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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. 12. December, 1860.

VOLUME XIII.

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

## The Presbyterian.

The present number ends the volume for this year, and we take the opportunity to urge on our subscribers the necessity of an immediate remittance of their subscriptions. The *Presbyterian* is at this moment under a heavy debt, although subscribers are in arrear to an amount three times greater than the liability. We cordially thank our agents and many of our subscribers for their attention to our former appeals for payment, and now request of them promptness in paying for 1861. There are many who have received the *Presbyterian* for years who have not paid anything, though well able, if willing; and although the sums for which they are our debtors may be small to them, they are yet of much value to us. In order to avoid increasing the liability, it is our intention to revise our subscription-list with the view of discontinuing to send the paper to such delinquents. If the *Presbyterian* is worth receiving and reading, it is worth half a dollar in return. If any subscriber at fault in this way desires the paper continued, on his remitting the amount due we will gladly send it.

The January number will be sent to all on our list accompanied by their accounts. If any subscriber can point out any error in his account, it shall be at once rectified on his communicating it to us. Subscri-

ers in arrear will be struck off the list as an act of self-protection to ourselves.

We have only in conclusion to urge every friend of the *Presbyterian* and of the Church, to whose interests it is devoted, to try and send us a few subscriptions to begin the new year, again to request remittances for 1861, the subscription being payable in advance; and to request that all parties remitting will give the *Post Office* address at which they receive the paper, as the omission to do this is the cause of the errors which occasionally occur.

## THE CHURCH IN CANADA.

### COMMITTEE ON UNION.

NOTIFICATION is hereby given that a meeting of the Committee on Union with other Presbyterian Churches (see Minutes of Synod, page 43) will be held in the City of Toronto on Thursday, 27th of December, at noon. Members of said Committee, who may not be able to attend, are respectfully requested to forward in writing any views they may especially wish to be brought before the meeting.

JAMES GEORGE,  
Clerk.

KINGSTON, Nov., 22nd, 1860.

### PRESBYTERY OF TORONTO.

We are requested to intimate that a meeting of this Presbytery will be held in the new Church at Whitby, on Wednesday, the 12th December, at 3 p. m., for the in-

duction of Mr. MacLennan, and also for the transaction of general business. Members are hereby urgently invited to attend.

### TRI-CENTENARY OF THE REFORMATION.

We remind our readers that Sabbath, the 16th day of this month, has been appointed by the Synod as the Sabbath on which the character and results of the Scottish Reformation will be brought before the attention of our people.

### WIDOWS' AND ORPHANS' FUND.

The collection for this important Fund is appointed to be taken up on the first Sabbath of January, or the first convenient day within 4 weeks thereafter.

We trust that the contributions to this valuable Fund will be promptly given and liberal in their character. Let bounteous thank-offerings for the mercies of the year be cast into the Treasury on this occasion.

The Fund deserves the support of every friend of our Zion.

### A DAY OF THANKSGIVING.

We direct the attention of our readers to the ensuing proclamation, and trust that the 6th of December will be devoutly observed in all our congregations as a day of thanksgiving for the bounteous harvest with which the year has been crowned.

The following Proclamation has just been issued by the Administrator of the Government:—

"Know ye that, taking into our consideration the duty which Our loving subjects of Our Province of Canada owe to Almighty God or the manifold blessings which they have received at His Hands, and especially for the abundant harvest with which He has blessed Our said Province during the present year, We have thought fit, by the advice of Our Executive Council for Our said Province, to appoint, and We do by this Our Royal Proclamation appoint, THURSDAY the SIXTH DAY of DECEMBER next as a Day of General Thanksgiving to Almighty God for these His mercies, and We do earnestly exhort all Our loving subjects in Our said Province to observe reverentially and devoutly the said day of thanksgiving."—&c.

#### QUEEN'S COLLEGE.

The session of this Institution is now fully commenced, and we are glad to learn that the prospects are most encouraging.

The Rev. Dr. Leitch has taken charge of the Theological students, aided by the Rev. Prof. Mowat, and the number under their care is larger than in any previous year, 16 young men being now enrolled in the Divinity Hall, with the prospect of several others as the session advances.

In Arts there are 44 students, many of them prosecuting their studies with a view to the Ministry.

The roll of Medical students is not yet complete, but there is the large number of 73 in attendance, and the professors expect an increase over the number of last year, viz. 95. Dr. Lavell has recently been appointed Professor of Obstetrics. Dr. Sampson, the senior medical practitioner in Kingston, and long and deservedly respected there, has recently been obliged to resign the office of President of the Medical Faculty, owing to ill health. The Trustees accepted the resignation with regret and reluctance.

The Principal being ex-officio chairman or president in all faculties connected with Queen's College, no new appointment was found necessary in Dr. Sampson's place.

#### ADDRESS TO THE MINISTER OF ST. ANDREW'S CHURCH, HAMILTON.

The following Address was presented at the close of the first congregational prayer meeting held in St. Andrew's Church after the return of the Rev. Robert Burnet from his recent visit to Europe.

To the Rev. Robert Burnet, Minister of St. Andrew's church, Hamilton.

REV. AND DEAR SIR:—

We, the undersigned Elders, Trustees and Managers of St. Andrew's Church, in our own name and in behalf of the congregation desire to express our gratitude to the Almighty, in whose good Providence, after a lengthened absence, you have been again restored to your wonted sphere of usefulness, and in so doing we would at the same time offer you a most hearty and sincere welcome.

Ever foremost to advance not only the spiritual but also the temporal interests of the church and congregation, at no small sacrifice

of personal and domestic comfort you cheerfully consented at the call of duty to abandon for a time your labours amongst us, to undertake the perils and discomforts of a sea voyage, and the arduous and unpleasant task which was involved in that call.

And, now that we have cause as a people gratefully to acknowledge the goodness of the Lord, who has once more restored you in health and in safety to your family and flock, we embrace the opportunity of tendering to you our heartfelt thanks for the very great zeal, assiduity and devotedness with which (amid many discouragements) you have fulfilled the delicate mission entrusted to you.

With gratitude to the Great Head of the Church we acknowledge that during your absence peace and unity have prevailed amongst us, and that by the kind and valued assistance of your brethren in the ministry, both of our own and of other denominations, many of whom came from a considerable distance to minister to us, your vacant pulpit has been during all that period most ably and efficiently filled. We gladly record that in every case, where application was made for Sabbath or other services, counsel and supply were always readily and cheerfully granted, and in many cases most readily volunteered, and to all those Christian brethren, both in our own city and elsewhere, who thus came to our aid, we return our most sincere thanks.

And now, in conclusion, we would earnestly express the hope that the hallowed tie which binds us together as pastor and people may long continue as closely knit in the future as it ever has been in the past, and pray that peace and prosperity may yet more abundantly rest upon our beloved Zion; that you may be long spared to go out and in amongst us, as of old, faithfully labouring in your Heavenly Master's service, and that at the last you may have many from among your people who shall be as a crown of rejoicing to you in the day when the Lord maketh up His jewels.

JAMES KIRKPATRICK,	Elder.
JAMES HUTCHISON,	Do.
JAMES BLACK,	Do.
THOMAS C. KERR,	Elder & Trustee.
A. LOGIE,	Do. Do.
WILLIAM MURRAY,	Do.
WILLIAM ALLAN,	Do.
JAMES GAY,	Do.
A. MILROY,	Do.
JOHN BROWN,	Trustee
WILLIAM BELLHOUSE	Do.
JOHN RINDEL,	Do.
THOMAS McILWRAITH,	Do.
JAMES WALKER	Do.
MATTHEW LEGGAT	Do.
JOHN CAMPBELL,	Do.
GEORGE A. YOUNG,	Sec. and Treas.

Hamilton, 18th October, 1860.

#### PRESBYTERY OF KINGSTON.

This Presbytery held its ordinary quarterly meeting in Kingston on the first Wednesday of November. The Rev. Principal Leitch, D.D., was introduced to the members by the Moderator, Dr. Machar, and cordially welcomed by them. The Rev. Messrs. McMorine of Ramsay and Morrison of Brockville, and Judge Logie, Elder of St. Andrew's Church, Hamilton, were also present, and were invited to sit with the Presbytery. Messrs. Macdonnell and Barrach, students in the second year of their theological course, and Messrs. Robertson and Campbell, who had just finished their course in the faculty of Arts,

and were desirous of entering the Theological Hall, were examined, and their examination was sustained as satisfactory. Enquiry was made of the Ministers present, who had not yet reported, whether they had taken up the collection for the Jewish Mission in July, and for the Home Mission in October. Their attention was also directed to the collection to be made for the Widows' Fund in January. Some of the members requiring to attend a meeting of the College Trustees in the afternoon and evening, it was agreed to defer till a future meeting the consideration of the Bill, and Overtures sent down from the Synod.

After some routine business the Presbytery appointed their next meeting to be held in Belleville on the first Wednesday of February at noon.

#### PRESBYTERY OF GLENGARY.

The Presbytery of Glengary held its ordinary quarterly meeting in St. John's Church, Cornwall, on the 14th Nov. The meeting was a thinly attended one, which was chiefly owing to the all but impassable state of the roads in many parts of the country. There were present Messrs. Dobie, Watson, Davidson and Mair, Ministers, with Walter Colquhoun, Elder. Letters of apology were read from the Moderator, the Rev. Thomas Scott, and from Dr. Urquhart.

A letter from the Moderator was also read, expressing a desire on the part of the Session and Building Committee of the Church of Matilda that the Presbytery sanction their drawing upon the Colonial Committee of the Church of Scotland to the amount of £40 sterling, already promised them. The Presbytery agreed that, before acceding to this request, the Trustees must certify that the whole debt upon the Church, now declared to be finished, is liquidated with exception of £40 sterling.

A letter was read from the Rev. Robert G. McLaren, Ordained Missionary, requesting a Presbyterial certificate, as also a certificate to enable him to draw upon the Colonial Committee for his salary for the past 6 months. The Clerk was instructed to furnish Mr. McLaren with the certificate asked for.

There was read a Report from Mr. Archibald Currie, Catechist, of his labors during the summer months in the vacant Congregations of Lochiel, Côte St. George and Dathousie Mills. The Presbytery received Mr. Currie's Report, but expressed regret that he had not been able to overtake the visitation of all the families in the Congregation, regarding visitation as one of the chief duties of a Catechist.

It was moved by Mr. Mair, seconded by Mr. Watson, and agreed to by a majority of Presbytery, that the Presbytery recommend sessions and congregations within their bounds to observe a day of Thanksgiving for the harvest lately ingathered.

The Clerk stated that he had received the sum of \$132 from the Kirk Session of Martintown for the services of the Missionary, which being the full amount owing by them, the Presbytery expressed their desire that other congregations should do likewise. The receipt of \$2 from the session of Côte St. George for part of a day's service of the Missionary was also acknowledged.

## PRESBYTERY OF GUELPH.

A meeting of this Presbytery was held at Fergus on the 1st of November. There were present the Revs. Jas. Thom, Moderator, Hamilton Gibson, Geo. MacDonnell, Kenneth MacLennan, John Whyte and John Hogg, Ministers, with A. D. Fordyce, Esq., Elder.

The meeting having been constituted, the minutes of the previous meeting held at Guelph were sustained. The Rev. Dr. Barclay, of Toronto, being present, was requested to sit and deliberate with the Presbytery.

Mr. Hogg reported that he had preached in St. Andrew's Church, Galt, on the 21st October, and cited the congregation to compare at Fergus that day. An opportunity having been afforded them to state objections to the translation of Mr. Gibson, and none being stated, the congregation were held to be consenting to the translation. The Moderator then having asked Mr. Gibson, he expressed his intention of accepting the "call" to Bayfield and Varna; and the question being put to the Presbytery, translation or not, it was unanimously agreed to translate. The Clerk was instructed to intimate accordingly to the Clerk of the Presbytery of London and Mr. Gibson was instructed to obey the orders of the Presbytery of London as to the day of his induction into Bayfield and Varna: the Clerk of the Presbytery of London to be requested to give immediate notification of Mr. Gibson's induction to the Clerk of this Presbytery.

In the event of receiving notification of Mr. Gibson's inductor, Mr. MacDonnell was appointed to preach at Galt, and declare the church vacant on the 25th inst., Mr. Thom to preach at Fergus on the same day, and Mr. Whyte to supply Galt on the 9th of December.

Mr. MacLennan reported that he had cited the congregation of St. Andrew's Church, Paisley, to compare at this meeting and state objections, if they desired, to his translation. A communication was received from John Valentine, Esq., Chairman of Trustees, requesting the sympathy and aid of the Presbytery in the prospect of Mr. MacLennan's translation to Whitley. Dr. Barclay was then heard as a Commissioner from the Presbytery of Toronto in favour of Mr. MacLennan's translation to Whitley. On the question being put by the Moderator, (Mr. Mac-

Lennan having intimated his intention of accepting the "call,") translate or not translate, it was unanimously agreed to translate. The Clerk was instructed to take the requisite consequent steps, and Mr. MacLennan to await the pleasure of the Presbytery of Toronto as to the day of his induction.

Mr. Thomson was appointed to preach at Paisley on the 1st Sabbath of December, and at Mount Forest on the second; Mr. Hay to preach at Freelon and Puslinch on the third Sabbath in December. The appointment of an elder for Galt was postponed till the ordinary meeting in December.

The meeting was then closed with prayer.

## PRESBYTERY OF MONTREAL.

This Presbytery held its ordinary meeting in St. Andrew's Church, Montreal, on Wednesday, the 7th ultimo.

The following members were present:—Rev. James Patterson, Moderator; Rev. Dr. Mathieson, Messrs. Simpson, Wallace, McDonald, Sym, Snodgrass, and Masson, Ministers; and Messrs. Alexander Morris and John McMartin, Elders.

Dr. Mathieson drew the attention of the Presbytery to the melancholy circumstance of the death of the Rev. William Mair, of Chatham, on the 17th October last, and reported that he had preached in the Church at Chatham on the following Sunday, on which day Mr. Mair was interred there.

The Presbytery agree to record the deep sorrow which they feel under this afflictive dispensation of Divine Providence, which has deprived them of the cooperation and advice of a highly esteemed and respected brother, who had "laboured with them in the Gospel" for the long period of twenty-seven years.

They also express their sympathy with the united congregations of Chatham and Grenville on their being bereaved of a minister who had endeared himself to their affections by the simplicity of his manners, the kind dispositions of his heart and the earnestness and impressive eloquence of his pulpit discourses.

They further express their deep sympathy with the sisters of Mr. Mair, who by this dispensation have been deprived of the love and tender offices of a kind and affectionate brother, and instruct the Clerk to transmit to them a copy of this minute.

The Presbytery appointed Mr. Simpson to preach at Chatham on Sabbath the 18th inst. and declare the charge vacant.

Mr. Wallace reported that the Rev. John Livingston, B.A., Minister of Dundee, died at the village of Dundee on the 15th day of August last, and that he was buried there on the 17th day of the same month, in the 9th month of his ministry.

The Presbytery record their sorrow at being called upon to bear this afflictive

dispensation so soon after the induction of their deceased brother to his first charge, and they feel this bereavement all the more that Mr. Livingston was a young man of such scholarly attainments, enlightened piety and earnest zeal as to give promise of great usefulness in the work of the Ministry. They also desire to express their sincere sympathy with the congregation of Dundee, and with Mr. Livingston's widowed mother and the other members of her family, and instruct the Clerk to communicate to his mother an extract of this minute.

The Presbytery appointed Mr. Sym to preach at Dundee on Sabbath the 18th and declare the Church vacant.

On the suggestion of Mr. Wallace that the Presbytery, considering the solemn events that had occurred in the death of their two brethren, should unite in prayer, the Moderator called on Mr. Snodgrass, who engaged in prayer accordingly.

Dr. Mathieson read a letter from the late Mr. Mair, which had been received too late for the last ordinary meeting of the Court, in which Mr. Mair had expressed his regret at not being able to attend that meeting, and his desire that the Presbytery would allow him to put in record his entire acquiescence in all that his friends had done on his behalf in reference to his late charge at Hawkesbury Mills.

The Report of Messrs. Sym and Snodgrass, who in the absence of a quorum of Presbytery at the meeting appointed to be held at Chatham on the 11th September last resolved themselves into a committee of Presbytery, was read; also a letter from Lemuel Cushing, intimating that a subscription list amounting to £75 for the support of a Minister had been made by the congregation there. The Presbytery received the report, thanking the members of the committee for their diligence, and instructed the Clerk to intimate to Mr. Cushing the existence of the interim act of Synod requiring a guaranteed stipend of \$400 before a minister can be inducted.

The Moderator reported his fulfilment of the Presbytery's instructions to him to prepare and communicate to the Colonial Committee of the Church of Scotland a statement of the wants of the Presbytery in respect of missionary labour, and gave in a copy of the letter which he had addressed to the Committee. A communication in reply to the same from the Secretary of the Colonial Committee was also read to the effect that the Committee would consider the application; but that in consequence of the present state of their funds, and the demands made on them by the Church in other colonies, they could not at present send out any Missionaries to this Presbytery.

The Presbytery ordered all session records to be brought up for revision at next ordinary meeting, and instructed the Clerk to issue a printed circular to session clerks, intimating the same.

The Moderator reported that he had forwarded the petition from Hemmingford to the Colonial Committee for a final grant of £50 sterling in aid of Minister's stipend, together with the Presbytery's recommendation of the same. The answer of the Committee granting the petition was read and tabled.

Bills and Overtures transmitted by the Synod were then taken up. The Overture anent the election of representative elders having been read, it was moved by Mr. Snodgrass, seconded by Dr. Mathieson, and carried unanimously, that the opinion of the Presbytery be reported as against the Overture.

The Bill anent the representation of the eldership in the Superior Court was also read.

On the motion of Dr. Mathieson, seconded by Mr. Wallace, the following members were appointed a committee to consider the bill and report to next ordinary meeting of Presbytery, viz: Dr. Mathieson, Messrs. Simpson, Snodgrass, Morris and McMartin. Mr. Snodgrass, Convener.

Mr. Morris gave notice that at next ordinary meeting he would move that the Presbytery Overture the Synod to enact that Representative Elders shall hold office for two months after the rising of the Synod, unless in the interval successors be elected.

The consideration of other bills and overtures was deferred till next ordinary meeting.

A report of Missionary operations at the Station, Point St. Charles, was given in by the Rev. J. Black and approved of.

A Memorial was read from residents in the west end of St. Joseph Street and the neighbourhood of St. Gabriel Locks, Montreal, representing their desire to have a Sabbath Evening Service established in that district. The Court granted the prayer of the petition, and left the giving effect thereof to the discretion of their Missionary, Mr. Black.

Collections for the Home Mission Fund were reported to have been made at Huntingdon, Beauharnois, St. Paul's (Montreal) and Hemmingford.

The Moderator read a communication which he had received from the Rev. James Anderson, of Ormstown, intimating his desire to demit his charge in consequence of ill health.

The Court appointed a Presbyterial visitation to be held in the Church at Ormstown on Tuesday, the 4th Dec. n. x., when Mr. Snodgrass is appointed to conduct Divine Service. They further appointed Dr. Muir to preach at Ormstown on Sabbath, the 18th inst., to intimate the same, and cite the congregation to appear for their interests in connection with Mr. Anderson's proposed demission.

The Session Records of Huntingdon were revised and certain corrections ordered to be made.

The Presbytery appointed their next ordinary meeting to be held in this place on the first Wednesday of February at noon.

#### INSTALLATION OF PRINCIPAL LEITCH, OF QUEEN'S COLLEGE.

*From the Kingston Herald & Advertiser, of Nov. 9.*

Yesterday morning Dr. Leitch the new Principal of Queen's College, was formally installed into office in presence of the Professors and Students and a large and respectable assemblage of citizens. The proceedings took place in the Convocation Hall, and were of more than ordinary interest—The Hon. John Hamilton, President of the Trustees, occupied the chair, and called upon the Rev. Dr. Coghart to invoke a blessing upon the proceedings. The Secretary, John Paton, Esq., preparatory to entering upon the ceremony of installation, read the minutes of the meeting recording the resignation of the late Principal, and the appointment and acceptance of Dr. Leitch as Principal of Queen's College. Thereupon the Chairman delivered an address, in which he alluded in flattering terms to the distinguished gentleman who was about to assume the chair of Theology and the important position of Principal of Queen's College, and the influence which he would exercise in promoting the welfare of the College. Mr. Hamilton, on concluding, was loudly applauded—the applause being repeated when he introduced Dr. Leitch to his brother Professors, who each took his hand and shook it heartily. The new Principal then ascended the Lecturer's desk, and delivered a most able, eloquent and interesting address, which was listened to with the most earnest attention, the applause which followed many of the beautiful passages and eloquent perorations being irrepressible. We hope to be able to publish it in full in next issue. The next item in the programme, a very interesting one indeed, was the presentation of the *Anna Mater* Society to Principal Leitch by Professor Weir, and the reading of a very interesting address to him by Mr. Curry, to which Dr. Leitch responded in warm and eloquent terms, expressing the high value which he placed upon the Society, and assuring the members that he would always be most ready to forward its welfare. The Faculties were now called upon by the Principal to make their announcements, which they did, the faculty of Arts by Professor Weir, and the faculty of Medicine by Professor Stewart, the latter announcing at the same time that Dr. Lavell had been elected to the chair of Midwifery, and would be installed next day (to-morrow). The Principal gave notice also of the commencement of his own Theological Class, after which he pronounced the benediction, and the company left, much pleased with the very interesting proceedings and with high hopes of the future of Queen's College under the staff of eminent Professors which the installation of Principal Leitch has rendered complete.

#### ADDRESS OF PRINCIPAL LEITCH AT HIS INSTALLATION.

##### PROFESSORS AND STUDENTS:—

It is usual in older seats of learning, and on occasions such as the present, to recal the illustrious names of those, who, in other days, adorned their history. Were I addressing an audience in the metropolitan University of Scotland, I would, as a matter of course, cite the names of Stewart, Brown and Hamilton; Playfair and Robison; Cullen and Munro, as names of historical interest in Mental, Physical, and Medical Science, and, in the Western Seat of learn-

ing, it has often been my lot to hear from the most eloquent lips in England, the just tribute of honor bestowed on the names of Adam Smith, Black, Hatcher, Reid, James Watt, and a host of others, who, as Students or Professors, reflected credit on the institution where the elements of greatness were developed, and where the treasures of matured wisdom were employed in the training of the youthful faculties. No student has ever listened to these appeals without having stirred within him a generous ambition to gain an honorable distinction. The spell of these illustrious names was great, and a presence was felt around the venerable walls which they once animated with living voice. I have no such venerable names to appeal to, our greatness is not in the past, but the future. The hour of ambiguity has not yet gathered round our institution. It is still in its infancy. There are minds that can derive stimulus and inspiration only from the past, but it is fortunate that others are so constituted that the future is their great animating principle. Reverence for the past is one of the deepest sentiments in our nature, and to attempt to obliterate it would be an injury to the best interests of mankind. We cannot subscribe to the sentiment "let the dead past bury its dead," for a man, though dead, may yet speak, and institutions now extinct, have not yet exhausted their moulding influence on society. The form may have perished, while the vital influence still survives. But, as the wine-fancier sometimes prizes the oldest vintage, even for its decay, so many cling to old institutions, when their practical significance is gone. This institution has not, at least, the decrepitude of age, and there is ground to hope that it is possessed of the buoyancy and progressiveness of youth. An old tree may stand long after it is rotten at the core, and all its vitality gone, but a tender shoot soon disappears if there is a canker at the root; and the fact of the steady advance of this young institution is a proof, that its constitution is sound, and that an important future is still before it. When we look at the original foundation, and the languishing infancy of similar institutions in the Old Country, we have reason to thank God and take courage. The college of Glasgow may be cited as an example. More than a century after its foundation, the whole University body amounted to only 15 persons, and the whole available revenue was not more than the salary of a merchant's clerk at the present day. It was by a like gradual growth, that even Oxford acquired its overshadowing greatness. It is to be hoped that no such long minority is in store for this College, but that it will partake of the rapid growth characteristic of every other institution in this country.

In surveying the character of nations, it is interesting to mark how strikingly national characteristics are correlated to the physical conformation and susceptibilities of the country. How much of Scotland's love of freedom may be traced to her natural fortifications, her successive lines of mountain ranges, which have enabled her so often to defy the invader, and maintain her independence! How much of England's commercial greatness is due to her mineral wealth, and her command of the Ocean, affording means of communication with all parts of the World! If the future of a nation can then be estimated, in any measure, by the elements of material greatness, how reasonably may we expect a great future for Canada! The idea of vastness and indefinable greatness is everywhere thrust upon you, as you traverse this land. With the impression still fresh, I cannot but speak of the almost overwhelming effect produced by the grandeur of the natural features of this country. I shall

not regret that I first entered Canada by its majestic river. It is a fit portal for so great a country. Sailing for days together with the shore only dimly visible on either hand, and the ship but a minute speck on the vast expanse, one could well realize the feelings of the first navigators who looked with awe upon its mysterious greatness. How vast must that country be that ceaselessly pours this mighty flood into the Ocean! And how fully realized must this have been, when the inland seas, like the ventricles of a heart, of which the St. Lawrence is the main artery, was opened up, and the boundless plains and forests were explored! If England owes much of her greatness to the ocean that surrounds her shores, and which serves as a highway to other lands, how much more highly favored is this country, when she has not merely a sea without, but vast seas within, inviting the transport of the treasures of inexhaustible regions of agricultural and mineral wealth!

But why do I allude to these elements of material greatness? Is it that this country must necessarily bear on its soil a people correspondingly great? The law of correlation demands no such necessary result. The history of the Red Indian is a sufficient illustration. This child of nature knew not the greatness of the country in which his race was cradled, and caught none of its influence. There must be a moral and intellectual development in man before the moulding influence of the country in which he lives can be felt, and then may we expect that the development may have the stamp of the country's character. The mere mechanical force of the gardener will not make the young shoot grow into a matured branch of requisite form. The vital force of the tree must combine with the external power applied. There must be life within, as well as a mechanical force without. A dead shoot will not grow into a gracefully curved branch. In like manner, unless there be an independent progressive life in a people, the country will not force its greatness upon them, but with the life within, and the moulding influence without, there will be a process of action and reaction which must necessarily lead to the fulfilment of a nation's destiny.

This leads me to the value of collegiate institutions, as calculated to foster the inward life of a people, and fit them to take advantage of the material elements of greatness around them. The universities in the middle ages were as lights amidst the universal darkness, and to them are we mainly indebted for preserving Europe from barbarism. The first settlers in a new country have, almost necessarily, a struggle for subsistence, and while this stern necessity exists, little advance can be looked for; and when it is long continued, a progressive degradation may ensue, so that the rude trapper may differ but little from the Indian who disputes with him the hunting-ground of his tribe. Even after the stern necessities of Nature are vanquished, it may be long before a people emancipate themselves from the sole dominion of commerce and agriculture. The cultivation of learning and the fine arts will be regarded as superfluous luxuries, and only such education will be valued as bears immediately upon material interests. But the loftiest type of national character cannot be acquired, while the cultivation of the higher parts of man's nature is overlooked. Nay even the material greatness of a nation cannot be fully developed while there is an incomplete and unharmonious education of the mental powers. It is apt to be overlooked, that there is nothing more profitable to a nation than intellectual culture. It is mind that confers on matter its highest value. Wherein lies the marvel of that miracle of engineering skill, the

spanning of the St. Lawrence by the Victoria bridge? It is not in its stupendous piers, not in the hollow metallic masses, forming the highway, but in the mental power that conceived that magic feat. It is in the wizard power of cultivated genius, that deals with rude matter as a plaything, and forces the stubborn mass to assume forms and positions most alien to its nature. In the revolutions of the governor of the steam-engine and the alternate strokes of the piston, we see the triumphs of mind over matter, and a triumph of the most profitable kind. In such a case as this, the profit is most obvious, but in all cases of mental cultivation, the profit is as real, though not so direct. Take, for example, the general cultivation of mind which the legislators and governors of a country require. How unprofitable are the services of unenlightened and uneducated men who have the resources of a country at their command! One fatal blunder in commercial policy, a single war rashly and needlessly entered into, may squander the savings of a people for many years.

The institution of Universities, therefore, instead of being a needless expenditure, is a mark of thrift in the people that support them. It is one of the most important agencies for developing the resources of this great country. Without the elevating influence of the University and its allied institutions, this country can never reach the high distinction to which its material resources evidently point.

It cannot be matter of surprise, then, that so many chartered colleges should already be established, by a wise policy, in British America. It has been objected that the wants of Canada do not require so many collegiate institutions. But surely a wise government ought to look to prospective as well as present wants. How infinitely stronger would the objection have held in the case of Scotland, when her Colleges were founded at the four different University seats. Scotland then had only a handful of people, compared to the present population of Canada. Her population was much ruder, and the demand for learning much less. Yet we see, at the present day, the immense benefits resulting from the establishment of so many institutions at that early period. No other country has benefited so largely by mental culture, and the poverty of the soil has been more than compensated for, by the educational advantages which her colleges and schools have conferred on the mass of the population. The power and wealth acquired by Scotland's sons throughout the World are out of all proportion to her small population.

But, turning from these general questions, let me direct a few remarks to the young around me, in reference to the method and spirit with which they ought to pursue their various studies. My remarks must necessarily be very general, and must fail in usefulness, just in proportion to that generality. The value of a collegiate education depends very much on the circumstance, that the teacher, by familiar acquaintance with the pupil, can adapt his instructions to his special wants, and give precise and definite instead of vague and general counsel. Still there are points of general bearing and interest, to which I shall shortly direct your attention.

In a university course there are two distinct classes of study. There is, first, the faculty of arts, the chief object of which is to bestow a liberal education, irrespective of any special professional pursuit. A college education has always been regarded as a *sine qua non* in the case of the learned professions, but it would be a grand mistake to think, that such an education would be thrown away on those who do

not intend to pursue a professional career. It is not in Law, Medicine, and Theology alone, that a college education is useful. The merchant, the legislator, the agriculturist, and the private gentleman, can derive equal advantage. For what is this higher education but a means for enabling a man, whatever his occupation or position in life may be, to fulfil his duties with more success, and to occupy his position with greater dignity and influence? It ought not to be forgotten that the most valuable result of a college education is the mental culture rather than the technical acquirements of learning. No doubt a knowledge of Latin, Greek, mathematics, moral and natural philosophy has its special uses, which ought not to be overlooked, but, in a course of liberal education, the great object to be aimed at is the cultivation of the mental powers. We are to look, not so much to the knowledge itself as to the power of acquiring knowledge. The technical branches of learning are the mere scaffolding, the training of the faculties is the solid structure. The scaffolding may be removed; a man may, in after life, forget his College learning, but his labour has not been lost, if there remain the solid and enduring result, of a sound judgment, steady application and a refined taste, in short, the capability of excelling, whatever his pursuits in life may be. I might readily point to men distinguished in the various learned professions, who could not, now, demonstrate a single proposition of Euclid, construct a syllogism, or construe a difficult passage in a classic author, though once proficient in these various departments of college learning. But would it be just to conclude that their college course was of no value to them merely because they have forgotten the instruments of their training? No, such a conclusion would be most unjustifiable. Men may, amidst the pressure of professional avocations, lay aside, though not wisely, the knowledge they acquired at College, but they cannot, if distinction is to be gained, dispense with these mental habits and tastes which a college training conferred.

The experience of long centuries has shown that, for general mental culture, there is no means to be compared to the study in early life of the ancient classic languages. Not only the memory but the judgment, logical accuracy of thought, and the exercise of a fine taste are necessarily brought into requisition. In no other languages can the nicer shades of thought and feelings be studied with so much advantage. Mathematics, though more limited in its range of mental culture, is admirably adapted to train to the more rigid forms of thought and logical deduction. And it is a happy arrangement, that, at the outset of a university career, classic refinement should be combined with the more robust exercise of the logic of geometry. A basis is thus laid for the more advanced studies of mental and physical science.

Seeing that the main object in a liberal education is the culture of the mind, it is obvious that this object would not be gained by a too great range of subjects. The grand object in college training is not to store up as much loose knowledge as you can, but to master thoroughly whatever you attempt. Be ever ready to sacrifice range to thoroughness and precision. It is not uncommon to find in society men who astonish you by their varied knowledge, and yet who have no title to be regarded as learned men. On any one subject, they may want sufficient precision to be useful, or mental vigour to turn their knowledge to account, and it is quite conceivable that knowledge may be acquired in such a way as to enfeeble rather than invigorate the mental powers. Be ready to submit, then, in youth

to the severest mental discipline, necessary to acquire completeness and accuracy of thought. When you pick up a pebble on the margin of the great ocean of truth, do not throw it from you to look at another, before you have thoroughly understood its nature. Look at it on every side, examine its internal structure, analyse it into its constituent elements; and not till you have thus thoroughly mastered its nature, proceed to pick up another. This, to impetuous youth, appears to be too slow a process, but be assured, that, in this way, you will ultimately gain a far wider range, and a far more thorough knowledge than you would by a more rapid but more slovenly process at the beginning. You will require, however, much self-denial to carry out this plan of study. It is a far easier task to acquire congenial knowledge than to discipline the faculties; far more agreeable to indolent minds to engage in mental dissipation and desultory reading, than sternly to restrict yourself to some task, requiring the exercise of severe thought, which you must and ought to master.

When I speak of limited range and thorough mastery, do not suppose that I speak of limiting the range of the mental faculties to be brought into play. The grand object of a liberal education is to bring into harmonious exercise and culture the whole range of the mental faculties, though, to effect this, a wide range of subjects is neither necessary nor advisable. It has been frequently a counsel to youth to select some sphere of thought or knowledge at an early period, and through life to devote themselves exclusively to this one thing, as the only means of attaining ultimate distinction. No doubt a man must in after life select some special pursuit, or some one sphere of thought, if he would gain the highest eminence. But I could conceive no counsel to the young student more unwise than that which would lead him to neglect a full and harmonious discipline of the mind, a discipline which does not necessarily interfere with a special devotion to one pursuit in after life. No man is warranted, merely for the purpose of distinction, to neglect the due culture of the mental powers and susceptibilities God hath given him, and upon the full and harmonious development of which his dignity, as a being endowed with reason, depends. A man may have a taste and special talent for mathematics, and he may be convinced that he ought to make mathematical studies the aim of his life, and to regard this as the sphere in which he can best fulfil the purpose of his being; but this does not warrant the youth at college to neglect those other studies which are needful for the due development of his character. Nay, the corrective of other studies is all the more needed to preserve him from the one-sidedness of character which an all-absorbing taste is apt to produce. It is from a neglect of this salutary caution that we often find a man attaining the highest pinnacle of ambition in one department of science, and at the same time, measured as a man may be, distinguished only for his general littleness of character. When you meet with a mathematician or physicist, who has obtained a world-wide fame, you are apt to think you must meet with a man whom you must necessarily reverence and respect. But how often are you sadly disappointed in finding a man who has no grasp of thought, no generous sympathies, and in short, no true greatness of character commanding admiration? This most frequently arises from neglect in early life of such culture as would have corrected this one-sidedness, but would not have been at all a barrier to future eminence in the selected path of ambition. It is true wisdom, then, to throw your heart into the studies of the various classes which form part of the course.

It is no plea to say that you have no taste for any particular study. This may be the strongest reason for devotion to that study. Your great defect may be that you have no taste for it, and the very aim of your education is to give you this taste. The course of arts is so arranged that no part can be omitted without serious disadvantage to every one who claims to be regarded as a well-educated man.

While it is right that you should have lofty aims, and that a generous and worthy ambition should stimulate you, yet let not dreams of the future prevent you from making present efforts. How many have passed through life to no purpose, who might, if it were not dreams of unattainable greatness, have served their generation well. Commence at once with your task, whatever it may be; wait not till some more genial mood may come. The best plan of wooing suitable ideas and expression is simply to commence the work. The very mental exercise required to commence bids difficulties vanish; and a willing heart makes ready ideas. Beware of making general reading an excuse for neglecting prescribed tasks. There is not a more subtle and dangerous apology for idleness and sloth than desultory reading. Reading is necessary, but only as a means to an end; it is useful as an aid to stimulate and direct thought, but, if it is an apology for the want of independent thought and self-exertion, the great end of collegiate training is not gained.

But, while mental culture is the immediate object of a university course, there must be a suitable stimulus to the youthful mind. There must be a motive power to generous ardour, otherwise the task will be sluggishly performed and no enthusiasm will be kindled. One legitimate motive to study is the pleasure which the very study gives you, and one great object of every man should be to convert duties into pleasures. There is also the legitimate motive of power. The love of power is one of the grand actuating principles in man's nature, and education is simply the storing up of power to manifest itself in the various walks of life. Knowledge, in the ordinary acceptance of the term, is not power, it is often weakness instead of power, and pedantry is an illustration of this weakness, but education, invigorating the whole intellectual nature of man, is always a power, and in every sphere of life, the educated man is always a centre of power. It is a legitimate enough motive to seek education for the power it imparts, if it be only a power for good. But how often, alas! is a finely cultivated mind only a power for evil, and the talents God hath given employed to subvert His authority? Seek the power education confers, that you may be fellow-workers with God for the promotion of His glory and the best interest of man. God needs your services for the accomplishment of His purposes with man, and the dignity of education lies in this, that it fits you for working with and under God. Forget not that, though you never enter the sacred profession of the ministry, you are bound to be priests of God, and to serve Him in the various secular callings to which you may devote yourselves in life. Your education here is designed to dignify and sanctify those callings, so that they may be subservient to God's glory. But, in order to have an abiding impression of your dignity as fellow-workers with God, you must live close to Him and carefully keep up these religious exercises to which you may have been trained in pious homes. Be regular in your approaches to a throne of grace, and, while gaining acquaintance with many books, see that your most familiar acquaintance be with the Sacred Scriptures.

It has been the glory of Scotland that the

education of her sons has been as much an education of character as of intellect. Other national systems may boast of an intellectual culture of as high an order, but the true test of excellence is the resulting character and to the formation of character, the grand essential element is religion. An educated man without this regulative principle is like a ship driven by the gigantic power of steam, but with no rudder to direct her course and save her from the disasters of shipwreck. While, therefore, the more special and formal exposition of the doctrines of our holy religion is reserved for the theological course, every guarantee is afforded by the constitution of this University, that the spirit of the Christian faith will pervade all the departments of a liberal education, and that the moulding influence of Christianity will be applied to the formation of character.

Besides the faculty of arts, affording a liberal education irrespective of any special professional pursuits, we have the professional faculties of theology and medicine. At the first establishment of the college the grand object in contemplation was the raising-up of a ministry for the service of the Church of Scotland in Canada. It was obvious, at an early period, that, before this branch could in any measure meet the wants of the Presbyterian population, or assume a national character, it would be necessary to rear a native ministry. The succours of the Parent Church could only be temporary and the organisation of this college contemplated a period, when the Church in Canada would assume an independent position in which she could rely upon her own resources as to men and means. It might have been more in accordance with this idea, that one who had experience of the work of the ministry in Canada and of its wants should be selected as best fitted to preside over the education of her future ministers. The feeling of filial regard has however prevailed, and one has been selected, more distinguished for his devoted affection to the Parent Church than for the high qualities requisite for the situation which he has now the honor to fill. I might have scrupled at such an advanced period of life to leave scenes endeared to me by labours of love and the happiest associations of my life, but I felt that the Church of Scotland had a paramount claim upon my services, and that I could not reject so cordial an invitation to promote her interests by forming a new link between her and the daughter church in this country. I feel honoured, then, by receiving an appointment which is a renewed pledge of affection between the allied churches. Though only fulfilling a provisional purpose, by being the medium of the fostering care of the mother church, I feel that my mission is one of no ordinary importance, and, if I can aid, in any measure, in embuing the future ministers of this church with the spirit of the mother church—with that devotedness and zeal which has made her the glory of Scotland, I shall feel that I have not laboured in vain.

My duties, as primary professor of theology, will lead me into more immediate contact with those of you preparing for the ministry; and I seize this opportunity of stating what I conceive to be the nature of these duties and the plan by which they may be best fulfilled. Theological students are required to attend the Hall for two objects; first, to acquire theological knowledge, and second, professional training; and the value of a theological course will depend very much on whether the former or the latter is regarded as the chief element. Theological knowledge and professional training are both necessary, but which ought to be chief and which subordinate? Is the chief duty of the

professor to consist in teaching his students a system of theology or in training them to the practical duties of their profession? The first is no doubt essential; but is not the latter the special function of the Theological Hall?

I have no hesitation in giving it as a long cherished conviction that our theological halls, to meet the wants of the Church, must be looked upon mainly as training institutions, and that they will be practically valuable just in proportion as this idea is realised. I hold that the distinctive feature of our Halls ought to be a practical one, and that the teaching of the science should be only regarded as a means to an end. The press may supersede the teaching, but never the training function of the Hall. Do not however suppose that, while assigning to the scientific study of theology its proper place, I mean to convey the idea that it is less necessary, or that the standard of attainment should be in any way lowered. Never was there a time when we could so ill dispense with high theological attainments. The public mind, on both sides of the Atlantic, is fermenting with grave religious questions. The speculative tendency was never more decided, and theological controversy is no longer confined to dry and bulky volumes from which the masses shrink with aversion. The newspaper, the magazine, the novel, teem with theological speculation, put in the most attractive forms. Even works on special theological questions are now written with such literary taste and ability, and the appetite for religious speculation is so strong, that they are read by vast multitudes. The number and the successive editions of such works amply attest the enquiring but unsettled state of the public mind. One cannot mingle much in society without finding that a large proportion of the well educated classes are conversant with the questions which arise from the apparent conflict of faith and reason, and the difficulties started by the progress of science. The public are receiving a theological education through the press, such as at no former time they enjoyed, and a Christian minister, if he is to maintain a position of influence, must keep abreast of the increasing intelligence. This is no time, therefore, to abate in any measure, the standard of attainment required of candidates for the ministry, and above all in a country such as this, where the mind, while stimulated to increased activity, is set loose from the salutary influence of venerable names and institutions. It will be my aim, therefore, by means of lectures and text books, to give a view of systematic theology and at the same time to make you acquainted with the various forms, but especially the more recent ones, of theological speculation and controversy.

But is the idea of a theological course exhausted when the student has his mind stored with the doctrines and polemics of theology? Has the mere communication of theological knowledge fitted the student for the arduous duties of the ministry? No, he may feel as helpless at the end of his course as at the beginning, and after a large expenditure of time and money he may find himself scarcely on a level with the layman, who, amidst the active pursuits of a secular calling, has had time to acquire from books a large amount of theological knowledge, and, from his more frequent intercourse with the world, a ready and fluent speech. Theology, regarded merely as a science, is only a branch of a liberal education, and, whether taught through the press or the divinity hall, should form a part of the training of every well educated man. But the student attends the hall not merely for a general, but for a professional education. He studies theology as a science, that he may the better acquire the art of applying it, and the grand aim of

the hall is to train the student to the practice of this art. When this is overlooked, the scientific teaching of the hall may only encumber, instead of aiding a minister when he enters on the pastorate. He may have lost by it that directness of appeal which is best fitted to reach the conscience of the sinner, and hence it is that the illiterate preacher, retaining his natural directness of speech, is often more successful than the expensively educated clergyman. How often is it the case, that a man profoundly versed in theological learning, and who can write sermons of matchless excellence in their way, fails in arresting the attention of an audience, or producing the slightest effect on the mind or heart—simply from the want of early training in the most natural and effective modes of composition and address. Besides the art of preaching, skill is required in visiting the sick, dealing with cases of conscience, conducting prayer meetings, and managing sabbath schools, missionary societies and other benevolent schemes. The institution of Theological Halls implies, that they can impart practical skill in these various spheres of duty. I do not mean merely, that the principles of homiletics and pastoral theology should be taught, but that the students should, as far as possible, be trained to the performance of the actual duties.

The case of the medical profession will illustrate my meaning. Scientific lectures are delivered by the professors in the medical faculty, but they would be comparatively of little value if this were all. The science is given, only that a practical training may be based upon it. The hospital, the laboratory, the dissecting and operating rooms, are open to the student, that he may actually practise the science which is taught him in the lectures. The community would be justly alarmed were it announced, that the medical faculty gave only lectures, and that students were to be licensed to practice who never felt a pulse, mixed a prescription, or assisted at the amputation of a limb. And is it not a still more alarming consideration, that young men should be appointed to the cure of souls who have had no practical training whatever in the art?

It may be objected that this kind of professional training is not practicable in the clerical as it is in the medical profession. I can indeed conceive circumstances in which there might be difficulty, but I am confident that no insuperable difficulty will be met in carrying out the plan in connection with this hall. It may also be objected, that, were students to engage too early in pastoral exercises, their studies would be interfered with; but no such difficulties should arise, if these exercises form part of their regular training. The very object of the professor's superintendence is to regulate and duly proportion the science and the practice; just as in medical education the training consists in properly regulating the practice of the hospital and the duties of the class-room. The combination of the art with the science, as in the medical profession, will tend to fix the principles of the latter more firmly in the mind.

The grand distinctive feature of the education of Scotland, and that on which its success has mainly depended, is the close connection between the church and the school, and I rejoice that this principle forms the essential element of the constitution of this college. It is intimately and vitally connected with the Church of Scotland. The Church offers the fullest security for the religious character of the university as a whole, while anything like sectarianism is avoided. The classes are open to the youth of all denominations, and the governing body have availed themselves of the services of professors belonging to differ-

ent religious bodies. This happy solution of the educational problem is effected simply by placing the religious guarantee in the electing and governing body, which, by the Royal Charter, must be an integral part of the church itself. The Christian character of the institution is thus maintained, while professors and students are drawn from the various denominations.

The close connection between the church and the college enables the theological faculty to tell more directly on the life and energy of the church, and accommodate itself to her wants. If there was but a loose connection, we might conceive the Theological Hall sending forth men breathing little of her spirit and ill-fitted for the work she demands of them.

The widely spread Presbyterianism of the American Continent gives ample proof of the admirable adaptation of Presbytery to the wants of a new country. Much of the secret of this success lies in its flexibility and adaptation to the varying circumstances of society. It would be contrary, then, to the spirit of Presbytery to copy in this country, too slavishly, any model in the old. It would be no compliment to the Church of Scotland, though adopting her standards and breathing her spirit, to limit ourselves to the resources of Presbytery called into requisition at home. There is a condition of society here which requires an adaptation, the want of which is felt to no great extent at home. I allude to the advancing tide of population, to the progress of settlements beyond the reach of a regular supply of ordinances. When our principal churches were first planted in Canada, it was merely to supply the wants of such of our people as settled in any locality in sufficient numbers to warrant them in calling a minister and offering an adequate stipend. The initiative was more on the part of the people than of the Church, and, when the people did not move, the Church found no outlet for advance. But, if the Church is to assume a national character, and meet the wants of this country; if her aim is not merely to supply, provisionally, services to the immediate settlers in this country, but to form part of the national and religious life of the native population, she must advance with the tide and seek, at the very outskirts of civilisation, to form the nuclei of churches and schools. She must have not only ministers to labour in the self-supporting centres of population, but suitable agents also at the very extremities, where the population is sparse, money scarce, and the people perhaps indifferent. We must not wait to be called, our agents must go unbidden into the wilderness, and sow the seed of the Gospel beside all waters. It will require all the wisdom of the Church to devise the suitable means and agents, and it is but a reasonable demand on the resources of this college to call in its aid in organising such an agency.

It gave me much pleasure to hear of the noble efforts, made by the members of the Church, to raise the stipends of the ministers of settled churches to a certain minimum standard; and I must say that the life and liberality displayed in the movement contributed not a little in inducing me to cast in my lot with a people who could manifest such Christian generosity. But this movement is not incompatible with that of Church extension in the wilderness; both movements will act and react favorably on one another. Let us by all means shelter and foster the plants which have already sprung up, but let us not neglect to scatter the seed broadcast over the country, that there may be plants of the Lord everywhere, and that the wilderness and solitary place may be glad and the desert rejoice and blossom as the rose.

I have said that, at the first institution of this



university, only the faculties of art and theolog. were contemplated, but it soon became obvious that a medical faculty was absolutely necessary, and its progress has been so rapid that it much outnumbers the other faculties, and has attained a leading position in this country. The faculty of law is now only necessary to complete the organisation of the university, and this cannot long be delayed. Though my special duties as professor are only in connection with the theological faculty, still those of you engaged in medical studies have an equal claim on my services as principal. I cannot presume to offer you professional counsel. I can only claim a warm sympathy with your pursuits in the various branches of science to which your attention will be directed. There is a propriety in your being associated with those whose mission is the cure of souls. Our blessed Lord embodied in his public min. try both vocations. He came to seek and to save lost souls, but he thought it not unworthy of his great mission to heal the sick, and minister to the bodily wants of men. It is fortunate that from the earliest history of collegiate education a right conception was formed of the dignity of the healing art, and that it was deemed requisite that the physician should possess not merely professional skill, but also the refinement and acquirements of the gentleman and the scholar. As a class, medical men have ever been distinguished by their heroic self-sacrifice and generous sympathy for the poor, while, by their intelligence and worth, they have done much to adorn and elevate the society among which they have mingled, and, in a new country, such elevating influence is as much to be valued as strict professional accomplishment. I trust it will ever be your generous ambition to maintain the honor and dignity of your order, and that you will feel that, as Christian physicians, you can most effectually cooperate with your clerical brethren in promoting the highest well-being of the people and hastening the establishment of the Redeemer's kingdom. I cannot but congratulate you on the great privilege you enjoy of studying under professors, who by their eminence in their respective departments have raised this medical school to its present flourishing condition.

It has been my lot to come among you at a time when a tide of enthusiastic loyalty has swept over the country, and awakened all the dormant feeling of affections to the mother country, and of respect for British sway. If any proof was needed, this loyal demonstration gives the strongest assurance that, in casting in my lot with yours, I am cooperating with a people who have like national sympathies, and that I need not in any measure abate those feelings of affection to Queen and country, which I should wish to cherish as my most precious heritage. I conclude with the expression of the trust, that the blessing of the Most High will rest on the efforts of professors and students, and that the work of the session, now begun, will redound to His glory.

ADDRESS OF THE "ALMA MATER SOCIETY" TO DR. LEITCH AND REPLY.

TO THE VERY REV. WILLIAM LEITCH, D.D.,  
Principal of the University of Queen's College.

We, the members of the Alma Mater Society of the University of Queen's College, desire to take the earliest opportunity of congratulating you upon your safe arrival on our shores, and of conveying to you our most cordial welcome to the highly important and responsible office which you have come so far to undertake.

To the ancient and time-honoured Universities encircled by the classic and sacred associations

of antiquity, which your native land has long boasted as her brightest ornament, our infant University, the offspring of a country comparatively new and barren of interest, may seem to present, in some points at least, an unfavorable contrast. But 19 brief years can not be expected to do the work of centuries, and we trust that your first impressions will be qualified by the remembrance of the difficulties with which our Alma Mater has had to contend during her brief but eventful existence. She boasts indeed a royal charter, and bears the name of our illustrious Queen; but she has basked in the sunshine of no munificent patronage, her endowments have been few and scanty, and, while struggling on the one hand with the disadvantages which in a new country attend every effort for high intellectual advancement, she has been fated on the other to sustain many a rude shock from both friend and foe. Still, through God's blessing and the unflagging exertions of a few staunch supporters, she has weathered what we hope have been her most adverse days, and we now look forward to a brighter and more flourishing future.

We hail with pleasure, as an earnest of this, the advent of a permanent and official Principal after a rather unsettled *interregnum* of several years; and, while we welcome you among us with pleasure, we earnestly hope that you may find your work here so pleasant and encouraging as to counterbalance the attractions which the land of your birth must still present to you, and to induce you to make this the land of your adoption.

As we come before you in the character of members of an Association, we may be pardoned for referring briefly to its nature and objects. It has been but recently established, with the view not only of awakening a *livelier esprit de corps* among the Students in attendance at the University but also of supplying a connecting link between these and the alumni of former years, and attaching more closely to the interests of their Alma Mater those who, amidst the engrossing pursuits of life, might otherwise grow indifferent to her welfare. It was intended also, so far as practicable, to cultivate a literary taste among the Students, to promote the interchange of ideas by discussions on profitable and interesting subjects, and to provide in general for the interests of its members. So far, considering the brief time which has elapsed since its formation, it has been tolerably successful, and now numbers upwards of 100 members, including a goodly number of alumni. It will always, we trust, hold as its chief object the advancement of the University which we are proud to own as our Alma Mater, and we gladly take this opportunity of commending it to your sympathy and encouragement; as, when we look at the important position which similar agencies are already taking in the mother Country in the way of University reform, we are led to hope that in time our Alma Mater Society may prove to Queen's College an instrumentality for good.

In conclusion we renew once more our assurance of welcome, and express the hope that your term of office here may be a long and a happy one, at once satisfactory to yourself and conducive to the best interests both of the University and of the Students under your charge.

Kingston, Nov. 5th, 1860.,

REPLY TO THE ADDRESS OF THE ALMA MATER SOCIETY:

Accept of my grateful acknowledgments for the kind and hearty welcome which you have given me in the name of the Alma Mater Society.

I have to assure you that I need not the stimulus of venerable names and ancient asso-

ciations to enter heartily on the duties of the office to which I have the honor of being called. This University has given proof of her vitality by passing triumphantly through the trials to which you refer, and I regard her present prosperity as a promise of future greatness. I could not ask a better proof of faithfulness to her trust than the formation of your Society, which is an embodiment of the love and gratitude of her children. I doubt not that further testimony will be borne by many of her sons occupying useful and honorable positions in life in which they will exhibit the fruits of their early training. I cordially approve of the aims of your Society, and it will always afford me pleasure to promote its interests. I have again to thank you for your kind and thoughtful congratulations.

FRENCH MISSION FUND.

The Treasurer of the French Mission Fund acknowledges the following payment:—  
Nov. 20. Received from Rev. L. Baridon as a donation,.....\$10 00

ARCH. FERGUSON,  
Treasurer.

MONTREAL, 26 Nov., 1860.

INDIAN ORPHANAGE AND JUVENILE MISSION SCHEME.

Already acknowledged.....\$56 73  
From St. Andrew's Church Sab. School, Hamilton, for support of Lydia Burnett, per G. A. Young, Esq..... 16 00  
From Ramsay Sabbath School, per the Rev. J. McMorine, in aid of Canadian School..... 5 00

\$77 73  
JOHN PATON,  
Treasurer.

KINGSTON, 27th Nov., 1860.

JEWISH AND FOREIGN MISSION RECEIPTS.

Collection at Nottawasaga, per Rev. J. Campbell..... \$10 00  
Do Simcoe, per Rev. M. W. Livingstone..... 6 35

ALEX. MORRIS,  
Treasurer.

MONTREAL, Nov., 1860.

SYNODICAL HOME MISSION FUND.

Payments received by the Treasurer on account of the Subscriptions received in Montreal to the Synodical Home Mission Fund.

Amount brought forward,.....\$4547 89  
Archibald Ferguson,—First yearly instalment upon \$200,..... 40 00  
J. S. Hunter, do \$100,..... 20 00  
M. Ramsay,..... 50 00  
W. Benny,..... 50 00  
George Macdonald,..... 10 00  
Robert Whyte,..... 2 00  
A. W. Innes,..... 2 00  
David Stewart,..... 1 00  
W. R. Clarke,..... 2 00  
R. Cross,..... 5 00

\$4729 89

THOS. PATON,  
Treasurer.

THE HOME MISSION FUND.

MELBOURNE.

The sum of \$100 being the first instalment of five annual subscriptions has been received

through the Rev. Mr. Sieveright. The following is the list of Subscribers:—

Robert Ross,.....	\$10 00
Hugh Carmichael,.....	2 00
John McKenzie,.....	10 00
L. Thomas Sear,.....	2 00
David Mann,.....	2 00
Miss McKenzie,.....	1 00
John McKie,.....	3 00
John McIver,.....	5 00
Thomas Steel,.....	5 00
Miss Thomson,.....	3 00
John Wool,.....	3 00
James Mann,.....	1 00
Mrs. Watson,.....	1 00
Robert Thomson,.....	4 00
Douglas Brymer,.....	4 00
John Mann,.....	4 00
Edward Lawson,.....	40 00

LANCASTER.

The sum of \$75 00 being the first part of the first payment in aid of the Fund has been received through John McLennan, Esq. The list is to be forwarded, and will be published hereafter.

J. W. COOK,  
Secretary.

QUEBEC, 28th Nov., 1860.

CONTINGENT ACCOUNT OF HOME MISSION FUND.

Matilda, per Rev. Thos. Scott.....	\$4 00
Brock, per Rev. J. Campbell.....	10 00
Middleville, per Rev. W. C. Clarke....	8 00
Hemmingford, per Rev. J. Paterson....	13 22
Goderich, per Rev. A. McKid.....	9 30
Woodstock, per Rev. J. Stuart.....	2 36
Wolfe Island, per Rev. G. Porteous....	6 00
South Gower, per Rev. J. Anderson....	4 00
Milton, per J. McCallum, Esq.....	5 00
Orangeville, per Rev. W. E. McKay....	4 00
Hamilton, St. Andrew's Church,	
per George A. Young, Esq., \$25 15	
“ “ “ “ “ “ “ “ “ “ “ “ “ “	35 42
Wawanosh, per Robert Davidson, Esq..	2 00
Cumberland, per Rev. P. Lindsay.....	16 00
Toronto, per Rev. Dr. Barclay.....	40 00
Melbourne, per Rev. J. Sieveright.....	21 00
Ramsay, per Rev. J. McMorine.....	18 00
Beckwith, per Rev. Wm. McHutcheson.	12 00
Perth, per Rev. W. Bain:—	
Donation of Mission. Assoc.	
of St. Andrew's Church..	3 16 8½
Part of collection.....	1 6 0
“ in Church in Bathurst 0 17 3½	24 00
Port Hope, per Rev. David Camelon... 8 00	
West King, per Rev. J. Carmichael.... 10 00	
Lanark, per Rev. J. Fraser.....	5 00

J. W. COOK,  
Secretary.

QUEBEC, 28th Nov., 1860.

CORRESPONDENCE.

[We do not hold ourselves responsible for the opinions expressed by our correspondents.

THE FOREIGN MISSIONS OF THE CHURCH.

Last winter the claims of the Home Mission Scheme of our Church were advocated in the Eastern section of the Province with energy and success. The hearts of zealous churchmen were cheered by proofs of affection for the good old

Church, of attachment to the Presbyterian doctrine and order, and of a real, earnest desire on the part of many to aid the Church in the fulfilment of its mission. While every one who contributed to this most pious project is entitled to the thanks of the whole Church, it is not likely that the special services of the ministers, elders and laymen who helped on the work will be soon forgotten. Nor will it be long before new opportunities of giving a helping hand to the good cause are presented to all who love the prosperity of our Zion. The Western section of the country with its large and prosperous Presbyterian population has yet to be called upon to add to the Home Mission Fund. Meetings will doubtless be held in every town, village and township where our branch of the Presbyterian Church has a foothold. Local committees will be formed. Deputations will go from house to house. In a word the same zeal which was last winter evinced in the East will this winter be evinced in the West. Nor could a nobler work be engaged in. There can be no doubt that the inauguration of a Home Mission Fund on the scale upon which such a Fund has been established among us will mark an epoch in the history of Presbyterianism in British America. What has, with God's help, been auspiciously commenced in our time will go on increasing. The Home Mission Fund must be regarded as of the greatest importance to the Church; and in days when the Church is happily becoming more and more zealous, and more and more beloved by its members, everything of importance to it is certain of increasing support. But it is earnestly to be hoped that the present time will be distinguished not only by successful exertions in behalf of the Home Missions of the Church but also by exertions in behalf of those Foreign efforts which have been first entered upon within the last few years.

The blessings of Christianity are not exclusively intended for any one race: they are intended for all of every kindred and of every tongue. But, although there are none who would deny this, millions perish daily for lack of knowledge. It is well assuredly that a better spirit is rising in the Church of Christ. Every branch of it has to answer for much neglect of the heathen. But how miserably little is even now done for Foreign Missions in comparison with what should be done for the instruction of God's perishing creatures! In zeal for Missionary projects our generation has indeed improved upon that which preceded it; but, if we do not much more than has hitherto been done, those who come after us will wonder at the paltry fruits of our professions. While a few take a great interest in Foreign Missions, and do all they can in their behalf, the great majority take no interest in them whatever. Not a few among us consider

that they do much for Christ and His cause if they give a trifling annual subscription to a Bible or Missionary Society. Of intelligent interest in Missions and liberality towards them they are utterly innocent. But yet Christ has commanded us to extend the knowledge of the Gospel: the bringing-in of the heathen nations to the knowledge of His truth is part of the commission given to His Church. "Freely ye have received: freely give." Grateful for the inestimable blessings which we have received, we should certainly show anxiety that others also should partake of them. This is a plain enough Christian duty; but, howsoever plain, it is strangely neglected.

It is well, as has been said, that all do not fall into the prevailing indifference with regard to Foreign Missions. Among us, if there are many who are indifferent to them, they have also some warm friends. Thanks to their exertions, our Synod has fairly entered on the work. A Jewish Mission, conducted by an able and zealous missionary, has been established. But, while the Synod has appealed, and appealed in too many instances in vain, to the Congregations of the Church to aid this Mission, thanks to the same exertions, another Foreign Mission has been established in a great field for missionary labour, and under circumstances of very peculiar interest. Both missions are yet in their infancy. In comparison with what will be done little has yet been accomplished for either. But those, through whose exertions the Jewish Mission and Juvenile Mission of our Church have been started, have assuredly set agoing projects which, while they will bring blessings to many far distant from us, will lead also to blessings on the Church at Home.

There is not one among us who should not do something for both of our Foreign Missions. The Synod has indeed enjoined the support of the Jewish Mission in terms which must command themselves to all; and it has also taken the Juvenile Mission under its protection and countenance. While the Congregations of the Church should liberally aid the one and enable the managers of the Mission to strengthen the hands of our missionary, parents might well aid their children in their support of the Juvenile Mission. There is something in that mission which is singularly striking: it is a mission maintained by Christian children for the upbringing of heathen children in Christ. In the great city of Calcutta a "Canadian School" is opened for the education of fatherless Hindoo children. Orphans are brought to this school as well as to other orphanages, and are not sent forth till they leave under Christian auspices instructed in the blessed precepts of the Gospel. Every year some addition is being made to the little band of heathen children. But there is no reason to doubt that, if parents considered the matter as it deserves, this holy purpose

would be aided by the young members of every one of our Congregations. And, while the actual good which is being accomplished by the Orphanage Mission, if it may be so called, is most considerable, the support of it brings the whole question of missions and the duty of aiding them before the children. To tell them of the duty of Christians in this respect, and to give them the means of contributing something, is doing much to secure their services for the sacred cause when they become old. While the children of many congregations might support several orphans, the children of every congregation should at least do something. It takes \$16 to support an orphan, but the smallest contributions can be sent in behalf of the Canadian School. Let the good works of Home and Foreign Missions advance hand in hand; and let all among us, young and old, do something to help on the glad time when "the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it."

A LAYMAN.

#### CORRESPONDENCE FROM SCOTLAND.

We direct attention to the interesting tidings from Africa, India and Scotland, contained in the letter we insert in this number from a correspondent in Scotland, who has kindly promised to favor us from time to time with news relating to the Parent Church, the fatherland, and the progress of the Redeemer's kingdom in heathen countries, as he has opportunity. These letters will be gratefully welcomed, we are sure, by our readers.

#### FROM A CORRESPONDENT IN SCOTLAND.

LETTER FROM AFRICA.—INDIA.—THE REVIVAL IN SCOTLAND.

To the Editor of the Presbyterian, Montreal.

SIR,—Facts have lately come under my observation that may not be altogether uninteresting to your readers on either side of the Atlantic.

A friend of mine, the Rev. Wm. Ross, has written me from Central South Africa. I may mention that Mr. Ross is a Scotchman, and was a plough-boy and a joiner, but educated himself for the Ministry that he might go to the heathen. He enlisted above 20 years ago to the veteran Robert Moffat, and was ordained at the same meeting with Dr. Livingston in 1840. He set out in the same ship with him, and went up the country with him, and has remained till now in the heart of heathendom, humanizing, christianizing, and civilizing, in the agency of the London Missionary Society.

AFRICA.

LIKATLONG, June 7, 1860.

I have just returned from another tour among our numerous people, and I am very

happy to inform you that the cause of God prospers in all parts of the field; but more particularly the eastern part of this station, 2 villages belonging to Borigelong; Taung, the Bamaira; the Barolong of Gortse adjoining. In my journey, whether by moonlight or by the light of day, wherever we could find people, I preached to them the Gospel of salvation. In our progress it was pleasant to find attentive hearers and many anxious inquirers for salvation, and of course sinners are warned to flee from the wrath to come.

On the 27th ultimo (May) I was privileged to address very large and interesting meetings at Taung. 4 Barolong and 2 Bamaira were admitted to the fellowship of the Church. They were baptized after the forenoon service, and sat down at the Table of the Lord after the afternoon service with other 90 Church members. Several children of believing parents were also baptized. It is truly pleasant to witness such a congregation prosper, and so much heathenism on every side; but the great influence it is exerting upon the most abandoned heathen is very evident also, for they are no more the unsubdued and arrogant inhabitants that I once saw in Taung and its neighbourhood. It is true Mahura (the chief) and his counsellors no more go to the house of God to please the Missionary, and he complains frequently that the Church members will not obey him; but I see plainly that it is only when he wishes them to do what is inconsistent with their profession, such as when he has called some of them to travel with him, not giving them an opportunity for journey-devotion, and at other times traveling for his pleasure without any special necessity on the Sabbath day.

In my estimation it seems to be for the better that some of the leading men have been so tried that they can be so decided when anything is demanded of them opposed to the law of God and the rules of the Church of Christ, and to please wicked men and heathen is not possible with a true profession. Among all who attend public worship there is a growing desire for reading and understanding the Word of God, and about 12 anxious enquirers are still on the way of making a public profession; for it would not be well for the intelligence of the Church to admit members before they master the art of reading or are fairly in the way of doing so. Between 30 and 40 Church members were necessarily absent, for it is difficult to hit upon a time when all can conveniently meet.

Mr. Mackenzie and family have now begun their journey from Kinuman to the Mahololo, a very great undertaking for our Scotch friends. Mr. Mackenzie is from Elgin, and Mrs. Mackenzie is from Portobello. Some of our people have just arrived from hunting in Mahololo land.

No news which can be relied on from the Matable and Mahololo Missionaries.

One of the Chaplains of our Church in Secunderabad thus writes:—

INDIA.

At Trimulgherry there is a wonderful little community of Christian soldiers, about whom I must write more at length. When the 74th Highlanders were here, some of the men, feeling the utter want of privacy in the barracks, built a small mud-but to meet at night for prayer. Two or three of their successors, at present in their quarters, improved upon their idea and built a house of stone and lime. Here, every night of the week, some 30 or 40 soldiers meet for prayer and the reading of the Scriptures. These men call themselves "The Brethren," consist of some of the steadiest soldiers and boldest riders in the place, have acquired a very fair library of religious books, give liberally of their pay to Missionary and other Christian purposes, and above all by their

steady and consistent lives exemplify Christianity in its fairest aspect. Their number has grown gradually, and is still growing; and their influence upon their comrades has grown very great indeed. One rule of theirs is that, though they have thus their privacy, each of them after undressing must kneel down in prayer by his cot in the crowded barrack also. One of them told me that for a novice, this was at one time the hardest trial of any, for no man could imagine the amount of mockery leveled against the act: but now they have gained respect even from the worst, and are almost free to do as they like. The Sawmy house, as it is called, that being the soldier's slang phrase for a hea then pagoda, has become a recognized institution, simply through force of character on the part of its founders.

Not long after I arrived at this cantonment, Major B. drove me up, and I conducted this service for them. Finer and franker and more soldierly men I never saw. Having finished my work by giving them a short address, I expressed my wish that one of themselves should conclude with prayer. A private of the Royals answered my invitation in a plain, earnest and most striking manner. There were some errors of grammar in what he said, but very few errors of taste, and I confess that I felt myself repaid for my long journey, when in his opening sentences he said in his pointed downright way, "O Lord, we unite in thanking Thee that now Thou hast answered our long continued prayers, and hast sent us a minister to Trimulgherry to countenance us in our humble endeavours to know Thee and what Thou requirest of us." One who has the influence of such men on his side and their genial countenance must, by the grace of God, be qualified for helping on the great work; and I am happy to say that on Sunday morning all the brethren took their place in No. 2 battery when I preached.

But the Holy Spirit is at this moment evidently being poured forth abundantly on all lands. Ireland and England have been greatly blessed, and Scotland shares the blessing.

I attended a most delightful conference of Ministers and Elders of the Church of Scotland during the sitting of the General Assembly. The conference was long and prayerful, and I cannot doubt of the good effect it produced on the Assembly in the discussion of the overture afterwards introduced and unanimously carried. I have had the pleasure of attending many week-night meetings, and held blessed intercourse with several of the enquirers. But, instead of giving more of my own experience, at present I will close with quotations from letters now before me from two able, pious and hard-working ministers in large parishes within the bounds of the synod of Fif. One wrote about six months ago:—"I write to express my hope that you will be with me on Monday. I am so exhausted with addressing two revival prayer meetings last night that I can scarcely hold my pen to write to you. At the second meeting there were not less than 80 boys, all earnest and attentive, and some of them much affected by my address. In the first meeting, where there were no children, there could not be less than 200 people, and such a scene of deeply earnest attention I never witnessed; many were shedding tears. There

is nothing like bodily excitement or prostration among us, but a general solemn impression pervading the community, and it was by the desire of the people themselves I went down and addressed them.

You know I am not easily led away by novelty or popular delusions, but, when I saw the congregation in East Austruther on Sabbath so attentive, and such concern visible in their faces and very attitudes, when I saw the state of my hearers yesterday, I cannot but conclude, 'This is the doing of the Lord, and it is wondrous in our eyes;' come and judge for yourself, &c." From the same dear friend I have just had the following note. "The late revival has been productive of much spiritual good to our community; it has been the means of diffusing generally throughout the parish *earnestness* in religion. Drunkenness has decreased, swearing is seldom heard, violence and uproar, once so common on Saturday evenings, are now never witnessed. There is generally a tone of Christian kindness prevalent amongst all classes, and my Monday prayer-meeting continues to be well attended, and in it I am greatly delighted." Another says, "That is indeed a highly interesting and important movement which is at present going on in various parts of our land. And I trust it is only in its commencement. I could name as many as 30 here already who have recently been brought under serious impressions, and of whose genuine conversion and salvation I entertain not a doubt. He would be a cold-hearted minister or man who would either speak lightly of or show any opposition to such glorious work."

Will be most happy of taking an early opportunity (D. V.) of reporting progress.

Yours very truly,

F.

Fife, Oct. 24, 1860.

## THE CHURCH OF SCOTLAND.

### ECCLESIASTICAL ITEMS.

**CHURCH OF SCOTLAND ENDOWMENT SCHEME.**—The sum of £40,000, estimated as necessary for the endowment of twenty new churches in the south-western section of Scotland, has now been made up.

**REV. DR. BROWN.**—We regret to learn that the minister of the Middle Parish Church, since his return from England, has become much worse in health, and there does not at present seem to be any hope of his surviving many days.—*Greenock Advertiser*. [Dr. Brown has since died.—Ed. N. E.]

**UNIVERSITY DEGREE.**—The Senatus Academicus of Marischal College and University of Aberdeen, has conferred the degree of LL.D., on the Rev. Charles McCombie of Tillyfour, minister of Lumphanan. Mr. McCombie's literary acquirements (says the *Aberdeen Journal*) and acknowledged ability as a minister of the Church of Scotland, well merit the honour which has been conferred on him by his *alma mater*.

**TRINITY COLLEGE CHURCH.**—A meeting of the Presbytery of Edinburgh was held on Friday, in John Knox's Church, Canongate, for the purpose of moderating in a call to Trinity College Church in favour of the Rev. Mr. Wallace, of Newton-on-Ayr. The Rev. Dr. Macfarlane, Moderator, presided, and preached an eloquent sermon. At the conclusion of the service the call to Mr. Wallace was signed by the elders and a large number of the Congregation.

**FORT-WILLIAM—DUNCANSBURGH PARISH, Q. S.**—Sir Duncan Cameron of Fassfern and Callart, Bart., has been pleased to issue a presentation to this parish in favor of the Rev. Patrick Gordon, the officiating missionary of that district. The venerable Baronet, with praiseworthy liberality, has handed over to the Building Committee an additional sum of £50, in order to render the new Church and manse still more complete, and free of debt. This sum is exclusive of that first set apart by Sir Duncan for the buildings, and exclusive also of the £2000 formerly granted towards the endowment. The Church and manse are nearly finished in a neat, substantial and commodious form.

**DEATH OF THE REV. JAMES DUFF, LATE OF NEWSPYNIE.**—We regret to record the death of the Rev. James Duff, A. M., which happened last week at Mains of Auchindachie, near Keith, the residence of his brother.—This Rev. gentleman discharged the office of parochial schoolmaster of Urquhart in this neighbourhood for many years, and from 1847 to the death of the Rev. Alex. Simpson in 1852 he officiated as assistant minister in the parish of Newsynie, where he was very much beloved. Latterly he obtained an appointment as a minister of the Church of Scotland in Nova Scotia, where he remained some time, but failing health compelled him to demit his charge and return to his native country. For the last 18 months he has resided in the parish of Keith, unable to discharge clerical duties. He was cut off by repeated attacks of paralysis.—*Elgin Courier*.

[From H. & F. Mission Record for November.]

### MADRAS.

#### Baptism of two Converts.

The following is an extract from a letter of the Rev. Jacob J. David, pastor of the Native Church, Madras:—

I am happy to report to you that the Great Head of the Church has graciously been pleased to add two adults to the number of our Church. One of them is a female, aged 30. She was a very simple and illiterate woman; like many others, she was quite unable to discern the good from evil, and remained so ignorant as not to know that she was a sinner, or possessed of an immortal soul, or existence of future life after the dissolution of the body. In this deplorable condition she was born and brought up; and, had she not been, by the grace of God, drawn from darkness to be numbered with His flock, she would have been contented to die without Christ and His salvation. At this period she formed an acquaintance with one of the female members of our congregation, by whose instrumentality she was led to come to me and attend the Sunday services. After remaining a long time under our instruction, she evinced an earnest and longing desire to be speedily admitted into the visible Church of Christ by baptism. I accordingly, having observed her very deliberately, found that she is a suitable candidate for the solemn ordinance. The usual questions preparatory for baptism having been asked and responded to very satisfactorily, after the Sunday service I baptised her in the name of the Father,

Son, and Holy Ghost. She was then named Lydia. I am glad to observe that since her admittance into the Church she is improving greatly. She is now at the house of a Christian lady, who kindly instructs her for further knowledge of the Scriptures and Christianity. May God Almighty give her grace that she may live consistently in her Christian profession. The other adult is an educated young man of 27 years of age, an only son of a head man of one of the suburbs of Madras. He was once an inveterate enemy of Christianity and its messengers, notwithstanding he had some knowledge of the Scriptures and received some Bible portions and religious tracts from several preachers. He not only behaved rudely and shamefully to preachers, when they were on the duty of their heavenly Master, but took also great pleasure in stimulating others to imitate his example. And now the gracious Lord, who desireth not the death of the sinner, but that the sinner turn from his way and live, had set His engine in motion to bring him to Jesus Christ, to worship Him as the only Lord, when he was zealously engaged, like Saul of Tarsus, in persecuting His disciples. His conversion was chiefly owing to the faithful labours of my catechist, John (who was also formerly a heathen, and was redeemed by the wonderful mercy of our God in Christ). He was in his younger days a schoolmate of the catechist, and had been on intimate terms with him ever since. John, when he became a Christian, and more especially a messenger of the Gospel to his poor perishing countrymen, was not unmindful of his relations' and friends' eternal salvation. With this aim he called on his old friend and earnestly beseeched and invited him to accept the Gospel salvation. At first he disliked the catechist and his message, but gradually was overcome by his incessant and repeated interviews and instructions. From this time he began to attend the Divine service on Sundays and week-day meetings and attentively heard the Word of God. The Holy Spirit of God began to operate on his heart and convinced him that he was nothing but a great sinner, and could not be saved without Christ Jesus. He often came to me and placed himself under my instructions and now persecution for Christ's sake began to rise against him. His relations and friends, when they came to a knowledge of his new proceedings and change of life adopted every measure whereby they could allure him from the path of life. Seeing their endeavours were unavailing they began to persecute him openly, excommunicated him from their church and caste, and moreover threatened his life. None of these moved him. Amidst these discouragements and persecutions the Lord wonderfully strengthened him to adhere to the means of grace. Being satisfied with him in every respect I baptised him at the close of the Divine service on Sunday, the 13th May last, in the presence of the Rev. Messrs. Macfarlane and Wright. He had a brief statement of his life and conversion drawn out and read before the congregation. The attendance on the occasion was unusually large. Besides our people several Christians belonging to other kindred societies were present and appeared to enjoy much this interesting service. After the ceremony Mr. Wright, on my request gave an appropriate and edifying address, suited to the occasion, and then Mr. Macfarlane concluded the service with an earnest and fervent prayer. The name given to the convert is John; ever since he is rapidly improving. He daily accompanies the catechist to villages to preach the everlasting Gospel to heathens, and distribute Scriptures and tracts. I cannot finish this paragraph without pleading on behalf of the two convert just spoken of, and earnestly request your prayers for them, that they may wholly sur-

render themselves to Christ Jesus, the only Saviour of sinners.

This native congregation, we may add, meets regularly every Sabbath in the chancel of St. Andrew's Church. It numbers about 150 persons, of whom between 70 and 80 are communicants. A Scripture reader, who is entirely supported by the native congregation, labours along with Mr. David.

MISCELLANEOUS.

GROWTH OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES.—Rev. Dr. John McDowell, in his semi-centenary sermon, makes the following statement:—"The Presbyterian Church was divided in 1838, since which time there have been two general assemblies. Both assemblies should be taken into the account in comparing the Presbyterian Church, as it now is, with what it was 50 years ago. In the general assembly of 1897, the first I attended, the number of delegates in attendance was 54; the number in the two assemblies which met last spring was 467. The number of Synods when I entered the ministry was 3, the number now, as reported to the last assemblies, is 51. The number of Presbyteries when I commenced my ministry was 31; now it is 254. The number of ministers in the Presbyterian Church then was 370; now it is 3,765. The number of Churches then was 674; now it is 4,937; and the number of communicants then was 17,871; now it is 366,881. According to this statement the Synods have been multiplied 7 times, the Presbyteries 8 times, the ministers 10 times, the Churches 7 times, and the communicants 20 times."

PROPOSED WEEK OF PRAYER, 1861.

The Committee of the Evangelical Alliance have proposed a week of prayer in the beginning of 1861. We copy the following brief notice, issued by the Committee of the Alliance.

PROPOSED WEEK OF PRAYER IN 1861.

Our missionary brethren at Lodianna invited Christians throughout the World to begin this year with united supplication for the enlarged outpouring of the Holy Spirit. The cordial response to their appeal is fresh in the memory of us all. The earth was girdled with prayer. The sun for seven days never set on groups or congregations of praying believers. Many striking answers to these prayers are known to have been received. Eternity alone will reveal all the blessings which were touched.

The recent Missionary Conference at Liverpool directed their attention to the subject, and expressed their earnest hope that "the whole Church of God throughout the whole world" would set apart a week for special prayer at the beginning of next year, and the promoters of the Conference have communicated their desire that the Evangelical Alliance would prepare and issue an invitation to that effect. A similar wish has been expressed by the Lodianna Missionaries. The Committee of the Alliance cannot hesitate for a moment to undertake the duty to which they are thus called, and they do it the more readily since it is so entirely in accordance with their antecedent practice.

It is proposed that the eight days from Sunday, January 6th, to Sunday, January 12th, inclusive, should be observed as a season of special supplication. This would leave the first few days of the year free for other engagements, to which, in many cases, especially on the Continent, they have long been devoted;

and the commencement on the Lord's day would afford pastors and teachers an opportunity of urging united prayer.

With a view to give something of precision and agreement to our worship the following subjects are suggested for thought, prayer and exhortation, day by day.

Sunday, Jan. 6.—The promise of the Holy Spirit.

Monday, 7.—An especial blessing on all the services of the week, and the promotion of brotherly kindness among all those who love the Lord Jesus Christ in sincerity.

Tuesday, 8.—The attainment of a high standard of holiness by the children of God.

Wednesday, 9.—A large increase of true conversions, especially in the families of believers.

Thursday, 10.—The free circulation of the Word of God, and a blessing upon Christian literature.

Friday, 11.—A large outpouring of the Holy Spirit upon all bishops, pastors and elders of the Churches, upon all seminaries of Christian learning, and upon every Protestant Missionary among the Jews or Gentiles, upon the converts of his station, and upon his field of labour.

Saturday, 12.—The speedy overthrow of all false religions, and the full accomplishment of the prayer, "Thy Kingdom come."

Sunday, 13.—Thanksgiving for past revival; and the enforcement of the solemn responsibility resting on every Christian to spend and be spent in making known the name of the Lord Jesus at home and abroad; Missionary Sermons.

These subjects are capable of every variety of treatment. Union is strength. United prayer, united praise, has power with God, and prevails.—2 Chron. v. 13, and xx. 20-22; Acts iv. 31-33. Every day the standard of the Cross advances. Every day new fields of holy warfare open before us. Every day the conflict thickens. The aggressions on the camp of the enemy are stirring-up all his wrath. The very successes of Christ's soldiers multiply the calls for reinforcements. Our only hope is in God. Our expectation is from Him. Shall we not arise, and with one heart and one voice call upon Him from whom cometh our salvation? The Lord hath done great things for us. Showers of blessing have fallen on many lands. There is a sound of abundance of rain. Shall the posture of the Church be that of Elijah, prostrate in importunate prayer? It was when all the people shouted with a great shout that the walls of Jericho fell. Who will refuse to raise the voice of supplication? The last words of the Son of Man reverberate through Christendom, "Surely I come quickly." Who will respond, "Amen. Even so: come Lord Jesus."

- C. E. EARDLEY, Chairman.
T. R. BIRK, M. A., Hon. Secretary.
DAVID KING, LL.D.
W. BIRKING,
EDWARD STRAUB, D.D.
H. SCHWETZEL, Hon. Foreign
W. CARDALL, M. A., Official
J. DAVIS,

MISCELLANEOUS NEWS.

MR. O'GORMAN MAKES.—Mr. St. John O'Gorman Nabos has renounced the faith of the Church of Rome, and embraced the doctrine of the Established Church of England. Mr. Nabos is the only son of The O'Gorman Nabos.—Morning Post.

GERIBALDI GIVING A SITE FOR A PROTESTANT CHURCH.—A letter from Messina, of the 22nd, states that Geribaldi had given permission to the English to build a Protestant Church, and

also that he presented the ground as a gift, although they were willing to purchase it.

THE ROMISH CHURCH.—On Friday evening the Rev. Mr. Chiniquy, formerly a priest of the Roman Catholic Church in Canada, preached to a large audience in the Free High Church here. The Church—a large building—was crowded to excess. Mr. A. N. Shaw of Newhall occupied the chair, and in a few appropriate and stirring words introduced Mr. Chiniquy, who addressed the meeting at great length on his experience as a priest.—Inverness Courier.

On Tuesday morning week a farewell service to Archdeacon Mackenzie, previous to his leaving for the field of his missionary labours in Central Africa, was celebrated in the Cathedral at Canterbury. There was a very large congregation, comprising principally the members and friends of the Oxford, Cambridge, Dublin and Durham societies for sending missionaries to Central Africa, the scene of Dr. Livingstone's explorations. The sermon was preached by the Bishop of Oxford.

THE LIVINGSTONE ZAMBEZI EXPEDITION.—The Rev. J. Moffat, father-in-law of the enterprising Livingstone, writing from Matebele country in May last, gives some slight intelligence regarding the Zambezi expedition. There seems to be a friendly feeling on the part of the natives of the district, and a disposition to enter into some legitimate trade with the adventurous travellers. He states that up to the middle of April neither Livingstone nor the missionaries had arrived, though both were daily expected. Mr. and Mrs. Mackenzie, of the London Missionary Society, had passed through Sechele on their journey to Makololo, where they are to reside.

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\* These remittances were sent in July last, but owing to miscarriage of the latter, did not come to hand earlier.

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