

the benefit of Sabbath instruction. Many who had been taught a portion of that session had been removed before the end of it. Many could not come in winter. Many had changed their residences. Many had died during the course of the year. A second column of figures, therefore, tells us the number of scholars who had been enrolled during any part of that year, and if, where this number is not given, we take merely the number on the roll in January, we find that 117,118 children were taught in the Sabbath schools during the year. When we remember that many schools are not reported, we shall not be accused of exaggeration in saying, in round numbers, that the Church of Scotland has under her care, in Sabbath schools, 120,000 children, or nearly a twenty-fourth part of the whole population of Scotland. This is a very gratifying result. It shows that on an average to each congregation in the Church there are 1 1/2 Sabbath schools. There is one teacher for every 13 scholars enrolled, and 1 for every 10 in average attendance.

This is all excellent in itself. But it is still more so when we contrast it with the miserable Census return, so incomplete and so misleading, which gave for the Church only 1095 schools, 76,233 scholars, and 5836 teachers. Either the Census was grossly wrong, or the Church has added 51,000 scholars to these formerly taught, within six years. We well remember with what a triumph the statement was received in Free Church organs, that there were 1243 schools, 91,228 scholars, and 7797 teachers within her pale,—nearly 15,000 more scholars than in the Church of Scotland. Well, then, how stand the two Churches now? We have before us the Sabbath school Report laid before the last General Assembly of the Free Church, in which there are reported 839 schools, 50,820 scholars in average attendance, and 3881 teachers. It must no doubt be borne in mind that several congregations have not sent in returns, just as in the case of the Church of Scotland. But with all such allowance, the contrast between the Census of 1851 and the two Reports of 1857 is not a little remarkable.

Looking at the statistics of the Church given in the Appendices before us, we find that the six largest synods in the Church have from 1 in 17 1/2 (Fife) of the whole population, to 1 in 29 (Lothian and Tweeddale) at Sabbath school. The six smallest synods (except Ross, which has sent no report) vary from 1 in 20 3/5 (Shetland) to 1 in 175 1/3 (Sutherland and Caithness). The three intermediate synods have from 1 in 18 3/5 (Dumfries) to 1 in 38 1/2 (Moray). The synod which has the largest proportion of Sabbath scholars is that of Fife, where, however, the teachers are not nearly so numerous as they should be, being considerably below the average of the other synods.

We find that the largest presbytery in the Church (that of Glasgow, with a population of 403,720) reports 162 Sabbath schools, and 16,294 scholars, or 1 in 23 1/2. The smallest presbytery, that of Burrae in Shetland (with 3 ministers and 6374 people) has 9 Sabbath schools, and 431 scholars, or 1 in 14 1/2.

The largest Sabbath schools in one parish, under the care of one minister, are either those of the Barony, Glasgow, with 1400 scholars on the roll in January, or those of St. John's, Glasgow, with 1145 on the roll in January, and 1560 enrolled during the year. The smallest Sabbath school in the Church is that of Skirling, in the Presbytery of Biggar, where there were 7 scholars on the roll in January, and 11 enrolled during the year. This reminds us of having

once taught a minister's Sabbath school in his dining-room, where we found four assembled, but we heard that there were twelve on the roll. The next smallest Sabbath school is that of Monzie, in the Presbytery of Auchincarder, which has 12 scholars enrolled.

The seven largest Sabbath schools (reckoning scholars on roll in January last) are Barony, 1400; St. John's, Glasgow, 1145; Monrose Parish Church, 900; St. George's, Glasgow, 867; St. Paul's, Glasgow, 764; St. Andrew's, Glasgow, 722; and Campsie, 700. The seven largest schools (reckoning the average attendance for the past year) are Barony, 1050; Church, 650; Campsie, 620; St. George's, Glasgow, 591; St. Andrew's, Glasgow, 558; and East Church, Perth, 548.

The largest number of teachers are found in the following parishes.—Barony, 104; St. John's, Glasgow, 98; Monrose Parish Church, 93; Greenock, Edinburgh, 86; West Church, Greenock, 68; East Church, Perth, 65; and four other churches have 60 each.

The Synod of Glenclyffe, after many years' silence, has this year sent in a report, and very far one. Some of the parishes, particularly, seem in an excellent state. A minister who has 6 Sabbath schools in his parish (like the minister of Harris) must be in earnest. And the parishes of Skat (in Skye) and Durnish have 4 schools each.

The Synod of Argyll has this year reported. At present, 49 out of 61 churches and chapels have made returns; and these represent 1 in 23 1/2 of whole population at Church of Scotland Sabbath schools.

The Synod of Shetland has also reported this year, and we are glad to say that the *Ultima Thule* is doing well. There is one in 20 3/5 of the whole population at the Church's Sabbath schools.—Shetland standing in this respect higher than Lothian and Tweeddale, higher than Glasgow and Ayr, and almost as high as Perth and Stirling. The noble little Presbytery of Burrae, with its three ministers, has 9 schools, 431 scholars, and 180 volumes in the libraries; and it also makes two excellent recommendations to the Synod—one tending to increase the schools, the other to improve them. The Convener of this Synod is Mr. Morgan of Lerwick, who seems to deserve the thanks of the Church.—*Ed. Ch. Mag.*

MISSIONARY OPERATIONS IN INDIA.—At a large and influential meeting of the Directors of the London Missionary Society, resolutions were adopted to petition Parliament to withdraw its countenance and aid from every form of idolatry in India, and no longer to exclude the Christian Scriptures from the Government schools, and to recommend their constituents to present similar petitions. It was also resolved to make a special appeal to their friends to enable them to send out to India at the least twenty additional missionaries within the next two years. This will require an expenditure of £5000 for passage money and outfit, and £6000 per annum.

TULLYNESSLE.—Owing to the infirm health and advanced years of the highly respected clergyman of this parish, Dr. Paull, he has been anxious for some time past to obtain the services of an assistant and successor. His son, Mr. Wm. Paull, has recently been licensed as a preacher, and has given the highest promise of being a useful and acceptable

clergyman. The parishioners of Tullynessle lately got up a petition to the Earl of Fife, praying for the appointment of Mr. William Paull, which was most readily and most unhesitatingly signed, including the heritors, and transmitted the same to his Lordship, through Mr. John Blaikie. Lord Fife at once acceded to the terms of the petition, and has directed a presentation to be issued in favor of Dr. Paull's son. This is an act which, besides being most highly creditable to the noble Patron, has excited the utmost satisfaction in the parish where Dr. Paull has so long and ably labored, and by the inhabitants of which both he and his family are so greatly respected and regarded.

PARISH OF CRAIGNISH.—The Presbytery of Inverary met in the Church of Craignish, on the 10th current, for the purpose of inducting the Rev. Duncan M'Kellar of Tarbert into the vacant charge. The Rev. Dugald Macgregor of Inverary preached, and afterwards delivered suitable addresses to the minister and congregation. It was exceedingly pleasing to see such a good attendance on a day so stormy, and the whole body of the people give such a cordial welcome to their new Minister as they retired from the church.

CHURCH IN THE COLONIES.

Queen's College, Kingston.

One of the best tests of the efficiency of the educational system of a University is the success of its graduates in examinations by a well qualified and impartial body of examiners. It is with much gratification, therefore, that we observe in the *Canada Gazette* the name of James McLennan, Esq., a graduate of Queen's College, the only one of ten candidates mentioned as having passed "with honors" at the last examination for admission to the office of Barrister. The examinations lasted for five days. Four years ago he no less distinguished himself in the preliminary examination in classics, mathematics, and philosophy, for admission to the Law Society as a student of law. The examination for a place in the University Class was then very strict, and he had as a fellow-candidate a graduate of Trinity College, Dublin,—a College which has always enjoyed the highest reputation; yet such were his qualifications that after a sifting and protracted examination, and a somewhat warm discussion as to the comparative merits of the candidates, his name was appointed to be placed first on the list, and before the Trinity College competitor. This was at a time when the authorities at Toronto were supposed to have certainly no prepossessions in favor of Kingston or its institutions. We know of various other instances in which the graduates of Queen's College have drawn forth high eulogiums at the examinations by the Law Society at Toronto. In fact, not one of her graduates has failed to pass them with distinction.—*Kingston Chronicle and News.*

Letter from an African Missionary.

To the Editor of the Home and Foreign Missionary Record.

DEAR SIR,—Permit me to bring under the notice of your readers the following communication from Likatlong, nearly 700 miles, I understand, north of the Cape of Good Hope, and about the farthest inland station in Africa of the London Missionary Society. (See Dr. Livingston, p. 108.)