

ly.—Ingersoll on 20th Inst. at 7 P. M.—Buxton 9th Nov. at 11 A. M.—Tilbury 10th Nov. at 11 A. M.—Chatham 11th Nov. at 7 P. M.—Aldborough 16th Nov. at 11 A. M.—Ridgetown 17th Nov. at 12 noon.—Besanquet 23rd Nov. at 11 A. M.—Plympton 24th Nov. at 11 A. M.—Moore 25th Nov. at 11 A. M.—Lobo 30th Nov. at 11 A. M.—and Williams 1st Dec. at 11 A. M. The next ordinary meeting of Presbytery was appointed to be held within St. Andrew's Church London on the first Tuesday of January at 10 o'clock A. M.

WILLIAM DOAK *Pres. Clerk*,

PRESBYTERY OF HAMILTON.

The ordinary meeting of this Presbytery was held on the 12th of October, a large number of ministers being present, but the attendance of elders unusually small.

Mr. Samuel Young laid before the Presbytery his resignation of his charge at Guelph. The resignation was ordered to lie on the table till a meeting to be held at Guelph on the 27th October, and Mr. Murray, of Grimsby, was appointed to cite all parties to appear for their interests in the matter.

Mr. Craigie reported that, in accordance with the instructions of the Presbytery, he had organized a congregation in the Township of Walsingham, and made up a roll of fifty-two communicants.

Mr. McKinnon, formerly Minister at Owen-sound, being present, was unanimously requested to sit with the Presbytery.

The Committee appointed to examine Students reported that they had examined Messrs. F. McCuaig, James Wallace, John K. Hyslop, and John Morrison. The Clerk was instructed to give certificates in accordance with the Committee's Report.

A petition was presented from the members and adherents of Chalmers' Church, Owen-sound, praying the Presbytery to appoint one of their number to moderate in a call. Mr. Smellie was appointed to perform this duty on Wednesday, the 3rd of November.

Dr. Irvine and Mr. Andrew McLean were appointed to dispense the communion at Mount Forest.

Mr. Cheyne gave notice that he would, at next ordinary meeting, move the transmission of an Overture to the Synod on the subject of the laying-on of hands in the Ordination of Elders and Deacons.

After appointing various supplies, the Presbytery adjourned, to hold their next ordinary meeting at Hamilton, on the second Tuesday of January.

JAMES MIDDLEMISS, *Pres. Clk.*

PRESBYTERY OF TORONTO.

A special meeting was held in Toronto on the 11th August at which Messrs. Reid and Gregg were appointed to moderate in call in Weston, and Mr. Wightman in West Gwillimbury and Bradford; at which also Mr. James White was received as a minister of this Church.

At a special meeting on the 10th Sept. a call from Weston to Mr. D. B. Pearce was sustained by the Presbytery, accepted by him, and his induction appointed to take place on the 22nd.

At an adjourned special meeting on the 16th Sept. Mr. Topp was inducted to the pastoral charge of Knox's Church Toronto, and the Presby appointed Messrs. Harris, Reid, Nisbet, and Wallace, as assessors to Mr. Topp with full sessional powers.

On the 22nd September Mr. D. B. Pearce was inducted to the pastoral charge of the congregation of Weston.

The regular meeting of Presbytery was held

on the 5th and 6th of October. The following, among other business, was transacted.

Mr. R. C. Swinton was elected moderator of Presbytery for the ensuing year.

Mr. Lowry reported that Messrs John Smith and James Brebner had been elected and ordained elders in Whitty.

Proposals to alter the relations of Weston, Fisherville, and York Mills, were considered. To these the Presbytery declined to accede.

Mr. Thomas Kirkland licentiate of the Free Church applied for admission as a licentiate of this Church. His credentials were ordered to lie on the table till next meeting and a committee, consisting of Principal Willis and Mr. Ure was appointed to confer with him.

Messrs. Lowry, Gregg, and Swinton were appointed a committee to visit Madham, Highland Creek and Cedar Grove with a view to ascertain what arrangements might be made for their regular supply with ordinances.

Mr. Wightman reported that after due notice he had moderated in a call in west Gwillimbury and Bradford, which was unanimously given to Mr. James Cameron.

A committee was appointed to confer with the Government with a view of suggesting the propriety of their recommending a day of Thanksgiving for national mercies and humiliation under national chastisements. The committee was authorized to communicate with other Ministers in the city with the view of securing their co-operation.

In the event of the suggestion not being acted upon the Presbytery agreed to appoint the third Wednesday of November, as a day of Thanksgiving and humiliation and instructed the clerk to correspond with other Presbyteries with the view to secure their co-operation.

A Presbyterial visitation was appointed to be held in Ashburn on the last Tuesday of Nov. at one o'clock, and in Whitty on the next day at 6 P. M.

Mr. Reid gave in an interim report on Toronto Church extension. The committee was re-organized with the addition of Mr. Toppas convener.

Messrs. Laing, Gray, McTavish, Ure, Reid, Heron, Dallas, and McMurich, were appointed a committee to take steps towards stirring up the various congregations, by visitation and otherwise to the discharge of their duty in sustaining Knox's College.

Mr. Reid stated that a sum of Twenty pounds had been handed to him from Dr. Burns in aid of the Home Mission Fund.

The Presbytery agreed to record their thanks to Dr. Burns for this liberal donation.

Several Students were examined, and the Ministers in the City, with Mr. Laing, were appointed a committee for the examination of others.

The next ordinary meeting of Presbytery was appointed to be held in Toronto on the second Tuesday of January at 11 o'clock A. M.

Messrs. Nisbet, Mitchell, and Alexander, were appointed a committee to arrange a scheme of Missionary Meetings.

W. GREGG, *Pres. Clerk*.

Corner for the Young.

FEMALE EDUCATION IN CALCUTTA.

A few days ago, there came a most unexpected stranger to the manse of one of our ministers in the back woods of the Province. It had travelled many thousand miles, passed through many strange places, and been subjected to many singular adventures. What can it be! my youthful hearers are beginning to ask. It was, (shall I give you the information?) a little book, printed a few months ago in Calcutta, written by a native Hindoo min-

ister, and informing us about what is doing for the education of Hindoo female children. Slipped into the Post Office at Calcutta, the little messenger had sailed round the island of Ceylon had gone right across the Indian Ocean, and was then carried up the Red Sea in a large steamer. It was next put into an omnibus, conveyed across the desert and through the land of Egypt, from Suez to Alexandria. Again it was placed on board of a steamer, brough past the Holy Land up the Mediterranean Sea, through the Straits of Gibraltar, across the Bay of Biscay, till it was landed on the shores of Britain. There it was conveyed across the country from Southampton to Liverpool, where it was permitted to rest awhile after its long and fatiguing journey. Again, it was put into a box, carried across the broad Atlantic, and passing through Canada, was safely conducted to its destined resting place in the back woods. Surely you will be ready to say,—a book that has travelled so far will have something interesting to tell. Suppose then we sit down, and hear what wonderful things it has to say. Its title is, "Native Female Education," and it proposes to let us know, what is doing in Calcutta, to educate the young female children of the Hindoos. You, my young readers, who live in a christian land, can have little idea how degraded and ill-used heathen female children are. When the famous Dr. Duff, was in Canada, we heard him once observe, that, until he mingled among the sunken masses of the Hindoo people in Calcutta, and saw the miserable bondage in which females were held, he could never understand the force of that verse in the Epistle to the Galatians,—“There is neither Jews nor Greek, there is neither bond nor free there is neither male nor female; for ye are all one in Christ Jesus.” Throughout India, man and woman are treated as if they were two different races, and the female is used, worse than Christian people use their cattle. One fact will show you the gross ignorance, that prevails among girls in that country. You have Sabbath Schools and Bible Classes to teach you, how your souls may be saved; and you have day schools to train your minds. In Calcutta, however, the capital of British India, it is not forty years, since the first attempt was made to educate Hindoo girls. Ask for example any Hindoo father to send his daughters to school, and he will say to you,—“You may educate my sons, but my daughters you must not approach—their ignorance is essentially necessary to the honor of my family.” Besides, when men turn aside from God, to serve stocks and stones, they give themselves up to vile affections; and the ordinary conversation of the disciples of Krishna or Shiva is so wicked, that no young person can rightly listen to it. So little too is a wife esteemed, that the names of relatives have become terms of reproach. The whole tone of society is thus sunk in vice and indecency, so that it would be just as safe for you, my young readers, to mingle with the youthful inmates of our Penitentiary, as to hear the ordinary talk of the natives of Bengal. Oh! how thankful you should be, that you were not born in idolatrous and immoral India, but in Christian Canada.

About forty years ago, there were in Calcutta a number of Boarding Schools for European Ladies, conducted by some pious christians. Their boarders met together one evening, and proceeded to discuss the question, “What shall be done for the education of Hindoo females?” The result was, that they formed themselves into an association called “The Female Juvenile Society.” This led to the immediate formation of a School. Other schools were also established, supported by various towns and congregations in Britain and bearing their respective names. There was