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The Presbyterian.

A MISSIONARY AND RELIGIOUS RECORD
OF THE



PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND.

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

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No. 7, July, 1855.

VOLUME VIII.

Price 2s. 6d. per annum.

The Presbyterian.

A BOON.

The present number is issued under a change in our postal regulations, which cannot fall to prove beneficial. Henceforth our subscribers will receive the *Presbyterian*, as well as other newspapers, free of Canadian postage. We trust that this boon may be fully appreciated, and that, as one of its results, we may be able to report greater promptness in the remitting of the small subscriptions to our paper. We are gratified to state that our receipts thus far are larger than usual, but there are still many subscribers in arrear. This should not be so, the *Presbyterian* is no speculation. It is edited and published solely with the view of contributing somewhat to the spread of true Religion and the advancement of our Church. In a similar spirit, then, ought it to be cheerfully and warmly sustained.

ECCLESIASTICAL INTELLIGENCE.—We again take the liberty respectfully to request the friends and members of our Church in Canada and the other provinces to communicate such information as they may think calculated to promote its interests and welfare; we need scarcely add that such communications will at all times receive every attention at our hands.

THE MEETING OF SYNOD.

We publish in the present issue of our periodical a report of the proceedings of the Synod of our Church. The address of the Moderator, at the close of the Session of the Court, will be found well worthy of attentive perusal. Many subjects of interest were discussed, and we trust that the action and deliberations of this Synod will be productive of good to the Church. It is indeed gratifying to witness the efforts made to draw more closely the bonds of brotherhood between our own Synod and those of the Church in the Lower Provinces. Our brethren there have been making the most praiseworthy exertions for the extension of the Church, and the cultivation of friendly intercourse and the manifestation of Christian sympathy will prove cheering to both sections of the Church, while the result may yet be the meeting of a General Assembly of the Presbyterian Church in British North America. We trust that the subject of Lay representation will receive the careful consideration of our Sessions. It is very important that the Eldership should be brought to take a deeper and more active interest in the proceedings of our Church Judicatories. After attendance at meetings of Presbytery or Synod a warmer interest cannot but be felt in all the operations of

the Church at large as well as locally. Much difficulty has often been felt as to with whom the granting of churches for religious purposes other than those of worship should rest, and it is well that an authoritative decision of the Synod has been come to, declaring it to lie with the Kirk Sessions. The position of the Widows' and Orphans' Fund is in many respects gratifying, but, now that so many new annuitants have in the Providence of God been cast upon it, we trust that congregations will see it their duty to give it a larger measure of support, and will extend to the forthcoming appeal of the Commissioners of the Fund a warm and generous response. The appointment of a Standing Committee on Church property is not without importance. The affording of information as to the proper legal mode of acquiring and holding Church property, the ascertaining of the extent of such property now held, and the collection of statistics as to the efforts in Church and Manse erection from time to time being made, will naturally fall within the province of their duties, and prove useful to our Church. The Synod opened under solemn and affecting circumstances; the attendance was numerous, and a feeling of humiliation was manifested, while, entering upon the duties of the Synod, it

special devotional service was engaged in, looking to the direction and guidance of the Great Head of the Church. During the Session one of the number was taken sick and within a week passed away from Earth and its trials and duties,—another warning to be ready, another call to humiliation and to prayerful efforts for the extension of our Church. “Pray ye therefore the Lord of the Harvest that He will send labourers into the Vineyard.” The position of our Church is in many respects peculiar: our trials have been not a few; the openings for usefulness are increasing; the calls for pastors are numerous; it behoves then those who love our Zion to be earnest in prayer, that faithful men may be raised up to break the bread of life to the many vacant congregations in the land, and to supply the places of those Ministers whom from time to time God calls from the scene of their labours. May it be put into the hearts of many of our young men to say in view of the clamant calls for more pastors, “Here am I, Lord, send me.”

THE DEPUTATIONS TO THE SYNODS IN THE LOWER PROVINCES.

We have pleasure in intimating that the Rev. Dr. Mathieson and the Rev. A. McKid, the Moderator of the Synod, have proceeded to Halifax as delegates from the Synod of Canada to the Synod of the Church of Scotland in Nova Scotia, now in session. We also learn that the Revs. Dr. McGill and Professor Weir, the delegates to the Synod of New Brunswick, purpose proceeding to St. Johns, New Brunswick, to attend the session of the Synod there, which will commence on the 16th of August next, and design, if possible, arriving there a few days before the opening of the court. We shall await with interest the issue of these Missions and trust that greater sympathy and closer union, contributing to the spread of true religion, may be the result.

CHURCH IN CANADA.

CONGREGATION OF N. & S. GEORGETOWN.

The Treasurer of the Montreal Auxiliary Bible Society begs leave to acknowledge receipt of the sum of six pounds currency from the Presbyterian congregation in North and South Georgetown, in connexion with the Church of Scotland, by the hands of the Rev. James C. Muir, being a collection for the “China Million Testament Fund,” of the British and Foreign Bible Society, to be remitted to that Institution.

PRESBYTERY OF MONTREAL.

ORDINATION AT THREE RIVERS.

We learn that the ordination of the Rev. G. D. Ferguson and his induction to the pastoral charge of the Congre-

gation in Three Rivers, then vacant in consequence of the translation of the Reverend Mr. Thom to Woolwich, took place on Wednesday evening, the 16th of May. The Rev. Dr. McGill, of Montreal, officiated, assisted by the Rev. Mr. Haig, of Beauharnois, and the Rev. Mr. Anderson, of Point Levi. Dr. McGill delivered a very impressive discourse from 1st Corinthians, 3rd Chapter, 11th-15th verses; pointing out the qualifications to the Ministry, some of the difficulties with which a Minister may have to contend, the responsibility of his position, and concluded by remarking upon the encouragement to his work. The vows were then administered, and the ordination prayer was very solemnly offered up during the imposition of hands. Dr. McGill then respectively addressed the Pastor and Congregation upon their several duties, and at the close Mr. Ferguson was cordially welcomed by the members of the Church. We trust that the pastoral relation thus established may prove a happy one, and that the minister of Three Rivers may be long spared to go in and out among his people, rightly dividing the Word of Truth, a workman that needeth not to be ashamed. We learn that the people are making most commendable exertions towards the erection of a new church.

PATRIOTIC FUND.

As contributions to this Fund have only been made by thirty-five Congregations, it has been deemed advisable to allow a delay of one additional month to elapse previous to remitting the amount to Britain. It is hoped that in the interval such Congregations as may not have aided in this excellent scheme for ministering to the wants of the Widows and Orphans of the gallant Soldiers and Sailors of the Empire will hasten to avail themselves of the opportunity thus presented to them.

The List will be finally closed on 10th August.

PATRIOTIC FUND.

St. Louis, Rev. Mr. Paul	£2 0 0
Newmarket and Holland Landing, Rev. Mr. Brown,	6 0 0
New Richmond, Rev. Mr. Davidson, ..	0 14 5

H. RAMSAY.

PRESBYTERY OF BATHURST.

This Presbytery met at Buckingham, on the 7th June, to proceed with the induction of the Rev. Peter Lindsay, of Richmond, to the charge of the United Congregations of Buckingham and Cumberland and also for other necessary business.

The deliverance of a former meeting of Presbytery anent the case of the Rev. John Whyte, Minister at Brockville, having been affirmed by the Synod, and the pastoral connection between that gentleman and the congregation at Brockville being now dissolved, the Presbytery appointed the Reverend Duncan Morrison to

preach at Brockville on Sabbath, 10th June, and to declare the church vacant. The Presbytery likewise appointed the Reverend Solomon Mylne to preach at Brockville on the second Sabbath of July; the Rev. William Bain on the second Sabbath of August, and the Rev. David Evans on the second Sabbath of September.

The Presbytery appointed the Rev. Mr. Sinclair to act as a Missionary at Huntly, with the understanding that he would preach at Richmond for a month till next ordinary meeting of Presbytery.

There was laid before the Presbytery a memorial from certain persons, residing in the Township of Oxford and South Gower, praying that Divine ordinances should be dispensed among them. It was agreed to lay the document on the table till next ordinary meeting, and in the mean-time the Rev. Mr. Anderson, of South Gower, was appointed to visit the locality, to preach occasionally there, and to obtain all the information in his power respecting certain Church property said to exist, and also to ascertain the state of the feelings of the people generally in regard to our Church, and to report to next ordinary meeting of Presbytery.

There was likewise laid before the Presbytery, a memorial from certain adherents of the Church in the Township of Ross and neighbourhood, praying to be formed into a congregation, and to be received into the bounds of this Presbytery. The Rev. Mr. Thomson, of Renfrew, was instructed to watch over the spiritual interests of the memorialists, in the mean-time, and the further consideration of this matter was delayed till next ordinary meeting.

The Presbytery sanctioned the employment of Mr. George Porteous, a student at Queen's College, as Catechist during the summer months in Ross and Colden.

The Presbytery then proceeded with the induction of Mr. Lindsay. The Rev. John Lindsay, of Litchfield, preached from Matthew xi. 28-30, “Come unto Me all ye that labour, and are heavy-laden, and I will give you rest, &c.” Mr. Lindsay was then inducted by Mr. Spence, of Ottawa, who presided as Moderator *pro tempore*, and afterwards the minister and people were respectively addressed by the Rev. Mr. Thomson, of Renfrew, and the Rev. Mr. Mann, of Pakenham. The sermon was excellent and the addresses were eminently practical and impressive.

The Presbytery then adjourned to meet at Ottawa on the second Wednesday of September next.

PRESBYTERY OF TORONTO.—We learn that at a Meeting of the Presbytery of Toronto, held on Tuesday the 15th of last May, the following resolution was unanimously adopted;—

“The Senatus Academicus of the University of Glasgow having conferred the degree of Doctor in

Divinity on the Rev. John Barclay, Minister of St. Andrew's Church, and Clerk of the Presbytery, the Presbytery cannot refrain from expressing their high satisfaction at this well merited tribute to one of their number, who by his various accomplishments in theological and general literature, and especially by his assiduous attention to the business of the Court, and the uniform urbanity of his manners, has greatly endeared himself to his brethren, and established strong claims on the gratitude of the whole Church."

ST. ANDREW'S CHURCH, SABBATH SCHOOL MONTREAL, AND THE COCHIN ORPHANAGE.

Our readers will recollect having noticed some time ago in the "Presbyterian" an appeal from Mr. James Robertson of Glasgow, Secretary of the Glasgow Sabbath School Association of the Church of Scotland, on behalf of the Orphanage at Cochin, (a city in Hindostan) inviting Sabbath Schools to come to its aid. The Rev. Mr. Laseron has for 9 years been the missionary of the Church of Scotland to the Jewsthere, but finding an opening among the native population he also entered upon it. The mission has prospered and a second labourer has just been sent to cooperate with him. Amongst other efforts he commenced a female orphanage for heathen children, which numbers some 40 inmates. One of these, as will be seen from the following letter, the children of St. Andrew's Sabbath School Montreal, have resolved on supporting. Could not many of our Schools imitate the example and would they not benefit by giving to their children an opportunity of exhibiting in a practical manner their interest in the cause of missions?

To Alexander Morris, Esq.,
Montreal.

13, Queen's Terrace, Glasgow.
15th June, 1855,

DEAR SIR,—I duly received your letter of 31st January, and acknowledged receipt of three pounds sterling enclosed in it, through the pages of the Juvenile Missionary Record. I write now to say, that an orphan has been assigned to the St. Andrew's Church (Montreal) Sabbath School. Her name is Mary Jacob, her age 13 years. She is of the Malabar Caste and is reported of by Mr. Laseron as conducting herself well. The cost of her maintenance will be £4, sterling per annum. What you have remitted will therefore suffice, say till 30th September next. If you then could remit £5, it would support her till 31st March, 1857. Our yearly accounts are to 31st March and we like as much as possible to have them all the same. A particular account of her behaviour and progress will be sent you twice a year, and any information you may wish I shall be happy to obtain for you or I am sure Mr. Laseron will be glad to write you direct or answer any letter you may send him. I am, dear Sir, your truly,

JAMES ROBERTSON.

Should any of our Sabbath Schools desire to aid either the Cochin or the Calcutta Orphanages, the Editors of the "Presbyterian" would have pleasure in caring for any sums remitted to them for that purpose, and will also acknowledge their receipt in the "Presbyterian."

UNIVERSITY OF QUEEN'S COLLEGE.

The final examination of the Literary Classes of Queen's College, for the session of 1854-5, took place on Wednesday and Thursday, the 25th and 26th of April last. The first day was appropriated to the examination of the several classes in Greek and Latin, Mathematics and Natural Philosophy. On Thursday a considerable number of essays on various subjects, and one or two poetical pieces, were read by the students, after which the degree of Bachelor of Arts was conferred on eight students, whose names, with those of the successful competitors for prizes, are given below. The session was concluded by an excellent address from the Vice-principal, the Rev. Professor George, and by prayer and the benediction by the Rev. Dr. Machar.

SESSION 1854-5.

On Thursday, 26th April, the Senatus Academicus of the University, after examination on the various subjects prescribed, conferred the degree of Bachelor of Arts on the following candidates, viz:—

- | | |
|----------------------|-------------|
| JOHN MCLENNAN, | Glengary. |
| DONALD JOHN MACLEAN, | Glengary. |
| JOSEPH EVANS, | Kitley. |
| WILLIAM BELL, | L'Original. |
| COLIN MACDONALD, | Gananoque. |
| WM. ROBERT CLUNESS, | Williams. |
| WILLIAM C. CLARKE, | London. |
| ANDREW HAMILTON, | Dundas. |

Of whom the first six above named passed their examination with honours. Also the degree of Bachelor of Arts was conferred, after examination, on WILLIAM AIRD ROSS, Head Master of the Grammar School, Bytown, formerly an Alumnus of the University, and on JAMES SIEVWRIGHT, Teacher of the District School at Kemptville, and on JOHN THOMPSON, Teacher of the District School at Napanee.

PRIZE LIST.

FACULTY OF ARTS.

FIRST LATIN CLASS.

1. John May.
2. James Carmichael.
3. John Machar, Kingston.

ORDER OF MERIT.

1. John Fraser.
2. James Webster.
3. James Pennington Macpherson, Kingston.

FIRST GREEK CLASS.

1. John May.
2. James Machar, Kingston.
3. James Carmichael.

ORDER OF MERIT.

1. John Fraser.
2. James Pennington Macpherson, Kingston.

SECOND LATIN CLASS.

1. Robert Campbell, Drummond.
2. George Hutton, Smith's Falls.

ORDER OF MERIT.

1. John Livingston, Pictou, N. S.
2. John Alexander McKenzie, London.

Robert Campbell, Drummond, for Translation of the Fourth Book of Cæsar's Commentaries.
Robert Campbell, Drummond, for Metrical Translation of the Odes of Horace.
John McKenzie, London, ditto.
George Hutton, Smith's Falls, ditto.

SECOND GREEK CLASS.

1. Robert Campbell, Drummond.
2. John Alexander McKenzie, London.

ORDER OF MERIT.

1. George Hutton, Smith's Falls.
2. Robert Campbell, Drummond, for Metrical Translation of part of the *Œdipus Coloneus*.

THIRD LATIN CLASS.

1. Donald John McLean, Glengary.
2. William Bell, L'Original.
3. Joseph Evans, Kitley.

ORDER OF MERIT.

1. Colin Macdonald, Gananoque.
2. John McLennan, Glengary.

THIRD GREEK CLASS.

1. William Bell, L'Original.
2. Donald John McLean, Glengary.
3. Joseph Evans, Kitley.

ORDER OF MERIT.

1. Colin Macdonald, Gananoque.
2. John McLennan, Glengary.

ESSAYS.

- Junior Class.—John Machar, Kingston.
James Carmichael.
II. Robert Campbell, Drummond.
III. Alexander McLennan, Glengary.
Joseph Evans, Kitley.

ORDER OF MERIT.

- William Cluness, London.
David Camelon.

JUNIOR MATHEMATICS.

BEST IN GEOMETRY AND ALGEBRA.

1. James Carmichael, Beckwith.
2. Duncan McMillan, London.
3. John Machar, Kingston.
Donald McLennan, Glengary.
4. John May, Beckwith.
James Webster, Guelph.
James Pennington Macpherson, Kingston.
James Mullan, Dungiven, Ireland.
John Martin Fraser, London.

BEST PRIZE EXERCISES AND EXERCISES THROUGHOUT THE SESSION.

1. James Carmichael.
2. James Mullan.
3. Duncan McMillan.

SENIOR MATHEMATICS.

BEST MATHEMATICIANS, (2ND YEAR.)

1. Robert Campbell, Drummond.
John A. McKenzie, London.
2. George Hutton, Kitley.

BEST PRIZE EXERCISES AND EXERCISES DURING THE SESSION.

1. Robert Campbell.
2. John A. McKenzie.

BEST MATHEMATICIANS, (3RD YEAR.)

1. John McLennan, Glengary.
Donald John McLean, Cote St. George.
2. Joseph Evans, Kitley.

NATURAL PHILOSOPHY.

BEST EXAMINATIONS AND ESSAYS, (2ND YEAR.)

Robert Campbell.

BEST DO. (3RD YEAR.)

1. John McLennan.
2. Donald J. McLean.
3. Joseph Evans.

4. Alexander McLennan, Williamstown, Glen-gary.

ESSAY.—*The applications of the Mathematical and Physical Sciences to the Useful Arts.*

1. Robert Campbell.
2. William Clarkson Clarke, London.

ESSAY.—*The distinctions between the provinces of Natural Philosophy and Chemistry.*

1. Joseph Evans.
2. Alexander McLennan.

In the Moral Philosophy and Logic Classes Prizes were awarded to the following Students for their Prize Essays:—

1. John McLennan.
2. Joseph Evans.
3. Alexander McLennan.
4. William Clarke.
5. William Cluness.

COURSE OF STUDY.

FIRST LATIN CLASS.

Sallust's Jugurthine War.
Virgil's *Aeneid*, Book 6th.
Horace's Odes, part of Book 1st.
Arnold's Latin Composition.

Daily written Exercises, Translations, Lessons, &c., &c.

FIRST GREEK CLASS.

Edinburgh Academy Greek Grammar.
Arnold's First Greek Book.
Xenophon's *Anabasis*, Book 1st.
Homer's *Iliad*, Book 1st.

Daily written Exercises, Translations, &c., &c.

SECOND AND THIRD LATIN CLASSES.

Cicero. Three Orations against Catiline.
Livy. 21st Book.
Horace. 1st and 2nd Books of the Odes; 1st Book of the Epistles.

Daily written Exercises, Translations, &c., &c.

SECOND AND THIRD GREEK CLASSES.

Xenophon's *Memorabilia*, Book 2nd.
Thucydides, part of Book 1st.
Sophocles *Oedipus Coloneus*.

Arnold's Greek Prose Composition.

Daily written Exercises, Translations, &c., &c.

MATHEMATICS.

Junior Class.—Euclid, first six books; Plain Trigonometry, and Logarithms, Algebra (Hind's,) to the Theory of Equations. Daily and Weekly Exercises in Geometry, Algebra, and Trigonometry, with the use of instruments of observation.

Senior Class.—Euclid, eleventh and twelfth Books; Mensuration of Places and Solids; Analytical Plane and Spherical Trigonometry with their application to Geometrical and Astronomical problems, and numerous exercises in each.

NATURAL PHILOSOPHY.

Lectures on Pneumatics, Heat, Optics, Electricity, Galvanism, Magnetism, Electro-Magnetism, together with a Course of Lectures on the Chemistry of the non-metallic Elements and their compounds.

Earnshaw's Statics. Weekly Examinations and Essays on the subjects of the Course.

MORAL PHILOSOPHY AND LOGIC CLASSES.

The Lecture in the morning.—an hour in the afternoon for examination. The Students were required to write an essay every week on some topic brought before them in the course.

FACULTY OF THEOLOGY. SYSTEMATIC DIVINITY.

A somewhat full course of Lectures was given on the following subjects, viz:—The moral perfections of God; the moral government of God; man in his original state,—his conditions under the first covenant; the fall of man.

There were regular examinations on each Lecture, and a weekly essay on some one of the subjects discussed in the Lecture.

CLASS OF HEBREW AND BIBLICAL CRITICISM.

Gesenius's Hebrew Grammar.

Hebrew Bible.—Read selections from the Books of Numbers, 1st and 2nd Samuel, the Psalms, &c., and the corresponding passages in the Septuagint Translation.

Translation from English into Biblical Hebrew. Greek New Testament.—Epistles of St. Paul to the Galatians, to Philemon, and to the Hebrews; together with written exercises on selected portions of these readings.

CHURCH HISTORY CLASS. Centuries IX. X. XI. and XII.

The Fourteenth Session of Queen's College will begin on the first Wednesday of October, (3rd October,) 1855, at which date all intrants and regular Students in the Faculty of Arts are required to be present.

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

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

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

The boarding arrangements will be announced in a subsequent advertisement.

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

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

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

The Fees in this department are as follows:—

TERMS PER ANNUM.

For Tuition in English Reading Writing and Arithmetic, for Pupils under 12 years of age,	£4 0 0
For Pupils above 12 years of age	6 0 0
For Tuition in the above branches, together with Geography, English Grammar, Composition, the Latin Rudiments, and the use of the Globes.	6 0 0
For Tuition in all the above branches, with lessons in the Latin Classes, Greek for other Mathematics,	8 0 0
All fees payable quarterly in advance. A deduction of 25 per cent. is allowed on the Tuition Fees of Parents sending more than one scholar.	

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

By order of the Senatus Academicus,

J. MALCOLM SMITH, M. A.

Secretary to the Senatus.

THE CHURCH IN THE LOWER PROVINCES.

THE HALIFAX MONTHLY RECORD.

As our readers will have observed, we have made a slight change in the title of our RECORD, giving it a wider application, so that the name may be accurate.

In agreeing upon a title at first, we thought of adding the additional clause, but it was suggested that, as we had no authority to act for the neighbouring provinces, and as we were uncertain to what extent we would be supported from them, it would be safest to err on the side of modesty and restrict the title to Nova Scotia. Since then, however, we have received suggestions from several of our friends in the different provinces as to the propriety of changing the name, so as to include them, and even mentioning that for want of this some of their neighbours were backward in supporting it, so that, our own scruples being thus removed, we have much pleasure in adopting a title of wider application. To many of our friends in the adjoining provinces we are deeply indebted, and, so long as they are without any separate periodicals of their own, we shall hope for a continuance of their support. We need hardly say that it will afford us the greatest pleasure to receive communications from them as to the affairs of the Church in their localities, as we are most anxious to enrich our pages with as much Colonial intelligence as possible. Hitherto the members of our Church in one part of the country have been almost entirely ignorant of what their friends were doing in another, and thus much influence for good has been lost, Church feeling has been in some places at least at a low ebb, and Christian zeal has flagged. We have not yet done what we could have wished to remedy this defect; indeed our Colonial information has been received in a great measure from the Home Record, but we trust in the future to receive more frequent communications from the interior and from the adjoining provinces.

WALLACE AND PUGWASH.

Intimation having been duly given from the pulpit that a meeting would be held in the church of Wallace on Thursday, the 5th ultimo, at 11 o'clock, A. M., with the view of taking steps for the appointment of a minister to the pastoral superintendence of the above populous and extensive district, as well as for the consideration of other matters connected with the interests of the congregation, a considerable number of the heads of families and others attended at the time appointed.

The meeting having been opened with prayer by the Rev. George Harper, who immediately thereafter retired, Mr. Campbell, Fox Harbour, was called to preside. The Chairman having briefly stated the objects which had called them together, Mr. Purves informed the meeting that, though, while lately in Edinburgh he had made inquiries at the office of the Colonial Committee with regard to the prospect of receiving a minister, he regretted very much that his efforts to make arrangements had proved unsuccessful. Not only was there little or no prospect in the meantime of their having a Gaelic Minister sent out to them, but he was sorry to say there was no choice in the matter as, although he had done everything in his power, he could find no suitable person with or without Gaelic willing to come out and undertake the charge of the congregation.

In these circumstances, and as the congregation had already had various opportunities of hearing the Rev. George Harper who had for some time been stationed in the district, the meeting after due deliberation unanimously resolved to give the reverend gentleman a call to be their pastor.

We have no doubt that the Presbytery of Pictou, who have long felt an interest in the prosperity of this attached congregation, will lose no time in making the necessary arrangements for moderating in a call to the Rev. George Harper. We understand that Mr. Harper has already signified his willingness to accept their call when tendered to him by the Presbytery. In a letter to the office bearers at Wallace Mr. H., in intimating his willingness to become their pastor, state, "that under the circumstances, however, and as the people of Georgetown, being some time ago apprised of my arrival destination, are anxiously looking for my arrival on the Island, I humbly think that, out of a regard to the spirit-

tual wants of our brethren in that quarter, I could not do better than proceed in the first instance to my destination so soon as the navigation opens, with the view of spending a month or six weeks among them, returning again to Wallace at the end of that time. And I have little fear that the congregation of Wallace and Pugwash, having themselves been so long deprived of religious ministrations will grudge the time so spent among their brethren of Georgetown, but will most willingly agree to dispense for a few weeks with my services, to enable me to visit them as a missionary.

Trusting that the relation, which we hope soon to be formed, may conduce to the spiritual benefit and mutual advantage both of minister and people, and may tend to the glory of God and the interests of the Redeemer's Kingdom,

Believe me,

Dear Brethren,

Ever yours sincerely,

GEO. HARPER."

In regard to the above, we have much pleasure in seeing that our friends in Wallace and Pugwash are soon to have a minister of their own, and that another name is to be added to the list of our clergy in this colony. The district is undoubtedly one of great promise, and under the care of an active and zealous labourer—(such as we hope Mr. Harper will prove,) much might be done to extend the borders of our Zion in that quarter. But, while we congratulate the people of Wallace on the attainment of their wishes, we cannot but regret that the people of Georgetown are in the meantime without a minister. We trust, however, that they will not long remain so, the filling up of the above vacancy, by diminishing the extent of the field yet to be occupied, renders their chance of soon obtaining a minister so much the greater. And, as we are creditably informed that the number of Students attending our Divinity Halls in Scotland is now nearly double what it was only a few years ago, we have every reason to believe that at no distant period not only Georgetown, but every other vacancy in these colonies, will be abundantly supplied with missionaries from the Parent Church. In the meantime it is only to be expected that the most important fields—we mean of course those that are self-sustaining—will be first occupied.

It will be observed, from Mr. Harper's answer to the call, that he very properly intends taking the earliest opportunity of paying a missionary visit to the Island. We cannot but commend his intentions; being of course quite at liberty to accept a call from any congregation in this colony or elsewhere, there is not now any blame attached to him for not proceeding to his original destination, though, out of a regard to the welfare of the church there, he seems still anxious to do so. And we sincerely trust, as we have every reason to believe, that, by the time he has organised a congregation at Georgetown, there may be another ready to take his place in the Island.—*Hulifax Record.*

Report—Rev. John Ross to Presbytery of St. John, New Brunswick, dated Sept. 27, 1854.

In giving to the Presbytery an account of my ministerial duties in the large parishes of St. Andrew's and St. Patrick during the past year, it is not deemed necessary to specify particulars minutely, because, in their kind, the duties are numerous and extended. I cannot be sufficiently thankful to the merciful Head of His Church for the aid of His promised grace which makes them pleasant, though laborious. While trying to impart spiritual instruction or support to others, I receive it myself; and my happiest hours are those which are spent in the pulpit or the Sabbath school, in the family visits or at the bed of sickness. In the congregation in St. Andrew's there has not anything happened since my last report. Our Sabbath school is now, as then, regularly and well conducted, and much valuable truth is imparted to the young, which, with the Divine blessing, will in time produce its appropriate results.

The preaching of the Word of God is generally well attended, and listened to with marked interest. Twelve members have been added to the communion of the professing people of God in this church during the past year; while not a few of long standing have entered the world of spirits, to enjoy, I trust, a holier and more satisfying communion. But there has not been in the congregation or Sabbath school any increase of importance because there are no such inducements for men of business to settle here, nor for our native youth to remain in it, as are to be found in the different departments of busy life in the towns and agricultural districts of the neighbouring republic. But, although from our situation and want of trade we are more liable to lose our natural strength than perhaps any other congregation in the province, our church has for thirty years maintained a prominent part in forming the religious and moral character of the young, and in directing and comforting the feeble and aged members of the Church of Scotland. Had our people remained with us in other districts, our congregation would have been amply self-sustaining. The building is sufficient to accommodate 900. It is elegant in the design, strong in the workmanship, and is not encumbered with any debt; yet all that could be raised last year from pew-rents, the only available source of support for the ordinances of Religion, was £100 currency, which has been paid to me, but not yet all collected from the people. Every Christian Society in the parish receives foreign aid. A larger measure of worldly prosperity may yet be found in St. Andrew's, and a year or two will decide its fate in this respect.

To the Church of St. Patrick I have regularly ministered one Sabbath in each month since the beginning of March, when the severity of the winter began to abate, and the people were able to attend the public services of Religion. Eight week-days have since been occupied, at different times, in visiting the families in the several localities, and preaching in a schoolhouse or private dwelling each evening. These meetings are well attended.

Some families, who were not in the habit of attending public worship at all, have since become regular hearers on the Sabbath; indifference appears sometimes to be aroused to thought, and a spirit of inquiry is excited. The sacrament of our Lord's Supper is dispensed to this church (as it is in St. Andrew's) each year in June and October. The communion roll is seventy-five. The Sabbath school is conducted in the same way, and generally by the same persons, as last year. A hundred small volumes have been added this season to their library. These are read by old and young at home in the long winter evenings, and often with effect. Bibles and catechisms have also been more required, and furnished to some extent. The house of worship is neat, in good order, and also free from debt. In the past year nine persons have been added to the communion of this church for the first time; they are almost all in the prime of life, and their characters and principles encourage good hopes as to their future usefulness and stability in the church. It is now eight years since I first visited this Presbyterian settlement. The house of worship had then stood for some years neither floored, peded, nor plastered. The people appeared to be discouraged by the poverty of some, and the apathy of others, in any further attempts towards its completion. I suggested that they should contract, without delay, to complete the work; that they should sell the pews for four or five years, as the cost might require, at a price sufficient to cover the expense; and after that they should be rented annually to assist in supporting the ordinances of Religion. This idea was approved and followed, and in less than a year it was finished as it now stands, and in regular connection with our Church. It is well filled every Sabbath I preach there with an attentive congregation, composed, to some extent, of different denominations, and is, upon the whole allowed to be a very useful institution in that part of the country. From this congregation I have received for services since my last return, £22 currency. Thus nearly £100 sterling is all I

have received from St. Andrew's and St. Patrick, and therefore, without the seasonable and liberal aid granted by the Committee of the Parent Church, it would have been impossible to meet the heavy expenses arising from the greatly increased value of almost every article of consumption.

I have in the last eight months, including my journey to the meeting of our synod, travelled over 1000 miles, performed 67 regular services, and dispensed the sacrament of our Lord's Supper twice to each church, accompanied with the usual week-day services, without any assistance from my brethren.

As a minister of the Church of Scotland, I can scarcely conclude without an expression of regret that so many settlements in the county of Chaglotte, containing a large proportion of Presbyterians belonging to our Church, should have been so long without the benefit of her ministrations, and have at length accepted the services of other sections of the Presbyterian Church, not from any apparent disaffection to the Church with which they were united by the most sacred ties but from a despair of receiving the ordinances of Religion again at her hand. In the past season two additional Presbyterian ministers (not of our Church) have been employed in this county. It is indeed some consolation to find that, if the people are not within the pale of our communion, they are not without the pale of the pure scriptural standards of doctrine and discipline which she has long established and maintained. I trust the late appointment of two missionaries to this province will be productive of much good; and I pray the Lord to prosper His own work.

Another report has just been received from the Rev. A. M'Kay, which contains much valuable information in regard to the districts around Pictou.

Report—Rev. A. M'Kay to the Convener, dated Roger's Hill, Pictou, January 16, 1855.

The second year of my missionary services under the auspices of the Colonial Committee having expired some time ago, I beg to submit an account of my labours, and of the condition and activity of our people within the sphere more immediately under my inspection during that period.

During the greater part of the past year my labours have been principally confined to the four districts of Roger's Hill, Cape John, Earltown, and West Branch. Besides services rendered in these districts, I visited Wallace and Pugwash congregations once in two months until the latter end of the year. I also spent three weeks among the Belfast people, Prince Edwards Island, during the summer months, and assisted the neighbouring clergyman in this county on sacramental occasions on several Lord's days. In the first four mentioned districts I preached forty-one Sabbaths during the year, for which £123 currency will be transmitted to you by this mail by W. Gordon, elder, Pictou, whose various kind and generous services to our church here have become proverbial. I also received £6 sterling for the three Sabbaths which I preached in Belfast, and £3 11s. sterling for services given at Wallace during the two last years. It is expected that the good people of Wallace will yet send some additional remuneration to our treasurer, to be transmitted to the Committee, for services which they received at the expense of the Church.

In these four districts, to whose interest my time was principally devoted, it will be gratifying to the Committee to learn that there is very manifest growing attachment to our Church, and various indications of general improvement. This will appear more evident and satisfactory by giving a brief account of the state of these districts a little more than two years ago, contrasted with their present condition. Then a call and bond had been got up from the three districts of Rogers' Hill, West Branch, and Earltown, to which 173 names of heads of families had been appended. The Cape John section was then entirely overlooked. And, even after I came to the country I had so many statements—no doubt *ex parte* statements

indicating that the people there had been almost wholly alienated from our Church,—that I did not visit them till some months after my arrival. Nor had our people there received one Lord's day service from a minister of our Church, as far as I can learn, during the previous eight or ten years. Towards the close of last summer, however, the Roger's Hill and Cape John sections unitedly got up a call and bond, with the view of securing my services exclusively among themselves. In the former section ninety-nine heads of families had signed and eighty-six in the latter. Nor were these signatures merely formal signatures to a call, but engaging to pay for the permanent services of a settled minister. (And in the West Branch and Earltown districts there are now about 130 or 140 who are desirous of supporting the Gospel among themselves.) During the past year, too, the Cape John section erected a neat and handsome place of worship, which is completely finished outside, their church having been burnt down some years ago. And now, within about seven miles along this closely settled district, there are only five or six families who are not in connection with our Church. The Roger's Hill section erected a superior and comfortable building some years ago, which is now in excellent repair. It was, moreover, agreed, at meetings held lately in these two districts, to purchase a glebe and build a manse for the benefit of their future clergyman, and means are being procured for immediately carrying out this desirable object.

In the other two districts there are two churches. The West Branch church—the outside work having been erected some years ago—was completely finished inside during the past two years. The Earltown building is still held in dispute, although it is confidently believed that our people, by adopting legal means, could recover it solely to themselves. They have used every possible means to effect an amicable and satisfactory settlement, that they might render it comfortable for Divine service. They have hitherto failed. These two sections are now so united and strengthened that they are most anxious to secure the services of a clergyman for themselves; and, in order to encourage me to come and take the oversight of their highest interest, they have resolved to procure a manse and glebe for a clergyman. They are now fully prepared to do so, and are only waiting to obtain a suitable place. With a little assistance from the Committee for two or three years, they will, God prospering, be fully able thereafter to maintain one themselves. They possess the chief ingredients—willing minds and generous hearts; and I do not know where I would promise a devoted pastor more satisfaction in the prosecution of his work.

From these briefly stated facts you will readily perceive how soon the people rally around our Church; and, likewise, that the interest the Committee have taken in this field has not been without manifest good results from with out at least. And their increased desire for Gospel ordinances is surely a satisfactory indication that the labour has not been in vain in the Lord. And, when it is taken into account how long these people have been neglected—as shown in my last letter to the Committee—how oft hope deferred had made the heart sick, and that their present efforts are made in fondly cherished *anticipation*, it is believed there are few parallels either in this country or at Home, of such manifest progress in so short a time. And yet, in the Cape John section, which was hitherto most neglected, they only received sixteen Lord's day services during the first two years of my missionary labours. It is true that all this has not been effected without labour and anxious care in some instances; and it is likewise true that I might have accepted a call and have settled down in one or two districts, and thus have relieved myself of much labour, and the Committee, to some extent at least, of the *onus* of remunerating me for my services; but I trust they will consid-

er that it was more judicious, and for the more general interests of our Church, to collect and build up her waste places, especially when they find that now, instead of having one congregation, there are two much better prepared to support two ministers than they were then to maintain one. And I can assure you that any one possessed of the generous feelings of humanity—not to speak of the bowels of compassion and sympathy common to every Christian—and seeing the fond and ardent attachment of the people to our beloved Church, could not but feel sad at the thought of leaving anyone of them unprovided for or neglected.

Towards the close of last summer my health began to fail so fast that it became a serious question with me whether I should venture to continue to labour in even two of these sections. After many anxious thoughts I was forced to the conclusion that, if there was any likelihood I should be spared for future usefulness in the Church of Christ, I *must* settle down in one charge where I would not require to travel from one church to another. About the time my health seemed to be in the most critical state, I received a call from the Belfast congregation, which was the third time I was solicited to settle among them. Considering the state of my health at the time, and that there was only one church in that charge. I regarded this a providential opening of the great Head of the Church; so that, notwithstanding the many ties which bound me to this field, the devotedness of the people, and the sad thought of leaving so wide a field unoccupied, I conceived it my duty to accept of this call, and proceed immediately to that destitute and needy congregation. In consequence, however, of the many urgent and pressing solicitations of the people here, combined with a growing reluctance to leave them destitute, and having been directed, during the interval between the time I accepted the call to Belfast and the time I resolved to leave for that congregation, in the gracious providence of God, to what tended, in a great measure, to relieve my ailment, I thought it advisable to remain here till the spring, in hopes that the Committee might provide for their destitution before that time. And now I desire to be thankful that my health is very much improved. Many of the people here, therefore, entertain the hope that I may still remain with them; but, having agreed to go to Belfast when the state of my health in a great measure rendered me unfit for active duties, it might appear unjust not to render them the best energies of my improved health. I have, however, no personal interests but those of the Church to consult, and I feel morally and in honour bound, therefore, to enter on duties there early in the spring, unless they are otherwise supplied ere that time arrives.

The Committee will thus see that, owing to circumstances which I have as briefly as possible shewn, I am necessitated to surrender my present interesting field into their hands; and to them we must look, as we most anxiously do, for labourers to occupy the field as early as possible. It is hoped that the people's readiness to repay the Committee for their shares of the missionary services will serve to show that they have not been insensible or ungrateful for your kind interest in their spiritual welfare. The sum above specified has been raised by them at very short notice, which shows that they have given with ready minds. When, moreover, you consider the active measures taken by each congregation to provide comfortable homes for their pastors, besides engaging to pay a yearly stipend of £150, it is believed their friends will be stimulated to further exertions in their behalf. This stipend may be regarded as the minimum. As the congregations increase, of which the last two years afford good encouragement, the means of support, if not found sufficient, may be increased.

Let not those who may be disposed to sympathize with this people entertain the idea that these districts are one *wayless* forest. Although the people have long wanted the ministrations of the preached Word, those forests have been

giving way, during the last thirty or forty years, before the resistless energy of an industrious and sober people; so that now the scarcity of its noble and wide-spreading appearance is in many places felt rather than its superabundance. Between the churches in each district, and almost to every door, there are roads passable for carriages. The Roger's Hill church is situated on a level road, seven or eight miles from Pictou; and the Cape John church is on another line of road, about ten miles from Pictou. This settlement, which is bordering on the sea, is one of the most flourishing districts in the country. The two churches are distant about ten miles, and two-thirds of the services are required in the Roger's Hill church. The other two churches are six miles distant, and require alternate services in each church. The aspirant to usefulness in the the Lord's Vineyard in this land—now almost bordering on Scotland in comparison with these distant climes to which multitudes now repair for worldly aggrandizement—may regard this field, in some respects, preferable to Scotland. Here there is no squalid poverty, such as the eye of the devoted pastor at Home meets with, demanding his sympathy. In almost every home he may enjoy a comfortable repast as need requires, which is given with a hearty good-will and joy for the visit of one whose presence they esteem above every other. These are rather plain truths to relate, but the realization of them is certainly agreeable. In fact that which principally renders this field less desirable than that of Old Scotia is the great lack of labourers, and the consequent loneliness and onerous duties devolving on those in the field. But he, who gives himself heartily to the good work here, ought to feel that he is carrying out the true spirit of the Gospel more fully than were he to remain in highly-favoured Scotland. In the one case he is ministering to those who have every reason to expect they shall be supplied; in the other he is complying with the strong entreaties of those who have been long neglected, and who, unless the Lord of the harvest shall influence some one or more to come to their help, will long lie a moral wilderness.

Having submitted these facts, as illustrative of this most interesting and important field, I would most urgently but very respectfully press their claims on the attention of the Committee, and on the attention of all who feel any interest in the ardently devoted adherents of our beloved Church. They rely on me submitting their condition to you; and I desire, in doing so, to be faithful to them and to myself. I have therefore aimed at no colouring. They look to you, hopeful and most anxious that you will do your utmost for them. They are very sensible and grateful for all you have done for them of late years, in sending out deputations and more permanent supplies. They rejoice in every manifestation of prosperity in our beloved Zion, and often pray with you for her stability and increased usefulness. And every intimation of an additional labourer from their fond mother is hailed with universal joy. We believe, therefore, that any good done for your kinsmen "scattered abroad" shall be amply repaid with the richer blessings from the Great Head of the Church resting on yourselves at Home. Indeed an attentive observer cannot but observe that greater success has attended the Scottish Church since greater interest has been taken in the spiritual welfare of their countrymen Abroad. How little was done for them during the absorbing years of "conflict," and during the previous years of her history, to what might have been done, and what is actually now done! And who can fail to notice the prosperous state of the Church at Home, beyond the most sanguine expectations—prosperity, too, simultaneous with increased interest in their colonial brethren? Ought not this to be traced to the approbation and smiles of Him who enjoys a special care to be exercised over those of His own fold? And ought it not to be regarded as a call to persevere in the same good work? Let us not

be forgetful that good done to one in the name of a disciple—and not a few disciples there are here hungering and thirsting after the bread and water of life—shall not merely be rewarded in the Church on Earth but more fully in the Church triumphant.

We hope, then, while our Church is taking much interest in the heathen in the East, that, after the example of our blessed Lord, your brethren according to the flesh shall receive the first and chief share of your zeal and regard. And, while there are many among us offering up earnest prayers to the Lord of the harvest to send faithful pastors to care for them, we desire to believe that He, who hath the hearts of all men at His disposal, will incline and dispose such as delight in doing His work and going on His message to listen to the heavenly voice, and speedily come over to engage in the Lord's work among us.

NOBLE EXAMPLE.

The Committee have to acknowledge, with no ordinary feeling of satisfaction and gratitude, the receipt of a communication from Mr. Fraser, an old settler in Nova Scotia. The sentiments expressed in that communication do honour to the Christian patriotism of the worthy donor; and it is hoped the practical proof of attachment to the Church of our fathers, and pious zeal for the spiritual welfare of our Colonial brethren thus afforded, will not be lost. Let his example stimulate others to "go and do likewise."—*H. & F. M. Record.*

I am a native of Inverness-shire, Scotland. I emigrated to this country fifty years ago. I am now an old man. In looking back, I can not review the past without recognizing the hand of God, who led and sustained me amid all the difficulties which, for many of the first years of my settlement here, I had to endure, and without being constrained to own that His goodness and mercies were great towards me. I have made for my family what provision my circumstances admitted, and I thank God that, after doing so, a little remains above what my wants shall likely require. This, and it is but little, I have resolved to give to aid in promoting the blessed work. I am aware of the interest felt by the Church of my fathers in her expatriated children in the Colonies, and, in common with the rest of persons, it revives in me the remembrance of Home and strengthens my affection for the venerable institution which I was so early taught to revere and love. I therefore wish to place the small sum of £30, currency, I have thus set apart, at the disposal of the Colonial Committee entrusted with the care of the colonies; and my wish and my humble request are, that it be devoted to that object that they may consider best calculated to promote the cause of Christ in the dark places of the Earth. I trust the Colonial Committee will not refuse to accept and employ this small donation to the cause of Christ, thus entrusted to them by one of the many thousands in Nova Scotia whose hearts are filled with gratitude for the anxiety evinced by the Church of Scotland to supply their spiritual destitution. My earnest prayer is, that the God of all grace, who is able to bring about, by the smallest means, the great purposes of His kingdom, may bless the small tribute of gratitude which I thus offer for the conversion, and comfort, and eternal happiness of immortal souls.

DONALD FRASER.

"God doth not need

Either man's work or his own gifts; who best
Bears His mild yoke, they serve him best; His state
Is kingly; thou stands at His bidding speed;
And post o'er land and ocean without rest;
They also serve who only stand and wait."

CHURCH IN SCOTLAND.

We learn with regret, from the "Edinburgh Christian Magazine" for June, that the Rev. Mr. Fergusson (whose interesting letters we insert beneath) was suffering from severe fever, contracted in the discharge of his duties. We learn with satisfaction, however, that a note of date 18th May, had been received from him by the Secretary, stating that he was in a fair way of recovering, but that it would some time before he could resume his labours. The Rev. Robert McNair, late of Gourcock and recently of Prince Edwards Island, has been sent out by the Glasgow Committee to assist Mr. Fergusson, and a large collection of books and tracts had been sent with him for Scutari and Smyrna. The Committee state, that they are receiving a kind and generous support from every part of Scotland.

GLASGOW MISSION TO THE HOSPITAL AT SCUTARI.

LETTERS FROM THE REV. MR. FERGUSSON TO THE SECRETARY.

LETTER III.

"SCUTARI, 12th March, 1855.

"Matters go on here very much the same as when I last wrote to you, only there has been considerable improvement in the health of the men, and many of the wards have become less crowded though we have had large arrivals from the camp. The average of deaths last week was between 17 and 18, a great reduction. It is truly pleasant, as one passes along the corridors and through the wards, to see so many beds empty, with the bedding turned up, and the nightly occupants spending the day in strolling about in the area of the quadrangle in their long sky blue robes, with their most comfortable conical night-caps of the same hue, or finding their way through the various wards in search of their comrades, taking with them a book which they themselves have read with pleasure, or carrying a softer pillow to one whose weary cheek longs for (though it were but) a change, in the hope that on it ease may be found for the aching head. But, while there is much improvement in health, it is evident to all here, (and it is deeply impressed upon the minds of the patients themselves,) that this is not the place where those weakened and shattered constitutions are soon to be restored, so as to enable the men to return to active duty; and it is truly painful to see so many undergoing a succession of diseases or relapses of the same disease; each one as it passes slowly away leaving a greater tendency to a fresh attack, and less physical energy to withstand its ravages upon the vital domain. There is a great sympathy here with the purpose of Lord Paunure to remove the sick from the hospitals at Scutari. This, with the change in ministry at home, and the death of the Czar, has caused every heart here to thrill with lively hope. The desire for an honourable peace among the men is very great, but all manifest a strong aversion to giving up the war without the demands of the allied powers receiving a complete satisfaction. Many, with tears running down their withered and spare cheeks, said, when they heard the report that the Emperor of Russia was dead, 'I do not wish him to be cut off, but for the sake of suffering men I long for peace.'

"I do not find that I have anything which calls for special notice. I should like, were it possible, to tell you of all I do here.—The whole of my labours are, to me at least, fraught with the deepest interest. My list has now swelled from 115 to 166. This looks a small charge for

a minister; but I find that, small though it seems, it is, in truth much too large. I am not able to see over the cases calling for special attention so frequently as is desirable, as they are distributed in five different buildings; some of which are a considerable distance apart from the others. I went over to the Palace Hospital the other day, intending to spend only one hour; but it was fully three before I got out of it; and I never spend, if possible, above 5 or 10 minutes beside a sick man. I gave attention, on the occasion alluded to, to 24 of my own people; which, in the time spent, gives only 8 minutes to each; some got more and some less as the case might call for it; and, in passing by the beds of so many poor and patient sufferers, it is impossible to resist speaking to many who are not specially under one's own care. I mentioned at the end of my last communication that another Presbyterian Chaplain here would make all right; and, as I went to post the letter, I was made glad by the arrival of a Presbyterian chaplain from the Irish Church. It was thought advisable however, to send him to Kulisse, where there is a hospital for 1600 men. To have lightened our labours here to the neglect of this large field would have been wrong. I have now no hope of being able to visit the Hulks for a time at least; they are visited regularly by the Episcopal chaplain, who gives attention to Presbyterians as well as Churchmen, unless the patient objects.

"The Episcopalians have lost 2 chaplains by death lately, and the most of them are suffering from the effects of climate and overworking. My colleague, Mr. Drennan is again quite well. I am most thankful to say that I have not had one day's sickness since my arrival. I like the climate, though it must be trying to the constitution, from the frequent great and sudden changes of the temperature."

LETTER IV.

"SCUTARI, 26th March.

I have only time for a very brief note. Letters for my men take up the time. There is very much to encourage and not a little to depress. Several of my people are now with apparent sincerity crying out: 'What shall we do to be saved?' Others are hopefully professing their attachment to Christ; and many are evidently and doggedly dead to all that concerns their everlasting well-being.

"I wish the friends and supporters of 'the Glasgow Mission to Scutari' could only go one round of the hospital with me, and hear the blessings that I get heaped upon me. I am confident they would thank God that they have the honour and privilege to take part in the important work.

"Please send to . . . a post-office order for 25 shillings. It is a melancholy present from her husband, who died here a few days ago. I have written her. John F.—died in the Lord. His case is most interesting. I keep a note of what happened only yesterday. One of my men, fast dying, told me, when I visited him that he had been thinking of becoming a Roman Catholic. He had wished to see the priest in the morning, and the medical officers had visited him for the purpose of testing his ability to think for himself; they resolved to send for me, and two of them had gone in search of me when I called. I found that one of the nuns had been recommending him to pray to the Virgin. I left him to judge for himself, after having set before him what I believe to be the truth. He gave me his hand, saying: 'I shall not think of becoming a Romanist.' I saw him again in the evening; and between my visits the nun had been back, telling him that he should not allow himself to be turned in his purpose by any man. 'I intend to investigate the case. If these nuns be allowed to do such things, they must leave . . . ' Fever is raging dreadfully. Major Campbell, the assistant quartermaster-general, died in a few days' illness last

weak in the room below mine. I am in excellent health. The heat is very great. Thermom, in the shade now, (11 A.M.) 74 degrees."

LETTER V.

"SCUTARI, 2d April.

"I have nothing of a general character to communicate, unless I were to repeat what I have formerly reported. Everything goes on much in the same way. Particular cases are occurring, almost daily, of very deep interest. It is by individual cases that the success of labour here must be measured.

"If you wish particulars, I must send you extracts from my daily journal; that is very brief in many cases, which is perhaps its only recommendation. At the conclusion of my last note I mentioned a case of proselytism, which had occurred. The man is since dead; he died a Protestant. I have written a letter to Lord William Paulet, the commandant, giving an account of the case, and craving his interference.

"We have had a large arrival of invalids from the camp, but not many of them had cases. Three shiploads have gone Home from this lately; and a draft of about 400 sailed for the Crimea on Saturday. There is a great deal of fever generated here, but the deaths are few comparatively. My health, I am happy to say, continues good. My colleague has had another attack of fever—the third—and he is recommended to apply for sick-leave to Malta, or elsewhere, for a fortnight.

INDIA MISSION.

CONVERSION OF A NATIVE, IN CONNEXION WITH THE CHURCH OF SCOTLAND'S MISSION.

We had the pleasure of recording, last month, the baptism of seven natives in the Church of Scotland's mission, in Madras. It is now our privilege to add that on the 13th January another young Hindu, member of a respectable family of the Pillay caste, who had for a considerable time been a pupil in the Mission, and frequently expressed an earnest desire to be received as a Christian, finally forsook his earthly relatives, who had strenuously opposed his wishes on that point, and betook himself for protection to the Mission-house. The missionary, the Rev. Mr. Grant, willingly received him; and early next morning informed his father, by letter, of what had occurred. In consequence, from about ten o'clock till near five in the afternoon, parties of relatives and friends were successively calling to induce the lad to return, or, if possible, to carry him off by force. He stood the test, however, resisting all the solicitations and arguments employed to stagger his resolutions, and witnessing a good confession. On being asked by some of them why he had left his father and his father's people, he not only vindicated himself, but also showed them their danger in going on in the way of sin, idolatry, and death, and in having no Saviour to befriend them. But, alas! it requires the Hindu to have line upon line, and precept upon precept before he can be convinced that he has committed any sin, except it be that of coming in contact with Pariahs and Christians, or in some other way infringing on their ceremonial rules!

His father and grandmother—the latter being the only one of his female relatives, who came to the Mission-house, that could be induced to break through their Hindu prejudices and cross the threshold of a Christian house, even to bid farewell for ever to a relative.—after using in vain every remonstrance and affectionate entreaty, gave up their child with tears to Mr. Grant, and withdrew in grief. But some of the other relatives were more resolute and wrathful, and even brought inside the gate, under the pretext of their being relations, some of those reckless Hindus who will do anything, however wicked, for a few annas, with the view of forcibly abstracting the young man. The missionary, however, taught by experience, ushered them to the outside of the gate before they had time to decide on any plan

of operation; and, though occasionally afterwards, as their numbers increased, they seemed determined on violent measures, some civic aid, very kindly granted by the magistrates, prevented any outbreak. Hence, about five o'clock, the inmates of the Mission could meet together in peace, and offer up their united thanksgivings for the protection afforded them.

In a day or two after the father sent a message to his son to the effect that the funeral obsequies had been performed for him; thereby intimating that he was cut off from his family and caste, esteemed by them as dead, and one with whom intercourse must for ever cease. We hope, however, that the father and relatives may yet, by Divine grace, be led to think very differently.

Thus another has, we trust, "taken the kingdom of Heaven by violence." May the Saviour give him grace to be faithful to the end! And may He also cause that soon the very many young natives of Madras, who are not far from the kingdom of Heaven, may be roused to earnestness, and likewise take that kingdom "by force!"—From *Madras Christian Instructor for January*.

MADRAS.

Letter from Teacher in Institution at Madras, to Rev. Mr. Whitelaw, dated 28th February, 1855.

Having succeeded the late teacher, Singaravulo, who left the Institution to get a company's berth of higher salary in August, 1852, I have now the greatest pleasure to inform you that I was appointed to teach the third class of the General Assembly's Institution of the Church of Scotland, and have continued to do my duty to the best of my abilities. The zeal you manifest, and the interest you take in the cause of education of native youths, who are so much devoted to idolatry, which is the cause of many iniquities, have conspired to induce me to do my duty faithfully, as under the supervision of God, and to spare no pains in carrying out your kind wishes. I shall now give you a short statement of what I have been teaching the class under my charge, and the progress of the students, which they have been making nearly three years. The studies are the Scriptures, the Shorter Catechism of the Church of Scotland, the Tract Society's History of Rome, the History of England, Geography, Grammar and Arithmetic. The youths have manifested a very great desire to grasp the instruction imparted to them. They have exerted their best to benefit themselves from what they have been taught, with a view to render them useful members of society, and fit members of the kingdom prepared by their blessed Saviour. Several of them have begun to think seriously of the awful state in which they are, and of the Divine truths with which they are favoured, both by Word and Spirit. I frequently tell them how much your countrymen are interested in their welfare, and in the welfare of India in general.

The Bible is the mighty and effectual engine that roused your feelings, and rendered you to love them so dearly as you did. In conclusion I shall not forget to thank God for the kindness which you have shown to me and to my fellow-countrymen, and pray earnestly to God to bless you and your endeavours to promote our welfare.

MISSION TO THE JEWS.

DARMSTADT.

I visited Worms, and villages on the right side of the Rhine, in which there is a considerable Jewish population. In Worms there are about 150 Jewish families, some in the possession of considerable wealth, and the greater number in comfortable circumstances; very few, as I was informed, being in poverty. The attendance at the synagogue is, generally speaking, confined to occasions of high festival. The Word of God is only little known and lightly esteemed, and the worth of all things estimated by their price in money. From what I heard, the only true members of Christ's Church, who do anything for the

salvation of the poor ignorant people around them are three Sisters of Charity, and a Brother in charge of the hospital, and the teacher of an infant school. They have come from Prussia, and are distinguished by their zeal and earnestness in the work of God.—*Letter from Rev. Mr. Lehner.*

The excellent Mr. Sutter writes from Karlsruhe:—

"W——, the young candidate for baptism, concerning whom I wrote to you last month, has been allowed to remain here since unmolested. He comes to me daily for instruction, which he receives with much gratitude. He is full of joy in having found the Pearl of great price, and is evidently growing in knowledge and grace,—in short I am altogether satisfied with him. At the beginning of this month another Jew came to me, requesting instruction, with the view of joining the Church of Christ. He is from Nassau, his name is A——M——. Several years ago he was with me for some days, and seemed at that time, although without much knowledge, favourably disposed towards the Gospel. He has been in the army during the last 6 years, and is about to be discharged from duty. He has been receiving daily instruction for the last 3 weeks, and he leaves upon those who converse with him an impression of single-minded sincerity which is highly pleasing.

The Jewess to whom I gave instruction for a short time in December has not since returned to me. From what I hear of her, however, I conclude she still desires to become a Christian. M——B——, the young proselyte mentioned in one of my former letters, is still here, and I am happy to report is maintaining with consistency his Christian profession. He attends regularly my Bible meetings, and occasionally the instructions given to B——W——. I am happy to add that from two former proselytes, who went last year to America, I have lately received pleasing accounts.

I had the pleasure last Sunday of preaching in the Protestant church of the neighbouring town of Elbinger. The place is Roman Catholic, and the Protestants residing in it were formed into a parish only within the last 8 or 10 years. There are many among them who seem to be earnest in their profession of the faith.

In this neighbourhood, generally speaking, among the common people living Christianity seems to be increasing. Conversions from Romanism to Protestant truth are frequent, chiefly through the instrumentality of pious laymen of the labouring class.

KARLSRUHE.

The following letter from Mr. Sutter to the Convener, dated 27th March last, will be perused, we are persuaded, with feelings of fervent gratitude to God by all who take an interest in the work of our mission. In such an instance of Divine mercy we may trace the testimony of the faithfulness of God to His promise, and may discern the ample ground of encouragement to unwearied labour in this blessed work. May He grant to us the joy of hearing of many such tokens of His blessing on the labours of our missionaries:—

I have the pleasure now to inform you of the baptism of B. W., with whom, as an inquirer, you are already sufficiently acquainted. I had him under a course of instruction since the first week of this year. The time which I spent upon him has been richly blessed, and he gave the most satisfactory proofs of true discipleship, and of a divine work, by the Spirit of God in his heart, who has enlightened him by faith unto the saving knowledge of the Lord Jesus Christ. I recognize in his case the genuine conversion of an Israelite indeed, in whom there is no guile. It was, therefore, with all confidence, without the slightest alloy of any misgiving, in full spiritual joy and assurance, that I could admit him into the fellowship of Christ's people. His baptism took place in the parish church of Mühlberg—which my friend, the Rev. Mr. Fellmeth, the minister of that parish, had kindly allowed for the purpose

—on Sunday afternoon, the 2d instant, in the presence of a very numerous and crowded congregation. The service was begun by Mr. Fellmeth, who (after singing and prayer) gave an introductory suitable address on the question of the Philippian jailor: "What must I do to be saved?" (Acts xvi. 30.) After this the congregation sang again some verses; then I came forward and preached for about half an-hour on the words "I am the true vine," &c., (John xv. 1-4.) Before I proceeded to administer the sacred ordinance I interrogated the candidate for baptism in a free manner as to the reasons that induced him to become a Christian, and on the chief points of Christian doctrine. His answers were simple, free, and intelligent. This examination lasted about 15 minutes, and the congregation seemed to be deeply interested by it. Then I baptized him in the name of the Triune God: the names he received are *John Frederic Nathaniel*. When after baptism I prayed over him, with my hands on his head, there was a deep solemn feeling pervading the congregation,—the hearts were throbbing, and tears were in many an eye. The congregation having sung again one verse, I delivered another short address to the young Christian on 1 Tim. vi. 12, "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses," with interspersed suitable remarks to the congregation. After prayer the solemnity was concluded by singing and the benediction. The whole service had lasted for about two hours and a-half; the whole congregation had listened with breathless silence, though a great many people were obliged to stand all the time.

Now God, the Father of our Lord Jesus Christ, be praised for this new token, that He has not cast away His ancient people; but that there is, even at this time, a remnant according to the election of grace. May the young brother in Christ, being sealed by the Spirit of grace and adoption, be kept by the power of God through faith unto the glorious day of the revelation of Jesus Christ. I recommend him, dear Sir, to your further prayerful intercession at the Throne of Grace! He will continue, for some time to come, to receive Biblical instruction from me. It is of great importance that proselytes should be well equipped with the knowledge of the Word of God. I am happy to add, in conclusion, that he has not since again experienced any troubles either from his relatives or other Jews.

On the 12th and 13th inst. we had again our Missionary Conference, which was held at Darmstadt this time. My friend, Mr. T., the student of the Church of Scotland at Heidelberg, went also with us to attend the meeting. This Conference, as usual, was again for us all a time of refreshment.

ECCLESIASTICAL INTELLIGENCE.

We here submit a condensed report of the proceedings of the Synod of Glasgow and Ayr, which will be perused with interest. We notice with much pleasure the adoption of an overture to the General Assembly with reference to the appointment of a Missionary to the Jews in Jerusalem, and trust that this new effort will be added to the existing Jewish Missions of the Parent Church. Dr. Aiton recently visited the Holy Land, and no doubt was deeply impressed with the necessity of opening the Mission by what he witnessed of the condition of the Israelites in Jerusalem and the Holy Land.

SYNOD OF GLASGOW AND AYR.

The Synod of Glasgow and Ayr met in Glasgow—Mr. Rennison, Moderator.

SABBATH OBSERVANCE.

Dr. LEISHMAN made a statement from the Committee on Sabbath Observance, in which he stated

that, since the passing of the act for shutting up public-houses on Sunday, the number of persons to be seen under the influence of liquor had become visibly diminished. This had been publicly admitted both in Edinburgh and Glasgow in the statistics which had been published under the sanction of the Magistrates of both cities. With reference to the Sunday steamer question, he remarked that, whatever may be the legal aspect the question may ultimately assume, he thought that every Christian man, who believed honestly that the morality and religion of the country were closely connected with the observance of the Sabbath, could not but feel grateful for the enlightened judgement and the dignified rebuke contained in Lord Benholme's interlocutor and note.

Dr. HILL also thought that Lord Benholme's remarks were such as did him honour.

On Wednesday the Synod again met.

MISSIONARY FOR JERUSALEM.

On the motion of Dr. Barr, seconded by Dr. Craik, the Synod agreed to adopt an overture to the General Assembly, having in view the appointment of a missionary to the Jews in Jerusalem.

Dr. AITON (who has subscribed 100 guineas in favour of this object) supported the motion. He remarked that there never was a more favourable time than the present for establishing a mission station at Jerusalem. Jews were pouring into it from all quarters of the World, and from twelve to twenty thousand of them were beginning to buy land and work it, which for a long time they would not do for fear of a certain Levitical curse. There were missionaries from all nations of the Earth at Jerusalem, but not a single representative of the Church of Scotland, and he thought it was time the Church were looking to the matter.

On the motion of Mr. Rennison the Synod agreed to overture the General Assembly to petition Government with a view to putting Episcopal and Presbyterian chaplains on an equal footing.

This exhausted the business, and, a committee having been appointed to revise the minutes, the Court rose.

GLASGOW CONTRIBUTION TO THE PATRIOTIC FUND.—The subscriptions in Glasgow towards this great national fund amount to the princely sum of £44,769 3s. 11d. Of this large amount the working and factory population subscribed considerably more than one-third.

SYNOD OF LOTHIAN AND TWEEDDALE.

The half-yearly meeting of the Synod of Lothian and Tweeddale took place yesterday at twelve o'clock. After an able and excellent discourse by the retiring Moderator, the Rev. Archibald Buchanan, minister of St. Thomas', Leith, who chose for his text 1st Cor., chap. 1, verse 21—"For after that, in the wisdom of God, the world by wisdom knew not God; it pleased God by the foolishness of preaching to save them that believe," the Rev. William Caesar, minister of the parish of Tranent, was appointed Moderator for the ensuing half-year.

SCHEMES OF THE CHURCH.

The Rev. J. C. FOWLER, Rtho, the Convener of the Synod's Committee on the subject, stated that the following was an abstract of the entire collections for the Six Schemes of the Church and for educational and other collateral objects, made in all the Presbyteries of the Synod during the past year:—

Edinburgh,	£ 7302
Dunbar,	274
Linlithgow,	649
Biggar,	77
Peebles,	382
Haddington,	373
Dalkeith,	951

Total amount, £10,101

upon which very satisfactory result he thought he might congratulate the Synod. In concluding, the reverend gentleman had to state that for various

reasons, but particularly for want of the necessary leisure efficiently to attend to the duties of the Convenership, he was reluctantly obliged to resign the office, which he did in full gratitude for the kindness and courtesy that had been invariably shown to him by all parties with whom he had been brought into communication in his capacity of Convener of the Synod's Committee on the Church's Schemes.

Mr. Fowler having declined to continue Convener of the Committee for the reasons stated by him,

On the motion of Dr. MACFARLANE, of Duddingston, who deeply regretted that Mr. Fowler should have found it necessary to resign, Mr. Muir, of Dalmeny, was unanimously appointed Convener.

SABBATH SCHOOLS.

The Rev. Mr. Gordon, Newbattle, Convener of the Synod Committee on Sabbath Schools, gave in a report on that subject, which was very satisfactory as to its results.

On the motion of Mr. Muir the Committee (Mr. Gordon, Convener) were appointed to continue their labours, and the Moderator conveyed the thanks of the Synod to Mr. Gordon for his valuable services.

OVERTURE ON THE LORD ADVOCATE'S EDUCATION BILL.

An overture by the Rev. Mr. Tait of Kirkcaldy, Mr. Branks of Torphichen, and Mr. Fowler, of the Synod petition the House of Commons, and, if necessary, the House of Lords, against the Lord Advocate's Education Bill, was unanimously agreed to.

After appointing corresponding members to the Synod of Glasgow and Ayr and other Synods, the Synod adjourned at half-past ten o'clock.

PRESBYTERY OF CUPAR.

At the last ordinary meeting of this Court a Report on the state of education within the bounds of the Presbytery, which was laid on the table, gave rise to some conversation. Mr. Leitch, of Monimail, remarked, that the Report furnished evidence of the remarkable fact that in some of the parishes within the bounds of the Presbytery there was the very high average of one in four of the population at school. They had thus a higher average attendance than any country in the World, without any provision for compulsory attendance as in Germany.

PRESBYTERY OF EDINBURGH.

At the ordinary monthly meeting of the Presbytery in May

A presbyterial certificate was asked for, and obtained, for the Rev. Dr. Robert Stevenson, of Bombay, whose services in the cause of Religion were spoken to by Dr. Hunter, Mr. Stewart, and Dr. Macfarlane, the latter expressing the hope that he would have the opportunity of continuing them at Home.

A letter was read from Mr. Henry Cheyne, W. S., expressing his sense of the honour done him in electing him as one of the Presbytery's representatives of the General Assembly, but stating that he had been again chosen by the Presbytery of Barrahoe (Shetland) which had elected him for a series of years, and from which he was, consequently, unwilling to withdraw his services.

It was agreed to hold the annual public meeting in behalf of the Missionary Schemes of the Church in St. Andrew's Church on Wednesday, 16th May, at two o'clock.

AIDS TO PRESBYTERIAN DEVOTION.

DR. NISBET introduced the overture of which he had given notice, to the effect that the General Assembly should take measures for providing for the spiritual edification of Presbyterians in our fleets and armies, and for those congregations in the colonies which did not enjoy the ministrations of a settled pastor. The Reverend Doctor said that, whether they looked to the Presbyterial soldiers in their armies in India or in the Crimea, or to their sailors in their fleets, royal and mercan-

file, or to expatriated Scotchmen in Australia, Canada, or other parts of the Globe, they would find that there existed among them a want, long felt, of any book of devotion sanctioned by the Church of Scotland, to which so many of them looked back with reverence and love, or of any other means by which they might unite in social worship according to the forms and doctrines of the Church in whose faith they had been nurtured. He believed that the want was felt to a great extent by many Presbyterians who, being in a foreign and remote land, could not enjoy the ordinary ministrations of Religion, according to the teachings of the Church of their fathers. He did not make any proposal that this Church should sanction any system of book worship, or countenance any form of liturgy for congregational use. He believed the Church of Scotland had, on wise and scriptural principles, objected to any such mode of worship, and to the ceaseless and unvarying iteration of the same prayers, as not showing a sufficient dependence upon God as the Answerer of prayer, as refusing the appointed ministers of Religion the means of suiting their prayers to the circumstances of their congregations, and as denying them the liberty to out-pour their own spirit in leading the supplications of the people. He found, however, that, in the earlier times of the Church, some such principles as contended for had been sanctioned, John Knox having drawn up a form of liturgy, not to supersede the prayer of the heart as moved by its own impulses and necessities, but to serve those congregations who had no minister placed over them, or whose minister might be but emerging himself from the ignorance of Popery. He (Dr. Nisbet) simply had reference in his present proposal to those who, being unfurnished with any book of prayers which they knew the Church had sanctioned, either never met together for social worship at all, or were drawn into the communion of other Churches which had made provision for their spiritual necessities, but from which they seldom or never returned. He thought it would be no violation of the spirit of Presbyterianism for the Church of Scotland to make some provision by which her children, otherwise spiritually destitute, might be aided in their prayers, and, perhaps, preserved in her communion.

Mr. MAXWELL NICHOLSON supported the motion.

Mr. STEWART opposed it on the ground that there were many books of devotion to be had, containing excellent forms of prayer, suited both for family worship and for the worship of soldiers and seamen.

Dr. HUNTER said the Assembly had already recognised the principle of forms of prayer for the use of colonists and others, although the committee appointed some years ago on that subject had never yet made a report.

Dr. MUIR said that to the terms of the overture there could not be the slightest objection.

Mr. FOWLER said his only objection to the overture was the Rev. Doctor's speech, which seemed to propose something like a liturgy.

Dr. NISBET said that no one was committed, in approving of the overture, to the views he had expressed.

The overture was then approved of; and the Presbytery adjourned.

PRESBYTERY OF STIRLING.

This reverend body met in the Town-House.—Rev. Mr. Stark, of Gargunnoch, moderator. An application was laid before the Presbytery from the congregation at Alloa, requesting that the necessary steps might be taken by them to have the Rev. Mr. Dods, the present assistant in the parish, appointed assistant and successor. After some conversation it was finally agreed to defer the consideration of the matter till the next meeting of the Presbytery. The Presbytery then adjourned, to meet in the chapel in the castle, to proceed with the ordination of the Rev. Dr. Rogers. Rev. Mr. Stark, of Gargunnoch, preached an excellent discourse from the text, "I have fought the

good fight of faith." There were present a large number of soldiers, and the most of the officers in garrison. Mr. Stark then asked the statutory questions of Dr. Rogers, which being answered, the Rev. Dr. was ordained by laying on of hands of the Presbytery. Before the blessing was pronounced, Major Henderson said it was the intention of a number of the officers to present a substantial token of esteem to Dr. Rogers, and he hoped that Sir Alexander Gibson Maitland would present it on this occasion.

Colonel Sir. A GIBSON MAITLAND, Bart., then said—I am, I trust, reverend fathers, in order in venturing to speak in your presence. I am permitted, Dr. Rogers, to offer for your acceptance this pulpit gown, the gift of a few individuals—a token of esteem and respect. It has personally given me much pleasure, having witnessed the solemn ceremony just brought to a close; and, although it might have been agreeable to your feelings, had you been called to officiate as clergyman in some quiet rural parish, here you have a most interesting charge. You are now solemnly called upon to teach the pure word to a class of men, than which there is none more intelligent—none more noble, a class of which our country is justly proud, and whose deeds of valour and of endurance are spoken of in terms of wonder in every corner of the inhabited globe, the soldiers of England. Your congregation will change very frequently—very suddenly. The seed you scatter Sabbath after Sabbath may be carried far and wide—may spring up and produce good fruit. Your hand may plant in the minds of some of those brave lads by my side, and such plants may be carried even by these men, to that very land where the storm of war now rages. Who dare say how great the harvest? Through your instrumentality the leaves of the Koran may be shrivelled up before the page of Holy Writ—and the gleam of the crescent may pale before the light of the glorious Cross. In the admirable text of your reverend brother, who so ably conducted these sacred proceedings, let me simply trust, in conclusion, that under your teaching many a one may fight the good fight—many a one may finish his course with joy—and all keep the faith.

The Rev. Dr. ROGERS, in reply, said—Sir Alexander Maitland, and officers of the Stirlingshire Militia—I beg to return you my faithful thanks for the kindness which has prompted you to bestow upon me this handsome pulpit gown, and I thank you, Sir Alexander, for the kind and eloquent sentiments you have expressed in making the presentation. I accept this elegant gift as a testimonial that my humble services have not been altogether unacceptable to the garrison during the three months I have already laboured in this place; I accept it as an appropriate remembrance of the vows I have this day made, and of the sacred and responsible obligations upon which I have entered; I accept it as a tribute of regard from men whose good opinion I greatly value; I accept this official badge in the fervent and earnest hope and prayer that, deeply impressed as I am with a sense of my own unworthiness and insufficiency, I may never be found unmindful of the robe I wear, that of the ministry of the Holy Gospel.

It is gratifying from time to time to notice that the Venerable Principal McFarlan is still enabled to take part in the business of the Church. Now in his 85th year, he has seen much of change, and outlived two generations of his brethren. He has always manifested a deep interest in the welfare of the Church in the Colonies.

PRESENTATION TO THE REV. DR. HILL.

On the evening of Wednesday last the following address, beautifully written on parchment, having attached to it the names of his clerical co-presbyters, and placed on a handsome silver salver with a suitable inscription, was presented to the Rev. Dr. Hill, Professor of Divinity in the University of Glasgow. The address, drawn up, we understand, by the Rev. Dr. Barr, of St. Enoch's

Church, was read by the father of the Presbytery, the Very Reverend Principal Macfarlan, and acknowledged by the Reverend Professor in the most affecting and appropriate terms:—

"To the Reverend Alexander Hill, D.D., S.S.T.P.

"Rev. and dear Sir.—We, the ministers of the Presbytery of Glasgow, request the favour of being permitted to give expression to the sentiments of respect and affection towards you with which our hearts are deeply impressed. These feelings we cherish in common with all to whom your character is known, and especially with the Laity of this city, who in the year 1844 evinced them in a manner not more honourable to themselves than it must have been gratifying to you. But it has been our happiness to enjoy peculiar opportunities of observing and appreciating excellencies which have rendered you the object at once of our highest esteem and our warmest gratitude. Of your devotion to the cause of true Religion in general, and of your inestimable services to the Church of Scotland in particular, both as a parish Minister, and during the last 15 years, as Professor of Theology in our venerable University, we deem it unnecessary to speak. But as a member of the Presbytery to which we belong you have acquired claims to our regard which we shall always retain in our affectionate remembrance, and of which we now beg leave to record our united and grateful acknowledgement. For that order and harmony which have uniformly characterised our public deliberations, we feel ourselves greatly indebted to the exercise of your enlightened judgement, and the influence of your dignified example. In our respective spheres of ministerial duty we have derived most important advantages from your matured experience and obliging disposition, to which we have often appealed, and never in vain, for counsel and assistance. Under the visitations of domestic affliction and bereavement, with which many of us have had to contend, we have found in your active and generous sympathy a source of most welcome and cheering consolation. On all occasions with unvarying promptitude, and not unfrequently at the expense of considerable sacrifices of ease and conveniences, you have discovered a willingness to aid us in our labours, and a desire to promote to the utmost of your power our comfort and success, by officiating in our pulpits, and by co-operating with us in the prosecution of every religious and useful object. In you we recognise a common benefactor and a tried friend, whom we truly honour and dearly love. You act, we well know, from other and higher motives than those which find their gratification in the praise of men. Yet we indulge the hope that, in bearing testimony to the worth of your character, and in expressing our sense of obligation to your disinterested kindness, we offer a tribute that will not be unacceptable to you; if not in consideration of the sentiments which it embodies, yet on account of your relation to the party from whom it emanates. That the Divine Head of the Church may be graciously pleased to prolong your valuable life during many years, as the honoured and happy instrument of glory to His name, and of good to His people; and that He may, by the effectual influence of the Holy Spirit, prepare you for occupying a distinguished place in the Kingdom of His Father among those who shall shine with the brightness of the firmament, and as the stars for ever and ever, is the sincere wish and fervent prayer of, Rev. and Dear Sir, your obliged and faithful friends and brethren.

"Glasgow, 2d May, 1855."

THE REV. MR. M'NAIR, OF GOUROCK.—This gentleman has demitted his charge at Gourock. A prayer-meeting was held, in connection with his appointment to the hospital in the East, in St. George's on the evening of Sabbath last. The church was well filled by an apparently deeply interested audience. The Rev. Dr. Jamieson commenced the exercises by praise, and offered up a most appropriate and impressive prayer. The Rev. Dr. Paton then read a few extracts from the letters of the Rev. Mr. Ferguson, the chap-

lain last sent out by the Church of Scotland to Scutari. Mr. McNair then, in a very neat and affecting address, explained his reasons for accepting the appointment, the feelings with which he entered upon this new and interesting field of labour, and concluded by entreating the prayers of the audience in his behalf. The Rev. Dr. Craik concluded with prayer.

The Queen has appointed the Rev. Dr. Stevenson to the parish of Ladykirk in the Presbytery of Chirnside.

ERROLL.—The Rev. J. Caird has of late organised a fund for the erection of a ragged or industrial school.

COLLACE.—We understand that the presentation to the Church and parish of Collace, vacant by the translation of the Rev. Mr. Leishman to Linton, has been given to the Rev. Mr. Rankin, presently assistant and successor in the parish of Kinnaid.

CAPUTH.—INDUCTION OF THE REV. MR. SCOTT.—The Presbytery of Dunkeld met at Caputh on Thursday, the 26th ult., and inducted the Rev. Robert Scott, late of St. George's-in-the-Fields, Glasgow, to the pastoral charge of the parish.

NEW CHURCH AT GLASGOW.—The beautiful new South-West Church, recently erected on the Dunbarton Road, near Sandyford, in connection with the Establishment, was opened on Sunday for public worship for the first time. The Rev. Norman McLeod preached in the forenoon, the Rev. Mr. Caird of Erroll in the afternoon, and the Rev. Dr. McCulloch of Greenock in the evening. At each diet the church was densely crowded.

REV. MR. FINDLAY OF STIRLING.—On Friday, the Presbytery of Stirling met to moderate in a call in favour of the Rev. William Findlay to be minister of the West Church there. The call was signed by a number of the heritors and members of the Congregation. The Presbytery appointed the 26th instant as the day on which to hear objections by the North Church congregation against the translation.

MOBAL BRAVERY.—The large soul has true bravery—that kind of bravery that will do right whether great and popular men approve of it or not; that will do right in the midnight hour, when no eye but God's can look into the soul. The world needs more souls that are thus capacious. They are scarce. They are needed in the common and uncommon walks of life, in public and private.

DEATH OF W. YOUNG, ESQ., AGENT FOR THE CHURCH.—The announcement of the death of this excellent officer of the Church, on an estimable Christian gentleman, which took place on Sunday evening last, will be received with but one feeling of deep and painful sorrow. For some time past Mr. Young had been suffering from severe indisposition, but his demise was nevertheless unexpected by his numerous friends. The Church has lost in him a most valuable and accomplished friend and adviser, who was ever ready at her call without stint of means and labour. His knowledge of the laws and forms of our ecclesiastical system was equally accurate and extensive; and it will indeed be no easy task to find an adequate successor. In all the relations of life Mr. Young was greatly esteemed and respected.

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.]

REVIEW

MEMOIR OF THE HALDANES.

(Continued.)

The benefits conferred upon Great Britain by the enterprising spirit of the East India Company have been often and loudly expatiated upon. True it is that through its agency Britain has reaped immense commercial advantages, has enlarged her

empire and filled her treasuries, and spread the glory of her name over a large portion of the Asiatic continent. But there is another and a darker side to the picture. The extension of a professedly Christian power over so vast a tract of Christian country might have been expected to produce, as a necessary result, earnest and persevering efforts for the evangelization of the benighted millions subjected to her sway. Yet for any record of such desires or endeavours we look in vain in the history of the East India Company. That powerful body seemed to regard their Indian colonies as simply a means of procuring for themselves wealth and self-aggrandizement, without any reference to the responsibility entailed upon them by the moral and spiritual necessities of so vast a pagan population. While they realised through their commercial speculations an almost fabulous degree of princely fortune and splendour, not a school, not a Missionary chapel could be pointed out to show that they had made a single exertion for the souls of the millions who lay prostrate at their feet, fettered by the chains of superstition and Brama. And, when we hear of these worldly-wise but short-sighted directors, taking not only a *negative* but even a *positive* part with the defenders of Paganism; when we see them assiduously throwing discouragements in the way of those who like the heavenly minded Carey, went forth mighty in a strength from on High, to brave the opposition of those who should have been the first to welcome them, we can scarcely consent to award them a place among the followers of Him who "went about doing good."

It was to such men that Robert Haldane must apply for consent to labour among the Heathen of India, a consent without which he did not feel himself justified in going, knowing as he did the amount of peril and risk, conjoined with a very small chance of doing good, to which such a step must expose him. The application was made to Mr. Secretary Dundas (Lord Melville) and, that every obstacle should as far as possible be removed, it was accompanied by a full and apparently satisfactory statement of his political sentiments and of his intended course in regard to them. These sentiments, to which we have already alluded, had however been seized upon as a pretext to give some plausible colour to the line of conduct which the Government intended to pursue. It scarcely surprises us to hear, in the existing state of affairs, that the desired permission was refused, though the application was seconded by the exertions of the philanthropic Wilberforce, and accompanied by the prayers of Mr. Haldane's intended coadjutors, Dr. Bogue, Mr. Ewing, and Mr. Innes. Thus in the inscrutable Providence of God this benevolent and fondly cherished project was frustrated. But Mr. Haldane's was not a mind that could spend its energies in mourning over defeated designs,

and, though we cannot doubt that the disappointment was keenly felt, we find him cheerfully submitting to the Providence which had ordained it, and ready to undertake any other work which might be appointed him, and, as it afterwards proved, the Lord of the Vineyard was leading him, by a way he knew not, to a field of usefulness in which he was to reap harvests richer perhaps than if he had carried out his design of labouring on the burning plains of Hindostan.

The concern awakened in the minds of the Haldanes received a new impulse from the visits of the Rev. Charles Simeon, of Cambridge, in whose company Mr. James Haldane took a short and most interesting tour to the Highlands, a tour productive of important results in more ways than one. To the companion of his wanderings, Mr. Simeon's visit was extremely beneficial, and gave rise to many schemes of Christian benevolence which afterwards bore abundant fruit. Foremost among these was a week's tour to the West of Scotland for the purpose of distributing tracts, and establishing Sabbath Schools. Their exertions were so far successful that no less than *sixty* Sabbath Schools were formed in consequence, a result showing how much can be done when earnestly and faithfully attempted. The companion of Mr. J. Haldane's journey on this occasion was his friend and former school-fellow, John Campbell, the future Apostle of Africa.

The usefulness thus begun was not soon to end. A providential acquaintance made known to Mr. Campbell the destitute state of the colliery Village of Gilmerton, near Edinburgh, and there, through the manifest guidance of Providence, was preached on the 6th of May, 1767, the first of a series of soul-stirring, awakening sermons, destined to be continued through long years of active labour. The success which attended the faithful preaching of the Gospel among the rude, sturdy colliers, gave boldness and courage to the lay preacher; and a new idea was started in his mind: Why might not the means, attended with such a blessing in one place, be tried with equal success in many others, where the flock were as "sheep without a shepherd." The step was a bold one, but it was not entered upon without much consideration and prayer; and, after being solemnly commended to God by their pastor, the Rev. David Black, Mr. J. Haldane and his fellow-labourer, Mr. Aikman, set out on their first preaching-tour to the North of Scotland. This was the first of a series of preaching journeys made by Mr. J. Haldane during several successive summers, sometimes alone, but oftener assisted by efficient labourers. On the present occasion the route extended northwards; these bold adventurers preached to overflowing audiences under the canopy of heaven in Perth, Cupar, Montrose and Aberdeen, as well as in many of the smaller towns

through which they passed. Nor were they satisfied with traversing Scotland itself. The "restless seas," which

Howl round the storm-swept Orcaades, were no barrier to the Christian love and courage which impelled them onwards, and in the Missionary visit to these bleak desolate islands of Orkney we find what is to us the pleasantest part of this tour. In the remote, half-civilized Orkneys, in some of which there had been no sermon for eight or nine years, the tourists appear in the character of single-hearted evangelists, intent only on preaching the pure Word of Life, and winning souls to Christ. Making "Fair Kirkwall," immortalized by the pen of Sir Walter Scott,—the centre point from which they diverged, they visited each of the islands, everywhere leaving traces of their progress in awakened hearts and souls turned to God. This tour, together with another undertaken two years later over the same regions, but extended to the still more distant Shetlands, and embracing in its circuit the remote islet believed to be the *Ultima Thule* of the Romans, furnishes an episode of stirring and even romantic interest. Every lover of the sublime, the wild and the picturesque, will find abundant enjoyment in the account of the perilous voyages across tempestuous seas, and the less serious privations which the wanderers encountered in their travels among the rude but hospitable fishermen, who inhabit these inclement regions. To these distant Norsemen their labours were richly blessed, and we cannot doubt that in the day, when God calleth His chosen ones from the ends of the Earth, multitudes of souls from the islands of the North shall arise to call them blessed.

Between the two journeys, to which we have alluded, intervened one to the south and west of Scotland in 1798. He was on this occasion, as on the two others, accompanied by Mr. Aikman, and in the course of their travels they first met with the celebrated Rowland Hill, then on his way to Edinburgh. As may be imagined, the meeting was one of kindred spirits. Mr. Hill was going by invitation to open the Circus, a large public building in Edinburgh, which had been engaged by Mr. R. Haldane and a few of his friends to be used as a *tabernacle*. To a Canadian reader the term may not be very intelligible, and we therefore quote the explanation given in the memoir.

"The general idea affixed to these houses called Tabernacles is that of large places of worship, where as great a variety as possible is kept up in the preaching by employing different ministers, in order to excite and maintain attention to the Gospel, especially in such as are living in open neglect of religion." With regard to the proceedings in this particular instance Mr. Haldane goes on to say:—"Those of us who met to consult about this business were uncertain how such a plan might

answer in Edinburgh. We therefore invited from England only three ministers at first. The Circus, as being a large and commodious place, was engaged for a few months, and Mr. Rowland Hill, so well and so long known in England as a successful and able preacher of the Gospel, opened the place. The multitudes that heard him, and the spirit of attention that seemed to be excited, encouraged us to go on."

From this opening of the Circus, though at that time all concerned in it belonged to the Established Church, must be dated the commencement of Congregationalism in Scotland. Within a year after the visit of Mr. Hill we find Mr. Haldane with a small number of his friends meeting in private for consultation; which resulted in their determination to withdraw from the Church of Scotland, and to form themselves into a Congregational Church. Mr. James Haldane was unanimously invited to become their pastor, and the long years during which he laboured faithfully in the work to which he was called fully justify the choice. The principle of opening the pastoral office to those who have not been prepared for it by a special course of education would in most cases be extremely dangerous. But Mr. J. Haldane had been educated for his calling in a higher and more effectual way than usually falls to the lot of regular licentiates. While warring others, his own soul had not been left unwatered.

"Having given himself wholly to the study of the Word," meditating upon these things, "he had become mighty in the Scriptures," "his profiting had appeared to all;" whilst his unction in prayer, the solemn and unpretending eloquence of his pointed, direct, and telling addresses, his persevering zeal and remarkable success, his unwearied attendance on the sick, and his spotless consistency of practice, seemed to mark him out as a man full of faith and of the Holy Ghost, well qualified for the pastoral office. Memoir, page 215.

He was accordingly, on the 3rd of February, 1799, ordained in the Circus Church over a congregation of 310 persons. His replies to the questions proposed to him are deeply interesting, and we would especially recommend to the perusal of every minister the answer to the fourth. "Will you explain your views and purposes respecting the duties and trials before you in the pastoral office?" It is to be found in pages 221, 222 of the Memoir, and is a full, clear and concise compendium of the aspirations and resolutions which should be those of every labourer in the Ministry.

Of the secession itself our limited space compels us to say little. The chief motive which influenced the course of the new sect was, to use the words of one of their number, a desire of enjoying "the so much wished-for privilege of uniting exclusively with those whom it was meet and fit that we should judge to be all the children of God."

It does not seem to us that they were justified in making this judgement. "Let both grow together unto the harvest," was the direction once given with regard to the wheat and the tares of the visible Church, and, when we take into consideration that many of the 310 persons, who composed the first Congregational Church in Scotland, had belonged to the flocks and grown up under the teaching of faithful ministers of the Established Church, we cannot feel that they were right in thus breaking away from the Churches wherein they were called.

The error, however, was an error of judgement, and the Lord of the Vineyard did not withhold His blessing from followers who were at least sincere in their love to Him. We cannot refrain from quoting a few words taken from the life of Mr. Greville Ewing, which describe the remarkable outpouring of grace in the new Church:

"With many souls it was the season of first love; and even those who had long known the grace of God in truth looked back to it ever after as a time of life from the dead. There was a fervour of spirit, a love to each other for the Truth's sake, a delight in all the ordinances of the Gospel which makes it resemble more perhaps the Pentecostal period in Jerusalem than any that has succeeded it. The fear of singularity and the love of the world seemed alike for the time to have lost their power. The work of God, in seeking the conversion of sinners, was made the business of life."

Who that reads this glowing account can refrain from longing for such a period of refreshing to fall on our Churches? But "this kind cometh not but by prayer and fasting."

The Edinburgh Tabernacle being thus established, similar ones were, through the munificence of Mr. R. Haldane, instituted in Glasgow and Dundee, the former being placed under the charge of Mr. Ewing, while the latter was committed to the care of the faithful minister known to the present generation as the venerable Dr. Innes, who has so lately been called to his rest.

But, while these important objects were being effected, other schemes of benevolence likewise held a place in Mr. Haldane's mind. To the two most important we will briefly allude.

One fine summer afternoon in the month of June, 1799, a singular procession might have been seen proceeding across the "villa-einctured" common of Clapham to the mansion of Mr. Henry Thornton, whose hospitable abode often furnished a place of re-union to the most philanthropic spirits of the day. The little company consisted of some two dozen little African children, whose playful gambols appeared to cause no little trouble to the watchful guardian who followed them, and whose rather questionable

position might have awakened some suspicion, had it not been that the short active figure and quick dark eye of Mr. John Campbell were easily recognisable in the person who seemed for the time to act as negro-driver. These little Africans were the fruit of a long contemplated project of Mr. Haldane's, viz: the bringing over of a number of negro-children to Great Britain, in order to educate them to Christianity, and send them back as missionaries to their native land, whose burning sun has proved so fatal to European labourers. After long correspondence with Governor Macaulay the children had at last arrived, and were supposed to be on their way to Edinburgh, where a house had been prepared for them, and all needful arrangements made by Mr. Haldane, whose liberality was to furnish the means of their education. But the inscrutable Providence, which had frustrated the intended mission to India, now interfered to prevent the accomplishment of the nearly completed scheme. Mr. Macaulay took alarm at the ecclesiastical innovations which had taken place in Edinburgh, and declined entrusting them to the care of Mr. Haldane, while at the same time he wished to avail himself of the generosity of the latter in supporting them. Mr. Haldane, however, did not feel himself called upon to pay £7000 for the education of children, over whom he was to have no control, and the matter ended in the provision of funds from another quarter, and the education of the children without any reference to the primary originator of the scheme. Another and more successful project of Mr. Haldane's was the establishment of classes for the preparation of young men for the ministry. They were to be placed under competent instructors and supported during the period of their studies at the sole expense of their munificent patron. Different classes of these, numbering from ten to forty-two, were placed severally under the care of Mr. Janes in Dundee, Mr. Ewing in Glasgow, and Dr. Bogue in Gosport. And, when among those under the tuition of this latter we meet with such a name as that of John Angel James, it helps us to form some idea of the amount of good which was done in this silent and unobtrusive way by the former possessor of Airthrey.

To Mr. J. Haldane's second tour to the North in 1799 we have already alluded. Following upon the recent events, it served still further to stir up the spirit of opposition already excited. Mr. Haldane and "the new sect" were attacked.

On the other side of the Tweed also events began to assume a threatening aspect, and Mr. Pitt's threatened Bill had well nigh put a stop to unlicensed preaching at once and for ever. But the danger was averted, and in 1800 Mr. Haldane set out on his third summer campaign," Mr. Campbell being at this

time the companion of his travels, which were extended as far west as Arran and Kintyre. Preaching as before wherever he went, on green strath and rocky shore, in the crowded market-place and beneath lofty cliffs where the waves were rolling mountains high below him, the itinerants again reaped an abundant harvest, and returned home in safety.

It was at this time that it pleased God to afflict his servant with the loss of a beloved little daughter. The short but instructive career of little Catharine Haldane, whose brief earthly sojourn of six years was closed on the 5th June, 1809, is full of touching interest. It may serve to show parents how early the work of grace may be begun in a child's heart, and to rectify the mistaken belief that infant conversions are impossible and Utopian. It also shows us the character of the earnest evangelist in the new light of a loving, tender and watchful parent, who, while he attended to the engrossing calls which came upon him from without, yet suffered them not to interfere with his still more pressing duties to a dying child.

Soon after the death of his daughter Mr. J. Haldane accompanied his wife to Buxton for change of air and scene, and there, faithful to his calling, employed himself in making various preaching excursions to the neighbourhood. A third tour to the Orkneys, as interesting as either of the two former, occupied the summer of 1803, while the succeeding year was marked by a second visit to Buxton and an excursion to Dublin. In the spring of 1805 he again set out, accompanied by Mr. John Campbell, on a long tour through Dunkeld, Inverness, Dornoch, to Wick and Thurso. In two interesting letters written to his eldest daughter, then about eight years old, he gives a simple and graphic account of his passage across the Grampians and his adventures in the rocky regions of Caithness and Sutherland. He returned by Inverness and Huntly to Aberdeen, and thence to Edinburgh, thus completing the last of his extensive and laborious summer tours. In fact the necessity for them had greatly decreased. The "dark age" of the Church of Scotland was passing away. A new impulse had been communicated to it, and faithful ministers were scattered plenteously throughout her bounds.

(To be continued.)

POETRY.

THE BELIEVER IN GLORY.

[The following lines were found in a Lady's Diary.]

"Here is something for my dear husband and father. When I am gone, so would I have them think of me.

"I shine in the light of God,
His likeness stamps my brow;
Through the valley of death my feet have trod,
And I reign in glory now.
No breaking heart is here;
No keen and thrilling pain;
No wasted cheek, where the frequent tear
Hath rolled and left its stain.

"I have found the joy of Heaven;
I am one of the Angel band;
To my head a crown is given,
And a harp is in my hand.
I have learned the song they sing
Whom Jesus hath made free;
And the glorious walls on high still ring
With my new-born melody.

"No sin, no grief, no pain;
Safe in my happy home;
My fears all fled—my doubts all slain;
My hour of triumph come.
Friend of my mortal years!
The tried and the tried!
Thou art weeping still in the valley of tears,
But I am at thy side.

"Do I forget? Oh no!
For memory's golden chain
Shall bind my heart to the heart below
Till they meet and touch again.
Each link is strong and bright,
And love's electric flame
Flows freely down, like a river of light,
To the world from which I came.

"Do you mourn when another star
Shines out from the glittering sky?
Do you weep when the noise of war
And the rage of conflict die?
Then why should your tears roll down,
And your heart with grief be riven,
For another gem in the Saviour's Crown,
And another soul in Heaven?"

M. G. J.

CHRIST'S ATONING BLOOD.

"Come, sinner, hasten to the Lord,
Believe with joy His holy word;
The man shall live who seeks His face,
The man shall die who slights His grace.
The blood of Christ, and that alone,
Did on the Cross for sin atone.

"Could all the good which has been done
By mortal man, since time begun,
To your account at once be laid,
Your debt to Heaven could ne'er be paid.
The Blood of Christ, and that alone,
Did on the Cross for sin atone.

"Though all the sins of all mankind,
Though death and hell your soul should bind;
Those bonds would burst at Christ's command,
Your soul complete in judgement stand.
The blood of Christ, and that alone,
Did on the Cross for sin atone."

SPEAK NOT HARSHLY.

Speak not harshly—much of care
Every human heart must bear;
Enough of shadows darkly lie
Veiled within the sunniest eye.
By thy childhood's gushing tears,
By thy griefs of after years,
By the anguish thou dost know,
Add not to another's woe.

Speak not harshly—much of sin
Dwelleth every heart within;
In its closely covered cells
Many a wayward passion dwells.
By the many hours mis-spent,
By the gifts to errors lent,
By the wrong thou didst not shun,
By the good thou hast not done,
With a lenient spirit scan
The weakness of thy fellow man.

Escape—for your life!!! Fly to the mountain of holiness—to the Lord Jesus Christ,—Bread of everlasting life. Tarry not a moment:—the door of mercy stands wide open:—enter and be saved.—Sinner's Friend.

PROPOSAL FOR UNITED PRAYER.

We are sure we need say nothing to urge on the earnest and prayerful attention of our readers the following Proposal. It speaks powerfully for itself, and the names appended to it are those of men well entitled to speak on such a subject. Apart from the reasons urged in the appeal itself, the circumstances of our own Church in this Province are such as to call to earnest prayer. The recent afflictive removal of pastors—the present vacancy—the wide field for usefulness opening up to the Church—the many rising congregations which are being formed—the urgent want of more labourers to enter upon the vineyard, all are loud calls to earnest pleading with the Hearer and Answerer of Prayer.

To the Children of God throughout the United Kingdom, and the Colonies, the following proposal for Prayer is humbly submitted, with earnest desires that grace and peace may be multiplied to them, through the knowledge of God and our Saviour Jesus Christ.

Is it borne sufficiently in remembrance among us that the Church is now living under that richest dispensation of the covenant of grace, which is termed "the ministration of the Spirit" by pre-eminence in Scripture?—(2 Cor. iii. 8.) Are the following words studied and pondered among us according to their vast and vital import,—“Behold, I send the promise of my Father upon you.”—“He commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of Me.”—“It is expedient for you that I go away: for, if I go not away, the Comforter will not come unto you, but, if I depart, I will send Him unto you. And, when He is come, He will convince the world of sin, and of righteousness, and of judgement: of sin, because they believe not on Me: of righteousness, because I go to My Father, and ye see me no more: of judgement, because the prince of this world is judged!”—(Luke xxiv. 49; Acts i. 4; John xvi. 7-11.)

How certain is it that the first-fruits only of this, “the promise of the Father,” were gathered at the Pentecostal period; and that still, after the lapse of eighteen centuries, the harvest remains to be reaped! The Church of God believes the effusion of the Holy Ghost to be alike the only source of her own life, and the one of life for “the world which lieth in the wicked one.” She mourns, in all her branches, the exceedingly imperfect realization of the gift, together with the disastrous effects which this fails not to carry along with it. She knows how much grievous sin on her part this necessarily involves. But she also knows that the Divine promise cannot even by that sin be made void, but surely awaits its full and glorious accomplishment. And this last she still further knows to be not more a matter of sovereign Divine mercy and good pleasure than linked inseparably with the importunate prayers of the living church, in many such words of Scripture as the following:—“Thus saith the Lord God, I will yet for this be inquired of by the house of Israel, to do it for them.”—“When the Lord shall build up Zion, He shall appear in His glory. He will regard the prayer of the destitute, and not despise their prayer.”—“For Zion’s sake will I not hold My peace, and for Jerusalem’s sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.....I have set watchmen upon thy walls, O Jerusalem, that shall never hold their peace day nor night: ye that make mention of the Lord (margin, that are the Lord’s remembrancers) keep not silence, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth.”—(Ezek. xxxvi. 37; Ps. cii. 16, 17; Isa. lxii. 1, 6, 7.)

Thus the children of God can never feel it to be

out of season, if at any time, or from any quarter, they are invited to give themselves to more earnest and ceaseless prayer for the full accomplishing of the Father’s promise, “stirring up themselves to take hold of God.” (Isa. lxiv. 7.) in this behalf. It is the conviction of many, however, that in the present condition of this great country—of Europe,—and of the World, there are circumstances of a peculiar character, rendering such an invitation, more especially at this time, seasonable and necessary; and it may not be deemed obtrusive on the part of those who subscribe this paper, if, first glancing rapidly at those circumstances, they shall proceed to ground on them, with all respectful and affectionate earnestness, certain proposals for special and concerted prayer.

I. First, *the peculiar and convulsed state of the Continental nations of Europe previous to the rise of the present war* cannot fail to impress the mind even of the least careful observer of Divine providence. It is far from being the design of this paper to enter into political speculations. “Be still, and know that I am God,” is the spirit which its framers desire alike to cherish, and respectfully to commend. But as it is very certain, from testimonies of Scripture much too numerous to be here cited, that the advancement of the divine kingdom is intimately connected in various ways with the revolutions of the empires of Earth, so it can scarce fail to be the conviction of every thoughtful mind, that society generally on the Continent of Europe is fast undergoing great changes, for issues of good or evil. It belongs to the children of God, however unequal they may feel themselves, to speculate on those changes, to cry to the Lord, the Governor among the nations,” that by the effusion of His Good and Holy Spirit, in conjunction with the workings of His providence, He would effectually turn them to the advancement of that kingdom which “is righteousness, and peace, and joy in the Holy Ghost.”

II. Secondly, *the present mournful war forms*, in different aspects of it, one of the leading grounds on which the present invitation to special prayer is issued. What the ultimate bearings of this great conflict may be on those Continental convulsions which have been alluded to is best known to Him who seeth “the end from the beginning.” It will not probably be deemed a very likely thing, according to any issue of the struggle, that it shall set those commotions at rest, or materially even affect the prospect of still mightier changes over Europe than have yet been witnessed. But, without attempting to follow such a line of thought, it is enough to remind those, to whom this proposal is addressed, that, quite apart from issues and results, so terrible a war between nations so powerful, and involving so immense a sacrifice of human life, is evidently to be viewed as the judgement and scourge of Almighty God, wherewith He is visiting, on the one hand, a guilty world, and calling His children aloud, upon the other, to humble themselves before Him; to confess their own aggravated sins, as well as the sins of the nations; and to plead with Him that, in His great mercy, He would both give commandment to the sword to return again to its scabbard, and be quiet; and would further, according to His high prerogative, and by the effusion of His Spirit, overrule even this great and sore evil to the advancement of His everlasting kingdom. But there is all the more reason surely for such prayers, and all the greater encouragement hopefully to offer them, from this consideration, that if it should please the Lord to bring the war to a close on any such terms as our country desires, it is easy to see how that issue, if the Spirit were but poured from on High, might tend many ways to the breaking-down of barriers in the way of the Truth,—to the weakening and undermining of Mahometanism,—and to the advancement of the Gospel in the East, as opposed to the fatal superstitions equally of the Romish and of the Greek Churches.

III. But thirdly, and in very special connection with our own beloved country,—besides all the urgencies of the present war, there are other circumstances, partly of a more anxious and painful, and partly of a more pleasing and encouraging

character, fitted to stimulate to special prayer. If, on the one hand, the Romanish apostasy has of late gained but too much ground in England,—if Tractarianism, Rome’s too successful pioneer, has accomplished a very large amount of evil,—if different forms of subtle and insidious error are making too unquestionable progress, how wonderfully, on the other hand, has He, who answers often the prayers of His people “by terrible things in righteousness,” laid Ireland open to the Gospel,—shaken the power of the priesthood there to an extent which might have seemed incredible beforehand,—turned the people extensively, and in the darkest regions, from the errors of Romanism, and prepared the way, as it would seem, for still greater things, if only the Spirit, in answer to importunate prayer, were vouchsafed to direct to wise and energetic operations, and to add to them the indispensable blessing! If again the various branches of the Evangelical Church are constrained to look with alarm at symptoms of an apparent decay in the power of vital godliness, and departure of the blessed Spirit of God, how encouraging to prayer, especially in the present crisis of the country’s affairs, is the manifest effusion of the Holy Ghost in some good measure, where we might least have expected it, in our army and navy! Yea, in the very midst of the conflict, with death flying on every side, has not the Lord given reason solemnly and thankfully to recognise the presence and power of His all-quickening Spirit? and yet again, if, in the alarming condition of the masses in our great cities,—if in the mournful prevalence of infidelity, intemperance, ignorance, crime among them, there is very much to impel the children of God to special prayer, surely it were wrong to overlook the fact standing over against this, and furnishing alike a cause of gratitude, and an encouragement to prayer, that now for many years back, and amid all that is painful in the condition of the country, there has been a marked improvement in some of the most influential classes of the community,—as the medical,—the scientific generally,—and may it not be added, to a large extent in the upper walks and ranks of society.

IV. But attention is further craved in the fourth place to *the peculiar state of the vast Colonial possessions of our country*, as presenting a ground of very special prayer. The germs of great nations, and thus of an importance altogether incalculable, our Colonies are exposed to manifold and peculiar dangers, arising partly from the strong tide of worldliness, by which, without the effusion of the Holy Ghost, spiritual religion, and ultimately public morality, might be undermined and overthrown in them; partly from the presence and activity of the Church of Rome, which reckons its adherents in Canada, for example, as nearly a million, and in Australia has already covered the whole colony with the network of its organization, partly also from infidelity, always a rank and luxuriant produce of the Colonial soil; and very largely from the inadequacy of the means of grace, which do not and in the circumstances cannot keep pace with the immense rapidity of Colonial extension, so that families and scattered communities grow up estranged for years together from those spiritual privileges, and Sabbath and sanctuary associations, which are so influential at Home, and the season of youth is thrown away, in which communities, like individuals, acquire their most enduring impressions. But, if there is so much in the importance of our Colonies, and in the perils which beset them, to impel us to prayer, there is quite as much in their condition to animate us also “to take hold of God” in their behalf. The marvellous rapidity of their recent progress, evidently indicating some special purpose of God in connection with them, might of itself be enough to stir us up to instant prayer. The purpose, however, has already been so far developed as to admit of our perceiving that it is one of mercy,—mercy which, if duly noted and improved, will most surely be multiplied. This, which is true of Canada, where the result of recent emigration has been to change very materially the proportions of the Protestant and the Roman Catholic populations, and still more materially their relative influence in

the community, is especially and remarkably true of Australia, where the immediate result of the gold discovery, and of the vast stream of British emigration that followed, has been the annihilating of the preponderance which Popery was rapidly acquiring by means of Government emigration from Ireland. Rome had boastfully proclaimed her expectation that Australia would ultimately become another Ireland, so far as its religion was concerned. The prospect has been suddenly changed by a discovery which, in this as in other respects, is manifestly associated with the working-out of the Divine purposes; and Australia bids fair to become the Britain of its hemisphere: while the almost simultaneous discovery of gold in California, by which a vast tract of country has been taken from the hands of Rome, and the foundations laid of a great Protestant community, would seem to indicate that there is a special work *in store for both* in the evangelizing of the empires of China and India, which they adjoin, and with which they are daily becoming more intimately and influentially connected.

V. It is manifest, however, that *China* demands separate and special regard in any such proposal as the present. The call to prayer is reaching the Church of God aloud, fifthly, from this vast empire, the abode of nearly a third of our entire race! The late astonishing movements there are much too well known to require enlarged notice. It is of course impossible as yet to foresee what is to be the issue of them politically. . . . But thus much is at least highly probable, that China, already open to a wonderful extent to the entrance of the Gospel, cannot long remain anywhere entirely closed against it. What precious light have not the recent events in this empire thrown over that character of the Lord Jesus, "Him that hath the key of David,—that openeth and no man shutteth, and shutteth and no man openeth!" What fresh illustrations have they not furnished of that appeal, "Is there anything too hard for the Lord?" What encouragements to listen to that voice, "Call unto Me and I will answer thee, and show the great and mighty things which thou knowest not!" What elements alike of hope and of fear for the kingdom of God appear in the present movements in China, equally fitted to encourage and impel to unceasing prayer! Whether, in short, regard is had to the gigantic extent of this empire, or to the vast changes which a few years have witnessed in it, or to the unquestionable fact of the turning of not a few souls in it from idols to serve the living God, it is manifest that China both opens at this hour a mighty field for prayer, as regards its own conversion, and presents a leading ground of increased supplication, as regards the World at large, for the effusion of the Holy Ghost,—for the ordering of the Divine providence in gracious harmony therewith,—for all that is embraced in those words, "Gird Thy sword upon Thy thigh, O most Mighty, with Thy glory and Thy majesty. And in Thy majesty ride prosperously, because of truth and inequity and righteousness; and Thy right hand shall teach Thee terrible things!"—(Ps. xlv. 3. 4.)

VI. Nor is it possible surely to overlook, as furnishing a sixth ground of special prayer, the present condition of our country's vast possessions in India. It is the general state of the native mind in India to which reference is chiefly made. It has pleased the Lord indeed to bless so far the proclaiming of His Gospel by the missionaries of the various evangelical churches that many souls have been gathered into His kingdom, and a very considerable number also of native ministers of the Gospel of late years raised up. More especially, however, it is the general state of the native mind in reference to Hinduism and Christianity, to which attention is for a moment invited. Two grand facts on this subject seem to claim peculiar regard. First, the large number of youth, either under training at the various missionary institutions or engaged, having left them, in different departments of active life, who are fully convinced of the falsehood of the religion of their fathers,—very much persuaded also intellectually of the truth of Christianity,—and who thus only need the touching of their hearts by the quickening Spirit of God to bring them forth decisively on the Lord's side. The other fact

altogether kindred to this is the extensive shaking of the confidence of the native mind, considered more at large in the Ancient superstitions, and its preparation thus for casting them away, if only a larger and more effective Christian agency, attended by the grace and power of the Divine Spirit, were brought to bear on it. How urgent the necessity, under these circumstances, for increased prayer, both that God would send forth many more labourers into these vast fields, and that that voice might be heard gloriously, "Thus saith the Lord God, Come from the four winds, O breathe, and breathe on these slain, that they may live!"

VII. It may now only be added, as among the grounds of the present invitation to prayer, that, leaving out of view all disputed questions of prophecy and its dates, it is impossible to anticipate the predicted destruction of the mystic Babylon, and the glory of the latter day, without believing that these issues are every day at least approaching nearer; and it may seem highly probable to many their arrival, in connexion with whatsoever predicted preparatory sufferings and trials, cannot be very far off. And thus very much as Daniel, when "he understood by books the number of the years whereof the word of the Lord came to Jeremiah," concerning the desolations of Jerusalem, "set his face unto the Lord God, to seek by prayer and supplication, with fasting and sackcloth and ashes," so may the children of God on this last and more general ground, as well as all the previous and more special ones, be moved to throw themselves into the proposal which is now humbly submitted to them for special and concerted prayer, as follows:—

First it is proposed, in reference to the matters of request to be expressly indicated immediately, that there be an understanding or agreement for special prayer to extend over a considerable period,—namely, a *twelvemonth*, commencing on the first of May next.* Assuming it as not very improbable that changes of importance may have occurred within such a period in respect to some of the leading grounds of the agreement, such as the present war, it is judged that, while a much shorter period could scarce meet the ends which are contemplated, it may be expedient to leave it to be determined by circumstances at the close of it, whether to renew the proposal, and with what changes and modifications in detail.

Secondly it is wished to be avowed here as the object principally aimed at, to stir up to increased prayer daily in secret about the matters to be specified. For, although there are doubtless very special promises in the Word made to unite prayer and it were not only desirable, but indispensable in connection with any such agreement, that social meetings should be held frequently over the whole period of it, yet, first, it is in effect social prayer as well as secret, and thoroughly in the spirit of the Lord's gracious words, "If two of you shall agree on earth as touching any thing they shall ask, it shall be done for them of my Father which is in Heaven," when believers, though in different places, meet at the mercy-seat, by concert, and touching expressly settled matters of request. Besides it can scarcely be questioned that the chief want among us lies practically in the restraining of Peniel-like "wrestling" with God in secret. It is of course a comparatively easy thing to give attendance at meetings. It is another thing to "hold of God" day after day in secret, apart from the excitements of a crowd, and according to the invitation, "Thou, when thou prayest, enter into thy closet; and when thou has shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly."—(Matt. vi. 6.) And still further, while no meetings, however numerous, would ensure such prayers over and above, those secret prayers could scarcely fail to secure them,

* It will be easily understood that the object of fixing a particular period is simply to impart definiteness to the proposal, and secure a more distinct understanding among those who enter into it. Any parties, into whose hands this paper may not happen to fall for some time after the beginning of the proposed twelve month, may of course not be less engaged in the exercise during the remainder.

and what is still more important, to secure the truth and reality of the exercise in them. It were well accordingly that special periodical meetings should be held during the period proposed,—believers of different communions assembling for prayer about the matters to be indicated while congregations over the country might either embrace them at their ordinary meetings for prayer, or specially convene others for the purpose. Yet the leading idea in view is one as to which the omniscient God alone should know how far it had been really carried out,—it being thrown on the Christian judgement, conscience, and feelings of those who might enter into the proposal, to make it their hearty aim to comply with its suggestions, chiefly in secret prayer daily and in dependence on the aids of "the Spirit of grace and supplications."

And thus, thirdly, and without the remotest wish to burden conscience in respect of details but to secure only some common understanding, it might be arranged and fixed that, so far as possible consistently with circumstances, some portion of each day should be spent in humble communion with the Lord our God, about the matters to be now, fourthly and lastly, specified with as much succinctness as may be consistent with the definite character which it is desired to give to the proposal, and with the suggesting of a few such Scripture references under the different heads as might be helpful in pouring out the heart of the Lord in connection with them.*

I. Confession of sin (1 John i. 9),—the sin of our race (Rom. v. 12; Ps. li. 5, xiv. 2. 3); our individual sins, as in many other forms, and in having walked so little with God, and given so unfaithful a representation in our own persons of an absent Saviour, and of His will (Gen. v. 24; 2 Cor. iii. 3; Phil. ii. 5; 1 John ii. 6; Ps. li. 1-7); our sins as families, in having so inadequately exhibited, under this relation, the idea of a holy fellowship, and a peculiar people, and so little travailed as in birth till Christ were formed in the hearts of our children (Gen. xviii. 19; Josh. xxiv. 15; 1 Sam. i. 28; Ps. ci. 2; Isa. xlv. 3-5; Gal. iv. 19; 2 Tim. i. 5); our sins as churches, in our formality, conformity to the world, lukewarmness, weakness of faith, inconsistencies, covetousness, carnality, strifes and divisions (Jer. ii. 12, 13, vii. 4; Hagg. i. 4, 7-10; Rom. xii. throughout; Rev. iii. 1, 15-19); our sins as a nation, enjoying peculiar privileges, and chargeable with corresponding guilt in our little improvement of them, our national pride, infidelity, forgetfulness and contempt of God, profanation of the Lord's day, public encouragement of antichristian error, intemperance, covetousness, and open and secret licentiousness.—(Ps. cxlviii. 20; Neh. ix. throughout.)

II. Prayer, in the only name of our Lord Jesus Christ, that God of His rich mercy, blotting out our manifold iniquities in the blood of His Son, would shed down largely in the midst of us His Holy Spirit,—"the Spirit of life in Christ Jesus," "the Spirit of holiness," "the Spirit of adoption," "the Spirit of grace and of supplications," "the Spirit of glory and of God;" that this pre-eminent "promise of the Father," and fruit of the Saviour's death and glorification, might be realised speedily in a more glorious manner than heretofore, causing "the wilderness and the solitary place to be glad, and the desert to rejoice and blossom as the rose; that in our own day the resistless energy of the quickening Spirit might be everywhere seen,—seen at Home and Abroad, among Jews and Gentiles, in China, in India, in Australia, among our brethren of the American continent, in long-oppressed Africa, in Europe, over the World at large,—that energy which is so indispensable on the one hand, and so sufficient and efficacious on the other, that apart from it even the external ministry of

* It is suggested that, for assisting the memory from day to day, and with reference to the specified matters of request, this paper might be kept at hand, and made use of more or less in secret prayer.

the Redeemer Himself was for the time comparatively fruitless, while, with it, thousands upon thousands, after His ascension, "were added to the church of such as should be saved."—(Isa. xxxii. 13, 15-17; Ezek. xxxvii. 1-15; John vi. 41-46. vii. 38, 39, xvi. 7-11; Acts i. 4; ii. 1, 2, 41-47, &c.; Luke xi. 13.)

III. Prayer for the children of God everywhere, that, as it is by their instrumentality many ways the Lord is pleased to carry forward His great work on the Earth, so, by the Holy Ghost, given to them more largely, they may indeed be workers together with God unto His everlasting kingdom,—more faithfully giving themselves to the discharge of their great mission to the world, by prayers, by example, by labours, by self-denying sacrifices,—and more evidently answering to their proper character, as "the salt of the earth," "the witnesses of God," "His remembrancers," "the epistles of Christ," "a dew from the Lord in the midst of many people," and "lights in the world, holding forth the word of life."—(Matt. v. 12-16; Micah. v. 7; John xvii. 19; Eph. iii. 11-13, vi. 18; Phil. i. 8-11, ii. 15, 16.)

IV. Prayer for the revival of the churches of Christ,—for their growing purity, unity, spirituality, and efficiency,—that by the Holy Ghost poured forth the work of the Lord may be largely advanced in them; that the ministry may be rendered more earnest, faithful, and Christ-like; that "the Gospel may come not in word only but in power, and in the Holy Ghost, and in much assurance; that families may everywhere become nurseries for the kingdom of heaven, and the young be early brought to the knowledge of the Saviour; that divine ordinances may be attended with power, and "the goings of our God and king be seen in His sanctuary;" and that all things in the churches may be increasingly ordered according to the mind and will of the Lord made known in the holy Scriptures.—(Hab. iii. 2; Isa. vi. 5-8; Mark i. 17; John xxi. 15-17; Acts xx. 18-35; 1 Thess. i. 5; Isa. xlv. 3-5; 2 Tim. i. 5; Ps. lxxv. 1-4, lxxxiv. 1-4; Rev. ii. iii. throughout.)

V. Prayer for our beloved country,—that the Angel of the covenant may shield it in all its interests in this time of rebuke and sore trial, and the living God condescend to be "a wall of fire round about it;" that He would deeply impress it on the minds of all classes that war is one of His fearful scourges for the chastising of a rebellious and ungodly world, that He would sanctify to the nation the severe affliction, rendering it largely instrumental to the softening of the hearts of our people in general, and specially of the many wounded, sick, dying, bereaved,—preparing them to receive the precious seed of His Word; that he would speedily give command to the sword to return again into its scabbard, and "make wars to cease unto the end of the earth;" that our country, meanwhile, may know her true position, and be faithful to her important trust; that in so momentous a crisis she may have "understanding of the times, to know what she ought to do," realising her responsibilities, opportunities, duties; and that grace and wisdom equal to the emergency may be given to our beloved sovereign, to our statesmen, our legislators, our commanders, our magistrates, our pastors, and to the entire community.—(Ps. lxxvi. throughout; Ps. cxi. 7; Ezek. xiv. 17, 21; 1 Kings viii. 37-40; Isa. ix. 13, xxvi. 8, 9; Ps. xlvii. 9, xx., cxliv. 1, 2; 1 Sam. xviii. 14; Esth. iv. 13, 14.)

VI. Prayer further for the country, that the wisest means may be energetically and effectually employed for reclaiming our outcast and neglected population, especially in the great cities,—for bringing the means of sound instruction and education within their reach,—for checking the progress of intemperance, infidelity, and licentiousness among them,—for elevating their entire condition, and specially for raising them, by the grace of the Holy Ghost, to that "godliness which is profitable unto all things, having promise of the life that now is, and of that which is to come."—

(Matt. ix. 36; Luke xiv. 12-14, 21-23; Isa. xxviii. 8-10; 1 Tim. iv. 8.)

VII. Prayer, that the present remarkable commotions among the nations of the Earth may be overruled to the breaking down and removing of every barrier that stands in the way of the unrestricted circulation of the Word of God, and the proclaiming everywhere of the Gospel of our Lord Jesus Christ; and in this and other ways may be rendered finally instrumental towards the advancing of that everlasting kingdom which is yet destined to fill the whole earth.—(Ps. lxxvi. 10; Isa. lvii. 14, xlix. 11; Micah ii. 13; 2 Thess. iii. 1; Dan. ii. 35, 44.) And thus, finally—

VIII. Prayer for the speedy fulfilment, in all its blessed import, of the petition, "Thy kingdom come, Thy will be done, as in heaven, so in earth;" that human reason, enlightened by divine truth, may be everywhere subjected to divine authority; that the human heart, attracted by the power of divine love, may universally yield up its strongest, its best affections, and offering of grateful thanksgiving to the God of salvation; that man's entire energies and influence, consecrated to the service of the Creator and Redeemer, may bring forth fruit abundantly to the glory of God in the salvation of men; that, in the promised destruction of Antichrist, and conversion of Israel and of the nations, "the glory of the Lord may be revealed, and all flesh may see it together, as the mouth of the Lord hath spoken;" and that our Lord Jesus may hasten that great, infinitely solemn, and glorious issue of His second appearing, for which His ransomed church longs and waits, as the full and final consummation alike of her own blessedness, and of the manifested glory of her Lord, saying, "Even so, come, Lord Jesus!"—(Matt. vi. 9, 10; 2 Cor. x. 4, 5; Rom. xi. 12, 15, 24-27; Isa. lx. throughout; Ps. lxxii. 8-20; Rev. xx. 1-4; Dan. ii. 35, 44, vii. 19-27; Tit. ii. 13; Rev. xxii. 20; Song of Sol. viii. 14; Luke xi. 5-8, xviii. 1-7.)

"God be merciful unto us, and bless us; and cause His face to shine upon us: that Thy way may be known upon earth, Thy saving health among all nations. Let the people praise Thee, O God; let all the people praise Thee. O let the nations be glad, and sing for joy; for Thou shalt judge the people righteously, and govern the nations upon earth. Let the people praise Thee, O God; let all the people praise Thee. Then shall the earth yield her increase; and God, even our own God, shall bless us, God shall bless us; and all the ends of the earth shall fear Him."

Joseph Angus, D. D., President of College, Stepney.

Charles Bridges, M. A., Rector of Weymouth.

John Brown, D. D., Professor of Theology, United Presbyterian Church, Edinburgh.

Chas. J. Brown, New North Free Church, Edinburgh.

R. S. Candler, D. D., St. George's Free Church, Edinburgh.

Francis Close, M. A., Incumbent of Cheltenham.

Jas. Craik, D. D., St. George's Parish, Glasgow.

Wm. Cunningham, D. D., Principal of the New College, Edinburgh.

D. T. K. Drummond, St. Thomas Episcopal Chapel, Edinburgh.

Alexander Duff, D. D., Missionary at Calcutta.

Lewis Edwards, Professor, Welsh Calvinistic Methodists, Bala.

William Goode, M. A., Rector of All-Hallows, London.

Henry Grey, D. D., St. Mary's Free Church, Edinburgh.

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James Harper, D. D., Professor of Theology, United Presbyterian Church, Leith.

John Hunter, D. D., Tron Parish, Edinburgh.

Thomas Jackson, D. D., Wesleyan Theological Institution, Richmond.

J. A. James, Birmingham.

David King, L. L. D., Glasgow.

W. Marsh, D. D., Beckenham, Kent.

John C. Miller, M. A., Hon. Canon of Worcester, and Rector of St. Martin's, Birmingham.

James Morgan, D. D., Fisherwick Place Church, Belfast.

N. M'Leod, Barony Parish, Glasgow.

Thos. Raffles, D. D., Liverpool.

Wm. Robertson, New Greyfriars' Parish, Edinburgh.

John Robson, D. D., Wellington Street Church, Glasgow.

John Smyth, D. D., St. George's Free Church, Glasgow.

Wm. Symington, D. D., Professor of Systematic Theology, Reformed Presbyterian Church, Glasgow.

W. Urwick, D. D., Dublin.

H. Montague Villiers, Bloomsbury, London.

Octavius Winslow, D. D., Leamington.

John H. Balfour, Professor of Botany, University of Edinburgh.

Geo. F. Barbour, The Grange House, Edinburgh.

J. Douglas, of Caveis.

Culling Eardley, Bart., Frognel, Torquay.

R. K. Greville, L. L. D., George Square, Edinburgh.

J. A. Hawkins, Gloucester Gardens, Hyde Park, London.

John Henderson, of Park.

And. Jameson, Sheriff-Substitute of the County of Mid-Lothian, Greenhill Gardens, Edinburgh.

William Martin Professor of Moral Philosophy, Marischal College, Aberdeen.

Allan Menzies, Professor of Conveyancing, University of Edinburgh.

SLOW GROWTH OF CHARACTER.

A MATURE Christian character is not an instantaneous creation, but a growth, a development. "First the blade, then the ear, after that the full corn in the ear." As the mind has to be cultivated, so the character must be perfected by degrees. Indeed, as a perfect character is the noblest thing under the sun, it is the longest in maturing. Even death does not finish the work. Then the spirit is freed from sin. But the higher development of character will still go on with the expansion of the mind through eternity. We cannot then become perfect in a day. Leviathan is not so tamed. A man, who has been accustomed all his life to act from selfish calculations, does not begin at once to act from motives purely good or religious. Nor is Christian perfection a mere rhapsody of the mind, to be attained by an act of contemplation. We need something more than the wings of faith or of imagination to bear us to the summit of that mount. The celestial city is on the top of a hill, and we must go up on foot. We must walk the heavenly road. We cannot fly. Step by step, picking stones out of the way, and singing as we go, must we climb the mount of God.

THE BIBLE AND THE FRENCH ARMY.—How wonderful is that Providence which has opened the whole French army to instruction in the Word of God. Three years ago, Louis Napoleon, finding that his army was not able to read, advertised for a contract to teach the soldiers. A single gentleman undertook the contract. He asked for no books, nothing but slates and pencils. He brought up the men in a line and pointed, and at his dictation they learned the alphabet, and then to read. He then asked for one single tract. He was permitted to choose, and he then chose, of all tracts in the language of man, perhaps the most beautiful and affecting, the Gospel of St. John, and in less than a year he had taught 50,000 French soldiers to read the Gospel of St. John, and had received copies enough to put one in the hands of each soldier. There was the secret of the notice which we had six or eight months ago, that there was permission to supply every French soldier, embarking from Toulon, with a copy of the Scriptures.