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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. 6, June, 1859.

VOLUME XII.

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

The Presbyterian.

THE PRESBYTERIAN HISTORICAL ALMANAC.

Our criticism on this periodical in the April number has drawn forth the ensuing letter from its publisher. Our remarks were penned in no unkindly spirit, and have evidently been received in the same manner. We trust that the Almanac for 1859-60 may prove an advance upon its immediate predecessor and attain a wide circulation.

THE CHURCH IN CANADA.

CLERICAL PRESENTATION.—The Queen has presented the Rev. Donald MacDonald to the church of Trumisgarry in the parish of North Uist, vacant by the translation of the Rev. John Alexander Macrae to the church and parish of North Uist.

This presentation, we regret to understand, the estimable minister of Lochiel, C. W. He accepts the presentation chiefly in consequence of the state of his health.

DIED.

At Balafield, Lancaster, on the 24th April last, John McScan, Esq., aged 64. Mr. M. was born in the Parish of Alvie, Badenoch, Scotland, and emigrated to this country in 1809. He was present at the battle of Ogdensburg during the last year and was wounded. Mr. M. lived and died on the farm on which he first settled in this country. He was for upwards of 25 years a Magistrate and an Elder of the Established Church of Scotland. He leaves a widow and a large circle of friends to regret his loss.

DIED.

At Carradoc, C. W., on March 13th, the Rev. William King, aged 69 years.

CONGREGATIONS OF COTE ST. GEORGE AND DALHOUSIE MILLS.

We have been requested to insert the inscription upon the monument recently erected in memory of the Rev. Eneas McLean, who died suddenly in this city during the session of our Synod in June, 1855. We understand that the monument cost \$150, and that individuals of different denominations kindly aided with their subscriptions.

SACRED to the memory of the Rev. Eneas McLean, late Minister of the Gospel at Cote St. George, a native of North Uist, Inverness-shire, Scotland, who died at Montreal, June 10, 1855, aged 55 years.

This monument is erected by members of the congregations of Cote St. George and Dalhousie Mills, in grateful remembrance of his unwearied labours amongst them as an Ambassador of our Lord and Saviour Jesus Christ.

CONGREGATION OF OSNABRUCK.

After Divine Service on Sabbath, 1st May, 1859, a Meeting of the Congregation of St. Matthew's Church, Osnabruck, took place, at which the following resolution was unanimously agreed to, and the Minister was asked to request the Editor of "The Presbyterian" to insert a copy of the same in the columns of that paper.

The congregation of St. Matthew's Church, Osnabruck, having learned that William R. Croil, Esquire, at present representative elder, is about to leave Osnabruck to take up his residence in the neighbourhood of Montreal, desire to express to Mr. Croil their sincere regret that they are about to lose one of their most useful and respected elders—one who has done much for the temporal and spiritual welfare of the church in Osnabruck—who, during a residence of more than 20 years, chiefly on Stacey Island, has been an example to the flock,—in word, in conversation, in charity, in spirit, in faith, in purity"—whose individual walk has ever been strictly in accordance with the Christian profession and whose life amongst them has indeed been a living epistle of Jesus Christ.

The congregation desire to acknowledge with the utmost thankfulness Mr. Croil's many and invaluable services to the church as elder during the many years he has held that office—more especially for his labors for the good of their souls during the period that they were without a minister, and who, in consequence of these labors, did not feel altogether as "sheep without a shepherd."

They desire no less gratefully to acknowledge Mr. C's labors as member of the Church Building Committee during the erection of the sacred edifice in which it is now their privilege to worship. They feel, however, that any resolution they can pass, or address they can present, is altogether inadequate to express the deep obligation they are under to him, whether as an Elder, member of Building Committee or member of the congregation.

In parting with Mr. Croil, the earnest desire and prayer of every member of the congregation is that he may be long spared a useful and honoured member of the Church below—and that at the last, when the battle of life is over and his work on earth is done, he may receive from the Lord Jesus Christ, the Great Head of

the Church, an ample reward for his "works of faith and labors of love."

The congregation would also avail themselves of this opportunity to express their best wishes for the temporal and eternal welfare of the several members of Mr. Croil's family. *Comm.*

PRESBYTERY OF MONTREAL.

An ordinary meeting of this Court was held at St. Andrew's Church, Montreal, on Wednesday the 4th of May.

There were present the Rev. Frederick P. Sym, Moderator, Alexander Mathieson, D.D., James Anderson, James C. Muir, D.D., William Simpson, James T. Paul, John McDonald, William Snodgrass, James Patterson, John Moffat and Prosper L. Leger, Ministers,—and Messrs. Alexander Morris and John Greenfields, Elders.

The minutes of last ordinary meeting and of meetings held at Beauharnois, on the 18th of February, and on the 9th and 10th of March last, were read and sustained.

The Rev. Thomas Haig, having the day previous returned from Scotland after leave of absence owing to the infirm state of his health, reported himself present, and was cordially welcomed by the brethren, the Court being gratified to learn from himself that his health is much improved.

The Rev. James Aitken, minister of the North Church, Paisley, Scotland, being present, was invited to take part in the deliberations of this meeting.

Mr. R. H. Story, a licentiate of the Church of Scotland, recently arrived in this country as assistant in St. Andrew's Church, Montreal, was introduced to the Presbytery by Dr. Mathieson, and laid upon the Table a presbyterial certificate from the presbytery of Dumbarton, Scotland, cordially recommending him to the presbytery of Montreal, and, upon this, was admitted a probationer within the bounds of the Presbytery.

After disposing of some other business arising out of the minutes of last ordinary meeting, the Presbytery heard the report of Mr. Snodgrass, appointed at last meeting to direct the Secretary-Treasurer as to the transmission of the proceeds of the Home Mission Fund. Mr. Snodgrass reported that he had instructed the Treasurer to transmit the sum on hand; and there was read a letter from the Secretary of the Colonial Committee acknowledging the receipts of \$65 stg.

Mr. Rannie read a report of his missionary labours since last meeting, which was received by the Presbytery as highly satisfactory. Mr. Rannie receives leave of absence during the remainder of the present month to visit the Upper Province to supply a vacant congregation, and to receive further appointments from the Presbytery at their next meeting.

Mr. Haig is appointed to supply Dundee on Sabbaths the 8th and 15th, and to preach at Rivière Laguerre on Sabbath the 22nd of May.

Mr. Snodgrass asked the indulgence of the Presbytery to allow the motion and

the formation of a Presbyterial Church Society, of which he gave notice at last meeting, to be over till the meeting in August, which was granted.

Mr. Snodgrass reported that the committee appointed at the *pro renata* meeting of the Presbytery at Beauharnois on the 18th of February last, to correspond with the Colonial Committee auct pecuniary assistance to the Beauharnois congregation, had attended to this matter; but that sufficient time had not yet elapsed for a reply to their communication being received.

There was laid upon the Table and read a "circular letter" from the Presbytery of Toronto, intimating that said Presbytery propose to take "on public probationary trials" Messrs. Donald Ross, David Cameron and John Livingston, Students of Divinity, having had the necessary certificates in their favour regularly laid before them.

Mr. Morris in terms of intimation given at last meeting, seconded by Dr. Muir, moved an overture to the Synod in the following terms: "It is respectfully overtured by the Presbytery of Montreal that the Synod do take into its serious consideration the Bursary or Education Scheme with a view to its being placed in a more satisfactory condition than it now is, the Presbytery representing that, in view of the importance of the Scheme and of the increasing number of young men coming forward to the Ministry, a committee should be nominated by the Synod charged with the general oversight of the Scheme, the Presbytery being persuaded that thus the efficiency of the Scheme would be promoted, and it would be enabled more fully to accomplish the object it was designed to overtake.

The Presbytery agree to transmit the overture, and Dr. Mathieson, Mr. Snodgrass and Mr. Morris are appointed a committee further to consider the subject.

The Session Records, ordered at last meeting to be produced at the meeting in May, were now called for.

There were laid upon the Table of the Presbytery the Records of the Sessions of Beechridge, Russelltown, Hemmingford, St. Louis de Gonzague, Ormstown and La Prairie, which were revised and attested *cum notis*.

Mr. Anderson, Ormstown, applied for leave of absence for three months for the purpose of visiting Scotland for the benefit of the health of a member of his family. The Presbytery unanimously agree to comply with his request, Mr. Anderson undertaking to provide supply for his pulpit during his absence.

Dr. Mathieson and Mr. Patterson are appointed by the Presbytery a deputation to visit Chatham and confer with the Rev. Mr. Mair before next meeting.

The Presbytery, as enjoined by the Act anent the Ministers' Widows' and Orphans' Fund, next enquired whether all the congregations within their bounds had made

collections for this Fund during the past year. It was found that all had done so with the exception of the congregations of Beauharnois, LaPrairie and Longueuil, who however intend to make collections without delay.

The Presbytery, having revised the Presbytery Roll, order the Clerk to transmit a copy thereof to the Synod Clerk as the Roll of this Presbytery.

REV. PROF. GEORGE'S ADDRESS TO THE DIVINITY STUDENTS AT THE CLOSE OF THE SESSION, 1858-59.

GENTLEMEN,—To-day our connection in this place closes. Before, however, bidding you a final farewell. I think a few words of counsel in reference to your future work in the ministry will not be deemed irrelevant.

Before doing this, it may not be out of place to say, that from the step you took at the opening of the session I was in no small degree influenced to undergo the task which is now drawing to its close. How far that step was wise on your part must, after the experience you have had, be left to your own candour and judgment. I shall merely remark that I have done my best, and, with such students as I have had the pleasure to address, not to have done my best for their intellectual and spiritual improvement would have shown at once a disregard to the calls of conscience, and an insensibility to the diligence and attainments of those whose theological instruction I had undertaken. But the work, let it have been done as it may, is now done, and both you and I will have to account at the great day of the Lord for the way in which we have gone through it.

While all the young men within these walls are preparing for honourable and high vocations, yet it is no disparagement to the other professions to say that that to which you are looking forward is the highest of all. Indeed the Gospel ministry is the highest calling in which man can be engaged. For, while it is true that the humblest situation, if the duties be faithfully discharged, is honourable to him that fills it, still it is plain that some situations are from their duties and responsibilities peculiarly honourable. The office of the Gospel ministry is eminently so. No one will question this who thinks of the manner of appointment to it, the duties which it involves and the benefits that flow from these when rightly performed. If God appoints, as the God of Providence, to the ordinary offices in life, yet it must not be forgotten that those who are moved by the Holy Ghost have to this office a very special call and, as to the duties and the effects of these on the present and eternal condition of man. I shall show immediately that they are altogether the most important in which man can be engaged. Let it, therefore, sink down into your minds that the office to which you are looking forward is every way most responsible and the most honourable that the most gifted of minds can occupy.

Titles among men are often for mere show, and really mean nothing; but titles and designations given by God are ever pregnant with weighty meaning. Those engaged in preaching the Gospel bear in a high sense the title of ministers of God and ambassadors for Christ. God, it is true, employs all men as His ministers. Yet surely a Nebuchadnezzar, sent forth as God's servant to destroy guilty nations, was in a very different sense the minister of God from what Paul was, when sent forth to announce the glad tidings of mercy to sinful men. As the kingdom of grace is the highest department in God's great economy of things, so those who labour in this department are the highest of God's

ministers. In addition to this high notion of servant, the term, ambassadors for Christ, carries in it a peculiar emphasis of meaning. An ambassador is more than an ordinary servant, as he represents the person of the sovereign, and in a special manner speaks and acts for his sovereign; nor must it escape notice that, when an ambassador is sent to treat with rebels and offer them pardon, his function has ever been held as peculiarly sacred and honourable, inasmuch as he then is supposed to speak not only in the name but with the highest delegated authority of his prince. Now, says the apostle, we, as ambassadors for Christ, beseech men that they would be reconciled to God. Proud and foolish priests have debased the dignity of the Gospel ministry by the earthly titles they have assumed, whereas the titles God bestows on His servants are every way significant and honourable. They are the ministers of God—they are the ambassadors of the King of kings. Nay more, they are co-workers with God Himself, so that the very work in which the Divine Spirit is engaged is that in which they are engaged as the instruments of the Spirit. Does the Spirit teach, so do they—does the Spirit warn, so do they—does the Spirit console, so do they. They do this instrumentally, the Spirit does it efficaciously, but the work is the same. Co-workers with God, what an office of dignity and responsibility!

This will appear all the clearer when you reflect that those that are now ambassadors were themselves rebels, that those that are now servants of God in this high vocation were once servants of the world, the devil and the flesh. The treasure is thus put into earthen vessels, that the excellency of it may be seen to be of God. It is even so, and when through the grace of God these earthen vessels have been prepared to carry forth this precious treasure, or, to drop the figure, when depraved man has through grace been fitted for this great work, what a marvellous honour has God put on him! The office then to which you are looking forward is eminently honourable.

Any office of which this can be said must have high ends. Let me notice a few of the chief ends to which you should make all your labours tend. First, you will aim at the conversion of sinners. When the command was given by the Saviour, "Go, preach the Gospel to every creature," a world lying in wickedness specially needed the Gospel the apostles were commissioned to unfold. But the world is still in need of this, for men are still by nature estranged from God, and this must lead to degradation and misery. Ministers now are sent just as the apostles were, to tell men of their guilt and danger, and to call upon them to repent of their sins, and receive the mercy of God through Christ. Not the heathen or Mahomedans merely, or others sunk in superstition, need to be converted, every child of Adam needs this—the child of the most godly parents as much as the child of an idolator. "Except a man be born again," said the Saviour, "he cannot enter the kingdom of heaven." You believe this, hence you cannot but believe the necessity of conversion, not only to enter heaven but also to escape eternal damnation. You know that the unconverted, if they die in their state of estrangement from God, must be eternally miserable. If there were no hope for such, then nothing needs be said, no warnings need be given, and no appeals made. But, blessed be God, there is hope. For, if His Word tells us that "the wages of sin is death," it also tells us that "the gift of God is eternal life through our Lord Jesus Christ." This is the ground which the ambassador for Christ can occupy, and hence can call sinners to repentance—can call on them to flee from the wrath to come, can entreat them to be reconciled to God, can strive

to pluck them as brands from the burning,—for, although they are on the verge of hell, yet, if he can induce them to turn and fling themselves into the arms of Jesus, they shall be saved. But then you cannot convert sinners—no, all the angels of heaven could not of themselves convert one soul. But, although you cannot be the efficient agents in this, you may be instrumental, you may be co-worker with God in it. Now, as you cannot look at the fearful condition of the unconverted without the most painful emotions, so you cannot, if you realize your obligations to them, but labour with your whole soul and strength for their conversion. You will do this when you are preparing matter at your desk for their understandings and consciences: you will do this with all earnestness when you deliver that matter to them from the pulpit, and at a throne of grace in secret you will agonize for the conversion of sinners. No faithful minister will look with indifference at unconverted souls around him. Alas! it is true, he may utterly fail, yet he will not fail till he has exhausted all the means in his power to bring sinners to the Saviour. The minister that does not feel that he has a message from the Lord of Hosts to sinners, which he should deliver in a very agony of love and fear, plainly overlooks the great end of his mission. That man may incidentally utter many true things, and may often utter many pretty things, but, if he cries not, as the Baptist did, Repent ye, and as the Saviour Himself did, then is that man where he ought not to be, for plainly he sees nothing aright, and will on the whole do nothing aright.

But this, although much, is not all that he who loves souls will strive to do for them. "What we desire" said the Apostle, "is your sanctification." Every minister must say the same. Indeed he who seeks the conversion of souls will seek their growth in grace. Without holiness the soul could have no suitable preparation for glorifying God upon earth, or enjoying Him through eternity. As sanctification is the restoring of the Divine image to the soul, so, just as far as this is done, to that extent does man possess moral beauty, fitness for the Divine service, and true happiness. This is indeed the very highest education which a rational, and immortal creature can receive. In this the Divine Spirit is the efficient agent, yet, let it be borne in mind that the Spirit in this works by means, such as the Word and ordinances of God and also His providences. It is no disparagement to other means to say that the minister with Bible truth in his heart, and that truth flowing from his lips, and developed in his life, is of all instruments the most effectual for the sanctification of souls. Hence an able and pious minister is a grand educator of souls for the service of God and the joys of heaven. No teaching so grand in its principles, none so beneficial in its ends as that which is given by a godly minister. For, if it be a post of high honour, whether in school or college, which is occupied by him who labours to prepare young minds for usefulness and happiness on earth, how very high is his position who is giving lessons to immortal souls which will fit them for taking their place before the Throne, and for engaging in the services and joys which occupy the powers and gratify the tastes of the highest angels in heaven. This is neither fancy nor exaggeration. For every addition that the minister makes to the knowledge, righteousness and holiness of minds under his care, he is just so far preparing them, for the highest destiny to which creatures can look. It is true he is able to reach merely the elements of this heavenly education, still these elements are indispensable to the great lessons and duties on which souls are to enter after death. But more truth is not all that is

needful to complete sanctification and fit the soul for glory. For this the graces of love, humility and meekness are indispensable. Now here again we remark that the Spirit is the all-efficient agent in producing these graces, yet, inasfar as a faithful minister is instrumental in this, he is a co-worker with the Spirit. Hence he who is cultivating the graces in the hearts of his hearers is giving them that spiritual training and sanctification which will prepare them for glory. Now, as I hold that no man can be a faithful minister of Christ who does not seek the conversion of souls, so neither is he faithful who does not seek their sanctification, for this is really to seek their glorification. As the true minister of Christ will ever keep this in view, so he will ever labour zealously in season and out of season for the advancement of grace in the hearts of those for whom he watches, and just in proportion as he is successful in this will his own heart be gladdened. This then is another high end of ministerial labour.

But, in fine, the glory of God should be the chief end. This is indeed inclusive of all. Now, while it is true that this should be the chief end of all men, there is surely special reason why it should be that of the minister of Jesus. They profess in a very peculiar way to have devoted themselves to the service of God with the strong wish in all things to advance His glory. As the essential glory of God is infinite, all creatures can add nothing to it. But, as all creator, "in one way or other show forth the glory of God," so may godly ministers do this in a way superior to all other men. The manifestation of the Divine perfections shows the Divine glory, so it follows that, the more fully these perfections are unfolded, so all the more fully is God glorified. Now, if it be proper to speak of a higher and more subordinate glory of God, then we may soberly affirm that in the unfolding of the moral perfection of God His higher glory is seen. Hence, when He would show His great glory to Moses, He gave him a clear view of His perfections and holiness. Now, inasfar as man by speech or conduct manifests the Divine holiness, so far does he in the highest sense glorify God. But pious ministers are constantly engaged in this very thing: for they do this when they preach the Gospel with fitness and clearness. What a work of God is the Gospel! It is indeed, the whole moral perfections of God made visible in a way at once very simple and yet peculiarly grand. "I have shown you the Father," said Jesus, and again says He, "These who have seen me have seen the Father." Now this was true not only of the person of Christ but of the Gospel of Christ. Inasfar as men preach the Gospel so as to unfold its grand principles and effects, they glorify God who is the Author of them.

But there is another sense in which they may do this still more emphatically. The faithful minister not only presents the Gospel in the abstract, and so glorifies God, but he is really striving by his lips and his life to make living images of God's glory in the souls he converts and sanctifies. He is, therefore, not only showing what the beauty of God's holiness is in the abstract but what it really is in the concrete. To speak it plainly: Every soul brought to God under his ministry, and who has been brought to reflect the image of God in knowledge, righteousness and true holiness, will, in a very high sense, glorify God. There is not on earth a more glorious sight you can have of God than a sanctified soul. Now, admitting in the fullest sense that a minister is nothing more than instrumental in this, yet what a great thing does he accomplish even as the instrument of the Spirit! I do not know that the highest angel in heaven is engaged

in any more sacred work than this, and I am very sure that the highest angel would feel particularly honoured in being instrumental in the conversion and sanctification of souls. The glory of God then being the chief end in the work to which you are looking forward, is it not in every sense indeed a high calling?

But for this high calling there must be a temper of mind suitable. Time forbids me doing more than in the briefest possible way directing your minds to a few leading points here. I assume that for efficiently doing the work of the ministry there must be somewhat high of intellectual and literary attainments. Yet these are not of themselves sufficient to qualify men for being co-workers with God in the work of conversion and sanctification. For this the graces of faith, love and hope must be possessed in a very considerable degree. If faith be indispensable for any good work, its need for this great work cannot be questioned. Very plainly the man who would labour for the glory of God in the ministry must see clearly and believe firmly what is called the essential doctrines of Religion. He must believe firmly in the moral government of God, and in short in all that God has revealed of Himself, and also in all that is revealed of the Saviour in His person and work, as well as what is revealed of man as to his condition, his obligations and destiny. The faith that strikes its roots deeply into this knowledge is the faith which the minister requires. This must indeed be a strong, a comprehensive and an active faith. While all knowledge is useful to a minister, yet sacred knowledge, and that firmly believed and clearly understood, is absolutely indispensable to him. Without this knowledge held in faith he cannot preach the Gospel to edification, indeed cannot preach it with safety to himself or others. But, when a minister has profound views of Gospel truth, and believes that truth firmly, he is then in a temper of mind that so far eminently fits him for being an able guide to souls in the pulpit, and an able pastor to lead souls in private. Indeed without strong and lively faith he will in his work be feeble and utterly fail.

But he must also have great love, to be of a suitable temper of mind for his work. Love springs from faith. If you have strong faith in your Saviour, strong faith in the perfections and government of God, strong faith in what is revealed of the state and prospects of immortal souls, then you cannot fail but have love, love to Christ, love to souls. If you see aright what your Saviour is, and what He has done, you cannot but love Him, and love those for whom He died. His love is in every sense the noblest form that the passion can take in any creature. Were it possible, which it is not, to have the faith of which we have spoken without this love, it would not fit you for the work of the ministry. But, if every believer in Jesus has this love, surely every minister ought to have it in an eminent degree; and just in proportion as he has it so will he be faithful for his work. It is this that will make him feel his work emphatically a labour of love—nay, is not this love the real qualification for all work that aims at doing good to others? There is no reason to believe nevertheless that some ministers, whose hearts have overflowed with it, have in the mysterious dispensations of God had to complain of little success. But let no minister wonder that he has had no success, whose love to his Master and the souls he addressed was very feeble. The fact is, if you would be truly efficient in your work, you must engage in every part of it with a heart burning with love. Love must warm your bosom in your study that you may prepare discourses full of choice matter and glowing with emotion; and, when you come to the pulpit with your

discourses, love like a live coal must touch your lips, and cause you to speak in burning words as you address those that are before you; and love must send you forth to the house of affliction with your message of consolation, not to be uttered in a perfunctory way but to be uttered in tender affection. And for all this and the rest of it love must often bring you to your knees and make you wrestle earnestly for the conversion of sinners, for the reclaiming of backsliders and for the strengthening of the weak. In a word, if the man who ardently loves the Saviour and the souls of men does fail in his work, then I would say, Woe be to the people whom he thus loves in vain, and for whom he thus labours with a loving heart in vain. That man will at least save his own soul, and, if from some cause or other he is not eminent in the Church on earth, will assuredly be well fitted for the Church above. Still, I take it that with rare exceptions such men are the really successful labourers in the Church on earth. Yea and it shall be found at last that not those who were the most learned and eloquent in the Church were the most successful in bringing souls to the Saviour, but those who loved much and laboured from the force of a strong and pure love.

But, next, you must cherish hope in order to be efficient labourers. Hope is the expectation and desire of some future good. He, who was the Hope of Israel, is in His Gospel the Hope of the world. As every minister looks to the Saviour for the realizing of his hope, and in cherishing this hope finds his chief joy, so he must have it in such strength as to enable him to go through his labour and trials with a peculiar joy. As we have remarked of the other grace, so may we say of this, that it springs from faith. If a man's faith be strong, his hope will be ardent and durable, but, if weak, his hope will be feeble. It is true, a man's salvation depends not on the strength of hope, yet his success in the work of the ministry will depend very much on his hope being strong. It is alike in accordance with the laws of mind, as it is with the scheme of the Gospel that, if your hope be feeble, you will be but feeble labourers in the Vineyard. You will neither warn sinners with a painful earnestness nor comfort believers with warm and strong appeals.

Whatever therefore enfeeble hope unfits a man for the work of the ministry. I cannot stop to notice the various things that enfeeble hope. Suffice it to say, and I entreat of you to ponder it, indulging in any known sin or permitting any lust to acquire strength in the heart must enfeeble hope. It is fearful to be sinning wilfully yet hoping strongly. Let me therefore beseech you to guard against the growth of any sin in heart, as this will darken your hopes and make you feeble ministers. On every account those who minister at the altar should have clean hands and pure hearts; and, as this holiness of heart and life is especially needful to keep the lamp of hope burning brightly, oh, watch and labour to be pure before God.

This then is briefly the temper of mind that will fit you for the high functions of your office. I need scarcely say that, as the Divine Spirit is the sole author of this temper of mind, so it is He that can alone preserve and strengthen it. If you would therefore have strong faith, pure love and ardent hope for your work, often and earnestly supplicate the Spirit to strengthen your faith, purify your love and enliven your hope, for verily your work will require these and all the other graces in a vigorous and active state; for in the ministry not only great work has to be done but great trials to be encountered, hence the need of faith, love and hope.

Let me briefly notice some of the difficulties

you may have to encounter. By due consideration of these you will be better prepared to meet them. To shut our eyes to difficulties is the way to prepare ourselves for defeat.

1. Opposition from professing Christians

No one should wonder it occasionally he meets with severe trials even from true Christians, for all true Christians are not strong Christians. There are babes in the household of faith. It is often not easy to deal with these. They have much weakness, and this will not a little in many ways try the temper of a minister's mind, for this weakness often shows itself in petulant waywardness, which is extremely annoying alike to faith and patience. Such persons will neither be led nor driven sometimes, yet charity forbids you driving them out of the Church. This you must not do, but bear with them, for, if they be those for whom Christ died, it were sad to offend, so as to hurt these little ones, and yet to nourish them with milk and lead them with a gentle hand till they become strong men in Jesus Christ is really no easy task. Indeed for this you require much faith, love and hope.

But, if you may count on trials from weak Christians, you may expect far greater from mere nominal professors, if you act with fidelity to God and to their souls. In every congregation there are some, and in many congregations not a few who have but a name to live; yet no minister through neglect or imprudence must drive these men out of the visible Church. While within the pale of the Church, they are in an important sense in the place of hope. Yet is it easy? nay is it possible to be always faithful to them, and at the same time to please them? It is true, if you preach merely to gratify their literary tastes or their vulgar prejudices you may not only be tolerated but in a low sense a favourite. The high-minded and pious minister will never do this; indeed to be the favourite of such men is a perilous position to any minister. Senseless applause, if received greedily, is very unwholesome to any mind, but no minister of Christ can hear the applause of men of the world without fear and shame. The opposition of such men may be to his credit, their high commendation will in most cases be a severe reproach. Do you then ask how shall ye act towards such—I answer. Act towards them in private and speak to them from the pulpit just as you may suppose you would wish you had done when God calls you to give in your account. In a word be faithful to their souls and faithful to God as His ambassador to them. This you can do with a clear conscience, but, if you act otherwise, you must wound your own conscience, and may greatly increase the danger of these worldly men. But then may this not make them your enemies, your bitter enemies? Very likely, but there is no help for it. This enmity you must be prepared to bear, and the enmity of nominal professors to faithful ministers is often very great. He who is exposed to this will then understand what the apostle meant when he mentioned among his severest trials "perils from false brethren." And now I remark again that nothing will carry you through the trial, or enable you while you are under it to glorify God, but strong faith, pure love and lively hopes.

"In the world" said the Saviour, "you shall have tribulation." I have spoken of trials within the Church from weak Christians, and the spirit of the world in nominal Christians, but, in addition to all this, the faithful minister must count upon much tribulation from the world itself, even when there is no persecution. Yet it is worthy of notice that mere men of the world not seldom come in the long run to show such respect as they are capable of to a sincere, talented and high-minded minister.—in fact, far

more to him, than to his feeble timeserving and canting neighbour. The world has a judgement on this, not altogether without a meaning, and it might be well for ministers to take a note of it. Yet after all the pious and honest servant of Christ needs not look to the world either for sincere respect or consolation. If they called his Master Beelzebub, and cried out, "No! this man but Barabbas," needs the faithful minister of Jesus wonder if he shall be misrepresented and maligned by men of the world. But, now, how is this to be met? With like scorn and like hatred? Ah no, the wrath of man worketh not the righteousness of God—you are not to go to hell for the weapons of warfare but you are to fight these men of the world with faith, love and hope. Not will it do to turn away from them and leave them to the consequences of their sins. You may do without them, but what is to become of them if Christ's ministers, when coolly received or harshly treated, shall hastily leave them? No, this must not be, you must follow them with faith, love and hope—you must believe that something may yet be done for them. You must have an ardent pity for them in their wretchedness, and a hope for them even in their deep debasement; and, if you are instrumental in plucking but one of these brands from the burning, oh what a joy will this be to your heart, and what a seal will this be to your ministry from the Lord! If the minister's chief end be to glorify God in saving souls, surely his chiefest joy must be in seeing some fruits of his labour in this. Still the opposition of the world is in many ways a heavy trial to faithful ministers.

Yet after all will not your greatest trial come from the enemy in your own breast? But for this enemy all other enemies could accomplish little, and but for this enemy all others would be successfully resisted. It is needless to ask what a perfectly holy minister might bear of trials, or accomplish of work. No such man is to be found. If Paul had to cry out, "Oh wretched man that I am, who shall deliver me from this body of sin and death? we need not wonder if the best labourers in the vineyard should still have to make the same complaint. But sin in the bosom and sin reigning in the bosom are very different things. Is it not painfully clear, if sin be reigning in the bosom of a minister, he is in an ill state for his work? Such a man, must either go through the routine of duty with heartless perfunctoriness or what is worse for himself and not better for his hearers, warmed by the unhallowed fire of hypocritical cant. Of such I do not speak farther—yet let me remind you that every sinful passion or appetite indulged in even for an hour must to some extent spoil the affections, blind the conscience and darken the understanding. The seven locks may not yet be shorn, and he may not yet be the bond slave of the Philistines, but be assured of it that, if the soldier of the Cross has been dallying with sin, be it of what sort soever it may, he is so far unfitted for fighting the battle of the Lord against spiritual wickedness in high places. Let me then beseech you, as you value your peace of mind—as you value your usefulness, and above all, as you value your Master's honour, to labour to crucify the flesh with its affections and lusts—and not merely the lusts of the flesh properly so called, but also the lusts of the intellect, pride, vanity and self-seeking. The grosser sins of the flesh may bring ministers to shame before men, and it should be so—but will not pride, hypocrisy and like sins bring them to shame before God; and will not these sins, that do not always go to judgement before men, nevertheless as utterly ruin the heart for godly service as drunkenness or licentiousness? In fine, aim at eminent holiness. As your heart is godly, let

your heart and life be in the truest sense godly. To preach Christ aright, you must put on Christ, to honour God in the ministry, you must live near to God. Indeed, to preach of holiness effectively, you must do it not merely by looking at its abstract beauties but to some extent from what you experience of it in your own bosoms. To teach them to war a good warfare, you must know what it is experimentally to fight the good fight of faith.

No doubt Boston, Edwards and Hall were men of a high order of talent. The two latter would assuredly have risen to distinction in any walk of life, and yet I am well satisfied that in the great, simple and healthy piety of all the three lay their real strength as ministers of the Gospel. The same may be said of Owen, Howe and Baxter. Now you may not be men like these in the Church, for you may not have the talents that they had; but, if like them in their piety, your usefulness in the church cannot be little, and, when you finish your labours here, these exalted servants of God will welcome you to the company of the glorified in the Church above, and not only they but Paul and James and John and all the rest will welcome you. But why speak of the greatest of redeemed men or angels giving you this welcome, the Redeemer Himself will welcome you, for He will say "Well done, good and faithful servants, enter ye into the joy of your Lord; Ye have been faithful in a few things, I will make you rulers over many things." This is the end to be thought of—this is the reward which your Lord sets before you. Is it not an end worthy of the highest minds, a reward worth all the labours and all the trials through which you may have to pass. But let me tell you. This end you are not keeping in view unless in your closet on your knees, at your desk, in the pulpit when God shall bring you there—or in families preaching the Gospel from house to house, or instructing the young, or in warning the thoughtless in private, you ever forget that you are the messenger of God to guilty perishing men, and that your message must either be a savour of life unto life or a savour of death unto death. What a thought—of death unto death—of death unto them to whom you minister if they believe not, of death to yourselves if you be not faithful. Ah me, a careless minister cannot perish like other men. No, no—for he that goes down with the blood of souls on his skirts must sink very low. On the other hand, if he is faithful, what honour is his, what joy is his! Such a man can look back at a dying hour on the noblest work done that man can do, and forward to the noblest reward on which a creature can enter. He that has souls for his hire, what more can he want, that man shall have the joys of his Lord; what more can his heart wish?

But I must close. When quite a young man, I was sent to preach for an aged minister. When introduced to him, he was sitting in his chair, wrapt up in flannels, very feeble and very nigh unto death. "I have been," said he, fifty-two years a minister." Yes, fifty-two years and now he is just about to hear the call—Give an account of thy stewardship. I knew little of this man, but from the little I knew I should hope he gave in his account with joy. But I have often thought—not so earnestly as I should, yet often of that statement—fifty-two years a minister! Fifty-two years a watchman to the house of Israel! Fifty two years standing betwixt the living and the dead; fifty-two years warning sinners to flee from wrath and come to the Saviour,—and, if faithful all along, whether men would hear or forbear, faithful to God, faithful to souls, then what joy at the end of the fifty-two years' labour!

But, oh, to look back at a dying hour on fifty-two years of a ministry and find that it has

been all but a pitiable simulation—and the Master is now come, and the cry is heard at midnight, "Go ye out to meet Him." Alas, and the lamp is going out, and the reckoning will have to be looked at in the light of eternity. What will it avail such a minister at that hour that he had tame among men, great emoluments and all the elegancies of life, if he must then hear the announcement, *I know you not*. But mark the upright man—the man who has been upright in his work, for the latter end of that man will be peace. True, he may have lived in poverty and laboured in some obscure corner, not known to men but well known to his Master as a faithful servant, and his Master will at the closing hour greet him with the *well done*. Oh, young gentlemen, think of this, I beseech you, now. It is yet day, and you can work; yet with you it is the morning of the day. Work, then, so that, when the night of death comes, whether after fifty-two years' labour, or, it may be, after only two or three years' labour, as it was in the case of that noble young man, John Lindsay, that you are called to give in your account, you can say, "I have fought the good fight, I have kept the faith." Yes, and if so, there will then be ready for you a crown of joy, which the righteous Judge shall give to you at that day.

After the address of the Rev. Professor the Divinity Students presented the following address, expressive of their gratitude for the favour conferred upon them during the Session just closed.

To the Reverend James George, D.D., Professor of Mental and Moral Philosophy, &c., and Interim Lecturer on Divinity, Queen's College:

DEAR SIR,—We, who have sat under you as Divinity students during the session that has now closed, desire in a few words to express those sentiments which we cherish towards you.

We wish to assure you that we feel deeply indeed the obligation under which we lie to you for having consented at our request to undertake the onerous and responsible duties of Professor of Divinity for the past session. It would be ungrateful in us not to reciprocate those feelings of affectionate regard and paternal interest which prompted you to waive, for our benefit, those objections which you held formerly to performing the duties in question. We cannot forget further that you have done so at a great sacrifice of personal ease, adding greatly to the labour imposed upon you by your proper Professorial office. In view of these things, we hereby with one voice tender to you our most hearty thanks for acceding to our request.

Whether or not we have adequately improved our advantages during the past winter, it is not for us to decide; but this much we can say: our intercourse with you has been exceedingly pleasant, and, if we have not made good progress in the study of Theology, it has not been assuredly from a want of ability in you, our Professor, or from a want of anxiety on your part that we should make progress. Your lecture on the sublimest and most important of all sciences, the *science of Theology*, have been characterized by that originality, clearness, freshness and dignified simplicity which mark all your productions. The mazes of error in which that science has been involved have been cleared away, and the path of Truth has been indicated to us—that path in which we hope ever to tread. In short, we feel that, by coming into contact with your own enthusiasm, we have had killed within us a taste for research, and a thirst for theological knowledge, which, we trust, will not be easily satisfied. We have been urged to store our minds not only with

Divine truth but also to strive after every kind of knowledge which may be turned to account in our future avocation. We trust that the example which you have set us in this, bringing forth "things new and old" to illustrate and enforce Truth, will stimulate us also to seek general information.

Above all we hope that your frequent and earnest injunctions to attend to personal religion may not be lost upon us; but that we may catch a spark of the ardent piety which glows in your own bosom.

If these ends be secured, then, Sir, you will have the satisfaction of knowing that you have not labored in vain, nor we listened in vain. Let us pray that He whose the truth is, and whose servants we profess to be, may grant us the indwelling of His Holy Spirit, so that the seed, sown during the past winter, may bring forth fruit in us abundantly to the praise and glory of His holy name.

In conclusion, we pray that God may long spare you to be an ornament and blessing to this Institution—that peace, prosperity and happiness may ever attend you and yours, and that, when you have finished the task assigned you on earth, you may receive the approving sentence of your Divine Master, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

Queen's College,
Glasgow, April 23rd, 1859.

Dr. George replied very feelingly in a few appropriate words. He said that, as this Address was unexpectedly presented to him, he of course had made no preparation for making a suitable reply, and consequently that his only preparation was the preparation of the heart. He thanked kindly the gentlemen who had presented him with this Address, and said that he felt very grateful to think that his labors and intercourse were so highly appreciated by his students, and concluded by stating that it was his earnest prayer that God would long bless and prosper them, and make them all faithful and devoted servants in His own Vineyard.

THE CHURCH OF SCOTLAND.

ECCLIASTICAL ITEMS.

THE REV. DR. CUMMING, of London, preached in Paris on Sunday week at the Church of the Oratoire, when upwards of 1800 persons were present.

THE QUEEN has been pleased to present the Rev. John Stewart to the church of Lochgilphead in the parish of Glassary in the Presbytery of Inverary and shire of Argyll, vacant by the death of the Rev. John Macfarlane.

ORDINATION OF ARMY CHAPLAINS.—Yesterday afternoon the Presbytery of Edinburgh met in St. Andrew's Church for the purpose of ordaining the Rev. John Milne and the Rev. John Paton as chaplains to the Presbyterian troops in India. The Rev. Dr. Fowler, convener of the Colonial Committee, through whose efforts these appointments have been chiefly obtained, officiated, and preached a powerful and impressive discourse from Jeremiah, vi. chap., 16 verse. The address of the Rev. Doctor to the newly ordained ministers was highly appropriate, and replete with valuable counsel and practical exhortation.

THE SCOTTISH PRESBYTERIAN CHURCH IN INDIA.—The *Madras Spectator* of March in reference to the commencement of his duties by the Rev. Mr. Wright (lately of St. George's in the Fields, Glasgow) says—"The Rev. Stewart Wright entered upon his duties on Sunday Inst. The sermon lasted about half an hour, during which time the attention of the congregation was riveted upon the preacher. St. Andrew's Church was more crowded than we remember to have

seen it for years, many no doubt being attracted by a desire to hear a preacher whose fame had come before him. We sincerely congratulate the congregation of the Scotch Church on the choice made for them by Lord Stanley, and we trust that now, with both the chaplains at the Presidency and a staff of energetic elders, the church may again ere long be regularly attended by an audience as large, intelligent and devout as that which assembled from Sabbath to Sabbath a few years ago."

PRINCIPAL TULLOCH ON CALVIN.—At the conclusion of his lecture on Calvin, delivered to the members of the Philosophical Institution on Friday evening, Principal Tulloch indicated the impressions which were to be gathered from the life of the great Geneva Reformer. There was nothing, he said, more remarkable than the contrast between the single and naked energy his name represented, and the grand issues which had gone from him. Scarcely in any history of the world could they trace such potency of moral and intellectual influence proceeding from so narrow a centre. There were in him no enthusiastic feelings such as convulsed the whole being of Luther—now plunged in the deepest gloom, now exalted into uproarious cheerfulness. Earnest from the first, Calvin looked upon life as a stern reality, having his purpose clear and developed—the working out of the glory of God wherever he was placed. He was naturally fitted as well as divinely trained for the spiritual work he had to do; intellectual interest was subservient in his mind to Christian and ecclesiastical ends, the organisation of the Divine kingdom, as he saw and believed in the kingdom. Combined with this stern simplicity of life was a wonderful grandeur, not altogether beautiful but majestic—nowhere loneliness, but greatness everywhere. Simply, there was a cold unflinching resoluteness in duty as he saw it. And yet it was a mistake to suppose him destitute of all affection. Some of his letters were full of an affectionate nature. All those things in Luther's letters which so endeared him to us, Calvin would have thought words thrown away. Living, as he did, amidst the most divine aspects of nature, it could not be told from his letters that they ever inspired or moved him. There was not a vestige nor trace of poetic sensibility, of humorous unbending, even in his more familiar correspondence. All that fertile sympathy they loved merely for its own sake—its sorrows, sadness, mystery, pathos, tenderness, and heroism, all this little moved him—there was no yearning, no sentimental aspirations of any kind. Luther, at all times great as a man, was infinitely greater here. On the whole, simplicity, grandeur and consistency of moral purpose mark out Calvin from his fellows, and constitute the main elements of his greatness and influence: and the same consistency that we trace in his system appeared in his character—a consistency not of manifold adaptation but of stern compression. It was a hard and bad world that needed Calvin as a Reformer. He was great, and they admired him—the world needed him, and they honoured him, but love him they never could—He repelled their affection though commanding their admiration, and they were thankful to survey his life and works at a distance, believing, as they could believe, that there were other modes of divinely governing the world and advancing the kingdom of righteousness and truth. The Rev. Principal went on to estimate the Reformer's works as an ecclesiastical legislator and founder of a new Church-idea or polity, considering him in this capacity in connection with the historical necessities of his position. In doing this he dilated ably and eloquently on the reactionary movements of Romanism and Jesuitism which ran in the wake of the Reformation, showing

how Calvin, Protestant by religious conviction, and conservative by natural instinct, was no sooner in the Reformation than he was ready to fix it. In conclusion, he explained that it was only through the agency of such a man as Calvin that the moral system of the Reformation could be saved, and hardened for the fearful contests that was before it. The more they looked into the effects of this great crisis, the more they must admit it to be so. Puritanism in all its phases was the offspring of this system—that spirit which lived in Cromwell in his greatest triumphs, which made Knox greater than the Queen in whose presence he stood, and which animated the breasts of those men who voyaged in the May Flower to plant the seeds of civilization in the great Continent of the West. It was Puritanism that encountered Jesuitism and held it in check, and, while other phases of Protestantism were dying out in weakness, not only held its own in stern opposition to Roman intrigue but was working out in higher forms the principles of civil and religious liberty. (Applause.)

(From the H & F. Miss. Record for May.)

FOREIGN MISSIONS.

Letter from the Rev. Dr. Macleod of the Barony Parish, Glasgow, to the Convener.

THE CONVENER has had much pleasure in receiving the following note. It is thought that its insertion in the *Record* may tend to stimulate all classes to make efforts for the support of the Mission corresponding to their means.

MY DEAR DR. CRAIK,—I herewith send you L. 4 5s. 6d., being a collection made last Sabbath evening for our India Mission by my congregation of the working-classes. As, according to our rule, there were none present except our office-bearers, who were not in their working-clothes, this contribution, I doubt not, will be the more acceptable and encouraging to you—I remain, &c.

N. MACLEOD.

April 8, 1859

CALCUTTA.

A letter from Mr. Ogilvie, of date February 8, 1859, contains some general remarks on missionary labour in India, which may afterwards appear along with the Annual Report. "The business of the Institution," he states, "has been conducted on nearly the same principles as in former years; and the operations of the Mission in all its departments have been carried on without interruption." A minute account is given of the manner in which Mr. Ogilvie communicates religious instruction, and endeavours "to preach the Gospel" to the natives; but, as the whole of his valuable paper will afterwards be brought under the notice of the Church, it does not seem necessary to print at present any additional extracts.

From the Sixth Annual Report of St. Andrew's Missionary Association it appears that the efforts of this Association have been limited for the present to the support of an agency of such a description as to secure the cordial approval of every supporter of missions to the heathen. During the past year the "monthly contributions have been almost exclusively devoted to the maintenance of the native catechist, Bipro Churn Chuckerbutty. Of the duties in which he has been employed an interesting and satisfactory account is contained in the following letter, which he has recently addressed to the members of the Association:—

MY DEAR CHRISTIAN FRIENDS,—With my humble and devout thanksgiving to Jehovah-Jesus I am privileged to say to you that my feeble and unworthy labours during the past year in the Lord's vineyard have not been altogether without some measure of success.

You are aware, I believe, of the ordinary duties which devolve upon me. I have to communicate, through the medium of English and Bengali, a knowledge of the way of salvation to the pupils of the General Assembly's Institution; and twice every week I preach the glad tidings to my adult countrymen in our own mission chapel, sometimes also I preach in other chapels of different denominations. Also I conduct Divine service in our Orphanage on the first Sunday of every month.

I have not been able to do so much this year as formerly in the way of visiting on the Saturday afternoon; that being almost the only time I have for study and for writing on different subjects.

Last year (1857) I wrote for the Tract Society a little book called "The True Guide," which was noticed in your last Report.

This year, at the request of some of the members of the Tract Society, I have written a series of tracts. The titles of these tracts are the following: (1) on the worship of Siva; (2) on the worship of Krishna; (3) on the worship of Jagunnaath; (4) on the worship of Durga; (5) on the worship of Kali; (6) on the divinity of the Ganges.

With my humble respects I beg to request that the Association will accept of a copy of each of these tracts.

I may here briefly mention the mode in which I have treated of these various subjects. In the first part of each tract I have given from the Sastrus a short history of each respective Hindu deity; I have then proved from the same Sastrus that these deities were greater sinners even than almost any of the Hindus themselves; next I contrasted them with our blessed Lord Jesus, and showed that they were as different from Him as heaven differs from hell: and, lastly, I endeavoured to prove that Jesus is the only Saviour for the lost children of Adam.

I am happy to inform you that my little works have all been published by the Calcutta Tract Society, and that the first one, that on the worship of Siva, was translated into English and published in the *Christian Observer* for June and July last.

The first edition of each of them consisted of 2500 copies, and these have already been almost all sold off. A second edition of one of them, that on the worship of Siva, and consisting of 5000 copies, has recently issued from the press; and probably new editions of several others of them will be published soon.

Lately, at the request of the Rev James Ogilvie, I composed a hymn-book for the use of the churches and schools. The first edition was sold.

Mr. Ogilvie having requested me to offer this work also to the Tract Society, it was kindly accepted by them; a new and improved edition is just now in the press.

Thanks be to God, this hymn-book is used in the Christian Church of Mirzapore, and also in your Orphanage; and for one hour every day I sing these hymns with the pupils in the General Assembly's Institution; and every Saturday morning I sing with the lads of the Church Missionary's Institution at Mirzapore, and every Wednesday afternoon with the Christian lads of the Boarding School of same Society, and once every month I sing with the girls in the Orphanage.

At present I am writing a series of school-books on various subjects, especially on Christianity and on the lives of eminent men. If our Mission would open stations next year in the Mofussil, I hope these books may be of some use. The first two parts of them are now in the press.

I have said that my labours have not been altogether without success. Here I may be

asked to tell in what respect they have met with success? Are there many converts? I am sorry to say that no one has been admitted into the Church this year. Then how do I use the word success? There was a time, and that not very long since—indeed it is within the memory of many of us—when the Hindus would not accept of Christian tracts even when they were offered to them gratuitously, but now these very persons are actually buying and paying for Christian books. May I not call this a kind of success? Let us humbly hope that it is the *beginning* of success: and hereafter the Lord will open the door when thousands—yea, tens of thousands—will come and enter as doves to their windows. Oh, that day will come, and certainly come, because this is the word of Him who never lies.

May I not ask my Christian fathers and mothers, brothers and sisters, to pray that these feeble labours of mine may be blessed, and be rendered instrumental in bringing many hundreds to the fold of Christ.

But I hear a cry from Christian lands that there are no conversions in Bengal. It is true that there have been no conversions for some time; but I ask who feels the greatest sorrow and disappointment on this account? Do those contributors who complain so loudly really feel the thousandth part of the sorrow of the labourers? Perhaps the labourers do not labour with sufficient faith and prayer, and perhaps the contributors also are wanting in these respects; or it may be God is trying your patience. God has given this benighted land into your hands, do your duty, as good and faithful co-operators with the preachers of the everlasting Gospel, and God will bring forth fruits in due season. Pray for me that the Giver of all good things may grant His Holy Spirit to me, and make me a true and faithful labourer in His Son's vineyard; also pray for the conversion of India.—I remain, my dear friends, your most obedient in the Lord,

BIPRO CHURN CHUCKERBUTTY.

COLONIAL CHURCHES.

The Colonial Committee have much gratification in acknowledging a contribution of £85 towards their funds from the Home Mission Society of Montreal. Last year the sum of £100 was received from the same quarter.

JEWISH MISSION.

1. KARLSRUHE.

The following extract from the most recent communication received from our missionary at this station will show how abundant have been his labours during the last two months, and will, we trust, lead to increased prayer in his behalf:—

In February I made a tour into the Oberland, where I visited the three places, Friesenheim, Honnenweier and Kipponheim. At Honnenweier I called amongst others on two sick Jews, whom I bear in particular remembrance. The state of mind which they disclosed was such that I felt moved to pray over them, calling distinctly on the name of the Lord Jesus. Such experiences are refreshing to the spirit of the missionary. Oh that all Israel felt their spiritual sickness as these two seemed to do?

During this tour I had also occasion to observe again the awful self-righteousness and self-delusion in which so many of this people are bound up. They say literally, "We are wise, and the law of the Lord is with us," although the false pen of the scribes has made it a lie. Oh! how long shall "their table be a snare before them, and that which should have been for their welfare a trap."

In the beginning of this month I made a visit to Weingarten, a place in this neighbourhood

with a large Jewish community. Some days after I was at Bruchsal, where I attended a conference of clerical friends, and at the same time had an interview with my old friend the Rabbi. He spoke with rare candour and in very strong language about the great moral degeneracy into which so many of the Jews are now-a-days plunging deeper and deeper. This is indeed a striking fact at the present day, whereas formerly the Jews could boast of great steadiness and strictness of moral conduct. Perhaps God gives them up to the lusts of their own heart that their self-righteousness may be destroyed, and that they, humbled under His mighty hand, may at length be brought, like the prodigal of old, to see for mercy and forgiveness. How wonderful are His judgments, and His ways past finding out!

The Sabbath following I was at Linkenheim, where I delivered a missionary address to a crowded and attentive audience.

The Sunday evening services or Bible meetings, which I continue to hold in Karlsruhe alternately with Professor Stern, have this winter been very largely attended. Once a week also I have met with a considerable number of young men for the study of the Word of God. I have been encouraging some of my young friends among the teachers to study the English language, and I cherish the hope that by and by one or another of them may be induced to turn his talents to good account in connexion with the Mission.

On my tour into the Oberland I had the pleasure of meeting again with my former colleague, Mr. R. Stern, now one of the pastors of Lahr. During the last few months he has been especially engrossed with the ecclesiastical struggle with which the Protestant Church in the Grand Duchy of Baden has been agitated in consequence of the new Form of Service, appointed and introduced by the constituted Church authorities in room of that which the Rationalistic Synod of 1834 had appointed, and which had been in use for the last 20 years. The old Rationalistic party, who for the last 10 years had kept themselves pretty quiet, made a great stir, and *rose en masse* in opposition to the new prayer-book, which embodies in its formularies, in pure and unmistakable language, the great doctrines of Christianity and of the Reformation. The Rationalists feel that, if this must be used by them, they are undone, as their sermons will be condemned by the prayers which must precede and follow them. Hence their anger. But out of this struggle the cause of Truth is coming forth victoriously, and those who believe are rendered the more earnest and active.

2. SALONICA.

The accompanying brief extract from a letter just received from Mr. Schilling informs us of the death of two members of the little Protestant community at Salonica, and gives us reason to hope that our Mission there has not been without fruits among them:

The close of winter has been to us an anxious and serious time. Death has removed after a severe illness one of my dear fellow-countrymen, a regular attendant on our German service. In days of health he had taken a lively interest in conversations about eternal things, and his heart was open to the word of God. In my own house I had for a time an English sailor who suffered much and long. The Psalter was in his pains a balm to his heart, and even in the extremity of his affliction he was able to commend his soul to the all-merciful Saviour. I charged myself, in addition to other duties, to serve both of them with reading of the Scriptures and prayer, and I think the Lord has created good fruits in both cases by affliction and by the power of His Word.

Mr. Schillinger also intimates that he has removed the school to a more commodious house and a more accessible locality, and that he has the promise of some additional scholars.

CORRESPONDENCE

PHILADELPHIA, May 7th, 1859.

(To the Editor of the Presbyterian.)

DEAR SIR,—I thank you for the notice you have given of my work, "The Presbyterian Historical Almanac for 1858-59," and I all deem it a favour to be allowed to state that, so far from having any prejudice against the Church of Scotland, I have the most ardent feelings of attachment to the Kirk, the Glorious Old Mother of us all. The facts of the case are that letters of a similar character were written to all moderators and stated clerks in Great Britain and Ireland, and replies were received from nearly all. In regard to your branch of the Church, Dr. Ba. clay of Toronto was written to, and was also waited upon by a friend, and we were in daily expectation of being provided with all we needed through his kindness.

I did not like to press the matter too strongly upon the attention of any person, and the construction I placed upon the silence of many was that I was a stranger to them, and, the Almanac being something entirely new, they would prefer waiting until it was out, and, if it was worthy of approbation, to aid in perfecting the next issue. I have written a letter to Rev. Wm. Snodgrass, the stated clerk of your Synod, soliciting his aid and co-operation—giving in detail an outline of what we need—and we have written to Rev. A. Spence, pastor of the Church at Ottawa City, for a drawing of his Church and an historical sketch of his congregation. I would like it to be also understood that we are willing to bear all expenses necessary to obtain the photographs of moderators and views of Churches.

It therefore remains to be seen whether our Almanac for 1859-60 will be more complete than its predecessor through the interest felt in its success by members of the Kirk both in Scotland and the Provinces.

Your suggestions I will do my utmost to heed in preparing the work for 1859-60, and I trust that many friends will be found, willing to aid me in doing full justice to every branch of our Presbyterian Household.

I am yours truly,

JOSEPH M. WILSON,
111 South Tenth st.
Philadelphia.

NOTICES OF BOOKS.

THE PRESBYTERIAN MAGAZINE.

J. M. Wilson, Publisher,
Philadelphia.

We are in receipt of a file of this Magazine for the present year, and have pleasure in acceding to the request to place it on our exchange list. It is published at 5s. per annum, and is edited by the Rev. C. Van Rensselaer, D. D. It contains much interesting original and selected matter and is a valuable contribution to our Presbyterian literature. The present is the ninth volume of this periodical.

PRAYERS FOR SOCIAL AND FAMILY WORSHIP.

Prepared by a Committee of the General Assembly of the Church of Scotland. Edinburgh and London: William Blackwood and Sons. 1859.

This manual of Aids to Devotion has been com-

piled with a view to meet a special and extraordinary want arising from peculiar and exceptional circumstances amongst the adherents and members of the National Church of Scotland. It has been frequently urged on the General Assembly that in India and the other Colonies, amongst Presbyterian soldiers and sailors, thousands of Scotsmen, owing to the want of any aids supplied by their own Church for the observance of social worship in the absence of a minister, are driven to have recourse to the forms provided by other Churches, or, as too frequently happens, to neglect the duty altogether, and who in either case become in course of time irrecoverably alienated from their original communion. The Assembly, moved by these representations, have had for eight years a committee sitting and deliberating on the best mode of executing this important task. The result of their labours is now in the hands of the Church in the present volume, admirably prepared and got up in all respects. The Rev. Dr. Crawford, the convener, has discharged his duty with his accustomed fidelity, skill, energy and care. In the preface it is emphatically stated that no innovation whatever is contemplated on the long-established usages of the Church of Scotland, which, we need not say, are entirely opposed to the use of any kind of liturgies by her ministers. Indeed, if this matter had not been strictly kept in view both by the committee in its proposal and the Assembly in its sanction of the plan, the idea of confounding such a compilation with a liturgy is expressly precluded by the fact that this collection is not intended for the use of ministers in conducting the ordinary services of the Church but as nothing more than aids, to the exercise of social worship, according to the manner of the Church of Scotland, by soldiers, sailors, colonists, emigrants and sojourners in foreign lands, as well as in remote districts of Scotland, where the regular services of a Christian ministry are unattainable. We may add that these forms of worship, which are perfectly adapted to their peculiar purpose, have been chiefly compiled from the devotional writings of Calvin, Knox and other Reformers, from the Westminster Directory of Public Worship, and from the Prayers of Richard Baxter and Henry Smith; greatly altered, however, in the process of recasting and revision. They will be found worthy of the confidence and regard which they cannot fail to enjoy.

Edinb. Post.

We understand that copies of this valuable publication have been forwarded to the Rev. A. Mathieson, D. D., by the Committee for distribution to our ministers, and that a number of copies have also been placed in his hands for sale. We cordially recommend it for use in families and in vacant congregations, and shall notice it more at large hereafter.

—Ed. Presbyterian.

[From the H. & F. Miss. Record for May.]

THE COMMITTEE ON AIDS TO DEVOTION.

A demand has long been made on the Church of Scotland by her children in the various colonies, which is now at last in the way of being satisfactorily answered. Ten years ago this demand took the shape of an overture to the General Assembly; and the result was the appointment of the Committee on Aids to Devotion.

Under the convenueanship of Dr. Crawford (during the last two years) this Committee has been very diligent; and in consequence of their diligence the Assembly of 1858 allowed the

publication of the Forms of Prayer, selected and prepared by them, with the addition of some prayers for the use of families. This permission has been given "in order that the opinion of the Church may be maturely formed regarding their suitability to the several classes for whose use they are intended—it being understood that the Forms so published have in the meantime only the sanction of the Committee." The deliverance of the Assembly also bears—what is important to be attended to in reference to the well-known and well-guarded *ordinary services* of the Church of Scotland—that no change whatever on that service is contemplated by the re-appointment of said Committee:—"The General Assembly further declare that in continuing the appointment of this Committee, with the view of providing Aids to Devotion for our countrymen who are destitute of a settled pastor, no innovation whatever is contemplated on the ordinary services of the Church."

The Colonial Committee, it appears, have resolved by all prudent means to further the circulation of this volume both in the British army and in the colonies. And we are disposed to think that a very large number indeed of the members of our Church will avail themselves of the aid which this book affords.—not only to colonists but to families and members of families at Home who may require such aid in their family worship, and who also may, occasionally or for long periods, be prevented from drawing near to the House of God and joining in those prayers and praises which hallow the gates of Zion more than all the dwellings of Jacob.

Speaking merely in our editorial capacity, we would say that much gratitude is due to the Committee and their Convener for the admirable way in which they have performed the *very difficult task* assigned them.

The reverential and at the same time unaffected spirit by which these various prayers are marked; their propriety and their great simplicity; the scriptural tone in which those parts of them which are not borrowed from the very language of Scripture are written; the absence of that tendency to circumlocution which is often thought unavoidable in offering up prayers in the hearing of others; the absence of anything like a straining after eloquence, or the building-up of a lengthy and involved style; their evident conformity to the Presbyterian modes of prayer, so long in use among the ablest ministers of the Church of Scotland; the truth, too, and the pathos of those portions in which it is most difficult to frame appropriate language for the requests that have to be offered,—all seem to us to give them a position that claims the attention and the respect of the friends of the Church at Home and Abroad.

We are especially pleased with the short and simple style of sentences which marks most of the Forms for Family Worship and those for Soldiers, Sailors, &c. Short sentences are well suited to convey the heart's desires of those who have not the power of fixing the attention long or of following involved processes of thought or speech. Indeed in all prayers—unless the thought is perfectly clear, and rather developed as the sentence proceeds than waiting to the last for what is the real key to the meaning of the passage—it is very advantageous to study brevity in the structure of the separate sentences. The great object being to carry the thoughts and desires of those who silently join in the prayer along with the thoughts and desires to which utterance is given, we believe that short sentences are preferable for this end. At the same time it is not to be overlooked that a mind accustomed to present clear thoughts in clear language may adopt any form of sentence, and yet be at once understood and followed.

It is possible that the Forms of Social Worship that have the first place in the Volume may be valued as a guide to students in divinity and probationers in the construction of the prayers they intend to use in the public worship of God. Alike for the culture of devotional feelings and for the good of those who are expected to join in the prayers of their pastor, it is important that considerable care should be bestowed not only on the structure of prayers but also on the adopting of some variety instead of continual sameness in those forms which are dedicated to the service of the sanctuary. If attention is paid to this in the early part of a minister's career—if his prayers are composed, whether written or unwritten, with due attention to existing models and at the same time in the judicious exercise of his own powers of mind, we believe that he will reach a greater variety and suitability to circumstances, as well as a greater readiness, than by any other method. And it is only reasonable to expect that "the Spirit of grace and of supplications" will be poured upon those who seek to cultivate the devotional feelings and utterance required of the Christian minister.

Much the same may be said regarding Family Prayers; for we do not think that the father of an intelligent Christian family should always depend on published forms of prayer. In his absence from home, however, it would not be needful to abandon the daily family worship, were such aid at hand as that which we have been recommending.

Those prayers in the Volume which are specially adapted to Communion seasons will, we are persuaded, be welcomed and prized by many members of the Church.

But,—to carry our thoughts farther away from Home to the woods of Canada, the wilds of Australia, the cities and provinces of India; to the outposts of civilization on barbarous coasts and lonely islands of the sea; to soldiers in the far distant barrack, in the camp or on the field of battle; to the crowded ships passing from land to land, now in calms, now in storms, to the solitary and the suffering and the bereaved, who, deprived of Christian ordinances, pine for what they once had, more, it may be, than they ever did when it was in their power, and who can say sincerely, what it would once have seemed the height of fanaticism in them to say, "As the hart panteth after the water-brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?"—we are justified in asserting that in such circumstances the book of "Prayers for Social and Family Worship" will prove a great and precious blessing, if sent forth to every region, under the auspices of our beloved Church.

By the rivers of many a foreign land these prayers will revive the memory of our Zion; and the sound of the Sabbath bells of Scotland, and of its hymns of praise, will seem to reach the ear of the wanderer as he keeps his lonely Sabbath amid the desolate wilderness or in the stillness of the vast and solemn wood.

MISSIONARY AND RELIGIOUS.

A colony of Romanists, 10,000 in number, with their priest at their head have renounced the authority of the bishops, and separated from Mother Church in Canada.

3000 priests are at this moment under the surveillance of the police in France.

THE DUKE AND THE BISHOP.—At one time the question whether the military salute should be given to a Protestant Bishop in Canada was referred to the Commander-in-Chief, the Duke of Wellington, and his Grace replied that the soldiers were to pay no attention to anything about the prelate "but his sermons."

A NOBLE SPIRIT.—A New York contemporary says,—“One of the most popular and successful lawyers at the New York bar is about to give up a large and lucrative profession and enter the ministry, and not only so, but he has chosen as the field of his labor, not some eligible field in or around New York, where his talents and local position would, no doubt, command a fine and welcome spot of labor, but he has resolved to devote himself to the work of foreign missions. The new Laid of Japan has just been opened to the heralds of salvation, and this gentleman has concluded to enter that field. He is a member of one of the Dutch Churches in New York, and that Church has just resolved to appoint a mission in that newly opened field. But at no man's charges, other than his own, will this gentleman go out. He will bear his own costs; and the gain he has accumulated in many years' successful practice in New York he will now devote to the noblest and the holiest of purposes.”

THE MURDER OF ERROMANGA.—Some interesting particulars respecting the murder of the Rev. John Williams, the celebrated South Sea missionary, on the Island of Erromanga, have recently come to hand in a letter from the Rev. G. N. Gordon, published in the *Sydney Christian Pleader* of Jan. 22, the second number of a new weekly paper, edited by the Rev. Mr. Quaise, Congregational minister. The Rev. Mr. Gordon says—“It was a fest-day when the first mission-ship arrived, and the natives thought that, if they permitted these men to go up by the river, where their food for the feast was prepared, they would seize it and kill some of them, as other white men had done on such occasions; and it was not until Mr Williams attempted to go up that way that they resolved to kill them. Previous to this they had made signs to them to go away, and for the most part they really wished them to depart without attempting to go further. They have given me the names of 5 men who had been killed by foreigners at the very place where the feast was to beholden on this memorable occasion. Only a few days previously such deeds were perpetrated by our countrymen. The Chief Rowan had not a son killed, as had been understood, and he himself did not kill Mr Williams, although he was the first to strike him when he attempted to walk up the river. The man who really killed Mr. Williams is not a chief. He is now attending regularly to instruction, as also his wife. Some others who took part in these deeds of blood are now dead. This man, Ovelau, who killed Mr Williams, showed me the oven a few weeks ago where the body of Mr Williams was cooked. His head was taken two miles further, where the skull still remains, which I expect to obtain. At this latter place I have obtained the sealing wax which Mr Williams had in his pocket. The body of Mr Harris was taken three miles off, and a few of his bones are buried near to the north-west shore. They have a superstitious dread in going after the remains of these men, because they have heard they were sacred men.”

PRINCE ALFRED AT JERUSALEM.—On the 22d March Prince Alfred and party paid a visit to the Mosque of Omar at the request of the Pacha. On the 23d, a lovely morning, the whole party set out for Hebron. At Nar Elias the Greeks of the convent had laid down carpets and placed an arm chair for the Prince under the olive trees, where there is a view on the right hand of Bethlehem and on the left of Jerusalem. At Bethlehem the whole population in their picturesque dresses turned out to see and welcome his Royal Highness, and his numerous cavalcade rode through a crowd of eager people, men in their red and white turbans, with holiday robes of scarlet cloth, women

and girls in dark-blue and red, with gold coins on their heads, and bracelets of gold and silver on their arms, on every terrace and roof, and many a prayer of "God preserve him to his mother," or "God lengthen his days," was uttered in an audible voice by the bystanders in their vernacular Arabic. All the places of interest, including the Grotto of the Nativity and the dwelling-place of Jerome, were duly visited. After resting for a short time and accepting the hospitality of the Latin Superior, the party proceeded to Urzas, supposed to be the site of Solomon's Gardens, and now the industrial farm belonging to the Jerusalem Agricultural Association, and to Mr Meshullam, who resides on the spot. Next morning the party returned to Jerusalem by a different road, first visiting the unfinished building called Abraham's House, supposed to have been begun by David before removing to Zion. The doorway is 176 feet wide, and all of Jewish style of building. At Urzas dinner had been prepared by Mr. Meshullam, and the butter, honey and Bethlehem wine were much approved. After dinner the line of march was resumed, and Jerusalem re-entered after dark. Next day the whole party attended Divine service at the English church on Mount Zion, where the bishop preached, and the church was filled with pilgrims and strangers then sojourning in Jerusalem—over some of the Turkish guard ventured in. On the 28th his Royal Highness left Jerusalem for the Dead Sea.

THE PROGRESS OF THE MISSIONARY CAUSE IN TURKEY.

The Rev. Dr. Pomroy, Secretary of the American Board of Missions, has been recently addressing a public meeting in Edinburgh and Glasgow on the subject of missions in Turkey. In the course of his addresses he said that the first American missions were established in Turkey 40 years ago. The missionaries were sent to the Jews there, and soon after to the Greeks in Turkey and in Greece Proper. But, whenever we sent, to whatever people in these lands, one fact immediately developed itself, viz, that there was another race of men there to whom we had not sent missionaries, who were the first to become interested in the Gospel in its simplicity, and to become anxious of their own personal salvation. That people was the Armenians, about whom little was known at that time, either in Europe or America. The Bible sold in Constantinople and elsewhere were often carried by Armenian merchants to various places, hundreds of miles off, and the readings of these Bibles often beget such a spirit of inquiry in the places to which the Bibles reached that applications soon came to the nearest mission-station, and the missionaries, when they wrote Home, were continually calling for more men, more men. This had been the incessant cry, and during the lapse of these years we have now in that field over 130 missionaries, male and female, sent from the United States, and the number is continually increasing. 2 or 3 companies have sailed since I came to England, 3 or 4 months ago. They have during this period trained in their seminaries no less than 75 or 80 native preachers, who are ordained, and some of them pastors of native churches. The number of individual Protestant churches in that land is now between 45 and 50, and others are being organized every little while. Sometimes several were formed in a month, and still more might be formed if there were men to do the work. The native helpers, of various descriptions—teachers, colporteurs, &c.,—numbered from 250 to 300, all of whom have received considerable education, some of them a very good education indeed. These were all labouring faithfully and zealously. The

Turks were very observant of the progress of Christianity among the Armenians, a people who were intimately associated with the Turks, and had great influence over them. They perceived that here was a form of religion different from any they had known before, calling itself Christianity. There was formerly no use in going direct to the Turks, for, if they abjured their faith, they would lose their heads. Up to the time of the Crimean war their interest in the new form of non-idolatrous Christianity increased, when, through the influence of Lord Stratford de Redcliffe and various ambassadors at Constantinople, the Sultan was prevailed on to issue a decree granting religious liberty to the Moslem, so that he might change his religion and become a Christian without losing his head. Immediately on the issue of that decree, within 24 hours, these very Turks went into the bazaars and bought Bibles and Testaments, and went along the streets, reading them in open daylight, without the slightest concern about who was looking at them. The Bibles went off rapidly and were still meeting with a great sale. I believe that decree was the great event which God, in His wonderful providence, had in view in that Turkish war; and I think you will all agree with me that such a result was worth all that it cost of suffering and blood and treasure,—religious liberty to 36 millions of people. (Applause.) And I must think also that, when the Sultan signed that decree, he not only violated the principles of his own religion, such as they had been held for 1200 years, but signed the death-warrant of Mohammedanism. (Cheers.) Mohammedanism cannot live where there is no compulsion. Dr. Pomroy also mentioned several facts showing that wealthy and influential Turks were beginning to look favourably on Christianity. One of them, a member of the Turkish Government, had openly declared his belief in Christianity at a public social meeting, and, though he was dismissed, yet the Sultan continued to pay him his salary, which did not look as if he was very much offended. Another Pasha had said to a missionary:—Go ahead, but don't use the saw and the hammer—they make too much noise. Take the auger and bore through, and you will soon get to the other side before any one is aware.' He believed that there was a greater amount of religious toleration in Turkey than there was in the whole of Continental Europe. There were newspaper reports about threatened massacres of the Christians by the Turks; but Dr. Dwight had recently written to him from Constantinople that there was not a word of truth in these reports, and that the Turkish empire was never in a quieter state—that there never was more religious freedom and tranquillity. These reports were believed to be got up by the Russian emissaries by way of giving the world to understand that the Turkish empire could not protect its own subjects; and so interference would be necessary. Dr. Pomroy briefly referred to the Nestorians, who seemed at present as if they would soon come over in a body to the side of a pure Christianity, and remarked that the co-operation of British Christians in this American mission had excited a very happy influence on the other side of the Atlantic by convincing them of the friendly feeling of old England and Scotland—a feeling of which they had long been rather doubtful. He also stated that yesterday he had received a communication from a gentleman in London, informing him that he had received intelligence from Syria to the effect that a good deal of progress was making in the southern part of Mount Lebanon; and that at Cana, a village about 8 miles to the east of Tyre, a Protestant community had been organized amongst the inhabitants of about 40

souls in one year. The Greek Papists made efforts to induce them to return to their old faith; but, finding this to be in vain, the French Consul was communicated with to ascertain if he would support them in a forcible manner. The reply being to the effect that he would do so, the Bishop had encouraged his followers to resort to violence, and the result was that injuries were inflicted upon the people, and even women and children had been beaten. On the southern slope of Mount Hermon similar violent proceedings had been attempted against the converts: but temporary relief had been obtained through the exertions of the British Consul at Damascus. However these outbreaks were only local, and showed how the Word of God was taking root in these lands.—*Edinburgh Witness.*

HOME MISSION OF THE IRISH PRESBYTERIAN CHURCH.

The ensuing notice of the operations of the Presbyterian Church in Ireland in the great work of Home Missions will be perused with much interest by many of our readers. A real work is being accomplished by the instrumentality in question. We reprint this statement from a fly-sheet distributed along with the "Home and Foreign Record of the Church of Scotland" to the readers of that periodical.

The object of this Paper is to present in as succinct a form as possible the nature, extent and spheres of the Missionary operations of the Presbyterian Church in Ireland. It will be followed from time to time by other papers, which will be almost, if not exclusively, devoted to giving information regarding the Missions to the Roman Catholics, with details of difficulties, progress, cases of persecution and conversion, and other matters bearing upon the Evangelization of Ireland, so far as it may be consistent with the prosperity of the work and the safety of individuals to publish them.

The Presbyterian Church in Ireland has two Home Missions. They are as distinct and separate as to funds, agents, &c., as any two schemes carried on by one church in the same country could possibly be. They have been frequently confounded in the minds of some of the friends of Ireland's Evangelization, and parties who were most willing and anxious to have supported one scheme, not being aware of the distinction, have contributed to neither. The two schemes are designated respectively the "Home Mission," and the "Mission to the Roman Catholics."

The Home Mission, being the older of the two, and that out of which the other has grown, we will speak of first. It originated in the revival of Religion in the Synod of Ulster, which took place more than 30 years ago, and which eventually issued in the expulsion of the Arian and Socinian heresy out of the Church. The objects of the Mission are fully stated in a paper published in the *Scottish Missionary and Philanthropic Register* for January, 1828, pp. 16-18, from which we give a brief extract.

"The state of the South and West of Ireland claims the decided attention of every Christian, but Presbyterians are especially called upon to consider the state of their brethren of the Presbyterian Churches, scattered through almost every part of the Island. Natives of Scotland employed as stewards, gardeners, farmers, and traders; natives of Ulster who at different times have emigrated to the other provinces; and the descendants of the old Presbyterians where congregations have fallen into ruin by neglect, erroneous doctrine or

other circumstances,—all these deserve our religious attention, and many of them earnestly and loudly entreat our assistance."

It is gratifying to find, after a test of thirty years' experience, when almost a new generation has sprung up, and notwithstanding all the great political, social and religious changes which have taken place in Ireland in the interval—that still the principles on which the Mission was founded are unchanged, and the objects it contemplated steadily pursued. That the dew of its early youth and the ardour of its first love, still rest on this work of the Lord, is strikingly manifest in the following extract from the Report given in to the Irish General Assembly in 1856:—

"The Home Missions, both of the Irish Secession Church and the Synod of Ulster, avowed in their earliest publications, as a main object, the supply of Christian ordinances to Scottish Presbyterians. This object is rising in importance every day by an increasing number of Scotch Presbyterian settlers crowding to our shores; so that, in relation to a large proportion of the Members of our Missionary Congregations, we are only acting as deputies for our respected brethren on the other side of the channel, only adopting as our own sons and daughters those whose young hearts were trained under the faith and principles which sustained in death the martyrs of the Covenant, and uniting once more Presbyterians, whom Secession and Disruption had alienated, in one fellowship of the faithful, one brotherhood of confidence and love."

The Report proceeds to say:—

"By direct Missionary effort, the Presbyterian Church in Ireland has, within the last few years, originated and matured *fifty-three* Congregations, *forty-one* of these being in those districts where Popery most prevails, and in most of these Scotch settlers, who, but for them, would have been sadly forsaken and destitute, are the most useful and influential members."

There is not now a county in Ireland in which the Presbyterian Church has not planted Congregations. The work steadily progresses, and consolidates as it extends. At a meeting of the Missionary Directors in October it was reported that the Home Mission Trust Fund, amounting to £6,500, was now available under a decree of the Court of Chancery, and that the interest is to be expended in the support of three Ministers of the Assembly who shall itinerate in the province of Munster. The appointment and superintendence of these Ministers is vested absolutely in the Assembly's Board of Missions. By this means the cause of Presbyterianism in the South of Ireland will receive a powerful impetus. The scattered Scotch settlers, who generally form the nucleus of infant Congregations, will derive incalculable benefit, and the good seed of the Kingdom will be scattered far and wide, and through the Divine blessing will yield a rich harvest in coming generations.

For the support of this Mission no pecuniary aid is sought in Scotland. The Irish Presbyterian Church regards it as at once her privilege and duty, and a suitable expression of the eternal debt of gratitude she owes to Scotland for giving her her Presbyterianism and its many collateral benefits, to minister, as far as she is able, to the brethren from the land of Knox who settle within her borders. She would, however, urgently request that parties coming over to settle permanently in Ireland would get (*) introductions to the nearest Presbyterian Minister. From the want of this many have been lost to Presbyterianism

(*) Mr. Patteson, 3 Lutton Place, Edinburgh, will be happy to give assistance or information regarding this matter.

and not a few to Protestantism also. The funds for the support of this Mission are raised exclusively in Ireland, and amount in 1857-58 to £3,185 11s. 6d.

MISSION TO THE ROMAN CATHOLICS.

Missions to the Roman Catholics are maintained in King's county, in the counties of Kerry and Longford, in the five counties of the province of Connaught, and in the city of Dublin.

The first decided step of the Home Mission, with a view to the instruction and conversion of Roman Catholics, was directed towards the Irish-speaking population in the counties of Antrim, Derry and Tyrone. In 1835 an extensive system of Irish Schools was established, and for many years they were carried on with great spirit and efficiency. In them thousands were taught to read "God's blessed book of truth" in their own much loved native tongue, and many almost unconsciously read themselves out of Popery, some of whom afterwards became valuable agents: two of them are still labouring in the West of Ireland as ordained Missionaries. A circumstance occurred a few years after, well calculated to encourage and invite the Church to further and more extended efforts in the same direction. In 1839 a Congregation of Roman Catholics at Birr, or Parsonstown, in King's county, with their priest, the Rev. William Crotty, abandoned Popery, and sought and obtained admission into the Presbyterian Church, as the Church of the New Testament. This flock of comparatively poor converts, by an act of Christian self-denial, as rare as it was noble, was ministered to for nearly 15 years by the late Rev. Dr. Carlisle, who for this purpose resigned the first congregation and a high and influential position in the city of Dublin. Mr. Crotty laboured assiduously in connexion with the Connaught Mission, maintaining an unblemished reputation to the day of his death. This Mission is referred to in the last Report in the following terms:—

"Parsonstown or Birr, endeared to many by solemn and precious memorials of the past, was for a time under mysteriously dark providences; but light has risen on it once more, and the work of God prospers. The Congregation once more worship in the church from which they were long unjustly excluded, and beside which rest the honoured remains of Dr. Carlisle, the great and good, and of those devoted women who were succourers of many and of ourselves also.

"Of 79 persons constituting the average attendance on the Sabbath, 21 were Romanists. At the station connected with Birr 40 persons attend. The pastor has more than 30 Romanists under his ministry, and he has access to the houses of many such for reading, prayer and religious conversation. Sixteen new Members have been lately added. The Sabbath School is much increased; of 125 pupils attending the two daily schools, 43 are Romanists, and not fewer than 2500 names have been on their rolls. Of 228 families visited by the Scripture readers, 70 were Protestant and 158 Romanist. In 1524 visits he has had opportunity of addressing 2541 persons."

The Mission in the County of Kerry comes next in order, as regards the time of its commencement. With it must ever be associated the name of a Scottish lady of decided character and piety, Miss Banks, to whom reference is made in the following extract:—

"It was a bold spirit of missionary enterprise which first invaded wild Kerry in its wild mountain fastnesses; and a bolder spirit still which held the stronghold against the Romish foe. For many a long day our brave Mission-

aries held out against violence in many cruel forms,—against fearful odds still held on. Alternate hope and fear long agitated their hearts; for, though they prayed like Moses, sometimes only Israel prevailed, and sometimes Israel's foes. The men and women who were there amidst Rome's fiercest onslaughts are in other scenes now. One of them gave to the poor children of O'Connell's native county her last prayer, her last shilling, the last struggle of a life devoted to God. But the battle is over, no savage mob pursues the Missionary with stones and curses now, no priest heads a savage mob to assault the ministers of peace. The work of reformation, under the charge of its zealous, wise and unwearied Missionary goes on peacefully and successfully, by God's own agency, in God's own way. The peaceful Missionary travels unharmed over wide districts where Roman Catholics outnumber Protestants by twenty to one, with words upon his lips, not of burning controversy but of burning love. Unharméd he preaches in his five different stations, unharmed he teaches in his five different schools; while 300 hearers are under his public weekly ministrations and 140 under tuition in his Sabbath Schools." "When I look around me," writes the Missionary, "on the comparative comfort and respectability of many families, their regular attendance on public worship, their meek and quiet behaviour, and contrast their present with their former condition of degradation, carelessness and misery, I have great cause of thankfulness. The higher classes of society, who once looked on us with suspicion, no longer keep aloof. They acknowledge the great reformation effected, the training of the young to industry, and the blessing of religious knowledge and influence spread around: and freely grant that, but for the Presbyterian Mission, there would not be in the whole parishes a single Protestant." "In Killorglin our house is not large enough to contain the eager and attentive congregation, its numbers having trebled within the last two years. People who had not been in a place of worship for years have been induced to attend, and are now regular and steady."

CONNAUGHT MISSION.

The year 1845 was an important one in the history of the Missions to the Roman Catholics. Up to this date it was conducted as an integral part of the Home Mission, but it has since existed as a separate and independent scheme. This year the students of the Presbyterian Church attending the Royal College, Belfast, were led, in the providence of God, by an apparently trivial circumstance, to form themselves into an association for carrying the Gospel to the Roman Catholics in the province of Connaught. One of their number, Mr. Michael Brannigan, a convert from Popery through the Irish Schools, who had just then completed his collegiate course of study, was selected by the students as their first Missionary. The Board of Missions sanctioned the project, and approved of the choice, and Mr. Brannigan was sent to the county of Mayo. It was the day of small things. But God, who raised up and qualified the agent for the work, and directed the choice of the sphere of labour, not long after opened a great and effectual door for the preaching of the Gospel by one of the mightiest judgments that ever fell upon a nation. It was in the midst of scenes of human sorrow, privation, anguish and despair, that cannot be described, and the bare thought of which even yet makes us shudder, that this Mission was inaugurated. "Happily for Connaught the Presbyterian Church had visited it in mercy before famine and pestilence visited it in judgment.

In the mysterious providence of God the desolating tide, that overthrew 270,000 human

habitations, and swept above a million and half of Ireland's unhappy children into untimely graves, or sent them to beg their bread in the land of the stranger, was followed by another tide, richly freighted by the Protestants of England, Scotland and America with food for the starving people; and by yet another, that brought a new population, educated, industrious and enterprising, to whom the deserted fields are now yielding their increase. Since that time not fewer than 600 Scotch farmers with their families and numerous servants have settled in Ireland. The Mission has thus acquired a two-fold character—aggressive as regards Popery—and preservative as regards Presbyterians. Some idea may be formed of the progress that, through God's rich blessing has been made in a province where, a few years ago, the name of Presbyterian was almost unknown, from the following extract:—

"In Connaught there were in 1845 six Congregations and Mission Stations, in 1856 twenty; in 1845 two Sabbath Schools, in 1856 twenty-four; in 1845 not one Day School, in 1856 thirty-eight; in 1845 contributions to Missionary purposes, £20 14s. 6d., in 1856, £104 5s. 16d. During the same period the Presbyterian people have given Connaught eight new Houses of worship, and erected—or have in course of erection—seven manse."

Five additional churches also are contemplated or in course of erection. To assist in building which and extending colportage, no less a sum than £2,100 was raised by a bazaar held in Belfast last spring under the auspices of Connaught's best friend, Rev. Dr. Edgar. The work steadily progresses. The ministers, besides numerous occasional incidental and open air services, preach regularly in 37 different places, having 1600 stated hearers, of whom an eighth part are Roman Catholics. The sphere of their ministerial labours extends over 900 square miles. In their public ministrations they avoid controversy. To give a people famishing for the bread of life controversial disquisitions would be to give them a stone for bread. They seek to exalt Jesus and His full and free salvation, and thus disarm hostility, and gain an entrance for the Truth into the mind and heart. They are far more anxious regarding the character than the number of their converts, and very carefully guard enquirers from mistaking a change of opinion for a change of heart. Hence there is scarce an instance of any, received by them into the membership of the Church as converts, dishonouring their profession; but numerous instances of their bearing cruel mocking and persecutions, yea, and banishment, with a spirit and fortitude that in former times would have enabled them to have gone triumphantly to the stake. Let it suffice here, to quote the words of the Rev. Dr. Duff, of Calcutta, after he had intercourse with the Missionaries and insight into their work. "If (said that gifted man) God in His providence brings me from India, I will cast in my lot with the Presbyterian brethren in the West of Ireland."

The subordinate agents supported by the Mission are Scripture Readers and Colporteurs. The duty of the former is to read the Word of God from house to house, and speak to persons about the value of their souls and the way of salvation wherever he finds them willing to hear. The Colporteur travels as a pedlar, with the authorised version of the Word of God, the Douay translation of the New Testament, (with-out notes,) approved religious books and illustrated periodicals in his pack. He can at once and easily, by the exhibition of a picture, introduce religious conversation. He is welcomed in districts to which, as yet, the Missionary has little access; and by this means the education received in schools, got up by the

priests for the express purpose of putting down the Mission Schools, is turned to good account. Roman Catholics are anxious to purchase their own translation of the New Testament, and many by the reading of it alone have seen the errors of Popery and found the way of salvation.

In reference to the Scriptural and Industrial Schools,* they have, from their first introduction, proved an invaluable auxiliary to the Mission work. The Bible is the class-book, and all the other duties of the School are subordinate to the imprinting of its great truths on the memories and hearts of the young. By means of the Industrial training many young persons have been enabled to support themselves and their aged parents. Before the recent commercial disasters the young females of Connaught were earning not less than £25,000 a year by muslin embroidery alone, a branch of industry altogether unknown among them prior to the commencement of the Mission.

"In the space of a few years (says a late report), eight thousand children, chiefly Roman Catholic, have passed through our Scriptural Schools, many of them having there obtained instruction capable of securing their livelihood in future life, and all of them having obtained an education and enlightenment in the things concerning their everlasting peace which, without these Schools, they could never have had, and which the Priesthood and Church of Rome pertinaciously strive to withhold."

The province of Connaught still contains a population nearly equal to the half of Scotland. "It is Ireland's wildest, most neglected, most Romish—and therefore poorest, most ignorant and superstitious province." In some districts Popery has symbolized with the ancient Paganism of the country, retaining and practising to the present time, with scarcely any modification, some of its debasing rights and sacrifices; and the majority of the population are as ignorant of the way of salvation by Jesus Christ as any in the realms of Heathendom.

We cannot now enter into details regarding stations, every one of which has a history of its own; nor refer further to the interesting and important Mission in the metropolis than give an extract from the last Report:—

"Our Dublin Mission never before occupied so promising a position of usefulness as it does at the present time. It is true the work is in many of its aspects peculiarly difficult, perhaps discouraging, but we think it could be shown from a variety of considerations that our Mission occupies hopefully one of the most important and accessible fields of evangelistic enterprise in all the country."

In asking aid from Scottish Presbyterians on behalf of this Mission, we would submit to them the following considerations:—

1. The Church that asks your help is your own offspring, holds your doctrinal standards, maintains your discipline and observes your form of worship.

2. She supports, unaided, a Mission to scattered Presbyterians, by means of which many of your emigrant sons and daughters are comforted, edified and preserved to the faith of Fatherland.

3. It is the only Mission to Roman Catholics in the South and West of Ireland conducted by any branch of the Presbyterian Church, and on Presbyterian principles.

4. None of its funds are expended in Protestant districts in the North of Ireland, or in promoting purely denominational interests.

5. It has become, in the providence of God, the only public means of grace enjoyed by many Scotchmen settled in Popish districts,

some of whom it has rescued out of the deadly grasp of Popery.

6. It has instructed and enlightened thousands of ignorant Roman Catholics, and led not a few to a saving knowledge of the Lord Jesus Christ.

Lastly. Above four millions of Roman Catholics, your fellow-subjects, ignorant of the way of salvation, appeal to your pity. Your fellow-countrymen in their midst cry, Men and brethren, help. The providence of God beckons, the Spirit of God blesses the work, and a sister Church says, The enemy are too numerous and strong for us, Come and help us, "Come to the help of the Lord, to the help of the Lord against the mighty."

LABRADOR COAST.

The following account, relating to a territory not very remote and yet but little known in many respects, we copy from the first annual report of the Canada Foreign Missionary Society. We are sure it will interest our readers. We are glad to learn that the Society just named have called Mr. Carpenter to return to Labrador and resume his labours of love.

TO THE COMMITTEE OF THE CANADA FOREIGN MISSIONARY SOCIETY, MONTREAL.

GENTLEMEN,—In presenting to you a more formal report of the recent expedition to the coast of Labrador, made under the patronage of your Society, I ought, first of all, to acknowledge, humbly but heartily, that Divine goodness and mercy which followed me all those days of danger, difficulty and darkness. "I will be with you," was spoken by a "Faithful Promiser," and many times verified to his unworthy messenger when he needed sympathy and aid which could come from no other source. He entered into our ship, as of old upon the Lake of Gennesaret, and, when there arose a great tempest, He rebuked the winds and the sea, and saved us, or we should have perished. The Lord was my helper, and often, when in my wearisome travels light and direction and blessing came, the Indian-made and Indian-named *nar-scop-pies*, which surmount the hill-tops of that wild shore, became my grateful Ebenezers—*stones of help indeed.*

The way clearly pointed out by the same Hand that thus sustained, I sailed on the 3rd of June from Newburyport, Massachusetts, on a fishing-schooner bound for the Strait of Belle Isle. The crew of the "Golden West," as is usual on American vessels engaged in the northern fisheries, are chiefly composed of foreigners, excessively intemperate and profane. We followed the ordinary course, running down the fog-covered Nova Scotia shore, rounding Scatari at the extremity of Cape Breton Island, and then, encountering a head wind, beating down through the Gulf of St. Lawrence. The passage was shorter than it often is, occupying but eleven days, and was devoid of noteworthy adventure, as, it must be confessed, it was of any experience of happiness or comfort. As the ocean-gulf narrowed into the Strait, we saw on either hand the shores of Newfoundland and Labrador, each more or less covered with snow, while an apparently unbroken chain of icebergs lay stretched between. These were of course only fragments of the "Greenland's icy mountains," which annually come floating down from the Arctic waters, and which continued in the Strait unusually late this season, filling as late as the first of July every bay and harbor upon the coast, and laying an effectual embargo upon all maritime communication. Many of them, however, were *mighty* fragments, aground a league from the land, or, impelled by the

strong current of the Strait, threatening certain destruction to the mariner, whose vessel, in thick weather, might come in their course. But, thanks to an overwatching Providence, we had a clear day, a free wind and a *port this side the jam*. For, entering one of the passages between the Esquimaux Islands, we were soon free from danger, and by sunset—this was on Sunday, the 13th—had arrived in Salmon Bay and let go our anchor in Chalker's Cove—glad because He had brought us unto our desired haven. "Old man Chalker" himself was soon found in his little house among the rocks, and was rejoiced to see me again, as well as to learn that "I was commanded to come by the Montreal Meetings, and had *plenty books* and tracts in my chest"; and he begged me to come very soon and "keep prayers" at his house. The boys had received the primers and other books sent them the preceding summer, while their old, half-Indian mother had, during the long winter that had intervened, mastered the alphabet, and was able to spell slowly out the simple scripture stories of her primer, and she wished a copy of the Testament in *large letters*.

The coast of Labrador may well be included by the encyclopædias in the "*Sterile Regions*," for there is little besides barren rocks, little hills and large ponds upon it. A few miles back from the sea—no white man ever penetrated far into the interior—there is "*plenty hood*," mostly of spruce and fir; but the coast is only covered on its plains with moss or coarse beach-grass, and in its ravines with stunted, thick-tangled shrubs, called *tuckermel*. There are also several kinds of berries growing upon the *barrens*, of which the "baked apples" is particularly noticeable for its delicious flavor, and the partridge-berry for the ease with which it is preserved for winter use. A few vegetables are raised in some places, but not generally or largely. I think, however, that, notwithstanding the shortness of the season and the sterility of the soil, if the inhabitants could see its desirableness, and be led to a more intelligent, energetic pains-taking in it, gardening might become more general as well as more productive. The population is quite small and scattered, and consists chiefly of the descendants of emigrants—in some instances the emigrants themselves—who originally visited the coast as fishermen, and at length chose to become settlers. In addition to these emigrants, who come from England, from the Isle of Jersey, from Newfoundland, and the Canadas, and also from Nova Scotia and the Magdalen Islands, the two native tribes of the country, Indians and Esquimaux, are occasionally represented. Very few of them, however, are found upon this part of the coast. The Esquimaux live further to the northward, in the vicinity of the Moravian stations, and generally remain upon the coast, their chief occupation being the capture of the seal. By the self-denying and persevering efforts of those missionaries they have been, to a great extent, civilized and christianized. On the other hand the Indians, or *mountaineers*, occupy the interior, and are continually migrating from one place to another, having no other habitation than their *mitchwaup*, and no other home than the forest, where the caribou, which is their principal game, is most abundant. Religiously, they are almost under the control of Catholic priests from Canada, who occasionally meet them as they "*come out to the landwash*," for the purpose of trafficking their furs, moccasins and raquettes, and by whose instructions, it is said, they have been somewhat benefited. The occupations of the planters are connected entirely with the hook and the net, the trap and the gun. Codfish abound in those waters, and are the main reliance of the inhabitants, both as the staple article of food and as a means of

* THE SCHOOLS are chiefly supported by funds raised by Ladies' Associations in Scotland, England and Ireland.

providing other necessities of life. Salmon and seals, each in their season, are taken in nets by those planters who have the means of procuring them, and favorable locations for spreading the necessary "craft." These indeed in good seasons are the most lucrative fisheries, while herring, capelin and other varieties of fish are often obtained in greater or smaller quantities. Sea-fowls are generally plentiful, and in the winter the caribou or reindeer is hunted, and traps set for foxes and other animals whose furs are often very valuable.

The surplus of their furs, fish and oil is exchanged with the Quebec and Halifax trading-vessels or at the *merchants' rooms* (posts of fishing companies who bring out from Jersey cargoes of goods, two or three of which posts are upon the coasts), for flour, pork and cloth, *rum* and *tobacco*. The people invariably live in the summer on the sea-shore; but in the winter, which is long and very cold, they retire to the woods for the double purpose of being nearer to the fuel and for protection from the severe winds of the coast. In either case their huts or *tilts* are small and rude, being built of timber sawn by hand and generally thatched with turf and the bark of trees.

No domestic animals are kept, with the exception of the wolf-dogs, which are very numerous, and, in the winter, indispensable for hauling the *kamootik* or Esquimaux sledge. As in the case of a more extended cultivation of the soil, however, I think that the force of example and the advantages seen to be consequent would, in a few years, overcome the objections raised, and lead to the universal keeping of cows and other useful animals.

There are no roads whatever upon the coast. The only (or usual) means of communication are dog-teams and snow-shoes in the winter, and in summer the whale-boats which are bought from the fishing vessels. As to the religion of these people, the original emigrants usually brought with them from their several fatherlands an indistinct knowledge of and external attachment to some name and form of religion. To these proclivities the present population generally adhere; but this adherence is merely nominal and, I fear, in most instances, unconnected with anything of the spirit or practice, as it is with any true knowledge of the religion of Jesus Christ. As to morality, although for obvious reasons theft and murder are almost unknown, profanity and intemperance are very common. The Sabbath is generally distinguished from other days only by a discontinuance from ordinary labor and the spending of its hours in recreation and visiting, while the most flagrant violations of the seventh commandment are unpunished and unrebuked. For the reformation of these vices, for the dissipation of intellectual and spiritual ignorance and the recovery of this people to Christ, there are no adequate influences at work. The Bishop of Newfoundland has two or three times visited that part of the shore bordering on the northern part of the Strait (for the boundary of ecclesiastical as well as of civil jurisdiction divides the government of the coast between Newfoundland and Canada at the harbor of Blanc Sablon, which is situated about midway in the Strait), and on occasions addressed the people from his yacht. He has also established two churches on the coast—one at Torteau at the narrowest point in the Strait, and one at Battle Harbor, one hundred miles to the northward, and quite out of the Strait. At both of these places there are generally stationed resident ministers of the English Church. The incumbent at Torteau makes an annual visit to the different settlements in his parish, generally reading prayers, and baptizing all the unbaptized, but seldom extending his trips to the westward of Bradore. So that the influences and the benefits

of the Torteau establishment, at least, are almost entirely circumscribed by the rocky limits of the bay in which it is situated. Roman priests from Quebec and St. John's also make annual tours along those parts of the coast belonging to their respective countries, (being conveyed usually on board of government vessels) and visit most Catholic families in their circuit, holding mass, receiving confessions, baptizing the children, &c. The influence of their instructions and ceremonies is much the same as in all papal countries, and may be illustrated by one incident. Writing one day in my loft, I was much annoyed by the excessive profanity of a man below. I descended and told him so, assuring him that his words would not stop in the loft, but would reach the ears of God, who had threatened certain punishment upon those who took His name in vain. The swearer was frightened and asked "if I would clear him out (pardon him) for half a barrel of herring?" In addition to the resident population of the coast there is in the summer months a large floating population, greatly exceeding the former in number, and in many cases equalling them in intellectual and spiritual ignorance.

These vessels, which visit the Strait for the capture of the cod, come from Nova Scotia, from Newfoundland, from the Magdalen Islands, and, in less numbers, from the United States. They usually arrive on the coast about the middle of June, make some harbor, anchor for the season there, and there remain till their "salt is all wet." This is usually accomplished by the middle or last of August. In case of such a remarkable failure as that of past season, many of them either leave the Strait and go far to the westward, or stay another fortnight to "make up their fare" with herring. These fishermen go out two by two in whale-boats upon the banks—two or three miles from shore—and there remain all day, catching the fish with the hook. The Americans usually employ the *seine*, by which they obtain several thousands at a single "haul."

Upon the coast and among the people I have thus briefly described I travelled some two hundred miles, the northern terminus of my tour being Henley Harbor, abreast of the Island of Belle Isle at the mouth of the Strait. Desirous of visiting every habitation, I performed my journeyings almost entirely on foot—indeed, in most instances, no other communication could well be obtained. Of course, what with the entire absence of roads, the deep bays and far-stretching capes to be walked around, with broad and bridgeless brooks to be crossed, with moss-marshes and steep cliffs close to the water's edge, and with the almost impassable *tuckermel*, progress was very slow, and constantly embarrassed by delays, difficulties and dangers. I was everywhere kindly received and hospitably entertained with the very best that their huts and their *hooks* furnished. Although I could carry only a limited supply of books for distribution, yet, by leaving only a few in each settlement, and, where it was practicable, by the subsequent forwarding of packages, nearly all the people who could read were furnished with a small quantity of reading matter—at least a tract—and the many who could not were furnished as far as possible with spelling-books and primers.

I cannot describe in a single sentence the more than willingness—the eagerness with which they received, and sought, any kind of books or papers. Nor was the avidity in seeking books, and avarice in hoarding them up, (which might be illustrated by some most touching incidents) confined to the inhabitants of the coast. Sailors often asked for books for themselves or to carry home to their children in Nova Scotia or Newfoundland, yet many times

were necessarily denied. Walking one evening upon the rocks near a settlement where many foreign fishermen were employed, I gave to a boy I met a small picture-book. He carried it to the lodging-house of the crew,—and soon, on looking back, I was surprised—at first alarmed—by a crowd of youths running after me and shouting with all their might. They took the few tracts I could spare with the same eagerness, and begged some verse-cards to hang up in their lofts. To one young man, a Barbadoes negro, who appeared particularly interested in what I said to them, I gave the only Bible in my possession. At this point I will give a few figures relative to the grants and disposal of books. From the British and Foreign Bible Society, Jas. Milne, Depository, I received 201 Bibles and Testaments, both in English and French, amounting to \$55.65; from the London Religious Tract Society, Jas. Milne, Depository, books and tracts amounting to \$38.01; from the American Bible Society, 47 Bibles and Testaments, amounting to \$14.04; from the American Tract Society, tracts, cards, &c., to the amount of \$6.50; from the Massachusetts Sabbath School Society, 40 volumes, worth \$8.00; and from G. & C. Merriman, Springfield, Mass., a package of valuable text-books for Sabbath Schools.

In addition to these grants there were many gifts of books, papers, &c., both in Montreal and Massachusetts, mostly from and for the children. About 50 Bibles and Testaments (some in French to Roman Catholics), and about a hundred other books, were disposed of, either in gift or sale. This includes several volumes left with a reliable person for disposal during the winter; but does not of course include many primers, tracts and other miscellaneous reading matter distributed. In explanation of the small quantity of books disposed of in so large a territory, it must be remembered that the population is very thin, numbering only 135 resident families and 869 persons in the district travelled over,—that a large proportion of that number are unable to read,—and that, while travelling, I did not possess adequate means of supplying their wants, neither facilities for visiting fishing-vessels, many of which, indeed, in the unprecedented scarcity of fish the past season, had left their harbor in the Strait. Usually upon the Sabbath I held simple religious exercises in some fisherman's house, which were attended by nearly all the settlement where they were holden. Good attention was uniformly given, and sometimes encouraging interest on the part of the hearers noticed. At one harbor, where there were anchored several Nova Scotia fishing-vessels, whose crews attended the very simple services, an old sailor arose and wished permission to speak and pray, which he did simply, touchingly and earnestly. And several times in the settlements at the northern part of the Strait, where many of the people are *Wesleyans*, from Conception Bay on the eastern shore to Newfoundland (who, though returning in the autumn, live upon the shore instead of upon their vessels), *praying men and women* took part in the exercises. In connection with these services, I always gathered the children, and gave them Sabbath School instruction, accompanied by prayer and sometimes by singing. I need hardly say that the Sabbath School, hitherto entirely neglected on the coast, was one of the most direct and certain means of doing good. When I remained a sufficient time in a place, a school was holden each day, in which old and young were much interested, and I hope the latter, at least, somewhat profited. For many of both classes primers and simple books, together with copy-books and writing materials, were left for the winter's leisure. I left the coast on the 13th of October. The Jersey

fishing-schooner, to which Providence directed my almost despairing search—for the snow had already fallen upon the hills of the interior, and scarcely a vessel remained on the coast—and from which Providence rescued me, after a week's rough passage, landed me at Paspebiac in the Bay of Chaleurs, whence, after another week's delay, I proceeded by steamer up the St. Lawrence. Both there and on Bonaventure Island, where we remained for two or three days, I found the fishermen and their children *very glad* to receive simple books and tracts. Said one young man to whom I gave a Testament, "I thank you, sir. Oh! I am so proud to get it. I have long wished a copy of this book." In a school district in the vicinity of Paspebiac I found on a Sabbath morning in a school-house a large number of men, women and children gathered for a Sabbath school. It was formed, they told me, by "the good Mr. Blyth," and seemed to be doing much good. They had *one copy* of Rev. Donald Fraser's little hymn-book, from which the Superintendent taught, verse by verse, the scholars to repeat and sing. The few little four-paged Scripture stories which I gave them, the Superintendent requested, should all be returned the following Sabbath, that other families might also read them. It only remains briefly to suggest the best way of meeting the wants of that small and scattered and ignorant but *waiting* population of the coast of Labrador.

My own plan, as already informally stated, is this:—

1. The Gospel must be preached. There is especial need that the plain, simple Scripture story of their danger, their doom, their guilt, and their only safety should be regularly and earnestly preached. Your missionary, who ought to be an educated and experienced minister, must have a home and a church located with reference, 1st, to the settlement itself; 2nd, to the people in the vicinity; and 3rd, to the fishing-vessels spending the summer months there, whose crews would constitute, under favorable circumstances, a large and *very important* congregation.

From this point he could go out to preach in other places when thought desirable.

2. There must be a school. The children, and, in many cases, their parents, must be taught to read. Said a woman to me, when offered the Bible, "O, sir! 'twont do me any good—I can read ne'er a word of it." The school should be in the same place and under the same control as the church. If the minister was a married man, his wife would naturally be the teacher. The school must be partly a *boarding-school* for the accommodation of scholars who would come from other "rooms." Upon such the influence of a civilized, Christian family would be an important part of the good done.

The school, as well as the church and the home, must be removed in the winter as are the habitations of the people. That season would be particularly improved in teaching the older youth and others who have no leisure in the summer.

3. The people in "regions beyond" the immediate vicinity of the church must be supplied with Bibles, books, tracts and primers. The minister must make an occasional tour as far as possible, and be both preacher and colporteur. The keeping of a judicious selection of Bibles, school and miscellaneous books for disposal, by gift or sale, seems to me an important point. The missionary would soon have "orders" from all the regions round about, and could well-nigh control the literature of the whole coast. The place, in my own mind, best adapted for this three-fold establishment, is *Salmon Bay* or *Caribou Island* near it.

It should be situated on this part of the coast. At the eastward the two English Churches, to

a certain extent, occupy the field. At the westward the population is thinner, and almost entirely under the control of the Catholic priests. There are several Protestant families there, and a favorable location for others, as well as a prospect that others may locate there. Good water can be obtained there, and plenty of wood—an important item—at no great distance. It is within a few miles of Blanc Sablon, where, during the summer season, frequent communication may be had with the outer world, and provisions be obtained, if necessary, in the winter.

There are several families on the coast, both sides of Salmon Bay, which both need and wish the benefits of the school. Caribou Island is the last of the Esquimaux Islands, which extends several miles, and between which and the mainland there is a navigable passage, called the "Inside Run." This is generally taken by settlers at the westward in going to Blanc Sablon, who thus emerge into the Strait at the proposed location of the mission.

Its connection with fishing vessels is also favorable. Some five or six American vessels regularly make harbor there, and Bonne Esperance, where often a fleet of 50 or 75 sail from Nova Scotia come in early summer, and, if the fishing is favourable, remain during the summer, is but two or three miles distant.

Salmon Bay is but five or six miles from Chevalier's in Esquimaux River, which would be an excellent centre for operations in the winter—for nowhere in that region is there so large a river or one so much frequented by winter residents. Many of the inhabitants of this vicinity have pledged their sympathy and support, and would, I think, defray a large part of the expenses incurred in carrying on the mission. The *native*, who would need to be employed to pilot the *kamootik* over the snow, and the barge over the water, would, with his hook and his gun, contribute in no small degree to the maintenance of the family. But buildings, commodious and substantial—not elegant or expensive—must be erected at the outset, which, it seems to me, had best be done by the Society, with such assistance from the inhabitants as auspicious circumstances would permit them to render.

In conclusion, I beg the earnest prayers of Christian hearts for those many immortal souls, who, scattered all along on that desolate coast, are reading this long, wild winter, perhaps for the first time, the tidings of *Salvation* and *Heaven*; and ask you to hear, and with prayers, sympathies and alms respond to that farewell entreaty of poor old Chalker, still ringing in my ears.

"Don't forget the Labrador Coast!"

C. C. CARPENTER.

Bernardston, Mass., January 24, 1859.

FOREIGN MISSIONS.

(From the *H. & F. Miss. Record* for January.)

THE Committee have recently received a copy of "Statement and Appeal from the General Conference of Missionaries convened at Ootacamund," representing nearly all the Protestant, Evangelical societies labouring in Southern India and North Ceylon, to the parent societies and Churches in Europe and America.

This statement is dated Ootacamund, Neilgherries, May, 1858.

It appears that these missionaries engaged for 14 days in earnest consultation on the great work to which their lives are devoted. No detailed account of the proceedings is given in this document, but a report is promised. Reference is made to the general unanimity of their views, and the perfect harmony of Christian love which prevailed among them, together with the spiritual profit and encouragement

mutually gained. After referring to the time at which the conference took place and the recent rebellions, the missionaries give a rapid sketch of the success which, through the blessing of God, has crowned missionary labour in the South Indian field. They attest that in the Tinnevely, Travancore, Tanjore and Madura provinces there are "numerous congregations of men and women who have renounced idolatry and demonology, sitting at the feet of the Christian missionaries to learn of Jesus and His salvation." They go on to say:—

Let us turn now to the missions of the German brethren on the western coast, where we see many proofs that the hand of the Lord has been with His servants, and that many have believed their report. Here, in addition to congregations and churches and schools similar to those we have already described, though on a smaller scale, we see the Gospel in its benevolent aspect towards the industrious labouring poor—the brethren having taught many of them how to improve their temporal condition, while they are also teaching them to seek first the kingdom of God.

Leaving this field, which is already become a fruitful one, and where more than 40 devoted brethren are labouring in the Gospel, and already rejoicing over the tokens of God's gracious approval of their toil, we may visit in succession the many stations of various societies of Britain and America, scattered over the land. At each we may look upon an infant church and congregation; at most on boarding and day-schools, both in the vernacular and in English—on a staff of native teachers, with here and there a seminary for their efficient training—on printing-presses, with stores of books and tracts and translations of the Holy Scriptures in the various languages—on churches and chapels and school-houses and mission-dwellings; and thus behold a complete system of appliances for carrying on the work of the Lord. And, if we stop at each station, and inquire what has been done to bring the Gospel to bear upon the surrounding masses, we shall be everywhere furnished with ample proof that the Truth has fully enlightened the understandings and gained the approval of many, and is powerfully leaving the community at large.

By means of Scriptural education many a youth has lost his faith in Hinduism and learnt that Christianity is both true and Divine; while by means of preaching, conversation and the perusal of tracts and portions of the Scriptures many an adult has done the same, being no longer Hindu in connexion, though not yet Christian in profession.

At Madras, in addition to the usual method of bringing the Gospel into contact with the native mind, there is a large and powerful system of Anglo-vernacular education, based upon the Bible, and entirely pervaded by its soul-transpiring truths, steadily at work, moulding the minds of several thousands of youths of the middle and upper classes. Not the least valuable contribution to the missionary intelligence is contained in the following extract from the "Statement and Appeal":—

But let us now collect our statistics and state what at present is the result of missionary operations; not for our own praise but for the glory of Him without whose blessing all our works would end in vanity and confusion.

We have, then, as the fruits of missionary labour in Southern India and the entire island of Ceylon;

1. More than 100,000 persons who have abandoned idolatry and are gathered into congregations receiving Christian instruction.

2. More than 65,000 who have been baptized into the name of Christ, and have thus publicly made a profession of their Christian discipleship.

3. More than 15,000 who have been received as communicants in the belief that they are the sincere and faithful disciples of Christ.

4. More than 500 natives, *exclusive of school-masters*, who are employed as Christian teachers of their countrymen, and who are generally devoted and successful in their works.

5. More than 41,000 boys in the mission schools, learning to read and understand the Holy Scriptures, which are able to make them wise unto salvation.

6. More than 11,000 girls rescued from that gross ignorance and deep degradation to which so many millions of their sex in India seem to be hopelessly condemned.

Looking at these leading results, may we not exclaim, "What hath God wrought!" Surely, "This is the finger of God!" Here are the palpable evidences of the Divine power of the Gospel—evidences which are yet destined to constrain many a heathen to abandon his idols, and turn to the now despised and hated name of Jesus.

Having stated these results, the missionaries next proceed to notice the extensive ground which is yet unoccupied, and declare that many of the present stations are weak and languishing for want of a sufficient staff of labourers. It appears that in the territories of the Nizam of Hyderabad and in the Nagpur territories, with a population of 13,000, there is only one mission station with 2 labourers. There is also great want of missionary agency in the Northern Sircars on the east, and in the ceded districts of Bellary and Cuddapp on the south of the Nizam's dominions. The same may be said of the Mysore territory, the kingdom of Coorg, the collectorates of Coimbatore and Salem, in South Arcot, and other large districts of the Carnatic. In the whole of Southern India, including Hyderabad and Nagpur, we have a population of 40,000,000 of people; and, were the present missionaries equally distributed over the whole, they would not exceed *four to the million*.

An earnest appeal is made to friends in Europe and America, urging them to redouble their efforts: and attention is called to the different methods that may be successfully employed—*viz., itinerant preaching, and education*. It is affirmed that much general knowledge of the elements of Christian truth had been widely diffused and that the time is favorable for directing the attention of the natives, by means of preaching, to the religion of those whose power has been shown by the failure of the late rebellion. "Let then," it is added, "men specially qualified be sent forth in connexion with every mission to carry on steadily and systematically the work of itinerant preaching, and we believe the blessing of God will soon be granted in an abundant measure." We quote at length the passage bearing on *Education*:—

2. *Education*.—The rebellion has shown how lamentable is the ignorance of many even of the better classes. Had they possessed even a tolerably correct knowledge of the power and resources of the British people, they could never have entertained the slightest hope of success, and would consequently never have plotted such an enterprise. We see this opinion exemplified in the conduct of the most enlightened native princes, or their influential advisers. Or, if they had known, even theoretically, the nature of the Christian religion, they would not have suspected the most tolerant of Christian nations of a design to make them Christians by either force or fraud. Let, then, vernacular schools be spread all over the land, training the masses to read for themselves the lively oracles of God, and teaching, along with the doctrine of salvation, the elements of geography and history, and, most assuredly, *Hinduism must fall before them*. Its foundation is falsehood,

and this Truth will destroy. The almost universal readiness to come and receive instruction in mission schools affords great facilities for carrying on this department of labour. Let not this opportunity be lost.

In order to the carrying-out of any widely extended system of Christian vernacular education, the primary object must be the training of a large body of efficient vernacular school teachers. Without this nothing can be done, as there is no existing instrumentality available for this purpose. Even your missionaries, in some districts, are still frequently obliged to employ comparatively inefficient men, and even heathens, in conducting their schools. Hence it is obvious that a great work has to be done in raising up and preparing a large body of Christian vernacular teachers well qualified for the department of school instruction. We rejoice in the formation of the "Christian Vernacular Education Society for India," and most fervently hope it will meet with truly liberal support, and be made a great blessing to this dark land.

But there is also a most inviting field open to the Anglo-vernacular system of a higher education for the middle and upper classes. In all our cities and large towns there are great numbers either learning English, or desiring to do so. That a knowledge of the English language is the one thing which above all others will enable a young man to get on in the world, is now a rooted conviction in the minds of many thousands. This is so marked as to lead to the conclusion that it is a part of God's all-comprehending plan for bringing these youths under the teaching of the Gospel.

Without such a system of superior Anglo-vernacular education, based on the Bible, these intelligent youths of the middle and upper classes will be long before they are effectively reached by the Gospel. It is a mistake to suppose the Government scheme of education will do it, and also a mistake for the Church to congratulate itself that the Government are taking the work of *secular education* out of its hands, so long as they do nothing else. While the Bible is excluded from these schools, and even so long as Christianity is not thoroughly taught, the Church must supplement the deficiency.

The means for bringing such a system into extensive operation are more easily available than those essential to the efficient working of a purely vernacular system. Europeans may come out and commence their labours at once, without waiting for two or three years until they have learned an oriental tongue, and with sufficient funds at their disposal they may obtain a staff of suitable assistants in their work. Money then would seem to be here the chief want. But this is just the very thing which, above all others, God has given to the Christians of Europe and America the power to supply. We would here refer our friends back to the middle ages, and ask them to remember how property, in almost incredible amounts, was dedicated to the Church. Nay, more; we may point to the shrines of heathen idolatry, and ask them to calculate the value of the gifts and offerings presented there, and the vast numbers of the priesthood thus sustained for the glory of abominable idols. Shall Christians, who hold the pure truth of God in their hands, and possess the genuine love of Christ in their hearts, come behind the votaries of superstition and falsehood? Shall devotion to system of delusion and lies do more than consecration to Christ? God forbid! Let the coffers of the Church be filled! Let the treasury of the Lord overflow!

3. *The whole machinery of missions* requires to be more steadily and efficiently sustained.

(1.) Boarding-schools have proved in an eminent degree the nurseries of our Churches, as well as the feeders of our theological classes

and seminaries, whence have gone forth many of our best native teachers and preachers, as well as most efficient schoolmasters. But these institutions are among the most costly of our instrumentalities, and require a large amount of the time and strength of the missionary. Shall they then be permitted to languish, now that such helpers as they provide are more urgently needed than ever?

(2.) The printing-press is evidently destined to be as powerful a lever in moving the masses in India as it has been in other lands, and indeed has already accomplished great results. But its productions cannot yet be sold for more than a tithe of their cost, so that, to supply the millions of Scriptures, books and tracts that are needed for the people of India, money must be freely given. But we also need, in addition to the staff of missionaries strictly so called, a body of men largely devoted to the work of translation and authorship, and they must be sustained either as missionaries, or specially by the Bible, Tract and School-book Societies for this purpose.

(3.) There is the most urgent need for a larger number of superior native teachers, well instructed and trained for their work. Men whom God has evidently called to this work must be specially prepared for the discharge of its duties at whatever cost of labor and money, so that the highest possible measure of efficiency may be secured. And it is obvious that they must be suitably remunerated. We do not mean that European salaries should be paid to native agents, but that a well-trained and faithful native ministry should be paid in that relative proportion to the people and circumstances of the country in which it is employed, which is generally considered necessary in Christian lands. Nor do we for a moment wish to call in question the usefulness of the class hitherto largely employed as unordained agents, called catechists and readers, nor propose any important increase in the scale of payment according to which their allowances have been hitherto regulated. Our object is, to point out the urgent necessity of the most strenuous, well-directed, and prayerful efforts being steadily maintained with a view to the raising-up of a well qualified and regularly ordained native ministry. In the carrying-out of this object we believe that in some of the missions increased expenditure will be found absolutely necessary; and it ought to be a cause of sincere rejoicing whenever there is a real demand created for such an expenditure. Besides we cannot, for some time yet, look for more than a partial support of their pastors and teachers from the infant native Churches, on account of their general poverty. The Churches of Europe and America must for the present undertake this responsibility also.

(4.) There is yet one more channel into which we desire to direct the efforts of the friends of missions. The duty of using all the means in their power for rightly influencing the Government of this country rests chiefly upon the Churches in Britain, though an expression of opinion from the Churches of America and the continent of Europe would not be without the weight of a great moral influence.

We do not desire the Government to use any coercion, either direct or indirect. All we require is simple Christian consistency in all their proceedings, which have a bearing on religion. The introduction of the Bible into all Government schools, to be read daily by those of the pupils who do not object to it, and, especially, the entire cessation of all patronage and countenance of idolatry and caste. Looking back on the past history of the British Government in India, it is notorious that the unwise and sinful course we now depreciate has been followed to a most lamentable extent; and, although the more offensive manifestations of the Government

patronage of idolatry may have been removed, the great fact of that patronage remains just where it was, and the native opinion respecting it is unaltered. According to the memorial of the Bombay Missionary Conference, recently addressed to the House of Commons of Great Britain and Ireland, it appears that more than fifteen lacs of rupees (L.150,000) are annually expended by the Government for the support of Hindu temples and Mohammedan mosques in the presidences of Bombay and Madras alone, to say nothing of Bengal. Now we must believe that this is one great cause of the heavy calamity God has permitted to come upon the Government of British India. May the lesson, now so painfully taught, be truly learnt! Whether it be so or not, the duty of all who profess to take the Bible as their rule is plain. They are bound to testify against the wickedness of such conduct, and to declare that it admits of no defence whatever, unless we are to ignore our Divine Christianity, or refuse to obey its precepts.

We repeat it, we plead not for any kind of degree of coercion, but simply for honest Christian consistency. We would interfere in no way with any man's conscience, so long as he does not make it a reason for doing that which interferes with the natural and social rights of his neighbour. Within this limit we would have the conscience of every man left free, and would neither persecute nor allow of persecution, but would maintain complete toleration for all. The system hitherto has been, *deference to idolatry and indifference to Christianity*. We plead for the reversal of this system, and we call on all the friends of Christ and His cause in India, to support us in our just demand. Let all Christians persevere in this truly righteous course until every vestige of this unholy and God-dishonouring alliance between a Government professedly Christian and heathen idolatry and caste is entirely removed. We are deeply convinced of the very great importance of this, as connected with the evangelisation of India.

This document, the whole of which deserves careful perusal even by those who may hesitate in adopting every view which it contains, concludes with a stirring appeal to the Churches of Europe and America, and enforces the earnest entreaty, THAT THE PRESENT NUMBER OF MISSIONARIES MAY BE DOUBLED DURING THE NEXT FIVE YEARS." It closes with these words, to which the special attention of our students and preachers is directed:—

We appeal, then, to all young men whose hearts the Lord has touched with compassion for the perishing millions in India, and we call upon them to give this work their most earnest and prayerful consideration. We ask them to look at it in the light of eternity, and in its relation to the great plan of human redemption, and to make their decision at the foot of that cross on which the Son of God poured out His life for the salvation of a lost world.

On behalf of the Conference.

M. WINSLOW,
J. SEWELL,
A. B. CAMPBELL,
P. S. ROYSTON, } *Editorial Committee.*

CHRIST IN HIS REDEEMED.

Christ is in all His redeemed as the soul of their soul, the life of their life. He is the pitying heart and the helping hand of God with every needy, praying spirit in the world. He is the living, secret, efficient Gospel and Word of God, that is gone forth through all the earth. He is the sweet light of the knowledge of God that breaks in upon every penitent heart. He is the invisible bond of unity between all the scattered members of His body. He is far above all heavens—He fills all things. He is not only

with those who believe in Him and love Him, but also with those who neither believe in Him nor love Him—to restrain them or to wound them, to enlighten them or to melt them, that He may be to them also *Jesus, their Saviour*.

"Say not in thy heart, Who shall ascend into heaven? that is, to bring Christ down." The Christ of God is in thy heart, waiting and aiming to get the consent of thy will, that He may save thee. Life cannot be defined by scientific terms, Christ cannot be represented by names and words. He is above all names, whether they be names in earth, or names in heaven. Wherever man is, there also is Christ, endeavouring to free him from the law of sin and death by becoming Himself the law of the spirit of His life.

Dear reader, if thou believest that thy God, found, felt and rested in, is heaven, why not, under the gracious help which He vouchsafes to thee in His Son, *begin at once to discipline and qualify thy soul for this heaven?* If this be thy chief good, why turn away from it, as though it were a thing not to be desired? If it be the very end of thy being, the only right, good and blessed end, why postpone thy qualification for it, as though it were a bitter necessity? There are many vanities—there is but one reality. Give thyself no rest until thy many cares for many things become one great healthy care for one thing. Thy soul is a very great reality: and, shouldst thou enslave it to unreal good, and deny it the only real good, thou wilt some day find it to be an *awful* reality. Suffer thy soul, so noble in its origin, to be withdrawn from dust, noise, multitudes, vain treasures and vain pleasures, to find its sweetness and fullness in God. Immense is the contrast between a man who is merely prospering in his mortal way and the man who is walking in the Divine presence, and prospering for the eternal life. Turn thou thy thought, thy prayer, thy heart to the Blessed One, that thy prosperity may be that of *thy eternal person*, rather than the prosperity of the fool in his *momentary way*. Walk thou with thy Divine Prophet, and let Him make thee wise; walk thou with thy Divine Priest, and let Him cleanse thee from all sin and make thee holy; walk thou with thy Divine King, and let Him rule thee and make thee great, and thou shalt no more envy thy brother because he is walking to his grave with a few more green leaves about his head than thou hast.—*Quiet Hours.*

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Montreal, 25th May, 1859.

ALEX. MORRIS,
Treasurer.

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