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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 OF MONTREAL.

"The Fear of the Lord, that is Wisdom."

VOL. VIII.

MONTREAL:
PRINTED BY JOHN LOVELL, ST. NICHOLAS STREET

1555.

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The Presbyterian.

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

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No. 1, January, 1855.

VOLUME VIII.

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The Presbyterian.

TO OUR READERS.

At the entrance of a New Year, the eighth of our humble periodical, we have again the pleasure of addressing a word to our readers, soliciting their kind co-operation and support. Those who are connected with this sheet have laboured for years, cheered often by kindly sympathies, and occasionally depressed by limited success, but yet believing that their labours might be overruled to the advantage of the Church with which they are connected. Situated as that Church now is, when our future Ministers must be dependent on their people, and the Church become in fact and of necessity a voluntary Church, whatever principle to the contrary she may hold, it becomes more than ever important that there should be a periodical connected with that Church and designed by recounting its progress to link the several congregations with each other, drawing out their sympathies towards each other, and stimulating them to mutual exertions. It is also desirable that Missionary efforts and the progress of the Mother Church of Scotland, and of other branches of the Redeemer's Church on Earth, should be traced in the pages of such a journal.

We shall continue then in the course which we have hitherto pursued, and shall appeal confidently to our readers and friends for support. Our paper has never yet paid its expenses, *trampling as the acknowledged is, and that simply because with a good subscription list yet the price*

is so low that we cannot pay collectors, and have to depend on voluntary efforts which in some quarters are neglected. We are compelled to believe that many have not even heard of the existence of our sheet, and we therefore again appeal to the Ministers of our Church to urge our claims upon their congregations. Many already do so, and merit our grateful thanks, and we trust that all will for the future bear our position in view. *Though the Church in Canada is in no way responsible for the contents of our periodical, yet it has been by the Synod approved and sanctioned, and our paper is in fact the virtual, because only, organ of the Presbyterian Church in Canada in connection with the Church of Scotland, and we believe we may add of the same Church in the Lower Provinces.**

*Since the above was in type we have received the *British Colonist* of December 16th, published in Halifax, N. S., from which we extract the following paragraph. "We understand that arrangements have been made by the friends of the Church of Scotland in this city for issuing a Monthly Religious Periodical in the beginning of the ensuing year. The want of such a medium of communication has been long and deeply felt by members and adherents of the Church in the Province, as they have had no connection with any Religious Journal in Nova Scotia since the discontinuance of the *Guardian*."

We sincerely hope that this effort of our brethren in Nova Scotia may be crowned with abundant success, and that the pages of their Journal, as well as those of our own, may be mutually helpful in encouraging each other's labours while, in advocating the cause of our common Christianity, our efforts will, however, be more particularly directed to the advancement of the Church of Scotland in these lands.

REFLECTIONS ON THE PAST YEAR.

Writing as we do on the threshold of a New Year, whilst the sands of 1854 are fast ebbing away, the mind is naturally led to a retrospect of the passing cycle of time albeit somewhat of foreboding as to the future may be evoked, to be calmed only by the conviction that "our times are in His hands," and that out of seeming evil He, who controls events, evokes good in the bringing about of His all-wise purposes. The past year has indeed been an eventful one, and the times in which we live are stirring. China has aroused from her ancient sleep—a great movement is in progress in her midst, boding the fall of her Tartaric dynasty. The complexion of the movement is peculiar, wearing a semi-Christian aspect. Ill informed and erring as the insurrectionists doubtless are, still good must in God's providence result from the use of even portions of His Holy Writ; and it spoke well for British benevolence that the grand idea of scattering a million of New Testaments in that land was caught up with characteristic energy and, spreading through Britain, her Colonies, and America, resulted thus far in the supplying of two millions of copies. We look with interest to the movement, and earnestly pray that it may be overruled for good, and be the commencement of that period when "they from the Land of Sinim" shall be brought into the fold, and "a nation born in a day."

Then too "the pestilence which walketh in darkness" has been abroad in the lands, passing through our own borders, and decimating the gallant forces in the

Crimea. God's judgements are often slighted, and of ourselves, when we think how little of thankfulness for the mercies vouchsafed us we feel or display, we cannot but echo the words of our Saviour in reference to the ten lepers, who were cleansed by His healing will? "Were there not ten cleansed, and where are the nine." May there be many grateful hearts amongst us thanking God for His mercies, and invoking His blessing on our country in the spirit of earnest prayer, for the times are critical.

Europe now sees two ancient enemies standing side by side, arrayed against the great power from the North Country, whose hereditary ambition and aggrandizing spirit threaten to embroil all Europe in the horrors of war. Believing the Parent Country to have been reluctantly forced to take up arms in the defence of freedom and right, our sympathies are with her; and it is a pleasing feature in the contest that, ere engaging in the fight, our soldiers are found imploring their Maker's blessing and protection in prayer, as has been done in recent occasions, for however brief a space. We live in times, big with momentous events. We may be on the eve of the fulfilment of some of those ancient prophecies which Holy Writ has recorded for our instruction and as monuments of God's prescience. But it best becomes us to await in calm dependence on God's will the development of events, devoutly thankful that we are permitted to repose in peaceful tranquillity, removed from the scene of war, and "with none to make us afraid."

THE CHURCH IN CANADA.

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KINGSTON, December 29, 1854.

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A. SIMPSON, *Treasurer.*

Montreal, 1st January, 1855.

THE CONGREGATION OF PICKERING.—We learn that a deputation of the Ladies connected with the Scotch Church in the front of Pickering lately waited upon their worthy Pastor, the Rev. P. MacNaughton, and presented him with a handsome pulpit gown as a mark of their esteem and appreciation of his ministrations among them.

Mr. MacNaughton has been settled there for several years; and the presentation, while it evinces the high estimation in which his ability and faithfulness as a Minister are held by his people, is also a proof of the liberality and Christian spirit which characterize the donors.—*Toronto Colonist.*

THE CONGREGATION OF PAKENHAM.
(To the Editor of the Presbyterian.)

Sir,—As you take a deep interest in every thing connected with the congregations of our Church, you may perhaps consider the accompanying addresses with the introductory remarks worthy of insertion in the *Presbyterian*. The gift considered in itself is not deserving of being made public, but the information, elicited on the occasion of its being presented, may be viewed in a different light.

I have the honour to be,
Sir,
your most obt., servant.

* * * * *

In accordance with previous appointment the congregation of the Presbyterian Church of Pakenham, in connection with the Church of Scotland, met on Friday, 15th December, for the purpose of presenting their minister with a mark of their affectionate regard. By request their pastor was also in attendance. James Connery, Esq., then, on behalf of the congregation, read the following Address:

"Reverend Pastor and Dear Friend,—Your congregation, by a spontaneous and hearty movement, have resolved on presenting you with these articles, namely, a cutter and buffalo robes, also cap and gauntlets, as being very needful in the case of a minister who, even in the inclement season of the year, has ever shown his zeal for the interests of our Church by attending the meetings of his Presbytery, and his faithfulness to his congregation by never failing to respond to the call for his attendance at the bed of sickness, as well as for other ministerial offices.

"But, Revd. and Dear Sir, it is not so much on account of the real utility of the articles that we beg your acceptance of them as that they may serve as some sort of testimonial of our attachment, and of the very high estimation in which we hold you as a man and a minister in trying circumstances. For these 13 years, during which time you have come in and out among us, you have laboured independently, diligently and in the spirit of love, in this portion of the Vineyard of your Divine Master. We only regret that you have never been remunerated proportionably to your merits; yet we do fondly hope that you will yet see better days in that respect, and that the completion of our renewed House of Worship, after the heavy loss we sustained by the burning of the former one, will be attended with an addition to your temporal comfort, at least with more certainty in the discharge of our pecuniary obligations to you.

"Since entering on your charge here, you have had many difficulties to contend with, some arising from troubles in the Parent Church, and others from the formation of new congregations. But by trust on Him, whose faithful servant you have been, and by the unswerving discharge of your duty you have surmounted these difficulties, and now find yourself the respected pastor of an attached and flourishing congregation. Persecution in your case worketh not now openly; the shafts of calumny, however, do still fly occasionally, but, thanks be to the God of all salvation, they fall innocuous.

"Persevere, Revd. and Dear Sir, in your manly and Christian course, persevere in earning the gratitude and the blessing not only of the mature in years but of the young members of your flock, in whose spiritual instruction and for whose eternal welfare you labour so assiduously; persevere and "be thou not afraid of evil tidings, as whose heart is fixed, trusting in the Lord;" "commit thy way unto the Lord; trust also in Him, and He shall bring it to pass."

"Again, soliciting your acceptance of our comparatively trifling present, we herewith join our humble, fervent prayer that your devout and highly edifying pulpit services and other ministerial labours may be continued to us and ours many years after these articles shall have decayed and disappeared."

The Rev. Alexander Mann then replied as follows:

"My friends, I feel very sensibly this renewed mark of the attachment which exists between me and my spiritual charge. The gift which I have now received is valuable in itself, and as such demands my gratitude. This, however, being only one of many tokens of favour given me during my incumbency, I am conscious of having abundant cause for thankfulness to "the Father of Mercies, and the God of all comfort," and to those whom He has employed as instruments in thus manifesting His great goodness.

"Those with whom I have been connected as a pastor have frequently acted in a manner very creditable to themselves, and worthy of being imitated by others in similar circumstances. In so far as I am individually concerned, I am aware that I have had no special claims to such marks of kindness. I make this statement without the least degree of affectation. During the 9 years I officiated in the capacity of minister of McNab, Pakenham, Fitzroy and other surrounding townships, the duties which devolved on me were greater than I could efficiently perform. In such an extensive field of labour, had my abilities been superior to what they were, I could not have discharged these in a satisfactory manner. But my deficiencies were not only borne with, but substantial proofs were from time to time given of a uniform desire to encourage my heart and

strengthen my hands. The congregations always seemed to be satisfied that I was doing as well as I could. And the evidences afforded of this satisfaction had their influence in inducing me to remain in a station which without doubt had its peculiar difficulties.

"This disposition was strikingly shown at the termination of a protracted and severe illness, with which the Disposer of Events had visited me, and which left me greatly debilitated both in body and mind. Circumstanced as I then was, I felt that it would be presumptuous to attempt to continue my former exertions. I therefore took the earliest opportunity to acquaint the various parties interested with my desire to confine my ministerial labours to one locality. When this information was communicated to the respective congregations of McNab and Pakenham, they gave abundant proof that they deeply sympathized with their pastor in his season of affliction. When there was little prospect of his being able to do duty with previous efficiency, the contest between these two congregations was, not which should rid themselves of the enfeebled minister, but which should retain his less vigorous services. To have witnessed this manifestation of disinterested affection with indifference would have evinced on my part an incapacity to appreciate what was deserving of commendation.

"After prayerfully considering this important matter, various incidents occurred which led me to conclude that it was the Divine will that Pakenham should be my future sphere of ministerial work. On coming to this conclusion, I unhesitatingly accepted the unanimous and cordial invitation given me to confine my ministrations to my present charge. And, though not a few at the time thought I had made a wrong choice, subsequent events have proved that I acted as I ought to have done. The sacrifice which I made, even in a pecuniary point of view, has otherwise been in a great measure compensated.

"I beg, then, that those who have shown me so much kindness on this and other occasions will accept my heartfelt acknowledgements. At the same time I may be permitted to avail myself of the opportunity thus afforded of reminding them that we are under mutual obligations to the Great Head of the Church for the harmony which has so long, so uniformly and so consistently existed among us; seeing that, since the connection between us was first formed, a spirit was frequently abroad calculated to excite a very different state of things. And, while we thus enjoy external peace as a congregation, we should all unceasingly endeavour to possess that peace which the Lord Jesus Christ bequeathed to His disciples as a legacy. This is "the peace that passeth all understanding," giving peace with God, peace of conscience, and peace of mind. Where this peace exists, there is confidence in

Jehovah, submission to His will, devotedness to His cause, and love to all that love the Divine Redeemer of men. The possession of this holy serenity imparts more comfort, even in this present state of existence, than could possibly be obtained by the friendship, the applause or the possession of the whole world.

"But none can have this heavenly tranquillity except those that have been born again and from Above. And none can be in this truly desirable and happy condition except those that serve the Lord in truth, considering how great things He has done for the human family. And to act in this manner is the imperative duty of all men, whatever be their state, whatever be their calling. True religion is the one thing needful, and no lawful calling is an impediment to true religion. No man can plead exemption from the performance of its sacred duties on account of other engagements. The solemn command of the Living God to all the sons of men without a single exception is, *Fear God, and keep His commandments, for this is the whole duty of man.*"

THE CONGREGATION OF BELLEVILLE.

We have much pleasure in extracting the following from the *Belleville Intelligencer* of December 27th.

THE CHURCH OF SCOTLAND.

Below will be found the proceedings of a meeting of the members of the Church of Scotland, at which an address was adopted, and a sum of money, amounting to £30, subscribed and presented to the Rev. Mr. Walker as a token of esteem and confidence. It is at all times pleasing to see a unity of feeling and action between a pastor and his flock, such as is represented in the following Address and Answer, as it opens a field for doing good, and renders the services of a Minister of the Gospel both pleasing and profitable. We trust that the kindly feeling which exists between the Rev. Mr. Walker and his flock may long continue, and that they may have abundant cause to rejoice in his ministration among them.

"At a meeting of the Congregation of the Presbyterian Church in Belleville in connection with the Church of Scotland on the evening of the 18th December, 1854, it was resolved unanimously that the Address hereto subjoined be presented to their much esteemed and respected Minister, the Rev. Archibald Walker, and that Mr. George Neilson, the Chairman of this Meeting, be requested to sign the same in the name of the Congregation, and to present the same to Mr. Walker, along with a purse containing the amount of money on the subscription-list hereto annexed.

GEORGE NEILSON, Chairman.

J. B. M'INNIS, Secretary.

"TO THE REV'D ARCHIBALD WALKER,

"*Reverend and Dear Sir,*—We take this mode of conveying to you our united and heart-felt congratulations on the safe arrival among us of Mrs. Walker, and hope that you both may be long spared to dwell in the midst of us in the bonds of faith and love.

"We have reason to be thankful to the All-wise Ruler of all things for sending you amongst us to break unto us the bread of life, and hope that nothing may ever arise to shake that confidence in your integrity of character as a faithful Minister of the Gospel, which we all feel, and as a token of the sincerity of our feelings please to accept this free-will-offering.

"With best wishes for your welfare, and that you and Mrs. Walker may see many happy returns of the season,

"We are, Dear Sir,

"Yours in all sincerity,

"For the Congregation,

"By their Chairman,

"GEORGE NEILSON."

REPLY.

"TO GEORGE NEILSON, ESQ., CHAIRMAN.

"A Minister of the Gospel requires the entire confidence and esteem of his people, in order not only to benefit them but to draw those who are yet without into the arms of the Church. This is the second occasion, since I came amongst you, on which I have experienced substantial evidence of your respect towards me as your Pastor, and I trust that, through the help of God, I may be long enabled to preach unto you faithfully the Word of Truth and Life—that Word which alone is able to make us good here and happy throughout eternity.

"Accept of my sincere thanks for your kind and handsome free-will-offering, and my gratitude to you for the kind reception of my congratulations on the arrival of Mrs. Walker, whose interests are now indissolubly united with my own.

"Mrs. Walker joins with me in wishing you and the Congregation all the compliments of the season.

"Hoping you will be pleased to convey the above to the Congregation,

"Believe me, Dear Sir,

"Yours very sincerely,

"ARCHIBALD WALKER."

PRESBYTERY OF MONTREAL.

On Wednesday, the 20th ult., the Rev. Duncan Anderson, (misnamed Pater-son in our last issue) a licentiate of the Church of Scotland, recently deputed to Canada by the Colonial Committee as a Missionary, and for a short time labouring at Point Levi, a rising village opposite to Quebec, was by the Presbytery of Montreal, the Rev. Alexander Wallace, Moderator, presiding, ordained to the charge of the congregation organized at that place, having given his assent to the Act relating to the spiritual independence of the Church, as usual on such occasions. We understand that the prospects of the newly organized congregation are very good, and we trust that the labours of their young pastor amongst them may be blessed to the comforting of many and their building-up in the faith.

MINISTERS' WIDOWS' AND ORPHANS' FUND. We lay before our readers a copy of the Supplement to the Seventh Annual Report, showing the actual state of the Funds at the close of the Managers' financial year. Gratifying as it is to observe the increase in the amount of collections made by many of the congregations, yet the claims of widows have also so increased that the Managers are reluctantly obliged to defer the time for making an increase to the annuities. Much will depend on the collections to be taken up during the present month of January. If the total amount realised and remitted

exhibit an increase over last year, the Managers may still be enabled to make an increase to all the annuities. We hope that all our congregations will make vigorous efforts to produce so desirable a result.

SUPPLEMENT TO SEVENTH ANNUAL REPORT.

MINISTERS' WIDOWS' AND ORPHANS' FUND OF THE PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND.

When the Seventh Report, which bears date 16th May last, was made out and submitted to the Synod, the Managers stated that they could at that time only offer a conjectural view of what the state of the Funds would be at the end of the financial year. They are now in a position to show the actual amounts at the credit of the respective Funds.

At the credit of the Fund formed from Ministers' Contributions there appears.....£1365 10 1

And at the credit of the Fund formed from Congregational Collections..... 1765 8 5

£3130 18 6

Of which there is invested and bearing interest.....£3310 10 0

And cash in Treasurer's hands to be invested in January..... 120 8 6

£3130 18 6

From most of the Congregations formerly reported as in arrear the Managers have since received remittances. They have in particular to acknowledge the liberality of the Quebec Congregation, whose contribution amounted to the large sum of £36.

There are now eight Annuityants on the list, which is an increase of one since May last, and this may cause the Managers to delay in making the small addition which, in the last Report, they stated it to be their anxious wish to make to the Annuities payable from the Congregational Collections. If, however, the amount realised in January, 1855, when the Annual Collections are taken up, should exhibit a marked improvement over former years, the Managers hope to have the satisfaction of reporting to the next meeting of Synod that they have been enabled to carry out the view they have so much at heart—of raising all the Annuities. In the meantime they respectfully request the Ministers throughout the bounds of the Synod to make known to their congregations the condition of the Fund, the constantly increasing claims upon it, and the necessity that exists for greater liberality in its support.

(Signed,) ALEX. MATHIESON, D. D.,
Chairman.

HEW RAMSAY,
Secretary.

MONTREAL, 8th December, 1854.

N.B.—Remittances to be made to ALEX. SIMPSON, Esq., Bank of Montreal, Treasurer to the Fund, and acknowledgements will be made monthly in the *Presbyterian*.

THE CHURCH OF SCOTLAND.

COMMISSION OF THE GENERAL ASSEMBLY.

The Commission of the General Assembly meets on the 15th November, when it is understood that matters of importance connected with the Parish Schools of Scotland, as affected by Lord Kinnaird's Bill, and with the educational meas-

ures now carrying out in India (and in which the Church's schools and missions in that part of the World are intimately concerned.) will come before it. It is therefore expected that there will be such an attendance of members as will evince the interest felt generally in those important matters. It is also, we hear, likely that the appropriation of the collections made over to the Church for "behoof of the wives and families of soldiers and sailors engaged in the present war, may be brought before the Commission.—*Northern Standard*.

SYNOD OF LOTHIAN AND TWEEDDALE.

The Synod of Lothian and Tweeddale met yesterday in the Assembly Hall, Castlehill, when after an able and impressive discourse by the retiring Moderator, the Rev. Thomas Gordon, of Newbattle, from I Cor. ix. 22, "I am made all things to all men that I might by all means save some," the Rev. Archibald Buchanan, minister of St. Thomas, South Leith, was chosen Moderator for the ensuing half-year.

SCHEMES OF THE CHURCH.

Rev. J. C. FOWLER, the Convener of the Synod's Committee, gave in the Report of the Schemes of the Church. He said that, in so far as returns had been made to him by the different Presbyteries, the result of the collections had been most gratifying, although he regretted to have to report that from one of them no proper returns had been transmitted. From the Presbytery of Dunbar there were returns for the six Schemes to the amount of £159, and for educational and benevolent purposes, £115. From the Presbytery of Linlithgow, for the six Schemes, £340, and for other purposes, £309. From the Presbytery of Biggar, for the six Schemes, £45, and for other purposes, £32. From the Presbytery of Peebles, for the six Schemes, £244, and for other purposes, £138. From the Presbytery of Haddington, for the six Schemes, £227, and for other purposes, £146. From the Presbytery of Edinburgh, for the six Schemes, £2872, and for other purposes, £4520. The total thus collected during the last year was, for the six Schemes, £3887, and for educational and collateral purposes, £5260, in all, £9147. That gratifying result did not embrace what had been contributed within the bounds of the Presbytery of Dalkeith, from which no proper returns had reached him. There was one feature in the returns which had been transmitted to him to which it was proper to call the attention of the Synod, that in a good many parishes no collections had been made at all. He put it to his brethren, who were at fault in this matter, whether, since the Church was happily displaying so much zeal, and putting forth really effective energy to advance the Redeemer's kingdom, it was right in them to do absolutely nothing in helping forward so important an object, not only to give no contributions themselves but to obstruct the contributions of the people who waited upon their ministrations by not giving them an opportunity of aiding the missionary enterprises of the Church to which they belonged. He trusted that in future all the ministers within the bounds of the Synod would do their duty, and that on the next occasion he should not require to give an account of so many failures. At the same time he should venture to give warning to his brethren who might systematically disobey the injunctions of the General Assembly that he had no doubt that Court would take effectual means for securing obedience to the orders which it enjoins, and see that the clergymen of the different parishes at least give their people an opportunity of contributing on the days fixed for that purpose; of course ministers were not responsible for the amount of contributions given; they must vary according to the ability and other circumstances of their parishes; and it was well known that a collection, small in amount in one parish, may be really, all things considered, more liberal than a much larger amount furnished by a neighbouring parish. All that was well understood, and he would conclude

by expressing an earnest hope that they would all voluntarily do their duty, and endeavour to cultivate, what was of the utmost value, a missionary spirit among their flocks. Mr. Fowler afterwards observed that in the Presbytery of Dalkeith missionary and educational efforts were in a most healthy state.

The Rev. Dr. SIMPSON, of Kirknewton, was sure that all the members of Synod sympathized with the Convener regarding the complaints he had been obliged to make with respect to the returns of some of the Presbyteries. He would regret very much if every minister did not see it to be his duty to allow his people an opportunity of contributing.

After a good deal of conversation on the subject, it was agreed, on the motion of the Rev. George Smith, of Tolbooth Parish, seconded by the Rev. Dr. Aiton, of Dolphinton, to approve of the report, reappoint the Committee, (Mr. Fowler, Convener,) return the thanks of the Synod to the Convener for his valuable labours, and to instruct the Clerk of Synod to communicate with the Clerks of the different Presbyteries, expressing the Synod's regret that from many of the parishes there had been no returns, and to ascertain the reason why in so many instances the injunctions of the General Assembly have not been complied with.

SABBATH SCHOOLS.

The Rev. Mr. GORDON, the Convener of the Synod's Committee on this subject, requested that in the month of April next at farthest returns might be made to him on this subject from the various Presbyteries, so that the same might be made up and transmitted to Dr. Craik, the Convener of the General Assembly's Committee, in time for their being reported to the Assembly.

He regretted that on the last occasion many of these returns had been received at so late a period that it was found impossible to include them in the report which was presented to the last General Assembly.

The Rev. Dr. MACFARLANE, of Duddingston, reported that, as the Synod's corresponding member to the Synod of Glasgow and Ayr, he had duly attended the diets of the late meeting of that Synod.

After deciding an incidental point in the case of South Leith Kirk-session, in which an appeal was taken to the next General Assembly, the Synod adjourned.—*Edinburgh Evening Post*.

ORDINATION OF MISSIONARY TO THE JEWS.—

The Presbytery of St. Andrews met there on Tuesday, the 31st Oct., for the purpose of ordaining to the office of the holy ministry the Rev. James Bonthorne, recently appointed by the General Assembly's Jewish Mission Committee to a station in the East. The convener of the Committee, the Rev. Dr. Playfair, of Abercorn, and John Tawse, Esq., secretary, attended the meeting, as a deputation from the Committee. A very able discourse was preached by the Rev. William Davidson, of Largs, from Ezekiel xxxvii. 3; and a most interesting address suited to the solemn occasion was delivered by him.

PRESBYTERY OF CUPAR.—

This reverend court met on Tuesday last week at 12 o'clock noon, when Mr. Williamson, of Collessie, was appointed Moderator for the next half-year, and took the chair accordingly. Mr. SCOTT gave in a Report from the Committee appointed to examine students, showing that the Committee had met on the previous day, and examined the 5 following students, namely, Mr. David Landale, and Mr. J. F. Thomson, Balmerino, entering the fourth year's classes; Mr. David Thomson, Cupar, third year's classes; Mr. Wallace, Madras Academy, the second year's, and Mr. Henry Wilson, the first year's. The appearance of each of the students the Committee considered satisfactory.

Mr. COCHRANE said that the examination to which these young men had been subjected should be enough to convince the Presbytery, and to convince students, that henceforth Presbyterial

examinations were not to be regarded as a mere form. From 11 till past 2 o'clock these students underwent the *tormentum* of a searching examination, and he was quite delighted with the appearance they made. Henceforth it should be understood that, while the Committee of Presbytery had no wish to institute anything beyond a fair examination, yet at the same time it would be thorough and searching, and he hoped that the announcement thus made would reach their students.

DEATH OF THE REV. JAMES BROTHERTON—We have to record the death of this highly esteemed clergyman, for many years assistant in the parishes of Lowick, Eccles, Linton, and Edgerston, and latterly chaplain to the Royal Infirmary, Edinburgh. He was generally beloved by all those under his charge for his piety and truly Christian disposition, and also highly distinguished in the Church for his profound learning and general acquirements. His loss is deeply felt by all his friends and acquaintances.

THE LATE REV. COLL MACDONALD, OF PORTREE, SKYE.—This venerable clergyman, whose death is announced in our obituary, was a native of Uist, and was upwards of 80 years of age. He has laboured in the ministry for nearly a quarter of a century. His first appointment was to the missionary station of Strontian, where he was much esteemed, and where for many years after his departure he was held in pleasing remembrance. Ever since his settlement in Portree, about 40 years ago, he has been uniformly characterised as a man of sterling integrity and moral worth, of a clear and discriminating mind, and of a most friendly and amiable disposition. Well acquainted with Highland character under all its bearings, he was always ready to forward the best interests of the poor, and to give sound direction and advice in matters both sacred and secular to all classes of his parishioners. By his indefatigable exertions several years ago he was happily instrumental in erecting two excellent schools, one in his own parish, and one in the adjacent parish of Suizort, and in recovering funds requisite for their endowment, which had been left by a native of that district, of the name of M'Diarmid, who died abroad. While Mr. Macdonald was always firmly attached to the Church of his fathers, yet from the generosity of his sentiments and disposition he was ever ready to associate with those who differed with him in opinion, and to co-operate with them on the sound basis of a common Christianity. In short Mr. Macdonald will be long remembered in the place as one of those worthy and excellent country clergymen, who acted not only as faithful expounders of the Word of Life, but likewise as the fathers and the counsellors of their people.—*Northern Standard*.

SCHEMES OF THE CHURCH—MUNIFICENT DONATION.—The sum of £100, to be equally divided among the Schemes of the Church of Scotland, has just been sent through the hands of the Rev. Dr. Muir, of St. Stephen's, Edinburgh. We are glad to notice that such examples as this are multiplying. And, while, in the present case the donor's unobtrusiveness is peculiarly interesting, the substantial expression given of regard for the Church's plans of Christian zeal and charity is deserving of most grateful acknowledgement.

PRESBYTERY OF STRANRAER.—At a meeting of the Presbytery of Stranraer, held on Wednesday the 1st inst., a presentation in favour of the Rev. William Kerr to the church and parish of New Luce, with a letter of acceptance from the presentee, was submitted and sustained.* Mr. Kerr was appointed to preach at New Luce on the 19th inst., and the call to be moderated in on the 7th proximo.

ST. MARY'S COLLEGE, ST. ANDREW'S.—The Rev. Mr. Tulloch was formally inaugurated as Principal of this College on Thursday last. At a

meeting of the Heads of the University on Saturday the degree of Doctor of Divinity was conferred on Mr. Tulloch.

MODERATORSHIP OF THE GENERAL ASSEMBLY. We are authorised to state that the Rev. Dr. Bell, of Linlithgow, will be proposed as Moderator of the ensuing General Assembly. *Edinburgh Post*.

UNIVERSITY DEGREES.—The Senate of the University of Glasgow on Monday week conferred the degree of D. D. on the Rev. George Smith, minister of the Tolbooth Church, Edinburgh and the Rev. John McFarlane, minister of the parish of Arrochar, Dumbartonshire.

It is gratifying to notice the pleasure with which the contributions from the Colonies to the Patriotic Fund are welcomed. The sympathies of the people are warmly enlisted in the present contest, they believing it to be a just war on our part.

GENERAL ASSEMBLY'S COLLECTION

FOR THE

WIVES AND FAMILIES OF SOLDIERS AND SAILORS ENGAGED IN THE PRESENT WAR.

Edinburgh, 27th November, 1854.

At a meeting of the committee appointed by the last General Assembly to take charge of the collection ordered to be made on behalf of the wives and families of soldiers and sailors engaged in the present war:—Sederunt. Rev. Dr. Robertson, Dr. Grant, Dr. Balfour, Rev. Mr. Smith, Mr. Young Howieson, Mr. M'Ritchie, Professor Swinton; Mr Young, Agent for the Church, Secretary.

The meeting having been constituted by prayer, Mr. Young reported—

1. That, in conformity with the resolutions adopted by the meeting of 27th July, due notice was given by him to all the ministers of the Church of the day appointed for the collection—namely, the second Sabbath of September, and a sufficient number of copies of the relative circular, approved of by the committee, sent along with each notice, for general distribution on the Sabbath immediately preceding.

2. That collections have been received by him from 565 parishes or congregations, to the amount of £2934, 13s. 11d., and that a farther sum of £534 17s. 9d. was collected in 60 parishes or congregations before the day of collection appointed by the committee, and remitted to associations in aid of the charity in Edinburgh and Glasgow, making thus the total number of contributing parishes up to this date, 625 and the amount of their contributions £3469 11s. 8d.

3. That, besides the collections which have been made at Home in aid of the charity, the following liberal contributions have been received from congregations in communion with the Church of Scotland in the British Colonies, viz:—

Scottish Church, Miramichi . . .	£12 0 0
“ St. Andrew's, Montreal . . .	14 16 7
“ St. Matthew's, Halifax . . .	24 0 0
“ Rev. W. Donald, St John's, New Brunswick . . .	70 9 7
“ Bombay, per Rev. G. Cook . . .	40 0 0
“ Calcutta, per Rev. J. C. Herdman . . .	96 0 0
In all . . .	L.257 6 2

4. That the sum now at the disposal of the committee will stand therefore, as follows:—

Amount of Home Collections from 625 parishes . . .	L3469 11 8
Amount of contributions from Colonial Congregations . . .	257 6 2
	£3726 17 10

Deduct Collection from 60 parishes remitted to Edinburgh and Glasgow Associations . . .	£534 17 9
And Secretary's Outlays 65 0 0	£599 17 9

Sum at Credit of Committee . . . £3127 0 1

5. That there are 558 parishes or congregations belonging to the Church, from which, as yet, returns have not been received; and that it is probable, therefore—particularly as many of the collections now reported were remitted only very recently—that considerable additions may still be made to the sum in hand.

The committee feel deeply gratified by Mr. Young's report, as evincing, on the part of the contributing congregations, a just appreciation of the urgent call that was made upon them. They are particularly gratified by the munificent contributions received from the Colonies, and instruct the Convener to make grateful acknowledgement of these contributions in name of the committee.

They think it highly probable in fact that by many of the congregations from which contributions have not yet been sent in, collections have been already made, but delayed to be remitted in the hope that additional sums might be received. In those cases in which collections have not as yet been made, the committee will gladly give precedence to "The Patriotic Fund," of the object of which they deem it superfluous to say they most cordially approve. At the same time they feel assured that the wives and families of the brave men who happily still survive to fight the battles of the country, as well as the widows and orphans of those who have fallen in its defence, will be regarded by every right-hearted member of the community as having very powerful claims on his sympathy and support. Never, it will be universally and most gratefully acknowledged, did an army deserve better of the country, or do more to sustain and elevate its character, than that truly heroic and devoted force which is now in the trenches before Sebastopol.

In regard to the disposal of the funds now in their hands, the committee are of opinion that, to enable them to come to a satisfactory conclusion, they require to have full information before them, as to what provision has been made for administering relief to the objects of the charity resident in Scotland; and, also, as to how far, and on what conditions, the means of such relief is supplied by the Central Military and Naval Associations in London.

The Convener and Secretary were, therefore, requested to put themselves in communication with the parties whom they might find on inquiry to be able to furnish them with the information required; and particularly with Major the Hon. H. L. Powys and Rear-Admiral Sir Edward Parry, and to report on as early a day as possible.

The committee unanimously ordered to be recorded in their minutes the deeply grateful sense which they entertain of the valuable services which have been gratuitously rendered to them by Mr. Young.

(Signed.) JAMES ROBERTSON, D.D., Convener.

COLLECTIONS FOR SOLDIERS' WIVES.—Sympathizing heartily with the disposition to prevent the necessity of the wives and children of soldiers in the war force being reduced to the condition of paupers, we are glad that the collection recommended by the General Assembly is at length announced. We cannot doubt that an appeal to the patriotic feelings and benevolence of the country will receive a liberal response; and, if we take example from the comparatively large collections made in congregations in our American Colonies, the result will be very satisfactory.—*Edinburgh Northern Standard*.

A BISHOP PREACHING OUT OF DOORS.—The new Bishop of Salisbury inaugurated his episcopate by discoursing out of doors to a large assembly of railway labourers, a circumstance which the English episcopate has seldom seen.

COMMUNICATIONS.

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

THE LATE REV. DR. MAIR, OF FERGUS.

The Reverend Hugh Mair, D. D., whose death was briefly noticed in the *Presbyterian* for last month, was born, we believe, in the year 1798, at the village of Newmilns in Ayrshire, Scotland. Having studied at the University of Glasgow, he was licensed to preach the Gospel in the year 1823 by the United Secession Church. In 1828 he left Scotland for America, and for the first year of his residence ministered to the Dutch Reformed Church at Fort Miller and Northumberland in the State of New York. His next settlement was at Johnstown in the same State, where for about 14 years he laboured assiduously as Pastor of the Presbyterian Church, and, we are informed, successfully, being also much beloved by his flock. He visited Canada in 1843, but did not at that time accept a charge there, of which he had the offer; but returned to the United States, and for the next 3 years had the oversight of the Presbyterian Church, first at Brockport and then at Warsaw, both in the State of New York. He visited this Province a second time in 1846, and was again invited to settle in it; but it was not till a subsequent visit in 1847 that he decided on taking up his abode permanently in the Country. On this occasion he visited various places which were destitute of a settled ministry, and preached in Saint Andrew's Church, Fergus, on two succeeding Sabbaths in the beginning of August so much to the edification and satisfaction of the people of the congregation, which had long been vacant, that on his leaving, after ten days' sojourn among them, they gave him a hearty and unanimous call to be their minister. After some time he signified his acceptance of the call, and finally arrived here on the 6th of October, from which time he regularly ministered to the people as their pastor, although his induction was unavoidably delayed till the 1st of February following. In this situation he continued till the day of his death, devoting himself untiringly to the important duties of his sacred office, with how much fidelity the following short sketch of his labours there will imperfectly show.—

When the possibility of his receiving a call to Fergus was suggested to his mind, but before any proposal on the subject had been made to him, his principal desire seemed to be to ascertain whether, if such an offer should be made, he could reckon on the steady co-operation of one or two in keeping up a weekly prayer meeting and Bible class, both which he considered essential to the well-being of a congregation. Without being satisfied on this point, (and he was not long left in doubt on the matter,)

he most probably would not have resolved to accept the call which he subsequently received. Knowing also from experience how little comparatively was to be expected from the most faithful endeavours to make an impression on those who had grown up indifferent to religion, while they made a profession of it, his main hope in establishing a Bible-class was from the young of his flock; but he by no means confined it to them, as all who would come were cordially welcomed, if they came desirous of instruction, and he felt very much encouraged by the countenance of some considerably advanced in life as well as in Christian knowledge and experience. The amount of study in preparation for this branch of his duty was probably even more than for his pulpit ministrations, and, he believed, was fully warranted by the hoped-for results. After having mastered the subject himself, his great aim was to bring it within the range of all the class: that even what our forefathers designated the "weakest capacities" might get, if no more, at all events "an inkling" of the meaning of the sacred writer, as his repeated enquiry, "whether they thought they saw through it," clearly manifested: while above all his earnest exhortations at the close of the lesson, his hopes and prayers that good might be done,—that the subject might not only tell on the intellect but also on the heart and life—that through the instrumentality of the truth thus set before them his hearers might be benefited:—"if not already, good might become so—or, if so in some degree previously, might become better and better"—that some souls might be brought within the fold, and others might make further attainments in holiness: the remembrance of these his constant exhortations and prayers will, we believe, continue to be cherished and prized by those who enjoyed the privilege of attending these meetings. During the last year of his life he appeared more than ever to desire that his instructions should be made available for the immature as well as the more advanced; and he therefore latterly combined with his doctrinal subject a historical portion, so that all might have something suited for them, and calculated to instruct and impress them. His efforts for the young also appeared by an interesting series of discourses, delivered last summer, on the History of Joseph, and by a discourse on the Sabbath School Cause, written about the same time: but the delivery of which was delayed, and so prevented by his unexpected death. His Bible-class was commenced on the 12th December, 1847, and was continued with only a few weeks' occasional intermission at the close of an extended portion of Scripture, and during a five-months' absence from Fergus in 1849 on a visit to his native country, till the 1st October, 1854, the last Sabbath he spent with his people. Those who attended the class were not wholly of his own congregation. His desire being to do

good, he welcomed all who wished to get good without recognizing any sectional distinction or peculiarity: and such ever found that, if these temporary distinctions were alluded to in the regular course of investigation, the use made of them was principally to show how desirable it was that they should "all be one in Christ Jesus."—Besides various doctrinal subjects, interspersed through the course for the sake of a little variety as well as edification, and the historical portions referred to above, during his residence at Fergus he went through the Epistle to the Romans, the Book of Ecclesiastes, and the Epistle to the Galatians, at least as far as the post-script to the latter Epistle, concluding most appropriately and very strikingly his last Bible-class lesson of this nature by an exhortation from the words, "Be not weary in well-doing, for in due season ye shall reap if ye faint not; let us therefore do good unto all, as we have opportunity." &c. Two communications, contained in the *Presbyterian* for May, 1849, and June, 1851, show in some measure that his earnest labours in this department of his work were appreciated, as well as record his own ardent desires for the good of those whom he was instructing: and in all probability, had he been spared till the present time, another similar testimony of mutual regard would have fallen to be noticed: but he now "rests from his labours, and his works follow him."

Prayer was not only highly valued but, as stated before, esteemed by him to be indispensable to the well-being of any people, whether individually or socially considered, and thus the weekly prayer meeting, established at his coming to Fergus, was regularly maintained, however few might avail themselves of the privilege. Often had he cause to lament, not only privately but in public, over the meagre attendance and what, he conceived, must therefore be the spiritual condition of his people; and his efforts were unceasing for the purpose of getting those, with whom he came in contact, to attend. Being also fully convinced that "out of the abundance of the heart the mouth speaketh," he was always desirous on such occasions as these meetings presented, to afford opportunity to all who could or would do so, to testify of their own personal experience of the effects of Gospel truth on their minds; and his own exhortations were always pertinent and exceedingly impressive. Besides the weekly prayer meeting he had long desired to have a monthly one of a Missionary character; but circumstances rendered this impracticable till shortly before his death: and thus the second meeting of this kind was held the very day he left Fergus, never more to return thither. Missions had always held a prominent place in his regard, and for missionaries a warm fellow-feeling was ever expressed by him. He periodically preached on the cause; and a visit to New York in the month of May last

was made doubly interesting from the prospect of hearing Dr. Duff, with whose addresses on that occasion he was highly delighted, characterizing them as "at once eloquent, edifying and effective." Impressed with the belief that those associated with himself in the government of the Church should be men of prayer, he proposed at an early period of his ministry at Fergus having a monthly sessional prayer meeting, which accordingly was commenced and held in rotation at the houses of the several members ever after; on which occasions, if necessary, business might be transacted, but at all events prayer be offered up, and an exhortation delivered not only to the session but to any who might feel a pleasure in such services. In his prayers in the sanctuary, if his words were few, they were "well chosen," and occasionally exceedingly comprehensive. Striking events, occurring in the Providence of God, were at times noticed, and individual cases perhaps brought more prominently forward than is often done, but the interest felt, and the belief entertained of the efficacy of prayer, were sufficient in general to justify it to the minds of all; just as, in visiting in the course of his ministerial duty, the plainness of the questions put on the most important matters, and which others might possibly have endeavoured to ascertain more indirectly, showed how much he felt that, to be of use, a minister must come into close contact with his people. He frequently during the last few months of his life expressed his anxious wish that there could be a general prayer meeting in the place, one in which all could unite without regard to the particular branch of the Church of God to which they belonged, especially all those who loved the Lord Jesus Christ in sincerity. Nothing would more have refreshed his spirit than the accomplishment of this, which he had evidently very much at heart.

Where he felt his visits were really valued, he spared himself no labour in paying them, feeling it in such cases to be "a real privilege." Religion was never with him a secondary matter, and it was consequently introduced by him in conversation without constraint; and yet prudence guided his movements, and time, place and circumstances were in general duly weighed; and even those who cared for none of these things were thus at times brought to hear a word in season. Even where his visits were less of a ministerial character, he never felt satisfied unless some religious exercise had been engaged in; and this, notwithstanding that his speeche was, according to the Apostolic maxim, "away with grace, seasoned with salt." His conduct, from not being thoroughly understood, may sometimes have been misconstrued by those who might think he might have mixed more with general society on special occasions: but this arose from his high sense of propriety and of the importance of redeeming the

time, and his fear of in any way appearing to countenance by his presence that which, though quite innocently entered on, might have merged into frivolity or worse, and thus an injury been done to the cause of his Master. But no one could be more agreeable and at the same time cheerful and happy than himself, when relaxing for a little in the society of others from the fatiguing labours of a ministerial life: and, although all could feel pleasure in his society from his companionable qualities, it would be only those like-minded, who would long continue to do so; for Heaven and heavenly matters were his principal theme, and to them he would naturally and easily direct conversation.

He laboured indefatigably for the good of his people: his warnings or advices were given with no uncertain sound: it was "Thus saith the Lord," that accompanied them all; and, if at any time the glaring nature of an evil presented to his view, and the feeling that by withholding a rebuke he should withhold part of the counsel of God, made him appear to speak with some degree of asperity, and, it might be, without weighing all the circumstances, when convinced that such was the case, he was ever ready to make the allowance the occasion might demand. He was of so frank and open a nature himself that he expected perhaps more of it in others than he commonly found: deceit or double-dealing of any kind he abhorred: using with regard to such as acted thus the figurative expression that they "described moral parabolos:" straight forward himself, he delighted in an honest expression of sentiment, although differing from his own views.

His despondency was frequently, it might be said generally, very great, that his labours appeared to be so little blessed, that worldliness appeared to prevail almost universally even among the professed followers of the Lord Jesus Christ, that so few came up to the help of the Lord against the mighty at a time when His cause required it so greatly. It might truly be said of him as of one of old, "rivers of waters run down mine eyes because men keep not Thy law;" and notwithstanding, there is some reason to believe, good was done among his people, though the amount or extent the great day alone will declare.

He was exceedingly attentive to order, considering it essential to all good government, and yet not slavishly so, where peculiar exigencies required rules to be for a time set aside: then he was ever ready to acquiesce, where it could conscientiously be done, the matter being "providential." His judgement could be relied on, and was much valued by those who were acquainted with him. He was a keen discerner of moral character, and, where he was deceived, it was by his thinking too favourably of those who did not deserve it; and this would happen, for "all his failings

leaned to virtue's side." He had a high regard for punctuality, especially in adhering to engagements, however minute, when made, almost considering those who transgressed in this way as "moral delinquents," and was much distressed when he was unavoidably prevented acting up to his convictions of duty in this respect. He was possessed of a most kind, sympathizing nature, entering, as if they had been his own, into the joys or sorrows of those with whom he was associated, ever as ready to weep with those who wept as to rejoice with those who rejoiced, and to use his own personal exertions for the relief of those suffering under worldly loss as to administer to their spiritual wants. When unable prudently to do himself all that the kindness of his disposition would have dictated, his influence over others was never wanting. As stewards merely of God's bounties, he felt he could call on such as had to impart to such as lacked: and, even where personally unknown, his character as a minister of the Gospel gave him, he considered, opportunity of thus aiding the needy and deserving. Of this, we believe, many can testify from their own experience. He was exceedingly sensitive and so disposed to show kindness that, where he met with any repulse, he felt it most keenly; but even this did not make him give over efforts for good, as opportunity offered: and his perseverance in well-doing in this manner—in returning good for evil—met frequently with its reward, in obstacles being removed out of the way, often quite unexpectedly.

His spirit was a truly Catholic one. While firm in his adherence to his own views, and attached to that portion of the Church with which he was connected, he was ever ready to extend the hand of fellowship to all whom he believed to be good men, as from the previous particulars will readily be believed, yet he was uncompromising in his convictions of duty, and ever declared the truth with all boldness and confidence. He was an admirable Greek and Hebrew scholar, and, we believe, has rendered essential service to others in the acquisition of these languages, and, had his attention been more directed to this, might have done much good in this way. In the pulpit he was ever drawing out of his treasures "things new and old." The aspects of Divine Providence, the signs of the times, were often dwelt on, as they were much pondered by him: and in general he spoke with such clearness and accuracy as to make himself easily intelligible to all: he spoke also with great energy, throwing his whole soul, as it were, into his subject; and this was pre-eminently the case where the great truths of the Gospel were declared—he and death—Heaven and Hell—salvation and perdition,—then he was earnest indeed in beseeching sinners in Christ's name to be reconciled to God, in showing that his determination was at all hazards "not to

shun to declare the whole counsel of God."

A few discourses delivered by him at Johnstown were printed while he was resident there. An extract from a funeral sermon, preached on the occasion of the death of a highly valued friend, the late A. D. Fordyce, Esq., appeared in the *Presbyterian* for April, 1852: and to this paper he often spoke of contributing an occasional article, but circumstances prevented; and the article on "the Love of Christ," the concluding part of which was contained in last month's number, and which was the substance of the first sermon delivered by him at Fergus, was only revised for this purpose before he left that place for the last time. These are all of his writings which, as far as we know, have yet been made public. He has been requested to give for publication addresses delivered at Bible Society Meetings; but of this his genuine modesty would never allow: unless it had been general, he considered it might have appeared as his desire to shine at the expense of others whose addresses had been withheld. A Theological Catechism, which he had prepared with a great deal of care, is believed to have been left in such a state as may allow, if circumstances permit, of its being given to the public, and a selection from his discourses may possibly be made for the same purpose.

In general he enjoyed good health, but during the last year had been suffering in various ways more than previously: and, when he left Fergus to pass a week or two among his friends in the State of New York; which he generally did every season, and to assist his friend the Rev. J. P. Fisher, of Johnstown, at the Communion, he was not well: but the disease was not then of such a nature as to alarm his friends: it was thought he might return in his usual health and fit for his accustomed duties. Such was his own belief; but, before 10 days had elapsed, he was obliged to write that he had been laid up for a week, and was told by the physician it might be 4 months till he was finally restored:—"he trusted, however, that God would enable him to preach on Sabbath days, and not altogether arrest him:" but, if not treated with care and skill, the disease might be attended with great danger. This was the opinion of his medical attendant, himself possessed of these qualifications, and also a personal friend. But the greatest skill and the warmest friendship were unavailing,—a additional medical advice was procured from Albany; but, after enduring much suffering with the greatest patience and resignation, he sank away, departing this life at 10 o'clock on the night of the 1st November "in perfect peace."

On the morning of the day before his death, being asked "if he had a realization of the preciousness of the 23rd Psalm, the words, "the Lord is my Shepherd, I shall not want," being repeated, after a

moment he said, "He is my Shepherd, —in a good sense,—in a good sense,"—and shortly after added with emphasis—"He will never leave me,—He will never, never, never forsake me."

His remains were consigned to the grave at Johnstown on the 3rd of November, and a funeral sermon was preached on the occasion by his friend the Rev. Dr. Sprague, of Albany, from DANIEL XII. 3. "They that be wise shall shine as the brightness of the firmament." A sermon was also preached on the 12th Nov. from his own pulpit to his bereaved people and many others (for his death was justly considered a public calamity) by the Rev. Wm. Barrie, also a personal friend, from the words contained in Rev. xiv. 13. "Blessed are the dead that die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

Dr. Mair had been married while resident at Johnstown, and leaves a widow to mourn his loss, which is a great one indeed in every relation which he sustained:—whether to individual and beloved relatives and friends, (and he also left an aged mother and a sister, who reside at his native place, his father having only died a few months since)—to his former attached flock at Johnstown, whose attentions during his last illness were unremitting for his comfort, and consolatory in a high degree:—to his brethren in the Ministry, and especially to the Members of his own Presbytery, who testified by a minute on their Records their sense of the serious loss they and the Church have suffered by his removal, and with whom in the Church Courts his opinion always carried weight, and his character commanded high respect—and especially to the people of his last charge, to whom for 7 years he had faithfully acted the part of a good shepherd," a workman that needed not to be ashamed, rightly dividing the Word of Truth."—He was truly "a burning and a shining light, and for a season they rejoiced in his light," and he had, ere going out from them, left them what might be considered as his dying testimony in the last discourse he delivered to them, which was from the words, "Awake, thou that sleepest," His preaching indeed during the few last months of his life had been even of a more rousing character than formerly, and this was a characteristic in which his discourses were never deficient:—and it may be that the seed, sown in faith while among this people, and watered with many tears, may yet be found to the glory of God in the salvation of many from among those who attended regularly on his ministry, or who, though not belonging to his flock, were glad, as they had opportunity, to hear the Word at his mouth.—

"He is gone to the grave, we no longer behold him,

"Nor tread the rough paths of the world by his side.

* * * * *

"God gave him, He took him, and He will restore him,

"And death has no sting, for the Saviour hath died."—

In the discourse delivered at Dr. Mair's funeral by the Rev. Dr. Sprague, to which allusion has been made above, and an extract from which is subjoined, the text was considered as expressive of the consolatory truth that *eminent ministers of the Gospel are destined to an exceedingly glorious reward*. It was shown that the possession of great intellectual powers and acquisitions, accompanied by deep and fervent piety, constituted the highest degree of eminence of this nature; and the blessed and glorious prospects of those who have laboured thus wisely and faithfully in the ministry of reconciliation were clearly and beautifully proved from the declaration, *They shall shine as the brightness of the firmament.*"

EXTRACT FROM A SERMON DELIVERED
AT THE FUNERAL OF THE REV. HUGH
MAIR, D. D., AT JOHNSTOWN, N. Y.,
on the 3rd Nov., 1854,
BY THE REV. WM. B. SPRAGUE, D. D.,
OF ALBANY.

"I have chosen this subject, my friends, advisedly and from a full conviction of its perfect adaptedness to these funeral solemnities. The minister who has just fallen in the midst of you, I hesitate not to say, was a man of mark. His character for both intellect and piety could scarcely fail to make itself felt in any community into which he was thrown; and, now that he has finished his course, I cannot doubt not only that that he has entered into the joy of his Lord but that he is exalted to a place among those who, in consequence of their superior wisdom, shall shine as the brightness of the firmament. Dr. Mair was born at New Mylms, Ayrshire, Scotland, about the beginning of the present century. His father was for a long time a Captain in the British army; and, as his mother during his early years was with her husband in Spain, he was committed to the care of his paternal grandmother, who gave the first direction to his mind, and watched over him with an affectionate, Christian solicitude. At the age of 14 he was so far advanced in his studies as to be able to enter the University of Glasgow, where he took a course of 6 years. From Glasgow he went to Edinburgh, and pursued his theological studies under the Rev. Dr. Paxton, at that time a distinguished professor of Theology in the Church. At the age of about 25 he was licensed to preach by the Presbytery of Edinburgh, and for the 6 months following was employed as a missionary in the Orkney Islands and in other parts of Scotland. He immigrated to this country in 1828, and not long after his arrival was settled as pastor of the churches at Fort Miller and Northumberland in this State. After he had been there a year, he received a call from this church, and about

the same time one from the church at Ballston-Centre; and, as his preference was for Johnstown, he was accordingly installed as your pastor in 1830. Here he remained in the vigorous and faithful discharge of his duties till February, 1843, when he resigned his pastoral charge. For the next 18 months he was employed as a stated supply at Brockport; and during the year following was similarly engaged at Warsaw. In 1847 he went to Canada West, and was soon settled at Fergus in connection with the Established Church of Scotland, where he has ever since exercised his ministry.

It was certainly a somewhat remarkable providence that brought him hither to die in the bosom of a Church he had so long served. Though 7 years had passed since he was here as your pastor, he had always retained an affectionate regard for you as a people, and was always glad to testify his regard by any means in his power. Accordingly he made an engagement to your present pastor, more than a year ago, to share with him the services of the Communion now just passed; and in accordance with his accustomed punctuality the week previous to the Communion found him here amongst you. But it was discovered at once that he had come with impaired health; and not only so, but that a disease had begun to develop itself, which often proves an over-match for medical skill, and, while it continues, is little better than a living death. He seems, however, to have had no idea that he was seriously ill, and insisted almost to the last moment that he would bear his part in the services of the Communion Sabbath; but, when the morning of that day actually came, he was overwhelmed with a sense of his inability to make any effort, and immediately sunk into a state of weakness and suffering from which he was destined never to rise. Your Communion service went on, but he staid in the hospitable dwelling of his faithful friend and physician, (Dr. Maxwell,) preparing himself, no doubt, by grateful and devout meditation for drinking new wine in the Kingdom of the Father.—And now it went abroad through all your dwellings that his life was in imminent jeopardy, and that it was not improbable that he had come to make his grave in the midst of you. As each successive day seemed to diminish the probability of his recovery, your pastor about the middle of last week kindly informed me of his alarming illness, and I came hither immediately in the hope of seeing him. I did see him; and, though, owing to his great weakness, the interview was brief, it will always have a place among my most cherished recollections. I found him, as I could always wish to find a dying friend, resting with humble confidence on the grace and faithfulness of his Redeemer. I asked him if he had great bodily suffering, and he replied,—"Greater than language can describe—greater than you can possibly conceive without the experience." I asked him if his mind was peaceful; and his answer was,—“I have no particular anxiety—if God be for us, who can be against us?” and then repeated that precious passage, gathering himself up into an attitude corresponding with its triumphant tone. Every thing that he said showed the depth of his resignation, the strength of his faith, or the warmth of his kind affections. From the representations which have been made to me I judge that what I saw and heard was only a fair specimen of all that passed upon

his sick-bed. His death, though terrible in some of its circumstances, was a fitting and glorious termination of a Christian minister's life, or perhaps, I should rather say, an appropriate introduction to the life everlasting. You will all, I think, agree with me when I say that Dr. Mair was in hardly any respect an ordinary man. One could not meet him in the most casual interview without feeling that he was in contact with a mind of a peculiar mould; and one could not see him long without being satisfied that it was a mind of marked superiority: it was vigorous, comprehensive, logical. The imaginative faculty was strongly developed, and rendered him always at home amidst scenes of both natural and moral grandeur. His taste was less exact than his imagination was fervid and sublime; and he never seemed to pay much respect to the rules of rhetoricians. He was, I think, in many respects eminently favoured in his moral constitution; though, in estimating this part of his character, it is no easy matter to run the line between the gifts of nature and the effects of grace. Certainly he had one of the kindest hearts that ever beat in a human bosom. While he was condescending and charitable, and not disposed to make a man an offender for a word, he held to his own convictions with a martyr-like tenacity, and would have found it much easier to sacrifice his life than his conscience. He was as guileless and simple-hearted as a child: being conscious of no evil intentions himself, he was slow to suspect evil in others; the consequence of which was that sometimes an unworthy advantage was taken of him. He was uncommonly circumspect in his deportment; he kept his heart with all diligence, and set a watch at the door of his lips; and I can truly say that in all my intercourse with him I never heard him utter a frivolous or reproachful word. He paid the most delicate regard to the rights of others; and, though far from being in any sense a man of the world, his instinctive notions of honour and propriety were manifested in all his social conduct. He was modest almost to a fault; and, though his modesty never led him to decline any duty that fairly devolved upon him, it often kept him silent where he might have spoken to advantage. He had evidently great depth of Christian experience; he seemed to live under an habitual sense of the Divine presence, and of his dependence on the Divine bounty and grace; and I doubt not that those who knew most of his devotional habits would testify that he was eminently a man of prayer. I think I may say, after a somewhat extensive acquaintance among ministers of the Gospel, that I do not call to mind one, among either the living or the dead, who has given me more reason to say of him that *his conversation was in Heaven*.

Dr. Mair's literary and theological attainments were of no ordinary character. His knowledge of the original languages of Scripture, particularly the Hebrew, was probably more thorough and exact than that of almost any clergyman of his day, not professionally devoted to these studies; and I doubt not that many besides myself, who have had the privilege of being present at his family devotions, have been struck with the fact that he read from his Hebrew Bible with nearly the same fluency as if the volume before him had been in his vernacular tongue. He was also a profound student of Theology, and was especial-

ly familiar with the eminent theological writers of his own country. He was accustomed to contemplate Christianity not more in the benevolence than the grandeur of its provisions, and it was at this point that his intellect seemed to operate more vigorously and his imagination to glow more intensely than at almost any other. I must say a word concerning him as a preacher; and yet your own recollections will be far more faithful than any description I can give. His sermons were remarkable as impressive and powerful exhibitions of Evangelical truth. He evidently could not feel at home in the pulpit unless he had entrenched himself in the very heart of Christianity. His thoughts were always rich and appropriate, often striking and magnificent, and were presented in an exuberant and splendid diction: indeed so entirely was the whole vocabulary of beauty and sublimity at his command that he often drew upon it to excess; thus rendering the truth he presented less palpable by a superabundance of dazzling imagery. His manner, as you know, was that of a Boanerges; evincing the highest possible interest in his subject, and an earnest desire that every word he uttered might take effect upon the hearts of his hearers. He had none of the graces of oratory; but there was a fervour, an impetuosity, a manifest self-forgetfulness that scarcely left if at your option whether to give him your attention or not. I think those who have ever listened to the impassioned tones of Dr. Chalmers, and who remember how he sometimes worked himself up almost into the fury of a tempest, must have recognized considerable resemblance between his manner in the pulpit and that of our departed friend. Of his character as a pastor it would be unfitting that I, who have had so little opportunity to know concerning it, should speak to you who have had experience of it so long; but I am sure it was impossible that with his benevolence, his tenderness, his self-denial and his habitual sense of accountableness he should not have manifested in private as well as in public a deep interest in those committed to his care. I can imagine that he may have been in some circles less free and cheerful than might have been desired; but I am confident that, wherever he was, he was always acting under a deep sense of Christian and ministerial obligations. The near relatives of our lamented friend are, I believe, with a single exception on the other side of the Ocean; and may God mercifully prepare them to receive with a submissive and trusting spirit the tidings of his departure. But that one exception, need I say, is the companion of his life. It is perhaps well for her that, if such an affliction must come, it should have overtaken her here on ground so familiar and dear to her, and among friends who will regard it a privilege to minister to her consolation; but there is a burden pressing upon her heart, which human sympathy may indeed alleviate, but which the God of all grace and comfort alone can remove. To His special favour let us commend her in our fervent prayers, and, while she walks in the vale of sorrow, may she still walk in the light of His countenance.

Brethren in the Ministry, this affecting dispensation sends forth a note of solemn admonition to us. We are here to-day to take the last warning from our departed brother ever to keep our loins girt and our lamps bright. He has left us an example of

conscientiousness, of spirituality, of fidelity to our high obligations, which it well becomes us to consider and follow. He has taught us by his patience under the severest suffering, his spirit of quiet and tranquil trust in the approach of death, how a Christian, especially how a minister, ought to suffer and die. By the circumstances in which death met him we are charged to be always ready to render up our account; for it was while he was on a journey, and in expectation of fulfilling a sacred and cherished engagement, that he found the preparation going forward for his translation to brighter scenes. Brethren, let us be instructed, admonished, comforted by what is here passing before us. Let us revere our office the more for having been permitted to look at it in connexion with the solemnities of death and of "a great eternity." It is not long since this neighbourhood, this Presbytery, was afflicted by the removal of the venerable Yale; and, now that his former friend and associate has also passed away, shall we not include them both in the affectionate remembrances of this hour, and find in each a helper in our own preparation for rendering up our account with joy.

Members of this Christian society, though I may not speak to you as a vacant congregation, I may surely speak to you as a mourning one; though you have a pastor in the midst of you, whom you love and honour, your hearts still tenderly recognize the relation that once existed between yourselves and the departed; and it comes irresistibly to you that, though the Presbytery dissolved the ecclesiastical tie, it did little to break the tie of affection that bound him to your hearts. And wherefore, let me reverently ask, is this strange dispensation? Why is it that he should have been permitted to leave his own immediate charge and come to this scene of his former labours to lay off his armour and be crowned; and that, while he was making ready to administer to you the holy communion, God was making ready to administer to him the baptism of death? I hear a voice from Heaven rebuking the inquiry and saying, "What I do ye know not now, but ye shall know hereafter." Nevertheless one purpose of infinite wisdom is obvious enough, it was a purpose of benevolence towards you. God designed thereby to give him the opportunity of preaching to you from his coffin, though you were never more to hear the living voice. He designed that he should make his grave among you, so that there should be a standing monitor to speak to you of your accountableness in respect to his ministry. And now, while your sensibilities are so fully awakened by these funeral rites, and you would fain pay to his memory the best tribute that you can, believe me, there is no other that is so fitting to you, or that would be so welcome to him, if his faculties were not locked up in an iron slumber, as a resolution, formed in the strength of Divine grace, that you will endeavour still to carry out the great purposes of his ministry among you. Recollect that, though you will hear his voice no more on earth, the record of all his teachings will be spread out before you in the judgement, and he will himself stand as a witness in respect to the manner in which you have treated them. I seem to hear him, as he bends towards earth from the throne to which he has just been exalted, pleading with some of you, whom his ministrations have never availed to subdue or even awaken, to cheer the heart of your pres-

ent pastor by opening your ears and your hearts to his message. He used to speak to you on the great evangelical themes in strains of awful majesty, and with a spirit evidently bowed under the weight of his own utterances; but how infinitely more impressive would be his presentations of God's truth, if he could speak to you now, from his actual experience of invisible realities? Oh, how he would magnify the great salvation. How his spirit and countenance would glow, as he described eternal scenes! How he would enlarge upon the value of life as the only accepted time! How he would pour contempt upon all the little interests of the world, as brought into comparison with the grandeur and the glory and the all-absorbing interests of the life to come! God grant that your minds and hearts may be open to all that is monitory and all that is comforting in the passing scene. May that new grave that is to appear in your cemetery to-day, and that will render this a day of mark in the calendar of your society, perpetuate in your remembrance not only the great and good man, who will slumber there, but those living truths, those earnest appeals, by which he sought to make you *wise unto salvation*.

But let us not forget, while we bury the remains and embalm the memory of our venerable friend, that there will soon be another mourning assemblage, convened in a neighbouring province, to repeat, so far as may consist with their circumstances, the solemnity which now occupies us. They will meet as a smitten family to spread their sorrows before our common Father in Heaven, and to ask for His all-sustaining grace. May that grace be given to make their burden light. In the remembrance of their departed pastor's instructions and example, his fervid eloquence and exalted piety, may a channel of all needed comfort and blessing be opened to them. They will have to reflect that they took their last earthly leave of him without knowing it; and with the reflection God grant that they may connect the solemn purpose that by His grace they will endeavour so to live that their next meeting with him shall be in Heaven."

THE VALUE OF EARNESTNESS.

AN ADDRESS DELIVERED AT THE OPENING OF THE 13TH SESSION OF THE UNIVERSITY OF QUEEN'S COLLEGE BY THE REV. PROFESSOR GEORGE, VICE PRINCIPAL OF THE COLLEGE. KINGSTON.

GENTLEMEN:—A young man, to enter College with well-grounded hopes of success, must not only possess such a measure of elementary learning as shall fit him for the business of his classes, but must also have certain mental qualities, without which neither the labours of his professors nor his regular attendance will much avail. Of these qualities *earnestness* is of the first importance. A student may have naturally a ready apprehension, a retentive memory and a lively fancy, but, if he wants earnestness, he will make little progress in those branches of learning, and in that kind of knowledge for the acquisition of which there must be patient and severe toil. As I regard earnestness not only of

vast importance to your progress while here but equally so to your success in future life, I avail myself of the present occasion to throw out a few thoughts on this important subject. But, anxious to make the Address practical, so that it may furnish plain lessons for your use, I shall avoid certain metaphysical topics which would naturally enough occupy our attention in another place.

Suffice it to remark that your earnestness in pursuing an object *will be entirely regulated by the nature and force of the motives under which you act*. As man's responsibility depends solely on his capacity to deal rationally with motives, so the outcome of his mind will be as the motive influence is. But, as motives are the mind's reasons to itself for what it does, it is not enough that these lie within the field of its vision, or receive a transient glance to produce earnest action. They must be steadily looked at, so as to be seen in all their value, ere they can enlist the mind fully in behalf of the objects which they commend. The motives which merely pass before but do not stay in the mind, so as to affect the understanding and heart, are but floating and ineffectual fancies, which have scarcely more influence on a man's conduct than the birds which fly over his head in the air.

This is no doubt the unhappy condition of not a few minds. Such minds possess little valuable thought, no definite purpose and no ardour of action. But again, as knowledge in the comprehensive sense can alone furnish motives of varied and powerful influence for rational creatures, so it is plain that he, who has the largest stock of knowledge in its different kinds, has the largest stock of motives on which to draw. The ignorant, whose ideas are few, and notions crude and every way imperfect, cannot possess any great share of motives. Yet it is not the eye wandering rapidly or carelessly over a wide and beautiful landscape that awakens a peculiar interest in any one spot, but the eye resting on this or the other object with patient and delighted gaze that brings it home to the soul in all its peculiar charms, and in all its definite grandeur or beauty. *Just so must there be a realizing faith in the truth seen to produce a healthy earnestness.*

That man can believe in abstract truths which come from the distant or the past, and have their consequences lying in the remote future, is what fits him for being a subject of God's moral government, ennobles his character, and makes his responsibility fearfully great. Unless truth be apprehended it cannot be believed. Yet to see it as it transiently passes before the mind, and to have it made a part of your thinking, feeling and conscious self, is by no means the same thing. The latter is faith, while the former is but a momentary apprehension, or at most amounts only to trivial speculation. It is the believing man who can be truly the earnest man.

Hence a sceptical age is on the whole ever characterized by mental stagnation, except in as far as men are moved by mere material interests, or are aroused to action by pride, ambition or malice. For he who has no faith beyond the evidence of his senses has no motive to be zealous about anything beyond the claims of sense, or the more powerful claims of one or other of the malign passions. It is true that for the gratification of these the sceptic will contend with more than the zeal of a religious fanatic: but further his zeal cannot carry him, as no man's zeal goes beyond the range of his belief, such as it is. Hence the reproach cast on theological combatants for their extravagant heat in debate, and the commendation accorded to sceptics for their calmness, to be rightly understood or adjusted, demand a serious consideration of the objects at issue, and the feelings by which the parties are animated: for, while no apology should be offered for bitterness of spirit in debate, it nevertheless should be borne in mind that, when men are contending for religious and moral principles which they regard as essential to the highest interests of man, great allowance should be made for a warmth which the sceptic never can feel who has no fixed belief in these principles, and who can easily embody his most effective argument in a heartless sneer. The sceptic is cool, not from superior wisdom but from want of faith in all that most deeply interests the heart of man. It is great truths, believed firmly, that give to earnestness all its healthy intensity and all its real value. When a man sees a truth which, he believes, is of unspeakable importance to himself and his fellow-men, emanating from that God to whose authority he bows, his feelings are naturally awakened as he embraces it, or as he labours to bring it to bear on the minds of others.

Widely different, indeed, are the effects which the same truth will produce or fail to produce in different minds. "What must I do to be saved?" is a question which many have never uttered, and which, as uttered by others, produces no emotion, and leads to no practical results. But, when the same question is uttered by a man who sees his guilt and trembles for its consequences, how intensely earnest is the emotion with which it is put! Faith makes all the difference. For the soul that hath embraced the truths which this question involves cannot but be awakened to deepest earnestness. Indeed indifferency in hearing or uttering important truths is painful evidence of mental weakness, or of that unbelief which chills the feelings, while it deadens the conscience and darkens the understanding. Men who believe what is great will be greatly in earnest. A strong faith was the chief ground of the ardent zeal which burned in the bosoms of the first preachers of Christianity and enabled them to achieve their grand moral triumphs amidst difficulties and trials

which would have utterly appalled men not thoroughly in earnest. With them heaven and hell, man's immortality, a Saviour's love and His all-sufficient atonement, were no conventional hearsays, which could be coldly repeated, but the most solemn and deeply interesting truths which the God of Mercy had ever revealed to His creatures. Hence these men spoke with an earnestness which arrested the thoughtless, aroused the sensual, awed the proud, instructed the ignorant and comforted the penitent. When Felix trembled, and the Jailor at Philippi rejoiced, be assured of it, Paul was speaking with an earnestness which the truths he believed naturally inspired. Oh, if men saw God's truth in its doctrines, duties, promises, threatenings and motives, as it was seen by prophets, apostles and martyrs, how would their bosoms burn with love to it, with ardent zeal to reduce it to practice, and earnest desire to make it known to others! A mind in communion with the Eternal mind and gazing intently on the Throne and the Cross cannot fail to be zealous.

You perceive, then, that that faith which brings the soul into connection with "*the substance of things*," and which gives to it the evidence of the great verities of God, is really that which produces a healthy and efficient zeal. It will, however, readily be seen that I make these allusions, not from any intention in such an address as this to explain either the nature of faith or any one of the Christian doctrines, but simply to illustrate the principle out of which all true earnestness springs. For, while it is readily admitted that the essential truths of Religion, clearly seen and firmly believed, must produce great earnestness, yet not these alone, but every truth, how remotely soever connected with them, and which has direct bearing on the welfare of man in any of his relations in life, when believed, will produce an earnestness commensurate to the interests which it involves. For he who is wisely zealous for the greatest will not be wholly indifferent to the less. Indeed the temporal well-being of man is not a thing of little moment. In the view of virtuous men human happiness or misery is not a small matter. Hence whatever may lead to the attainment of the former, or enable poor erring mortals to shun the latter, must ever be an object of deep interest to all good men.

I feel extremely anxious to impress your minds with the necessity of sound knowledge to a healthy faith, and of strong *faith to a healthy earnestness*. Without knowledge zeal is but a temporary excitement, and is often the ready means by which demagogues, Clerical as well as Lay, have gained not a few of their unworthy ends. While, on the other hand, faith, laying hold on fragments of Truth, but never embracing it as a whole, is almost certain to pass into some form of malign fanaticism.

These principles, if clearly understood, would explain much of the folly we witness in the world, and not a few of the most frightful crimes which have desolated society.

Hence, you perceive, what we desiderate is not mere earnestness. This may spring from the grossest errors and produce the most disastrous consequences. It was indeed this, in one of its most awful forms, which at the fanatical call of Peter the Hermit aroused all Europe to arms, and filled the plains of Asia with needless carnage. And, when the hour came that saw all the old barriers of society in France give way, it was again this that filled Paris with such lamentation and woe as no city in modern times has witnessed. It is only good to be zealously affected in a good thing. Zeal in what is bad not only fits man for great crimes but is sure to beget that blind approbation of crime which steels the heart against remorse, and by drawing to its aid the approval of conscience fatally prepares the soul for almost any sort of wickedness. A dull, wicked man may be loathsome and in many ways mischievous; but who can set bounds to his criminality, who is thoroughly in earnest to gratify his own bad passions? To find an apology for a wicked course of conduct in the reckless ardor with which it is prosecuted, although common enough with writers of a certain class, is yet one of the most pernicious lessons that can be taught to the young. To be blind to the claims of justice or to invert these, and then seek for justice in mere revenge with quenchless ardour, is perhaps as true and simple a notion as we are able to form of the wickedness of devils. And just in as far as this is seen in bad men, who employ great intellectual powers to accomplish bad ends, whatever fictitious charms may be thrown around their character, or by what sophistry soever it may be disguised, still to all virtuous persons the ardent hero of wickedness is an object of peculiar loathing and dread. If it be painful to see a human mind becoming imbecile through inaction, it is still more so to see a mind frenziedly active under the influence of some vicious passion. To be thoroughly in earnest to go to perdition, or drive others to it, is the consummation of madness. Yet this madness has been celebrated by not a few writers, who appear to be so enamoured with ardent heroism that they not only lose sight of what constitutes true heroism but find, in the daring with which great crimes are committed, something that gives them the hue, if not the substance of virtues. It were easy, not merely from writers of fiction, but from grave historians, to illustrate the pernicious commendation of men whose heroism was simply a daring, reckless wickedness. Let me guard you against being imposed on by this most mischievous sophistry. No man is a true hero who tramples under foot the laws of God and the rights of his fellow-men. A

man may be great in wickedness without being great in anything else.

But, while it is true that misdirected earnestness, like every other power—and it may be said to be the misdirection of all human powers—can only produce harm, still it is no less true that the earnestness which springs from right motives, and strives to accomplish worthy ends, is of unspeakable advantage to man. *It strengthens all the powers of the mind.* For, although it may be assumed that all men have the same radical faculties, yet it does not follow that they all have these originally in equal strength, or have an equal capacity to perform the same amount of labour, or produce intellectual fruit of the same kind. It will hardly admit of question, that there are original elementary differences necessary to make one man a true poet, another a great orator, a third an able statesman. Yet experience shows that, be the original powers what they may, the mind cannot acquire either the strength or material for putting forth great efforts without long and severe exercise. The health and vigour of the mind result not less from exercise than the health and vigour of the body. But now mark it, without earnestness men will never vigorously exercise their mental powers.

It is the want of this, or of the motives which lead to it, that is the cause of the sloth and frivolity which ruin so many young men. For, although they possibly had good natural parts, yet, as these were never thoroughly exercised in the prosecution of any great object, their powers were either never unfolded or suffered a premature decay. The latter, which is often witnessed with pity, would never take place without some mental or bodily disease, had all the faculties of the soul been laboriously exercised. For, when there is an earnest application to duty, all the powers of the mind not only find employment, but are wonderfully strengthened by every effort that is made. Hence, the task accomplished by an earnest man but prepares him for still higher achievements.

(To be Continued.)

MISCELLANEOUS.

THE BIBLE IN ISLAY.—At a meeting of the Glasgow Bible Society, held on Monday, Mr. David Drummond, who has been acting as colporteur for the Society in Islay, stated that, during a late residence of eleven weeks in that island, he had sold at the Society's authorised prices no fewer than 1333 copies of the Holy Scriptures—Bibles and New Testaments. Of these, 994 were in the Gaelic language. He had visited all the families in the island with very few exceptions, and had been heartily welcomed by persons connected with all religious denominations. When it is considered that the present population of Islay is about 3,000, the Society's efforts must be regarded as very successful. There are doubtless many districts of our country where a supply of Bibles is equally needed.

DEATH OF PROFESSOR EDWARD FORBES.

We deeply regret to announce the death of Professor Edward Forbes on Saturday in the 39th year of his age. In him were united social, literary, artistic and scientific qualities rarely met with in one individual; and his numerous friends from an early period predicted for him a most brilliant career. After visiting Norway, Sweden, France, Germany, and other Continental countries in order to extend his knowledge of Natural History, he gave a course of lectures on his favourite science in the extra-academical school of this city. But, hearing of a scientific expedition about to proceed to Asia Minor under the auspices of Government, he was induced to join it in the capacity of Naturalist. During his absence of two years he made a multitude of observations and discoveries in the Botany, Zoology and Geology of the Mediterranean Sea, islands and coasts. Many of these are embodied in a remarkable account of his voyages, which he published in conjunction with Lieutenant Spratt. During his absence the Professorship of Botany in King's College, London, became vacant, and his friends applied for it in his name. He was appointed, and, returning a few days afterwards, immediately entered upon the duties of the chair. His vast knowledge of natural objects was soon appreciated, and he became Secretary and Curator to the Geological Society of London, when he commenced arranging the Museum of that institution, and thus extended his knowledge of Fossils and Palæontology. When the Government School of Mines and Designs, and the Economic Museum in conjunction with it, was founded by Sir E. de la Beeche, Forbes was placed at the head of the Palæontological department. To him the Museum is indebted for the laborious arrangement and display of the British fossils, now seen in the magnificent institution in Jermyn Street, London; and science is no less indebted to him for a series of splendidly illustrated monographs of new species. Besides his numerous contributions to science, and his well-known works on the star fishes of Britain, his British Conchology, he contributed many papers to the scientific transactions and journals of the day. When the veteran Jameson died last April, Mr. Forbes was universally recognised as the only man in Great Britain who was worthy to succeed him. The Chair of Natural History in the University of Edinburgh was with Forbes the highest object of ambition, and, had his life been spared, it would have been dedicated to extending its already great reputation. But, arrived at the culminating point of his ambition and at the commencement of his long-matured schemes of usefulness, he has, by a mysterious dispensation of Providence, been removed from us when we were beginning to appreciate his worth. A chronic disease, contracted when in the East, re-excited and rendered violent by a severe cold caught last autumn on a geological excursion, and which burst out with uncontrollable fury about ten days ago, was the immediate cause of his premature death. It will be no easy matter to fill the place thus suddenly left vacant by the death of this distinguished Naturalist.

ELECTION OF LORD RECTOR OF GLASGOW UNIVERSITY.

Wednesday being the day fixed by statute for the election of a Lord Rector of Glasgow University, the voting commenced at ten o'clock in the respective nations, and was carried on with spirit till about twelve o'clock, when the Principal and Professors assembled in the Common Hall to receive the reports of the agents and declare the result. The two candidates were—his Grace the Duke of Argyll, and the Right Hon. Benjamin Disraeli, M. P. Mr. Thomas Carlyle was also put forward, but his friends, finding that there was no chance of his election, withdrew him the previous evening. It will be observed from the subjoined statement that the Duke of Argyll has been elected to the rectorial chair by a majority in all the nations. His Grace's election was declared in the usual manner.

DEATH OF DR. KITTO.—Intelligence has been received in town of the death of this eminent Biblical scholar. It is generally known that several months ago he experienced a paralytic attack, produced, there is every reason to believe, by his incessant labours, and the severity of which was such as to compel a total suspension of all literary employment. By the advice of his medical friends he was sent to Canstatt in Germany, where he has been sojourning for the last three months, and from the waters of which he seemed to derive considerable benefit. Within that short period he sustained two heavy domestic afflictions in the loss, first of his youngest, then of his eldest daughter; and, although his letters indicated that he bore these successive bereavements with all the Christian resignation and fortitude that might have been expected in a man of his eminent piety, yet natural anxiety and grief, preying on a most sensitive mind, rendered his shattered frame, it is feared, more liable to a recurrence of his former disorder. At all events he was seized, on the 24th, with a new attack of paralysis, under which he sunk the following morning (Saturday last.) Much sympathy was excited throughout the Christian public on the announcement of Dr. Kitto's distress, and exertions were made here, as well as in London, Edinburgh, and other places, to raise contributions for his relief. Something will still require to be done, as the pension of £100, granted him by the liberality of the Queen, terminates with his life. We understand that his friends contemplate a petition to Government to continue the annuity to his family; and we feel assured that their efforts will be supported by the approval of the public; for the claims of so useful a writer as Dr. Kitto cannot be easily forgotten.

DEATH OF J. G. LOCKHART, Esq.—It is with deep regret that we announce the death of J. G. Lockhart, Esq., one of our most distinguished men of letters, and so well known as the son-in-law of Sir Walter Scott, and the biographer of his illustrious relative. Mr. Lockhart was a son of the Rev. Dr. Lockhart, minister of the College Church, Glasgow, and is therefore to be numbered among the numerous distinguished men who have been reared at the hearth of the Scottish manse.

LECTURES ON UNION.—The proposed lectures in Edinburgh on Christian Union will embrace the following topics:—1. Presbyterian divisions injurious to Protestantism; 2. Presbyterian divisions injurious to Missions; 3. Reasons for and against the Union of the Evangelical Protestants of Scotland with the National Church; 4. How is a greater amount of Union to be secured? The very mention of such topics will do much good by way of leavening the lump. To teach that faith worketh by love, and to practise knowledge working by hate, are inconsistent. To preach peace on the Sabbath, and to practise sword exercise during the week, is too much the case in Presbyterian Scotland. It is time an end were put to this, so that love may universally reign. Faith, hope, charity, but the greatest of these is charity. *Northern Standard*

MISSIONS TO CENTRAL AFRICA.—Yesterday forenoon a meeting was held in Queen Street Hall for the purpose of forming a Scottish Association in aid of the Society for Exploring and Evangelizing Central Africa, by means of native agency, which was lately established in England. The meeting was very thinly attended. The deputation from the parent society—Professor Davidson, of London, and the Rev. N. Davis, late of Tunis, its Secretary and Oriental correspondent—were accompanied to the platform by the following among other gentlemen:—Charles Cowan, Esq., M. P., the Rev. Drs. Arnot, McCrie, Johnston, Alexander; the Rev. Messrs. Wm. Robertson, of New Greyfriars; W. H. Gray, of Lady Yester's, G. D. Cullen, Leith, &c., The Rev. Dr. McCrie was called to the chair and briefly stated the object for which the meeting had been called together. After addresses had been delivered by the London deputation, resolutions approving of the

objects of the society were proposed and carried; and an auxiliary association formed. The meeting was closed with prayer by the Rev. Mr. Cullen.—*Edinburgh Post, December.*

SCOTTISH EDUCATION BILL.—In the House of Commons at its last session the Scottish Education Bill was lost by a majority of nine, as I reported to you last week, who have since received the appellation, from a member of the Government, of "the infamous nine," and which those gentlemen are binding about their brows as a mark of honorable distinction. The defeat of this measure was considerably hastened by the decisive stand which the Synods of the Established and United Presbyterian Churches took upon the subject at their late meetings. The latter body passed a resolution unanimously against the Bill, both as to its principle and its details; and the former synod were also almost to a man arranged against the measure. It was supported pretty generally by the Free Church; which is certainly not a little remarkable when the fact is taken into account that they, of all others, stand the most determinedly opposed to all Governmental endowments of Popery in any shape whatever; a principle which this Education Bill not only did not recognize but absolutely invaded by affirming the right of all religious systems to be taught in the common Schools at the public expense. It is thought that there will be no further attempt to legislate on the subject of popular education either for Scotland or for England. The facts with regard to Scottish Education, which have been revealed by the census returns, have created no small amount of satisfactory astonishment in the minds of thoughtful and patriotic men. It is shown that there are 14 per cent. or 1 in 7 of the population of Scotland at the day-school. A nation in such a position surely requires no Governmental interference in the matter, and ought not to permit it. The people of the United Kingdom are legislated for far too much already to admit of the free and healthy exercise of their own powers. There are those, unfortunately, who think that nothing can be done well unless undertaken by Government; and, whenever a system begins to show that it has vitality, they come forth with great swelling words, and declare that this religious or educational movement must of necessity, if it is to be effective, be placed under the patronage and control of the State, and thus either destroy or very largely cripple its power for good.—*Correspondent of Globe.*

THE UNIVERSAL CHURCH.—It is sometimes denied that the Church of England acknowledges the Established Church of Scotland to be a true Church of Christ. We are surprised at this for several reasons, but chiefly because the 55th canon, framed in 1604—when the Church of Scotland was, as it now is, Presbyterian—plainly directs preachers and ministers before all sermons, lectures and homilies, to move the people "to join with them in prayer in this form or to this effect, as briefly and as conveniently they may: Ye shall pray for Christ's Holy Catholic Church, that is, for the whole congregation of Christian people dispersed throughout the whole world, and especially for the Churches of England, Scotland, and Ireland." Fully acknowledging by this language in the most forcible manner, not only the "Church of Scotland," but clearly defining what "Christ's Holy Catholic Church" is, viz., "all Christian people dispersed throughout the whole world." This, too, is in exact accordance with the known sentiments of the Reformers, and of the whole body of the Church of England for above half an age after. The excellent Bishop of Calcutta says, "The Reformers considered the particular form of Episcopal Church polity, though of great importance, and in their view of apostolical origin, yet not of the essence of a Church; and they framed their articles so as to embrace within their definition the Sister Churches of the Reformation."—*Church Witness.*

THE SUNDAY SCHOOL CENSUS OF ENGLAND AND WALES.—There were, at the time of the cen-

sus in 1851, 23,514 Sunday Schools in England and Wales, having enrolled on their books 2,407,642 scholars, taught by 318,135 teachers. On the census Sunday upwards of 1,817,499 of these scholars actually attended their schools.

MISSIONARY AND RELIGIOUS INTELLIGENCE.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

The Eleventh Annual Meeting of this Society was held at Freemason's Hall under the presidency of SIR HARRY GORING in the unavoidable absence of SIR JOHN DEAN PAUL, Bart.

A hymn having been sung, the Rev. J. J. HEINZ offered prayer.

THE CHAIRMAN then rose and said, Dear friends in Jesus, I feel deeply my incompetency for that which my friends to-night have called me to undertake. We are met together here for prayer and with a feeling and a hope that, through the assistance of a Divine power, the efforts of this Society may be crowned with success; that our Elder Brother, the Old Olive, may be brought to know that it lacketh life. But how can we do this without acknowledging how deeply we, who call ourselves the New Olive, lack life also? If we are asked what is Christianity, when we look around and see what professing Christians throughout the World are many of them doing, what can we answer? Whether Jew or Gentile, would God that all the Lord's people were prophets, and that the Lord would pour out His Spirit upon them! Then indeed would both see and know and acknowledge by their lives that the Day's Man sought by Job had come among us. Then indeed both would look up and see their Leader, like unto Moses, at the right hand of God, saying, "Pardon the iniquity of this people for Thy great mercy, as Thou hast forgiven them even from Egypt until now." Then should we all, whether Christian or Jew; look forward—knowing ourselves to be nothing in the sight of God, willing and anxious to be only door-keeper at the house of the Lord—to the great day of Jezreel; when in the same place, where it is said, "Ye are not my people," it shall be said of Israel and of Judah, "Ye are the sons of the living God." I shall now call upon the Secretary to read the Report.

Mr. YONGE read an abstract of the Report, which commenced with a review of the several missionary stations occupied by the Society in Palestine, Tunis, Gibraltar, Frankfort, Breslau, Bavaria, Wurtemberg, Mulhausen, Marseilles, Lyons, and Paris; and in this country Birmingham, Hull, Manchester, Portsmouth and London. It referred to the closing of the Jewish College after having supplied several valuable missionaries now engaged in the work. The income has not equalled the expenditure consequent on the extension of the operations and the increased number of the missionaries; so that the Committee, unless promptly relieved, will have to commence the year with a debt of £546, while various openings for its agency present themselves and the work is more than ever urgent and encouraging. 23 missionaries are at present employed, including a female Scripture reader. The Report mentioned several instances in which spiritual good appears to have been derived by individuals in every class of Jewish society from the reading of the Word of God and the instructions of the missionaries, and referred in cheering and exciting terms to the general result of Christian intercourse and efforts on the Jewish community at Home and Abroad, and to the increasing spirit of friendship and good understanding between Jews and Christians. The income during the year was £4,269 5s. 5d., the expenditure (including balance due on last account) £4,816 7s. 6d.

The Rev. RIDELEY HERSHELL proceeded to show that Jewish prejudice against Christianity was becoming considerably modified and the minds of the liberal Jews gradually opening to the reception of the truth. He was glad that the present meeting was to be as the one last year,

of a more strictly devotional character than such assemblies usually were, believing that more real benefit would result from the offering of prayer to God than mere speech-making. There were some things in connection with the present position and struggle of Europe which affected in no small degree the people of the Jews. The war in Russia would have a very material bearing upon his brethren the Jews in that land of tyranny, cruelty and oppression. He spoke thus without any other feeling than that of a Christian. He was not raising up a railing accusation against the Czar of the Russians; but was but mentioning a fact, which had come within his own observation, when he said that the Jews are oppressed and trodden down in that land to such a degree that in some respects it surpassed in severity their slavery under Pharaoh, King of Egypt. The Jew is taxed there beyond those who are called Christians; and thus a professedly Christian government taught the Jew to feel that the Christian religion is a system which sanctions tyranny and oppression. But this was not the religion of the Master. Then, with regard to the terrible description of Russia, it fell much more heavily on the Jews than upon the rest of the people. Jewish children at 9 years of age are torn from their mothers' bosoms and carried away, nobody knows where, into some of the garrulous of the country, and probably never to see their parents again. It would be readily acknowledged by every person before him that it must be a hard thing under any circumstances to have a child torn away from one's side; but in the case of these poor Jews they felt a double pang in the knowledge that their children were torn away from their religion as well as from their homes and hearts. The events now taking place however, seem to be regarded by many devout Jews as the fulfilment of prophecy, and they are looking forward to the period of their long promised restoration to their own land. Some extracts from their journals were read by Mr. HERSHELL in confirmation of this fact. He then proceeded to expatiate upon the blessings of Christian union in its bearing upon the Jewish people, leading them to believe that after all Christianity in its essential elements is not the sectarian thing they have been led to believe but catholic and brotherly. He would rejoice moreover, to see all the various societies which are seeking the conversion of the Jews so closely united as to meet on the same platform, and acknowledge each other as in reality but one society having no separate object; the one aim of each and all being the salvation of men and the glory of the Redeemer. (Cheers.)

GLEANINGS ON THE WAR.

[From the *Edinburgh Christian Magazine* for December.]

ONE OF THE FALLEN.

The appendix to a sermon lately published by Dr. Cumming of London, contains extracts from the correspondence of two officers on duty in the Crimea; one of whom has survived all the trouble and memorable conflicts of his noble corps, the Guards; while the other, Ensign Henry Anstruther of the 23d, perished at Alma in his 18th year. The writer of this having known the gallant boy, and having had the high privilege of admitting him for the first time to the Lord's Supper, immediately before joining his regiment, has read with peculiar satisfaction the confirmation which those letters give of the reality of his faith in Christ. But the chief reason why they are republished in these pages is to stir up Christians to prayer in behalf of our officers and men engaged in this war, especially for those who are our brethren in Christ Jesus; and to add to our prayers thanksgiving for the peace of spirit they have enjoyed, and the magnificent any never-to-be-forgotten heroism which they have exhibited.

EXTRACTS of LETTERS relating to the death of HENRY ANSTRUTHER, Esq., 2nd Lieutenant, 23rd Royal Welsh Fusiliers, at the Battle of the Alma.

"On the heights above the River Alma, Thursday, Sept. 21st, 1854.

"Our dear Harry has fallen! His was a soldier's death; and he died surrounded by nearly the whole of his regiment, 5 of them only remaining unhurt to tell the tale. He was shot, poor fellow, right through the heart, whilst carrying the colours; so his death must have been instantaneous. He fell about forty yards from the field-work which cost so dearly. I know what a terrible shock this will be to you and his dear mother, in fact to the whole of you; but in my letter to L—I have explained why we must not mourn for him as without hope. God had dealt mercifully with him, and led him to seek a Saviour; and he did seek the Only True One earnestly. Whenever we have met lately,—and I have seen him very often the last week—we have always talked on serious subjects, and have read and prayed together. We must now remember and accept our Lord's words when He said, "Him that cometh unto Me I will in nowise cast out."

"In position in front of the River Alma, Sept. 21, 1854.

"When we halted, my first care was to find out the 23rd, and then I heard the fatal news. By and by his great friend Bulwer came down to me, and we went together to look for him. We found him quite cold and stiff, poor boy: so I kissed him and closed his eyes. I took from him his Testament, † glass, wings and ring. We then got 4 men of his regiment to carry him to a place where there were not so many dead lying about; and there they dug a grave as deep as they could, nearly 4 feet, and wrapping him in a blanket, we laid him in it. I said a short prayer at the grave, and read those beautiful verses at the end of the 15th chapter of the First Corinthians; firmly believing that in his case death had been swallowed up in victory. The last time I saw him alive was the Monday afternoon, the day before we marched, and we went out on the hillside, and read and prayed together. He seemed to enjoy it so much; and he told me he had been meditating upon death, and that he could now look it in the face complacently. . . . Harry is deeply regretted by all our fellows, and by every one who knew him, the very least. I never knew such universal popularity, or one who deserved it more."

EXTRACTS from his own LETTERS.

"Guard's Camp, Gevrechli, Aug. 3d, 1854.

"I pray that God may take away my hard heart, and give me a heart to know and love Him, for Christ's sake."

"Camp, Monastir, Aug. 18th.

"Thank dear mother for her little tract and hymn, and tell her that I will be sure to learn it by next Sunday, as if I were going to say it to her in the sitting-room. I only wish I really was to be there; but

we can only pray that God may preserve us all to meet some day at dear old Balcaskie,* should it be His will. I ought to be very thankful to Him for having preserved me in all this sickness, as I am still very well indeed."

"Camp, on the march to Varna, Aug. 27th.

"I trust, my dearest mother, that I do think more seriously than I used to do, and I think I feel so much more comfort in my Bible; for, if I read it attentively, and look at the passages you marked in it, I always find some verse that suits my condition, when I feel rather *doon* at the thoughts that I may never see you all again.

"I cannot bear to think that this may be my last letter before going into action; but we must put our trust in God, that I may be preserved in the day of battle.

* His father's seat in Fifeshire, Scotland.

† The colour which he carried was pierced with 26 balls, and covered with his blood. The other colour received 16 balls. Mr. Butler, the officer who carried it, fell almost at the same moment with his comrade.

‡ His Testament was stained with a drop of his blood. At his last interview with the friend from whose letters these extracts are taken he had stated his intention of reading the 14th chapter of St. John's Gospel. His mark was at that place.

AFTER THE BATTLE.

We crowned the hard-won heights at length,
Baptized in flame and fire;
We saw the foeman's sullen strength,
That grimly made retire;

Saw close at hand, then saw more far
Beneath the battle-smoke,
The ridges of his shattered war,
That broke and ever broke.

But one, an English household's pride,
Dear many ways to me,
Who climbed that death-path by my side,
I sought, but could not see.

Last seen, what time our foremost rank
That iron tempest tore,
He touched, he scaled the rampart's bank,
Seen then, and seen no more!

One friend to aid, I measured back
With him that pathway dread;
No fear to wander from our track,
Its landmarks, English dead!

Light thickened; but our search was crowned,
As we too well divined;
And after briefest quest we found
What we most feared to find.

His bosom with one death-shot riven,
The warrior-boy lay low;
His face was turned unto the heaven,
His feet unto the foe.

As he had fallen upon the plain,
Inviol. to he lay;
No ruffian spoiler's hand profane
Has touched that noble clay.

And precious things he still retained,
Which by one distant hearth,
Loved tokens of the loved, had gained
A worth beyond all worth.

I treasured these for them, who yet
Knew not their mighty woe;
I softly sealed his eyes, and set
One kiss upon his brow.

A decent grave we scooped him, where
Less thickly lay the dead,
And decently composed him there
Within that narrow bed.

Oh! theme for manhood's bitter tears,
The beauty and the bloom
Of scarcely twenty summer years
Shut in that darksome tomb!

Of soldier sire the soldier son—
Life's honoured eventide
One lives to close in England, one
In maiden battle died:

And they that should have been the mourned
The mourners' parts obtain:
Such thoughts were ours as we returned
To earth its earth again.

Brief words we read of faith and prayer
Beside that hasty grave;
Then turned aside, and left him there,
The gentle and the brave;

I calling back with thankful heart,
With thoughts to peace allied,
Hours when we two had knelt apart
Upon the lone hill-side:

And, comforted, I praised the grace
Which him had led to be
An early seeker of that Face,
Which he should early see.

From the "Times."

R. C. T.

THE PATAGONIAN MISSION.—IN June, 1852, the Editor of this Magazine expressed himself thus respecting the attempted mission to Tierra del Fuego: "Our own faith is strong in the ultimate success of the mission. Former errors will be corrected, wiser plans arranged, by a wider experience; and, while the moral heroism of Captain Gardiner and his friends will never cease to exercise a holy influence in the world, and, both at home and abroad, will help to advance the cause of missions to the heathen, we also believe that the day may soon come when Christian Churches, gathered from the desolate lands around the stormy Cape Horn, may visit Banner Cove and the graves of those noble men, and from the touching memories which will ever cluster around them derive such lessons of disinterested love and exalted faith as may kindle a more ardent piety in their own bosoms, and fill them with a profounder gratitude for the spiritual mercies they have obtained, and for those who sacrificed themselves that these mercies should be bestowed."

The Secretary adds: "With God's help, the mission to Tierra del Fuego shall be maintained!" With all our hearts we say: "Go on, and prosper!"

Unremitting effort has been made since the date above to raise the supply of money, build the vessel, and find the company to follow in the path opened by Gardiner, and consecrated by his sufferings and prayers. How it has prospered we are now to tell the reader: 1. The money has been largely provided—*ten* pounds having been given since the martyr's death for one that was received during his lifetime: 2. The vessel, a schooner of 104 tons, has been built, launched, fitted out and despatched under the name of "Allen Gardiner." She is strong enough for an arctic voyage, and has a solid bottom. She is rigged expressly for a stormy coast, has 3 boats of whale-boat shape, and is provided with every convenience and needful store. She carries provisions of all sorts to last 15 persons 12 months. 3. The persons are found—a missionary, a catechist, a surgeon, a captain, 2 mates, 4 seamen, cook, and cabin-boy, a carpenter, a mason, and a herdsman. Of these, 8 are certainly Christian men, and have given themselves to this enterprise from pious motives.

The mission party proceed to the West Falklands, 3 days' sail from Tierra del Fuego, where they have Government authority to select suitable land to form a station. They have on board

a substantial framed house, a stable and store-house, and a large cattle-fold, and furniture and tools in abundance.

When they have erected their houses, they will obtain from the Falkland Company (according to permission granted) cattle to stock their land and to serve for food. And then they will proceed in the "Allen Gardiner" to visit Tierra del Fuego, and find natives known to be friendly; and afterwards to Gugory Bay, Patagonia, to seek out Casimiro, a powerful cacique, who has earnestly requested to be taught Christianity, that he may be able to teach it again to his people. When they have found these persons, they will procure through their help some young boys to convey to the Falklands, and there to be taught and trained for interpreters.

This plan is not chimerical; it has the substance of sound sense, and the support of experience, and has been submitted to and approved by the first naval surveyors of the day. It is now put before the reader. If it commends itself to him, and he feels that his Lord and Saviour may be glorified through it in the conversion of souls, many or few, from among the dark aborigines of Tierra del Fuego and Patagonia, we beg him to join us in praying for the preservation of the vessel and her company—for a prosperous voyage—for prudence and perseverance to the missionaries—and for preparation of mind to the natives. We say nothing about pecuniary support, from a persuasion that no one can withhold this, who gives the other.

A very promising auxiliary association to help the Patagonian Missionary Society exists in Edinburgh, of which R. T. Webb, Esq., Royal Circus, is Treasurer, and James Walker, Esq., Queen Street, is Secretary.

G. P. DESPARD,

Hon. Sec., P. M. S.

[The Edinb. Chr. Mag. for December.]

THE RECENT MEETING OF THE WALDENSIAN SYNOD AT LA TOUR.—The Synod opened on the 29th of May at 9 o'clock, A. M. The large church of La Tour was filled with such an audience as might assemble on the Sabbath day. In the front rows sat the pastors and deputies. The opening service was in Italian, as Dr. De Sanctis had been appointed to preach. According to the Waldensian form, which retains a "reader," Professor Malan read the chapters, &c., in Italian, and then, after prayer and praise, Dr. De Sanctis chose Acts xx. 28, as the text of his discourse. The text presented, he said, 1. *A duty*—"Take heed to yourselves, and to all the flock." 2. *A privilege*—"Over which the Holy Ghost hath made you overseers." 3. *An office*—"To feed the church of God." 4. *A dogma*—"The church which He hath purchased with His own blood." There were sixty-five members present, namely, the pastors of the 17 parishes, and of the Italian stations, the Professors of the College, and two lay deputies from each parish.

The Synod closed on the 2nd of June at one o'clock, P. M. Though no Synod had sat for so long a time for two centuries, the country deputies remained till the last. On Sabbath the communion was dispensed in all the parishes. The morning service at La Tour was in the old church at the foot of the mountain, where about 400 or 500 people communicated. M. Appia preached an excellent discourse in the afternoon in the church at La Tour to a large audience, and in the evening there was another crowded meeting at Santa Margherita for Italian service. M. Malan presided and opened the exposition, which was continued by M. Etienne Malan, Signor Niccolini, Mr. Hanna, of Florence, and Mr. Curry, of Manchester. There is truly a great work to do in this land, "the harvest is plenteous, but the labourers are few." Pray ye therefore the Lord of the harvest that He would send labourers into His harvest." The concluding prayer of the evening meeting was offered by Francesco Madiari, so well known as the prisoner of Volterra. It was simple and earnest and exceedingly affecting, especially when he

thanked God who had brought him to those valleys that were stained with the blood of His martyrs, and to brethren who had prayed for him when he was in chains for the Word of God and the testimony of Jesus. It is truly interesting to see the Italian element so largely represented in the Waldensian Church. May that Church, whose chosen emblem is the light shining in darkness, be the blessed instrument in leading many to that Light which is the light of men!—*News of the Churches.*

NOTICES OF BOOKS.

GEOGRAPHY OF CANADA.—By T. A. Gibson, High School Department, McGill College, &c. MONTREAL, Hew Ramsay.

Geography is a branch of knowledge of so universal application that few subjects can be extensively treated without its aid being frequently called in with advantage. On this account it merits and receives due attention at the hands of all who would write or read with intelligence. These remarks have been suggested by a cursory glance into the compilation heading this notice. We doubt not that this attempt to present a systematic view of what may be more appropriately termed the *chorography* or *topography* of Canada will be generally acceptable in our schools and families. With the view of avoiding a fault too common in text-books of Geography, that of presenting dry, uninteresting lists of names, Mr. Gibson has endeavoured to conjoin the useful and interesting by adopting in a great measure the *descriptive or narrative mode of compilation*. Both Provinces seem to be treated after nearly the same plan and according to their relative importance, the *Eastern* being embraced in 28 pages and the *Western* in 74. After giving a general view of the *Districts* in either Province, (that division being retained in the case of the Upper Province, as being useful in giving an idea of its general features,) the *Counties* are noticed in local succession, embracing somewhat fully what seems worthy of notice in each. Thereafter separate portions are devoted to the *Rivers and Lakes* with their affluents, falls and rapids, to the *Islands, Bays, &c.* We perceive that the *Townships* of U. C. have been given with the view of being overtaken in a second course or in revises. That no inconvenience may arise from the introduction of these, they have been included within brackets []. As auxiliary to the memories of the pupils and teachers, there are interspersed several important *Comparative Tables* and *Summaries*, and there are appended to each Part *Questions* on the entire text, from which less experienced teachers may learn somewhat in regard to the most successful mode of eliciting satisfactory answers from their pupils. There are subjoined useful *Tables of Reference* and an accented alphabetical *Index*. In short we consider that the enterprising publisher and the compiler have done good service to the

cause of Education by the issue of this manual, and that its low cost, a quarter of a dollar, must tend greatly to extend the circulation.

The Jordan and the Rhine; or, the East and the West; being the Result of Five Years' Residence in Syria, and Five years' Residence in Germany. By the Rev. WILLIAM GRAHAM, Member of the Royal Irish Academy; Honorary Member of the Arabic Historical Society of Syria, and of the Archæological Society of Rhine, &c. Pp. 554. London: Partridge, Oakey, and Co. 1854.

MR. GRAHAM'S name is well known to many of our readers, as one of the missionaries of the Irish General Assembly to the Jews. As a labourer among the lost sheep of the house of Israel, he has spent five years in Damascus, in Syria, and five years in Bonn, in Rhenish Prussia. The book before us is not so much a journal or a history of his missionary life as a record of the observations of men, manners, and customs in the East and West, as they have fallen under his eye; and of the outbursts, so to speak, of sanctified genius on matters of history, philosophy & religion; criticism, poetry, & superstition; everything that comes in the way of a man who has travelled much and read more. The first part of this beautiful volume presents us with descriptions of the Jordan, of Lebanon, Baalbec, Damascus, combining exceeding accuracy of statement with a glowing eloquence worthy of "the land of the East, and the clime of the sun," and which must leave on the mind of the reader vivid and delightful impressions. The state of the Jews in Damascus, the Jewish Mission there, the customs of the Orientals and their dress, are all described, and throughout the whole are evidences of rich attainments in Oriental literature. The "Journal of the Rhine," which forms the second part of the volume, is more desultory in its character than the first—the philosopher, the poet archæologist, the biblical critic, the theologian, the philanthropist, and the Christian Missionary, each by turns holds converse with the reader and enchains his attention.

RICHARD WILLIAMS, THE PATAGONIAN MISSIONARY. By James Hamilton, D. D. Pp. 255. New York: Carter & Brother.

This is a precious memorial of the brief but rich Christian experience, and the short but eventful missionary career, of one of the associates of Captain Gardiner, who headed a bold but unsuccessful attempt to establish a mission at the extremity of the South American continent. The ear of the Christian world has scarcely yet ceased to tingle at the terrible detail of the sufferings of this adventurous mission party; and the murmurs of disapprobation at sending forth so small and ill-provided a company on such a difficult enterprise have hardly yet died away. It is always easy to see how a catastrophe might have been averted after it has taken place; and we are far more disposed to reflect upon others than to set home lessons of Divine truth upon our own hearts. If these zealous and heroic men performed no mission to the Patagonians, they have performed one to the Church of Christ throughout the world. The record of their ardent desires to win sinners to God; of their meek endurance of almost unprecedented trials and hardships; of the holy comforts and joys on which their souls feasted in that dreary wilderness where they famished, sickened and died, is of incalculable value. Dr. Hamilton's book, though little more than a picture of trial, disappointment, peril, famine and death, is fitted to do great good by showing that the spirit of apostles and martyrs still lives in the Church, and especially by exhibiting the power of Divine grace to support and cheer in the most trying exigencies.

"The Lord can clear the darkest skies:
Can give us day for night;
Make drops of sacred sorrow rise
To rivers of delight!"

High praise has been bestowed by the literary journals on this volume; it is full of vigorous thought, marked throughout by a manly yet gentle piety; and for the light which it casts on the Holy Scriptures, deserves an honorable place on the bookshelves of the minister or of the Christian family.

POETRY.

EVENING, MORNING AND AT NOON
WILL I PRAISE THEE.

My voice shalt thou hear in the morning,
When I wake with the light and behold
The sun the horizon adorning
In colours of purple and gold.

And every noon will I render
My songs of thanksgiving to Thee,
When I think of Thy name and remember
Thy goodness to mine and to me.

And again at the coming of even
I'll haste to my chamber and there
On my knees to my Father in Heaven
Give over my soul unto prayer.

O! the precious things wrought by the sunshine,
The precious things wrought by the rain,
Three times in a day will I praise Thee
Till the night-watches echo the strain.

So worshipped the prophet of old—and was blest,
When he supped with the lions and the lions
with him—
So chanted the minstrel, and entered his rest
Exchanging his prayer for the harp and the hymn.

But these are the least of Thy mercies,—
There is that outmeasures them all:
All honor, and glory, and blessing,—
'Tis the grace that redeems from the fall.

For what are the gifts to the Giver?
What the stream when the Fountain is near?
One draught from the life-giving river
Were worth all the waters we've here.

Though the fig-tree may never more blossom;
Though the fruit of the olive may fail;
Let me lean this pained head on Thy bosom,
My Father, and all shall be well.
—N. Y. Journal of Commerce.

SATURDAY EVENING.

Sweet is the last, the parting ray,
That ushers placid evening in,
When with the still, expiring day
The Sabbath's peaceful hours begin:
How grateful to the anxious breast
The sacred hours of holy rest!

Hushed is the tumult of the day,
And worldly cares and business cease,
While soft the vesper breezes play,
To hymn the glad return of peace:
Delightful season! kindly given
To turn the wandering thoughts to Heaven.

Oft as this peaceful hour shall come,
Lord, raise my thoughts from earthly things,
And bear them to my heavenly home
On faith and hope's celestial wings,
Till the last gleam of life decay
In one eternal Sabbath Day. ANON.

SABBATH EVENING.

How peaceful is this Sabbath eve!
All nature seems to rest;
The very billows gently heave
Upon the Ocean's breast;
The winds are still, the boughs forbear
Their swaying in the slumbering air,
And the soft clouds appear to lie
Unmoving in the softer sky.

What holy harmony of praise
From wood and field ascends!
With that sweet voice which waters raise
How pleasantly it blends!
Whilst, sweeter still, the listening ear
From men's abode the psalm can hear;
And each new sound increases more
The quietness so sweet before.

But whence this precious soothing power,
Felt in the Sabbath's rest?
Can the mere calmness of the hour
Itself thus calm the breast?
Not that alone, but thoughts which bear
The soul above the reach of care,
And the assurance, given by this,
Of rest in Heaven and perfect bliss. M.

SUBSCRIPTIONS RECEIVED SINCE OUR
LAST PUBLICATION.

J. Wilkie, New Carlisle, Gaspé,...	1855,	0	2	6
Robert Shaw, Quebec,.....	1854-55,	0	5	0
Edward Boyd, Kingston,....	1854-55,	0	5	0
Rev. Dr. Skinner, London, C. W.,	1855,	0	2	6
Aeneas Smith, do. do.	1855,	0	2	6
W. McGeoch, St. Eustache,.....	1855,	0	2	6
Murdoch McKenzie, Williams,...	1855,	0	2	6
John Leve, do.	1855,	0	2	6
John Cruickshank, do.	1853-54,	0	5	0
Hugh McDonald, do.	1853-54,	0	5	0
David Anderson, do.	1853-54,	0	5	0
A. Mathews, Montreal,.....	1855,	0	2	6
John Nelson, Melbourne, 1851-52-53-54,		0	10	0
Dr. L. McLaren, Richibucto,....	1855,	0	2	6
John Leishman, do.	1855,	0	2	6
A. W. Jeffrey, do.	1855,	0	2	6
A. Girvan, do.	1855,	0	2	6
Wm. S. Caie, Kouehibouguac, ..	1855,	0	2	6
Mrs. Grogan, do.	1855,	0	2	6
James Girvan, Galloway,.....	1855,	0	2	6
Thomas Girvan, do.	1855,	0	2	6
M. Stevenson, Quebec,.....	1853-54,	0	5	0
Rev. A. Mann, Pakenham,.....	1855,	0	2	6
Robert Whyte, do.	1855,	0	2	6
Thomas Bowes, do.	1855,	0	2	6
J. Blair, Arnprior, do.	1855,	0	2	6
John Wright, Brockville, 1852-53-54-55,		0	10	0
James Gilmore, Montreal,.....	1854,	0	5	0
A. B. Stuart, do.	1854,	0	2	6
Catherine McMillan, do.	1852-53-54,	0	7	6
Miss Arthur, do.	1854,	0	2	6
John Fraser, do.	1854,	0	2	6
Mrs. Dryden, do.	1854,	0	2	6
G. Dempster, do.	1854,	0	2	6
John Riddell, do.	1854,	0	2	6
Alex. Robb, Toronto, .. 1852-53-54-55,		0	10	0
Rev. W. McEwan, London, C. W., 1855,		0	5	0
J. B. Osborne, Beamsville,....	1853-54,	0	5	0
Jer. Simmerman, do.	1853,	0	2	6
Mrs. Wm. Dow, Whitby,.....	1855,	0	2	6
J. Wightman, Newburgh, C. W., 1855-56,		0	5	0
Jas. Wilson, do.	1854-55,	0	5	0
Mark Hermiston, do. do. 1854-55,		0	5	0
James Edgar, Kitley,.....	1854,	0	2	6
John Edgar, do.	1854,	0	2	6
Hugh Ross, do.	1854-55,	0	5	0
Dun. McKenzie, London, C. W., 1855,		0	2	6
W. S. Smith, Brompton,.....	1855,	0	2	6
Mrs. Innes, do.	1855,	0	2	6
J. Mountain, Quebec, .. 1850-51-52-53-54,		0	12	6
G. L. Mowat, Kingston, 1852-53-54-55,		0	10	0
John Mowat, do. 1852-53-54-55,		0	10	0
A. D. Fordyce, Esq., Fergus,....	1855,	3	10	0
Late Rev. Dr. Mair, do.	1854,	0	2	6
James Webster, Guelph,.....	1855,	0	5	6

T. W. Valentine, Guelph,.....	1855,	0	2	6
Mrs. Dr. Mair, Northum'd, N. Y. 1855,		0	2	6
John Young, Hamilton, 1853-54-55-56,		0	10	0
Rev. P. McNaughton, Pickering, .. 1855,		0	5	0
John Miller, do.	1855,	0	2	6
James Whitson, do.	1855,	0	2	6
Don. McPherson, do.	1855,	0	2	6
William Cowie, do.	1855,	0	2	6
Andrew Storie, do.	1855,	0	2	6
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