

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
				/	
12X	16X	20X	24X	28X	32X

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.

CONTENTS.

	PAGE		PAGE		PAGE
THE PRESBYTERIAN.		Presentation,	21	NOTICE OF BOOK.	
Commission of Synod,	17	Bursary Fund,	21	The Presbyterian Historical Almanac for	
Our Mission in Turkey,	17	French Mission Fund,	21	1861,	26
Nomination of Trustees for Queen's Col-		Jewish and Foreign Mission Fund,	21	MISCELLANEOUS.	
lege,	17	Home Mission Fund,	21	The Stipend of John Knox,	26
Bursary Scheme—A Day of Prayer,	17	do do Synodical,	21	Presbyterian Union,	26
St. Andrew's Church, Martintown,	18	Indian Orphanage and Juvenile Mission		Charge by Rev. Mr. Bain, of Scarborough,	
THE CHURCH IN CANADA.		Scheme,	21	at the induction of the Rev. K. McLennan	
Congregation of Belleville—Soiree,	18	Ministers' Widows' and Orphans' Fund,	21	in Whithy,	26
Congregation of Paisley—Address to		French Mission—Letter from Rev. L.		SELECTIONS FROM SYNOD MINUTES.	
Rev. K. McLennan and his Reply,	19	Baridon,	22	Report of Bursary Scheme,	28
Congregation of Markham—S. S. Cele-		Jewish and Foreign Mission—Missionary's		do of Finance Committee,	28
bration,	19	Quarterly Report,	22	do of Indian Orphanage and Juve-	
Congregation of Seymour—Soiree,	19	CORRESPONDENCE.		nile Mission Scheme,	29
do of Toronto—Ladies' Asso-		Subscriptions towards the New Church,		Ministers' Widows' and Orphans' Fund,	30
ciation,	19	London,	23	Home Mission Deputations,	30
Presbytery of Guelph—Dec. 12th, 1860.	20	Opening of a New Church in Port Hope,	23	To our Subscribers,	30
do do —Jan. 8th, 1861.	20	Narrative of Travels in Egypt and Pales-		Subscriptions,	31
do of Hamilton—Dec. 19th, 1860.	20	tine (Continued.)	24	Advertisements,	32
do of Toronto,	21				

No. 2, February, 1861.

VOLUME XIV.

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

The Presbyterian.

COMMISSION OF SYNOD.

A meeting of this Court will be held, D. V., according to appointment of Synod, on the third Wednesday, the 20th day of this present month, in St. Andrew's Church, Toronto.

OUR MISSION IN TURKEY.

We insert elsewhere an interesting report from our Missionary in Turkey. It will well repay perusal. We trust that he will be sustained in his work in the great city in which he has been called to labour. An application has, we learn, been addressed to the British and Foreign Bible Society for a supply of Bibles for distribution in Monastir. A school will doubtless prove a necessity, if the work is to grow and take permanent form. At best in so large a city amid such adverse nationalities the work is one of labour and faith. Let us at home then sustain the Missionary in his distant station by our contributions and our prayers.

Contributions to be especially devoted to the purchase of Bibles and Tracts for distribution at Monastir will be applied to that object, if any person feels disposed to remit to the Treasurer any sum for that purpose.

NOMINATION OF TRUSTEES FOR QUEEN'S COLLEGE.

We insert beneath a circular calling attention to the necessity of the various congregations, in conformity with the Royal Charter, sending up names from among which the Trustees shall be elected. We hope that this will be faithfully done. It would be well, if several congregations concur in thinking some one person fitted for the office, that they should make such nomination.

UNIVERSITY OF QUEEN'S COLLEGE.

Kingston, 15th January, 1861.

REV. AND DEAR SIR:—I am instructed to call your attention to the provision in the Royal Charter of Queen's College for the nomination, by the Congregations of our Church, of persons to fill vacancies occurring in the roll of Lay Trustees. The appointed time having again arrived for making such nominations, I annex for your information an extract from the Charter, and beg to express the earnest hope that you will take early steps for returning the intimation on the within page duly filled up.

It is understood that the person nominated needs not necessarily be a member of your own Congregation, if a member in full communion with the Church, but it is of vital importance to the College that he should take an active interest in its welfare, be able to attend meetings of the Trustees, and otherwise discharge the important duties which may devolve upon him.

I remain,

Rev. and dear Sir,

Faithfully yours,

JOHN PATON,

Sec. to the Trustees.

Extract from the Charter of Queen's College.

"Each Congregation admitted on the roll of the said Synod, and in regular connection therewith, shall, at a meeting to be specially called from the pulpit for that purpose in every third year, nominate one fit and discreet person, being a member in full communion with the said Church, as eligible to fill the office of Trustee of the said College; and the persons' names so nominated, being duly intimated by the several Congregations to the Secretary of the Board of Trustees in such form as the said Board may direct, shall be enrolled by the said Board and constitute the list from which Lay Trustees shall be chosen to fill the vacancies occurring at the Board during each year."

THE BURSARY SCHEME.

A DAY OF PRAYER.

We invite attention to the ensuing circular and express the earnest wish that the recommendation of the Synod that the second Sabbath of February instant month be observed as a day of special prayer for the outpouring of the Spirit on the rising generation will be generally respected. There is a power in united prayer. While seeking the outpouring of the Holy Spirit on the rising generation, what could be more appropriate than liberal collections for the Bursary Scheme! Now that our College has a full staff of Professors, and the Divinity Class is rising in numbers, let the people testify their affection for the Institution, and their anxiety to provide a numerous ministry, by giving the Bursary Scheme their cordial support.

Kingston, 15th January, 1861.

REV. AND DEAR SIR:—The Committee on the Bursary Scheme beg respectfully to remind the Church on the following deliverance adopted at last meeting of Synod and extracted from the Minutes.

The Annual Report of the Trustees of Queen's College having been read, it was *Resolved* inter alia :

2. "That the best hope of continued and enlarged success is, under God, in prayer, and the Synod therefore cordially recommend all Ministers to give increased attention to this subject in the devotions of the sanctuary."

3. "That all Ministers of this Church be earnestly recommended to preach on the second Sabbath of February in each year, or on the first convenient Sabbath thereafter, on the call to the Gospel Ministry, setting forth the wants of the Church, and the existing destitution of our land, and at the same time to hold-up for consideration such things as will recommend the Gospel Ministry as a calling, in order that parents and youth may give its claims respectful hearing; and the Synod further appoint the said Sabbath as a day of special prayer for the outpouring of the Holy Spirit on the rising generation, and upon the Officers and Students of Queen's College."

4. "That this Synod earnestly and affectionately recommend parents to lend their children to the Lord, and to dedicate such of them as in their judgment possess the requisite qualifications to the office of the Holy Ministry."

5. "That the Synod earnestly urge Presbyteries to guard with a becoming caution and a firm vigilance the door to the holy office of the Ministry, so as not to admit to the sacred calling men wanting in mental or moral qualifications for its high and holy functions."

The Report of the Committee on the Bursary Scheme having been read, it was *Resolved* inter alia :

"That the Synod have heard with satisfaction the Report of the Bursary Committee, and again record their sense of the importance and usefulness of this Scheme. That the Synod, having appointed the second Sabbath of February as a day of special prayer for Queen's College, and for bringing the claims of the College under the notice of their congregations, do earnestly recommend that upon the said day, or upon such other Sabbath as may be more convenient, a collection be taken up in aid of Queen's College Bursary Fund"

The Sabbath appointed as above is the 10th February, and the Committee venture to express the earnest hope that on this day, or as soon as possible thereafter, you will carry out the instructions of our Synod. The number of Students requiring aid from the Bursary Fund is upwards of 20, there being this year a larger number of young men studying for the Ministry—the class to whom the benefits of the Scheme are confined. In addition to the sums already received \$600 are now urgently needed by the Committee, and for this amount small in comparison with the wealth and resources of our Church, they confidently appeal to the liberality of Congregations and individuals.

Full information as to this Scheme will be found in the Report appended to the Minutes of last Synod, and the Committee feel that they need not add more to enforce its claims, or to show the important relation which it bears to the prosperity and advancement of our Church.

Trusting that you will read this circular to your Congregation, and otherwise advocate the cause which it sets forth,

I remain,

Rev. and dear Sir,

Yours faithfully,

JOHN MACHAR, D.D.,

Convener.

P.S.—Collections and contributions can be remitted to Andrew Drummond, Esq., Kingston, Treasurer of the Scheme, and will be promptly acknowledged.

ST. ANDREW'S CHURCH, MARTINTOWN.

We have seen a very complete, neat and lucid statement, for the year ending 31st Dec. last, of the temporal affairs of this congregation. It is in a printed form of four pages, and is intended to be circulated among the members and adherents. It consists of a detailed statement of the charge and discharge by the Secretary of the Temporal Committee and the Session Clerk, each of whom appends to his statement a few judicious and pertinent observations. There is an appendix containing a complete list of the pews let, the pew holders, the rents charged, and the rents paid. This is the first year of the pew rent system in that congregation, and, considering that it was introduced at a time when the prospect of getting a minister was some what doubtful, it seems to have worked well. It is always a difficult and sometimes a dangerous thing to make changes in the management of the affairs of a corporate body such as every congregation is. Prejudices are sure to be excited and the company of objectors is frequently alarmingly large. We must judge this to have been to some extent the case in Martintown, for we learn from the Secretary that the pew list consists of 80 families while the congregation is composed of 201 families. But, if with this number of pew-holders the Committee are able to report a revenue sufficiently ample to meet the current expenditure and leave a balance of \$50 in the hands of the Treasurer, what may be expected when the majority of those who are not pewholders will make a demand for seats more than sufficient to take up the 30 or 40 unlet pews? This we doubt not will be the case before long.

Our chief object in referring to this statement is, however, to applaud the distribution of it throughout the congregation. The business like manner in which publicity is thus given to the matters with which it is concerned cannot fail to be productive of the most satisfactory results, as every member will see the exact state of affairs, and, it is to be hoped, will feel and act accordingly. This plan is not resorted to for ostentation's sake. The people of Martintown are not given to that, and they have no occasion. The sole purpose is the simple and laudable one of keeping the congregation thoroughly informed in what is purely their own business and concern. Every member, at least every paying member, has a right to know how matters stand from year to year, and it is the duty as it will prove itself to be greatly to the advantage of the Managers, who may be regarded as Trustees of the funds, to give the fullest information on the subject in the plainest manner to their constituents. A statement presented at an annual meeting

cannot have the same advantage, even if those who need most to be present were in the habit of attending. For every one can take this printed report to his home, and thoroughly digest its contents and govern himself accordingly, as he is bound to do. And this ought to have the effect of checking in a quiet way many improprieties and difficulties connected with the payment and receipt of Church dues, which, though apparently simple, as simple at least as settling one's newspaper bill or Insurance fees, while the motive and the duty are much greater, would seem to many a most incomprehensible matter. It ought to have the effect of leading the people to take a lively interest in the welfare of the congregation, of relieving the managers of much disagreeable and thankless trouble, and of enabling the minister to pursue his proper calling with undistracted attention, inasmuch as he will scarcely ever require to refer to the temporalities of the charge, except to express his gratitude for the easy and successful management of them, and to give a word of encouragement now and again to them intrusted therewith. Ignorance of the very matters submitted in this statement of the Martintown managers has often led to uncharitable, suspicious feelings, and most unseemly conduct, on the part of professing Christians. It has often disturbed the peace and harmony of congregations. It has even led to the vacating of the pulpit by faithful ministers. We sincerely hope the people and office-bearers of the congregation of Martintown will find that they have taken a step in the right direction, both by the introduction of the pew-rent system and the circulation of a printed annual statement. There are people in every community who will not be satisfied with anything, unfortunate malcontents who would die but for the luxury of opposition; and there are people who will jabber on every conceivable subject except the state of the church or congregation, in regard to which they appear to have the profoundest and happiest ignorance; but that ought to be the most effective plan of preventing dissatisfaction which exhibits the whole affair to every eye in terms so plain that he who runs may read.

THE CHURCH IN CANADA.

ST. ANDREW'S CHURCH SOIREE,
BELLEVILLE.

On Thursday evening, 3rd inst., the members of St. Andrew's Church, of which the Rev. A. Walker is the respected Pastor, held a Soiree or Tea meeting in the Athenaeum, a building admirably suited for social gatherings of this kind. At 7 o'clock, when Geo. Neilson, Esq., was called to the chair, the main room, which is one of the largest in Canada, was fully occupied, and by one of the most respectable and intelligent audiences ever assembled in this Town. In the body of the hall we observed many of our leading inhabitants, and on the platform the Rev. Messrs. Neil, of Seymour, Buchan and Gander of Rawdon, Grier,

Walker, Clinie and Griswold, Belleville, and also the following lay gentlemen, viz., Messrs. Neilson, McAnnaman and Burdon.

The Rev. Mr. Buchan having asked a blessing, the company partook of the good things placed before them, which in regard to quantity and quality seemed to give universal satisfaction. The Rev. J. Grier, A. M., Rector of St. Thomas' Church, returned thanks.

The intellectual part of the entertainment now succeeded, and certainly it is not every day that it is in our power to listen to better speaking. Where all acquitted themselves well, it would be invidious to particularize, suffice it to say that the lovers of the serious or the humorous seemed to have had their respective preferences duly provided for, while the interest of the occasion was much enhanced by the singing of the choir, who, under the able leadership of Mr. R. A. Becket, executed several pieces of music in a very creditable manner. The Rev. Mr. Walker in a short and neat speech expressed high satisfaction with the proceedings of the evening, warmly thanking the audience, more especially the large number of persons present from other denominations, for the assistance contributed by them towards liquidating the remaining debt on the Manse. A few years ago a lot was bought and a house erected on it for the accommodation of the clergyman of St. Andrew's Church at an expense of about £800—the whole of which sum, it appears, has been paid, with the exception of £50. The exact amount realized from the Soiree on Thursday we have not learned, but it probably exceeded £35, and the balance, it is said, can without difficulty be liquidated by the congregation.

Towards the close of the proceedings votes of thanks were passed to the ladies on whom the duty of providing the substantial has devolved—to the members of the choir for the pleasant music discoursed by them—and also to Mr. Lester, who, in addition to the effective aid rendered by him to the committee of management, refused to receive the sum which the members of the church had agreed to pay for the use of the building.—*Com*

To the Rev. Kenneth McLennox, late pastor of St. Andrew's Church, Paisley, C. W.

REV. AND DEAR SIR.—The Congregation of St. Andrew's Church embrace the first occasion of their meeting after your removal from among them to address you for the purpose of assuring you of their appreciation of your zealous services as their pastor for the last three and a-half years, and of your persevering efforts in behalf of the Church, not only here and in the more immediate neighbourhood, but throughout an extensive section of the surrounding country.

We cannot forget the devotedness in behalf of the sacred cause which you exhibited when you cast your lot among us, leaving, as you did, the comforts, advantages and attractions of the old settled part of the country with the prospect and deliberate purpose of encountering the difficulties of a settlement in the woods, and devoting your talents and energies to the building-up and extension of the Church in this new country.

It is undoubtedly mainly owing to your laudable and unwearyed exertions that we have a sacred edifice erected here, and the Congregation here, and at several other stations, so organized that with a corresponding measure of zeal on their part they will be placed in a prosperous position.

We regret that we must at the same time confess that, while such have been the results of your efforts,—and considering the great amount of missionary labour you have gratuitously undergone in distant parts of the coun-

try, and while we thus thankfully acknowledge your indefatigable and valuable services,—your sojourn among us has been attended with drawbacks and discouragements unforeseen and unexpected when you commenced your labours. We hope however and doubt not that you will be solaced by the reflection which a devoted performance of duty always affords, and we earnestly hope that you will experience much comfort and satisfaction in the new field of usefulness on which you have entered.

We beg, Rev. and dear Sir, on behalf of the Congregation to subscribe ourselves,
Yours sincerely and respectfully,

J. VALENTINE, *Chairman of Trustees.*
JAMES MAIR, *Secretary.*

Paisley, 13th December, 1860.

To John Valentine, Esq., Chairman, and Mr. James Mair, Secretary of the Board of Trustees of St. Andrew's Church, Paisley, C. W.

GENTLEMEN.—I thank you for the kind address with which you have honoured me on behalf of the Congregation of St. Andrew's Church.

It were affectation to deny that I felt an interest of no light kind, and laboured with considerable earnestness, in the establishment of our Church in your new country. It is however to the great liberality of our friends in other places that the erection of your Church is due. I trust it may long remain a monument of their liberality, and an incentive in the members of the congregation to exert themselves suitably for the maintenance of the Church of their fathers. If my personal labours should pave the way for other ministers and missionaries of the Church, I shall not deem them lost. I indulge the hope that others may soon arise to enter into my labours.

Accept my thanks for your good wishes for me in my new charge, and assure the congregation of my continued interest in their affairs and my earnest desire for their prosperity.

I am, Gentlemen, sincerely,

Yours very truly,

K. McLENNAN.

Whitby, 20th December, 1860.

SABBATH SCHOOL CELEBRATION AT MARKHAM.—

An examination of the children attending the Presbyterian Sabbath School in this village was held in the Kirk on Thursday last, the 27th ult. There was a large gathering of the congregation and others interested in the religious training of those who will have to fill our places in the "battle of life."

The examination was conducted by the pastor, assisted by the Rev. Mr. Strauss. The chief subjects of examination were from the Book of Genesis and parts of the Epistle to the Romans, being the subjects of the previous year's study. The children manifested great familiarity with these portions of the Bible, and their answering was alike creditable to teachers and pupils. After the examination was concluded, cake and other viands were liberally handed round to the audience and children. As soon as these were disposed of, the chair was taken by A. Barker, Esq., and speeches were delivered by the Rev. Mr. Norris, Wesleyan; Rev. Mr. Strauss, Free Church; Dr. Crowe and the Rev. J. Gordon, the Pastor of the Kirk. Much cheerfulness was added to the meeting by the excellent singing of appropriate psalms and hymns by a few friends under the guidance of Mr. D. Kribs. All present seemed highly pleased with the proceedings of the evening. We understand there are 75 children on the roll of the school, many of whom come from a distance of 5 or 6 miles with surprising regularity.—*Markham Economist*, Jan. 2.

CONGREGATIONAL SOIREE AT SEYMOUR.—The members of St. Andrew's Church, Seymour, held a soiree on the evening of Wednesday last, 26th of December. The minister of the congregation, the Rev. Mr. Neill, presided and was assisted by the Rev. Messrs. Buchan of Stirling and Mr. Walker of Belleville, also by Mr. Gauder of Rawdon and Mr. Bourdon of the Grammar School, Belleville. The arrangements of the evening, with the order and quietness that prevailed, were most creditable to the members of the congregation. The speeches were excellent, blending in a most happy way amusement and instruction. The house was crowded in every corner and all seemed highly delighted with the evening's enjoyment. About \$90 were realized to liquidate the debt upon the Church property.

On the following evening a soiree was given to the children belonging to the congregation, when upwards of 200 were present besides the parents and guardians who accompanied them. Ample supplies of cake, fruit &c., with tea and coffee were provided. Appropriate and impressive addresses were delivered by the Rev. Messrs. Walker, Gauder and Buchan. Psalms and Hymns were sung by the youthful choir and a happier group of children has seldom been seen or a pleasanter evening spent by those who were present. The children's free-will offerings on the occasion for the support of the Canadian School in India amounted to \$11.00 cts., and with previous monthly contributions amounted during the year to \$22.75.—*Belleisle Intelligence*.

ST. ANDREW'S CHURCH LADIES' ASSOCIATION, TORONTO.

The Committee of the St. Andrew's Church Ladies' Association, in presenting a Report of their proceedings for the past year, acknowledge with gratitude the goodness of God in blessing their efforts for the relief of a large number of their suffering fellow-creatures. In a city, where so much misery exists, it has been found impossible by this Association effectually to relieve any except those professedly attached to the Scotch Church. Within this communion it is believed that much good has been effected. Deserving individuals, on whom from the pressure of the times, or from other unforeseen causes, the hand of poverty was laid, have been enabled, through the timely assistance afforded them by this Society, to struggle against and at last to overcome difficulties under which otherwise they might have sunk, whilst the children of destitute and in some instances improvident parents have been clothed and so fitted for attending the Sabbath School, the parents themselves having been visited, and their more urgent wants supplied.

The Committee tender their sincere thanks to those members of the Association who by their liberal subscriptions enable them to carry on this labour of love, and at the same time express a hope that not in this way alone would they co-operate with them in so good a work. The relief of merely temporal necessities, excellent and necessary though that be, is not all that the poor require. They love sympathy, and, when kindly offered, they will gratefully listen to advice. Cases,

too, of families living in almost heathen darkness do at intervals come under the notice of this Society, and the influence for good, which, under God's blessing, might be diffused among this wretched class by judicious visiting, can hardly be overrated. Some happy results have already flowed from it, yet the Committee feel that, were the number increased of those ladies who have it in their power to attend the meetings of the Association, and to engage in this duty, a greater blessing on their efforts might reasonably be anticipated.

In closing this brief Report the Committee would again express their gratitude for the measure of good they have been able to accomplish through the generous support given to the Society, and, believing from the experience of the past that funds will be placed at their disposal for the future relief of the destitute, they would remind all of the precious promises annexed to the Christian exercise of charity, that God loveth the cheerful giver, and that blessed is he that considereth the poor; the Lord will deliver him in time of trouble.

THE TREASURER IN ACCOUNT WITH THE ST. ANDREW'S CHURCH LADIES' ASSOCIATION.

Receipts.

1860.—Jan. 19. Balance on hand,...	£2	8	3
1861.—Jan. 9. Subscriptions to date, 28 19 6			
Yearly dividend on			
Bank Stock,.....	9	0	0
	£40	7	9

Expenditure.

1861.—Jan. 9.			
Disbursed for Clothing to dr. te,...	£27	3	5
“ “ Charity “ ..	9	12	0
“ “ Work “ ..	0	18	14
“ “ Attendance “ ..	0	15	0
Balance in Treasurer's hands,...	1	19	24
	£40	7	9

Mrs. CARFRAE, *President*.
SARAH KERR, *Secretary*.

PRESBYTERY OF GUELPH.

The ordinary meeting of this Presbytery was held at Fergus on Wednesday, the 12th of December, and was constituted with prayer. There were present the Rev. John Whyte, Moderator, *pro tempore*, George Macdonnell, and John Hogg, Ministers; and Messrs. McCrea and Fordyce, ruling elders.

The minutes of the meeting at Galt and of the subsequent *pro re nata* meetings were read and sustained.

A communication was read from John Valentine, Esq., chairman of Trustees, Paisley, praying the Presbytery, "that the missionary labours of the Rev. Mr. Thomson may be devoted to the County of Bruce with Paisley as his Head-Quarters." The application farther stated that the congregation of Paisley "would not expect at the utmost more than 3 weekly services

on the Sabbath morning in the month, with an occasional intermission, that any of the more distant stations should be visited." It was moved by Mr. Macdonnell, seconded by Mr. Hogg, and unanimously agreed to, "that the application be granted, on condition that the Congregation of Paisley contribute a sum of not less than 25 dollars towards the Presbytery's Home Mission Fund by next ordinary meeting of Presbytery in April, till which time Mr. Thomson is appointed to labour in the district indicated."

The Clerk reported that he had fulfilled his appointment at Galt in terms of the minute of last meeting of Presbytery. Mr. Whyte reported that he had preached at Galt on the 9th inst., as appointed by the Presbytery, in the forenoon, being unable, on account of indisposition, to have service in the afternoon. The Presbytery then appointed Mr. Thomson to supply Galt, if possible, on the 16th inst., and Mr. Hay for the 4th Sabbath of this month.

The Presbytery agreed to appoint Mr. Thom to give supply at Galt on the 2nd Sabbath of January ensuing, Mr. Hogg on the 2nd Sabbath of February, Mr. Macdonnell on the 2nd Sabbath of March, and Mr. Whyte on the 2nd Sabbath of April. The Presbytery authorized the Congregation of Galt to receive supplies from any minister or probationer of our Church in good and regular standing, with whom they may arrange, till next ordinary meeting of Presbytery on the 2nd Wednesday of April. The Clerk was instructed to intimate to the secretary of the Managers that it is incumbent upon them to pay the travelling expenses of members of Presbytery affording them supply. Mr. Thom or, in case of his failing, Mr. Hogg was instructed to hold a meeting of the Kirk Session of Galt, as Moderator, for the election of a representative elder and any other competent business, on the occasion of his preaching at Galt.

Letters were read from Mr. McBride, Priceville, and from the Rev. John Campbell, Nottawasaga, respecting a Catechist for Priceville and Artemisia. The Clerk was instructed to write Mr. McBride, informing him that Mr. Lamont is probably engaged as a teacher for the ensuing year, which will preclude his being engaged as a Catechist; and to apply to the Student-Missionary Association, Kingston, for a Gaelic Catechist, to labour during the summer at Priceville and Artemisia.

Mr. Whyte stated that his Congregation had recently purchased a very eligible piece of land to the extent of two acres as a site for a Church *et cetera* in the Town plot of Arthur, for which the sum of \$200 had been paid; and requested authority from the Presbytery, as his Congregation are weak and unable to erect a suitable Church-edifice, to collect funds to aid them in that object from the friends of the Church. The Presbytery agreed to grant

Mr. Whyte's request, and cordially recommend the cause of Arthur to the sympathy and Christian liberality of the Church.

Mr. Hay reported his labours at Mount Forest and the vicinity. A letter from the Colonial Committee to the Clerk was read and one to Mr. Hay anent Mount Forest.

The Presbytery adjourned to meet at Guelph on the 2nd Tuesday of January at 11 o'clock, a.m. The meeting was closed with prayer.

PRESBYTERY OF GUELPH.

A meeting of this Presbytery was held at Guelph on Tuesday, the 8th of January. There were present, the Rev. James Thom, Moderator, George Macdonnell, John Whyte, and John Hogg, ministers, and Messrs. Fordyce and McCrea, ruling elders.

The minutes of last meeting were read and sustained.

The Clerk stated that he had received a report from Mr. Thomson (who had arrived at Fergus on the day of the last meeting of Presbytery too late to be present) of his missionary labours, which report the Presbytery sustained; also that Mr. Thomson had preached in Galt on the 16th December, and had afterwards proceeded to Paisley to fulfil the appointments assigned him by the Presbytery.

A memorial from Mount Forest was read, asking the Presbytery to moderate in a "call" in favor of the Rev. John Hay. The Presbytery appointed Mr. Whyte to moderate in the said call on Monday the 14th, and agreed to meet at Fergus on Wednesday the 16th to receive Mr. Whyte's report anent the moderation. In the event of the report being sustained and the call accepted, the Presbytery resolved to meet at Mount Forest on Thursday the 31st day of January for the induction of Mr. Hay; Mr. Macdonnell to preach and preside, Mr. Thom to address the minister and Mr. Hogg the people.

A petition was read from the Congregation of Galt, requesting the ministrations of Mr. Hay for 2 or more Sabbaths previous to his settlement at Mount Forest. The Presbytery appointed Mr. Hay to supply Galt for the 3rd and 4th Sabbaths of January.

The Presbytery adjourned to meet at Fergus on Wednesday, the 16th of January, at 11 o'clock, a.m.

The meeting was closed with prayer.

The Presbytery of Guelph met, as arranged, at Fergus on Wednesday the 16th of January and sustained the report of Mr. Whyte as satisfactory of his having moderated on the previous Monday in a call at Mount Forest in favor of Mr. Hay. Mr. Hay having accepted the call, the induction, as previously arranged, was settled for the 31 inst. at 2 p.m.

PRESBYTERY OF HAMILTON.

The ordinary meeting of this body was held in Hamilton on the 19th December.

Intimation having been received of Mr. Masson's induction at Russeltown, Mr. Herald was appointed to preach in St. John's Church, Hamilton, and declare it vacant.

A Committee, previously appointed to make certain inquiries at Ancaster, made a report without having obtained the information as to the state of the congregation desired by the Presbytery. Dr. Skinner was appointed to moderate in the Session at Ancaster so as to have a representative elder appointed.

The Presbytery considered the overtures &c., sent down by the Synod and agreed to the reports to be given on some of them; reserving the one of the representation of the eldership until another meeting.

The Clerk was instructed to furnish the necessary extract and certificate to enable Mr. Stott, minister of Brantford, to obtain the supplement granted by the Colonial Committee.

Assessors were appointed to the Session of Clifton for the ordination of elders and her business.

Judge Logie, treasurer, made a statement respecting the Home Mission Fund, showing that there is still a large debt due for missionary labour done, while there are no funds to enable him to pay these claims. It is earnestly hoped that funds will soon be contributed to liquidate these claims.

PRESBYTERY OF TORONTO.

INDUCTION AT HORNBY.

The Presbytery of Toronto met at Hornby for the induction of the Rev. A. Stewart, late of Chatham, New Brunswick. Present, the Rev. Dr. Barclay, Rev. Messrs. Ferguson, Johnson, Lewis and Bain. Dr. Barclay delivered an eloquent and impressive discourse from John iv. 37, "One soweth and another reapeth."

The Rev. Mr. Ferguson proposed the questions of the formula and after solemn prayer delivered a most comprehensive and faithful charge to the minister. The Rev. Mr. Bam shortly addressed the people. The three congregations, Milton, Hornby and Trafalgar form in the meantime one pastoral charge. The Presbytery afterwards sanctioned a moderation at Pickering with a view to secure the services of the Rev. Walter Ross, missionary from the Colonial Committee, the Rev. Mr. McLennan to officiate.

PRESENTATION.

The Congregation at Arnprior connected with the Church of Scotland has been lately presented with an elegant Pulpit Bible and Psalm Book, both containing the following artistically penned inscription:—"Presented to St. Andrew's Church by the ladies of Arnprior, November 10th, 1860."

QUEEN'S COLLEGE.

BURSARY FUND.

Collection in St. Andrew's Church, Hamilton, per G. A. Young, Esq., \$21.70
 JOHN PATON,
Secretary to Trustees.
 Queen's College,
 Kingston, 23rd January, 1861.

FRENCH MISSION FUND.

1861.
 Jan. 10.—Rec'd from Rev. Alex. Mann, being a contribution from the Sab. School, Pakenham,.... \$3 00
 " 29.—Rec'd from Mr. Robt. Hay, being a contribution from the children of the St. Joseph Street Mission S. School,.... 6 40
 \$9 40

ARCHD. FERGUSON,
Treasurer.

Montreal, 29th Jan., 1861.

JEWISH AND FOREIGN MISSION RECEIPTS.

Point St. Charles Mission Sabbath School, Montreal, per Mr. J. Phymister,.... \$ 4 00
 Guelph, per D. Allan, Esq.,..... 16 00
 Hamilton, per Mr. G. A. Young,..... 29 82
 St. Joseph Street Mission Sabbath School, Montreal, per Mr. R. Hay.... 6 40
 \$56.22

ALEXANDER MORRIS,
Treasurer.

Montreal, 21st January, 1861.

HOME MISSION FUND.

Contingent account:
 Eldon, per A. McPherson, Esq.,..... \$ 8.00
 Guelph, per David Allan, Esq.,..... 11.00
 Peterboro, per Rev. James S. Douglas, 10.00
 Finch, per Rev. Donald Munro,..... 26.38
 Huntly, per Rev. J. Sinclair,..... 4.00
 Thorah, per Rev. D. Watson,..... 16.00
 Chinguacousy, per Rev. J. Johnson,.... 4.00
 St. Louis de Gonzague, per Rev. J. J. Paul,..... 2.00
 Beauharnois, per Rev. J. P. Sym,..... 22.00
 Brock, per Rev. J. Campbell,..... 13.00
 Wm. Gourlie, Pickering,..... 0.75
 Vaughan, per Rev. D. Ross..... 15.00
 Scarborough, per Rev. J. Bain..... 26.75
 - J. W. COOK,
Secretary-Treasurer Temp. Board.

Quebec, 25th January, 1861.

SYNODICAL HOME MISSION FUND.

Payments received by the Treasurer on account of the subscriptions in Montreal to the Synodical Mission Fund:
 Amount brought forward,..... \$5629.89
 Thomas Paton, 2nd yearly instalment upon \$600,..... 120.00
 Wm B. Black,..... 50.00

29th Jan., 1861. \$5799.89
 THOMAS PATON, *Treasurer.*

The amount subscribed in Montreal, is \$8478.64.

INDIAN ORPHANAGE AND JUVENILE MISSION SCHEME.

Already acknowledged,..... \$ cts.
 77.73
 St. Andrew's Church Sabbath School, Montreal, per A. Morris, Esq., for support of Phebe, \$16.00

Canadian School at Calcutta, 14-00
 30.00
 The Sabbath School Mission Association of St. John, New Brunswick, per the Rev. Mr. Donald, in aid of the Canadian School,..... 10.00
 St. Paul's Church Sabbath School, Montreal, per A. Macpherson, Esq., for Catherine M. Gibson, 4th year,..... \$16.00
 A new Orphan, to be named Robina McGill,..... 16.00
 To educate two girls at Canadian School,..... 10.00
 42.00

For Canadian School, from John Kerr, Jr, Kingston,..... 0.25
 For Canadian School, from Point St. Charles Sabbath School, Montreal, per Mr. J. Phymister,..... 4.00
 For Canadian School, from St. Andrew's Church Sabbath School, Williams-town, per J. Dingwall, Esq.,..... 8.27
 For Canadian School from J. E. D., Kingston, being the first fruits of her work,..... 1.00
 For Canadian School, from Cornwall Sabbath School, per the Rev. Dr. Urquhart,..... 17.00
 For support of Orphan at Calcutta, from St. Andrew's Church Sabbath School, Pictou, Nova Scotia, per W. Gordon, Esq.,..... 16.00
 For Canadian School, from Barriefield Sabbath School, per R. Forbes, Esq., From St. Andrew's Church Sabbath School, Perth, per W. Meighen, Esq., for support of Sarah C. Bain, \$16.00
 Canadian School,..... 10.00
 26.00

Collected by the Children of South Georgetown Sabbath School in aid of Canadian School, as follow:
 Matthew McKell,..... \$6.50
 Isabella McArthur,..... 3.25
 Sarah Young,..... 2.87½
 Isabella Gruer,..... 2.37½
 Sarah Muir,..... 2.00
 Isabella McCartney,..... 1.25
 Margaret Wilson,..... 1.12½
 Mary Anderson,..... 1.00
 Collected in sums under \$1 by J. Carruthers, R. Cunningham, J. Campbell, E. Brodie, L. Ogilvy, M. Greig,..... 3.62½
 24.00

For support of Ruth Toronto, from St. Andrew's Church Sabbath School, Toronto, per W. Mitchell, Esq.,..... 16.00
 From Sabbath School and Ladies of Congregation at Lachine, per Rev. W. Simpson,..... 18.50
 \$296.01

Kingston, 23rd Jan., 1861.
 JOHN PATON, *Treasurer.*

MINISTERS' WIDOWS' AND ORPHANS' FUND.

Congregational Collections.
 1860.
 Sep. 15, Cote St. George, per John B. McCunig, Elder,..... 8.00
 Jan. 9, Arnprior, Rev. W. Johnson, M. A.,..... 10.60
 " 9, Finch, for 1860, Rev. D. Monro, 12.00
 " 10, St. Andrews, Hamilton, Rev. R. Burnet,..... 50.00
 " 10, Woodstock, Rev. Jas. Stuart, 3.45
 " 11, Kitley, Rev. D. Evans,..... 10.00
 " 11, Valcartier, Rev. D. Shanks, 2.00
 " 11, Chatham, C. W., Rev. J. Rennie,..... 12.00

Jan. 14, St. Andrews, Montreal, Rev. A. Matheson, D.D.,.....	160-00
" 15, Mount Forest, Rev. John Hay,	4-00
" 17, Brock and Reach, Rev. John Campbell,.....	14-00
" 19, Peterborough, Rev. J. S. Douglas,.....	8-00
" 19, Ottawa, Rev. A. Spence,.....	38-60
" 19, Pickering, per Mr. Jas. Madill, Elder,.....	12-28
" 19, L'Original, Rev. G. W. Ferguson,.....	12-00
" 19, Hawkesbury, Rev. G.W. Ferguson,.....	8-00
" 22, Cornwall, Rev. H. Urquhart, D.D.,.....	30-00
" 22, St. Andrews, Hamilton, additional, Rev. Rob. Burnet, ..	4-00
" 22, St. Andrews, Quebec, per Rev. John Cook, D.D.,.....	100-00
" 23, St. Andrews, Wolfe Island, Rev. G. Porteous,.....	10-00
" 24, St. Pauls, Montreal, Rev. W. Snodgrass,.....	167-00
" 24, Goderich, Rev. A. McKid,....	75-30
" 24, King, Rev. Jas. Carmichael, ..	10-00
" 24, Orangeville, Rev. W. E. McKay.	6-00
" 20, Newmarket, Rev. John Brown,	12-00
" 26, St. Andrews, Williamstown, Rev. Jas. Dingwall,.....	10-00
" 26, Hornby, John McMillan, <i>Trea.</i> ,	4-00
" 26, Trafalgar, " " "	3-00
" 26, Milton, per Mr. J. McCallum,	6-65
" 28, King, per Rev. John Tawse, ..	7-00
" 28, Kingston, per Rev. John Macchar, D.D.,.....	84-00
" 28, Martintown, per P.W. Conroy, Sess. Clk.,.....	15-00
" 28, Niagara, per Rev. Chas. Campbell,.....	20-00
" 29, North Williamsburg, Rev. J. Davidson,.....	12-00
" 18, Guelph, Mr. D. Allan, <i>Elder:</i>	20-00
" 30, Perth, per Rev. Wm. Bain,...	11-00
" 30, Bathurst, per Rev. Wm. Bain,	3-10
" 30, Donation from a friend, per Rev. Wm. Bain,.....	4-00
" 30, Whithy, per Rev. K. McLennan,	24-00
" 30, Oxford, per Rev. Jos. Evans, ..	3-00
" 31, Vaughan, per Rev. D. Ross,...	20-00
" 31, St. Andrew's Church, Toronto, per Rev. Jno. Barclay, D.D.	55-00
" 31, St. Andrew's Church, Woolwich, per Jas. Thom,	8-00
" 31, Ormstown, per Rev. J. Anderson	9-25

JOHN GREENSHIELDS, *Trea.*

THE FRENCH MISSION.

LETTER FROM REV. L. BARIDON.

(Translation.)

MOERS, 18th January, 1861.

DEAR SIR,—Since my last I have enjoyed calmness, although my mournful losses have not been forgotten. There is ever with me a great void, which causes me to feel at times as if in another world. Yet I must endeavour to bear patiently the position in which it has pleased God to place me, remembering that His ways are not my ways, and that all things work for the good of those whom God loves.

I have paid many visits during 3 or 4 weeks, and they were, generally speaking, pleasant visits. I was able to announce the will of God in several families with much freedom, and I believe that the results will be blessed to several, if not at the moment yet afterwards. For the vivifying seed of the Word of God cannot perish, one time or another it will reach the heart and the conscience.

One day last week I visited, three miles from here, a family I knew, but who are yet held by

a thread to the Romish religion. After some general conversation one of the family brought me a New Testament, which I had given her during the summer, and asked me to read from it. I took it and read some portions, showing that it was the good pleasure of God to save sinners by His well-beloved Son, who came into the world to die for them.

I explained to them, how precious to us is this good news! that we are sinful by nature and incapable of saving our souls of ourselves, even were we to obey implicitly all the commandments of the Church of Rome, or any other commandments of men. Whilst I was speaking, an old woman, 73 years of age, came in, seated herself beside me and interrupted me, showing her clothes (she was scarcely covered with an old man's coat over her undergarments).

I asked if she had ever prayed to God to provide for her wants. Ah, said she, I repeat the chaplet every day, but that does not keep me from being miserable and without clothes, as you see, and often without bread. I told her that it was useless to repeat chaplets, which God did not regard, and which were vain repetitions, condemned by the Word of God. I urged her to go directly to God, to give to Him her heart and to ask of Him garments to cover her, and that, if her prayer was not otherwise answered, I would find clothes for her. I continued 4 hours with that family, the mother, grandmother, daughters, children and husband were very attentive.

There is much good to be done among such families.

I visited another day an old man 75 years of age. I had often spoken to him of the Gospel, but he was a strong Romanist, and always replied that he would not change his religion. To which I answered that I did not ask him to do that, but to seek a change of heart, because unless one be born again, he cannot enter the Kingdom of Heaven. He then spoke to me of his good conduct, that he loved God, that he believed in Jesus Christ more than others, &c. On hearing this good opinion of himself, I opposed to it the righteousness of Christ, which alone God will accept, and with which the sinner ought to be clothed, and besides I said to him you play at cards, you do not listen to the Word of God that you might learn His will, and I do not see to what you have to trust for salvation.

He then admitted that what I said to him at other times had troubled him, that he felt that he was a sinner and that he had given-up playing cards and renounced other things that he now saw were wrong.

This is a first step, though a very late one, towards the Saviour.

My recital has occupied a large space and I must confine myself to what I have already said, although I could add other incidents, not less capable of showing you that our work is essentially fitted to enlighten as to the way of salvation many ignorant souls who otherwise would never reach the foldings of the Good Shepherd.

I am, dear Sir,

Your devoted servant,
LOUIS BARIDON.

JEWISH AND FOREIGN MISSION.

Quarterly Report of the Missionary.

MONASTIR—STATE OF THE JEWS—SABBATH SERVICE—DISPENSARY—WANT OF BIBLES—PERLEPE.

MONASTIR, Nov. 14th, 1860.

To the Jewish and Foreign Mission Committee of the Presbyterian Church of Canada in connexion with the Church of Scotland.

DEAR BRETHREN,—In a few days more the anniversary of our departure from your shores will arrive. Were it for some temporal object that we were sent on, perhaps some things, perhaps much, might by this time have been accomplished. But for the object you have sent us out, there has as yet been little accomplished, that is, so far as the preaching of Christ and Him crucified is concerned. Perhaps, as I will proceed with my report here, you may be led to say that something is being accomplished, but I must confess that I am not satisfied with the results of this first passing year of my missionary life. I should indeed take into consideration that we are in Monastir, a place where no Protestant missionaries have resided before, and that much time must yet pass away, and agencies stronger than are at present used by you must be employed, ere an impression is made on these degraded nationalities of this city and its vicinity; still I cannot deny to myself that at best it is a discouraging work—one that, unless much enduring grace and faith is granted, it is utterly impossible to pursue with peace and satisfaction of mind.

We are now in this town a little over three months. I have now learned a little more of the character of the various nations here, and among them that of the Jews; for, as everywhere, so here the Jews live among and yet apart from the rest of the nations. Here unfortunately they are still more distinguished by their poverty, filth and ignorance of their own religion and of the world. The difference, even physically, between the Jews here and those at Salonica is altogether to my mind disproportionate to the distance of the two places. Want of work is the great cause of much of the evil existing among the Jews here. Another cause is a great fire which took place in the Jewish quarter here some years ago, from which terrible calamity they are not able yet to recover. I have visited among them to some little extent during these few months both professionally as a physician and otherwise, but I have not been able, except in a very few cases, to proclaim Christ to them. A school for boys and girls might perhaps succeed here more than any other agency, there is a desire on the part of some for educational privileges and in a short time the same might be begotten in others. But I do not feel myself fit to teach all the necessary branches in a school, however fit and desirable I may be for certain branches.

The Christian population here, which are nearly all of the Greek Church, are not all on a friendly footing with their ecclesiastical, and in Turkey he is also their political representative. It is on this account I was told that they cannot succeed in establishing here a higher school of education. For that purpose the importation of teachers from Greece would be necessary, and against such men the Turkish government looks with great suspicion, and the patriotism of the Bishop is feared not to be great enough to protect them by the government against it, so therefore it remains. The young grow up in the same ignorance their parents grew up in, and, if some of them happen to pick up some smattering of knowledge, perhaps as much as to be able to read a newspaper, they think themselves able to defy the world and God.

Another evil which we have to encounter is the number of languages which are spoken here, viz., Turkish, Greek, Bulgarian, Wallachian, Albanian and Jewish Spanish, all that in a population of no more than 45,000 at most. What language is one to learn first, learn to be able to bring the Truth in clear and simple utterance to these worse than blank minds, for they are fearfully besotted with national pride and religious superstitions? Which of these nationalities are more accessible, I am as yet unable to say. But I think that any one of them

could be easily managed, if some worldly gain could be presented to them. But as for religious wants I could as yet not discover them in any one. All care most intensely for the things of this life. The multiplicity of languages which I mentioned I believe to be one of the causes of the profound stupidity of these people in matters pertaining to soul and mind and even to those comforts of life, which happier countries possess. Every body is a so called polyglot, and yet knowing hardly any one of the languages correctly, and so the time of youth is occupied in the imperfect and mere practical acquirement of those languages, while other branches of education cannot be pursued for want of time and opportunity.

Along with the natives we have here an European colony from different lands, some of them doing business, but most of them belonging to the Turkish Dragoons and Cossacks, who are formed from Russian and other political refugees. In Turkey people are not very choice about character and antecedents.

Among these there are very few Protestants, and only one of them with his family attend constantly our Sabbath service, which we hold in the German language, as this is the language understood by most. I preach regularly, though at times I have just enough people to be able to say "we."

With reference to my medical practice, it has rather increased of late, but only among the poor. I have my dispensary open 3 days in the week during the forenoon, while I visit outdoor patients every day in the afternoon. What good fruit this will produce for which you sent me out, the Lord only knows.

I have no Bibles or Testaments or Tracts at my disposal for gratuitous distribution except a few New Testaments and Psalms, which a kind friend from Athens left me personally when at Salonica. The right way to begin to spread a knowledge of the Truth seems to me to be by gratuitous distribution of the Scriptures to those who can read, or to teach those that can not. This, however, I am unable to do; to act as physician, and colporteur and schoolmaster, and missionary in general, and learn the necessary languages too, is more than mind can bear or health permit. It is therefore for you, brethren, to think to supply these necessities of the work you have undertaken. At present I endeavour to make a salutary impression upon the people by doing to them as much physical good as I am able. Finally I am happy to report of our health, that it is, thank God, good, though my vigour of body and mind is not altogether as when I left your shores. The discipline of death, through which God caused us to pass, has left its imperishable impression upon us all.

*Subjoined you will find an account of the past year's expenses and receipts for medical attendance. Thanking you sincerely for all the kindness you have shown us, and hoping that it will continue between us mutually, I remain, dear brethren,

Your obedient servant
and humble brother in Christ,
ERH. M. ERSTEIN, M. D.

P. S.—Brethren, since I prepared the above, an opportunity offered itself to visit *Perlepe*, a village 8 hours' distance from here. I embraced the opportunity and went there last Monday in company with an European friend. The results of my observations are more favourable than I expected. I found some 10 or 15 individuals of influence, who understand the errors and abuses of their orthodox church, so called, and it seems to me would be ready to embrace a pure faith if it might be done securely, viz, with a firman from the Sultan, which might be obtained here, as it was done for Salonica and elsewhere. I read to them

from the Bulgarian New Testament, and conversed with them on the topics read. Some showed a delightful spirit in listening and interrogating. I think at present that there may be more scope for labour in *Perlepe* than here, because there is not that mixture of tongues and nations, there being only Turks and Bulgarians, the latter being read and written and taught in the school, though, as I was told, imperfectly.

* The receipts for medical attendance were £10 10s. sterling.—*Ed. Pres.*

CORRESPONDENCE.

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

SUBSCRIPTIONS TOWARDS THE NEW CHURCH IN LONDON.

To the Editor of the *Presbyterian*.

Allow me to acknowledge through your columns the following liberal collections, which I obtained during last year and the present from the congregations specified, in aid of the Building Fund of our new church in London, and to thank most warmly the numerous friends who thus lent their aid. The church is now almost completed and will be opened for Divine Service by the middle of the next month, (February).

Guelph,.....	£18	0	0
Toronto,.....	49	7	6
Kingston,.....	25	15	0
Cornwall,.....	11	5	0
Brockville,.....	15	15	0
Ottawa,.....	11	5	0
Quebec,.....	61	14	4
Montreal,.....	91	10	0
James A. Campbell, Glasgow, sent from Montreal,.....	5	10	0
Hamilton,.....	39	3	0
Nelson and Waterdown,.....	10	0	0
Galt,.....	8	2	6
Westminster,.....	19	12	0
Dundas,.....	1	0	0
Williams,.....	32	10	0
Chatham,.....	21	5	0
Stratford,.....	8	12	6
Collected by George McBeth, M. P. P., in the House of Assembly, ..	25	0	0

£455 6 10

Of the above about £25 has yet to be received.

I am yours truly,
FRANCIS NICOL.
London, C. W., 25th January, 1860.

OPENING OF A NEW CHURCH AT PORT HOPE.

The Church recently erected by the Presbyterian congregation in connection with the Church of Scotland at Port Hope was opened for public worship on the 30th ultimo by the Rev. Wm. Johnston, M.A., of Arnprior, who preached in the morning from Psalms xxvii. 4, and in the evening from Romans viii. 1. The attendance at both diets was very large and apparently highly respectable, that of the evening particularly so, when the aisles were occupied and even the pulpit stairs covered with attentive crowds.

This neat and elegant structure is situated on one of the natural terraces, in which

that most picturesque of our Canadian towns abounds, and commands an extensive view of the valley beneath, with its well-built blocks and busy streets. Access to it is had by a street running parallel with the line of the terrace. Its exterior is neat and tasteful to an eminent degree. The style of architecture is the elongated Gothic. The material is red brick and the ornamental portions, such as buttress, capping, turrets, &c., are of the well known Cleveland sandstone. The door is approached by an ascent of a dozen steps leading in to the ground story of the tower. On the right of this vestibule is a door opening upon a flight of winding stairs leading to the second story of the tower. This room is lighted by a large peaked window overlooking the front door and has been richly carpeted and otherwise furnished by the young ladies of the congregation for a vestry, but is in fact intended to be at some future time the entry to the galleries, which are not yet built. The interior of the Church is neatly pulpit, pewed, painted and carpeted. The pulpit, which is of somewhat portly proportions, is elegantly cushioned and trimmed with crimson damask as well as the preacher's desk beneath. The pews are capped with scrolls shaped like an elongated S, laid horizontally. The walls are well supplied with circular ventilators adjusted by means of tasselled cords. The ceiling is lofty, somewhat elevated in the middle and circular at the sides. It is well supplied with pulleys by means of which massive lamps are suspended at suitable intervals. Altogether it is an excellent specimen of a Church combining in it comfort, architectural taste and prudent economy. It is intended to have sittings for 500 persons, 300 hundred below and 200 in the galleries, and when completed will not cost over \$3000.

Mr. Alexander, the architect and builder is a citizen of the place and has by this edifice proved himself to be no ordinary man. He may rest assured the public will not fail to appreciate his merits.

The congregation is, as yet, in its infant state, as will appear from the following facts. Two years ago such a thing as a "Ark" in Port Hope was never dreamt of. Some half a dozen individuals might have been found who professed to adhere to the Church of Scotland, but that was all. The present minister, the Rev. D. Camelon, laboured for a short time there as a Catechist, and occasionally a neighbouring minister gave them a Sabbath's services. So weak did the interests of that congregation then appear that few, if any, hoped to see a clergyman settled there. About a year ago the present incumbent was ordained and inducted over that charge. The Town Hall was gratuitously placed at his service, and he commenced his labours. The result has been most praiseworthy to him and his little flock. The few promise to

become many and the weak are waxing strong. Besides several thriving out-stations in the country, one of which has built a commodious wooden Church with sittings for 300, there is a rapidly increasing body of people in the town and its vicinity, who are attaching themselves to this Church, so that, not many years hence, there is every prospect of their being a very large and influential body of people. Mr. Cameron was educated at the University of Queen's College, Kingston, and is a fair specimen of one of Canada's working men. May he be long spared thus to work and his people thus to prosper: and may many such build up the waste places of this fair land. Then will the wilderness blossom and the desert rejoice.

NARRATIVE OF TRAVELS IN EGYPT AND PALESTINE.

(Continued.)

The going-down from Jerusalem to Jericho is certainly one of the most dreary roads in all Palestine, and has always been dangerous from its being infested by Bedouins, as a protection against whom it is still necessary to secure the services of a good escort.

Passing out of the St. Stephen's gate, and crossing the Kedron, the road winds round the southern slope of Olivet to Bethany, and then enters the wilderness of Judea. From near Bethany we obtain a partial view of the country over which we are about to travel. Mountain peaks, thrown-up in reckless confusion, raise their bleak white sides towards the sky, and are separated by abrupt and deep-yawning ravines. The whole district conveys the idea of its having been fearfully convulsed by earthquakes, which have forcibly rent the mountains asunder. The depression in the distance separating the mountains of Judea from the opposite, abrupt and more lofty range of Moab is the plain of the Jordan. And even from this place its verdure contrasts with the sterility of the rugged mountain sides. To the south we obtain a glimpse of the Dead Sea, which in the morning sun, shining down upon it from over Moab, has the appearance of an extended surface of burnished steel.

A little beyond Bethany the road dives into a bleak glen, along which it winds for more than an hour. The fountain which we pass near the entrance of this glen has been identified with the Enshelesh of Joshua, and, if this is correct, then this pass is the ascent of the Adummim, which marked a portion of the northern boundary of the allotment of Judah.

This ravine is very wild and desolate, there is not a village, there is scarcely a patch of green to relieve the dreariness of the white hills or of the rugged valleys. Here and there we may fall in with some small flocks of sheep and an occasional Bedouin tent, but all is still and the solitude and barrenness of the place strikingly

impress one. It has always been the haunt of the Bedouins, and their deeds of blood have given it a fearful celebrity, and would almost seem to have been the origin of its name. Here too, in the going-down from Jerusalem to Jericho, is laid the scene of our Saviour's parable of the good Samaritan.* Then as now the robbers rushed out from behind some of those broken ledges of rock, seized and stripped the traveller, and left his naked and bleeding body exposed to the fierce sun, whose rays, reflected from the white mountain sides, beat with peculiar power into the valley. Then as now this pass was not much frequented, and it was only "by chance" that three travellers, whose business would seem to have been connected with Jericho, are supposed on that day to have broken the solitude of the place. About half-way between Jerusalem and Jericho the ruins of an old Khan may mark the site of the way-side inn.

Beyond this ruin we enter a region more wild than that through which we have already passed, and the road, after crossing some shelving banks and small wadies, reaches the wady El-Kelt, along the brink of which it winds till it descends into the plain. A narrow ledge of rock separates us from the ravine, which is one of the most sublime in all Palestine; the sound of water gurgling far beneath us alone breaks the intense silence, and, as we climb the intervening ledge, we discover a glen, not less than 400 or 500 feet deep, and in its bed a little streamlet like a silver thread, fringed with the green of the oleanders, to which the narrow space scarcely affords room to grow.

This wady is believed to be the ancient Cherith, where the prophet Elijah hid himself, and was fed by ravens, while famine raged in Palestine;† and some one of those caves discernible in the opposite cliff may have been for a time the home of the prophet.

This ravine is also the valley of Achor, where Achan was stoned for the theft he had committed.‡

As the road now turns round one of the projections in the mountain, the plain of Jericho opens-out before us with its verdure, refreshing to one who has been travelling for hours between chalky hills with scarcely a vestige of life.

The plain of Jericho is the widest part of the Jordan valley, and is about 10 miles broad. It is bounded on the west by the mountains of Judah, over which we have just crossed, and which rise in some places 2000 feet above the plain, and the ridges of Moab, which are still more lofty, bound it on the east. These ranges approach much more closely to the north, while the Dead Sea to the south seems like a continuation of the plain.

* Luke X. 30.

† 1 Kings XVII. 1—7.

‡ Joshua VII. 16—26.

While the Jordan forms the eastern limit of this plain, the two streams which flow down the wadies of El-Kelt and El-Suweinit, and the two living fountains of El-Duk and El-Sultan, which pour-out their waters near the foot of the great limestone range, give it a luxurious vegetation, which, if properly attended to, might be turned to valuable account, but is now allowed to grow-up into a tangled forest shrubbery.

About half a mile from the foot of the pass, and some distance to the south of the direct road to the Jordan, are the few ruins that remain of Jericho. We gather that the city of this name, which was built after the return from captivity, and which was adorned by Herod, did not occupy the site of the previous city, but was nearer the wady Kelt, while the more ancient was further to the north and near the Ain-el-Sultan, or Fountain of Elisha. The ruins therefore to the south of the road are the remains of the later Jericho, while the few mounds near the fountain of Elisha may mark the site of the earlier city. Both cities recall the most interesting associations; the one was taken and destroyed by Joshua, but rebuilt by Hiel at the cost of his two sons' lives,* and is associated with the histories of Elijah and Elisha;† the other was the home of Zachæus, and where our Lord restored sight to the blind Bartimeus.

Turning off the direct road, and taking that which branches to the north, we ride to the fine fountain of El-Sultan, which gushes-out at the base of a high mound. It is undoubtedly the fountain whose waters were healed by the prophet Elisha; and here then was ancient Jericho, and truly the situation of the "city is pleasant," but the "ground also is barren," except where it is blessed by the vivifying waters of the spring. The path now turns in a westerly direction, and conducts to the fountain of El-Duk, which springs-up in a copious stream near the foot of the mountains. Around this spring are very extensive remains of a castle, aqueducts, and sugar-mills. In the castle of Duk Simon Maccabæus was murdered,‡ but the present ruins are more likely to belong to a castle of the Knights Templars. The last effort that was made to bring the plain of Jericho under cultivation was by the crusading kings, who had here extensive plantations of sugar cane, and the aqueducts and sugar-mills now in ruins were connected with this enterprise.

The peak of the mountains which rises immediately behind El-Duk is the loftiest point of that western range which overhangs the plain, and ancient tradition has marked it as the scene of our Lord's forty days' temptation, and hence it has received from the Monks of the Latin Church the

* Josh. vi. † Josh. vi. 26. 1 Kings, xvi. 34.

‡ II Kings, ii. || Luke xix. 1. Mark x. 36.

• II Kings ii. 19. † I Mac. xvi. 14, 15.

name of Monte della Quarantana. The rocky and precipitous side of this hill is riddled with shallow caves, in which these pious anchorites took up their abode. It must have required no little toil and self-devotion to live in such a place, for, apart from the difficulty of procuring the necessities of life, they had to endure the heat of the mid-day sun beating upon the limestone rock, and against which their open and shallow caverns afforded them no shelter. But, if we admire their devotedness, we cannot but regret their idle life, so wholly opposed not merely to the spirit but to the explicit directions of that religion of which they declared themselves the disciples, and the Founder of which has taught us to let our light "so shine before men that they may see our good works and glorify our Father which is in heaven."

After wandering for some time amid tangled thickets of thorny nubk and other bushes we struck again into the direct road, and encamped for the night in the open plain near the village of Bda, which is the only representative of the ancient Gilgal, but a more filthy and miserable village is perhaps not to be found in all Palestine. It was the Monday of the Passion week, and we had come down from Jerusalem hoping to see on the morrow the bathing of the pilgrims in the Jordan. It was already growing dark when we reached our encampment, and all was so silent around that we were not aware that at no great distance from us, though on the other side of a little hill, the pilgrims were also resting; but before daybreak the noise of the Eastern kettle-drums aroused us from our slumbers, and assured us that the pilgrims were already in motion.

We soon mounted our horses and galloped to the head of the long procession. A more motley grouping it is impossible to conceive. They were of all ages from the infant in the arms to the old and feeble. They had come from very different countries; there were Greeks and Latins, French and Germans, Russians and Poles, Copts and Armenians; and their costumes were as varied as their countries; the Russian with his fur cap and heavy coat, sweltering with the heat of the Jordan valley, and the Copt with scarcely the garments that decency requires. Their line was orderly enough, and on their approach to the river they did not exemplify the enthusiasm which we had expected. Most of them came prepared with a large loose white wrapper, which served the purpose of a bathing gown, and which, being carefully preserved, is afterwards used as their winding-sheets. All bathed or were dipped three times, and then retired in groups, each bearing some little memento of their pilgrimage to the sacred river.

The place where the pilgrims bathe is

believed to be that consecrated both by the passage of the Israelites and by the baptism of our Saviour, and, though it is impossible to fix the exact spot where either of these events took place, yet we may be certain that it could not have been far distant. The river flows through a glen, which in this place is, perhaps, 50 feet below the level of the plain, and the descent to the bed of the river is here more gradual than in any other part of its course. The stream, though quite clear when it issues from the Sea of Tiberias, yet from flowing at least for some distance between banks of clay, and plunging over numerous rapids, becomes exceedingly turbid, yet is not unpleasant to the taste. Its breadth is here about 35 yards, and it sweeps along its tortuous course with a very rapid current. The banks, both above and below the place where the pilgrims bathe, are fringed with a perfect thicket of willow, tamarisk and oleander, among which weeds of great size grow up and render it almost impenetrable. These jungles still afford a cover for the wild boar and leopard, and, as they are partially overflowed when the river is in flood, so we have the allusion to the lion being driven out of his retreat in these thickets by the swelling of the Jordan.*

The road from this place to the Dead Sea strikes across the plain in a south-westerly direction in order to avoid the soft marshy ground near the embouchure of the Jordan. The day was already somewhat advanced, and the heat of the valley, arising from its being so completely shut in by lofty mountains, and from its great depression, so far below the level of the sea, was exceedingly oppressive; there was no shelter from an almost vertical sun, and the ground was not merely parched, it was also covered with sulphurous crust, which reflected back the rays and made the heat still more intense. The air, close and hazy, lent an indistinctness to objects at any distance, and there was not a vestige of vegetation, for neither animal nor vegetable life could thrive in such a furnace.

We urged on our horses, yet it was a long hour before we reached the shore of that mysterious sea, which excites so remarkable an interest, physical and historical.

It is evidently the continuation of the Jordan valley, which has here become so depressed that the surface of this sea is more than 1300 feet below the level of the Mediterranean. It is 40 miles in length by an average breadth of 9 miles, and on the east and west it is confined by the lofty ranges of Moab and Judea, the precipitous cliffs of which rise abruptly from the water's edge as not to permit the slightest foot-path. The bed of the southern part of the sea is only 13 feet deep, while the northern portion is formed by a chasm, the depth of which is estimated at 1300 feet. The density of the water is

very great, though it does not equal that of the Lakes Elton and Uramiyeh near the Caspian Sea, or of the great Salt Lake of Utah. It is very clear, and the pebbles on its beach have a very white appearance, owing partly to the heavy friction of the water, but more especially to the incrustation of salt and sulphur with which they are coated, and which also covers the portions of dead trees and other vegetable matter which are washed ashore, having been brought down by the Jordan or other small streams which empty themselves into the lake.

The density of the water renders it so buoyant that it is impossible to sink beneath the surface. A bath in it, however, is scarcely refreshing, and its effect is to leave a parching sensation and a slight greasiness on the skin, and, when permitted to enter the eyes, mouth or any sore, it is attended with great irritation and pain.

The strange phenomena which the great depression of the Dead Sea and the lower valley of the Jordan present, can only be attributed to strong volcanic action. The chasm has been formed in some violent convulsion and by the burning of the bitumen with which the plain was once filled. The mountains bear evidence to the effect of fire, and pumice stone, a form of lava, is often found floating on the lake, and large quantities of bitumen are still to be seen in the vicinity.

There are difficulties connected with the physical features of this district, and with what we do know of its history, which perhaps further research may do something to unravel, but we learn that it was a perfect garden, and well inhabited, before it was overwhelmed and sunk by the wrath of the Almighty.

Leaving the Dead Sea, our journey continued for some time over the dreary and parched plain, and then we again struck into the mountains and pursued our way to the convent of Mar Saba. A high peak to the right has been marked out by Mohammedan tradition as the Pisgah of Moses, and M. De Sauley, in the same spirit of enthusiasm which induced him to believe he had discovered the site of some of the cities of the plain, now, in opposition to the simple words of Scripture,* has embraced this idle tradition.

This region presents even bolder features than the portion of the hill country we traversed yesterday; the mountains seem severed by an earthquake, the ravines are deeper, and the cliffs overhead are wilder and grander. The road for some distance runs along the very brink of a chasm, partly on a natural ledge of rock and partly on an artificial cutting. During the afternoon we obtained another glimpse of the Dead Sea by the wilderness of Engedi, and reached the convent that same evening, though at a very late hour.

* Gen. XIII. 10. XIV., 1.

† Deuteronomy XXXIV.

* Jerem. l., 44.

NOTICE OF BOOK.

THE PRESBYTERIAN HISTORICAL ALMANAC FOR 1861.

Joseph M. Wilson, Philadelphia.

This "Annual Remembrancer of the Church" is again a welcome guest to our editorial table, and we trust has many years of usefulness before it.

The Almanac presents a connected view of the great Presbyterian army in Britain and America. What a numerous progeny can the old mother Church of Scotland now boast!

In Britain and America there are now 10,464 Presbyterian ministers and 12,126 churches. Their joint collections were last year \$9,054,584, a goodly sum.

The Almanac is a volume of 350 pages. It contains accounts of the proceedings of the various ecclesiastical courts, views of the churches where these courts sat and portraits of various of their moderators. A sketch of the proceedings of our Canadian Synod and a narrative of the formation of the congregation at Kingston are given, as also a view of the church and its use there.

The portraits in this number are very well executed, and are better than those of last year.

That of Dr. Maitland, moderator of the Church of Scotland in Scotland, is, we should imagine, an excellent likeness; but the portrait of the book is that of our own moderator, Dr. Mathieson. Albeit he wears somewhat of the stern covenanting expression of features which beset him so well on a memorable day in August last, when asserting the rights of Presbyterianism in the presence of the representative of royalty itself, the likeness is unmistakable.

We trust the Almanac will have, as it deserves, a large circulation in Canada. We give it a cheerful word of commendation, and repeat, what we have said before, that at \$1.12 it is a marvel of cheapness. Copies can be procured through Dawson & Son, Montreal.

The editor remarks that he finds "that a vast majority of Presbyterian ministers in the United States are merely tenants at will in the houses where they reside." He therefore "offers \$120 for essays, showing the necessity, the economy and the wisdom of erecting a Presbyterian parsonage for every Presbyterian pastor." We inserted the circular on this subject, giving the terms of the offer in the Nov. number, and would be glad to hear of some Canadian competitors for the prize entering the list.

MISCELLANEOUS.

LOAN TAYLOR preached two sermons on Sunday in the Baptist Chapel, Kingston, which was well-attended. His Lordship's style may be likened to that of the Hon. and Rev. Baptist Noel, and his pleasing simplicity and transparent sincerity won for him at the

beginning of his discourse the sympathy of his hearers. The impression thus made was maintained throughout. In the evening the congregation thronged the building.—*Birmingham Post*.

A NEW MODE OF PREACHING.—In course of a discussion on acoustics in the Institute of Architects at last meeting Mr. White stated, in reference to flat surfaces behind a speaker, that on one occasion he remembered the Bishop of Lincoln preaching in the open air; when, instead of turning his back to the wall, he faced about towards it, and the result was that he was heard distinctly by several hundred persons.—*Builder*.

COINCIDENCE.—On the day of thanksgiving for the Reformation, according to the texts furnished by the various newspapers, 41 ministers in the northern counties preached from the text, 'The Lord hath done great things for us, whereof we are glad'; 23 from the words, 'Stand fast therefore in the liberty wherewith Christ hath made us free'; 19 from 'The truth shall make you free'; 12 from 'When your children ask their fathers in time to come, What mean these stones?'; 10 from 'And then shall that wicked one be revealed'; and 6 from 'Earnestly contend for the faith once delivered to the saints.' Some of the other texts appear to have been selected with equal felicity, such as the following:—'And the word of the Lord was precious in those days; there was no open vision'; 'Other foundation can no man lay'; 'Marvellous things did he in the sight of their fathers'; 'The times that went over him'; 'The time of reformation'; 'But call to remembrance the former days,' &c., &c.

THE STIPEND OF JOHN KNOX.—The *Times*, reviewing the late Principal Lee's History of the Church of Scotland, has the following remarks:—"Principal Lee has illustrated at great length the pay of the clergy. The greater part of this discussion starts from the fact that the stipend of John Knox was 400 merks—a sum which has been represented, as very paltry, and which will appear so to all who estimate the Scotch shilling as equivalent to an English penny. According to this valuation Knox's salary would be in sterling money £22 4s 5d. But the fact is that the Scottish coinage had not depreciated so much in value. Ultimately the Scottish money fell to about the twelfth part of sterling coin, so that a pound of the one was worth no more than 1s 8d of the other. But, at the time we speak of, the Scottish money in its downward fall had reached only half way to this its lowest deep, and the 400 merks were equal to £44 8s 10d. of sterling coin. If we compare this sum either with the price of provisions or with the salaries paid to other important functionaries, we shall find that Knox had no reason to complain of his treatment. Comparing it with the price of grain, Principal Lee states that Knox's salary was equivalent to a stipend of about 15 chalders, which is above the average of benefices in Scotland. At about the same time Bordeaux wine was sold in Scotland for about 50s. sterling the ton. In England the same price for a hoghead of Gascon wine was considered an enormous charge, and Malmsbury wine was sold for 4d a quart. It appears that in Scotland the price of a sheep was 1s 8d. sterling, and butter sold for 16d the stone. Taking all things into consideration, it would appear that £44 in the middle of the 16th century is very nearly equivalent to £600 in the middle of the 19th. If we take the comparison from a different point of view, placing Knox's emoluments beside those of other public men, it will also be found that he was exceedingly well paid. The Judges of the Court of Session in those days had smaller salaries than Knox, each being entitled to little more than £20 sterling in

1545 the Chief Justice of the King's Bench in England had a salary of £70. At the accession of Henry each Baron of the Exchequer had but £46 13s. 4d., the chief Baron £100 and the Chancellor of the Exchequer £26 13s. 4d. Roger Ascham, as Latin Secretary to Queen Mary, had a salary of £20. Principal Lee further states that about the same period the Professor of Greek in King's College, Cambridge, had a salary of £40, the King's Professor of Divinity in Oxford a similar sum, and that up to 1540 the Margaret Professor at Cambridge had but £13 6s 8d. Compared with his contemporaries, therefore, it will be seen that Knox—enjoying a stipend of 400 merks, together with a house-rent free—was tolerably well off, and especially so, as, in addition to the income which he drew from the town of Edinburgh, he had another salary, consisting of 500 merks in money and some 12 chalders of grain, which appears to have been conferred upon him in consideration of the services which he rendered to the Church at large."

PRESBYTERIAN UNION.

A meeting of the Committees on Union of the several Presbyterian Synods was held in the Vestry of St. Andrew's Church, Toronto, on the evening of Thursday, 27th December, 1860. Present, Rev. Dr. George and Mr. Bell, on the part of the Synod in connexion with the Church of Scotland; Rev. Dr. Willis, Messrs. Ure, Young, Topp, McLaren, Gregg and J. McMurrich, Esq., on the part of the Presbyterian Synod. Owing to some cause unknown to the meeting, the Committee of the United Presbyterian Synod had not been summoned, but Drs. Jennings and Ormiston, members of that Committee, being present, took their seats.

The following gentlemen, being present, were invited to sit with the meeting, namely, Revs. Drs. Leitch and Barclay, Messrs. Reid and Bain, and Judge McLean.

Rev. Dr. Ormiston was called to the chair: Messrs. Reid and Bell were appointed Clerks. Rev. Principal Willis, on the call of the chairman, engaged in prayer.

Statements were made as to the action of the respective Synods with reference to the question of Union among the different bodies of Presbyterians in the Province.

It was then agreed to engage in a friendly conference to ascertain each other's views; it being distinctly understood that no discussions or conclusions of this meeting shall be held as binding any of the Synods in any way whatever.

After lengthened conference of the most friendly character it was found that on most of the questions discussed there was a substantial and most gratifying harmony of sentiment and feeling. On some points there was a diversity of opinion frankly expressed, which yet did not appear to preclude a reasonable hope that, through the blessing of God, the ultimate removal of all serious difficulties in the way of a general union may be the happy result of farther negotiation.

The meeting was closed with prayer.

CHARGE.

Delivered by the Rev. Mr. Bax, of Scarborough, on the occasion of the Induction of the Rev. R. McLennan to the Pastoral charge of the Congregation of St. Andrew's Church, in connexion with the Church of Scotland, at Wark on Wednesday, December 12th, 1860.

DEAR BROTHER,—Considering the years you have already spent in the ministry, were it not from the practice of the Church, any address from me might be deemed with. I feel you will suffer the word of exhortation." Among

the many arduous and responsible duties that devolve upon you the *pulpit* confessedly occupies the foremost place.

"The pulpit

Must stand acknowledged, while the world shall stand,

The most important and effectual guard,
Support and ornament of virtue's cause."

From the infancy of the Church to the present time preaching has imparted more knowledge, produced deeper impressions, and done more for the benefit of mankind than all other agencies together. Preparation for it, and the manner in which you acquire yourself in it, will therefore occupy your most anxious thoughts, and call forth all your energies, that you may approve yourself "a workman that needeth not to be ashamed, rightly dividing the word of truth." As regards the *grand subject* of the pulpit you can have no doubt, it is plainly set forth in the statute book, and exemplified in the preaching of the inspired apostles, "We preach Christ crucified. I am determined not to know anything among you save Jesus Christ and Him crucified." So spoke Christian apostles, nor was it different with Old Testament prophets—"The testimony of Jesus is the spirit of prophecy. To Him gave all the prophets witness, that through this man whosoever believeth in Him should receive the remission of sins." This is the Gospel, the theme which alone meets the wants and interests of men as sinners, and that has shown itself in all ages the most powerful in subduing the heart and reforming the life—"the wisdom of God and the power of God unto salvation to every one that believeth." You will not neglect to give it its proper place in your ministrations, "if you would save both yourself and those that hear you." But, while this must be your grand theme, occupying that place in your discourses which it occupies in the Bible, and that, you know, is the place of the Sun in the heavens, which illumines and beautifies all, you will not omit "to declare faithfully the whole counsel of God, and to keep back nothing that is profitable." "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." What God has been pleased to reveal it is our duty to preach. The minister who does not study diversity neglects one of the best means of securing the attention and promoting the edification of his hearers.

The *mode* of exhibiting the truths of the Gospel has also strong claims on your attention. As the best food may be spoiled for want of skill and attention in the preparation, so the richest and choicest thoughts may suffer by the manner in which they are presented. While you study purity and propriety of diction, endeavor above all things to make your preaching plain, so as to be clearly and easily understood by those who hear you.—This was of more importance in the estimation of St. Paul, no man judge, than the supernatural gift of tongues. "I would rather," says he, "speak five words with my understanding, that with my voice I might teach others also, than ten thousand words in an unknown tongue." Let it be *faithful* without being *personal*, which of all things it to be avoided; let it be searching and discriminating; let not vice pass openly before your eyes, and become current among your people, without lifting up the voice of warning and reproof. He who brings a message from God ought never to be afraid of men. Fidelity was conspicuous in the ministry of Him who spoke as never man spoke. He exposed the errors and sins of His countrymen at the very commencement of His course, and His holy apostles followed close in

His steps, commanding themselves to every man's conscience as in the sight of God, and boldly speaking the Truth in love, whether men heard or whether they forbore. Let it be *practical*. The apostles always exhibited the truth in this form. In their hands doctrine and duty, faith and works were united. Even in those epistles which are most doctrinal and argumentative, we find practical duties in the end.—Religion is a thing for use, and, unless it affect the heart and life, it falls short of its aim. Permit me in this connection to add that, as a general rule, *controversy in the pulpit* is to be avoided. No doubt there are times and circumstances which may not only justify it but render it a positive duty. "You are set for the defence of the Gospel," and the watchman on Zion's walls ought not to be asleep or silent when danger is approaching, still in ordinary cases controversial preaching is neither pleasant nor profitable. Unless very skillfully handled and the soul of the preacher is copiously moistened with the dew of Heaven, it is apt to engender a spirit widely different from that which should animate us in the house and service of our Maker. Souls that live much on the dry bones of controversy seldom grow fat. Try rather to prevent and put down error by establishing truth. Study as much as possible to give your people *variety*—variety in your principal thoughts and materials of illustration. The principal food must always be the same, the glorious Gospel of the blessed God; but it admits of an endless variety of exhibition, and, because of the infirmity of human nature, we find this necessary to give it increased acceptance. Look at Paul how he availed himself of his attainments in Jewish and Grecian learning in order to find his way to the habits and hearts of his hearers, and to aid in the illustration and enforcement of the great truths which he was commissioned to preach. You may look at a greater than Paul and see how He levied contributions on the riches of creation and providence to assist in teaching the people. The sheep-fold, the fig-tree, the vine, the lily,—whatever He observed around Him fitted to arrest the attention of His hearers, and bring down the truth to the level of their understanding and fix it in their memories and hearts,—He employed for the purpose. Next to Him, whose teaching stands alone in its excellence, I admire the apostle of the Gentiles in this particular. The readiness and facility with which he availed himself of materials, drawn from quarters apparently the most remote, are altogether remarkable. See him going up among the philosophic and polished Athenians, how skillfully and gracefully, and withal how naturally he introduced himself. Taking for his text an inscription which he noticed as he passed, he directed to them of the *Unknown God*, to whom the altar was dedicated, telling them many important truths, which they much needed to know, and leading them to Him whom that God has appointed both to save and to judge. There is no department of learning, no riches of observation or thought, which may not be made tributary to the Christian ministry. Let your preaching be thoroughly *earnest*, springing from a deep sense of the value of immortal souls and of your own responsibility, as one that must give account. An excellent judge, himself one of the best preachers I ever heard, the late ALEX. JAMES, of Birmingham, considers an earnest ministry the only one that is likely to be blessed with success. Assuredly earnestness will compensate for many imperfections, and will often produce deeper impressions than all the flowers of rhetoric, all the flowing periods of eloquence. Let all your discourses be the fruit of *careful and arduous preparation*. Serve not your Name with that which costs you nothing.

It will not be acceptable to Him, nor pleasant to yourself, nor profitable to your people. Strive always to have your subject clearly and fully in your own mind before you attempt to communicate it to the minds of others. Careless preparation soon becomes a habit, and, whenever it does, it is the invariable forerunner of languid hearing and an unrespected ministry. We may assure ourselves that it is impossible, from the very constitution of the human mind, to command sustained attention to our message without a continuous succession of thought, or to make deep and lasting impression on the conscience and heart without bringing that succession to bear on the point which we wish to illustrate. Men will not be long content to take rhapsody in place of reasoning, leaves instead of fruit. Empty declamation, the eloquence of mere words will leave souls to starve, and a continual repetition of the same truths will soon weary the best disposed listener in the world.

But, while the pulpit is the chief, other duties devolve on you, which I hope and trust you will not neglect. Let me call to your remembrance the visitation of your people, more especially the sick and dying. Waste not your time by running to and fro without occasion, and avoid still more being converted into a receptacle for gossip, which will be sure to detract from the dignity of your office and proportionally to impair the efficiency of your ministrations; but, when affliction enters a habitation, look on it as Providence pointing the way for grace to follow. Your visits at such seasons will always be acceptable and may be turned to the best account. We owe it to our dear people to comfort them in trouble, and, when death draws near, to lead them to Him who is the resurrection and the life. I say not that you should run after every trivial illness you may chauce to hear of; but, when distress is serious, neglect it not, nor wait till you are sent for. In this country greater value is often put on services for the dead than for the living. The first notice of sickness is an invitation to the funeral. Nor will the young of your flock be without your special regard. They are the hopes of the Church, and through them, under God, are the character and destiny of generations yet unborn. In pastoral examinations, Sabbath-schools and congregational libraries you will find means of doing them incalculable good. Bear in mind the words of the Great and Good Shepherd, "Feed my Lambs." Take an interest, dear brother, and teach your people to take an interest in all the *Sabbath-schools* of the Church and in all the great movements which contemplate the evangelization of this land and the conversion of the World. No church needs expect to prosper that lives in habitual indifference to this great commission. As far as my observation goes, you may safely judge of the religion both of minister and people by the interest they take in the cause of Missions.

And now you may be ready to ask, Who is sufficient for these things? I answer who? assuredly no one in his own strength. If we had to look to ourselves, if we had to depend on ourselves, we might well sit down in despair. But we know that our sufficiency is of God, His resources are adequate to the wants and weaknesses of all His servants. Let us plead the fulfilment of His promise, "My grace is sufficient for thee, for my strength is made perfect in weakness."

I presume you are aware that our Church has had no representative in this town and district since the day of LAMONT'S translation. Can you therefore well devolve the onerous task of gathering and building up a church and congregation. But, for your encouragement, I only give expression to the universal

opinion when I say that a better opportunity rarely occurs, a finer field is nowhere to be found throughout the length and breadth of our Zion. It rests with you to prove its soundness and to fulfil the prayers and hopes of the Church. You have a noble and inspiring example before you in the character and labours of him who preceded you. Some may have surpassed him in talents and acquisitions, but I venture to say, no one surpassed, no one equaled him in devotedness and self-sacrifice. Ever since I became acquainted with the life

and labours of the Rev. JAMES LAMBIE, I have never ceased to regard him as the chief of Canadian Evangelists. May the mantle of Elijah descend upon Elisha.

And now, dear brother, "Make full proof of your ministry, I charge you before God and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His Kingdom, Preach the Word, be instant in season and out of season, reprove, rebuke, exhort with all long-suffering and doctrine, in all things showing thyself a pattern of good

works; in doctrine showing incorruptness, gravity, sincerity, sound speech that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil to say of you. These things speak and rebuke with all authority. Let no man despise thee." And after a long, comfortable and successful ministry may you receive the joyful welcome, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord." Amen.

SELECTIONS FROM SYNOD MINUTES.

REPORT OF THE COMMITTEE ON THE BURSARY SCHEME.

In accordance with their instructions the Bursary Committee beg to present a brief report on the present condition of the Scheme, and to add a few respectful suggestions respecting its future support.

In the annual statements of the Treasurer of Queen's College, a detailed account is given of the Bursary Scheme receipts and expenditure, rendering it unnecessary to repeat the information in this report. It may, however, be stated briefly that twenty-three students have participated in the benefits of this scheme during the past session. The sum allotted to each, though scanty, has yet in many cases proved of most essential benefit. In this way \$89.36 have been disbursed, but the Committee are under the painful necessity of stating that the receipts have fallen very far short of the necessary expenditure, leaving the scheme at the close of the financial year, (May 10, 1860), overdrawn by \$132.10.

The Bursary Scheme is at present chiefly dependent on the annual grant of the Colonial Committee, this year increased to £50 sterling, on the annual donation of the Montreal Lay Association, on the liberality of a few kind supporters, and on congregational collections. Of the latter class of contributions the number is but small, only fourteen congregations having done any thing for the Scheme during the past year. It is earnestly hoped that the interest manifested by the Synod in the Scheme, and especially the action to be taken at the approaching meeting, may lead to a wider feeling of sympathy, and much more liberal increase of support.

Of permanent endowments there are but two, viz., that of the St. Andrew's Church Ladies Association at Toronto, amounting to \$800, and of St. Andrew's Church, Kingston, which has nearly reached the same sum. To the above may be added the liberal bequest of the late John Nowat, Esq., a Trustee of Queen's College from its commencement, and who has provided for the endowment of an annual competition Bursary.

While engaged in the consideration of this important subject, the Committee could not but contrast the ample provisions and inducements held out to students in Trinity College, with the scanty and hitherto uncertain fund at the disposal of our own University. In Trinity College, for example, there are not fewer than twenty-five scholarships, ranging from £35 to £50 each, tenable for two and three years, to be allotted among seldom more than thirty students.

After giving the matter their earnest consideration, the Committee sent to each minister of the Church the circular letter, of which a copy is annexed, setting forth the need of funds and appealing for aid. The responses to this circular, the Committee regret to report, were but few, only eight congregations having sent in contributions since it was issued, in addition to a few welcome donations from individuals. The Committee also forwarded statements in regard to the fund, to the Colonial Committee and to the Missionary Associations of the four Scottish Universities. The Colonial Committee has intimated that the matter will be considered after next General Assembly, but no answer has been as yet received from the Missionary Associations.

The Bursary Committee trust that they are not departing from the sphere of action assigned to them, in venturing respectfully to crave for Queen's College, as well as for this important scheme, without which, the usefulness of the College, as a Divinity Hall, would be greatly impaired, a more prominent place among the efforts of the Church. In doing this, it is unnecessary to remind the members of Synod of one great want experienced by the Church, viz., the comparatively small number of young men of piety and talent who annually devote themselves to the work of the Ministry. The professions of law and medicine, the various walks of business life, are at present crowded with youthful aspirants to wealth and distinction, while the noblest profession of all, that of the Holy Ministry, is unable to meet the wants of growing congregations or to supply the vacant pulpits of our Church. In point of mere worldly advantages, the service of the Church can never compete with other professions, nor is it desirable that such should be the case, for praiseworthy motives than mere pecuniary remuneration, higher aims than the acquisition of wealth or station, should animate him who seeks the

good of souls committed to his spiritual oversight. But even in this respect our Church can hold out inducement equal to those of any other Protestant denomination in the Province, and through the liberality of her members and the energy of the Temporalities Board, the amount is likely to be placed on a permanent as well as liberal footing. One great difficulty experienced by young men desirous of studying for the Church has been the uncertainty of obtaining such aid as would enable them to pass their long course of study wisely required before Ordination. In a new country such as Canada, the tendency is to make young men work as soon as they are able, and long before their education is completed. At the age when the Theological student enters College, other young men are maintaining themselves by their own exertions. If therefore the Church requires so long a period of probation, a course of study so extensive, the members of the Church may well be asked to aid those who are unable to bear the expense of their own education.

After long consideration, the Bursary Committee have been led to the belief that a stated annual collection from each congregation is urgently needed in aid of this Fund. Much may be done by individual effort and the Committee would mention with grateful acknowledgement the aid and support received from several congregations of our Church, from the Lay Association of Montreal, from the Colonial Committee, from Quebec Sabbath School, from Hugh Allan, Esq., as well as the thoughtful liberality of the late John Nowat, Esq., in endowing a competition Bursary; but the Committee are persuaded that an annual collection is, the only means within their reach of receiving an adequate annual income for the Scheme. While craving the assistance of the Synod in calling for a collection, the Committee would humbly express their belief that much more might be done for the College and Church on the Sabbath set apart for that purpose, than the mere raising of funds for the Bursary Scheme. A most valuable opportunity would thus be afforded of setting forth those things which recommend the Gospel Ministry as a profession, of proclaiming the wants of the Church in this respect, and the divine call to the service. Christian parents especially might be reminded of their duty not only to bring up their children in the nurture and admonition of the Lord, but also to train up some of them for the Lord's service in His Church. Young men at that eventful period of life, when the choice of a profession is often determined by events or tendencies apparently trivial in comparison with the importance of the decision, might also be faithful, addressed on their duty in regard to the work of the Ministry, and the nature of the call and qualification for their work faithfully pointed out. The Church does not want those who would fail in other professions, or who lack the energy and talents which lead to success in life, but if her service is the noblest sphere of labour in this world, she does call to enter her Theological Halls, those who have not only piety as the great essential, but also possess the highest order of mental and physical qualifications.

The Sabbath appointed for the Bursary collection would also afford fitting opportunity for uniting in public and private prayer for a blessing upon our means of Theological training and for the outpouring of the Holy Spirit upon our youth. In the calling to the Ministry, and in the training of those who have devoted themselves to the work, human instrumentality must ever be employed in humble dependence in the Divine blessing and aid. Earnest prayer for this blessing is one of the means within our reach, and while labouring to secure a suitable provision for those who respond to the call, we should also implore the guidance of the Holy Spirit, and that the Lord of the Harvest would send forth labourers into His Harvest.

All which is respectfully submitted.

JOHN MACHAR, D.D.,

Convener.

KINGSTON, May 31st. 1860.

REPORT OF FINANCE COMMITTEE.

The Finance Committee beg leave to submit their Report, together with the Treasurer's account, for the past Synodical year. Your Committee have received during the period embraced in their report \$140.

* Commemorations have since been received from the University Missionary Association of Aberdeen, Edinburgh, and Glasgow.

04. Of this sum \$364.04 were for the year 1859, \$72 for arrears, and \$4.00 in advance for the current year. The arrears still due amount to \$221.00. Of these \$143.00 are due for 1859, and \$78.00 for previous years. Thus the revenue accruing for the past year proper would have been \$507.04, had all the sums due been paid in. To this must be added the sum of \$20.96, being unpaid balances of contributions due by 11 Sessions, not entered on the list of arrears. These Sessions, through a misunderstanding of the fact that the scheme of assessment adopted by the Synod at its last meeting was intended to apply to the year ending with the close of that meeting, forwarded merely the amount which they had been wont to contribute in previous years. Thus, had the various monies to which the Fund is intitled, been placed in the hands of your Committee, the revenue for 1859 would have amounted to \$528.00.

The arrears are due by 31 Sessions, of which 17 are indebted for 1859, 3 for previous years, and 11 for both 1859 and previous years. Of these 11 Sessions, eight, viz., South Gover, Malmur, W. Guillimbury, Huntingdon, St. Louis de Gonzague, Arthur, Woodstock, and Westminster are under the same ministers during whose incumbency these sums fell due, one, Williamsburgh, has a different minister, and two, Camden and L'Original, are vacant.

Your Committee would respectfully draw the attention of the Synod to the arrears of the congregations of Chatham and Paisley for the year 1858, and suggest that payment of their wanted contributions by these Sessions for that year be waived, inasmuch as these, being in new settlements, were, though nominally congregations, in a measure mission stations, and suffered much from failure of their crops at that time.

Your Committee would also draw the attention of the Synod to the case of at least one Session, that has paid nothing to the Fund for three years, and is in the habit of appropriating to the payment of a debt on the Church the collections raised in behalf of this Fund as well as those taken for the other schemes of the Church, with a view to suggest such remedy as may be most desirable, that Sessions who act thus may be made alive to a sense of the obligation which they owe to the Fund over which your Committee have charge.

The liabilities at present due by the Synod amount to \$251.36 To meet this the Treasurer has in hand \$4.82½, leaving a balance of \$246.53½ against the Synod. Even though the arrears were paid, the Synod would still be indebted to the extent of \$25.53½. If however, we take into account the amount of unpaid balances or Sessions' contributions for 1859, the debt would be reduced to 4.57½.

The estimated expenditure for the present year amounts to \$580.00, divided as follows:—

Synod Clerk's Salary.....	\$200
Delegates' Expenses.....	100
Printing.....	250
Church Officer's Allowance.....	10
Contingent Expenses.....	20
	\$580

To meet this sum your Committee respectfully recommend the Synod to adhere to the scale of assessment adopted for the past year, with the following exceptions and additions:

- Goderich to be reduced from \$8 to \$6 list.
- Whitby \$6.
- Dandee, and Chatham C.W., \$5.00.
- Port Hope, Knoxville, Brantford, Puslinch, Wawanosh, Lonou, Donglas, Arnprior, Dalhousie Mills, Indian Lands, each \$4.

All which is respectfully submitted by
J. H. MACKERRAS.

REPORT OF THE INDIAN ORPHANAGE AND JUVENILE MISSION SCHEME.

The Treasurer begs respectfully to submit the following brief report of the operations of the Scheme during the past year, together with a tabular statement of the receipts, and a cash statement of receipts and expenditure.

During the financial year just closed, the receipts of the Juvenile Mission have been as follows:—

For the support of Orphans.....	\$245
“ “ Canadian School at Calcutta.....	182.75
	\$427.75

of which large sum full particulars are given in the accompanying statements.

The original object of this Juvenile Missionary Scheme was the maintenance and Christian education of Female Orphans in the Institutions of Calcutta, Madras, and Bombay, under the care of the Scottish Ladies Association for Female Education in India, and also of the Church of Scotland Missionaries at the respective stations. At one time Female orphans in India, or rather female children deserted by their unnatural parents, were but too common, and no difficulty was experienced in procuring them whenever parties were willing to undertake their support. This state of matters, however, has been greatly changed. The praiseworthy efforts of the Indian Government to abolish child murder and desertion, has to a great extent been successful, and by the

terrors of the law is the heathen mother often made to care for her children. It has also been found that the cunning and ever watchful priests of India are now fully alive to the influence for good exerted by Christian females trained in the Orphanages, more especially among their own sex, to whom the missionary preacher has little or no access. So watchful and eager to reclaim the orphans are these Brahmins, that few girls are received into this institution without strong efforts being made by real or pretended relatives to entice them back to the bondage of Heathenism. The chief difficulty experienced of late years, however, is one which cannot fail to excite feelings of deepest commiseration in every Christian heart. The idolatry of India is well known to be of the most licentious character, and the magnificent yet infamous temples to afford cover for debasing practices. Owing to this cause, thousands of unfortunate girls are held in dreadful bondage, the yearly demand for them being greater than can be supplied by the vast population of India Female orphans for the temple services, or for a fate not less sad as dancing "Nautch Girls," are bought with avidity by those parties who engage in the horrid traffic, and as the Orphanages cannot compete in the high prices offered for the poor victims, the numbers in these institutions is often smaller than in many of our Canadian Orphan Homes. This very cause, however, should lead Christians to redouble their exertions, for with what reason may we not look upon every orphan rescued from the snares of the "great social evil" of India, as a brand snatched from the burning, nay more, as an example of purity and Christian influence to her Heathen sisters.

The exceeding difficulty of finding Orphans having been found greatly to impair the usefulness of the scheme, and sorely to try the patience of its youthful supporters, the Canadian school was opened on the 1st. September 1858, a day ever memorable from the proclamation which transferred that vast Empire from the sway of a Company to the Christian Government of our Gracious Queen. Under the Divine blessing the effort has proved eminently successful. In a Mahomedan suburb of Calcutta a neat house was found, over which the hitherto unknown name of "The Canadian School" has been inscribed, and the services of an excellent Christian and his wife having been engaged, the day school for girls was soon filled to its utmost capacity. From his own interesting letters, as well as from the testimony of the superintendent, Miss Hebron, to whose disinterested services the mission is under great obligations, most pleasing intelligence has been received of the usefulness of Greesch Chunder Dutt. Not satisfied with his arduous labours in teaching during the day, in which he is aided by his wife Priscilla, Greesch devotes his evening hours to out-door addresses and preaching. He has also of late been able greatly to extend his usefulness by giving simple medicines and prescriptions to those who eagerly seek this aid, and numbers listen with gratitude to the glad tidings of salvation from one who has relieved or cured their bodily afflictions. The influence for good of the Canadian school having been thus extended, it is gratifying to find that the interest felt in it among our Sabbath school children has been evidenced by enlarged contributions. The sum of £35 stg. was this year remitted for the support of the school, as well as £5 stg. for books and other requisites. Recent advices from India give most encouraging accounts of progress, and also plead for additional support, the expenditure being the only obstacle to the school's extension. Let us hope that each succeeding year may show like pleasing interest among the youth of our Church, and still farther increase to their contributions.

That most excellent scheme of our Parent Church, the Scottish Ladies' Association for Female education in India, under whose fostering care our operations are carried on, and which enjoys the countenance and aid of the General Assembly's Committee on the India Mission, has made good progress during the past year. In addition to maintaining and increasing the usefulness of their operations at Calcutta, Madras, and Bombay, the association have selected the distant station of Sealkote in the Punjab for a fourth Orphanage, and have promised Canada a full share of the orphans. This little station has a melancholy interest from the sad fate of the Church of Scotland missionary and his wife, whose lives were there sacrificed to the blind fury of the mutinous Sepoys. As in past ages the blood of the martyrs was likened to the seed of the Christian church, the grave of the devoted Hunters will soon be marked by a noble memorial, and Christian Scotland will avenge their death by their preaching "peace on earth, good will towards men." In a work such as this our Juvenile Mission may well feel it a privilege to unite.

Such is a brief and imperfect statement of our Juvenile Mission's operations abroad, and with hopeful anticipations may we look for its fruits at home. From hundreds of little hands and generous hearts have the contributions been received during the past year, swelling the receipts until they reached the goodly sum of over four hundred dollars, and yet only one fourth of our schools have a place in the accompanying statement. Doubtless the ministers and teachers of the remaining 70 or 80 schools who took no part in this work, have devoted their contributions to other benevolent objects, but if they could be induced to allow their youthful charges to unite with the supporters of the Juvenile Mission, and to take an interest in its now extended operations, it is believed that no cause would be found for regretting the change.

The cause of Foreign Missions should be dear to the heart of every

Christian, if indeed we can call foreign a work among our own fellow subjects in a distant land. Great may be the destitution at home, difficult it may be to meet the necessary expenditure of each congregation, but let it not be forgotten that Christian benevolence requires early training, and that those whose hearts have been opened in early youth to the claims of the Gospel, are likely in after life to support most liberally every good and benevolent object. Well has it been remarked that our Sabbath schools are the hope of our church; and if this be true may we not rejoice in the zeal manifested by our youth for the extension of Christ's kingdom, and seek to foster and aid their efforts by every means in our power.

In humble trust that the Great Shepherd will own and bless this scheme, the Juvenile Mission is again commended to the favourable consideration of the Synod, with the earnest prayer that the Divine blessing may rest upon its meeting, and especially upon such deliberations as may have for their object the welfare of the lambs of the flock.

All which is respectfully submitted.

JOHN PATON.
Treasurer.

Kingston, Canada West, 12th May 1860.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

REPORT OF THE MANAGERS FOR 1860.

The Board of Managers of the Ministers' Widows' and Orphans' Fund, humbly submit the following Report:—

During the past year a bountiful Providence has blessed both Provinces of Canada with a fruitful harvest. Although the enterprise of the merchant has found remunerative markets for the surplus produce of the earth, and the hopes of the husbandman have begun to revive—it is yet universally admitted, that, from the general depression that prevailed during the two preceding years, there has been little money in circulation—a circumstance that must have had an unfavourable influence on congregational collections. Yet the Board of Management of the Ministers' Widows' and Orphans' Fund has the satisfaction to announce that the contributions to the fund have not been greatly diminished from those of former years. The arrears received during the year being taken into account, the deficiency will only be \$23.94—a fact which the Board would consider a token of the undiminished interest, which the members of the church take in the scheme. The Board has the satisfaction of stating that they have been enabled to meet the whole expenditure for the past year, from the annual interest of investments, and to add to the capital the whole both of Ministers' contributions and congregational collections.

From the paltry sums, that a few congregations continue to send in, so disproportioned to their wealth and numbers, they do not appear to be duly impressed, either with the importance of the Scheme as a means for promoting the extension and prosperity of the Church, or with a sense of their moral obligation to preserve the minds of their respective Pastors, so far as in them lies, in tranquillity and free from earthly anxieties—a condition so necessary for a befitting discharge of ministerial duty. The persevering liberality, however, of several congregations would lead the managers to hope that the fund will continue to increase, and confirms their anticipations that in a few years, it will be in a condition to relieve the absolute wants of the Widows and Orphans that in God's providence may be thrown upon their care.

The steady, although slow advancement of the fund, from its commencement, would seem to warrant the Board to hold out the prospect, that in two, or at most three years, an augmentation will be made to the too scanty allowances now paid to annuitants without any risk of imperilling the safety, or security of the Fund.

By last Annual Report the total amount

at the credit of the Fund was..... \$25663 87
Of which there was invested..... \$23214 00
In hands of Treasurer..... 2449 87

	CHARGE.	
In hand of Treasurer.....		2449 87
Received since, congregational collections.....		1653 94
Ministers' contributions.....		1164 00
Interest on Loans.....		2312 14
Loan returned (reinvested).....		1200 00
		8779 95

	DISBURSEMENTS.	
Incidental charges.....		168 34
Invested last year, including loan returned.....		6200 00
Paid annuities to Widows.....		1775 00
Balance in hand.....		636 61
		8779 95

ABSTRACT SHOWING AMOUNT OF INVESTMENTS AND TRUE BALANCE	
19 May 1859.—Amount Invested as reported this day.....	23214 00
Add short entered on O'Brien's mortgage.....	40 00 *
Less Mortgage returned, and included in reinvestment for the year.....	23254 00
	1204 00
Reinvested during the year up to 19 May 1860.....	22054 00
	6200 00
Total amount now invested.....	\$28254 00
Add cash in hand.....	636 61
	\$28890 61

The Board has caused to be extracted the Laws and Regulations that lie scattered in their minutes and will proceed immediately to codify them, that they may be presented in a condensed practical form for the approval of the Synod at next annual meeting.

They are also engaged in preparing a tabular view of the transactions of each year, which they hope will enable any one to comprehend at a glance the entire working of the Scheme from its commencement—with its results.

The number of Annuitants on the Roll at the time last Report was given in, was 17. Since that time two have been struck off, one removed by death and one, Mrs. Lindsay, by marriage. One widow ought to have been added, Mrs. King, but from the want of the necessary Presbyterian certificates and notices, which have not been sent forward to the Secretary of the Board, before this time, she has hitherto received no benefit from the fund.

Since last annual Report, nothing has been done, with the view of extending the provisions of the Charter to Ministers of the Synods of Nova Scotia and New Brunswick, who may desire to be participants of its benefits. A measure of this nature, before finally adopted would require great prudence, and deep and serious consideration of every question connected with it. As yet the Board has not been put in possession of sufficient data for the basis of an arrangement that would be just and equitable to all parties. Therefore, they offer no suggestions to the Synod at this time, of a plan they would think it safe to adopt.

The Congregations on the Roll of the Synod who have neglected to contribute to the Fund last year are ten, and there are twelve charges without Ministers that have not remitted collections though Presbyteries were strictly enjoined by the Synod to take order, that it be done.

The security of the Investments appear to the Board to be undoubted. The Treasurers account in detail is herewith submitted.

Also the bye laws and Regulations, in a collected form.

All which is humbly submitted.

ALEX. MATHIESON, D.D., Chairman.

* O'Brien's Mortgage is £172 00
Purchased for 162 00

This entry is to show the correct amount of the value of the Mortgage in the Books of the Fund.

HOME MISSION DEPUTATIONS.

We annex a list of places in the Presbytery of Bathurst to be visited during the present month by deputations of ministers and laymen in behalf of the Home Mission Scheme of the Church. It is almost unnecessary to repeat that the progress and success of this pious Scheme are of the utmost importance to our Church in Canada. We trust and believe that the members of the Church in Bathurst will coincide at this time a like spirit to that which was so

happily made manifest last winter in the parts of the Province then visited. The building-up of our Scriptural Church is a work in which it is a privilege to assist. The following list gives the dates and times of the meetings:—

Brookville,	Thursday,	7 Feb.,	7 P.M.
Kitley,	Friday,	8 "	2 P.M.
Smith's Falls,	Saturday,	9 "	7 P.M.
Perth,	Monday,	11 "	7 P.M.
Balderson's Corners,	"	"	11 A.M.
Janark,	Tuesday,	12 "	11 A.M.
Middleville,	Wednesday,	13 "	11 A.M.

Dalhousie,	Thursday,	14 "	11 A.M.
Beekwith,	Friday,	15 "	11 A.M.
Ramsay,	Saturday,	16 "	11 A.M.
Pakenham,	Monday,	18 "	7 P.M.

The above places will be visited by the Rev. Dr. Barclay, Toronto, Rev. Mr. Snodgrass, Montreal, Alexander Morris, Esq., Montreal, James Croft, Esq., Morrisburgh, William Morris, Esq., Perth, and other gentlemen.

The following places will be visited by the Rev. Dr. Cook, Quebec; the Rev. Mr. Bain, Scarborough; John Greenshields, Esq.,

Montreal; John Paton, Esq., Kingston;
Col. Petrie, Cumberland; D. McLaghlin,
Esq., Arnprior, and other gentlemen:—
Oxford Mills,....Thursday, 7th Feb., 11 a. m.
South Gower,....Friday, 8th " 11 a. m.
Mountain, (will be fully announced to people.)
Ottawa,.....Monday, 11th Feb., 7 p. m.
Cumberland,....Tuesday, 12th " 2 p. m.
Buckingham,.... " " 7 p. m.
Gatineau,.....Wed., 15th " 7 p. m.
Richmond,....Thursday, 14th " 2 p. m.
Huntly,.....Friday, 15th " 11 a. m.
Arnprior,....Saturday, 16th " 7 p. m.
McNab,.....Monday, 18th " 11 a. m.
Horton, (Renfrew)Monday, 18th " 7 p. m.
Douglas,.....Tuesday, 19th " 11 a. m.
Grattan,.....Wed., 20th " 2 p. m.
Wilberforce.....Thursday, 21st " 2 p. m.
Ross,.....Friday, 22nd " 11 a. m.
Westmeath,....Saturday, 23rd " 7 p. m.
Litchfield,....Monday, 25th " 2 p. m.

It is expected that arrangements will be made by the different congregations to convey the deputations from place to place.

TO OUR SUBSCRIBERS.

Our appeal in the last number has been extensively responded to, and many of our regular paying subscribers have sent up their contributions for 1862 and even 1861. We thank these subscribers for their attention, but would at the same time remark that our main object in these appeals is to reach the arrears due for the paper. The account of each subscriber was mailed with the last number; but, singularly enough, while we have received a very large sum during the past month, the arrears form an insignificant portion of it.

The present number is mailed to all subscribers on the books, and we urge those, who have not remitted, to do so. Each subscriber has his account. If incorrect, a line to the Publisher's office will cause it to be investigated. If correct, the propriety of remitting must be felt, and those who are in arrear, and who do not remit in the course of this month, will be erased from our subscription list.

It is hoped that this will be the last notice we shall find it necessary to make on this subject. Such of our subscribers as are in the habit of remitting regularly will please regard these remarks as not directed to them. Our list of regularly paying subscribers is good, and we hope it will increase.

SUBSCRIPTIONS RECEIVED SINCE LAST ACKNOWLEDGEMENT.

Captain McKenzie, Richmond, N. B.	1855-6-7-8-9-60	\$3 00
P. McIntyre, Kingston,	1856-7-8-9-60-1	3 00
Mrs Taylor, " "	1861-2	1 00
Finlay Morrison, Newton,	1861	0 50
Norman S. Morrison, " "	" "	0 50
Duncan Morrison, " "	" "	0 50
Norman Morrison, " "	" "	0 50
Rev J. C. Muir, N. Georgetown,	1860	12 00
Rev. W. Stewart, Hornby,	1861	0 50
Rev. W. Snodgrass, Montreal,	1860-1	3 00
Mr. Pollok, Glasgow,	1861	0 50
Mrs. Snodgrass, " "	" "	0 50
C. Broadfoot, Arran,	1859-60	1 00
Dr. Anderson, Ormstown,	1861	0 50

D. McMillan, Lochiel,	1860	0 50	Dr. Fowler, Pakenham,	1861	0 50
R. McLeod, " "	" "	0 50	James Bowes, Fitzroy,	" "	0 50
M. McCuaig, " "	" "	0 50	Thomas Bowes, Pakenham,	" "	0 50
W. McCashil, " "	" "	0 50	W. Chalmers, London,	" "	0 50
D. McCuaig, " "	1859	0 50	J. McKenzie, " "	" "	0 50
R. McGillivray, " "	1859-60	1 00	Mrs. Allan, Salem,	" "	0 50
D. Dewar, " "	1861	0 50	W. Milne, " "	" "	0 50
A. D. Fordyce, Fergus,	1860	36 00	Dr. Forbes, London,	1860-1	1 00
Mrs. Muir, Schuylerville,	1861-2	1 00	Lieut. Col. McDougall, Toronto,	1862-3	1 00
J. McLaren, Zimmerman,	1858-9-60	1 50	Mrs. McFarland, Thorold,	1861-2	1 00
Miss Miller, " "	1860	0 50	G. Notman, Dundas,	1859-60	1 00
Miss McWha, " "	1860-1	1 00	James Byrn, Whitby,	1861	0 50
P. Cooper, Nelson,	1861	0 50	Mrs. Lambie, " "	" "	0 50
D. Chisholm, Oakville,	" "	0 50	E. W. Thomson, Carlton West,	" "	0 50
W. Kinloch, Montreal,	" "	0 50	Miss McKenzie, Melbourne,	" "	0 50
J. Kingan, " "	" "	0 50	D. Brymner, " "	1860-1	0 50
P. Robertson, Kincardine,	1861-62	1 00	C. McIver, " "	1861	0 50
W. Greenshields, Montreal,	1860-61	2 00	E. McIver, Scotland,	" "	0 50
J. Greenshields, " "	" "	1 00	T. Peck, Montreal,	" "	0 50
Mrs. Roach, " "	" "	1 00	T. Morland, " "	" "	0 50
Mrs. Christie, " "	1861	0 50	J. R. Esdaile, " "	1859-60-1	1 50
Rev. A. Spence, Ottawa,	" "	0 50	W. Barr, sen., St. Catharines,	1861	0 50
Rev. H. J. Northwick, " "	" "	0 50	J. McMartin, Beauharnois,	" "	0 50
J. Mackinnon, " "	" "	0 50	H. Macpherson, Owensound,	1860	0 50
Mrs. Besserer, " "	" "	0 50	Coll McFee, Beauharnois,	1861	0 50
E. Malloch, " "	" "	0 50	Thomas Oliver, Dundas,	1858-9-60	1 50
T. Isaac, " "	" "	0 50	H. Fowler, Toronto,	1861	0 50
J. M. Currier, " "	" "	0 50	J. Paterson, " "	" "	0 50
G. R. Blythe, " "	" "	0 50	John Macpherson, Lancaster,	1860-1	1 00
Mrs. Stewart, " "	" "	0 50	John McKee, " "	1858-9-60-1	2 00
J. Blythe, " "	" "	0 50	Judge Malloch, Perth,	1861-2	1 00
Mrs. Gripton, " "	" "	0 50	Rev. P. Watson, Williamstown,	1861	0 50
R. Kenly, " "	" "	0 50	Mrs. Stein, Lachine,	" "	0 50
J. Lesslie, " "	" "	0 50	J. England, " "	" "	0 50
J. Mackay, " "	1860-1	1 00	Miss Blackwood, Montreal,	" "	0 50
Hamilton & Elliott,	1861	0 50	A. Currie, Kingston,	" "	0 50
J. Wilson, " "	" "	0 50	J. S. Mullan, " "	" "	0 50
E. McGillivray, " "	" "	0 50	Mrs. H. McBurney, Brooksdale,	" "	0 50
A. Scott, " "	" "	0 50	J. Mullan, Ireland,	" "	0 50
J. McAmmond, " "	" "	0 50	Rev. J. McMorine, Ramsay,	1862-3	1 00
J. Peacock, " "	" "	0 50	Thomas Brown, Coriath,	1861	0 50
T. Paterson, " "	" "	0 50	Mrs. Walker, Montreal,	" "	0 50
A. Mowat, " "	" "	0 50	J. S. Hunter, " "	1860	0 50
Mrs. Proderick, " "	" "	0 50	Mrs. Dryden, " "	" "	0 50
J. Fotheringham, " "	" "	0 50	J. Aitken, " "	1859	0 50
J. Skead, " "	1860-1	1 00	W. R. Clark, " "	1861	0 50
M. Paterson, " "	" "	1 00	G. D. Proctor, " "	1859	0 50
J. Kerr, " "	1861	0 50	A. Bryson, " "	1860	0 50
Mrs. McAulay, " "	" "	0 50	James Logan, " "	1858-9-60-1	2 00
W. Hamilton, Cantly, 1855-6-7-8-9-60-	1-2	1 00	R. Taylor, " "	1860-1	1 00
A. Cambell, St. Mathias,	1861	0 50	Mrs. A. Ogilvie, " "	1860	0 50
W. R. Muir, Montreal,	" "	0 50	Mrs. H. Ramsay, " "	1861	0 50
G. Templeton, " "	" "	0 50	J. McMartin, " "	1860	0 50
W. Givan, Seymour West,	1860-1	1 00	J. Smith, " "	1861	0 50
A. Brown, Milton,	1861	0 50	R. Morris, " "	1860	0 50
T. McCallum, " "	" "	0 50	W. Kerr, " "	" "	0 50
R. Ruxton, " "	" "	0 50	D. J. McDonald, " "	" "	0 50
A. Neilson, " "	1858-9-60	1 00	J. Jellyman, " "	1861	0 50
R. Johnston, Beauharnois,	1860-1	1 00	C. Esplin, " "	" "	0 50
Alex. Cameron, S. Hinchinbrook,	1861	0 50	J. Watt, Halifax,	1858-9-60-1	2 00
J. Cruikshanks, Dundee,	" "	0 50	J. Chivas, Three Rivers,	1859-60-1	1 50
Town Major McDonald, Montreal,	" "	0 50	J. McCormick, Harwich,	1857-8-9-60	2 00
R. Adams, " "	1860	0 50	J. Houston, " "	1861	0 50
D. Nullans, Carillon,	1861	0 50	J. Read, " "	" "	0 50
Finlay Ross, Martintown,	" "	0 50	A. Smith, " "	" "	0 50
Robert Hill, " "	" "	0 50	D. McNaughten, Chatham,	" "	0 50
Duncan McDougall, " "	" "	0 50	Mrs. King, Strathroy,	" "	0 50
August Grant, " "	" "	0 50	A. Burdon, Belleville,	" "	0 50
John Urquhart, " "	" "	0 50	Rev. H. Niven, Mount Albion,	" "	0 50
M. McMartin, " "	" "	0 50	Dr. Kennedy, Halls Corner,	" "	0 50
Andrew Foulde, " "	" "	0 50	A. Mackenzie, " "	" "	0 50
Mrs. McMartin, " "	" "	0 50	J. Reid, " "	" "	0 50
P. McDiarmid, " "	" "	0 50	W. Wright, " "	" "	0 50
J. Urquhart, " "	" "	0 50	C. Hendry, " "	1860	0 50
Duncan McLennan, " "	" "	0 50	Rev. H. Ross, Maple,	1861	0 50
Simeon Christie, " "	" "	0 50	Dr. Hackett, " "	" "	0 50
H. Kennedy, Prescott,	" "	0 50	N. Malloy, " "	" "	0 50
James Porter, Ottawa,	" "	0 50	M. Malloy, " "	" "	0 50
John Kerr, Toronto,	" "	0 50	A. Cameron, " "	" "	0 50
James Gray, Picton,	" "	0 50	J. Lockhart, " "	" "	0 50
P. Duncannon, Strathburn,	" "	0 50	A. McNeill, " "	" "	0 50
D. Dobie, " "	" "	0 50	A. Jamieson, " "	" "	0 50
J. M. Ross, Montreal,	" "	0 50	W. Cameron, " "	" "	0 50
			Mrs. Livingston, " "	" "	0 50

THE PRESBYTERIAN.

J. Fleming, Maple,.....	1861	0 50	A. McLennan, Kingston,.....	"	0 50	A. Armour, Maple,.....	"	0 50
A. McKinnon, ".....	"	0 50	Rev. J. Brown, Newmarket,.....	"	0 50	J. McDougald, ".....	"	0 50
D. McNaughton, ".....	"	0 50	Archibald Fyfe, ".....	"	0 50	J. Frank, ".....	"	0 50
D. Gunn, ".....	"	0 50	James Allen, ".....	"	0 50	J. Irving, ".....	"	0 50
Alex. Cameron, ".....	"	0 50	John Ironside, ".....	"	0 50	J. Dick, ".....	"	0 50
W. Calder, ".....	"	0 50	W. McMaster, ".....	"	0 50	J. Woods, ".....	"	0 50
R. Eagan, ".....	"	0 50	W. Green, ".....	"	0 50	T. Dawes jr., Lachine,.....	"	1 00
W. McBride, ".....	"	0 50	Jacob Wells, Aurora,.....	"	0 50	Rev. C. Campbell, Niagara,.....	"	0 50
W. McKenzie, ".....	"	0 50	Peter Nicol, ".....	"	0 50	J. Macfarland, ".....	"	0 50
James Grahame, ".....	"	0 50	Andrew Dickson, Holland Landing,.....	"	0 50	G. Dawson, ".....	"	0 50
Hector McLean, ".....	1859	0 50	Samuel Douglas, Newlands,.....	1861	0 50	J. Rogers, ".....	"	0 50
W. Kay, Goderich,.....	1860-1	1 00	Mrs. Farquhar, Queensville,.....	1861	0 50	T. Elliott, ".....	"	0 50
Rev. D. Evans, Kitley,.....	1862-3	1 00	Mrs. Arbutnot, ".....	"	0 50	J. Carnochan, ".....	"	0 50
R. Dalzell, ".....	1861-2	1 00	A. McMillan, ".....	"	0 50	J. Pringle, ".....	"	0 50
J. Haldan, Yorkville,.....	1860-1	1 00	W. Douglas, Chatham,.....	1861-2	1 00	B. Dawson, ".....	"	0 50
Thomas Arthur, Seymour East,.....	1858-9	1 00	Rev. W. Stewart, Hornby,.....	1858-9	1 00	L. Currie, ".....	"	0 50
Rev. R. Neill, ".....	1859-60	2 00	Miss Wilson, Toronto,.....	1861	0 50	A. Martin, ".....	"	0 50
James Steel, Inverness,.....	"	1 00	T. Paton, Montreal,.....	1858-9-60-1	2 00	R. Pringle, ".....	"	0 50
W. Kerr, Goderich,.....	1861	0 50	W. Benny, ".....	1861	0 50	Mrs. Miller, ".....	"	0 50
G. McGillivray, Audley,.....	1860-1	1 00	M. Ramsay, ".....	"	0 50	Miss Shaw, ".....	"	0 50
Rev. Thomas Scott, Morrisburg,.....	1861-2	1 00	R. Hutchison, Miramichi,.....	1861-2	1 00	S. Thorold, ".....	"	0 50
R. Harrower, Sorrel,.....	1860	0 50	J. Hutchison, Leeds,.....	1859-60	1 00	W. Wallace, Chatham,.....	1857-8-9-60-1	2 55
J. Dodds, Montreal,.....	1861	0 50	P. McGregor, Sarnia,.....	1861	0 50	John McIver, Robinson,.....	1861	0 50
Miss Howden, Scotland,.....	1862	0 50	A. McGregor, ".....	"	0 50	W. Mitchell, Toronto,.....	1861-2	1 00
David Brown, Malvern,.....	1861	13 00	D. McGregor, ".....	"	0 50	F. Huston, Esquesing,.....	1860-1	1 00
Rev. Joseph Evans, Oxford Mills,.....	"	0 50	H. Glass, ".....	1862	0 50	Mrs. W. Bell, Perth,.....	1861	1 00
G. Heron, Montreal,.....	1859	0 50	S. A. McVicar, ".....	1861	0 50	Rev. W. Johnson, Arnprior,.....	"	0 50
A. Watt, ".....	1860	0 50	J. Brown, Bayfield,.....	"	0 50	George Milne, ".....	"	0 50
E. Rowie, ".....	1861	0 50	D. Cameron, ".....	"	0 50	George Leask, Paisley,.....	1859-60	1 00
H. B. Robertson, Chatham,.....	1859-60-1	1 50	C. Stewart, ".....	1858-9-60-1	2 00	L. Bell, ".....	1860	0 50
Rev. J. Hebdan, Hamilton,.....	1857-8-9-60	2 00	R. Gourlie, Uxbridge,.....	1861	0 50	D. McFadyen, ".....	1861	0 50
P. Stuart, Lancaster,.....	1860-1	1 00	James Dimma, Markham,.....	"	0 50	Mrs. R. Bell, Brougham,.....	1858-9-60-1	2 00
Rev. C. Gregor, L'Original,.....	1861-2	1 00	Rev. J. Gordon, ".....	"	1 00	G. McKay, Bradford,.....	1859	0 50
D. McFee, Hemmingford,.....	1860	0 50	W. Eakin, ".....	1860-1	1 00	J. McKay, ".....	"	0 50
Rev. J. Paterson, ".....	1861	0 50	J. Conner, Pakenham,.....	"	0 75	A. McBeth, ".....	"	0 50
Dr. Verity, ".....	"	0 50	Rev. J. Davidson, N. Williamsburg,.....	1861	0 50	M. Faris, ".....	"	0 50
M. Fettes, Johnstone,.....	1858-9-60	1 50	M. Johnstone, ".....	"	0 50	Mrs. Faris, ".....	"	0 50
Rev. R. Dobie, Aultsville,.....	1859-60-1	1 50	W. Gordon, ".....	"	0 50	John Ritchie, ".....	"	0 50
Mrs. Hawley, ".....	1860-1	1 00	John McCowan, Lachine,.....	1860	0 50	James Steele, ".....	"	0 50
John Croil, ".....	1861	0 50	D. Drummond, Cote de la Visitation,.....	"	0 50	J. McKay, jr., ".....	"	0 50
James Croil, ".....	"	0 50	J. Davidson, Bells Corners,.....	1859-60-1	1 50	T. McDowell, ".....	"	0 50
John Hume, ".....	"	0 50	J. Lockhart, Brighton,.....	1861	0 50	J. Coulson, ".....	"	0 50
J. A. Bockus, ".....	"	0 50	R. D. McCandlish, Belleville,.....	"	0 50	J. Wright, ".....	"	0 50
J. A. Bockus, ".....	"	0 50	W. Wallace, Metcalfe,.....	"	0 50	A. Neilly, ".....	"	0 50
Mrs. D. Shaver, ".....	"	0 50	Rev. W. Bain, Perth,.....	"	0 50	F. Roberts, ".....	"	0 50
Mrs. Kezar, Dickinsons Landing,.....	1859-60	1 00	Archibald Campbell, Drummond,.....	"	0 50	A. Johnston, Churchill,.....	"	0 50
Mrs. Eaton, ".....	1861	0 50	W. Thomson, Perth,.....	"	0 50	R. Adams, ".....	"	0 50
S. Ault, Aultsville,.....	"	0 50	John Hart, sen.,.....	1860-1	1 00	A. Cooper, ".....	"	0 50
J. Ault, ".....	"	0 50	G. Gardiner, ".....	1861	0 50	D. Irving, ".....	"	0 50
D. Graham, ".....	"	0 50	D. McDonald, ".....	"	0 50	J. Miller, ".....	"	0 50
T. Millan, ".....	1860-1	1 00	W. Mair, ".....	"	0 50	J. Reid, ".....	"	0 50
James Goudie, Montreal,.....	1861	0 50	J. Murray, ".....	"	0 50	J. Size, ".....	"	0 50
A. Ogilvie, ".....	"	0 50	J. Ferrier, ".....	"	0 50	J. Bannerman, Lefroy,.....	"	0 50
Rev. J. Barclay, Toronto,.....	1861-2	1 00	J. Jamieson, Bathurst,.....	"	0 50	J. Craighead, ".....	"	0 50
Miss Wilson, Beauharnois,.....	1861	0 50	W. Weir, ".....	"	0 50			
James McGeogh, Pickering,.....	1860-1	1 00	Mrs. Robertson, ".....	"	0 50			
J. McAndrew, Renfrew,.....	1859-60	1 00	A. Fraser, Drummond,.....	"	0 50			
J. Ewart, Toronto,.....	1853-4-5-6-7-8-9-60	4 00	J. McLennahan, ".....	"	0 50			
Rev. T. Fraser, Lanark,.....	1861	4 00	W. Fraser, ".....	"	0 50			
Mrs. Major Logic, Kingston,.....	"	0 50	D. McGregor, ".....	"	0 50			
Andrew Gray, ".....	"	0 37 1/2	W. Crosskerry, Elmsley,.....	"	0 50			
J. G. Mackenzie, Montreal,.....	1858-9-60-1	2 00	D. Robertson, ".....	1860-1	1 00			
Rev. Dr. Menzies, Scotland,.....	1861	0 50	J. Spalding, ".....	1861	0 50			
W. C. Menzies, Montreal,.....	"	0 50	Miss Murray, Quebec,.....	"	0 50			
J. Milroy, Cornwall,.....	"	0 50	A. Meighen, Perth,.....	"	0 50			
J. Groves, ".....	"	0 50	C. Meighen, ".....	"	0 50			
J. Row, ".....	"	0 50	W. Fraser, ".....	"	0 50			
M. McMartin, ".....	"	0 50	P. Campbell, ".....	"	0 50			
Rev. H. Urquhart, ".....	"	1 00	D. McPhail, Drummond,.....	"	0 50			
Miss McLennan, ".....	1860-1	1 00	W. Allan, ".....	1860-1	1 00			
D. McMillan, Chatham,.....	1857-8-9-60	2 00	P. Stewart, Bathurst,.....	1859-60	1 00			
W. Dick, Middleton,.....	1855-6-7-8	2 00	Thomas Hart, Wardsville,.....	1861	0 50			
James Low, Lachine,.....	1861	0 50	D. Sutherland, Hinchinbrooke,.....	"	0 50			
R. Hay, Montreal,.....	"	0 50	James Kirkpatrick, Hamilton,.....	1861-2	1 00			
J. Porteous, ".....	"	0 50	W. Jardine, Markham,.....	1860-1	1 00			
A. Drummond, Kingston,.....	"	0 50	A. McKinnon, ".....	1859-60	1 00			
R. Skead, Ottawa,.....	1860	0 50	Mrs. Ward, ".....	1861	0 50			
G. Heney, ".....	1861	0 50	A. Barker, ".....	"	0 50			
C. Mortimer, ".....	"	0 50	Josiah Black, St. Jean Chrysostome,.....	1859-60	1 00			
T. McDonald, sen., ".....	"	0 50	Mrs. Cuthbert, New Richmond,.....	1858-9-60-1	2 00			
J. Stevenson, ".....	1859-60-1	1 50	James Hamilton, Brockville,.....	1861	0 50			
S. Fraser, ".....	1861	0 50	W. Keattie, Cainsdown,.....	"	0 50			
J. Manuel, ".....	"	0 50						
Miss Durie, ".....	"	0 50						

GOOD WORDS.

A NEW VOLUME of this valuable publication commences with January, 1861. It is still under the editorial care of the

REV. NORMAN MACLEOD, D. D.

And it is illustrated by Jas. Drummond, R. S. A., Jas. Archer, R. S. A., and Erskine Nichol, R. S. A.

In addition to the usual attractions of this Magazine the authoress of "John Halifax" will contribute a story to be commenced in an early number and continued throughout the year.

Price per annum \$1-75.

The Subscribers have also a full supply of Prayers for Social and Family Worship, prepared by a Committee of the General Assembly of the Church of Scotland.

Cheap Edition, 50 cents.

Large print Edition, \$1-25

Either volume will be pre-paid to any part of Canada on receipt of the amount in a post-paid letter.

B. DAWSON & SON,
No. 23 Great St. James St.,
Montreal.

THE PRESBYTERIAN
Is printed for the Proprietors by JOHN LOVELL,
St. Nicholas Street, Montreal.