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The Presbyterian

A MISSIONARY AND



RELIGIOUS RECORD

OF

THE

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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

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No. 10, October, 1860.

VOLUME XIII.

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

The Presbyterian.

ERRATUM.

At page 111, under the heading of HOME MISSION FUND, instead of From Wingate, Freer & Co.,..... £10 0 6 read From Wingate, Son & Co.,..... : £10 0 0

THE CHURCH IN CANADA.

THE JEWISH MISSION.

OCCUPATION OF MONASTIR—MOURNFUL INTELLIGENCE.

The Committee some time ago decided after due deliberation on adopting Monastir as the station for the occupation of our mission. The reasons which actuated them in this decision, and the grounds on which they believe that there is a wide opening for usefulness among the Jewish, Bulgarian and other nationalities in that region of country, will be stated in next issue of the *Presbyterian*. Meanwhile we learn that Dr. Epstein and family have, in accordance with the views of the Committee, taken up their residence at Monastir. We have, however, to announce with real sorrow that, prior to his removal to that city, our missionary had been visited with sore affliction. The elder of his children, a bright intelligent girl, "Fanny," whose letters were beginning so much to interest

the readers of the *Juvenile Presbyterian*, died at Salonica on the 16th August of typhoid fever after an illness of 4½ days. A letter from Dr. Epstein, of date the 22d August, has just been received, intimating the mournful bereavement.

Her father looked forward to her being of use to him in the mission work, and she had been entrusted already with certain duties in the Mission School at Salonica. Our readers will share in the grief of their missionary, but will rejoice with him in the assurance which he entertains that she had learned to love her Saviour. Let the friends of the mission bear the missionary on their hearts before the Throne of Grace, and supplicate that this sore affliction may be lightened to him. "The Lord," he writes, "has smitten me and mine to the ground. We mourn and yet will mourn, though not in despair, as the sweet assurance is left us that our dear Fanny is with Jesus whom she loved, adored and worshipped."

Though borne down in a strange land under this heavy affliction, our missionary is about in his new abode to set himself to the study of the Bulgarian language, and is waiting in the trust that he will "yet see his Master's face emerging soon from behind the thick cloud of darkness which now covers His throne, and that He will show him more clearly what He would have him to do for Him."

THE ADDRESS TO THE PRINCE OF WALES AND HIS REPLY THERETO.

We insert herewith the Address of the Synod to the Prince of Wales, together with the Reply of His Royal Highness, and in doing so deem it right to refer to transactions connected with its presentation, which have now assumed a historical importance. Our readers are generally ere this aware that the Moderator of the Synod, the Rev. Alexander Mathieson, D. D., declined to present the address at St. Levee in Montreal, and in so doing acted with becoming dignity. He moreover thereby asserted the rights of our Church to be placed on a footing of perfect equality with the other National Church of the Empire, and that in so effective a manner as to secure a subsequent ample recognition of our rights. That the Church received a public slight on the occasion in question is beyond all doubt, but it was at once resented and has been condoned for. As our readers will desire to know the particulars of the transactions in question, we extract from the *Montreal Gazette* the following paragraphs, endorsing the statements therein contained as strictly accurate, and only observing that we believe the Duke of Newcastle was not responsible personally for the treatment our Church received:

The Synod at its annual meeting at Kingston in May last adopted an address to the Prince

of Wales, as they had also to Her Majesty the Queen, in accordance with their custom, and appointed a Committee* to make the necessary arrangements for its transmission. After the intimation was given that copies of all addresses intended to be presented should be forwarded to the Governor's Secretary, a copy was at once forwarded to that official. As the Committee charged with the address were also desired to notify the members and elders throughout the Province of the levee and place of the presentation, they endeavoured to procure the necessary information, but only elicited the reply that it might be presented at one of the levees which would be held. On renewed application they were at length informed, on the very morning that the levee was held, that the address might be presented at Montreal, but that the members of the Synod would only be received as individuals; and that no reply would be given at the time. On the receipt of this information a meeting was held by the ministers and elders who had come from various parts of the Province to accompany the address, at which it was at once resolved to address the Duke of Newcastle, asserting in respectful but firm terms the right of the Synod to be received, and to be treated on terms of perfect equality with the Church of England, and a letter of this nature was placed in his hands, but, unavoidably, only as the levee was about to commence. The Synod were then in attendance, and were summoned to the presence of His Royal Highness next after the Church of England, whose Bishop read the address and received a reply from the Prince. The Moderator of the Church of Scotland, followed by his clergy and elders, afterwards entered and was presented. He was asked if he had not an address, whereupon he produced it and commenced to read it. In this he was interrupted by the Governor General (Sir Edmund Head), who informed him that he could not read it, but must simply hand it, without a reply, to the Prince. Dr. Mathieson then informed the Governor General that such a course would neither be satisfactory to the deputation nor respectful to the Church, and that he would doubtless have another opportunity of presenting it on equal terms with the Synod of the Church of England. He then with calmness and dignity rolled up the parchment, handed it to the Clerk of the Synod and withdrew, after being presented to His Royal Highness.

The indignation of the members of the deputation was very great at this treatment, and they were determined not to submit tamely to such an indignity, but rather to carry the grievance to the foot of the Throne and demand redress there, unless it were at once apologized for. When addresses were received at Quebec from the Episcopal Synod, from the Roman Catholic Bishops (none being present) and from the Ursuline Nuns, and at Montreal from the Episcopal Synod, and were all specially replied to by the Prince, it was impossible to allow a slight of so marked a character as this one to pass by unnoticed. Besides then the public refusal of the Moderator to present the address, it was deemed right

to demand of the Duke of Newcastle, the Secretary of State for the Colonies, and the responsible adviser of the Prince, that the address should be presented at Kingston by the Synod, and that they should be there received on terms of equality with the Church of England, and that a reply should be formally given. A firm and temperate, but resolute and determined, representation of this character was accordingly prepared and transmitted by the Moderator to the Duke of Newcastle. The result of this protest was that the Duke of Newcastle expressed his regret for what had occurred to the Moderator, and invited him to present the address at Kingston at the levee to be held there. Conceiving that thus the most ample public apology would be obtained, the Moderator acquiesced in the proposal, and it was agreed that the address should be presented at Kingston. There the unfortunate difficulties which prevented the Prince from landing also prevented the holding of the contemplated levee; but, as the Synod were in attendance there by special invitation as a provincial body to receive a public recognition of their rights, it was, we think wisely, decided to present the address on board the steamer *Kingston* in accordance with an invitation to that effect. Accordingly we quote from the telegraphic report of the Associated Press an account of what then transpired:

"A deputation from the Synod in connection with the Church of Scotland went on board the *Kingston* by special invitation with the address to the Prince of Wales which was adopted at the last annual meeting of the Synod. Dr. Mathieson, the Moderator, headed the deputation and read the address. The Prince read the reply. The reception was of a very gracious kind. In regard to the misunderstanding which rose at Montreal, where the Moderator refused to give in the address without reading it on the ground that the Synod of the Church of Scotland was as much entitled to this courtesy as the Synod of the Church of England, the deputation had reason to be satisfied that it was fully got over. The deputation came to Kingston by special arrangement between the Duke of Newcastle and the Moderator to present the address at the levee which was expected to be held here, and, when it was ascertained this morning that there was to be no landing and no levee, the Moderator intimated the presence of the deputation in a letter to the Duke, who invited them to go on board."

The Address is as follows:

MAY IT PLEASE YOUR ROYAL HIGHNESS:—

The Synod of the Presbyterian Church of Canada in connection with the Church of Scotland beg to approach Your Royal Highness with our respectful and cordial welcome on the occasion of your arrival in this part of the dominions of our beloved sovereign, the Queen. We hail with most lively satisfaction the appearance amongst us of so important a member of the Royal Family as the Heir Apparent to the Throne, regarding, as we do, the presence of so distinguished a visitor as adding another to those numerous links of sympathy and affection which already bind the North American Provinces so firmly to the British Crown. We are persuaded that in your tour through the Province, amid much that may manifest the infant state of the country, your

Royal Highness will observe with satisfaction the progress that has already been made in the development of its material resources and the numerous indications of a yet greater advancement. Feeling assured that without the influence of Religion presiding over national advancement, true prosperity cannot be enjoyed by any people, it is our care, as a branch of the Church of Scotland, from which so large a portion of the population have come to this new land, and it shall be our endeavour in the exercise of the duties of our sacred office, to keep the adherents of our Church in the paths of piety and virtue in which their fathers walked. And, whilst thus in our own sphere doing our part to promote the spread of pure and undefiled religion, we are also persuaded that we thereby take the surest means of cherishing in their breasts sentiments of loyalty to the Sovereign and respect to Her Government. That Almighty God may bless Your Royal Highness with length of days and all other temporal and spiritual blessings, and that He may finally call you to the inheritance of that crown of rejoicing which is laid up for those, whether of high or low degree, who serve the Lord, shall ever be our earnest prayer.

To which His Royal Highness replied in the ensuing terms:

It is with much satisfaction that I receive the address which you have presented to me on behalf of the Presbyterian Church in connection with the Church of Scotland. You are too well acquainted with the views and feelings of the Queen not to be aware how anxious she is for every thing that can promote the religion and morality of her people, and how earnestly she watches the results of the labours of those who devote themselves to teaching the Word of God. She will therefore rejoice to learn from your own lips that the ministers of your persuasion are training their people in the paths of piety and virtue and in habits of loyalty to the Sovereign and obedience to the laws. I trust that their efforts, in common with those of the other churches of this land, may long prosper, and that under their care a population may be reared fearing God and honouring the Queen. I beg you to accept my thanks for imploring the blessing of Heaven on my behalf.

And thus the difficulty which at one time threatened to be a serious one was arranged. But yet its consequences remain. Our rights have been maintained, and their firm assertion has since obtained for other churches a reception and recognition at the hands of the advisers of the Prince, which they would not otherwise have had. The course adopted by our Synod, too, in this matter, and specially the conduct of the Moderator in most perplexing circumstances, have had the approval of the Protestant population of Canada. We should be glad to see a suggestion, which emanated from Western Canada, carried out and a public memorial presented to the Moderator in recognition of his services. He richly deserves such a token of approval at our hands.

CONGREGATION OF WHITBY.

As will be seen in another column, this congregation has given an unanimous call to the Rev. Kenneth McLennan, of Paisley, to become their Pastor. At a meeting of the Presbytery of Toronto,

*The appointment was in the following terms: "The Moderator, Dr. Cook, Dr. Barclay, The Clerk, J. Greenshields, and A. Morris, are appointed a Committee to make all necessary arrangements for the presentation of the Address, and the Synod recommended as many of the Ministers and Elders of the Church as possible to attend on the occasion."

hold there on the 30th August, it was made known that the personal contribution of William Laing, Esq., to the erection of the new church, amounts to £1250. This, it must be understood, is not a loan but a gift. We chronicle this gratifying fact in the hope that this deed of beneficence on the part of one of their number, may act as a stimulus to the rest of the congregation to display a like-minded generosity, and at once wipe off the debt, still considerable, remaining on the building, that thus the able and indefatigable minister, soon to be settled among them, may enter upon his ministrations without having his energies cramped and the increase and prosperity of the congregation retarded by the incubus of church debt. We further trust that Mr. Laing's example may be imitated by many of our worthy members throughout the Province, and that they may be led to go and do likewise. This gentleman emigrated from Scotland to Canada about 23 years ago, a mere youth, with scanty resources. By his energy, perseverance and unbending integrity he has achieved a handsome competence, and now he comes forward to consecrate a portion of his earnings to that God who has crowned his efforts with success. We believe there are very many such instances within our borders of humble Scottish lads having risen to opulence by God-blessed industry. Will these not emulate the conduct which we have chronicled, and "give liberally as God hath prospered them," to aid local efforts in the congregations to which they are attached, or to swell the funds of the Endowment Scheme which is now so happily being prosecuted.

ORDINATION AT WOLFE ISLAND.

The Presbytery of Kingston met at Wolfe Island on the 22d August for the ordination and induction of Mr. George Porteous, Preacher of the Gospel. The call had been moderated in by the Rev. Professor Mowat, and a bond signed in his presence for an annual stipend of one hundred pounds. The edict had been served by the Rev. Dr. George on Sabbath the 19th. The Presbytery having been duly constituted, the congregation was cited *apud acta* to state their objections, if they had any, to the life and doctrine of Mr. Porteous, and, no appearance having been made, the Presbytery resolved to proceed to the ordination. Dr. Williamson then ascended the pulpit, and, having preached from Psalm lxxxiv. 1-12, he put to Mr. Porteous the questions appointed to be put to all ministers previous to ordination, and, Mr. Porteous having returned satisfactory answers, Dr. Williamson read over to him and received his assent to the Synod's act for the spiritual independence of the Church. Whereupon Mr. Porteous was by solemn prayer and imposition of the hands of the Presbytery set apart to the office of the holy ministry.

He then received the right hand of fellowship from the brethren present, and was admitted to the pastoral charge of the church and congregation of Wolfe Island and to all the rights and privileges belonging thereto. A suitable address was then delivered to the minister by the Rev. Alex. Buchan, and to the people by the Rev. A. Walker on their respective duties.

Divine service being concluded Mr. Porteous expressed his willingness to subscribe the formula and also the bond for the annual contribution of three pounds to the Widows' Fund, and his name was added to the Roll.

The people at the close of the proceedings gave a most cordial welcome to their young minister.

There was a numerous attendance on this interesting occasion. About fifty persons had come over from Kingston to witness the induction of the new minister, who is an alumnus of Queen's College and much respected by all who knew him. The only drawback to the pleasure which the congregation seemed to feel was the absence of the Rev. Dr. Machar, who is at present on a visit to Scotland. Our adherents at Wolfe Island have long enjoyed the fostering care of Dr. Machar and his congregation. Since 1848 during the greater part of each year they have had the services of either a missionary or a catechist, who was supported at first almost entirely and to the last partially by the members of St. Andrew's Church, Kingston. It may be supposed by some who are strangers to the condition of the islanders that it would have been better for them if they had received less and had been made to depend more on their own exertions. But those who are best acquainted with them were well aware that, until they obtained a minister of their own, assistance was quite as necessary for the continuance as it had been for the original establishment of religious ordinances among them. There is now reason to hope that through the faithful labours of those who have preceded Mr. Porteous his people have learned to value Christian privileges, and that by their kindness to himself they will testify their high esteem for the spiritual gifts he has been appointed to administer to them.

PRESBYTERY OF LONDON.

The regular quarterly meeting of this Presbytery was held in London on the 5th inst. (Sept.). Rev. James Stuart, of Woodstock, Moderator. Present; Messrs. A. McKid, W. Bell, W. McEwen, James McEwen, R. Stevenson, W. Miller, John Rennie, W. Barr, F. Nicol, Ministers; Mr. James Weir, Elder. Commissions were presented from the Kirk sessions of Westminster, N. Dorchester and Chatham in favour of Messrs. Duncan Macpherson, James Weir and Henry Robertson, whose names were added to the roll. Rev. Mr.

Gibson, of Galt, being present, was invited to take part in the proceedings.

The minutes of last meeting having been read and approved of, the Rev. James McEwen, of Westminster, was appointed Moderator for the ensuing year, and the Rev. Mr. Nicol, of London, Clerk in room of Mr. McEwen resigned. The thanks of the Presbytery were given to Mr. McEwen for discharging the duties of Clerk since the organization of the Presbytery.

The report from the Woodstock congregation being called for, and not being forthcoming, Mr. Stuart was enjoined by the Presbytery to have said report laid upon their table at next meeting.

Mr. Donald Strachan, catechist from Westminster, was examined by a Committee of Presbytery to their entire satisfaction, and was then appointed to labour in the Townships of Ekfrid and Mosa until further arrangement. His salary, with the knowledge and consent of the people of Ekfrid, was fixed at \$400, chargeable on the Home Mission Fund of the Presbytery in the event of there being any deficiency in the contributions of the people. Mr. Nicol, of London, was appointed to preach at Ekfrid on Sunday, the 16th inst., and the Moderator and Mr. Nicol a committee to advise with the congregation on the following day.

Mr. Mullen, student and catechist, gave a verbal report of his labours at Bayfield and Varna, and was then examined by a Committee of Presbytery in Hebrew, Greek, Theology and Church History. The Presbytery, on the report of the Committee, sustained the examination, and instructed the Clerk to grant him the usual certificate. Mr. Mullen was appointed to labour at Zorra for the next two months.

A memorial was laid upon the table from Charles Tough, Elder, and other adherents of the church in Bayfield and Varna, requesting the moderation of a call on an early day. The prayer of the memorial was granted, and Mr. Barr, of Wawanosh, was appointed to preach on the 9th inst., and again to preach on the following day, Monday the 10th, and preside in the moderation of a call.

After a long conversation on the subject of Congregational Statistics, and the injunction of the Synod upon Presbyteries to see them transmitted, it was agreed that the Moderator or Clerk should write to the principal manager in each congregation about the matter.

The quarterly report as to the Synodical collection having been called for, Messrs. McKid, Rennie, Stuart, Miller, Stevenson, Barr and Bell reported that they had collected.

It was arranged that at next regular meeting of Presbytery the Bills "Anent the representation of the Eldership in the superior courts" and "Anent the attendance of Ministers upon Church courts," with the interim Act "On the maintenance of Min-

isters," should be taken up for consideration.

The Presbytery adjourned to meet at London on the 18th inst. in order to expedite the call from Bayfield and Varna.

FRANCIS NICOL,
Clerk Presb.

PRESBYTERY OF BATHURST.

The Presbytery of Bathurst met in Perth on Wednesday the 12th September. The following Ministers were present, viz. Messrs. Anderson, Mann, Fraser, Bain, McMorine, Spence, Mylne, Morrison, Lindsay, Clark, Canning and Johnson. The following Elders were also in their places, viz. Messrs. Hyndman, McArthur and Stewart.

The Presbytery resolved to enter hereafter upon the Minutes of each ordinary meeting the names of Ministers absent without assigning a satisfactory reason, in order that they may be dealt with according to the laws of the Church for their neglect of a duty so important to the easy and efficient working of the Presbyterian form of government.

The following Ministers reported that they had made and remitted to the Treasurer collections in behalf of the Jewish Mission, viz. Messrs. Anderson, Mann, Fraser, Bain, Spence, Mylne, Lindsay, Clark, Johnson and McArthur per Mr. McHutchison.

The Presbytery enjoined all Ministers who have not made collections for said mission to do so at their earliest convenience and remit them to the Treasurer.

A report from the Rev. Robert Campbell, Master of the Preparatory School in connection with Queen's College, of a visit made by him to Litchfield and Westmeath during his vacation by appointment of Presbytery, was read. The Presbytery agreed to record their approbation of the report and to thank Mr. Campbell for his services.

A Memorial to the Colonial Committee from the Managers of the Congregation at Ross, requesting aid to enable them to finish their Church, was read, the Presbytery approved of the Memorial and agreed to forward it to the meeting of Commission at Kingston in October next for sanction and transmission, according to deliverance of the Synod in this case at last meeting.

A letter dated at Kincardine was read from the Rev. P. Thomson, missionary, containing a report of his services since he obtained leave of absence from the Presbytery at its meeting on the 5th June last, and requesting further leave of absence until next ordinary meeting of Presbytery in January, that he might complete his visitation of the vacancies in the Presbytery of Guelph, and visit also, if he saw fit, the other Presbyteries of the Church.

The Presbytery agreed to grant to Mr. Thomson the extension of leave sought; and at the same time to write the Moderator of the Presbytery of Guelph, request-

ing them to direct his labours while within their bounds. The Presbytery further agreed to renew and urge the application formerly made by them to the Colonial Committee for a zealous and efficient missionary. There are several vacancies within the bounds of this Presbytery—Litchfield, Ross, Westmeath and Spencerville—which have now for a long time been suffering all the evils resulting from the combined influence of destitution of the public ordinances of Religion and of the *hope deferred*, nay almost extinguished, of getting that destitution removed.

Mr. James Mullen, Student of Divinity, who has been labouring as a catechist at Spencerville since May last, read a report of his services. The Presbytery sustained the report, and further agreed to record their approbation of Mr. Mullen's diligence.

The Presbytery examined Mr. John H. McMorine, B. A., with a view to his entering the Divinity Hall, and also Mr. James Mullen and Joshua Fraser, Students of Divinity of the 2nd year, upon the subjects of study prescribed by the laws of the Church. The Presbytery agreed to record their satisfaction with the diligence and proficiency of these students, and to certify that they have conducted themselves during the College vacation in a manner suitable to their views as candidates for the Holy Ministry.

There was laid on the table by Mr. Spence and read a Memorial from John Mather and 71 others, members and adherents of the Church, residing in the Township of Hull, declaring their adherence to the faith, government and discipline of the Church, and praying the Presbytery to form and receive them as a congregation within their bounds.

The Presbytery agreed to comply with the prayer of the memorialists, and to receive them accordingly, and, meanwhile, to give them all encouragement and aid in their power, and further appointed Mr. Spence to continue to exercise an oversight over them.

Mr. Spence also laid on the table and read a Memorial from William Steele and others residing in the Township of Hull, praying the Presbytery to appoint one of their number to administer the ordinance of the Lord's Supper in the Church of Gatineau. The Presbytery agreed to accede to the desire of the memorialists, and appointed Mr. Spence to dispense this ordinance on a Sabbath to be agreed on between him and the memorialists.

The Presbytery entered upon consideration of the Bill anent the Representation of the Eldership in the Superior Courts of the Church, and also of the Overture on the same subject, signed by Dr. Cook and others, sent down to Presbyteries for consideration. The Presbytery unanimously approved of the Overture in preference to the Bill. The Presbytery further, with the exception of Mr. Mann, recommended

that the article 7th from the Bill, making provision for paying the travelling expenses of the Representative Elder to the Church Courts, be added to said Overture.

The Presbytery deferred till next ordinary meeting consideration of the Bill sent down to Presbyteries by the Synod anent the attendance of Ministers at meeting of the Superior Courts, and also of the Interim Act anent the Maintenance of Ministers.

The Presbytery, after full and brotherly conference as to the duty incumbent on them to endeavour to awaken in themselves and in their people a more prayerful and active interest in behalf of the Missionary Schemes of the Church, agreed to recommend that a Missionary Association in behalf of these schemes be formed in every congregation, and that a public meeting be held yearly, at which, under the direction of the Minister, a report be presented of what has been done by the congregation for missionary objects during the year, and addresses on religious and missionary subjects be delivered.

The Presbytery appointed Mr. Sinclair to preach at Litchfield on the 1st Sabbath of October, and Mr. White on the last Sabbath of the same month.

The Presbytery appointed Mr. Canning to preach at Ross and Westmeath on the 1st Sabbath of October, Mr. Thomson on the 1st Sabbath of November, and Mr. Johnson on a Sabbath between that date and next ordinary meeting.

The Presbytery appointed Mr. Anderson to preach at Spencerville on the 3rd Sabbath of November, and Mr. Joseph Evans on the 3rd Sabbath of December.

PRESBYTERY OF TORONTO.

The regular quarterly meeting of this Presbytery was held at Toronto on the 21st and 22nd August.

Of the Ministers on the roll the following were present, viz.: Mr. Brown, Moderator; Messrs. Tawse, Lewis, Macmurchy, Barclay, Porter, Campbell (Nottawasaga), Watson, MacKerras, Colquhoun, Cleland, Gordon, Bain, Campbell (Brock), Mackee, Mackay and Camelon. Mr. Ferguson, late of Esquimaux, retired minister, was also present and sat with the Court.

After the usual devotional exercises Elders' Commissions were called for. The following were given in during the course of the proceedings, viz.: King, James McCallum; Mono, Robert Dodds; Eldon, John Campbell; Toronto, Colonel Edward Thomson; Clarke, Robert Johnson; Nottawasaga, John McMurky; Thorah, James Galloway; Darlington, Neil Smith; Uxbridge, George Smith; Newmarket, Jacob Wells; Markham, Archibald Barker; Scarborough, William Patterson; Brock, Neil McNeill; West Gwillimbury, Archibald Brown; Orangeville, Alexander Shelton; Vaughan, Malcolm Milloy; Milton, John Turnbull; of these Messrs. McCallum, Thomson, Wells,

Barker, Patterson, Brown, Shelton and Milloy were present and took their seats.

Mr. Gordon was elected Moderator for the current half year and took the chair.

The Minutes of the last regular meeting in May, and of the special meeting held at Kingston during the sitting of the Synod, were now read and sustained.

Messrs. Barclay, Tawse, Campbell (Nottawasaga) and Cleland were appointed a Committee to examine those students in Divinity who are at present residing within the bounds of the Presbytery, preparatory to their return to Queen's College for the ensuing session. This Committee met during the different recesses, examined four students who appeared before them, and gave in a report at a subsequent part of the diet. The Presbytery adopted a deliverance with the terms of the report. It was agreed to grant each of these students a certificate in the usual form, and to transmit to the authorities of the College a copy of the report of the Committee, together with an extract minute of the deliverance of Presbytery founded thereupon.

The Rev. William Stuart, of Chatham, Miramichi, N. S., was introduced and invited to sit with the Court. Mr. Stuart was further received and recognised as an Ordained Minister within the bounds.

Mr. James Carmichael, being called upon, proceeded with his trial discourses, and was afterwards examined upon the usual subjects prescribed to candidates for license. The Presbytery, having taken a conjunct view of these trials, which possessed a high degree of excellence and evinced a more than ordinary measure of thought, agreed to sustain the same as highly satisfactory, and to grant to Mr. Carmichael license according to the usual laws and forms of the Church. Accordingly, after the questions put to probationers had been satisfactorily answered, Mr. Carmichael was duly licensed to preach the Gospel, and was suitably addressed by the Moderator on the duties and responsibilities of the office of a Probationer.

There was then read a letter to the Moderator from Mr. Tawse, craving permission to demit that part of his charge lying in and around the 6th concession of King. The Presbytery agreed to receive his demission, subject to any valid objections which the members in that section may have to offer to the proposal. This part of King together with the rear portion of that Township, hitherto supplied by missionary and catechetical labour, it was resolved, in the event of there being no objection presented, to erect into a separate charge to be denominated the congregation of "West King." There was afterwards tabled a petition from those elders of the church who happened to reside within the bounds of the proposed new charge, stating it to be the unanimous and strong desire of our people in that place to

have the moderation of a call granted in favour of Mr. James Carmichael. Accordingly a meeting of Presbytery was appointed to be held in the Church on the 6th concession of King on Monday, the 3rd of September, for the purpose of hearing such objections, if any exist, as the people may have to offer to Mr. Tawse's resignation of that section of his congregation; and, if none are offered, to complete the act of demission, to declare the new charge constituted, and proceed with the moderation of a call in favour of Mr. Carmichael.

Applications having been made to have the Sacrament of the Lord's Supper dispensed in the vacant charge of Caledon, it was resolved to grant the same; and Messrs. Lewis and Colquhoun were appointed to administer the ordinance on the second Sabbath of September. These members of Presbytery together with Mr. Dodds, Elder, were also appointed to receive the nomination of elders for that congregation on the Monday after the Communion, and ordain them at such subsequent day as may be most convenient for all parties concerned and as may be conformable to the laws of the Church.

The question of supply to Artemisia was next taken up. It was agreed to assign to that remote and destitute but interesting section of country Mr. Ross's services for two Sabbaths in September, and further to have the Sacrament of the Lord's Supper dispensed there on the second Sabbath of October. Messrs. Campbell (Nottawasaga) and McKay to officiate. Mr. McKay was requested to preach there on the preceding Sabbath also, while his own pulpit should be supplied by Mr. Lewis.

Mr. Gordon was appointed to celebrate the Communion in Pickering, still vacant, on the second Sabbath of September, and Mr. Stewart was requested to co-operate with Mr. Gordon on that occasion.

The next item of business before the Presbytery was the consideration of a petition from Whitby, craving the moderation of a call in favour of the Rev. Kenneth McLennan, at present minister of Paisley. In order to carry out this wish of the congregation it was resolved to hold a meeting of Presbytery in the new church of Whitby on Thursday, the 27th September, for the purpose of first ascertaining the tenure by which the property is held, the amount of debt still remaining upon the erection, and what steps it is proposed to adopt with a view to liquidate the debt; and, if satisfied with the result of the inquiries made as to these particulars, to proceed with the moderation of a call as craved.

The assessors appointed at last meeting to receive the nomination of elders in the Knoxville congregation reported that two of their number had attended a meeting of the congregation convened for that purpose, and after Divine service had

called upon the people to nominate such of their number as they deemed most suitable for the office of the eldership, whereupon Messrs. James Johnson, Robert Johnson and John McElroy were nominated by a majority of voices. Since that time however the assessors had received a written intimation from Mr. James Johnson that he declined to accept the office. The Presbytery unanimously agreed to approve of the proceedings of the deputation in the matter entrusted to them, and to express their satisfaction with the nomination, and appointed Messrs. Porter, Cameron and Sharpe to proceed with the ordination of Messrs. Robert Johnson and John McElroy at such time as may be most convenient to most parties concerned.

The application of Mr. Colquhoun, asking permission to resign his charge and to retire from the active discharge of ministerial duty, retaining his annual allowance as a commuting minister, which had been laid over from last meeting, was then taken up. Mr. Colquhoun was heard at length in support of his application, when he stated that the sole reason which had constrained him to take this step was the rapidly failing state of his health, in proof of which he produced a medical certificate from Dr. Tyndall, of Mono Mills, testifying to the fact that he (Mr. C.) was afflicted with a complication of bodily ailments. Mr. Colquhoun further declared his readiness, should Providence bless him with a measure of restoration to health, to discharge such missionary duty as his strength may be equal to. The Presbytery agreed to record their sympathy with Mr. Colquhoun in his feeble health and increasing infirmities, and to transmit his application to the Synod at its next meeting in Quebec, craving in behalf of its prayer the most favourable consideration.

The usual certificate was ordered to be granted to the Rev. W. R. Ross, Missionary from the Colonial Committee, to enable him to draw his semi-annual salary.

A list of missionary appointments and supply to vacant congregations was adopted.

Besides the special meetings already referred to as having been appointed it was resolved to appoint a special meeting to be held in Toronto on Friday, the 7th September, for the purpose of receiving and considering the calls from West King and Whitby, in the event of their being matured, and of attending to such other business as may require immediate attention.

The Presbytery then adjourned and was closed with prayer.

These various special meetings have since been held, the results of which may be thus summed up.

At West King, after Divine service conducted by Mr. Watson, inasmuch as no objections were offered to Mr. Tawse's proposed demission of that part of his charge, the new congregation was declared to be

constituted, and a call was immediately subscribed in favour of Mr. Carmichael, to which 75 members and adherents appended their names. A satisfactory bond, guaranteeing the payment of a *minimum* annual stipend of £125, was also laid before the Presbytery. These documents were sustained at the meeting in Toronto on the 7th of Sept., the call was accepted by Mr. Carmichael, his trials are to be decided at a special meeting to be held in Eldon on the 18th Sept., and if, these prove satisfactory, of which little doubt needs be entertained, it is understood that his ordination is to take place on Tuesday, the 2nd October.

At Whitby the Presbytery met with the trustees and manager, of the congregation, when satisfactory answers were given to the various inquiries directed to be made. It was therefore resolved to proceed with the moderation of a call in favour of Mr. McLennan, as desired by the congregation. This call was submitted to the special meeting held in Toronto, accompanied by a bond guaranteeing an annual stipend of not less than £150, exclusive of the allowance from the Temporalities Board, was sustained and ordered to be transmitted to the Presbytery of Guelph, with the urgent request that that Presbytery may take the call into their most favourable consideration and expedite Mr. McLennan's translation.

A call from another of our vacancies is also in process, of which, when duly matured, your correspondent will not fail to notify you.

MONEYS RECEIVED.

HOME MISSION FUND.

The Treasurer of the French Mission Fund acknowledges the following payments.	Fund
	\$ cs.
Sept. 10. Received from Rev. Millar Stratford,.....	4 00
" 14. Received from John Cook, Esq., Quebec, being a subscription in St. Andrew's Church Sunday School, ..	5 00
	\$9 00

ARCH. FERGUSON,
Treasurer.

MONTREAL, 26th Sept., 1860.

HOME MISSION FUND.

Contingent Account.—

Ottawa, per Rev. Alex. Spence, being part proceeds of a Bazaar held in connection with St. Andrew's Church, ..	\$21 00
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J. W. COOK,
Secretary.

Quebec, 29th September, 1860.

JEWISH AND FOREIGN MISSION.

RECEIPTS.

Brock, per Rev. J. Campbell,	\$ 5 00
Kingston, per W. Ireland, Esq.,	41 00
Fergus, per A. D. Fordyce, Esq.,	10 65

Ottawa, part of proceeds of a Bazaar, ..	24 00
Beckwith, per Rev. W. McLutchison, ..	8 00
Hornby, per D. Forrest, Esq.,	5 00
Stirling, per Rev. A. Buchan,	10 00
Scott & Pabridge, per Rev. W. Cleland, ..	11 00
Miss F. B. Banester, Northhampton, U.S.	50 00

ALEXANDER MORRIS,
Treasurer.

Montreal, 26th Sept., 1860.

QUEEN'S COLLEGE SUBSCRIPTIONS.

<i>Building Fund.</i>	
Balance from Fergus per A. D. Fordyce, Esq.,	\$1.50
<i>Bursary Fund.</i>	
Bursary for a Divinity student, from St. Andrew's Church, Ottawa, being proceeds of a bazaar—remitted by the Rev. A. Spence,	40.00

JOHN PATON,
Secretary to the Trustees.

QUEEN'S COLLEGE,
Kingston, 17 Sept. 1860.

THE CHURCH IN THE LOWER PROVINCES.

SYNOD OF NEW BRUNSWICK.

(Condensed from the Monthly Record.)

This Synod met in St. Andrew's Church, Chatham, on Thursday, the 12th of July. After sermon by the Rev. John Ross, St. Andrews, the retiring Moderator, from Dan. vii. 14. "His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed," the Synod was constituted with prayer. The Synod roll being called, there were present 10 ministers and 7 elders. 2 more ministers arrived in the afternoon, and 1 elder next day.

The Rev. Wm. Murray, Dalhousie, was unanimously elected Moderator.

The Rev. Mr. Donald read the report of the Jewish Mission Scheme, from which it appeared that the Rev. Dr. Epstein had been sent out to Turkey as a missionary under the charge of the Synods of Canada, New Brunswick and Nova Scotia, and was now engaged in active service among his countrymen there.

After business the Synod adjourned till to-morrow at 10 o'clock.

FRIDAY, 13th July, 1860.

The thanks of the Synod were given to the Rev. Mr. Ross for his excellent sermon.

The report of the Bursary Fund was read by the Rev. Mr. Donald, showing that bursaries have this year been given to 2 students, one attending the Divinity classes in Edinburgh, and the other the Philosophical classes in Queen's College, Kingston, Canada West. Very favorable certificates were read in favor of both from the various Professors under whom they had been studying. During the last year a small sum had been appropriated to aid W. T. Wilkins, who is now prosecuting his studies successfully at the Grammar School, St. Johns. The committee were instructed to act in his case as they should see cause, but it was resolved that in future no aid should be afforded to any student until he had passed at least half of his course in the Curriculum of Arts. Mr. W. A. Smith of St. Andrews, who has finished half his course in the Curriculum of Arts in the University of New Brunswick, was recommended to the Committee to be put upon the Bursary Fund, in accordance with the preceding Resolution.

The Report of the Home Mission and Synod Fund was given in and read by the Rev. Wm. Donald, Convener.

The Synod proceeded to consider the act, passed at last Session of the Legislature, to incorporate the Synod of the Presbyterian Church of New Brunswick in connection with the Church of Scotland. George Kerr, Esq., M. P. P., very freely attended and very greatly aided the Synod in the deliberations by the information and advice given in regard to the manner of proceeding in organizing the Incorporation, &c. After mature deliberation it was resolved to accept the said Bill, and the thanks of the Synod were given to Mr. Kerr for his valuable services in getting the said Bill passed in the Legislature.

The Synod proceeded in accordance with the provisions of the Bill to elect a chairman, who took the chair, and the meeting was organized. The Rev. John M. Brooke, D. D., was elected Secretary, and a Committee was appointed to prepare a code of By-Laws for the Corporation, and to report to-morrow.

Saturday, July 14, 1860.

After devotional exercises the Synod was opened with prayer by the Moderator. The Reference from the Presbytery of Miramichi was again taken up, and after due deliberation was remitted back to the Presbytery to take such steps as they might deem most advisable to reconcile the parties.

The Rev. Mr. McCurdy, who was present, was invited to take his seat along with the Synod, which he did, and afterwards addressed the Synod, expressing the desire he had to maintain friendly intercourse with the ministers of the Presbyterian Church in connection with the Church of Scotland, and his sincere wish that the day might not be far distant when the differences which now keep apart the Presbyterian Churches might be all removed, or they might again be united in one harmonious and powerful body. He had always endeavoured to act in such a spirit of Christian forbearance and friendliness as should be conducive to bring about the establishment of closer union. Several members of Synod bore testimony to the friendly manner in which the Rev. Mr. McCurdy had acted, and their full concurrence in the wishes of the reverend gentleman, that such friendly intercourse should be cultivated between all the Christian bodies of the Province as might ultimately lead to closer union.

The Synod then resolved itself into the Corporation of the Synod, when the Committee, appointed to draw up a code of By-laws for the said Corporation, reported that they had done so, and the By-laws, being read over, were after due deliberation adopted, and officers appointed in accordance with said By-laws.

The Synod having resumed its sitting, it was agreed that the minutes of the Synod should be printed as usual.

Monday, July 16, 1860.

The Synod being constituted, the second overture was taken up, which was to the effect that "Whereas a great burden is thrown upon the Church of Scotland for the support of ministers or missionaries sent to labor in the lower districts of this Province; And, whereas much might be done to alleviate that burden by combining the energies of our adherents throughout the Province. It is overtured unto the Reverend the Synod at New Brunswick, that they take the matter into their serious consideration, and endeavour, by the formation of Lay Associations or such other means as they may deem most proper, to lighten the burden lying on the parent Church." The Synod adopted the overture, and resolved that Lay Associations should be formed in each

Parish. The Synod also appointed a Committee to devise some plan for aiding the several Schemes carried on by the Church, and to report to next meeting of Synod.

It was resolved that a report of the statistics of all the congregations and mission stations in connection with our Church should be prepared and submitted to next meeting of Synod.

The Overture on Intemperance was then taken up, and after reasoning it was unanimously resolved:—

I. That all ministers and elders be careful to discourage intemperance both by their example and influence.

II. That ministers be directed in an especial manner to call the attention of their people to the dangerous consequences arising from the improper use of intoxicating drinks.

The question of the union of the Presbyterian bodies being brought before the Court, the Synod expressed their deep sense of the desirableness of such union, and appointed a Committee to consider the whole subject, instructing them to acknowledge the receipt of certain papers on the subject, received from the Rev. Wm. Elder, and further, as tending towards the object contemplated, they recommend to all the office-bearers of the respective Presbyterian Churches mutual forbearance and co-operation with each other in common objects.

As the Tricentenary of the First General Assembly of the Reformed Church of Scotland occurs in December of this year, it was resolved that, in order to commemorate this event, which has been productive of so great blessings, it be recommended to all ministers of this Synod to preach a sermon on the subject on Sabbath the 18th December, and, where practicable, that a lecture be delivered on the subject in each congregation on Thursday the 20th of December, the day on which the first General Assembly was held.

An address to the Prince of Wales on his arrival in the Province was read and approved, and a committee appointed to present the same.

A letter was read from George Kerr, Esq., enclosing a cheque for £50 for the bursary Fund, the interest of which to be annually expended in Bursaries. The thanks of the meeting were voted to Mr. Kerr for his liberal donation.

The Synod then adjourned to meet in Fredricton on the 2nd Wednesday in August, 1861.

MISSIONARY MEETING.

A Missionary meeting in connection with the Synod was held on Monday evening immediately after the adjournment of the Synod in the Hall of the Sons of Temperance, Chatham. George, Kerr, Esq., was called to the chair. The meeting was opened with singing and prayer by the Rev. Wm. Murray, of Dalnousie. After Rev. Dr. Brooke spoke on the Bursary Fund, showing the importance of educating young men, natives of the Province, to fill the office of the Christian Ministry. The Rev. Mr. Ross, of St. Andrews, spoke on the duty of contributing liberally to the support of religion, and the Rev. Mr. Mackie, of Moncton, on the Jewish Mission. The chairman and Hon. John Robertson also addressed the meeting, both urging strongly the importance of united and vigorous efforts by all the members of our Church for the support of the Gospel. A collection was then made in aid of the several Schemes, and the meeting was closed with prayer by the Rev. Mr. Donald.

SYNOD OF N. S. AND P. E. I.
(Condensed from the Monthly Record.)

MINUTES OF SYNOD.

At St. Andrew's Church, Pictou, Wednesday, the 27th day of June, 1860

The Synod of Nova Scotia and P. E. Island met according to adjournment; and after sermon by the Moderator, Rev. Alex. Maclean, who preached from this text.—Matthew xi: 29—“Learn of me,” was constituted with prayer by the said Moderator. The Roll of Synod stood as follows:

SYNOD ROLL.

PRESBYTERY OF HALIFAX.

<i>Ministers.</i>	<i>Elders.</i>
John Martin,	James F. Avery, M. D.
John Scott,	
Thomas Jardine,	Robert Macrobie,
George Boyd,	
Donald Macrae,	

PRESBYTERY OF PICTOU.

Alex. McGillivray,	Donald McPherson,
A. W. Herdman,	William Gordon,
Allan Pollok,	John McKay,
James Mair,	Alexander McLeod,
James Christie,	Donald McKenzie,
Thomas Tallach,	Charles Oulton,
Alex. McKay,	Donald Sutherland,

PRESBYTERY OF P. E. ISLAND.

Thomas Duncan,	James Purdie,
Andrew Lochhead,	
Alex. McLean,	

CORRESPONDENT.

William Macrobie,	} <i>Missionaries.</i>
John Sinclair,	
Geo. W. Stewart,	
William McLaren,	
Daniel McCurdy,	

The Roll was read, and the following sat down as members of Court.—Messrs. Martin, Jardine, Boyd, Alex. McGillivray, D. D., Herdman, Pollock, Mair, Christie, Tallach, Duncan, Lochhead, McLean, *Ministers*; Messrs. Gordon, McKay, McDonald, McPherson, McLeod, Purdie and Hon. John Holmes, *Elders*.

It was unanimously agreed to that, according to regular order, Mr. Duncan be Moderator in room of Mr. McLean.

It was unanimously agreed to that the thanks of the Synod be given to the retiring Moderator for his courteous conduct to this Court while Moderator, and for the very excellent and appropriate sermon preached this forenoon, and that he be requested to publish the same in the *Monthly Record*.

Mr. Mair, Synod Clerk, tendered his resignation of the Clerkship, which was accepted, and Mr. Christie elected in his stead. The thanks of the Synod were conveyed to Mr. Mair for his very excellent services while Clerk of this Court.

It was unanimously agreed to that the Synod admit the Rev. Daniel McCurdy, lately a minister of the Presbyterian Church of Nova Scotia, as an ordained missionary within the bounds of this Synod on his adhibiting his name to the Formula according to enactment of the General Assembly of the Church of Scotland. The above deliverance was intimated to Mr. McCurdy by the Moderator, and, Mr. Martin having been called upon to cagage in prayer, thereafter Mr. McCurdy signed the Formula, received the right hand of fellowship and was welcomed to take part with them in their meeting.

SECOND SEDIENENT.

Thursday, the 28th June, 1860.

The Report of the committee on Church

Incorporation was laid on the table and read.

It was unanimously agreed to that no further steps be taken in this matter.

The Convener of the Committee on Statistical and Financial Returns reported verbally. The Report was adopted, and the diligence of the Committee approved.

The Convener of the Committee on Psalmody, appointed at last meeting, gave in their report.

It was unanimously agreed to that the report be adopted, and the diligence of the Committee approved.

At this stage of the proceedings the Rev. W. Macrobie, corresponding member from N. Brunswick, made his appearance, presented his commission and was cordially welcomed by the Court.

No action having been taken on the resolution of this Court of last year on the Widows' and Orphans' Scheme, it was moved by Mr. Tallach, and seconded by Mr. McKay, that the attempt in the present circumstances of the Church to raise a Widows' Fund be abandoned. Mr. Mair, seconded by Mr. Lochhead, moved in amendment the amendment of last meeting of Synod on this subject. On the vote being taken 3 voted for the motion and 11 for the amendment, which was accordingly declared carried. The following were appointed a committee on the Widows' and Orphans' Fund: Messrs. McLean (Convener), Jardine, Boyd, Herdman, Pollok, Christie, Hon. John Holmes, James Purdie and John McKay, Esq.

Mr. Martin's annual report to the Colonial Committee was read, and his diligence approved. Some members of the Court, however, disapproved of certain statements embodied in the report.

The Convener of the Committee on General Assembly reported that there had been no meeting of this committee during the year.

There were laid on the table and read by the Clerk the following extracts from the minutes of the Free Church Synod.

Knox Church, N. Glasgow, June 26, 1860.

Which day the Synod of the Free Church of Nova Scotia met and was constituted.

Inter Alia.—It was moved and seconded that the Committee on Union be instructed to open negotiations with the Synod of the Established Church, and to confer with any Committee which the Synod may appoint on the subject of the Union. It was moved in amendment and seconded that the Clerk of this Synod be instructed to transmit the basis of Union and Formula agreed upon, and to call the attention of the brethren of the Synod of the Established Church to this important subject.

The further consideration of this subject was deferred to next diet.

Knox Church, June 26, 10 o'clock, a. m.

The Synod met and was constituted. *Inter Alia.*—The Synod resumed the subject of negotiation with the Synod of the Established Church. The motion having been withdrawn, the Synod unanimously resolve in terms of the amendment.

Extracted from the minutes of the Synod of the Free Church, N. S.

(Signed) Wm. Duff, Synod Clerk.

The following were appointed a Committee to report upon the Basis of Union: Mr. Pollok, Convener; Messrs. Martin, Jardine, McGillivray, D. D., Herdman, Maclean, Lochhead, Hon. John Holmes and John Mackay, Esq., with instructions to report *quam primum*.

Collections for the different Schemes of the Church were ordered to be made as follows:

Home Mission, 2nd Sabbath of Aug.
Widows' & Orphans', 1st. Do. of Jan.

India Mission, 1st. Do. of March.
 Synod Fund, 1st. Do. of May.
 Jewish Mission, 3rd. Do. of June.

The Couvener of the Committee on Home Mission Scheme reported, recommending that the funds be retained in the country for the support of weak congregations. The report was adopted unanimously.

Mr. Pollok, Corresponding member to the Synod of New Brunswick, and Dr. Macgillivray, Corresponding member to the Synod of Canada, reported. It was unanimously agreed to that both reports be adopted.

THIRD SEDERUNT.

Friday, the 29th June, 1860.

It was moved by Mr. Mair, and seconded by Mr. Jardine, that the Indian Mission Scheme be abandoned. It was moved in amendment by Mr. Tallach, and seconded by Mr. Maclean, that the Scheme be continued as it is, and that increased diligence be enjoined in advocating this Scheme. On the vote being taken, 4 voted for the motion, and 6 for the amendment. The Moderator declared accordingly.

The Treasurer presented his accounts for the year, which were examined, and sustained as correct. The thanks of the Synod were conveyed to the Treasurer for his diligence and very efficient service during the year.

Monies in hand, for Missionary services,.....	£27	5	0
The Young Men's Scheme showed a balance of.....	23	4	9
The India Mission showed a balance of.....	11	16	8
Widows' and Orphans' Fund showed a balance of.....	43	1	6
The Home Mission Scheme showed a balance of.....	37	1	6
The Jewish Scheme showed no balance in hand,.....	37	11	6

were remitted to Alexander Morris, Esq., of Montreal, since last meeting of Synod.

Presbyteries, being questioned with regard to the performance of their duty in urging upon congregations under their charge the necessity of paying for missionary services rendered, replied that they had endeavored to do their duty in stirring up vacant congregations to support missionaries and pay for missionary services.

It was moved by Mr. Martin, seconded by Mr. Pollok, and agreed to that, in receiving the reports from the different Presbyteries regarding sums collected for missionary purposes within these bounds, and on hearing the statements on the subject from the representatives of these Presbyteries, it was found that the Presbytery of Halifax had used all diligence to collect funds, and also the Presbytery of Pictou; but it was found that no missionary funds had been raised within the bounds of the Presbytery of P. E. Island during the last year, and they enjoin that Presbytery to use greater diligence and alacrity in raising missionary funds for the future.

Mr. Lochhead, on the part of the Presbytery of P. E. Island, requested leave of the Synod to defend said Presbytery against the implied censure of the Synod at a subsequent diet. Leave was asked and granted to the Presbytery of P. E. Island to meet at 12 o'clock to deliberate on the subject.

The Presbytery of P. E. Island reported on the subject of Mr. Martin's motion. The report was ordered to be kept in *retentis*. It was moved by Mr. Tallach, seconded by John McKay, Esq., and agreed to that, in regard to

the charge of negligence against Mr. MacLaren in not implementing the orders of the Presbytery of P. E. Island, inasmuch as the Presbytery has not exhausted its powers, the Synod enjoin the Presbytery, if they see cause, to proceed in the matter according to the Laws of the Church.

The Committee on Unanimity of Action in support of the Home Mission Schemes of the Synod reported as follows:—

"The Committee, having considered the above subject, find that, in addition to the Home Mission Scheme, there are two missionary associations in operation, viz., the Lay Association in Pictou and the Home Mission Association in Halifax, which are working well and doing a great deal of good. While a comprehensive Home Missionary Scheme, embracing all others, ought to be kept in view, the Committee are of opinion that it is wise to leave matters in their present state.

All which is respectfully submitted to your Committee.

(Signed) ALLAN POLLOK, Couvener."
 It was unanimously agreed to that the Report be adopted.

The Committee on the Young Men's Scheme reported as follows:—

"Your Committee have held several meetings during the past year. Soon after the rising of the Synod of 1859 applications were received from 4 promising young men, 2 of them being desirous to prosecute their studies for the ministry of our Church in Queen's College, Kingston, and the remaining 2 professing a desire to study in Glasgow University. The members of your Committee held conference with the parents of the young men, by which it was elicited that Messrs. Macmillan, Macquarrie and Fraser would require for passage money and support £25 each, and that Mr. Charles Grant would require £10. The young men were carefully examined by your Committee, and found to be possessed of such a knowledge of Latin and Greek as would enable them to begin their studies with a very fair prospect of success. The Committee understand that they have acquitted themselves at the Institutions aforesaid in a respectable manner. The Committee hold these to be young men of excellent character and animated by disinterested motives in preparing themselves for exercising the office of the holy ministry. James Fraser, one of the young men in Scotland, has applied for a small sum in addition to the £25 which he received on his departure. The sum was granted.

The Committee beg leave to ask the Synod whether they shall receive any more applications, and whether it shall be proper to send any more young men to Canada. It will also be necessary that a special effort be made to raise funds this year, as the funds in hand will be totally insufficient to meet the demands to be made in a few months.

All which is respectfully submitted by your Committee.

(Signed) ALLAN POLLOK, Couvener."

The report was adopted.

It was moved by Mr. Mair, and seconded by Mr. Herdman, that in future young men shall be received on the funds of this Scheme as formerly, so far as the funds of the Scheme shall permit, that they shall be allowed to proceed to Scotland or Canada, as they themselves may prefer, and that special efforts be made to increase the funds of this important Scheme. It was moved in amendment by Mr. Pollok, and seconded by Mr. Christie, that, according to resolution of last meeting of Synod, young men be sent to Scotland and not to Canada. On the vote being taken

there appeared for the motion 6, and for the amendment 10. The Moderator declared accordingly.

The report of the Committee on *Monthly Record* was laid on the table, read and ordered to be kept in *retentis*.

It was unanimously agreed to that the report be adopted, and the thanks of the Synod conveyed to the Secretary, William Jack, Esq., for his diligence in preparing this most elaborate Report. At the same time it was unanimously agreed to that the thanks of the Synod be conveyed to the Editor, John Costley, Esq., for the very able manner in which the publication has been conducted while under his charge.

It was moved by Mr. Pollok, seconded by Mr. Tallach, and unanimously agreed to that £5 be taken from each of the Schemes of the Church to meet the present emergencies in the publication of the *Monthly Record*: likewise that the Clerk be instructed to communicate with the Synod of New Brunswick in order to obtain their aid and co-operation in support of this useful periodical.

Overtures No. 1 and 3, being very much of the same nature, were brought up together and read.

Overture No. 1, as follows:

"Whereas it is suspected that communications of a private nature have from time to time been made to the Colonial Committee of the Church of Scotland, prejudicial to the character and interests of ministers and missionaries appointed by said Committee, and now laboring within the bounds; and whereas such proceedings are manifestly injurious to the Church, unjust to individuals, and would fall in correcting any evil complained of: It is humbly overtured to the Rev. the Synod of Nova Scotia and P. E. Island to examine into the matter and give a deliverance thereupon, with the view of vindicating the credit of the Church, the discipline of the Court and the rights of individuals.

TUOS. TALLACH."

Overture No. 3, as follows:—

"Whereas it is currently reported that certain office-bearers of the Lay Association in connection with our Church in this Colony, and professing to act under the authority and by the sanction of said Association (an authority and sanction which they never obtained), do transmit to the Colonial Committee of the Church of Scotland in a secret manner a document or documents with intention to prejudice the interests of the undersigned, and actually did seriously affect his standing and reputation with said Committee: It is therefore humbly overtured to the Rev. the Synod of Nova Scotia and P. E. Island to investigate the circumstances and give a deliverance accordingly.

ANDW. LOCHHEAD,

Minister of St. David's, Georgetown.

The consideration of these Overtures was postponed until next sederunt.

FOURTH SEDERUNT.

Saturday, June 30, 1860.

It was agreed to that Overture No. 1 be adopted. It was moved by Mr. Lochhead, and seconded by Mr. Tallach, that Overture No. 3 be adopted. It was moved in amendment by Mr. Boyd, and seconded by John McKay, Esq., that the Synod, after considering both Overtures, resolve to respectfully request the Colonial Committee that, when any statements are made to them prejudicial to any of the Ministers or Missionaries within the bounds of the Synod of Nova Scotia and P. E. Island, they would acquaint therewith either the individuals con-

cerned or the Presbytery within whose bounds he may be placed, according as in the circumstances they may see fit. After a protracted discussion the vote was taken, when 3 voted for the motion and 8 for the amendment. The Moderator declared accordingly.

The report of the Committee appointed to report on the basis of Union was laid on the table and ordered to be kept *in retentis*. It was moved by Mr. McKay, seconded by Mr. Pollok, and agreed to that the discussion on this subject be deferred until Monday afternoon at 2 o'clock.

FIFTH SEDEBUNT.

Monday, 2d July, 1860.

The Synod resumed the consideration of the proposed basis of Union between the Free Church and the Presbyterian Church of Nova Scotia.

The following resolution was unanimously agreed to "That, whereas the Synod of the Free Church of Nova Scotia has transmitted to this Synod a copy of the proposed basis of Union between that Church and the Presbyterian Church of Nova Scotia, together with an extract minute of Synod, calling the attention of the Synod to that important subject; and whereas the basis of Union thus submitted has been prepared without any consultation with this Synod, and a measure of so important a character would require very serious and probably lengthened deliberations before final action; and whereas this Synod have had no opportunity of ascertaining the feelings and opinions of congregations under their jurisdiction on this very important subject; and whereas the Free Church Synod have not instructed their committee on Union to confer with any committee that might be appointed by this Synod.

Therefore resolved, That, while this Synod entertain an anxious desire to promote peace, brotherly love and Christian fellowship among Presbyterians of all denominations, they are of opinion that this Synod is not now in a position to come to any decision regarding the basis as a basis of Union between this Synod and the Free Church Synod, but express the hope that at next meeting of this Synod and that of the Free Church committees may be appointed with power to deal with this very important subject."

Mr. Martin, as Convener of Committee on the address to the Prince of Wales, submitted a draft which was approved of, and entrusted to the Presbytery of Halifax for presentation.

The Report of the Lay Association was laid on the table and read, when it was unanimously agreed to that the Synod adopt the report, and that the thanks of the Synod be conveyed to the President, Office-bearers and members of the Lay-Association, and more especially to their Secretary for his very excellent report, and these thanks be conveyed to them by the Clerk of Synod.

Overture, No. 2, anent the celebration of the Tricentenary of the Reformation from Popery, which is as follows, was read:—

"Whereas great, important and permanent civil and religious advantages have resulted from the reformation from Popery, which ought to be well known and highly prized by the members and friends of the Church of Scotland in all ages and to the latest posterity; and whereas it is desirable that the adherents of our Church in these Provinces should have an opportunity of publicly and devoutly manifesting their sincere and ardent gratitude for these inestimable blessings: It is hereby humbly overtured by the Presbytery of Halifax that proper arrangements be made by Synod at its annual meeting for the celebration of the

Tricentenary of the Reformation from Popery in the year 1860. In name and by appointment of the Presbytery of Halifax.

(Signed)

JOHN MARTIN,
Convener.

Letters were read from the Rev. Alex. Sutherland on the part of the Free Church, and from the Rev. George Patterson, enclosing extract minute of the Synod of the Presbyterian Church of Nova Scotia, requesting the co-operation of this Synod in the commemoration of this important event.

It was unanimously agreed to that the Synod adopt the Overture; and, whilst persuaded that the great, manifold and enduring blessings resulting from the glorious work of the Reformation from Popery should always call forth gratitude to Almighty God, yet on the interesting occasion of the celebration of the Tricentenary of the Reformation in Scotland, and as members of the Church of Scotland, this Synod do desire to record this special thanksgiving to the Great Head of the Church for the wonderful deliverance of the Church and nation from Popish Supremacy, and to acknowledge our privileges and obligations to maintain and extend the pure doctrines and light of Scripture thus bequeathed to us in opposition to Anti-Christian error. 2nd, that this Synod, in further carrying out the spirit of the Overture, do recommend to Ministers and congregations within their bounds to observe (if practicable) Thursday, the 20th day of December next, (being the Tricentenary of the meeting of the first General Assembly of the Church of Scotland, when freed from Papal thralldom) for devout thanksgiving to Almighty God, and in grateful commemoration of the civil and religious benefits secured by the labors of the Reformers; and further, in those cases where the week-day might be found inconvenient, the Synod would recommend for the purpose Sabbath the 23rd of December.

On Overture, No. 4, anent thanksgiving days which is as follows.—

Whereas it is the practice of our Mother Church, and a practice fraught with great advantage to the spiritual welfare of our people, to appoint at least two days in each year, one in spring and the other in the fall, for the purpose of enabling our people directly to meditate on and thank God as the giver of our temporal blessings: It is humbly overtured by the undersigned that this Court do give instructions to Presbyteries to see that this laudable practice is attended to in each of the respective congregations under their charge.

(Signed)

JAMES MAIR.

It was agreed to that the Synod approve of the Overture, and appoint sessions to take order thereon as in circumstances they see fit.

It was unanimously agreed to that Mr. McLean, and, failing him, Mr. Duncan be appointed corresponding member to the Synod of New Brunswick.

The Synod then adjourned to meet in St Matthew's Church, Halifax, on the last Wednesday in June, 1861, at 11 o'clock in the forenoon.

THE CHURCH IN SCOTLAND.

THE COURT AT BALMORAL.—SERMON BY DR. CAIRD.—On Sabbath, the 19th August, Her Majesty, the Prince Consort and the Princess Alice with Lord and Lady John Russell, Sir George Grey and the Royal suite attended Divine service in the church of Crathie. The Rev. Dr. Caird, of Glasgow, one of Her Majes-

ty's chaplains for Scotland, officiated. As will be remembered, several years ago the same eloquent preacher delivered before Her Majesty a very remarkable discourse, which was published by command, and yet remains one of the choicest specimens of pulpit eloquence. The announcement, therefore, that Dr. Caird was to preach before Royalty, drew together many who arrived in vehicles from Ballater, Braemar and other distant places, the weather being favourable. The Revd. gentleman's subject was Paul's address to the Athenians, from Acts xviii chapter, 16th verse to the end. The discourse was listened to with rapt attention by a very crowded congregation. The preacher commenced by describing with much feeling how much the great Apostle stood alone on the occasion referred to. He next described with wonderful power and eloquence several of the elements in the Athenian idolatry—showing that the altar raised on Mars Hill "to the unknown God" was significant of an ardent longing for the worship of Him whom Paul came to proclaim. The subject was of course very forcibly applied.—*Greenock Advertiser.*

SYNOD OF ORKNEY.

After an excellent sermon by Mr. Watson, of Hoy, (the retiring Moderator), the Synod was constituted by the Moderator.

The Cairston Presbytery craved leave to meet for the purpose of ordaining Mr. Ogg, of Steenis, to the office of the holy ministry, with the view of taking the charge of one of the churches belonging to the Church of Scotland in America. Leave being granted, the Synod adjourned to meet at 3 p. m.

The Presbytery of Cairston met in the interval, accepted Mr. Ogg's trial discourses, and proceeded with his ordination in the usual form by prayer and the laying-on of hands, after which he received the right hand of fellowship. Mr. Watson, of Hoy, then delivered a very able and impressive address to his young brother.

The Synod resumed, and minutes of forenoon's sederunt were read and approved. The Rev. Mr. Logie, of Firth, introduced an overture on the subject of congregational collections to the Schemes of the Church in an effective speech. He referred to the actual contributions of the several Presbyteries and parishes under the Synod, and maintained that there was great want of attention and zeal in the way in which they carried out the provisions of the Act of Assembly on this subject, and the consequence was that the pecuniary proceeds were far below what they ought to be or would be if the importance of the subject were suitably regarded.

The Rev. Mr. Spark would take that opportunity of throwing out one or two remarks as to the method of procedure adopted by the ministers of St. Magnus with regard to the 6 great Schemes of the Church. After showing that the terms of the overture could not apply to the Kirkwall congregation. Mr. S. proceeded to state that both he and his colleague were particular in carrying out the Act and that, in order to do so in the most effective manner, the collections were usually made on the days appointed by the General Assembly, when the notices arrived in time; that 6 week-day congregational meetings were held in the year, and that these meetings were held on the week previous to that on which the collection was taken. These meetings were found to be most beneficial in directing attention to the various Schemes. The collections of St. Magnus's congregation were larger than those of any other congregation of the church between this and Inverness, as shown in the *Missionary Record*. He further stated that he believed that

the provisions of the Act of Assembly were attended to generally throughout the bounds of the Presbytery of Kirkwall in the way which was most likely in the circumstances to accomplish the object.

Some other members gave their sentiments as to the object of the overture, which was obviously to stir up ministers and people to, if possible, a more faithful discharge of their respective duties in this important matter. The overture was agreed to.—*Abridged from the Orcadian.*

Extract Minute from Proceedings of the Presbyterial Body.

Bombay, March 16, 1860.

The Presbytery proceeded to consider the present condition of our Missionary Institution, especially with reference to proposed efforts towards raising a native pastorate. The Presbytery express their deep regret that many years have elapsed since the Institution has benefited by the labours of an efficient staff of missionaries. Not a single ordained missionary is at present employed by the Church within the bounds of this Presidency. So long as such a condition is allowed to continue, it cannot on the one hand for many obvious reasons be expected that our Institution should maintain a high educational position, and on the other hand direct missionary operations cannot possibly be carried on. The Presbytery believe that, unless the contributions of the Church are to be expended without the least hope of any satisfactory result, the Institution must be supplied with at all events 2 ordained missionaries. On every account the Presbytery resolve to press on the Committee of Foreign Missions the absolute necessity of immediately endeavouring to take such steps as will place the Institution on a footing more in accordance with its high designs and with the honour of our Church. Should such steps be taken, the Committee may rest assured that the Presbytery will use every means to secure the aid of the friends of the Church of Scotland within its bound.

G. Cook, Moderator.

MADRAS.

The following admirable letter has been recently received from the Rev. Stewart Wright, Madras. Its encouraging statements deserve the best attention of all the friends of our India Mission:—

June 23, 1860.

MY DEAR DR. CRAIK,—Perhaps the following few remarks regarding our native church may not be found uninteresting:—

The Lord's Supper.

In a former letter I stated that I was present at the first celebration of the Lord's Supper by our native congregation, presided over by their newly ordained pastor, the Rev. Jacob David. Since then I have had again the privilege of sitting down with this interesting people to partake with them of the holy sacrament. On this latter occasion I was accompanied by my brother chaplain, the Rev. Mr. Bell, who had just arrived from Scotland. His impressions were as mine—that we have seldom witnessed a more interesting and solemn spectacle, and one too that made our hearts bound with joy and hope. Here were some of the first-fruits of a plenteous harvest that shall yet be gathered from among the swarthy children of India into the garner of the Lord. Although their numbers were not great, 80 or 90 at most, certainly a drop taken from the ocean, a grain from the sea-shore, yet, as we sat side by side with those few humble, earnest worshipers, as we knelt together lowly at the feet of Jesus, as we heard rising from their lips around us the loud

heartly praises of God and of the Lamb, and as we remembered that these were the knees that were wont to bend to the vile idols of Hinduism and theirs the lips that were wont to cry to them that were no gods, that could neither hear nor succour them, do you wonder that our hearts at that table were filled with hallowed gladness and that we rejoiced with the great Father and His holy angels in the children that had been lost but were now found, that had been dead but were now alive?

The preaching of Mr. David is very animated, and much appreciated by the native Christians. The Tamil people cannot speak even on the most ordinary topic in private conversation without seeming as if under the most violent excitement; they generally raise their voice to the highest pitch and keep their arms in perpetual motion. You can therefore conceive what their preaching must be,—loud, violent and accompanied by much action. A quiet preacher would certainly prove little acceptable to a Tamil congregation. Such however is not Mr. David. Our worthy brother is most acceptable, commands the attention of his people from first to last, and oftentimes deeply affects them, judging from their excited looks and the tears that roll down their cheeks. Now and again he puts a direct question to some one before him as to what he had previously said, which is immediately answered, and this tends to keep alive their attention, as neither old nor young are exempted from these interrogatories.

In the particular service of the day, the dispensing of the sacrament, the pastor was assisted by his brother and brother-in-law—who are now licensed preachers of the Gospel—who acted as elders. On the former occasion of my being present I delivered the concluding address; this Mr. Bell did on the latter occasion. Of course we spoke in English and, although many of them could so far understand us, yet our addresses were interpreted to them by their own pastor. I wish you could look upon that scene,—that dark-faced Indian preacher clothed with his snow-white cloak, with burning eyes and out-stretched arms standing at the head of that table, where on either side there sit old men and women, young men and youthful wives, with their little children around them, all dressed in the picturesque garb of India, no longer worshipping India's heathen gods, but, let us hope, all childlike, sincere, fervent in their adoration of the white man's God, the God of the whole earth.

The Baptism.

A few Sundays ago a Hindoo was admitted into the Church of Christ. Mr. David delivered an impressive discourse from Zech. ix. 12, "Turn you to the stronghold, ye prisoners of hope;" after which, and before the baptism, the convert read a short history of his former life, and what prevailed upon him at last to renounce heathenism and make an open confession of Jesus Christ. He had been a very wicked man, immoral in his life and raging fiercely against Christianity, and although for long the Spirit of God was striving with him, yet strenuously did "he kick against the pricks." He was a Hindoo teacher able to argue, and not seldom did he dispute with the Christian missionaries and catechists; and, when unable to defend his heathen gods and refute the argument in favour of Christianity, he invariably loaded his antagonists with the vilest abuse. At length God prevailed; he could endure the contest no longer, and in face of all persecution, deserted by his friends who withdrew their children from his school and forsaken by his nearest relatives, he boldly and openly came forward to confess Christ. Mr. David is at present translating the statement

which this man then made, which in due time will be forwarded to you, and which, I doubt not, will prove interesting to all who long and pray for the conversion of India.

After various questions had been put to him upon the nature of his faith and hope he was baptized. I then shortly addressed him and the people who were present, pointing out to him that, though now he had made a good confession before many witnesses, yet his Christian life was but commencing, that many would be his trials and temptations, that devils and men would be leagued against him to cause him to fall away and become worse than he was formerly, and that it was only by pleading unweariedly and relying implicitly on the grace of God that he would be able to hold fast by his faith, and fight the good fight and finish his course with honour and joy. I then called upon the congregation to rejoice with their pastor in God, thus giving him to see the fruit of his labours, and to assist him with their unceasing prayers that not this one only but many such may be given to him as the seals of his ministry and the crown of his everlasting joy. Mr. Macfarlane then concluded with an earnest prayer and the benediction. We hope to employ this man as a Scripture reader.

The Licensing.

At our last Presbytery meeting (Wednesday the 13th June) we licensed Daniel Jacob and Joseph David, the two senior catechists in the Mission, to be preachers of the Gospel. At former meetings we examined them upon their knowledge of Moral and Mental Philosophy, Natural Philosophy, Greek, Divinity, Hebrew and Church History; and, although the examinations they passed in Philosophy and Greek were not so satisfactory as we could have wished, their backwardness arising greatly from the adverse circumstances in which they have been for some time placed, having no European missionaries to conduct their studies, yet the knowledge they displayed of Church History and Divinity was most commendable, and met with the approbation of all the members of Presbytery. On Wednesday they read the discourses which were presented to them—two in English and two in Tamil. These were sustained and thereupon they were licensed to preach the Word, Mr. Macfarlane, the Moderator of Presbytery, giving them a very earnest and faithful address. These two evangelists are of the respective ages of 36 and 32. * *

Statement regarding Congregation of Rev. Jacob J. David, Madras.

(From his Letter of 26th February, 1860.)

Congregation numbers 150, composed of converts from Hinduism and Roman Catholicism and their families.

Communicants at last administration, 82.

Services.—There are 2 every Sabbath—1 in the chancel of the church from half-past 8 to 10, and 1 in the school-room from half-past 3 to half-past 5. Both are well attended, especially the morning one.

Weekly Meetings.—4 are held,—1 on Monday evenings in the chancel; 1 on Wednesday afternoon in the school-room at Mackay's Garden; 1 on Thursday in the house of one of the members; and 1 on Friday evenings in the houses of members in turn.

Baptisms.—There were 8 last year—4 infant children of Christian parents; of the other 4
1 was a Hindoo man, aged 45.
1 his daughter, aged 10.
1 a Hindoo female, aged 35 or 40; and
1 a Hindoo man, aged 30 or 35.

There were also 2 persons admitted, converts from Roman Catholicism, a man and his wife. The latter had received her education in one of

the Mission schools and had been baptized, but joined the Roman Church to which her husband belonged. Now she has returned, and her husband has come with her.

Catechist.—The native congregation supports a Catechist for labouring among the heathen at a salary of 12 rupees per month. He is a convert from Hinduism.

Country Work.—Mr. David, along with some students from the Mission, visited Struperootoor, a village town 30 miles from Madras. They remained 3 days, and preached several times. The people received them well, and expressed a desire to have schools established.

Schools.—There are 2 schools for the children of poor parents, 1 in the village, Mackay's Garden, 3 quarters of a mile from the church, supported by monthly subscriptions, and 1 in the church district, supported by the session. These schools are regularly visited and examined by the Revs. Mr. Macfarlane and Mr. David. In the former there are 90 boys and girls taught. In the latter 49.

Books.—Mr. David has translated in Tamil "The Mother's Catechism," but finds difficulty in getting it printed. He has also written three tracts.

PUNJAB.

Extract of Letter from Rev. John Taylor.

Mooltan, 10th March, 1860.

REV. AND DEAR SIR,—By the kindness of Colonel Hamilton, Commissioner of Mooltan (to whom we were introduced by letter from the Rev. George Cook of Bombay), we have completed our arrangements for immediate departure to Lahore by bullock carts. We have halted here only for one night, as we learn from a letter which we have received from Captain Ross that his influence in securing a site for the erection of the Memorial Church will be considerably impaired by the end of this month on account of some alteration in the staff.

Notwithstanding the long journey and the constant change I am glad to say that all our party are in the enjoyment of good health and hope to reach our destination before the hot weather sets in. I remain, &c.

JOHN TAYLOR.

To the Rev. James Craik, D.D., Glasgow.

Extract of Letter from Rev. Robert Paterson.

Sealcote, March 29, 1860.

REV. AND DEAR SIR.—When Mr. Taylor wrote you last, we had reached Mooltan, and were within sight, as it were, of our destination. It gives me great pleasure to inform you that we now have at length reached Sealcote in safety. It does indeed become us heartily to thank God that He has so defended each one of us from danger and prepared our way before us. Another source of gratitude is the uniform kindness we received from the friends of missions in Bombay, Kurrachee and Mooltan.

We remained only a single night in Mooltan in consequence of a letter from Captain Ross, urging us to proceed without delay to Sealcote, as his term of office of Brigade Major was likely to expire in March, after which time he himself would have but little influence in procuring a site for the church, and his successor might increase our difficulties in the matter. We traveled from Mooltan to Lahore, a distance of 206 miles, per bullock train, as that was the least expensive mode we could adopt. After 6 days' traveling, night and day, we reached Lahore on Friday the 16th, and after halting for a few hours we started for Sealcote, where we expected to arrive on Saturday night. From various delays by the way we

did not reach this till the morning of the 18th. In the evening Mr. Taylor preached to the Presbyterians and others in a building formerly employed as a hospital for the native regiment. I need not speak of the hearty welcome we received from Captain Ross and others who were expecting our arrival. It appears that there have been for some time 3 regular services amongst them—2 on Sabbath day, and 1 on Tuesday evening, conducted by the American missionaries. Last Sabbath morning there was an attendance of nearly 100, chiefly men from the 7th Dragoon Guards, at present stationed here.

I can assure you we have been surprised and delighted to find so many Christian officers and soldiers at Sealcote. There is a thirsting for the Word of Life here as well as everywhere else throughout the World. The American missionaries have been more successful in their labours among the heathen also in Sealcote than in almost any other part of India. Their school is situated close by the native city. At the advice of Captain Ross, and other Christians with whom we have consulted upon the subject, we propose directing our labours to the native population residing in three bazaars connected with the cantonments, numbering 5,000 or upwards.

By this arrangement we expect that all danger of collision will be removed. But surely there is enough of Christian charity and forbearance to prevent anything of the kind. Certainly in a district of 209 square miles, containing 355 villages and a population of 100,000 inhabitants, there is ample room for us all.

Two of the American missionaries live close by the city. They themselves had previously gone to Lahore, leaving everything behind them; but during the mutiny the inhabitants prevented their houses from being plundered by telling the Sepoys that these people had lived quietly amongst them and that they would not allow them to destroy their property.

At the request of the Presbyterians here permission has been obtained from the Bishop of Calcutta to hold service in a small Episcopalian church.

What appears to be the best site for the Memorial Church is a piece of ground situated about a mile and a half from the city, and, as nearly as possible, at an equal distance from the 3 bazaars. Judging from the Presbyterian church at Lahore, it is expected that a plain building, capable of holding 400 or 500 persons, might be erected for the sum of £800 or £900.

We have secured a large bungalow, formerly occupied by the Roman Catholics as a nunnery, as the most suitable for Mission premises, and a residence for one of us. It contains a large room about 80 feet in length, where our school may be held. The rent is 60 rupees a month, the half of which, I expect, will be paid from the Mission funds. Mr. Taylor has taken an adjoining bungalow.

We have just heard that a female teacher is on her way from Calcutta to aid us in our labours. We have just engaged a Moonshie to assist us in the study of Hindustani. After we have made a pretty thorough acquaintance with it, we may find it advisable to begin Punjaabee, but to do so at present would probably prevent us from acquiring either correctly.

With regard to an orphanage, I am afraid there is little prospect of establishing one here.

The American missionaries have obtained from the Commissioners the promise of all the orphans who are found in the district, and the number of such is so small that at present they

have only 6 or 8. The most distant relative would rather claim a child than allow it to be handed over to a Christian.

ROBERT PATERSON.

JEWISH MISSION.

(From the H. & F. Miss. Rec. for September.)

I. SALONICA.

For some months past the Rev. Mr. Crosbie, the ordained missionary at this station, has been laid aside from duty through fever and ague, but he has now, through the blessing of God, been partially restored to health and enabled to return to his post. We are the more thankful for this as the most recent intelligence affords grounds for anxiety lest the spirit of bigotry and intolerance so fearfully exhibited in Syria may extend to other districts of Turkey; and at such a moment it is of vital importance that the responsible head of the station should be on the spot. May He who can make the wrath of man to praise Him, and who can restrain the remainder of his wrath, keep our brethren safe under the shadow of His wings, and overrule all these calamities for the promotion of His own glory and the hastening forward of His kingdom. The following letter received from Mr. F. Schillinger in the end of July contains the most recent intelligence in regard to the station:—

I thank you for your dear letter of 19th of June. Your and the honourable Committee's kindness in assisting and praying for the Lord's work is always a stimulation to us, and we have every reason to be thankful to our heavenly Father for strength and health as well as for the prosperity of our work.

We began this week our summer vacation. The last school-day we had a visit from Captain Haram of the "Laconia." After hearing the pupils some lessons in their respective languages, he invited the whole school on board of his steamer. He had the kindness to send his boats to take the pupils from and to the sea-shore. He treated the children, and they sang hymns with the accompaniment of a beautiful harmonium.

As for the state of our school, I may mention that we had 40 pupils, but some went away again. They could not bear to be called by other children Protestants or Phramasones (i.e. free-masons, a nickname applied in the East to Protestants and freethinkers by those whose interest it is to confound them together). Last week a boy of 14 years was attacked by 3 Jews. They threw him on the ground, beat him, saying, "Why did you become un-Christian?" I went afterwards with the boy in the Bazaar to find those Jews, and showed them from the Old Testament how the wicked—viz., Cain, Joseph's brethren, Corah, &c.,—always persecuted the servants of God, and asked them if they would have their part with Corah, who went to Gehenna. Besides this I told them that all the world is speaking about persecution from the part of the Turks, but now do you begin to persecute.

Last week arrived here a former Greek priest, who has been, as he states, imprisoned in Evos for the sake of his Protestant principles. Soon after his arrival he fell—as the doctor says, from want of food or cleanliness—into illness. The man was in great want: had not changed for a long time his dresses. Our Christians contributed to give him clothes. I am always suspicious in respect to Greeks; but this man seems to be a man knowing the Truth. When I know him better I will write more about him.

Mr. Crosbie sent a box with books from Constantinople. I visited with Hebrew books

the most important Jewish schools here this last week.

From Cassandra I have letters every week. By the last letter I learned that both the brethren had the fever at the same time. The Protestants did all in their power to nurse them, and even the Jesuits offered their assistance. They recover now. When I have seen them I will write to you again.

July 24.—Yesterday came one of the Jewish inquirers and told me that about 40 Jews have joined to bring him into prison, or to beat him when he visits my house on Saturday. He had several times (once in the street, when the Roman Catholics had a procession) given witness of the Truth, and does so among the Jews; therefore they dislike him, and curse him.

We have much speaking here about what occurred in the Lebanon, Damascus, and lately in Constantinople, and there were some vague rumours of like things being attempted here. The Greeks here have for some time past had in the "Ecclesiai" bells, and the Turks could not without gnashing of teeth hear the continual jingle of the bells. They tried to do something with the assistance of the soldiers; but the military Pasha told them to keep quiet, or he would direct the cannons against their houses.

II. CASSANDRA.

The subjoined, being the substance in less broken English of a letter just received from Messrs. Braendli and Stober, the agents at Cassandra, will, we are sure, be perused with interest by our readers, and will, we trust, lead to increased prayer for their success, and increased exertion that their means of usefulness may be extended.

Knowing the great interest you take in our welfare at Cassandra, we cannot do otherwise than take the liberty to write to you and give some account of our doings, but we must beg you to excuse our imperfect knowledge of your language.

You have already to some extent been made acquainted with our proceedings through the Rev. Messrs. Sutter and Crosbie, but we deem it our duty to give you a fuller account. We left Salonica on the 28th March in company with Mr. and Mrs. Crosbie and Dr. Epstein, and on the following day, under the protection of our Lord and Saviour, we arrived safely at Balta in Cassandria. We cannot describe to you the feelings with which we saluted our new home. Though at that time we could speak but a very little Greek, we had longed to be here, that our progress might be quickened, and that we might be of more special service to the few Protestants who are at present exposed to great danger through the intrigues of the Jesuits who have settled among them and are busy at their works of darkness. People may say indeed, "What can you do against the Jesuits, or for this people whose language you know so imperfectly?" But our answer is, "By the grace of our dear Lord, who has chosen us to be His servants, we can pray to the most high God, who knows all languages and hearts. He will be our interpreter and prepare our way, and until now He hath not put us to shame." Though we are as it were in a desert, cut off from external communion with the holy people and all our beloved friends, we feel ourselves under the very protection and blessing of our Master, to whom belong all praises. Cassandria we did not find quite as we expected, nevertheless we believe we are in the right place, and we look for a better time. According to the experience we have hitherto had we may be bold to say that here, if anywhere, the words of our blessed Lord may be used, "Lift up your eyes and look on the fields, for they are white already unto harvest," and, "The harvest truly is

plenteous but the labourers are few.' Here too you may hear the voice saying, "Come over into Macedonia and help us." There is a movement among all the people; they seek anything better than that which they now have. Whether they seek "goodly pearls" is another question; but, whatever new thing is presented to them, whether it be good or not, numbers will take it up, as is shown by the 80 families which at the instigation of the Jesuits have joined the Roman Catholic church. In such circumstances why should not we show them the "pearl of great price," and make known the only way of salvation? There are many people here who are tired of their yoke, and yet are afraid of the Jesuits, because they have not the Word of God which Greek people in some way esteem. May the Lord enlighten us, and this poor people too, with His Holy Spirit, that many souls may be brought from darkness to light, and from the service of Satan to the service of the living God. Oh! dear sir, assist us by your prayers that this stronghold of Satan may be taken, and the banner of the Captain of our salvation may be set up on it.

The Protestants we found here very few in number, and with one exception but imperfectly instructed in the truth as it is in Jesus. And what shall we say of the rest of the people? You can scarcely believe in what ignorance they live. They cross their hands over their heads when we tell them anything of the discoveries made in the sciences and arts, or of the greatness of Germany or England. Most of them can neither read nor write, and their priests can do no more than this. A long garment and a great beard are the chief distinction between them and their people. And how can it be otherwise? In Cassandria with its numerous villages there is but one school, which is kept here in Balta by an old and honourable man who loves the Word of God, and who acts as our instructor. Every child is required to pay 25 piastres a month, and therefore only a few boys attend. Most of them, and nearly all the girls, are brought up like heathens. Their common answer to any question is, "*O theos œœrei*, God knows." The holy Gospel may now be found in many a house, but few indeed can understand it.

Towards ourselves personally the people are very friendly, and many express their longings for the time when we shall know their language better. When we pass through the village, we often hear children crying, "Have you a tract that we may read?" By-and-by we shall be able to speak with them as our hearts prompt us. At present we make many mistakes, but this does not discourage us, as we trust the Lord is with us and aiding. On the Lord's day we read a homily and pray with our Protestant brethren, and on week days, for a short time past, one of us has been giving lessons in English to Aristides, who desires to learn that language. But our chief employment still is the study of Greek; "*mathe, mathe*, learn, learn," is our daily motto.

Now we must say a word or two about another branch of our work. It was the intention of Mr. Crosbie and our own wish that we should lodge at the house of Mrs. Garufalo, but this could not be conveniently arranged, and so we were obliged to hire a lodging elsewhere, where we live together at once masters and servants. For many reasons we cannot have a servant of this people, nor eat such food as they are accustomed to here. The most of their food consists of onions and garlic. Greens, such as we were accustomed to eat in Germany, are scarcely known even by name. Immediately after our arrival we planted some potatoes, but, owing to the want of rain, they have not come to much. All victuals are very scarce and costly here, even more so than in Salonica, and we are obliged to get most of

them thence. Not unfrequently have we to say, "What shall we eat, and what shall we drink?" as the person who is engaged to provide for us will come and say, "I can find nothing, not even an egg." This is especially the case during Lent and other seasons of fasting, during which the Greeks themselves eat neither flesh nor fish, nor even milk nor eggs. Some days ago we had a visit from Dr. Kalopothakes of Athens, whose society we enjoyed much. He warned us that by continuing the mode of life we had been following we would weaken ourselves and become liable to ague, from which so many suffer here.

From these lines you will learn pretty accurately our condition and proceedings. Now comes the great question, which we bear on our hearts and daily commit to the Lord. In what manner shall we carry on our work that we may exercise the greatest influence for the good of this people? We are fully satisfied that we shall best accomplish the objects we have in view by establishing schools and directing our efforts chiefly to the rising generation. Those who have grown up will not easily be induced to give up their old habits and customs, but many of them will not object to send their children to our schools where we can tell them of the way of salvation and instruct them in the way of Truth. First, then, we propose to visit all the villages of Cassandria that we may become acquainted with all the inhabitants, may distribute the Sacred Scriptures among them, and may by practice advance our knowledge of the language. Afterwards we wish to establish a school here at Balta and, if possible, another at Athetos, a village one hour from this. In this manner the wants of the boys will in some measure be supplied. But shall nothing be done for the girls? Most certainly we think there should, and, if the honourable Committee authorize it, we shall be happy to have female schools opened under the charge of truly Christian women who would labour devotedly in this work. We need only add that, if this is neglected, the Jesuits will soon have such schools under the charge of their "sisters of mercy," the consequences of which you as well as we fully know.

In the meantime, and until September, we intend, besides continuing our studies, to make some preparations for taking up school, such as procuring books and making seats and desks to the best of our ability; but we have very few tools with us, and these, being purchased at Salonica, are of a very inferior sort. If any friend of the mission would have the kindness to send us a set of joiner's tools from Scotland, he would do us and the mission a most essential service.

CORRESPONDENCE.

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

NARRATIVE OF TRAVELS IN EGYPT AND PALESTINE.

(Continued.)

The quarantine to which we were subjected was strictly observed, but through the kindness of the Medical Officer we obtained permission to visit some places in the vicinity, always however accompanied by our guard.

The soil is here very productive, and Gaza can boast of its extensive vegetable gardens, which also abound with the apricot, orange and mulberry, and are

hedged by the cactus or prickly pear which here grows to great size. A path to the south of the town leads through luxuriant corn-fields to a hill of no great height, but which yet commands an extensive view of the surrounding country. From its summit, which is crowned by a wely or Sheikh's tomb, is seen the road towards Egypt, distinguished by its whiteness from the green plain, and stretching out for a very long distance until it is lost in the wady Sheriah. To the south are the highlands of El-Tih and the road, skirting the foot of the hill and then turning to the east, passes to the north of Beer-sheba and leads to Hebron, which is hid in the blue mountains of Judah. In the intervening plain may be observed large flocks of sheep and the tents of the Bedouins, recalling a time when Abraham and Isaac tended their flocks in the same plain. The town of Gaza lies to the north, very irregularly built, and divided into an upper and lower town, the principal buildings, mosque, Governor's residence, &c., being on the higher ground. Beyond is the Mediterranean, stretching as an unbroken sea as far as the eye can reach, and separated from the town by a belt of drifting sand, which threatens to overwhelm the gardens nearer the town. The hill which commands this extensive view is undoubtedly that to which Samson carried the gates of Gaza, as it exactly agrees with the notice of the sacred narrative, and is consecrated by the united traditions of Christians and Mohammedans.

The modern town can scarcely occupy the site of Gaza of the Philistines, which Strabo mentions as being close to the sea, and we are told that in the 2nd century there were no vestiges of the ancient town, and the intervening hills of sand reveal, when excavated, much debris and remains of massive walls and cisterns.

Being on the direct caravan route between Syria and Egypt, and the rendezvous of the desert tribes, Gaza has always maintained a degree of importance, and its bazaars have always been well supplied with the necessaries of Arab life. From its peculiar position on the confines of Egypt and Palestine its history has always been closely connected with the intercourse between the two countries, and it has suffered in the wars carried on by these nations.

The history of Samson and his tragic end has given to Gaza an imperishable fame, and the spot is pointed out where the temple stood, which the poor blind giant cast down on himself and 3000 of his persecutors. But the spot can scarcely be the true site, as it is in the centre of the modern town.

On Tuesday, the 11th of April, the period of our quarantine being expired, we renewed our journey. We had been anxious to obtain horses at Gaza, but, being unable to do so, were compelled once more to mount our wearisome camels. Having

received our passports late the previous evening, we hoped to make an early start. The sun was just gilding the eastern horizon as we left the quarantine ground, but we were unfortunately detained an hour on the outskirts of the town, waiting the guard that was appointed to accompany us.

The plain of Philistia has always been open to the raids of the Bedouins, and it was regarded as dangerous in the disturbed state of the tribes to travel in that district without a guard. The road after leaving Gaza conducts nearly three miles through one of the finest groves of Olives in the East, and the gnarled and distorted trunks show the trees to be of a great age; beyond this we cross a sandy ridge and shortly after the great plain opens out before us. Philistia is justly famed for its fertility, and scarcely in any other country could be seen such magnificent fields of standing corn. They were rich in their intense greenness, while the patches of the poppy and scarlet anemone were almost dazzling with their brilliancy. The mountains of Judah rise in the distance to our right almost like a wall from the plain, while on our left a continuous line of sandy downs shuts out the view of the sea. The scenery is diversified by the many groves of olives which with their dark foliage contrast with the more lively green of the corn-fields. The road, after passing some village on the right, sweeps along a deep torrent bed to where it joins the wady Simsim, and crosses it by a bridge of modern construction, which however, like many other works in this country, is sadly out of repair. The wady Simsim drains the southern plain of Philistia as the wady Surar the more northern.

After a ride of four hours from Gaza we reach the important village of Burchah, where we leave the main road and take the path to the left which leads to Ascalon. Crossing the sandy downs which here stretch some distance into the plain, we arrive at an extensive valley which in the rainy season is completely flooded, and in another half hour the ruins of Ascalon are visible. Ascalon must have been built in the form of a semicircle, having its face towards the sea and surrounded on the land side by a massive stone wall, built on a ridge of rocks which have now the appearance of sand-hills. Often thrown down, our own Richard I. was the last to repair this wall, but it was again destroyed in A. D. 1270, by Sultan Bibars, since which time it has remained in utter ruins. Long before it was repaired for the last time Ascalon's glory had passed away, and many of the magnificent columns which once adorned the ancient town were built into the wall and may still be seen round its ruins.

The cliffs on which Ascalon stood rise abruptly from the sea to the height of 60 or 80 feet, and, though Ascalon

has been coupled with Jaffa as the sea-ports of Philistia, it is quite certain that no rock bound a coast could not have afforded a harbour of any importance.

Its principal or apparently its only gate was on the eastern side, and a street of columns would seem to have conducted from it through the centre of the town towards the sea. 20 or 30 of these columns lie exposed, and with the other numerous remains strowed around convey some faint idea of the magnificence of ancient Ascalon. The foundations of houses, perhaps of palaces, are discovered in every direction, though some of them have not yet been exactly traced out, and the whole scene is one of utter desolation, only relieved by the few olive and fig-trees and the vegetable gardens which are cultivated by the inhabitants of the neighbouring villages, and the sand, which comes curling over the walls like smoke, threatens shortly to swallow up these also. This city was one of the 5 royal cities of Philistia, and formed part of the allotment appointed to Judah. With the exception however of a few years it was really never possessed by them, but maintained its independence till with the rest of Syria it yielded to the invading army of Alexander. From this time it was the scene of many battles between the Ptolemies and Seleucidae, and the Saracens and Crusaders. In its present state it furnishes a remarkable instance of the literal fulfilment of prophecy, as uttered 25 centuries ago by Zephaniah (ii. 4), "Ashkelon shall be a desolation," or Zechariah (ix. 5), "Ashkelon shall not be inhabited," since it is really the case that not one inhabitant now dwells within the walls of ancient Ascalon.

Leaving Ascalon, the road leads through scenery which has been often remarked as resembling the park scenery of England, substituting, however, the fig, orange and walnut-trees for the oak, and we shortly after pass the little village of El-Jureh, the only representative of the ancient Ascalon, and again cross the ridge of sand-hills and once more enter the plain. In another hour we fall into the main road at the village of Mejdal, one of the most important of this district, and identified with the Migdalgal of Scripture, and where the Syrians were defeated by Necho, king of Egypt. Large stones, such as were used in ancient masonry, and portions of columns are frequently seen built into the modern houses or forming the curb-stones of the doors. Mejdal is better laid out than most of the other villages of Palestine, and its well cultivated gardens show a degree of industry in the inhabitants such as is rarely met with in the East. Another ride of three hours brought us to Esdud, under which name it is easy to recognize the ancient Ashdod, the country we have just traversed being less fertile and the sand very much encroaching on the plain.

MISCELLANEOUS.

During our excursion to Ascalon our baggage camels proceeded in advance of us, and on our reaching Esdud we found all prepared for our evening encampment. Esdud, though entirely a modern village, must occupy very nearly the site of the ancient town; it is prettily situated on the gentle slope of a hill, and, like the other large villages of this district, is remarkable for its productive gardens and luxuriant groves, variegated by the pomegranate with its scarlet blossom and the rich and fragrant orange.

A few columns and a capital of the Corinthian order may be seen near the summit of the hill behind the present village, and an immense quantity of large stones, apparently once used in buildings, are now gathered together in heaps or form fences for the gardens. A large Khan stands near the village, of Saracenic architecture and supposed to belong to the middle of the 14th century. The history of Ashdod is not less interesting than the history of Gaza or Ascalon. It too was a royal city of the Philistines, and it was to this place after the unfortunate battle of Ashk the Philistines took the Ark of God, and brought it into the house of Dagon; and the sacred narrative tells us (1 Sam. v. 1-9.) that Dagon was cast down and the people of Ashdod visited with a fearful pestilence, and that the Ark was therefore sent to Gath, and afterwards to Hebron. Three centuries after Ashdod with Gath and Jebush was conquered by Uzziah and its walls thrown down (2 Chron. xvi. 6). It is also mentioned to the reproach of the Jews that after their captivity many intermarried with the people of Ashdod and spoke a mongrel dialect (Neh. xiii. 23, 24). But Ashdod is also famous for the longest siege recorded in history, and which was conducted against it by Psammetichus, king of Egypt, and protracted for 27 years. Its ultimate fate is predicted by the prophets, Amos (i. 8.), Zephaniah (ii. 4) and Zechariah (ix. 6). The Greeks and Romans called this city Azotus, and as such it is known as the place to which Philip the Evangelist retired after the baptism of the Ethiopian eunuch (Acts vii. 40). This our first day's travel in Palestine Proser has been most intensely interesting, and associations cluster around every spot. On the highway between Syria and Egypt this plain has been a general battle field for thousands of years, and into those fields of standing corn it was that Samson drove the 300 foxes with their fire brands. What a change from the dreary desert over which we have been lately traveling! There all was sterility and monotony, here all is verdure and pleasing change. The air is balmy and filled with the fragrance of the many beautiful flowers that grow by the roadside and of the orange groves, while the birds seem to keep a continual song.

IMPORTANT DISCOVERY IN BIBLICAL LORE.—Mr. Mayer (the proprietor of a fine museum of antiquities and works of art in Liverpool) has now in his possession a papyrus which with many others was brought from Thebes in Egypt by the Rev. Henry Stobart. This papyrus, having been entrusted to Dr. Simonides, has been discovered to contain the 19th chapter of St. Matthew, written in the Greek uncial character, and which will be viewed with great interest by bibliopologists, as it sets at rest that long misunderstood part of the 24th verse relating to the passage of a camel through the eye of a needle, which arose from the wrong reading of the Greek text. The manuscript is believed to be older than any other Christian document known to exist.

THE CHESTER MONUMENT TO MATTHEW HENRY, the commentator, was uncovered on Wednesday with considerable ceremony. The monument, which stands near the south-west corner of St. Bridget's Churchyard, consists of a handsome polished granite obelisk, 15 feet high, resting on a basement, which gives a total elevation of 24 feet 2 inches.

FATHER CHINIQUE AND HIS FLOCK.—A letter from St. Anne, Illinois, to the *Presbyterian*, says:—Rev. Mr. Chinique embarked from New York in the steamer of the 1st of August for Europe. His labours have been exhausting, and he needs the rest and refreshment of such a trip. He goes upon the pressing invitation of the Directors of the "Scottish Reformation Society" to be present at a series of meetings commemorative of the Tri-Centenary of the Reformation from Popery in Scotland in the year 1560. Mr. C.'s pulpit will be supplied during his absence by Mr. Theodore Monod, son of Dr. Frederick Monod, of Paris. During Mr. C.'s sojourn in Europe he will visit Dr. Monod at his home on the continent. He carries with him a call for the Dr.'s youthful son to take charge of the education of the youth and children of this colony.

RELIEF FOR THE SCOFFERS IN SYRIA.—The Syria Relief Fund Committee in London have already been enabled to despatch £2500 to Beyrout. In enforcement of their call upon the British public the Committee publish a letter from the Rev. Dr. Thomson, "the oldest missionary in Syria," who states that the slaughtered in Damascus were fully 8600, and that the houseless victims are nearly 29,000 more. Beyrout is filled with a daily increasing crowd of refugees. Dr. T. says there are 75,000 persons destitute and 10,000 widows. The *Monitor* publishes the first list of French subscriptions for Christians in Syria, amounting to \$2,343 francs. The Emperor's name is down for 25,000 francs, and that of the Empress for 10,000 francs. Most of the Paris journals have, like the *Monitor*, subscribed 1000 francs each. 60 fugitive families from Beyrout have reached the Piræus, and their welcome has been most cordial. The Athenian Government has allotted them lands at the foot and beyond Mount Pentelicos, where a Syrian colony is likely to take root and prosper.

TRIAL-PLACE OF JOHN KNOX.—In his discourse at the opening of the Tri-Centenary of the Reformation Dr. Guthrie took occasion to lament the want of a monument to John Knox, affirming that we did not know where he was buried. The latter complaint, however, is scarcely correct, as it would appear from the following extract that pretty close approximation to the identical spot has been made on good authority. The extract is from the preface to a work, edited by Mr. David Laing, and recently privately printed for the Bannatyne Club, entitled, "Chartres of the Collegiate

Church of St. Giles."—"Knox was interred in the common burying-ground at the south side of St. Giles's Church in the presence of the Regent Earl of Morton, the rest of the nobility and a great concourse of the people. Like his great coadjutor, Calvin, at Geneva, no stone or memorial appears to have been erected to mark the place of his interment; but there is reason to believe it was nearly in a line with the entrance to the south transept, a little to the west of Charles the Second's equestrian statue in the Parliament Close. In such a site a statue of the great Reformer would have been much more appropriate. The erection of the Parliament House in 1631 was obviously the means of obliterating the public burying-ground round the church, but the mass of human bones found in its immediate proximity during the process of renovation bore ample testimony of its previous existence.—*Scotsman*.

HORRIBLE MASSACRE OF A MISSIONARY CREW.—The following letter has been received by Captain Halstead, the Secretary of Lloyd's, from their agent at Falkland Islands, communicating the particulars of the massacre of the crew of the Patagonian mission brig Allen Gardner:

"Stanley, Falkland Islands, March 14.
"Sir,—I beg to inform you of the loss of the Patagonian mission schooner Allen Gardner. She sailed from this port on the 8th October last for Woolya, Terra del Fuego, taking back several natives who had previously been brought to these islands. As nothing was heard of them for 3 months, the schooner Nancy, Captain Smyley, was chartered to go in search, and at once proceeded to Woolya, (Beagle Channel), where he found the schooner Allen Gardner in possession of the natives. One of the crew (Edward Cole) came off in a canoe with the information that he was the only survivor of the Allen Gardner. Mr. Garland Phillips, the caechist, Captain Fell, his brother, who acted as mate, and 5 seamen were all set upon immediately after prayers on the 6th of November, and all murdered by the natives. Cole was the only person left on board to cook dinner, and from the ship saw the whole. He took the remaining boat and got to the woods, where he remained many days. One of the tribe found him and took him to the settlement. They spared his life to tell the deplorable tale. The Nancy did not anchor, as she was surrounded by the canoes. As soon as he got Cole, and enticed Jemmy Hutton on board, he set sail, and he is now gone back with extra hands and weapons to recover the bodies, if possible, of the murdered persons, and get possession of the schooner.—*Globe*.

Two new bursaries have just been founded in the Glasgow University. They are of the value of £100 and £50 respectively, arising from the investment of £3000 of railway stock, at present yielding 5 per cent. in the name of the Principal of the University of Glasgow and his successors in office as trustees, for the benefit of students from the county of Renfrew.

LORD AND LADY PALMERSTON have been lately frequenters of Dr. Cumming's chapel. They occupy Lord John Russell's pew, and seem to take considerable interest in the elucidations of the Scriptures which are given by the rev. gentleman. It is said that the Premier was mostly attracted by Dr. Cumming's elucidation of the Prophecies of Daniel.

DR. CUMMING IN PARIS.—The Paris correspondent of the *Telegraph* states that Dr. Cumming preached at the Oratoire on Sunday last to a congregation of about 700 people, his subject being the "Future development of the World, as read through prophecy." Next Sunday he preaches at the same place on the "Future destiny of England,"—a theme that is likely to attract a large concourse.

POETRY.

The following was read before an extraordinary meeting of Queen's College, Kingston, of which its author, Mr. May, is a student, and afterwards presented to His Royal Highness on board the "Kingston," and received with thanks.

UNIVERSITY ODE

IN HONOR OF THE VISIT OF H.R.H THE PRINCE OF WALES.

Whence to thy Royal eye that parting tear?
Why does the "Farewell" tremble on thy lip,
Thou anxious mother Queen? God guides the ship!

The winds, a Nation's love, the ballast, England's prayer.

Not on the deep alone: ten thousand hearts are there.

All hail, thou restless Deep! Thy waves control;
Dismiss rude passion from thy boisterous soul;
Bear thy precious burden; faithful be;
Give back thy priceless charge, thou treacherous Sea!

What if thy glassy face should part in twain,
And down the slippery steps the youth descend
To thy dim liquid streets! O God, forefend!
Rule Thou the rudder! rule the treacherous main!
Restore a Nation's Hope! O guide him back again!

And thou, all hail, thou hope of Britain's shore!
Illustrious scion of a kingly line!
May the best guardianship of all be thine!
Thine on the deep, and thine for evermore,
Thy strength in life, thy rest when life is o'er.

Never since when of old that wizard seer
Essayed the perils of the hoary deep,
Rousing a world from its eternal sleep,—
Never so joyous hope, so gloomy fear
Laded the breath of the unfathomed sea,
Lest the dumb senseless Wave should cruel be!

Ring your wild music forth, ye merry waves!
Let there be feasting in the deep-sea caves!
Let there be sound of revelry and glee
Down in the long halls of the sunny sea!
Ring merry peals, thou Deep!—this be thy Jubilee!

Auspicious morn! the first from England's shore
An heir of England's glorious crown to bring;
Long shall the echoes of thy glory ring

In history's page and in poetic lore,
Tho' thou awakest not the cannon's murderous roar.

O would some kindly Muse inspire my lay,
And fill the unequal verse with poet-fire,
Wake the sweet echoes of the sounding lyre
To celebrate the glories of the day!

What *would* the thronging multitudes to-day?
What mean this martial music and the tread
Of warrior bands? "the young, the fair, the gay,"

The youth, and he of white and drooping head,
Eager to get a look, if only one,
At their beloved Queen's illustrious Son!

Thou comest not in the crimson robes of war,
Dipped in the blood of slandered Liberty!
Yet see the countless hosts that wait for thee!
What rapturous welcome greets thee from afar,
As didst thou now return in the triumphal car?

Heaven-favored Prince! born to a wondrous store

Of loyal love and firm fidelity.
What blood-stained conqueror can vie with thee?

Even from the glorious battle-fields of yore
When the dire Roman ruled Italia's shore?

Not so, great Prince, hast thou high honor won;

Thy helmet gleams not with a warrior's sheen;
Thou art the offspring of our noble Queen!
'Tis fame enough to be Victoria's Son!
This the first jewel in thy future crown!

In the dark shades of the primordial wood,
Erewhile the haughty Red Man's wild abode,
Where the lone stream in sullen silence flowed,
Or, furious rushing, chased its routed flood,
Waking wild strains 'mid the vast solitude—

What rises now before the wondering gaze?
Wide-waving fields of yellow-tinted corn
Smile plenteous in the blush of rosy morn;
While the bright dome reflects the evening rays
In showers of gold on the close thronging ways.

What wizard hand has hid the forest flee,
And, Orpheus-like, these busy cities rise
Where yesterday the tall pine brushed the skies
And jocund lambskins skip the grassy lea
Where erst the hungry wolf howled dolorously?

The great magician lives in yonder cot,
Strong is his arm, and stern his manly brow,
At his firm fiat see the forest how!
Toil on, thou brave one, in thy humble lot!
Thou laborest not in vain, then fear thou not.

Brave toiler! 'tis a courage nobler far
To do stern battle with the stubborn soil,

To pillage *Nature* of her hoarded spoil,
Carving home in the rough wilds afar,
Than didst thou dauntless ride in the red ranks
of War!

Such virtue in thy sires was seen of yore
In the red lines of many a gory day!
Such virtue on that melancholy shore
Where the brave Franklin lost his weary way!
Sadly the lone blue sea doth sing his requiem
aye!

Why name the martial deeds of Britain? War
Knew but one-half his thunders till she came
Riding resistless the devouring flame
At glorious Waterloo and Trafalgar!
Ah! how the Nations quake when England
mounts the car!

Yes! Rule Britannia! rule the mighty sea!
Still may thy honored banner o'er it wave
Terror to tyrant, hope to trembling slave!
Still may the wronged his trust repose in thee,
Peerless asserter of true liberty!

Now booms afar the cannon's rumbling roar,
Low-muttered murmurs fill the listening ear;
Old England! shake thy locks, thou knowest
no fear,
Thy day of warlike triumph is not o'er,
Thou'rt still the glorious England that thou
wast of yore.

In all things great and good still lead the van.
The echo of thy martial deeds has run
From burning zone to where the niggard sun
Doles out the tepid beam to shivering man.

But not alone in slaughtering hosts appear
The lasting laurels of thy favored race:
Here Science finds her master-piece a place,
The noble arch, the sure-imbudded pier,
Great Stephenson, thy monument is here!

Noblest achievement of the human race,
How pales the bright star of the Sphinx's fame,
Even the Great Pyramid has lost its name,
"Victoria Bridge" does every name efface,
Even as before the Sun the Star doth veil his
face.

Now must my Muse the pleasing theme resign
With cordial welcome to Britannia's heir.
Give him such greeting now, that everywhere
Down life's uncertain, tortuous incline
His visit to our Forest Home may seem a dream
divine.

Canadians! well ye'll honour him, I ween,
Pouring your fairest tribute at his feet;
And, still to make the offering more meet,
On every loyal lip be heard, on every banner
seen,
"Long live and reign Victoria!" "God bless
our gracious Queen!"

SELECTIONS FROM THE SYNOD MINUTES.

To the Honorable the Legislative Assembly of Canada, in Provincial Parliament Assembled.

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

HUMBLY SHewETH,

That the public University Endowment for Upper Canada was from the very first designed for the promotion of a higher education generally in different University Colleges, and not for the benefit of one College alone, as appears from the terms of the original grant, by which it was expressly declared to be for the establishment of Academical "Seminaries of a larger and more comprehensive nature for the promotion of religious, and moral learning, and the study of the arts and sciences."

That the centralization of a higher, no less than that of a lower, education, and a monopoly of educational funds, in a land of such vast extent, and so rapidly increasing in population, as Upper Canada, are a state of things which no one who has at heart the moral and intellectual

elevation of the Province can approve, or support, as well as the very opposite of what was designed in the original grant, and nothing is more calculated to promote its educational prosperity than the rivalry of different University Colleges, fairly and adequately endowed from the common University fund, each inciting the other to successful exertion, and striving by zeal and efficiency to merit the confidence of the country.

That Your Petitioners have always felt a deep interest in the advancement of education, and were the first among the religious denominations of Upper Canada to provide for the setting into actual operation a University for the higher instruction of the youth of the Province by obtaining, in 1840, a Charter from the Provincial Legislature for "The University at Kingston," and that the last clause of this Act made provision for a portion of the public University fund being assigned for its support.

That, under the Royal Charter which followed in 1841, and which left the pecuniary clause of the Provincial Charter, now referred to, to

be carried into effect by a separate Act of the Provincial Parliament, the University of Queen's College has done as much for the higher education of youth as the University College at Toronto, under its successive designations, if not more—numbering in general, year after year, more matriculated students, and giving them an education, Your Petitioners venture to say, not inferior to that received at any other University in the Province.

That Your Petitioners, therefore, have uniformly maintained the claim of the University of Queen's College to a just and liberal share in the public University Endowment for Upper Canada, on the ground of the express terms, and wise design of the original grant, and of the successful labours of Queen's College for the promotion of a higher education among the youth of the Province.

That this claim was further recognised both by the preamble, and by the 54th clause of the University Act of 1853, the latter providing for the reservation, and subsequent appropriation by Parliament, of the surplus income of the University fund for the benefit of the different University Colleges of the Province.

That although that Act unfortunately was not so framed as to meet the wishes of the leading religious bodies in Upper Canada, and therefore of the great bulk of its population, yet had the intention of the clause above referred to been fairly and in good faith, carried out, Your Petitioners have no doubt, that the University question would long ere now have been wisely and equitably settled.

That the intention, however, of that provision of the Act 1853 has not been fulfilled, and Your Petitioners have reason to believe, from the extravagant expenditure of the University revenues, that it will not be fulfilled, so long as things remain as they are at present.

That Your Petitioners, therefore, are compelled to have recourse to Your Honourable House, in order that a thorough investigation of the whole matter may take place, and that Your Honourable House may review the Act of 1853, which has been practically nullified in its two main provisions by the virtual blotting out of the University, and substituting the University College of Toronto in its place, and by the application of the whole public provision made for academic instruction to the maintenance and fostering of one College alone to the exclusion of all others.

That for the interests of a higher education, and its wider dissemination throughout the Province, as well as in justice to the University of Queen's College, and the other University Colleges in Upper Canada, which though comparatively unaided, have each done as much for the advancement of Academic instruction as the University College of Toronto, or more, Your Petitioners appeal to Your Honourable House, and confidently leave the matter in your hands, assured, that, unless an Act of the Provincial Parliament is to be set at naught with impunity, you will take immediate and effectual steps for remedying the evils of which Your Petitioners have just reason to complain, and for finally settling this important question in a wise, and equitable, manner.

And Your Petitioners will ever pray.

Signed, in name and by appointment of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, on this the Fifth day of June, Eighteen Hundred and Sixty years, by

ALEXANDER MATHIESON, D.D.,
Moderator.

POSTSCRIPT.

FUNERAL OF THE LATE HON. PETER MCGILL.

We purpose to allude in our next issue to the career and death of the late Hon. Peter McGill, long an office-bearer in our Church, and meantime insert the following notice of the funeral:—

Although the rain poured down in torrents yesterday afternoon, a large number of the leading citizens of Montreal assembled to pay the last sad mark of respect to the late Mr. McGill.

The cortege moved from his late residence at a little before 3 o'clock. The pall-bearers were, the Hon. George Moffatt, the Hon. Justice McCord, the Rev. Dr. Mathieson, Dr. Campbell, Dr. Fraser, T. B. Anderson, Esq., D. Davidson, Esq., A. Simpson, Esq., F. Griffin, Esq., J. Redpath, Esq. The Hon. John Rose, who came expressly from Quebec to attend the funeral and was to have been a pall-bearer, was only able to join the procession as it entered the Church. Many of the shops on the streets through which the cortege passed were closed out of respect to the deceased. The flags of vessels in the harbour were hoisted at half-mast. St. Paul's Church was hung with black. The Rev. Mr. Snodgrass conducted the funeral services. After the opening prayer the 8th Paraphrase from Job xiv., was sung:

Few are thy days and full of woe,
O man of woman born, &c,

He then addressed briefly but eloquently those assembled from the words "It is appointed unto all men once to die." He commented on the universality of death; how the life of all men was summed up in brief—"He lived and died." He drew vivid comparisons from the marks of autumnal decay in nature, where the fall of the first leaf is but the precursor that all must soon follow, to the manner in which death cut down, one after another, a generation of men. If in any case we might hope for an exception, it was in favor of those who by their goodness, their moral attributes had won esteem and respect. But they had proof before them that even the Christian and patriot must die also. He alluded to the career of usefulness through which their

friend and fellow-citizen had passed, and then dwelt at some length upon the necessity for preparation by all for the death that must come; and he concluded his discourse by saying that he would read to them a portion of those Holy Scriptures from which, each day during his busy life, and during his last hours, deceased had drawn comfort and consolation. The Rev. gentleman then read from the 15th chapter of 1st Corinthians, beginning,—"If in this life only we have hope in Christ, we are of all men most miserable." The 53rd Paraphrase of Thessalonians, C. iv., v. 13, was then sung.

"Take comfort, Christians, when your friends
In Jesus fall asleep,
Their better being never ends,
Why then dejected weep?"

The services were then concluded with prayer, after which the funeral cortege again set forth to the cemetery, and thus the citizens of Montreal bore to his last resting place one who had long lived among them, one they loved well and delighted to honor.—*Montreal Gazette, Oct. 2d.*

SUBSCRIPTIONS RECEIVED SINCE LAST ACKNOWLEDGEMENT.

When no year follows the name, the subscription is for the current year.

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UNIVERSITY OF QUEEN'S COLLEGE, KINGSTON.

THE NINETEENTH SESSION will begin on the FIRST WEDNESDAY OF OCTOBER (3rd October), 1860, at which date all Intrants and regular Students in the Faculty of Arts are required to be present. The Divinity Classes will be open on the first Wednesday in November.

Further information will be obtained on applying to the

Rev. PROFESSOR WEIR, A. M.
Secretary to the Senate.

Kingston, Sept. 13th, 1860.

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THE PRESBYTERIAN

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