high sense of Mr. Mowat's qualifications Mr. Burnet dissented."

REPORT OF THE COMMITTEE ON JEWISH AND FOREIGN MISSIONS WITH STATE OF FUNDS. &c., &c., APPENDED.

The Committee appointed by the Synod of last year to correspond with the Jewish and Foreign Mission Committee of the Church of Scotland submit the following Report:—

The objects embraced by the action of your Committee have been comprised under three particulars:—The means,—the field—and the man.

On the first of these they have the gratification of presenting a statement calculated to produce the most unqualified satisfaction. They had scarcely entered upon the work committed to them, and their efforts brought to bear on its accomplishment had hardly been developed, when the Almighty in His kind providence raised up for them a distinguished agent in the acquirement of means—an agent totally unlooked-for and singularly opportune.

Your Committee had no sooner entered on their duties than the Rev. Dr. Aiton, of Dolphinton, appeared to plead the cause of the Jewish people among the congregations of our own Church and of other Christian denominations. His mission to this Province was marked by the most triumphant success. The response to his appeal on the part of the Presbyterians of Canada has produced a most lively impression on your Committee, and they trust that the liberality displayed was actuated by a true faith and a heaven-born love. The issue has not only led your Committee to encourage hope for the future, but has even ministered them a rebuke for past faithlessness and for former inactivity in foreign missionary effort. After a hurried but earnest pleading in behalf of God's once favoured people Dr. Aiton placed the magnificent sum of nearly £600 cy. at the disposal of your Committee, provided they began to preach the Gospel to the Jews "at Jerusalem."

2 With regard to the field your Committee have had considerable difficulty. This difficulty has only arisen, however, from the conflicting opinions held in reference to the most eligible centre of operations. One opinion inclines towards Galilee, and another towards Jerusalem. Your Committee have weighed the reasons *pro* and *con* with care, and have tried to balance them; and after much consideration they have agreed to recommend both localities as suitable for occupation—Jerusalem for immediate occupation, and Tiberias for eventual adoption; because, by assuming both, the views of the Committee of the Church of Scotland, under whose influence our Mission must be planted, are met, because means are already raised, secured, and pledged for that specific object, and because the views of your Committee would be found to coincide with the wishes of the people from whom the means have been derived.

In concluding to recommend both localities, your Committee confidently anticipate a cordial co-operation with their Brethren in the Lower Provinces.

3. Your Committee have hitherto failed in procuring any promise of the services of

a suitable Missionary either from the Church in Canada or from the Church of Scotland. They recommend the Synod to secure a Missionary in a similar manner as has been done by the Parent Church.

They recommend the appointment of a permanent Committee on Jewish and Foreign Missions, to be known as the "Jewish and Foreign Mission Committee of the Church." That to this Committee, under the supervision of the Synod, be intrusted the duty of engaging a Missionary with all convenient speed; and that an annual collection be directed to be made in every congregation within the bounds of the Synod. The Fund arising from this source to be implemented by private subscription throughout the Provinces generally.

Your Committee are unanimous in the general recommendation of this cause. It is the Lord's. The motto of one of the greatest modern Missionaries has been assumed by your Committee, and they trust that the spirit it breathes will become an encouragement to the Church, "Expect great things from God, and do great things for God."

The extraordinary and providential circumstance of an appeal having been so remarkably pled for this cause at the very threshold of the undertaking has prevented your Committee from widening the spheres of their operations to India or any other foreign field.

The Treasurer's Report is herewith appended.

All which is submitted.

ROBERT BURNET,
Clerk.

Statement of the Financial Position of the Mission to Jerusalem, submitted to the Synod by the Interim Treasurer, viz:—

The Collections of Dr. Aiton in Canada and elsewhere in 1856, now in the Montreal Savings Bank, inclusively of interest to 31st Dec., 1856. . . . £342 8 5
This amount deposited in the Western Bank of Scotland by Dr. Aiton, as well as the previous amount, is under his authorization, and is now offered by me to the Synod, if they assume the Mission to Jerusalem, and agree to apply the money to that object, say £140 Sterling. . . £170 6 8

Total Cy. £512 15 1

ALEX. MORRIS,
Interim Treasurer.

Montreal, 26th May, 1857.

DELIVERANCE OF THE SYNOD ON THE FORE-GOING REPORT.

It was moved by the Rev. Wm. Bain, seconded by the Rev. Wm. McDonald. "That the Synod, having heard the Report of the Committee on Jewish and Foreign Missions, and being fully persuaded of the desirableness and importance to the best interests of this Church of engaging in a direct missionary effort, receive and approve the same, thank the Committee for their diligence and judicious conduct in the matter intrusted to them, re-appoint the said Committee, with the addition of Judge Locke and Messrs. M'icken and Fordyce, authorizing them to take such further steps in the institution and prosecution of the Mission as may be found necessary and expedient; instruct the representative from this Synod to the Synods of the Lower Provinces to bring the matter under the notice of the said Synods, and to invite their countenance and co-operation in the work; and recognize their obligations to the Rev. Dr. Aiton for his exertions and for the handsome sum he has placed at their disposal." The Moderator then thanked the Committee, and the Clerk was instructed to forward an extract of this minute to Dr. Aiton, and to convey to him the thanks of the Synod.

(Copy)

REPORT OF THE TRUSTEES OF SAINT PAUL'S CHURCH MONTREAL.

The annual general meeting of the Congregation of St. Paul's Church for 1856 was omitted in consequence of the death of our late respected pastor, the Rev. Dr. McGill, and consequent vacancy of the pulpit.

At the annual meeting held in September, 1855, the Trustees had to report that the amount received from the Congregation for seat-rents and weekly collections was insufficient to meet the expenses of the Church, an increase in the annual rent of the pews was therefore required, and the Congregation were called upon to make their weekly contributions larger and also to inform the Trustees what amount each member of the Congregation could afford to contribute. This appeal to the Congregation was successful, and the revenue of the Church was thereby increased.

At the time the names of the weekly contributors were received, the Trustees expected that the weekly contributions would amount to £300 per annum, but they find that, although the Congregation has increased, the amount received from this source falls short £30 of the sum expected, in place of which an increase was looked for. The Trustees therefore respectfully urge the necessity of the attention of the Congregation to keep up the amount of their weekly contributions, and, when at any time they are overlooked by absence or otherwise, that the amount be made up in the next contribution.

The Trustees would take this opportunity of expressing their opinion that the temporal affairs of the Church should have more attention from the Congregation generally, and also that the number of members and sitters might be much increased by the individual efforts of the Congregation.

The condition of the temporal affairs of the Church are now, however, much more satisfactory than at our last meeting, the interest on the debt of the Church has been paid up to the 25th June last, and the debt reduced to the extent of one hundred and ninety three pounds currency, principally by the efforts of the Ladies of the Dorcas Society in connection with the Church, to whom the Trustees would take this opportunity of returning their sincere thanks for this valuable assistance.

The Trustees have also to notice the liberality of the Congregation on the occasions of special collections during the past year, the collection for a Tablet to the late Rev. Dr. McGill and for the railing of the lots in the Mount Royal Cemetery having amounted to the sum of £49 8s. 3d. The amount received for the Poor Fund during the past year is £22 15s. 9d. at a special collection, and £25 from the exco- cutors of the late Robert Armour, Esq.

There are very few poor belonging to the Congregation requiring pecuniary assistance, and this fund has been sufficient to meet all claims upon it.

Since the Annual Meeting of 1855 we have had to mourn over the death of our late respected Pastor, the Rev. Dr. McGill, and also of two of the office-bearers in the Church, the late Robert Armour, Esq., so long connected with this Church, and who held a prominent place in it, and the late Hew Ramsay, Esq., who was in the prime of life, a most active Trustee and respected Elder, and who, during his long connection with this Church, devoted much of his most valuable time to its service.

The attention of the Trustees was some time since, called to a defect in the walls of the Church, which, if not immediately remedied, threatened seriously to injure them. The plaster, having been placed on the stone-walls, is very much affected by damp weather and every change of atmosphere and temperature, giving the walls a very unsightly appearance and rendering the atmosphere of the Church at certain seasons very unhealthy. It is now some time since the walls were coloured and the gallery painted, and it is again necessary to clean and improve the appearance of the Church. To colour the walls again without being lathed appeared to the Trustees a useless outlay of money. After having ascertained the cost, they determined to remedy the defect in the original finishing of the walls. This will add materially to the comfort of the Congregation during the services of the Church, and will prevent the unsightly appearance the walls have hitherto presented. The cost of these improvements will not be less than £200. The Trustees have no funds in hand to meet this outlay; they depend, therefore, on the liberality of the Congregation to place this sum in their hands, feeling assured that the outlay will not be considered unnecessary or improper by any member of the Congregation. The time required for these improvements will be about a month; in the mean time the Congregation has been kindly favored by the Kirk Session of St. Andrew's Church with the means of meeting for public worship in their Church.

There is also a movement on the part of some of the Trustees for improving the mode of heating the Church, which, if carried out, would increase the contemplated outlay. The amount of the present improvements being large, it is considered desirable that members of the Congregation present should express their opinion on the plans brought forward by those Trustees.

In addition to the large sum presented to the Trustees by the Ladies of the Dorcas Society for the reduction of the debt on the Church, the Treasurer has to acknowledge the sum of £20 for Missionary purposes. This zeal and activity on

the part of the Ladies for such laudable objects will, we have no doubt, be as much admired by the members of this Church generally as it has certainly been by the Trustees.

The whole respectfully submitted.

THE CHURCH IN THE LOWER PROVINCES.

ADDRESS TO THE LIEUT. GOV. OF N. B., AND HIS REPLY.

On Monday last a Deputation of the Synod of the Presbyterian Church in this Province, in connexion with the Established Church of Scotland, waited, by appointment, upon His Excellency the Lieutenant Governor, and presented the following Address:—

To His Excellency the Honorable John Henry Thomas Manners Sutton, Lieutenant Governor and Commander in Chief of the Province of New Brunswick, &c. &c., &c.,

MAY IT PLEASE YOUR EXCELLENCY,

We, the Ministers and Elders of the Presbyterian Church of New Brunswick, in connection with the Church of Scotland, in Synod assembled, avail ourselves of this, our first meeting at the Seat of Government since your arrival in the Province, to approach Your Excellency—the Representative of our Gracious Sovereign—with the assurance of our highest respect, and cordial wishes for your personal welfare, and for your success in the discharge of those high functions entrusted to you by Her Majesty.

We beg your Excellency to be assured of our devoted loyalty to the British Throne, and of our steadfast attachment to those Institutions, the birthright of every British subject, by which liberty and happiness are most effectually secured: and it is pleasing to us to think that, in this our adopted country, we live under the protection of British laws, and enjoy to so large an extent the benefit of British Institutions.

As Ministers in connexion with the National Church of Scotland, it has ever been our endeavour, as we feel it to be our duty, while, first and above all, inculcating obedience to Him by whom Kings reign, to teach the people among whom we labour a respectful submission to all constituted authorities, as enjoined, not only by the laws of man, but by those of God.

We have ever felt a deep interest in the promotion of a sound, moral and religious education among all classes of the people,—an interest which, we have the pleasure of knowing, is not less warmly felt by your Excellency: and we earnestly hope that some measure for improving our Parish Schools, and especially for placing King's College on a more satisfactory footing, and thereby securing for it the confidence of the community at large, may soon be adopted by the Legislature of this Province.

That Almighty God, from whom cometh down every good and perfect gift, may ever bless your Excellency, the Honorable Mrs. Manners Sutton, and your youthful family, with all temporal and spiritual blessings, and, finally, make you all partakers of His heavenly kingdom, is our ardent wish and fervent prayer.

Signed in name, in presence, and by appointment of the Synod of New Brunswick, in connexion with the Church of Scotland, at Fredericton, this twenty fifth day of July, one thousand eight hundred and fifty seven years, by

PETER KEAY, *Moderator.*

To which His Excellency made the following reply:—

GENTLEMEN :

As the Representative of our Most Gracious Queen, I thank you heartily for this expression of your attachment to the Throne. For myself and for my Family, I request you to accept and to convey to those whom you represent, my warmest acknowledgements for your wishes for our personal welfare and happiness.

Deeply impressed with the conviction that nothing but evil can flow from neglecting the training and education of the younger portion of the Community, I should view with heartfelt satisfaction the adoption of any measures which would tend to improve the state of the "parochial Schools, and to afford to all classes of the People increased facilities for acquiring instruction in the higher branches of Learning

I assure you, Gentlemen, of my perfect confidence in the sincerity of your endeavours to provide for the religious instruction of the Members of your Church, and to foster among them a spirit of loyalty to the Crown and of obedience to the law. It is my earnest prayer that Providence may bless your exertions.

MISSIONARY MEETING IN FREDERICTON.

(Halifax Monthly Record.)

A very interesting meeting was held on Monday evening, the 27th of July, in St. Paul's Church in this city, (Fredericton), in connexion with the Synod of New-Brunswick, which has recently been in session.

The Rev. Peter Keay, of Nashuaak, the Moderator of the Synod, occupied the Chair. After singing a portion of the cxxii. Psalm, the Rev. James Steven, of Kesigouche, offered up a very impressive prayer.

The meeting was then addressed by the Rev. Dr. Barclay, of Toronto, who gave a very pleasing account of the Presbyterian Church of Canada, in connexion with the Church of Scotland, and her exertions in the cause of Education, referring chiefly to Queen's College, Kingston, which has been reared up under her superintendence with the view of training young men for the Ministry within her own bounds.

The Rev. Wm. Henderson, of Newcastle, Miramichi, gave a most gratifying account of the operations of the Scottish Ladies' Society for Promoting Female Education in India. The object of the Society is to take charge of Hindoo girls who have been left orphans, or who have been abandoned by their parents, to give them a useful education, and especially to instruct them in the principles of the Christian faith. Through the exertions of this Society, Orphanages have been established at the three British Presidencies in India, and a large number of orphan girls have been received there. Many of the Sabbath Schools, both in Scotland and the Colonies, have undertaken to support each an orphan at one of these Institutions, and the practice is likely to become still more generally adopted. The good results of this scheme have already been witnessed both at Home and in India, and, by the blessing of God, it is hoped it will be the means of carrying true religion to the hearts and homes of many families in that benighted land.

The Rev. Wm. Macrobie, of Tabusintac, addressed the meeting on the Church of Scotland, and the various philanthropic and Christian schemes which she has now in operation. Mr. Macrobie has lately left his native land to labor in the Colonial vineyard, and it was very gratifying to all the lovers of our Church to learn that, after having passed through the fire, she has come forth purified and strengthened;

that never were her Ministers more earnest and faithful—never were the ordinances better attended by her people, and never were more life and energy displayed in carrying on every plan for the advancement of the Redeemer's kingdom.

The Rev. David Stott, of Woodstock, gave a brief but interesting account of the progress of our Church in the upper part of the Province. The present place of worship at Woodstock, being situated at the upper village, was inconvenient for the great body of the congregation, and steps were now being taken to erect a suitable building in Woodstock proper. A new Church had been erected at Northampton, seven miles below, on the banks of the River St. John, where he (Mr. S.) regularly preached, and where there was the prospect of a considerable congregation being formed. He had, also, lately visited Tobique, where he found a large number of Presbyterian families anxious to enjoy the services of a Minister of our Church, and willing to contribute to his support. He purposed, also, at an early period, to visit Grand Falls, where a number of adherents of our Church reside, and where a lot has been purchased as a site for a place of worship in connexion therewith.

The Rev. John Hunter, of Richmond, corroborated what had been stated by Mr. Stott. As a proof of the progress of the Presbyterian cause, he stated that, when he commenced his labors in Richmond and Woodstock, less than ten years ago, there was no Presbyterian Minister, of any denomination, above Fredericton. Now there were six or seven, and, although all did not belong to our Church, they adhered to the same standards, and preached the same doctrines. His congregation in Richmond had recently completed a handsome and commodious Church, chiefly by their own exertions, in which Divine service was now performed. In many settlements in the upper country, also, adherents of our Church, in considerable numbers, were to be found, and there was an increasing demand for the services of Missionaries or Ministers belonging to her.

The Rev. Wm. Donald gave some account of the Bursary and Home Mission Funds, now in operation under the direction of the Synod. The object of the former is to aid young men, natives of the Province, or residing therein, in pursuing their studies with a view to the Ministry. Three young men, now studying in Scotland, were receiving out of this Fund £20 sterling, yearly. One of these would soon be prepared to return to the Province as a Preacher—another would follow him next year, and the third at a subsequent period—all of them bound personally and by surety, to give their services as Missionaries or Ministers in this Country for a period of not less than three years. This scheme seems to be the most likely to supply the lack of Missionaries, which has been felt so long, and so deeply deplored.

The object for which the latter Fund has been established was to aid weak congregations, to assist in paying the expenses of Missionaries and Ministers in visiting destitute settlements, to pay the expenses of Corresponding Members to Canada and Nova Scotia, and a portion of the expenses of members attending Church Courts within our own bounds. The Fund, as yet, has not been sufficient to meet all the objects contemplated, but it is hoped that ere long it will be so increased as to admit of a wider application.

The Rev. Peter Keay, Moderator of the Synod, then delivered his concluding address in a very earnest and feeling manner, and, after singing and the benediction, the meeting separated, and the Synod adjourned to meet at Newcastle on the third Thursday of July, 1858.

FREDERICTON, N. B., August, 1857.

THE SYNOD OF NEW BRUNSWICK.

We are in receipt of the minutes of the Synod of New Brunswick, and have pleasure in preparing a summary of their proceedings. The Synod met at Fredericton on the 23rd July, 1857, when the ex-Moderator, the Rev. James Murray, delivered an appropriate discourse, which the Synod invited him to publish in this Journal. We shall have much pleasure in giving place to it. The Rev. Peter Keay was elected Moderator. Dr. Barclay and the Rev. Thos. Duncan represented the Synods of Canada and Nova Scotia respectively. The Rev. W. Donald and J. Steven gave in their Reports of attendance on the Synods of Canada and Nova Scotia, and the Synod expressed the hope that an intercourse so pleasing to all parties, and attended with so many beneficial results, may still be maintained.

The Rev. John Ross was appointed delegate to Nova Scotia, with the Rev. W. Murray as his alternate. The Synod in the Lower Provinces send a delegate to us each alternate year, so that there may be one each year. Statistical Returns were given in by all the Ministers.

The Report on the Bursary Fund showed receipts of £100 15s. 8d., with a discharge of £75 5s. 11. Three students prosecute their theological studies in Scotland, of whom one will be licensed in spring, another the next year, and the third will soon complete his literary studies.

A Home Mission and Synod Fund has been instituted with good promise of success.

The Synod renewed their recommendations on behalf of the India Orphanages of the Edinburgh Ladies' Association, earnestly urging all ministers within their bounds to engage the sympathies of the young of their flocks in behalf of the destitute orphan girls of India.

Several congregations have entered upon this interesting work.

There are several indications of the beneficial result of friendly intercourse. The three Synods are evidently drawing more closely together. Thus the following overture being submitted was adopted:

Whereas it is the privilege as well as the duty of every Church to use all endeavours for the extension of the Redeemer's kingdom, both at home and abroad:—

And whereas this Church has not hitherto been in circumstances to engage in any Foreign Mission, and at present is not yet in a position to carry on any such Mission, trusting to her own resources:—

But whereas the Presbyterian Church of Canada, in connexion with the Church of Scotland, has resolved to engage in a Mission to the Jews, "beginning at Jerusalem":—

It is hereby respectfully overtured to the Reverend the Synod of New-Brunswick, that they resolve to co-operate with said Church in this interesting Mission; and by Collections, or otherwise, as may appear best, to aid the said Church in their praiseworthy exertions for the best interests of the House of Israel.

Mr. Donald and Dr. Barclay were heard in support of the Overture, and, after reasoning,

it was moved by Mr. Donald, seconded by Dr. Barclay, and unanimously agreed,—

That the Synod adopt the Overture, resolve in terms thereof, recommend to all Ministers and Missionaries within their bounds to make a Collection, annually, in aid of the Jewish and Foreign Mission of the Presbyterian Church in Canada in connexion with the Church of Scotland; and further, appoint the Rev. Wm. Donald, Treasurer, instructing all their members to remit to him, on or before the 1st day of May in each year, the Collections they may have made in favour of this Scheme.

The Synod instruct their Treasurer to remit to the Treasurer of the Canadian Jewish Mission Fund, during the first week of May, such sums as may be received by him, and to report to this Synod annually the Collections thus received and remitted.

This is an encouraging step. We trust that a missionary may soon be forthcoming, and that the work may be entered upon. Another overture came under notice with the following result:

The Synod then took up the second Overture, which is as follows:—

Whereas there is a very valuable Periodical published monthly in Montreal, entitled "The Juvenile Presbyterian," which is well calculated, not only to interest the young in Missionary operations, but also to be very useful in gaining their affections towards Christian Truth;—

It is hereby respectfully overtured to the Reverend the Synod of New-Brunswick that they express their approval of that publication, and recommend it to the notice of all Sabbath Schools, and of the young generally, connected with their Congregations.

Mr. Donald explained the object of the Overture, gave some account of the Periodical referred to, and stated that he had found it very useful and acceptable to his Sabbath-Scholars, and other young persons in his Congregation.

On motion, the Synod resolved to adopt the Overture, and recommend accordingly.

The subject of diminishing Sabbath desecration was considered, and it was recommended by the Synod, "to all ministers to direct the attention of their congregation to the duty of becoming observance of the Lord's Day by preaching on the subject at least once a year." Petitions to the Legislature were also recommended.

The Synod then took up an overture relating to a Widows' Fund. The action of both Synods in the Lower Province is very interesting in this matter. They are alive to its importance and willing to unite with us in forming a large Fund. Doubtless, on terms just to the Canadian Synod which has already a large fund, this might be accomplished, perhaps by the Lower Provinces raising a fund by collection, as an entrance Fund. The overture is as follows:

Whereas it is an incumbent duty to do what in us lies to make some provision for those who, in the Providence of God, may be left in a state of Widowhood and Orphanage;—

And, as a scheme has been adopted by the Ministers of our Church in Scotland, and also in some of the Colonies, for establishing a Fund for the Widows and Children of deceased Ministers;—

It is, therefore, humbly overtured to the Reverend the Synod of New-Brunswick, that they take into consideration the expediency of establishing such a scheme in this Province, or,

if practicable, becoming associated with the Ministers of our Church in the adjoining Provinces, in carrying out such a measure.

Dr. Brooke was heard in support of the overture; and after reasoning, on motion of Mr. Donald, the Synod decided as follows:—

Sustain the overture and appoint the Moderator, Dr. Brooke, Mr. Ross and Mr. Donald, a Committee to take the matter into their consideration, and to correspond with Committees appointed by the Synods of Canada and Nova-Scotia; to devise, if possible, some means of carrying out the object; and authorize them to request Alexander Balloch, Esq., of Saint John, to act along with them: and to advise them as to the best mode of procedure.

In connexion with this Overture, Dr. Barclay gave some explanations respecting the Fund established in Canada for the support of the Widows and Orphans of deceased Ministers; and laid on the table certain papers containing Report of the Board of Managers and of the Treasurer of said Fund, presented to the Synod of Canada at its last meeting, and printed by their order.

The Synod appointed a Committee to consider the propriety and possibility of raising an endowment to some extent in each of their churches.

They then took up the subject of Queen's College. It is gratifying to notice that this College is likely to become the School of the Prophets for our Church in British North America. May it more and more deserve so high a position. The action of the Synod was the following:—

Dr. Barclay brought under the notice of the Synod the facilities which Queen's College, Kingston, afforded for young men pursuing their studies in the Arts and in Theology, requesting the Synod to use their influence, both as a body and as individuals, in directing the attention of Students to this Institution, as one in which they may be assured of receiving a sound and religious education.

The Synod, having heard Dr. Barclay, agreed to this deliverance:—

Resolved. As the opinion of this Synod that, from the acknowledged ability of its Professors, and the liberal course of education therein provided, Queen's College is an Institution in which they have every reason to place confidence; and they promise to recommend it accordingly to young men desirous of prosecuting their studies, especially such as have their views directed to the Ministry, in connexion with our Church.

The Synod called for "historical accounts of the several congregations," which were given in by Dr. Brooke, Mr. Reay, Mr. Henderson and Mr. Donald. The Synod enjoined a preparation of these by the other ministers before next meeting. A statement of the position of the Synod relatively to the Church of Scotland was adopted and will be found elsewhere. This incident was prepared by our worthy friend, Dr. Brooke, of Fredericton. A Missionary Synodical meeting was held, of which we also give an account. The next meeting of Synod was appointed to be held in Newcastle on the 3rd Thursday of July, 1858. The Moderator then addressed the Synod in a very earnest and impressive manner, and the proceedings were closed with prayer, praise and the benediction.

The whole tone and temper of the Synod appears to have been most earnest and practical. The propriety and the advantages of a close intimacy with the Synods in the Lower Provinces are daily being shown. We are learning to know each other, and the calm judicious advice of men like Dr. Brooke and Mr. Donald, the recent delegates, is very valuable to our Church Courts, while our greater comparative numbers are an encouragement and source of strength to the Synod. We doubt not but that a General Assembly will yet be practicable and prove very useful.

NOVA SCOTIA.

We are in receipt of the *Halifax Record* for September, and condense from it our usual summary.

The minutes of Synod are concluded. The Rev. J. Martin brought under the notice of the Synod a scheme, originated by him for the support for three years of six visiting Missionaries, to enable the Presbyteries to allot £50 per annum to each of them. Towards this £160 had been subscribed, and more than £100 had been collected and deposited in the Bank. The Synod approved of the scheme, and appointed a Treasurer to it.

The statement of the Young Men's Scheme was given in, showing £215 4s. 11d. in hand. The Synod ordered collections to be made for it, and came to this important decision, that "they deem it desirable that for the future all monies collected in aid of this scheme be applied to the formation of bursaries to assist in educating young men at Queen's College, Canada." This is an encouraging decision, and shows that fraternal intercourse is drawing the Synods more closely together.

The Committee for the Home Mission reported a collection of £120 6s.; and W. Gordon, Esq., was appointed General Treasurer to the Schemes of the Synod.

The Synod appropriated £80 from the Home Scheme to aiding weak congregations.

The Synod received a Report as to the institution of a Widows' and Orphans' Fund, and, having fully considered it, agreed to delay the adoption of any particular plan until the result of the legal opinion about to be taken by the Synod of Canada with respect to the feasibility of extending the benefits of their measures to the Lower Provinces be known; and meanwhile appointed an annual collection, and enjoined the correspondent to Canada to report at next meeting.

The Synod adopted a series of appropriate resolutions thanking the Colonial Committee for their supplies of ministers and their continued co-operation, and declared that their conduct was well calculated to cause a corresponding spirit of liberality in the friends of the Church in Nova Scotia.

The collections for the Schemes of the Synod were appointed to be held as follows:—

- 1st. For the Home Mission Fund, on the first Sabbath of November.
- 2nd. For the Bursary Fund, on the first Sabbath of January.
- 3rd. For the Widows' and Orphans' Fund, on the first Sabbath of April, and
- 4th. For the Synod Fund, on the last Sabbath but one of June.

A Committee was appointed to recommend each Scheme, previously to the collection, through the *Record*.

The Rev. Dr. Barclay brought under the notice of the Synod the Jewish Scheme of the Synod of Canada, conveying the wish of our Synod that they should aid us, and it was unanimously Resolved,—

“That this Synod records its sympathy with the efforts made by the Synod of Canada in behalf of the Jews, and recommends to ministers of the Church, if they shall see it to be expedient, to assist in promoting the object contemplated by the Jewish Mission undertaken by the Synod of Canada.”

A vote of thanks was passed to the corresponding members, Dr. Barclay and the Rev. James Steven, as also to the Rev. J. McRae, of Stornoway.

The following correspondents were appointed:—

To New Brunswick—The Rev. Thos. Duncan, of Charlottetown.

To Canada—The Rev. Alex. McGilivray, of McLennan's Mountain; and, as alternate, the Rev. Allan Pollok, of New Glasgow.

The Synod adjourned to meet at Charlottetown on the last Wednesday of June, 1858.

In perusing the record of the proceedings of the Synod, we have been much impressed by the practical, earnest character of the proceedings, giving evidence of life and vigor.

A Bazaar at Moncton, N. B., had realized £130, to be applied towards the erection of the church there. We believe Mr. Murray was successful in his recent mission to Canada for the same object.

THE CHURCH OF SCOTLAND.

INDIA.

We direct attention to the ensuing recommendation. Should not our Commission of Synod follow this excellent example?

RECOMMENDATION BY THE COMMISSION OF THE GENERAL ASSEMBLY FOR UNITED PRAYER WITH REFERENCE TO THE PRESENT STATE OF INDIA.

WHILE we have to direct the attention of the Ministers and Congregations of the Church to the annexed Recommendation, we are well aware that the state of India has been made the subject of fervent supplication on Sabbath-days in many a sanctuary in Scotland, ever since the sad tidings of mutiny and massacre reached our shores. We trust that universal humiliation and prayer, in accordance with the following deliverance of the Commission, will mark the solemn assemblies of our people through the whole of Scotland, as Sabbath-days and hours of prayer return.

Faithful prayer and penitential turning to God have much to do with the stability of our empire, both at Home and Abroad; and, when a nation or when a national Church mourns for sin, and seeks the favour of the Most High, as with one heart and mind, avoiding mere formality, and using everywhere earnest and fervent supplication, then, above all, does the Word of God warrant us in expecting forgiveness and favour for that nation and for that Church.

Missionary effort may for a while seem to languish, and hazardous, around many a Christian's and many a Christian Missionary's family in India, may the morning break and the shadows of evening fall; but let the Churches of Christendom surround the Great Mercys-seat, and pray unceasingly for every Missionary, for every Christian, and for every friend of Christians in India, and God will arise for their deliverance.

Christianity in India may seem in the greatest danger, but this very period of darkness and sorrow may be selected for the opening-up of a brighter prospect than the Christian Church in the East has yet beheld; and we do well to seek for consolation in the words of those who, though in deep distress, could yet say with unconquerable trust, “Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time is come. For Thy servants take pleasure in her stones, and favour the dust thereof. So the heathen shall fear the name of the Lord, and all kings of the earth Thy glory. When the Lord shall build up Zion, He shall appear in His glory. He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come: and the people which shall be created will praise the Lord. For He hath looked down from the height of His sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death; to declare the name of the Lord in Zion, and His praise in Jerusalem; when the people are gathered together, and the kingdoms, to serve the Lord.”

At Edinburgh, the 12th day of August, 1857,

—Which day the Commission of the General Assembly of the Church of Scotland being met and constituted,

Inter alia,—

It was moved and unanimously agreed to, That the Commission, having taken into solemn consideration the distressing accounts that have lately been received from India, the sad and unlooked-for bereavements that have thus come to the knowledge of numerous families in this part of the United Kingdom, and the many cases of anxious solicitude, both public and private, consequent on the unhappy disaffection that now prevails throughout a large section of the native troops of Bengal, feel deeply impressed with the conviction that an urgent call is thus addressed to all classes of Her Majesty's Christian subjects, and to none more than to the members of the Church of Scotland, to humble themselves before God, and to seek to move Him by repentance, prayer without ceasing, and new obedience, to turn away from the country His righteous judgements. That, with this view, it is the duty of the Commission to issue their earnest recommendation, and they hereby do most earnestly recommend to all the Ministers and Congregations of this Church, to unite together in fervent prayers and supplication to Almighty God that He would forgive the sins and shortcomings which have caused Him to hide from us the light of His countenance, that He would deliver us from the power of iniquity, and that He would be pleased, of His infinite goodness, to bless and render effectual the means that may be used for bringing back the disaffected to the

allegiance which they owe to our beloved Sovereign.

The Commission directed this deliverance to be published in the September number of *The Home and Foreign Missionary Record*.

Extracted from the Records of the Commission of the General Assembly of the Church of Scotland, by

JOHN LEE, *Cl. Eccl. Scot.*

COMMISSION OF ASSEMBLY.

THE stated quarterly meeting of Commission was held on Wednesday, the Rev. Dr. Robertson, Moderator of the last General Assembly, presiding.

THE SCOTCH CHURCH IN AUSTRALIA.

He also stated that a few days ago he had received a letter from the Moderator of the Synod of Australia, complaining that in a recent paper issued by the Colonial Government the status of the Church of Scotland had been overlooked. He (Dr. Robertson) felt satisfied that the omission complained of had been occasioned by inadvertency, but he had placed the letter in the hands of the agents, and it would now be read to the Commission.

The reply to the representations of the Moderator was in the following terms:

“Colonial Secretary's Office,
Sydney, 21st March, 1857.

“VERY REV. SIR,—The Governor-General having laid before the Executive Council your letter drawing attention to the fact that, whilst in the order of precedence, published in the *Government Gazette* of the 15th of January last, the Church of England and the Church of Rome have their respective positions distinctly defined, the Established Church of Scotland, which you represent, has been omitted,—an omission which, you conceive, has arisen advertently, but which, nevertheless, has been the occasion of much dissatisfaction among the members of that Church—I am directed to inform you that the order of precedence does not emanate from the Government of the Colony, but is embodied in the regulations of the Colonial Office, as furnished to the governors of all the colonies for their guidance, and has only been modified in this colony to meet the changed circumstances in which it is now placed in regard to the constitution of the Legislature thereof.—I have the honor to be &c.

“WM. ELWARD.”

Mr. A. S. Cook, in reference to the communication from the Synod of Australia, thought the Moderator of the Church there had only done his duty in the steps he had taken in endeavouring to maintain the Church of Scotland in its proper position, as there could be no doubt a slight had been put on the Church, whether from inadvertence or otherwise. It appeared that what had taken place arose from orders emanating from the Government Offices at Home, and he therefore thought the proper course to be pursued was to communicate with the Colonial Office, with the view of doing away with the slight that appeared to have been cast on the Church. He thought the Commission would do all that was necessary to set the matter right by adopting the following as its deliverance:—“The Commission express their regret at the omission referred to in these documents; but, as they are satisfied that the omission can have arisen from no intentional disrespect towards the Church of Scotland, but from inadvertence, the Commission do not deem it necessary at present to do more than to bring the matter before the Right Honourable the Secretary of State for the Colonies, with the view of having ministers of the Church of Scotland in Australia officially placed in the order of precedence to which they are entitled, and which was wont to be enjoyed by them. The Commission further re-

mit the papers in question, with this deliverance, to the Colonial Committee, with instructions to carry the deliverance into effect."

Mr. Phin, in seconding the motion, remarked that, if the answer from the Colonial Governor's Office was correct, to the effect that the orders were in accordance with the instructions sent to all the Colonies, then the Church of Scotland was not at present recognised in any of the Colonies. He felt certain that this must be a mistake on the part of the Colonial Secretary, and that no orders had been issued, the effect of which would be the non-recognition of the Church of Scotland in the Colonies.

He felt assured, when the attention of the Colonial Secretary was directed to the subject, that care would be taken to prevent a repetition of such proceedings.

The motion was unanimously agreed to.

THE DISTURBANCES IN INDIA

On the motion of Mr. Phin, seconded by the Rev. Principal Lee, both of whom expressed their horror at the atrocities committed by the mutineers, it was agreed to issue a recommendation to the ministers and congregations of the Church to unite in humble prayer to the Almighty that He would be pleased to bless the efforts that were being made to bring back the disaffected Indians to the allegiance which they owe their sovereign.

There was no other business before the Commission, which then adjourned.

FOREIGN MISSION.

BOMBAY.

The deeply interesting details of the following letter from Mr. Sheriff will be read at once with anxiety and gratitude, and must awaken feelings that will find utterance in fervent prayers for his continued protection and success:—

BOMBAY, *May 27, 1857.*

REV. AND DEAR SIR,—As you naturally desire to receive information concerning whatever important or interesting events occur here, I beg to give you a brief account of our recent proceedings.

In my last letter I mentioned that a youth of the Banian caste had sought protection in the Institution; and gave a short account of the disturbances which took place at that time. On the 25th April I had the privilege and happiness of admitting him into the Church of Christ. After he had answered the questions usually put to candidates for baptism, he read a short statement in Guzerathi, his native tongue. On this a Hindoo rose and requested permission to examine him to test his knowledge of religion; which of course I refused to grant. In a few days an indignant and sarcastic letter was sent to one of the English papers, professing to give an account of what had taken place at the baptism; but the editor not only refused to insert the letter, but bestowed a smart castigation upon the writer of it. As was to be expected, some of the native periodicals were quite ready to publish any statement, however untrue, which might tend to throw odium upon missionaries and their proceedings. We have the consolation that all this agitation and discussion keep Christianity—its operations and effects—the more vividly before the minds of the people.

Till the time of his baptism, the relatives of the youth had persisted in declaring that he still retained his caste, and had made continual efforts to induce him to return home. After his public renunciation of Hindooism, it was naturally expected that these efforts would be discontinued. Such, however, was not the case. On our return from the evening service in St. Andrew's Church, May 3d, a most daring attempt was made to carry him off by force. Near the middle of the Esplanade—the wide

open space which surrounds the Fort—ten men stopped the carriage in which we were, and tried to drag us out of it. As they were disguised, I could not recognise them to belong to his caste; but I suspected they were strangers hired to inflict upon him the vengeance which has been so often threatened. As the policemen who were on duty near refused to come to our assistance, and little hope could be entertained of help from people who might be passing, the position in which we were placed seemed critical. The trust, however, that we place in Him who is mighty to save, was fully justified. We were enabled to resist the utmost efforts of our assailants till four gentlemen, who were passing along the road, heard the calls for help, and came to our assistance. Two of the most forward of our assailants were taken into custody. As they expressed great confidence that they could not be punished for what they had done, it appeared to be necessary for our future protection that they should be taken before the magistrates. When they were brought to the police office, I described what had occurred, and stated that, although I did not wish them to be punished, yet I desired that those who had sought protection from us should not be in future subjected to similar outrages. I trust that the lesson given them by the magistrate will prevent a repetition of such an attempt. I may also state that Mr. Bennett, one of those who so kindly came to our assistance, brought the gross misconduct of the two native policemen, who refused to help us, to the notice of the superintendent of the police, who not only dismissed them from the service, but issued an order to the effect that any policeman, refusing to do his duty in such cases, would be severely punished. Since that time we have not been molested.

But the attempts of his people to obtain possession of the youth were not confined to lawlessness and violence. In the end of April a petition was presented to his Lordship the Governor, praying that orders should be given to the effect that the youth should be given up to his friends. This petition was sent by Government to Mr. Crawford, senior Magistrate and Commissioner of the Police, in order that the case might be investigated. Mr. Crawford forwarded it to me, requesting me to make what observations I had to offer on the statements set forth in it. The principal statements were, that the lad was under age, ignorant both of his own religion and Christianity, that I had promised him a sum of money to induce him to profess Christianity, and that his friends had been strictly prevented from having access to him. In the observations which I made I stated that I had reason to believe that the lad was about seventeen years of age, that he had a considerable knowledge of the principal truths of Christianity, that I had promised him nothing save protection from violence, and that his friends had always had the utmost freedom of access to him—except on one occasion when they sought to get him delivered up to them through means of intimidation. On the 7th inst. I got another letter from the Commissioner, requesting me to direct the youth to appear before him the following day. As I did not consider that religious questions should thus be investigated, I begged to point out the subjects which ought to be examined into. These were the age and intelligence of the young person, in order that it might be decided whether or no he was entitled and competent to form a judgement on the subject of religion; whether I had induced him to renounce Hindooism through improper motives; and if his friends had been permitted freely to see him, and endeavour to win him back. When we appeared in his office, Mr. Crawford examined the lad very minutely during an hour and a-half. The

points which he investigated were the following:—the age of the convert, the amount and kind of instruction he had received, his ability to read the Bible, and his knowledge of its leading truths, the reasons which had influenced him in embracing Christianity, and the opportunities which his relatives had enjoyed of having access to him. At the close of the examination, Mr. Crawford declared that he was quite satisfied; that he was glad to be able to give a favourable report to Government; and that the lad was a youth of much promise.

Thus, through the overruling power of our Gracious Master, the means of which our opponents made use, with the design of injuring us, became the causes of advantage to our work; their blows directed against Christianity recoiled upon themselves. Though such trials are painful during the period in which we are suffering them, yet few events are better fitted to strengthen our faith in Him whom we serve, and to deepen our gratitude.

As might have been expected, the struggle in which we have been engaged has not been without influence upon some who previously had resolved on an open profession of their faith in Christ. They are waiting until the excitement subside a little; but I trust that they will have strength imparted to them soon, enabling them to count all but loss in order that they may win Christ. The melancholy and threatening events which have taken place in the North of India are also exercising a considerable amount of influence upon the public mind here. It is to be hoped that tranquillity will speedily be restored, and that the expectations of the enemies of our country and our faith will soon and signally be destroyed. How very forcibly are such predictions as this brought before the mind,—“I will overturn, overturn, overturn it: and it shall be no more, until He come whose right it is; and I will give it Him.” And how consolatory is the declaration,—“Surely the wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain.”

With the exception of a short communication from Mr. Hunter, dated “Sealcote, June 9,” no letters have been received from our missionaries containing any allusion to the present state of India. There had been no actual disturbance at Sealcote, but the operations of the Mission had been greatly interrupted.

Telegraphic intelligence has just been received, announcing the mutiny of the 26th Native Regiment at Sealcote, and the massacre, among others, of our missionary, Mr. Hunter, his wife and child. In the last letter received from him he says—“We have not followed the example of almost every one, and taken refuge in the Fort of Lahore. We hope still to continue at our post. May the Lord be our keeper!”

INDIA MISSION SCHEME.

(From the *Edinburgh Evening Post*.)

The following is an abstract of the Report of the Committee on the Foreign Missions of the Church:—

CALCUTTA—In consequence of the return of the Rev. John Anderson, previous to the meeting of last General Assembly, and his resignation in November, not more than two European missionaries of the Church of Scotland have been for some time past labouring in Calcutta, who have for the same time conducted the Assembly's Institution, and discharged all the other duties to which they have been appointed. The work of education, “in all its departments, has been conducted with the same assiduity as in other years.” “the lessons of Christianity have been daily communicated to the numerous youths that daily assemble in the Institution,” and “in the Bengali Chapel the Gospel has been regularly and faithfully preached in the vernacular.”

but "during the past year not a single convert has been added to the Christian Church." The Committee desire to express in the strongest terms the regret they feel that, notwithstanding the indefatigable labours of the missionaries, this is the discouraging result; and, while they do not regard it as an unimportant circumstance that a Scriptural and useful education has been largely imparted, they lament to find that in their mission, and in all other Christian missions about Calcutta, instances of conversion and earnest inquiry cannot be reported. Various statements, in connexion with the mission at Calcutta, together with suggestions as to the method in which it ought to be conducted, have been recently received. To these statements and suggestions, which will afterwards be fully noticed in this Report, very earnest attention must be directed.

BOMBAY.—The charge of the mission at Bombay has been for some time past intrusted solely to the Rev. James Sheriff, who has been transferred from Madras, the scene of his former labours. "In the Assembly's Institution there is a lower or school department, containing at present 295 pupils. The number was formerly greater, but it has naturally been diminished by the baptisms which have taken place during the year. By another communication from Mr. Sheriff it appears that the annual examination of the pupils took place on the 23d December, and that the "appearance of the classes was on the whole encouraging," and that "many of the answers showed much intelligence."

PUNJAB.—The Rev. Thomas Hunter left Bombay for the Punjab about the middle of October. He writes on 28th February that a portion of his time is occupied with two small vernacular schools, one for girls attended by 5 pupils, and another for boys. He has also a Presbyterian service among the European officers and men.

MADRAS.—Much attention is given to religious instruction. Secular instruction is also given to a considerable extent. In the two branches of the Mission the number of boys attending the schools is 379, and of girls, 414, while the students attending the Theological Preparandi Class are 26. Intelligence was early received that the buildings of the General Assembly's Institution at Calcutta were in such a condition that very large expenditure would be required for repairs declared to be essential. In these circumstances the attention of the Acting Committee was directed to the deliverance of last General Assembly, resolving to sanction the acceptance of "grants in aid" from the authorities of India, as well for the erection of additional schools in places the most suitable, as for the support, as far as possible, of those already existing. To acquire such information as might be useful for the guidance of the Committee, a letter was addressed to the secretary of the Honourable the Court of Directors, enclosing a copy of the deliverance of Assembly, and requesting that he would send to the Committee a copy of any documents bearing on the matters referred to in the deliverance. An answer was received, containing a copy of the "Provisional Rules" for grants in aid to education in the Bombay Presidency. Of these the principal are, that the system is based upon an entire abstinence from interference with religious instruction, that aid will be given to all schools in which a good secular education is imparted, provided the continuance of the school be guaranteed for a given time, and that the managers consent to Government inspection. The Governor also applied to the corresponding boards at the three presidencies for information as to the nature of the inspection, what guarantee was afforded that the inspector might be a Christian, and the possibility of conducting such schools by native teachers. The board for Calcutta replied that the duty of the inspector would be simply to supply the Govern-ment with such information as might enable

them to judge if the conditions have been fulfilled on which the grants in aid were made; and further that no official assurance had been printed, yet the board believed that in practice, and until the number of schools conducted on Christian principles shall have been increased to an extent which could not be hoped for many years, the duties of the inspector, as regards Christian schools, would, if used, always be discharged by the European officer of the department. As to the possibility of conducting such schools by native teachers, the board observed that, while they must look to natives for the effectual working of the scheme, they had no hope of much good being accomplished without the active and zealous superintendence of the Europeans, and, so far as they could see, such superintendence must be maintained for a long period yet to come.

In the meantime the Acting Committee re-examined the nature and origin of the mission, when they found that on 28th May, 1825, a report was given in by Dr. Inglis, and that the plan of procedure sketched in this report was subsequently highly approved of—the proposal then made being to appoint "one central seminary of education, with branch schools in the 'surrounding country,'" "under the charge of a head-master, who ought to be an ordained minister of our National Church, and to embrace opportunities of recommending the Gospel of Christ to the faith and acceptance of those to whom he should find access." A complete exposition of this plan of procedure was found in the letter of Dr. Inglis to the people of Scotland, of date April, 1823, in the subsequent reports of the Committee, and in the addresses of the missionary who commenced the work in Calcutta. In that letter, distinguished by singular ability and comprehensiveness of view, Dr. Inglis says:—"We have no desire to conceal that, to a certain extent, there appeared a disinclination on the part of the natives to the instruction of their children in the principles of our religion. . . . As little have we a desire to conceal that they, who have in their hands the Government of India, have most wisely and discreetly prohibited all offensive interference with the religious opinions of the natives. Indeed every motive forbids it." Afterwards he declares, "We have been anxious to develop the importance of the auxiliary instrument which we mean to employ (that of education), that the prospect of benefit resulting from it may be more clearly discerned; but it is in subserviency to the success of preaching that we would in this case devote our labour to the education of the young." The annual reports show that great attention has always been given to the work of communicating instruction in the science and literature of Europe. By an examination of the programmes of studies, issued from time to time with respect to the different institutions, the Acting Committee were able to ascertain the amount of instruction conveyed to the pupils, and they also became acquainted, through other communications, with the zealous efforts of the missionaries to discharge the duty, so far as opportunities were enjoyed, of preparing the Gospel, and preparing native converts for that great work. They also examined with great care the Despatch of the Honourable the Court of Directors of the East India Company; and, from the Despatch itself, and official communications from India, as well as a letter from Mr. Sheriff at Bombay, they ascertained that the subject, to which a portion of the Despatch is directed, may, in the words of this letter, "*be separated into the two distinct parts of grants in aid and affiliation. It is of importance to remember,*" says Mr. Sheriff, "*that these are distinct; that an institution may receive the grants in aid without being affiliated.*" It is to "grants in aid" alone that the deliverance of last General Assembly refers. Possessed of such knowledge

of the actual condition of the mission as was thus supplied, and required to direct their best attention to the means of giving effect, if possible, to the deliverance of last General Assembly, the Acting Committee in August last issued a "statement," bearing on the actual condition of the mission, more especially in its educational aspect, with a view to its thorough investigation by the Church. The Acting Committee declare in its statement that they are "satisfied that there is nothing in the terms and conditions, in which grants in aid may be given, which can render it necessary to make any change in the manner in which the missionary institutions may have hitherto been conducted, with the exception of the exaction of fees."

The Committee, while unable to see their way to any immediate action in the acceptance of grants in aid for the Church's institutions in India, are satisfied that, with sufficient funds at their disposal, and an increase of qualified missionaries and teachers, both European and natives, district schools might be instituted in Bengal, of such a character as to obtain the benefit of these grants; and that, by augmenting the staff of teachers at Bombay and Madras, the institutions at these Presidencies might be put on such a footing as to provide the requisite education, while the important duty of preaching the Gospel to the heathen, and training native Christians for the work of the ministry among their countrymen, would chiefly occupy the attention of the European missionaries—ordained ministers of the Gospel in connection with this Church.

The corresponding board observe that many, whose opinion is entitled to the highest respect, have come to the conclusion that the institution has done its work, and that the resources of the mission might now be more hopefully employed (as far as the youth of Calcutta are concerned) in direct preaching. The Committee draw attention to this, remarking that the question of a change in the method of directing missionary efforts in India has been pressed on them, and they had resolved to lay the matter before the General Assembly, that the Church might have an opportunity of expressing an opinion. It has been suggested that the institution at Calcutta should be forthwith closed. They who support the views contained in this document propose to conduct operations in the interior of the country. For the purpose of upholding the institution at Calcutta, "the Church must contemplate very considerable exertions and expenditure, not now only, but permanently." In coming to a decision it follows that the probability of being able to meet any augmented expenditure cannot be overlooked. From information previously received, a large sum must also be raised for the repair of the mission buildings—an expense which, from time to time, must always be incurred. The Committee hesitate to express an opinion as to the course which ought to be adopted. They would change, but not altogether suppress, the institution at Calcutta. Believing that it is not essential to maintain the same large provision that has hitherto existed for the education of children in Calcutta, they would suggest that the efforts of the ordained European missionaries in that city should be principally directed to *two special objects*—viz., that of training young men, native converts, by religious instruction, for being teachers, catechists and Christian ministers to the heathen; and that of preaching the Gospel to the people, and teaching them to attach a correct meaning to the terms which it would be necessary to employ. This might be done at suitable stations, not very remote from Calcutta, in as far as the missionaries were qualified by such acquaintance with the vernacular as Europeans may be reasonably expected to acquire. They propose further that, when the services of mission-

aries can be obtained, stations in the interior should be selected and assigned to them. The Committee deem it essential that vernacular schools, in which a useful and Christian education might be given, be instituted in the interior.

ECCLESIASTICAL INTELLIGENCE.

We regret to have to record a lamentable accident which occurred to the Very Rev. Principal Macfarlan on Monday morning at Helensburgh, where he had been staying for a few days. It appears that, while crossing his room, he stumbled and fell backwards to the floor, in consequence of which his thigh-bone was broken.

SERVANTS' GIFT TO REV. N. McLEOD.—The domestic servants in the Barony congregation have presented a handsome study-chair to the Rev. N. McLeod, as a testimony of their gratitude to him for writing "Deborah; or, Hints to Domestic Servants." This is a most gratifying gift, and says much for the nice feeling of the donors.

PRESBYTERY OF KINROSS.—On Wednesday, the 15th July, a meeting of this Presbytery was held in the church of Kinross, the Rev. Mr. Steele, Moderator, in the chair. The Clerk read the presentation by Lady Scott, patroness of the vacant parish of Ballingray, in favour of the Rev. James Parnel, of St. Andrew's Church, Dunfermline, and also a letter of acceptance from the presentee. The reverend court unanimously agreed to sustain the presentation, and appointed the presentee to preach at Ballingray on Sabbath, the 26th; also resolved that a meeting be held at Ballingray on Thursday, the 6th of August, to moderate the call and receive objections.

PRESBYTERY OF GLASGOW.

This Presbytery met on Thursday afternoon in St. James's Church, Great Hamilton Street, for the purpose of inducting, as minister of that church and parish, the Rev. Dr. McTaggart, formerly of Greyfriars' Church, Aberdeen. There was a numerous attendance of the congregation and others desirous of witnessing the interesting proceedings. Dr. McTaggart was accompanied on the occasion by two members of the Presbytery with which he has been recently connected—the Rev. Dr. Pirie, Professor of Divinity, Aberdeen, and the Rev. Dr. William Paul, Banchoory-Devenick. The Rev. Dr. Gillan presided on the occasion, and preached an appropriate and able discourse from Acts i. 8, last clause—"Ye shall be witnesses unto Me... unto the uttermost part of the earth." After sermon, and the usual forms of induction having been gone through, Dr. Gillan delivered a suitable exhortation to minister and people on their respective duties. Dr. McTaggart received a cordial welcome from the members of Presbytery and of the congregation, the latter of whom shook hands with him on their leaving the church at the close of the proceedings.

ST. CUTHBERT'S INDUSTRIAL SCHOOL.—On Monday the annual examination of this school took place in the West Church in the presence of the Rev. Dr. Veitch, Rev. Messrs. Morrison and M'Laren, Dr. M. Ritchie, Mr. George Pringle, and several ladies and gentlemen interested in the success of the institution. The pupils number about 70 destitute boys and girls, who are educated, fed and clothed at an annual expense of between £300 and £400—this year the sum expended was £325—contributed by the members of the congregation and other benevolent individuals. In addition to a religious and commercial education the boys are trained to gardening, tailoring and other industrial occupations, and the girls are taught knitting and sewing. The children were ex-

amined in reading, Scripture geography, the Shorter Catechism, &c., and the knowledge and intelligence displayed by them were highly creditable to the teacher, Mr. Menzies, and his assistants. At the close the Rev. Dr. Veitch addressed the children, and distributed a number of prizes to the most deserving.—*Edinburgh Paper.*

COLONIAL APPOINTMENTS.

We have much satisfaction in announcing that since last General Assembly the Colonial Committee have made the following appointments:—

| Nome. | Station. |
|----------------------|---------------------------|
| Rev. John Morgan, | { St. Andrew's, George- |
| | { town, Demarara. |
| Rev. James Herald, | { Presbytery of Montreal, |
| | { Canada. |
| Rev. John Moffatt, | Do. |
| Rev. John Rannie, | Do. |
| Rev. James Paterson, | Do. |
| Rev. A. P. Marshall, | { Presbytery of Kingston, |
| | { Canada. |
| Rev. Geo. Mitchell, | { St. George's Scotch |
| | { Church, Grenada. |
| Rev. G. W. Sprott, | Kandy, Ceylon. |

As the field is large, and the wants of our countrymen still very great, the attention of well-qualified ministers and preachers is requested to the advertisement by the Committee in another part of this number.—*H. and F. Missionary Record.*

The Stirling Journal states that the Rev. John Stuart (who has accepted the collegiate charge of St. Andrew's, Edinburgh) has been appointed to preach before her Majesty at Crathie Church on the 20th September.

PRESBYTERY OF STIRLING.

TRANSLATION OF THE REV. MR. STUART TO ST. ANDREW'S CHURCH, EDINBURGH.—On the 6th instant a meeting of the Stirling Presbytery was held in reference to the translation of the Rev. John Stuart to Edinburgh. There appeared, as commissioners from the Presbytery of Edinburgh, the Rev. Dr. Crawford, of St. Andrew's Church, Edinburgh; the Rev. Mr. Horne, of Corstorphine; and James Hope, Esq., W.S. These gentlemen presented the papers relative to the proposed translation, and prayed the Presbytery to take the usual steps towards effecting Mr. Stuart's removal. The Presbytery unanimously resolved to sustain the papers, and appointed the kirk-session and congregation of the East Church of Stirling to be cited to appear at a meeting of Presbytery to be held for proceeding with the translation on the 20th inst. This meeting was accordingly held on Thursday last. The kirk-session of the East Church of Stirling, and the congregation of that church, were called to object, if they should see cause, to the translation of the Rev. Mr. Stuart. No compearance was made by any of the parties interested, and the Presbytery then unanimously resolved to agree to the proposed translation. The members of the court, in agreeing to the translation of Mr. Stuart, expressed their great regret at his leaving the bounds of the Presbytery, and their sense of the loss which the congregation of the East Church must sustain by the removal of a minister who has laboured so zealously among them, and whose ministrations have been attended with such marked success. The estimation in which Mr. Stuart was held was sufficiently shown by the fact that, although, when he came to Stirling, there was only a congregation of about sixty in the East Church, his talents had increased that number to nearly a thousand.

From every height we must descend,
And to thy yoke our shoulders bend,
Until that yoke be easy found,
And pride be leveled to the ground.

CORRESPONDENCE.

FROM OUR SCOTCH CORRESPONDENT.

August 21st, 1857.

MESSRS. EDITORS.—The Commission of the General Assembly met a few days ago, when the business of most importance was an application from the Moderator of the Synod of Australia on the subject of Government recognition of the Church of Scotland in the Colonies. It appears that a change has recently taken place in Australia, by which the name of the Scotch Church has been omitted from Government documents, while the Church of England and Church of Rome are retained as heretofore. An application was made to the Australian Government, asking an explanation of this change, when the Moderator was informed that it had not originated in the Colony, but was in obedience to general instructions, sent out from the Home Government, for the use of all British Colonies. Upon this intelligence being received, the Moderator very properly applied to the Church of Scotland to take the matter up in this country. And I am very glad to say it will be taken up, and with energy, I hope, as it has been entrusted to the Colonial Committee. Dr. Robert Lee made a very sharp speech on the subject, pointing out that this was one of those little things which showed that a systematic attempt was being made in some quarters to ignore the Church out of Scotland. Others seemed to be of opinion that it was a mistake, or at worst that it was the work of some underling of Puseyite tendencies; but it will be enquired into and, I have no doubt, rectified, for the Church has only to speak out on such a subject to be listened to. Too much has already been lost by our forbearance, but I believe that the time is not distant when the Church of Scotland will insist upon having her rights recognised in a decided and effective manner. Four or five years ago this application from Australia, if it had come before the Commission, would have been met with a miserable milk-and-water resolution to the following effect; "That, as the Commission felt assured that Her Majesty's Government could never have meant to cast any slight upon the Church of Scotland, they did not feel themselves called upon to take any steps in the matter." Something of this sort was given forth a number of years ago when our Minister in New Zealand applied for redress, because the permission granted to him by the legislature of the colony, to marry by license, along with Ministers of the Church of England and Priests of Rome, was struck out in this country when the Bill was sent Home for approval. Since the rise of Puseyism constant efforts have been made, in some quarters, to depreciate and ignore the Church of Scotland abroad; their efforts have been furthered by the Free Church, which looks on at least with

silent satisfaction, and by the supineness of the Church itself; but the truth has at length dawned upon the Church, and we shall have no more compliments but straightforward demands. Ministers in the colonies, and Scotchmen abroad, should lose no opportunity of bringing before the Church here whatever facts come under their observation, showing unfairness to the Church of Scotland, as an Established Church of the Empire, having equal rights with the Church of England, on the common ground of the Colonial Empire. If Scotchmen abroad had only been all true to the religion of their country, and had vowed this vow—the Lord forbid it me that I should give up this inheritance of my fathers—there is scarcely a colony which would not have acknowledged as its chief spiritual power the heaven of Scottish Christianity.

I rejoice to believe that a new day has dawned upon all the foreign schemes of the Church. Professor Mitchell, of St. Andrews, Convener of the Jewish Mission, has gone or is going out to the East this autumn, to see the state of our new missions there, and to consolidate and extend them. It is likewise his intention to visit a number of the towns in Syria and Turkey, where there are Scotch merchants and residents, with the view of organising Scotch Churches. Urgent applications have come, I believe, from Beyrout and other places, asking ministers; and, as the climate is perfecting, and the field of labour perhaps the most interesting in the World, I have no doubt they will be easily obtained. The British Consular Act—which to our shame, and to the shame of Scotchmen abroad, be it said, has only been taken advantage of in one single instance. That of Buenos Ayres, makes provision for a minister's salary whenever a certain sum is raised by the Scotch residents. The Indian Mission will be in a critical state until order is restored in Bengal, and a new order of things begun; but Christians of all denominations appear sanguine that God will overrule the present disaster for the extension of the Gospel of his Son. It is probable that, after the rebellion is suppressed, the mode of conducting missions in the East will be somewhat changed, and more vigorous efforts put forth than ever have been yet. It is believed that the present convulsion will tend in various ways to the breaking-down of the system of the caste, which has been the great obstacle to the progress of the Gospel. The last news from India was upon the whole considered favourable; and, though the idea that the rebellion will be put down in a day is generally given up, and a rather tedious struggle is expected by many, no one seems to have any doubt that the result will establish our power more firmly than ever. It is curious how this mutiny has brought up the whole subject of Christian Missions, and opened a question which was settled forty

years ago. All attempts to blame missions and missionaries, as causes of the outbreak, have utterly failed. Still many of our leading journals, which are unfriendly to evangelical religion, have taken advantage of the crisis to speak in a depreciatory manner of Missions; and many godless old worldlings are strengthening themselves in their principles, and congratulating themselves for not having given a farthing to the cause. Few people doubt that the zealous propagation of Christianity in India, and less encouragement of caste and superstition, on the part of the Company, would tend rather to the stability of our empire in the East than the reverse; and, though it should endanger it, there can be no doubt that, if the Church is to be true to the command of its ascended Lord, and to walk in the footsteps of apostles and martyrs, it is its duty to ply all moral and spiritual means for the spread of the Gospel wherever it has an opening, leaving all hazards and results in the hands of God.

I have very little Home news to communicate, as the period of summer relaxation is scarcely yet over. I hear it said that the Town Council of Glasgow are likely to raise the stipends of six of the parish ministers from £440 (the present sum) to £600 a year. This movement is extremely creditable to them, and is a beautiful contrast to the contemptible conduct of the Edinburgh Corporation towards the Church. The Glasgow Councillors are many of them Dissenters, but they are sensible, liberal-minded men; and, as they get remuneration in their own employments, think very properly that educated men, so long as the Country will have an Established Church, should be remunerated too. There is no doubt that among the towns, Glasgow is the stronghold of the Church. The Church people there have now thoroughly roused themselves, and are vigorously prosecuting the work of Church extension. Dissent is strong, no doubt, but it is liberal, and the city is not troubled with the contemptible affectation of Scotch Episcopacy; a system which right-minded men detest, alike for its Popish doctrines, the silly vanity of its devotees, and its denationalising spirit. The first charge of Stirling will be vacant immediately by the translation of Mr. Stuart to Edinburgh. This has always been considered one of the most desirable livings in the Church, and has been filled by a succession of distinguished men. It is one of the finest old churches in Scotland; the salary is between £500 and £600 a year; and the locality is the most beautiful and most interesting perhaps in the whole country. It is said they have four clergymen in view, from among whom they intend making the selection—Stevenson, of Dalry, who visited the North American colonies some years ago; Alexander, of Renfrew; Smith, of Lauder, who refused Lady Yester's in Edinburgh

after Caird left it; and Boyd, of Irongray in Dumfriesshire, a very popular preacher, and one of the most accomplished young men in the Church. These are all first-rate men and ministers of considerable experience, so that the old regime is coming in again, of appointing to city charges men who have been tried and proved. A few years ago a taste for rant and rhapsody sprang up, which led to the filling up of several important city churches by young licentiates fresh from College and their teens, and, though I am not aware of any great error having been committed, the principle was a bad one. The weather is now exceedingly beautiful and warm—almost as warm as your hottest season in Canada. Harvest became general in the beginning of this week, and few people remember having seen better crops; and it is a great blessing that it is so, as it will help the country to bear the burdens of the wars which we have now on our hands.

MISCELLANEOUS.

A UNION OF PRESBYTERIANS.

(From the *Toronto Leader*.)

Three Presbyterian Synods have recently held their annual assemblies. First, and perhaps naturally, we had that of the Church of Scotland, at Hamilton; then we had the United Presbyterian Synod, in this City; and, though last, certainly not least, that of the Free Church, at Kingston. Now we have a question for our Presbyterian readers, to which we invite a common sense reply. In what do these denominations of Christians differ from each other? Don't answer that one of them is a State Church, and that the others are not. For the Presbyterian Church of Canada in connection with the Church of Scotland is as entirely free of State control as any denomination of Christians can be. By secularizing the Clergy Reserves, and declaring that there was to be no connection in Canada between the Church and the State, the Provincial Legislature entirely demolished this reply. Owing to the proviso of the Imperial Government, and the liberality of its clergy, the Canadian Church in connection with the Church of Scotland has, it is true, a moderate Endowment Fund. But how, in Heaven's name, can this be said to tie that Church to the State? Why every minister of the Church of Scotland was opposed to secularization; and every one of them has, we doubt not, often said hard things of Parliament for bringing it about. The past then rather repels them from the State; and the memorable Act of 1854 put a thorough quencher upon that phase of gratitude which rests upon favours to be received. If the Secession from the Synod of Canada in 1844 arose from objection to State control, the objection is at an end. It cannot be said to exist in any form whatever: the Act, which declared that the Clergy Reserves were to be devoted to secular purposes, declared in as many words that the Church of Scotland and the Free Church were one in Canada. But, if it is difficult to point out a difference between these two bodies, it may be said that the peculiar views of the United Presbyterians on some points put them out of the pale of Union. It will be difficult, however, to convince us of this. It is true that the Queen's Representative does occasionally request the observance of a particular day as one to Thanksgiving to Almighty God; but surely the fact, that some think proper to accede to

this request, should not be allowed to keep Presbyterians apart.

But the truth is that Presbyterian divisions in Canada are not matters of actual grievance, but of sympathy. Perhaps this was the case even before 1854; certainly it is so now. There is a Canadian Church in connection with the Scotch Establishment because of affection for and sympathy with the "Old Church," there are many in Canada who glory in the stand taken at Edinburgh in 1843, and they connect themselves with the Free Church, and there are also many descendants of Seceders of a more ancient date who find themselves in totally altered circumstances in Canada—a country in which the Church and the State are essentially separate. It is of course natural that these sympathies should continue to be cherished. But can any Presbyterian reconcile it to his conscience to injure on account of them the cause of Presbyterianism itself? He may not indeed hold with the Westminster Confession of Faith that Presbyterianism is supported by Divine authority so strongly as to be the only system conformable to Scripture. But it is natural to cherish respect and love for the Church in which one has been brought up; and the Presbyterian has certainly no reason to think ill of his. There is something solid and substantial about the middle stand, taken by Presbyterianism between Episcopacy on the one hand and Independency on the other, which commends itself to many; and a simple church service impresses not a few as fully as the most gorgeous ritual does others. There are of course foolish Presbyterian clergymen and congregations: but it must be admitted that, as a general rule, Presbyterians add to simplicity of worship that regard to decency and order which is apostolically commended in the services of the Church. It is pitiable to see these bodies separate. With every thing in common, with nothing to keep them apart, is it too much to hope that they will ere long form a strong and united Canadian Church?

We do not write as theologians; we write as politicians, interested in the progress and happiness of the Province. Time was when Canada occupied a very different position in the mind of its inhabitants from that which it occupies now. It was once very little better than a mere station. People came here to make money, intending to go home to England or Scotland to spend it. An absurd opinion was prevalent that Canada was not fit for permanent residence. Provincial exile was to be endured for as short a time as possible. It was customary to scoff at and deride everything Canadian. Perhaps all this showed narrowmindedness; but it was to some extent justifiable. Our rulers were then mere agents of the Imperial authorities. Canada was a barbarous outpost of the Empire. When this was the case, it was fair enough to carry-out home sympathies in this country. But a complete change has taken place. The Province is beginning to assume a national aspect; and Presbyterians should take cognizance of this. We want to see the different branches of the Presbyterian Church, not Scotch, English or Irish, but Canadian; and we hope to see them one Church instead of three. Unnecessary ecclesiastical divisions do much to weaken a country. They cause heartburnings and jealousies. They keep apart many who should act together in a national spirit. Presbyterians are not only strong in numbers in Canada, they have a fair share of the wealth, the energy and the respectability of the country. It is unfortunate that an influential religious body should be divided by absurd prejudices. If we were Presbyterian theologians, we are convinced that we would wish above all things Presbyterian union. But, as politicians—as Canadians—we desire earnestly the dismissal of foolish sympathies and the merging of Presbyterians in one national Canadian Church.

POETRY.

"I SHALL SEE IN HEAVEN."

"I shall see in Heaven!"
So murmured, in a low but gladsome tone,
A dying girl; veiled from her soft blue eyes
Were all the beauties which God's hand hath
[thrown
O'er this fair earth and richly-jeweled skies;
Her glance had never marked the opening flower
Nor watched the blending tints at sunset's hour.

"I shall see in Heaven!"
No curtained vision there, nor tear-dimmed
[sight,
To hide its glories, or their splendor pale;
The griefs and trials of life's weary night
Pass not the limits of this shadowy vale;
In brighter regions all see "face to face,"
And, never wearied, countless wonders trace.

"I shall see in Heaven!"
With this bright hope her spirit passed above,
Leaving death's impress on her marble brow;
Weep not for her: the Saviour's smile of love
Hath beamed upon her, and she seeth now!
Forgotten now are the regrets and fears,
Which gathered round her through her darkened
[ed years.

"I shall see in Heaven!"
Oh, is not this a cheering thought for me,
Now struggling on through darkness and
[through strife;
For all around is fraught with mystery,
And strange is the enigma of one's life:
And oft with feverish longings for the light
I grope my way, and trust that all is right.

"I shall see in Heaven!"
How truths, which once so widely parted seem-
[ed,
By links invisible to mortal ken
Were intimately joined: how things we deemed
So adverse to the real good of men
Were its promoters: how from grief and care
God's touch evolved such joys as angels share.

"I shall see in Heaven!"
The loving and the gentle-hearted friends,
Long the companions of my chequered path,
Whose hallowed memory such enchantment
[lends
To evening musings by my peaceful hearth,
Oh, when within our Father's House we meet,
How joyfully each other we shall greet!

"I shall see in Heaven!"
The Saviour, "whom not having seen" I love,
And gaze through all eternity on Him,
Enthroned amidst rejoicing saints above;
When naught of earth His radiant charm can
[dim.
Here sin and sorrow oft His glories hide;
There I shall dwell for ever at His side!

PSALM CXXI.

There's a whisper of comfort, O weak one, for
[thee,
When thy sins rage within like the waves of
the sea;
The voice of the Master shall calm them at
length;
Look up mid the breakers! the Lord is thy
strength.

The night of thy sorrow is starless and cold,
It is dark on the mountain and dark on the
wold;
Press onward, lone traveller! fear not the
night!
Thy God is thy glory—the Lord is thy light.

Thou art old, weary pilgrim, and hastening on
To the dark, silent land where thy fathers have
gone;
But the Spirit hath written in letters of flame,
"Throughout all generations thy God is the
same!"

What ill can betide if the Lord is our own?
There's a fullness in Him which can more than
atone
For the losses we feel, for the crosses we bear;
If the Lord is our portion, we need not despair.

Still closer and closer I'll cling to Thy side,
Then boldly press onward whate'er may betide;
And, if forms of affection lie crumbled in dust,
May I sing mid the ruins, "The Lord is my
Trust!"

When death, the grim phantom, shall bid me
depart,
And exultingly wreath his cold arm around
my heart,
I shall conquer, while conquered, in this my
last strife;
I shall smile on the tyrant—The Lord is my
Life!
Puritan Recorder.

SELECTIONS.

THE INFANT IN HEAVEN.

Dr. Chalmers furnishes the following touching expression of his opinion on the subject of infant salvation. It is expressed in strong and beautiful language.

This affords, we think, something more than a dubious glimpse into the question that is often put by a distracted mother when her babe is taken away from her. When all the converse it ever had with the world amounted to the gaze upon it a few months or a few opening smiles which marked the dawn of self-joyment, and, ere it had reached, perhaps, the lip of infancy, it, all unconscious of death, had to wrestle through a period of sickness with its power, and at length be overcome by it.

Oh, it little knew what an interest it had created in that home where it was so passing a visitant, nor, when carried to its early grave, what a tide of emotions it would raise among the few acquaintances it left behind! There was no positive unbelief in its bosom. No love at all for the darkness rather than light, nor had it yet fallen into that great condemnation which will attach itself to all that perish, because of unbelief, that their deeds are evil.

When we couple with this the known disposition of our Great Forerunner—the love that He manifested for children on earth, how He suffered them to approach His person, and lavished endearments and kindness upon them in Jerusalem, told the disciples that the presence and company of such as these in Heaven formed one ingredient of the joy that was set before Him—tell us if Christianity does not throw a pleasing radiance around an infant's tomb?—and, should any parent who hears us feel softened by the touching remembrance of a light that twinkled a few short months under his roof and at the end of this little period expired, we cannot think we venture too far when we say that he has only to persevere in the faith and in the following of the Gospel, and that very light will again shine upon him in Heaven.

The blossom which withered here upon its stalk has been transplanted there to a place of en-^{er}rance, and it will then gladden the eye which now weeps out the agony of affection that has been sorely wounded. And, in the name of Him who, if on earth, would have wept with them, do we bid all believers present to sorrow not even as others that have no hope,

but to take comfort in the thought of that country where is no sorrow and no separation.

And, when a mother meets on high
The babe she lost in infancy,
Hath she not then, for pains and fears,
The days of woe, the watchful night,
For all her sorrow, all her tears,
An over-payment of delight?

MISERY OF THE LOST.

"Fill your imagination with ages, and myriad- of ages, till they equal in number the atoms that compose the mighty system of the universe, and even this vast calculation, could you make it, would not measure the duration of the torments of the damned. Oh! eternity, eternity! 'tis an awful word, even amidst the privileges and opportunities afforded us in time; but no knell, that ever struck to the heart of a criminal on the morning of his execution, was half so dreadful as that word must be to him, the duration of whose misery it too well expresses. The hireling watches with joy the lengthening of the shadow, and retires to forget the toils of the day in the bosom of his family and the slumbers of the night; but in this abode of torment there is no cessation, not a moment's ease. They are tormented day and night. Even death itself comes not to their relief; yet it is eternal death they suffer; they are "ever dying, yet can never die!" They seek for it, as for hid treasure; but the monster whom they shunned on earth shuns them in hell, and, like a phantom, ever eludes their grasp. Even annihilation, from which the mind shrinks back with horror, now would be a welcome guest; but it must not, cannot, will not be; this last boon that despair solicits is denied. No! they must not be annihilated; they cannot die; they shall live forever in torment, compared with which our most excruciating pain were ease, and the most terrible mortal calamity a trifling accident. No ray of hope is ever cast upon the blackness of their despair; no dawn of joy shall ever break on their night of horror; the distracted eye wanders over a vast abyss of torment, and finds not a single resting-place. "Who," as he surveys the dismal prospect, the untappy wretch exclaims, "who shall dwell with the devouring fire—who shall abide with everlasting burnings?" But such is his doom, and he must endure it."— *From the "Great Salvation," by late H. Maur, D. D., of Fergus.*

IN CUMING IN THE WEST.—On Sabbath afternoon, according to appointment, the Rev. Dr. Cumming of London, preached in the West Parish Church, Greenock, in behalf of the London Protestant Reformation Society, with which a similar society in Scotland is now incorporated. The great popularity of the preacher drew together a very large audience, who listened with profound attention to every word uttered by the eloquent divine. The rev. doctor chose for his text Romans i. 16—"For I am not ashamed of the Gospel of Christ," &c., and from these words gave a beautiful and concise exposition of the whole scheme of salvation, as revealed in the Scriptures of Truth concerning

God Himself and His gracious dealings with man. The Sermon was an exhibition of Divine Truth as understood by Protestants generally, rather than an exposition of Romish errors, which latter he reserved as the subject of lecture for Tuesday night. During the delivery of the whole discourse there was no invective against parties holding different views from the lecturer—not a word but what every one, holding the right of private judgement, might claim for himself as freely as he granted it to others. We are glad to learn that a very handsome sum was collected for the funds of the society.—On Friday evening the Rev. Dr. Cumming, of London, lectured on the "Errors of Popery" in the Parish Church, Gourcock, before a very large audience. The discourse was characterised by that calmness of manner and cogency of reasoning for which the rev. gentleman is celebrated. He is to lecture on the same subject in the West Parish Church.—*Greenock Advertiser.*

Hasten towards the glorious prize,
Seize the moment as it flies;
Time to thee on earth is given,
To secure the joys of Heaven.

SUBSCRIPTIONS RECEIVED SINCE OUR LAST PUBLICATION.

| | | | | |
|----------------------------------|----------|---|----|---|
| David Mullins, Carillon | 1857 | 0 | 2 | 6 |
| James Kirkpatrick | 57-8 | 0 | 5 | 0 |
| William Thompson, Melbourne..... | 57 | 0 | 2 | 6 |
| Capt. Shaver, Osnabruck..... | 56-7 | 0 | 5 | 0 |
| G. Stuart do..... | 57 | 0 | 2 | 6 |
| J. Rutley do..... | 57 | 0 | 2 | 6 |
| Rev. Mr. Romanes, London, Eng. | 57 | 0 | 2 | 6 |
| Robert Waddie, Port Dover | 52 to 61 | 1 | 5 | 0 |
| Robert Johnson, Beauharnois..... | 57 | 0 | 2 | 6 |
| Thos. McIlwraith, Hamilton | 57-8 | 0 | 5 | 0 |
| Mr. Leggett "..... | 57 | 0 | 2 | 6 |
| J. Thornton "..... | 57 | 0 | 2 | 6 |
| W. Ross "..... | 57 | 0 | 2 | 6 |
| Wm. Lauder, Sen. "..... | 57 | 0 | 2 | 6 |
| Wm. Lauder, Jun. "..... | 57 | 0 | 2 | 6 |
| Wm. Straiton "..... | 57 | 0 | 2 | 6 |
| D. H. Johnson "..... | 57 | 0 | 2 | 6 |
| Wm. Taylor, Grafton..... | 57 | 0 | 5 | 0 |
| Hugh Innes, Dundas..... | 56 | 0 | 2 | 6 |
| Alexander Williams..... | 57 | 0 | 2 | 6 |
| Kingan and Kinloch..... | 56-7 | 0 | 10 | 0 |
| W. Stephens..... | 57 | 0 | 2 | 6 |
| R. Morris..... | 57 | 0 | 2 | 6 |
| J. Younie, Bowmanville..... | 57-8 | 0 | 5 | 0 |

MISSION TO JERUSALEM.

THE Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, having sanctioned a MISSION to JERUSALEM, and Funds being on hand, is now desirous of making an agreement with a suitable qualified MINISTER willing to enter into an engagement for a term of years, and to proceed forthwith to the Holy City.

Information can be obtained from the Convener of the Jewish Mission Committee, to whom applications, accompanied with testimonials, may be addressed.

ROBERT BURNET,
Convener.

Hamilton, C. W., Sept., 1857.

Widows' and Orphans' Fund.

THE usual QUARTERLY MEETING of the BOARD will be held in the VESTRY of SAINT ANDREW'S CHURCH, Montreal, on WEDNESDAY, the 4th day of NOVEMBER next, at ELEVEN o'clock in the Forenoon.

ALEX. MORRIS,
Secretary.

Montreal, 16th Sept., 1857.

UNIVERSITY OF QUEEN'S COLLEGE
KINGSTON.

THE Sixteenth Session of Queen's College will begin on the first Wednesday of October, (7th October) 1857, at which date all Intrants and regular Students in the Faculty of Arts are required to be present.

The Divinity classes will be opened on the first Wednesday in November.

Candidates for Matriculation as regular Students of the first year will undergo an examination before the College Senate in the first three books of the *Aeneid* of Virgil, the first three books of *Casar's Commentaries*, *Mair's Introduction*, the *Greek Grammar*, and *Arithmetic* as far as *Vulgar and Decimal Fractions*, inclusive.

The only charges are £1 for Matriculation Fee; £2 for each class per session, to be paid on admission to the Classes, and £1 additional in the Natural Philosophy Class for expenses of apparatus.

Convenient accommodation for board can be procured on reasonable terms.

Each Student on entering must produce a certificate of Moral and Religious character from the Minister of the Congregation to which he belongs.

A certain number of Bursaries will be awarded at the commencement of the session. The Bursaries for Students of the first year will be conferred on those who display the greatest proficiency in the subjects of examination for Matriculation, together with the first book of *Euclid*. For Students of previous years the subjects of examination for Scholarships will be the studies of former sessions.

The preparatory department, or College School, will be conducted, as usual, under the charge of competent Masters.

The Fees in this department are as follow:—

TERMS PER ANNUM.

| | | | |
|--|----|---|---|
| For Tuition in English Reading, Writing and Arithmetic, for pupils under 12 years of age | £4 | 0 | 0 |
| For pupils above 12 years of age.... | 6 | 0 | 0 |
| For Tuition in the above branches together with Geography, English Grammar, Composition, the Latin Rudiments, and the use of the Globes..... | 6 | 0 | 0 |
| For Tuition in all the above branches with Lessons in the Latin Classes, Greek, or Mathematics..... | 8 | 0 | 0 |

All Fees payable quarterly in advance. A deduction of 25 per cent is allowed on the Tuition Fees of Parents sending more than one scholar.

This department is under the superintendence of the Professors. The course of instruction is conducted so as to prepare the pupils for entering with advantage the Classes of the College.

By order of the Senatus Academicus.
GEORGE WEIR, A. M.,
Secretary to the Senatus.

QUEEN'S COLLEGE,
Kingston, C.W., 20th Aug., 1857.

The Presbyterian

Is published for the Lay Association by John Lovell, at his office, Saint Nicholas Street, Montreal.

All communications and letters enclosing remittances to the *Presbyterian*, to be addressed *Post-paid* to "The Editor of the *Presbyterian*," Montreal