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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. 2, February, 1860.

VOLUME XIII.

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

## THE CHURCH IN CANADA.

### COMMISSION OF SYNOD.

The Commission of Synod is appointed to meet in St. Andrew's Church, Toronto, on the third Wednesday, the 15th day, of this month at noon. All members of last meeting of Synod are members of the Commission. Nine Commissioners, of whom 5 must be Ministers, form a quorum. In all their actings the commissioners are required to proceed according to the Act passed last session of Synod anent the nature, powers and duties of the Commission.

### OUR CIRCULATION.

We hope to receive a large accession to our list of subscribers in reply to a Circular recently addressed to our Ministers. We hope that each of them will induce some member or members of their congregations to act as agents in extending our circulation and remitting subscriptions. A little united action would help our cause very much. We have just received from one Minister a revised list of subscribers in his congregation, amounting to no less than 63. We wish that we had many more of such zealous friends. Our circulation is not what it ought to be. Could not our readers help us? If each would get a new subscriber, it would be a great encouragement to us. There is no cheaper or more efficient way of interesting the

people in the efforts of our Church than that of circulating the "Presbyterian." May we not then hope to reach 5000 subscribers before the close of 1860? Let our friends but will it, and it will be done.

### GLASGOW STUDENTS' ASSOCIATION.

We are glad to learn from a letter from Scotland that the Missionary Association of Glasgow University are prosecuting an interesting missionary work. From the slender subscriptions of the students and the aid of a few gentlemen in Glasgow they support a missionary in Glasgow, and also maintain a catechist at Madras, India. It is a hopeful sign of the Church when those who are in training for the ministry are found promoting such interesting efforts as those carried on by the Glasgow students and the Home Mission enterprise of the students of our own College.

### TERCENTENARY OF THE REFORMATION.

At the last meeting of our Synod the Rev. W. Snodgrass and Mr. Alexander Morris were appointed a Committee to take steps for the due celebration of this interesting event, with power to co-operate with the other Presbyterian bodies in this Province with regard to it. We learn that favourable replies have been received to a communication addressed by them to the Rev. W. Ormiston, Hamilton, and Rev. Dr. Willis, Toronto, conveners of the committees of the Synod, respectively of the Free and

United Presbyterian Churches, on the subject, and that there is every prospect that the committees of the three Churches will be able to arrange upon a comprehensive plan for the due and joint commemoration in Canada of the work of God in 1560 in Scotland, to which we are so much indebted for the civil and religious privileges which we so abundantly enjoy.

### QUEEN'S COLLEGE BURSARY FUND.

St. Andrew's Church, Hamilton—Collection.....	\$33 50
Additional from Missionary Association of St. Andrew's Church, Perth, per Rev. W. Bain.....	12 00
	\$45 50

JOHN PATON,  
Secretary to Trustees.

Kingston, 23d January, 1860.

### FRENCH MISSION FUND.

The Treasurer to the French Mission Fund acknowledges the receipt of the following payments:

Jan. 25, 1860.—Received from Rev. G. Macdonnell, being a contribution from the Female Association of St. Andrew's Church, Fergus, ..	\$12 00
" " Received from Rev. W. Bain, being additional from the Missionary Association, Perth.....	8 00
	\$20 00

ARCH. FERGUSON,  
Treasurer.

Montreal, 25th January, 1860.

HOME MISSION FUND IN CHARGE OF TEMPORALITIES BOARD.

Previously acknowledged.....	\$1826 52
Melbourne—Additional per Rev. J. Sieveright.....	1 50
Woodstock—per Rev. J. Stuart....	3 00
Eldon—per Rev. J. Macmurchy.....	15 00
Martintown—per P. W. Cenroy, Esq.	5 00
Peterboro—per Rev. J. S. Douglas,	10 00
L'Original—per Rev. W. Johnson...	5 10
Markham—per Rev. J. Gordon.....	17 00
Thorah—per Rev. D. Watson.....	18 00

\$1901 12

J. W. COOK,  
*Secretary-Treasurer.*

Quebec, 25th January, 1860.

JEWISH MISSION.

Received since last acknowledgement.

	\$ cts.
A friend in Seymour East.....	1 00
Collection at L'Original per Rev. W. Johnson.....	5 00
Young Ladies' Bible Class per Mrs. Johnson.....	1 25
Part of Collections at Monthly Missionary Meetings at Huntingdon per Rev. A. Wallace.....	7 90
Collection at New Market per Rev. John Brown.....	5 00
Additional from Missionary Association of St. Andrew's Church, Perth, per Rev. W. Bain.....	16 00
From an anonymous friend per Rev. W. Bain, Perth.....	15 00

\$51 15

ALEX. MORRIS,  
*Treasurer.*

Montreal, 23rd January, 1860.

MINISTERS' WIDOWS' & ORPHANS' FUND.

Congregational Collections for last year not hitherto acknowledged :

1859.	\$ cts.
April 30.—Clifton, per Rev. George Bell	10 00
" 30.—Guelph, " D. Allan Elder..	20 00
May 3.—Richmond, per Rev. W. White	8 50
" 5.—Middleville and Dalhousie, per Rev. W. W. C. Clarke....	4 25
" 6.—Uxbridge, per Rev. W. Cleland	12 00
" 7.—South Gower, per Rev. James Anderson.....	4 00
" 10.—Belleville, per Rev. A. Walker	30 75
" 10.—Markham, " Mr. Gordon	8 42
" 17.—Beauharnois, " P. Leger...	12 00
" 17.—Chateauguay " Do. ...	2 56
" 17.—Bayfield, " Mr. Don. Cameron.....	3 00
" 19.—Smith's Falls, per Rev. Sol. Mylne.....	5 00
" 25.—Matilda, per Rev. Thos. Scott	8 00
" 25.—Laprairie, " J. Moffatt..	5 00
" 25.—Chinguacousy, per Rev. Thos. Johnson.....	4 00
" 25.—Hornby, per Rev. Wm. Barr..	5 00
" 25.—Stratford, " Wm. Miller	3 00
" 25.—Richmond, add'nal, per Rev. Wm. White.....	2 00
" 25.—Westminster, per Rev. Jas. McEwen.....	6 25
" 25.—North Dorchester, per Rev. Wm. McEwen.....	4 00
July 7.—Finch, per Rev. D. Monro..	12 00
" 12.—Williams, " Rob. Stevenson.....	5 00
Oct. 26.—Dundas, per Rev. James Herald.....	11 00
" 26.—Framboro West, per Rev. Jas. Herald.....	7 00

Nov. 1.—Dalhousie Mills and Cote St. George, per A. Currie, Missionary..... 12 00

FOR THE PRESENT YEAR.

1860.	\$ cts.
Jan. 10.—Montreal (St. Andrew's), Rev. A. Mathieson, D.D.,	120 00
" 10.—Hamilton (St. Andrew's), Rev. R. Burnet.....	50 40
" 11.—Cornwall, Rev. H. Urquhart, D.D.....	30 00
" 11.—Buckingham and Cumberland, Rev. P. Lindsay...	18 65
" 12.—Montreal (St. Andrew's), additional, Rev. A. Mathieson, D.D.....	1 00
" 12.—Hawkesbury, Rev. Wm. Johnson.....	6 00
" 12.—L'Original, Rev. W. Johnson	6 00
" 12.—Vaughan, Rev. Don. Ross..	20 00
" 16.—Caatham, C.W., Rev. John Rennie.....	10 00
" 16.—Lanark, Rev. Thos. Fraser..	6 00
" 16.—Kitley, " D. Evans.....	5 00
" 17.—Lochiel, Mr. R. G. McLaren	5 12
" 18.—North Williamsburgh, per Rev. J. Davidson.....	12 00
" 21.—Markham, per A. Barker, Elder.....	12 00
" 23.—Peterborough, per Rev. Jas. S. Douglas.....	10 00
" 23.—Laprairie, per Rev. John Moffatt.....	3 50
" 23.—Perth, per Rev. Wm. Bain..	14 08
" 23.—Bathurst, " Wm. Egan..	6 65
" 24.—Montreal (St. Paul's), per Rev. Wm. Snodgrass....	160 00
" 24.—Matilda, per Rev. Thos. Scott.....	6 00
" 26.—Ottawa, per Rev. A. Spence	32 00
" 27.—Kingston, per Rev. J. Macfar, D.D.....	84 00
Nelson and Waterdown, per T. Cooper.....	\$14 00
Valcartier, J. Shank.....	4 00
Lachine, H. Simpson, ....	24 00

JOHN GREENSHIELDS,  
*Treasurer,*  
M.W.O.F.

INDUCTION AT LONDON.

We understand that the Rev. Francis Nicol, who has been acting as Missionary in the city of London for a little more than a year, was inducted to the vacant charge there in the month of December last. The Rev. W. McEwen, of North Dorchester, preached and addressed the Minister, and the Rev. Alex. McKid, of Goderich, addressed the people. The Church owes much to Mr. Nicol for the zeal and prudence he has displayed in re-organizing the scattered congregation of which he is now pastor, and we augur much good from his settlement. In the face of many difficulties the new Church in the course of erection is rapidly advancing.

THE BURSARY FUND.

We are glad to learn from a letter from the Secretary that, in response to an application made to the Colonial Committee, by Mr. Morris, when in Scotland, the Committee have agreed to increase their annual grant to the Bursary Fund of Queen's College to £50 sig., and have meanwhile reserved the question of its further increase.

We trust that this well-timed liberality will stimulate the friends of our Church to imitate it, and to come to the aid of the Bursary Committee, as they have solicited them to do. The Fund is a most important one, and has been very useful in the past, and will be yet more so.

Unless, however, it is largely augmented, the Committee will be unable to afford the requisite assistance to many deserving young men, who are struggling to enter the ministry. We hope to hear that the circular of the Bursary Committee has provoked liberal offerings from our people.

THE CONGREGATION OF NEW RICHMOND, GASPÉ.

We are glad to learn that the Presbytery of Miramichi, under whose supervision the congregation of New Richmond, Gaspé, now is, are giving that congregation missionary supplies. The congregation recently united in a harmonious call to the Revd. Mr. Falconer a licentiate, of the New Brunswick Synod; but, as he is just licensed, he was unwilling to accept a stated charge at present. The Presbytery hope to obtain a missionary from the Colonial Committee. We are satisfied that the interests of our Church in the District of Gaspé will be much better cared for, now that our adherents are attached to the New Brunswick Synod, than they could possibly have been under our own supervision, owing to the remoteness from Quebec. We hope yet to hear of other charges being established in Gaspé ere long, for which there is room. A Presbytery of Gaspé may yet be established, and would be very desirable.

THE HOME MISSION SCHEME.

The important work of visiting congregations and of submitting the necessity, objects and claims of this important scheme, is continuing to be carried on. Difficulties are experienced in organizing deputations, as the gentlemen best qualified are in most cases those who are otherwise most busily employed; and there are difficulties also in arranging for a series of meetings in a particular district, as ministers and congregations have sometimes previous important engagements. Between the 20th and 27th ult. the congregations of Cornwall, Osnaburck, Finch, Williamsburg, Matilda, Lancaester, Williamstown and Martintown were visited by a deputation consisting of the Hon. Judge McLean of Toronto, and the Rev. W. Snodgrass of Montreal. With one or two exceptions the meetings were well attended. Everywhere the statements of the deputation were listened to with great attention, and indications of a lively interest excited thereby were not wanting. We hope the result will look well in the form of dollars and cents.—A long and interesting account of these meetings has been sent us by our correspondent, J. C.,

but it came to hand too late for insertion in this number.

OUR JEWISH MISSIONARY.

By a letter received by the Corresponding Secretary from Dr. Epstein, and dated Liverpool, 23rd December, we learn that the destination of the "Melita," was changed from Salonica to Constantinople, in consequence of not having sufficient cargo, but that the passengers were transferred to the "Arcadia," a steamer belonging to the Greek Line, which was to sail from Liverpool on the 24th December. Professor Mitchell, the Convener of the Jewish Committee of the Church of Scotland, had met with our Missionary, and given him much information as to the character of the work at Salonica, which will be of service to him. We trust that, long ere this sheet is under the view of our readers, Dr. Epstein and family will have reached their destination. We will await with expectation his account of his arrival upon the scene of his future labours in that "Thessalonica" where the great apostle of the Gentiles once walked and preached.

THE MONTREAL ANNUAL SABBATH SCHOOL MEETING.

The Annual Meeting of the Sabbath School children, attending the Sabbath Schools of St. Andrews and St. Paul's Churches, was held in the basement of St. Paul's Church on the 2nd of January. Owing to the severity of the weather the children were not brought in from the Mission School of St. Joseph Street or Point St. Charles. The chair was taken by the Rev. W. Snodgrass, and the teachers of both schools were present. The attendance of children was 200 or upwards. After praise and prayer the children were addressed by the Rev. W. Snodgrass, T. A. Gibson, Esq., Superintendent of St. Paul's Church School, then followed with a brief address, and in an interesting manner tested the Scriptural knowledge of the children by a short examination. Mr. Alexander Morris, Superintendent of St. Andrew's School, then addressed the children in appropriate terms. The children sang several hymns during the morning. They were also supplied with a few simple refreshments, and evidently enjoyed their meeting together on this New Year's season.

[See Circular at page 31.]

STATISTICAL RETURNS FROM THE SABBATH SCHOOLS OF THE PRESBYTERIAN CHURCH OF CANADA, IN CONNECTION WITH THE CHURCH OF SCOTLAND, FOR THE YEAR 1859:

1. Name and locality of School?
2. When established?
3. Name of Superintendent?
4. How many Male Teachers, and how many Female, are in your School?
5. Average attendance of Male Teachers? Female "
6. How many Scholars' names are on your Roll?
7. What is the average attendance of boys? " girls?

8. Compared with the previous year, what has been your increase or diminution.
  9. Have you observed any evidence of the commencement or progress of spiritual life among your Sabbath Scholars?
  10. Is your School suffering from any particular cause? If so, what?
  11. Are you aware whether it exercises a beneficial influence upon the families to which the children belong, or upon others?
  12. Have you a Library? If so, state the number of Volumes, whence obtained, and if they are all suitable for Sabbath Reading?
  13. To what extent do your Scholars take the "Juvenile Presbyterian"?
  14. Do you distribute any other publications among them?
  15. Have you used any published "Scheme of Lessons"?
  16. Give an outline of the exercises, as conducted in your School?
  17. Have you had quarterly or other periodical examinations of your Scholars?
  18. What has your School done for Missions?
  19. Have you regular Teachers' Meetings? If so, describe their nature, purpose and result?
- \* The Committee recommend to your notice the "Scheme of Sabbath School Lessons for 1860," published for the Montreal Sabbath School Association.

THE FRENCH MISSION. FORMATION OF A CONGREGATION.

The Committee trust that the friends will not forget this effort, as their funds are beginning to get short. The Missionary, the Revd. Louis Baridon, continues to labour earnestly in their service.

The little congregation at Sciota, where there is a chapel, has been organised by him. It now embraces 11 members; but there are three times as many more French Canadians, who are Protestants, but have not yet been admitted into membership.

In Mr. Baridon's most recent Report, of date 6th January last, he says:—

The field is wide, your work is capable of extension among the 500 or 800 families on the borders of the Line, some of whom are ready to receive the message of the Gospel, while to all it ought to be announced. It is by no means the will of God, that we should only labour on the express condition of ourselves gathering the fruits of our labours. Such a principle would be to walk by sight and not by faith. If you intend to advance in your good work, it will be necessary for you not to leave me alone. Two could accomplish more than one. If you take up Sciota as your station, it will be necessary to establish a school, in order that we may exert an influence upon the rising generation. The old are hardened in sins, the young have more tender hearts, and there is reason to hope for them. Our American friends would see with great pleasure a school established at Sciota, and appear disposed to assist you in the work.

As to our other families out of Sciota, and too far distant to form part of it, they are visited and preached to in turn as formerly. After these I give the rest of my time to the Romanists. Sciota occupies me much of late."

This field is an interesting one, and from its proximity to Canada will exert an important influence upon the work in our Province, into which we hope to see it speedily extended. No missionary effort has a stronger claim upon our support than this, and we trust that the efforts of the Committee to re-establish the mission on a satisfactory footing will be crowned with abundant success. We believe that, had they funds to warrant it, they could secure the services of another missionary and of a female teacher also, for whose services there is ample room.

THE PRINCIPAL ELECT OF QUEEN'S COLLEGE.

We cut from the letter of the Scotch Correspondent of the Halifax Record for December the following tribute to the fitness of the Principal Elect of Queen's College for that position. The writer of these letters, which have been an attractive feature of the "Record," is well competent to judge of the qualifications needed in a Principal, and will, we trust, soon be found adorning a pulpit in his native country, Nova Scotia. We have no right to unveil his incognito, but we are glad to know that the Divinity Students from Nova Scotia, now in Scotland, are a credit to British North America, and have distinguished themselves most honourably in the Old Father-land, where some of them have taken a first class position.

"Reverting to other subjects, I cannot help congratulating the Canadian Church on the Principal they have secured for Queen's College, the Rev. Mr. Leitch, of Monimail. They are certainly under a deep obligation to Mr. Morris and Dr. Barclay, who, as their representatives in Scotland, exerted themselves wisely and unweariedly to get "the right man for the right place." Mr. Leitch will be much missed by the Church and his friends here; but he will largely increase the efficiency and status of Queen's College. When at Glasgow University, nearly thirty years ago, he was one of our most distinguished students; so much so that, when the Professor of Astronomy was unable to attend to the duties of the class, Mr. Leitch was appointed to fill his place for the whole session. He has ever been one of the ablest contributors to MacPhail's Journal and other periodicals, and, whether on the evidences or on questions of statistics or church polity, his writings show a clearness, a readiness, and a grasp of argument that very few in Scotland can equal. Though a sound conservative, yet his liberality of tone and sentiment and his genial kindness of manner have made him most popular, even with his opponents. Altogether I do not know a fitter man that the Canadian church could have selected, and I only wonder that they were able to offer him sufficient inducements to leave Scotland."

ST. ANDREW'S CHURCH, MONTREAL.

We have been favoured with the following abstract of the statement of the affairs of this Church, prepared from the Trustees' Report and other sources, which is of interest, as showing the receipts and expenditure of an important City congregation.

RECEIPTS.

	24th Dec., 1859.
Balance from last year.....	£ 12 1 0
From Pew Rents.....	822 9 0
Church collections for ordinary and extraordinary purposes.....	305 18 8
Raised by congregation for stipend and passage money of Assistant Minister.....	200 0 0
Special effort of Ladies for Jewish Mission.....	62 10 0
	£1402 18 8

EXPENDITURE.

Paid Rev. Dr. Mathieson.....	£500 0 0
" Interest.....	119 0 0
" Wood, Assessments, Insurance, &c., &c.....	108 15 0

" Special collections for precentor, door-keeper, poor, &c....	239	19	3
" Interest on Scott Poor Fund, applied to the poor.....	12	6	0
" Repairs and alterations of Church .....	82	0	3
" Revd. R. H. Story.....	200	0	0
" Jewish Mission.....	62	10	0
" Gas and other accounts....	52	5	0
" Balance on hand.....	26	9	2
	<b>£1192</b>	<b>18</b>	<b>8</b>

We understand that measures are being concerted to provide a stipend for an Assistant Minister from the Pew Rents without applying to individuals of the congregation for subscriptions. This statement indicates a healthy state of affairs, though we might have desiderated information as to the amount of the special collections as distinguished from the ordinary contributions.

ST. PAUL'S CHURCH, MONTREAL.

From a printed copy of the last annual report of the Trustees of this Church we are pleased to learn that the temporal affairs continue to be in a prosperous state. The Treasurer's financial statement shows a gross revenue of £1049 7s. As compared with the amount of the previous year, we notice a considerable increase in each source of permanent income.

Pew rents for 1858-9, ...	£486	0	5
1857-8, ...	465	3	9
Increase, .....	20	16	8
Ordinary Sabbath Collections, 1858-9, .....	£288	16	3
1857-8, .....	252	15	1
Increase, .....	36	1	2
Special Sabbath Collections			
1858-9, .....	£171	16	7
1857-8, .....	117	14	8
Increase, .....	54	1	11

The following are the Special Collections:—

For the Montreal Ladies' Benevolent Society, .....	£28	2	6
For Maintaining a Student at Queen's College, .....	30	7	11
For Ministers', Widows' and Orphans' Fund, .....	40	0	2
For French and Jewish Missions, ...	41	19	9
For Synod's Temporalities Fund, ...	31	6	3

The accommodation in the basement of the Church has been enlarged and improved at a cost of £140. The balance in the hands of the Treasurer amounts to £52 7s. 11d.

The Trustees justly attach great importance to the weekly contributions at the Church door, and express the hope that the system of giving coppers will be discontinued as much as possible by the adult members of the congregation, and that of giving silver coins substituted in its stead. This is obviously a very practical way of securing an increased revenue. We heartily recommend this suggestion to all congregations whose Temporalities may be afflicted with the *copper disease*.

LAY ASSOCIATION.

Subscriptions received by the Lay Association of Montreal from the following for 1859:—	
Alex. Morris, Montreal, .....	\$ 6.00
John Campbell " .....	10.00
Arch. Ferguson " .....	5.00
Wm. Christie " .....	5.00
Thos. B. Ross " .....	5.00
T. A. Gibson " .....	4.00
Rev. Wm. Snodgrass .....	2.00
R. Hay " .....	2.00
W. C. Menzies " .....	2.00
John L. Morris " .....	2.00
S. Greenshields, Son & Co, .....	12.00
John Smith, Montreal, .....	20.00
Geo. Stephen " .....	10.00
Peter Robertson " .....	2.00
J. & J. Mitchell " .....	10.00
Geo. Templeton " .....	3.00
Wm. Stephen " .....	10.00
Robert Muir " .....	5.00
Thos. S. Scott " .....	5.00
Thos. Paton " .....	5.00
Robt. Cassells " .....	5.00
Wm. Ross " .....	2.00
Geo. W. Campbell, M.D., .....	5.00
Geo. Macdonald, Montreal, .....	3.00
Walter Benny " .....	4.00
Alex. Watt " .....	1.00
Geo. Mackenzie " .....	1.00
A. W. Ogilvie " .....	4.00
M. Ramsay " .....	4.00
Don. Ross " .....	4.00
G. Low " .....	5.00
Arch. Ogilvie " .....	1.00
Wm. Shakel " .....	5.00
Thos. Watson " .....	4.00
Wm. Dow " .....	5.00
James Goudie " .....	4.00
Kingan & Kinloch " .....	5.00
J. S. Hunter " .....	4.00
Geo. Starke " .....	1.00
R. Adams " .....	2.00
Stewart & McIntyre, .....	5.00
Carter, King & Muir, .....	5.00
A. Macpherson, Montreal, .....	1.00
Andw. Macfarlane " .....	5.00
Thos. Peck " .....	3.00
John Fraser " .....	4.00
W. D. Hamilton " .....	2.00
C. Bowie " .....	1.00
Robert Morris " .....	4.00
John Boston " .....	4.00
John McLean " .....	4.00
Wm. Edmonstone " .....	5.00
Hugh Allan " .....	5.00
Andrew Allan " .....	5.00
C. D. Proctor " .....	1.00
R. Cross " .....	2.00
W. R. Clark " .....	1.00
James M'Nab " .....	4.00
E. McLennan " .....	2.00
J. G. " .....	1.00
Wm. Speir & Son " .....	2.00
John Macpherson " .....	1.00
J. P. Cowan " .....	2.00
J. M. McDougall " .....	4.00
J. A. Glassford " .....	1.00
John Brown " 1856-1859, .....	9.00
James Johnston " .....	5.00
J. & R. Esdaile " .....	4.00
John Frothingham, Montreal, .....	6.00
Rev. Joseph Anderson, South Gower, ..	4.00

JNO. KINGAN,  
Treasurer.

SABBATH SCHOOL IN NOTTAWASAGA.  
To the Editor of the Presbyterian.

QUEEN'S COLLEGE.

Kingston, 6th Jan., 1860.

Dear Sir,—Perhaps you will have space to insert a few remarks on a Sabbath-

school examination in Nottawasaga, which I had the pleasure of attending on the 7th Oct. last, and, but for want of time, would have forwarded to you before this date.

The Rev. Mr. John Campbell has 4 Sabbath-schools in the Township of Nottawasaga, and these assemble annually for competition for prizes; the 7th Oct. was the day appointed for their meeting last year. The day was rather unfavourable, being soft, and some of the children and teachers have a considerable distance to come to either of the Churches. Notwithstanding the day and distance a large number of people and about 120 Sabbath-school scholars assembled in the West Church—a fine large frame building which that week had just been finished with new pews, painting, &c. After the meeting was opened with praise and prayer by the Pastor, the several classes took the places appointed to them. An examination of classes then took place, in which the teachers and others took an active part for deciding class prizes. After these had been settled, the most intensely interesting competition then began. Two individuals from the schools presented themselves as competitors for a silver medal, presented by Rev. Mr. Campbell. After a long and searching examination on the whole of the work gone over for a year, I was unable to say who should have the prize, (being a stranger I was appointed to examine them). At length it was suggested that both should have one. This was agreed upon, and both have got their well merited prize. The meeting being closed, a rich repast was furnished by the female teachers and others of everything good for food and pleasant to the taste, so that, after all had eaten sufficiently, there were baskets of fragments taken up. It was then "gloamin," and all took their several ways with marks of full satisfaction, but especially that school to which both the medals had been awarded.

To me, an old and rather successful Sabbath-school teacher, the appearance of the children and people that day was most interesting; lately from the land of Bibles, of Churches, of schools, "of every land the pride," where the general notion is that Canada has little to boast of but a "pathless world of woods," the scene was most gratifying. Coming south from Collingwood, about 4 miles, where you would fancy there was nothing away to the west but unbroken woods, the towering blue mountains of Collingwood pass a mile and a quarter west and there you get into an opening like a fine garden, and on a beautiful rising knoll at the opening bursts upon your view the fine frame Church, a monument of the faith and zeal of their father-land, (a large proportion here are highland Scotch.) Both of the Churches of Nottawasaga have been put up by the people in the township without applying to any other place or people for assistance.

The Church and Sabbath school assembled there that day was the most pleasing scene I have experienced in Canada, and was a strong evidence of the zeal and talent that Mr. Campbell can and does bring to action in the Township of Nottawasaga, and the esteem and attachment of his people to him render him permanently useful there. Long may he and his people there, young and old, continue devoted to each other, prospering and to prosper!

A. H. BOYLE,  
*Student in Divinity.*

THE POINTE ST. CHARLES MISSION CHAPEL.

An interesting meeting was held at Pointe St. Charles, on the evening of the 23rd December last. The children attending the Sabbath School were assembled to the number of 100 in the new building recently erected there, which was then opened for the purpose. The children were liberally supplied with suitable refreshments. Some 150 adults were also present from the surrounding district and the City. The chair was taken by Mr. James Smith, the Superintendent of the Sabbath School, who called upon the Rev. W. Snodgrass to open the meeting with devotional exercises. The Report, which we print beneath, was then read by the Superintendent, and its adoption was moved by Alexander Morris, Esq., seconded by T. A. Gibson, Esq., together with an expression of thanks to the teachers for their assiduity and faithful labours, which was heartily adopted.

Addresses were then delivered by the Rev. W. Snodgrass, Mr. E. Hay, Mr. Alexander Morris, Rev. James Bain, of Scarborough, and Mr. Smith. The children also sang several hymns with excellent effect during the evening. After the pronouncing of the Benediction the meeting dispersed, after spending a season of happy social enjoyment.

This effort is a most interesting one, and we are glad to learn, is prospering. The attendance of children has since the meeting increased to 73, while there are 100 on the Roll. The school is now held in the chapel, which is a very neat structure. It is built of red brick, faced with white bricks, and is covered with iron. It will seat 300 persons, when paved, and will cost with the ground but £600 cy. A considerable portion of this amount has been already subscribed by members of our two City congregations, and the rest will no doubt be forthcoming in due time. Pointe St. Charles is, as our readers probably know, the City Terminus of the Grand Trunk Railway, near the Victoria Bridge, where is a large population, consisting chiefly of workmen, employed by that company, while the population of that suburb of the City is rapidly increasing.

We have real pleasure in chronicling

this result of a lay missionary effort, and rejoice that teachers are found willing to walk nearly three miles each Sabbath to "feed the lambs." While watering others, may their own souls be watered. We ask for the ensuing Report the careful perusal of our readers.

REPORT.

Two years ago the attention of the Presbytery of Montreal was directed to the district of Point St. Charles as affording an urgent field for missionary labour especially amongst the young, who, far from any Sabbath school, were mostly without the instructions afforded by that institution of the Church.

After a general visitation by the Rev. Mr. Rannie and Mr. Menzies, this school was opened under the superintendence of the latter gentleman in the Ticket Office of the Grand Trunk Railway, which was kindly granted for its use by the Directors of that Company.

On the day of its opening Mr. Menzies was accompanied by a staff of 3 teachers, who gathered round them 17 scholars, a small but a hopeful commencement. At the end of the first month we find 23 scholars, to have been on the Roll with an average attendance during the month of 15.

Up to the close of the first year the largest number on the Roll had been 66, whilst the largest average attendance during any one month was 44.

At the close of the year the number on the Roll was 61, whilst the attendance for the month of December had decreased to 36, but this season of the year, on account of the inclement and unsettled weather, will always be marked by a decrease in the attendance.

From January of this year down to September we find a steady increase in our numbers. We give the attendance of each month during that period.

January 38, February 41, March 45, April 47, May 54, June 61, July 65, August 62, September 64. The largest number on the Roll during the same period was 80, and the largest attendance on any one day 70.

Since September our numbers have decreased considerably, leaving us at the present time with 63 names on the Roll. The principal causes of this decrease are the completion of the Victoria Bridge, on account of which some families have left the district, and the removal by the English Church of their place of worship to a more convenient position for the families residing on this side the Railway Track, many of the children having left the school to attend their service, which is held at the same hour as that at which we meet.

The population of a district such as this is essentially a transitory one, and it is a fact worthy of note that, although at present our numbers only amount to 63, yet no less than 160 children have received instruction in that knowledge which maketh wise unto salvation during the two years in which the school has been in operation. Nearly 100 of these are now scattered over different parts of the Province. Some have found their way into the crowded cities, whilst others have had their lot cast away in the woods and country villages where opportunities of hearing the blessed messages of the Gospel, either from the pulpit or from the Sabbath School Teacher, are not within their reach. Surely it is not too much to hope that to many of these this Sabbath School may have been the means of doing much good, and that, whether amid the temptations of the city or in the quiet of a rural home, the warnings and precious promises contained in God's Word, and earnestly proclaimed to them Sabbath after Sabbath whilst with us, may prove effectual in

keeping them from temptation, and in leading them to search earnestly those pages in which so much that concerns their welfare here, and hereafter is to be found.

We have had much to contend with in the way of procuring Teachers, especially ladies, on account of the distance from town. For a length of time however we have had a large and efficient staff, numbering at present 13. This may seem too large a staff for our number of scholars, but this is a fault in the right direction, and one of which we wish every school had to complain. Ere however another month passes over, we will have work enough for all, for within that time the Grand Trunk Company purpose removing their works from Longueuil to this side, and, as the men employed there are, we believe, principally Presbyterians, and are at present under the pastoral care of the clergyman of our Church who holds the united charges of Longueuil and Laprairie, we may therefore expect a large addition to our school, which will be gladly welcomed by us.

We have reason to be thankful that the Members of our Church in this city have evinced their hearty concurrence in this interesting Home Mission effort by the erection of the neat brick Chapel in which we are now assembled for the first time, and we trust that henceforth the effort may assume a more permanently useful character.

In taking a retrospect of our labours, we find much to encourage us to go on with greater zeal than we have yet displayed, believing that, although we cannot see much fruit, yet God will in His own good time and way add His blessing, without which all our teachings are in vain. We know not how long the seed sown by us may lie choked up by the thorns and briars of the natural but wicked desires of the heart.

As the husbandman sows his seed and goes to sleep and rises up and finds it shooting forth and growing up, he knows not how, so we must sow and pray, plant and water, and God will give the increase. Regeneration is the work of the Spirit, which, like the winds blowing, can be traced only in its secret workings, or from its effects.

There are laws in Grace as there are in Nature; and, as the seed grows by gradual processes, so we may expect, as the law of God's gracious Kingdom, that God's planting will be followed by corresponding fruit, and that without any life-giving power in the man who sows.

SUBSCRIPTIONS IN MONTREAL FOR POINTE ST. CHARLES CHAPEL (PAID IN 1859)

Thomas Paton,.....	\$80
John Frothingham,.....	80
Thomas Morland,.....	60
William Dow,.....	60
Hon Peter Mc Gill,.....	50
Robert Cassels,.....	50
Robert Muir,.....	50
James Law,.....	50
S Greenshields, Son & Co.....	50
The President of the Grand Trunk Railway	100
Alexander Morris,.....	40
Hugh Allan,.....	40
William Stephen,.....	40
Alexander Mc Pherson,.....	22
J. S. Hunter,.....	20
Alexander Buntin,.....	40
James Mc Dougall,.....	30
Rev. W. Snodgrass,.....	20
William Darling,.....	20
William Watson,.....	20
George Stephen,.....	20
John Smith (Alexander St.).....	20
Andrew Shaw,.....	20
Hon. John Rose,.....	20
Mrs. Harper (Kingston),.....	4
Mr. Atcheson.....	4

W. O. Menzies (Halifax),	10
C. D. Proctor,	10
J. Mc Lean,	10
Ewan Mc Lennan,	10
P. Robertson,	10
R. Cross,	10
J. P. Cowan,	10
John Brown,	10
A. Mc Farlane,	10
R. Mc Intyre,	10
G. W. Campbell, M.D.,	10
John Lovell,	10
Mrs. Hew Ramsay,	10
Miss Armour,	10
John Smith,	10
John Aitken,	10
Thomas Gordon,	10
J. Hope,	10
J. Thomson,	10
John Kingan,	10
T. A. Gibson,	6
J. Rankin,	5
J. Fraser,	5
H. Fraser,	5
W. Mc Farlane,	5
Rev. R. Herbert Story,	4
Cash,	2
A. Friend,	1

\$253

ALEXANDER MORRIS,  
Treasurer Building Committee.

#### PRESBYTERY OF BATHURST.

This Court met in St. Andrew's Church, Perth, on the 10th day of January, 1860, at 10 o'clock, A. M.

Sederunt, the Rev. Wm. McHutcheson, Moderator; Rev. Messrs. Mann, Bain, Fraser, McMorine, Spence, Mylne, Thompson, Lindsay, White, Clarke and Canning, Ministers; together, with Messrs. Mitchell, Fraser, Stewart (Lanark) and Stewart (Litchfield), Elders.

The minutes of last regular meeting were read and sustained; also those of three *pro re nata* meetings held in the interval were read.

The Session Records of Perth, Lanark, Middleville and McNabb and Horton were laid on the table upon the report of the committees appointed to examine them. They were duly attested by the Clerk as being carefully and correctly kept.

Letters were read from Messrs. Campbell and Porteous, students of Divinity in Queen's College, praying to be received on trial for licence; the necessary certificates, relative to their attendance upon the course of instruction required of such by the Church, being laid on the table, the Clerk was instructed to answer their prayer in accordance with the laws of the Church.

A very satisfactory report of Mr. Porteous's labours as a catechist in the congregation of Litchfield during the past summer was read. Mr. Alexander Morris, a member of the Presbytery of Montreal, entered, and was requested to take part in the deliberations of the Court. A report of Mr. Thompson's labours, as the Presbytery's Missionary since last regular meeting, was also read, and ordered to be laid on

the table until next regular meeting. A committee, consisting of Messrs. Mann, Bain and Mylne, was appointed to correspond and make the necessary arrangements in the view of being visited shortly by the Deputation anent the Home Mission Fund.

A memorial, accompanied by other relative documents, from Arnprior, signed by Daniel McLaughlin, Esq., and others, praying the Presbytery to appoint one of their number to moderate in a call in favour of the Rev. William Johnson, A. M., at present minister of L'Original, was laid on the table.

The Rev. Geo. Thompson, Renfrew, was appointed to preach at Arnprior on Wednesday, the 25th instant, at the hour of 12 o'clock, A. M., after which to moderate in said call.

The Court then considered the question of dividing the Presbytery, but nothing definite was agreed upon. It is likely the triple division referred to at the last general meeting will be agreed upon, when circumstances require it.

In reference to the Interim Act anent the settlement of Ministers, the Presbytery, upon a division, agreed to sustain it.

After which a very large number of Presbyterial appointments were made to vacant charges and mission stations. Some of these mission stations are falling back, because they do not receive that attention which they should, and which it is impossible for the members of Presbytery to give unless they seriously neglect the interests of their own congregations, and be at a considerable outlay besides. It is to be hoped that the Committee on Missionary operations and the employment of catechists will devise such a scheme as to enable the Presbytery to supply their large and interesting missionfields at least during the summer months, until settled ministers can be obtained.

#### PRESBYTERY OF GLENGARY.

A Meeting of this Court took place at Lancaster on the 18th January. The attendance of Ministers was not so large as the friends of the Church would have desired to see. Some sent reasons for their absence from the Meeting, others did not. Members of a Presbytery in the present position of that of Glengary, reduced in numbers as it is, should be able to assign very good reasons indeed for their absence from the ordinary Meetings of the Court. The business of Presbyteries is often hurriedly, if not negligently, done, while the consideration of much that is important is deferred from time to time. This would not be so if Ministers and Elders were more faithful in the discharge of their duty as members of Presbytery. Besides it is not right that the weight of the business should be allowed to fall on the shoulders of a few of the members

who have their congregational and parochial duties to attend to as much as others have.

Hitherto there have been only three Ordinary Meetings of the Presbytery of Glengary in the course of the year; for the future there are to be four such meetings, these to be held on the 2nd Wednesdays of February, May, August and November; Cornwall to be the place of meeting until May, 1861. Rev. Mr. Snodgrass was present at the meeting, and conferred with the Presbytery as to taking steps for pleading the cause of the Home Mission within the bounds of the Presbytery, and certain arrangements were agreed upon for its furtherance.

Mr. McLaren gave in a written report of his labors as Missionary among the two vacant congregations of Martintown and Lochiel, and also at the preaching station of Alexandria, which was approved of. Mr. McLaren was appointed to continue his labors at these places along with Dalhousie Mills, Cote St. George.

We have reason to believe that the Congregation of Martintown will soon in all likelihood enjoy the ministrations of a settled Pastor among them, but we deeply regret that we cannot say the same of Lochiel. There Gaelic is indispensable, and at present there is no minister, having a knowledge of the Gaelic language, without a charge, among us, while we have little hope of obtaining any for some time from Scotland.

A Deputation of the Congregation of Lochiel attended the Meeting of Presbytery, anxious to learn if the Presbytery could give them a Minister. The Congregation is a large and important one, while the present condition of its members—as "Sheep without a Shepherd," and indeed without any one, whose tongue they can fully understand, save at intervals, few and far between, when a Gaelic Member of Presbytery pays them a visit—is such as to excite the sympathy and call for the prayers of the whole Church. The same too may be said of Dalhousie Mills, and Cote St. George, for in these places also is Gaelic absolutely necessary.

For some years these have been recognized by the Presbytery as distinct and separate Congregations, but it is very desirable that they were reunited. Mr. MacPherson was appointed to conduct Divine Service in the Churches of both places on Sunday, 5th February, and to intimate that a Deputation of Presbytery consisting of Messrs. Dobie and Watson will meet both Congregations in the Church of Dalhousie Mills on the Tuesday thereafter, being the 7th of the month, with a view to consummating a re-union—a thing which appears to have been taken for granted by the people to have been accomplished, for documents were laid upon the table of the Presbytery, signed by members of both Churches, guaranteeing a Stipend of £143 10s. to any

minister whose services they might be able to obtain.

It is earnestly to be hoped that these Congregations, as well as that of Lochiel, may soon have faithful ministers settled over them, who, as the Sabbath of the Lord stately returns, will be able to tell them in *their own language*, so dear to them, of the wonderful works and ways and love of God.

Mr. Dobie gave notice that he would at next ordinary meeting move the transmission of an overture to Synod anent the duties of Catechists. After the transaction of some other business of a nature less important than that indicated in these items the Court was closed with prayer, next meeting being appointed to take place in St. John's Church, Cornwall, on the second Wednesday of February at 12 o'clock.

PRESBYTERY OF TORONTO, MISSIONARY OPERATIONS.

The Presbytery has been engaged in Missionary operations by special agency for three years past, and the result has been highly encouraging. Not only have vacant congregations and existing mission stations been supplied with Gospel ordinances, but many new and important stations opened in the Presbytery's wide mission field. One of these vacant charges (Vaughan) now enjoys the services of a fixed pastor, and we trust that congregation will find in him an ample reward for their praise worthy liberality to the Schemes of the Church.

Several of the mission stations have been organized into congregations and are now enjoying a regular dispensation of religious ordinances, some of them under ordained pastors. This is the case with Peterboro', Orangeville and Port Hope, and others, it is expected, will soon enjoy the same privilege. The Presbytery has had much reason to be satisfied with the diligence and zeal of all the missionaries under their charge. Several of them are now settled over congregations, and without doubt their preliminary labours have contributed not a little to fit them for the office of the ministry, which some of them now so ably fill, and it is hoped they will have a similar influence on others now in course of preparation for it. These devoted agents regularly furnished reports of their labours at every meeting of Presbytery, and it is but justice to state that they were narratives of the deepest interest, not only detailing the wants of extensive districts, giving expression of the people's attachment to the church of their fathers, and utterance to their Macedonian cry "Come over and help us," but abounding with touching incidents, and affording many proofs of the self-denial and perseverance of the Missionaries. Besides preaching the Word in season and out of season, they visited from house to house, orga-

nized Sabbath schools, and responded to the calls of the sick and dying. May their Master reward them according to the riches of His grace, and may the good seed thus widely sown spring up and yield an abundant harvest!

It may be proper to state that the Presbytery has found it necessary to adopt a principle, at once reasonable in itself and likely to be beneficial to all concerned, which is to require every mission station and infant congregation to contribute to the support of the missionary according to their ability, the general fund supplying the deficiency. It was found high time to act on this as a fixed principle, which, it will be seen, recognises the people as setting a value on the Gospel which they deliberate, affording them an opportunity to manifest their interest, and enabling the Presbytery to extend its operations. We fondly hope that both vacant congregations and mission stations will at once act upon this principle, especially where the people are wealthy. Otherwise they may be justly charged with eating the bread of the needy.

All the congregations within the bounds of the Presbytery are visited annually by deputations consisting of ministers and elders, who hold public meetings and address the people on the claims of the destitute and the duties of the Church in reference to missions. These missionary meetings are found to have a healthful influence upon our people—creating interest in the operations of the Church—inspiring with missionary zeal and inciting to the performance of every religious duty. Their tendency, we think, is to fill our places of worship and our College Walls, extend the Church and quicken to vital godliness. We earnestly recommend them to our brethren in other presbyteries where they are not annually held.

No account of the two previous year's operations was forwarded for insertion in the columns of the "Presbyterian"—an omission which we regret and hope will not occur again.

Most of last year's contributions were divided betw en the Presbytery's Mission and the Synod's Temporalities Fund.

PRESBYTERY OF TORONTO—PRESBYTERIAN MISSION FUND (in account with the Treasurer.)

1859.	Dr.	\$ cts.
Jan. 1st.	To Balance on hand at date,	25 36
Feb. 15	" Amount of contribution from Mono,	2 50
" "	" Do Orangeville,	6 50
" "	" Do Eldon, on acc.	10 00
" "	" Do Uxbridge,	2 00
May 1st	" Do Toronto,	85 00
Aug. 15	" Do Milton & Esqueving,...	18 00
" "	" Do King,	10 00
" "	" Do Eldon,	21 00
" "	" Do Thorah,	60 00
" "	" Do Peterboro',	9 00
" "	" Do New Market,	37 00
Oct. 1st	" Do Markham,	81 61
" "	" Do Vaughan,	59 00
Nov. 15	" Do Scarborough,	56 22

"	"	Do Milton & Esqueving,...	20 16
Dec. 12	"	Do Darlington, ac.	20 00
"	"	Do Brock & Reech,	25 00

\$539 35

P. S.—Being considerably in arrears with our missionaries, the Treasurer earnestly requests friends of the cause to forward their contributions with as little delay as possible.

The following is the Treasurer's Report for the former:—

1859.	Cr.	\$ cts.
Feb. 16.	By Am't. paid Rev. H. C. Stewart, .....	50 00
June 1st	Do Rev. H. C. Stewart,	35 00
" "	Do Mr. D. Camelon, ..	20 00
Aug. 15	Do Rev. H. C. Stewart,	67 00
" "	Do Mr. D. Camelon, ..	80 00
" "	Do Rev. J. Bain, travelling exp. to Cobourg,	2 00
Oct. 1st	Do Mr. J. Carmichael,	125 05
Nov. 15	Do Rev. H. C. Stewart,	86 30
" "	Do Mr. D. Camelon, ..	48 00
" "	Do Rev. J. Gordon, travelling exp. to Lindsay,	6 00

\$539 35

JAMES GORDON,  
Treasurer, Markham.

CORRESPONDENCE.

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

LETTER FROM A CORRESPONDENT IN SCOTLAND.

To the Editor of the Presbyterian.

SCOTLAND, Dec, 18th, 1859.

MY DEAR SIR,—My heart is full of joy, for I am able to write "The Good Work" is still going on. A deep earnest feeling is to be found almost everywhere—north, south, east and west.

A few weeks ago I had the privilege of being at a communion in Saltcoats. On the Saturday previous to the communion Sabbath, nearly 60 men and women took their seats, immediately before the pulpit after the minister who was assisting, had concluded the services. They were persons who intended on the morrow, for the first time, to sit down at the Lord's table. Scarcely have I ever seen a more interesting sight. They were of different ages, from 17 to nearly 60, all were serious looking and some wore an expression of determination upon their countenances, while not a few appeared to possess a deep feeling of peace. In conversation with the parish minister, after they had received their last address and tokens of admission to the tables, he easily accounted for the firm look of determination on the countenances of many. They had been careless or worse in their lives up to a recent period, and now on their first striving to walk in the footsteps of Jesus, difficulties rose up on every hand, but they had given themselves to the Lord, and now leaned on his arm for support.

The communion Sabbath was a cold wet day, yet the Church was filled, and continued full from 11, a.m. till near 5, p.m., but it did not appear a long service. There were 6 tables. The addresses were short, serious and soul-stirring. This communion was looked forward to with much longing by many who have recently been brought to the light of the Gospel, and will long be looked back upon, as a time of spiritual feasting.

The revival is not manifesting itself in any



outward way to attract attention, so that many who have been fretting of the work passing away in a short time without accomplishing anything, are beginning to plume themselves upon their superior foresight.—But never was there such a mistake. Sometimes when I listen to such ones I keep silent for a little while till my heart can contain no longer, then pour forth fact upon fact and offer to take them to individuals who are completely changed. But with many offering a lame excuse, they slink away. May the narration of the following case be blessed to you in Canada. I know intimately all the parties concerned.

"Margaret" had long been a servant in public houses, and the training she had undergone was exhibited in speech, manners and face. She swore dreadfully, and she had a bold, almost furious temper. Though not by any means a drunkard, yet that she was fond of drink as her face plainly showed. Margaret became an unwedded mother, and what was before her now. Nothing but sin and misery. But God in mercy purposed otherwise. Margaret was taken into a christian family as wet nurse. Here she became miserable—the change was so complete. She had no drink, she missed the kind of wild freedom she had enjoyed before, and when she swore at the servants she had no one to swear back at her. The mistress was afraid to speak to her, and was longing till her infant could be taken from her without endangering its health, so that such a one as this might as speedily as possible leave the house. Little thought that christian mother the honour God was about to confer upon her through this wild wayward woman. The mother had ever taught her children to pray and to pray not only for themselves but for others, and they forgot not the mother's instruction, and when they were undressed they offered up their evening prayers. No grown up persons in that house ever checked Margaret for swearing, but more than one of the children had done so, especially a sweet little girl about five years of age. She used to cling to the nurse and looking up into her face, used to say, "oh nurse, these are naughty words, God does not like to hear us say naughty words." This the nurse could bear, but when the little knees were bent and the little hands were clasped in prayer, and she heard from youthful lips petitions presented before the throne of grace, that God would forgive her all her naughty words, she felt very keenly and could almost have struck the children. About this time, partly through curiosity, she found her way to the weekly prayer meeting, and there she heard things that made her think, and gradually she stopped swearing. But now her sorrow was increasing. The iron had entered her conscience. In the meetings she felt most keenly and could have cried out. Her ears were opened to everything but the promises of the Gospel. At length her mistress could not help remarking her sullen manner, willing to help and oblige every one; but not less did she remark the sorrow on her countenance. Yet she was afraid to speak, but began to hope that a saving change had commenced. At length, one day when passing through the nursery, she saw Margaret with a Bible on her knee and the tears streaming down her cheeks. She went up to her, asking if any one had annoyed her, or if anything was troubling her much, she sobbed out, "Oh he is an awful man that." Who is an awful man? "Oh that minister of the—Kirk. There's no a thocht in my heart but he keens." Upon further conversation the mistress learned the following incident. One Sabbath, when left alone, the nurse had taken a Bible and opening it, sat down to read, but in a short time she fell asleep, leaning her head on the open Bible.

Not long after, the minister to whom she alluded when speaking about the careless manner in which God's word was used, said people could even sit down and fall asleep over their open bibles.

This remark was another arrow to the conscience of Margaret. She was now thoroughly aroused, and every day the depravity of her heart, she knew more and more. In this state she continued for some time, but so much was she changed in other respects that the mistress gave her the whole charge of the family for some weeks in the country, where night and morning she read the scriptures to the family. But she was longing very much to get back to town, that he might once more attend the prayer meetings. On her return she waited on the minister. As one who was anxious of her soul's salvation, he spoke to her and prayed with her; but the burden of sin still hung on her soul. One evening the mistress conversed with her, shewing the sufficiency of Jesus. They were both so interested that time sped past swiftly. There these women sat, till 3 o'clock in the morning. About that hour the mistress used the expression to Margaret, "Christ died for you." Margaret bowed her head a moment, and then raising it up, quickly said with a sparkling eye and animated gesture, "Did Christ die for me, for me!!"

"Yes, for you," was the reply. Then starting to her feet, her whole frame quivering with excitement, she cried out joyously: "I see it a noo—I see it a noo." Her joy and excitement became so great that her mistress was afraid it was too much for her to bear. But from that moment all the clouds of doubt have disappeared, and a more humble, zealous and consistent christian I scarce ever knew. Love, burning love to Jesus and for her fellow creatures stirs her whole soul. The little money she can spare is spent in buying tracts for distribution. One day, passing a very old woman on the street, she stopped and kindly asked her how far she was on her way to heaven. Wherever she goes, whatever she is engaged in, Christ and His love in dying for her and for sinners is the subject of her meditations and conversations. When the time came round for engaging servants she came to her mistress, offering to remain if the mistress was willing to keep her. "Yes," said the mistress, "I am willing to keep you, but what about wages?" Oh! don't speak about wages, ma'am, for I am more in debt to you than I can ever repay. Just give me what you think fit. Before this Margaret (who is a very strong woman) had a great desire for a "big fee," and she would work for it. Her manner, her countenance, her daily life bear testimony to one of the most complete changes that I have ever seen.

This is one of not a few similar cases, and need you wonder that I have written that my heart is full of joy? The other night I was kept in my study till after 11, p.m., with six awakened and anxious ones. Three of them, through the blessing of the Holy Spirit, are now resting on the Rock of ages. One, especially, is rejoicing with great joy. Last night, in one of my little prayer meetings, a young woman could not restrain her sobs during prayer; and now in some of the wildest closes in the district there are prayer meetings. Yet there are men who cry down the revival, or speak of it in such a cold hesitating manner as if it were something we would be better without. Surely they forget that they have prayed for the Holy Ghost to be given to the Church.

I would now conclude by wishing you and all my Christian brethren in Canada a good and happy new year.

OAK LEAF.

#### "REPORT ON STATISTICS."

MR. EDITOR;—Since the "Report on Statistics" has been made public through the columns of the "Presbyterian", it becomes public property, with which your readers can deal as they please. It speaks eloquently to every member of our Church, nay to the Christian community at large. We cannot allow ourselves to believe for a moment that that report is an index of the piety of those delinquent congregations; and yet we must bow to the principle that gratitude is always expressed in proportion as the favour received is valued, for "by their fruits ye shall know them."

Can the 28 congregations, that are indebted to their spiritual teachers to the amount of \$6546.72, expect the Divine blessing to accompany the labours of these teachers, when they withhold from them their dues, when the Source of these blessings declared that the laborer was entitled to his hire?

Or can that congregation, that is in arrears to their minister only \$1080.00, sit under his ministry with a clear conscience? If they can, we wish to have no private dealings with them, as we are strongly inclined to think the simple law of *meum* and *tuum* is not understood in the light of that Gospel that commands all to do unto others as they would that others should do unto them. The conduct of such congregations, to speak in the most charitable manner, is in the eyes of Christianity *unchristian*, and in the eyes of decent humanity highly *dishonourable*. Now the congregation should feel that each individual's share is but small, and that he does not feel much its possession or its want, but that with the minister it may be a large sum, and that the want of it at the proper time may place him in great inconvenience. Besides how can a minister devote his mind to the sacred duties of his office when he is harassed with worldly matters and in some instances with positive want? Let shame correct the abuse if no higher principle will! It stands to reason that, if the minister be placed in a position where his mind can be at ease with respect to these things, his sermons will be of a higher cast. It is but common sense that, if the minister be not properly supported, he becomes discouraged, and discouragement makes a poor workman.

Now we maintain that the minister loses his influence for good if he is not enabled to practice what he preaches by having enough at hand to illustrate the charitable spirit of the Gospel. The people themselves are the real losers, and that to an extent to which they are not aware. We commend to their attentive consideration the 7th, 8th, 9th and 10th verses of the 3rd Chap. of Malachi: also from the 4th to the 11th verses inclusive of the 1st Chap. of Haggai, though not to the point at issue, yet involving the same principle; we also

commend them to a careful perusal of 1st Cor. 9th Chap.; also to think over that severe and holy irony contained in 2nd Cor. 11th Chap. 8th and 9th verses; and, if they read the Word of God to edification, they will discover their past error and improve for the future. But there is another view to be taken of the subject. There is a great cry in our Church for ministers, and, unless they be forthcoming, we shall not be able to discharge our duty to our country—the waste places of our Zion cannot be built-up. Now where are they to come from? Up to this time we have received not a few from other Presbyterian bodies, but our conduct at our last session of Synod plainly shows that we do not hold out any encouragement to such, and indeed, our “Report on Statistics” will not afford them a strong inducement! But our principal sources are Scotland and Queen’s College, Canada. Now we ask, Will young men in Scotland turn their eyes to us after reading that “Report” (and read it they will, depend upon it.) We fear not, especially when so many new fields are opening-up for missionary work. Any young men of the right stamp would rather endure hardships among the heathen than settle in a Christian country where ministers are so badly supported. Many are now beginning to think that young men brought up in the country are better adapted to the peculiar wants of the country than those from abroad—a very natural conclusion, and perhaps the correct one; but we ask, and ask it seriously, What effect will such facts as are revealed in the “Report on Statistics” have upon the minds of our young men in Canada and Nova Scotia? Are they going to spend eight or nine years and as much money as would set them up in business in preparing for the office of the ministry in the face of such a state of things? It does not require much shrewdness to conjecture. We confess that we were not a little startled at the statements in that Report; but we have no doubt but things are as bad as they appear to be. From what came under our own observation they are worse.—Now, Mr. Editor, we hope that you can find space in the “Presbyterian” for these remarks; we feel that the time is come to speak plainly; it is a shame and a sin to our Church and country that congregations could act so dishonorably towards their ministers; we have all great need to consider the truth brought before us in the first passage to which we have pointed, the evil must be pointed out before it can be removed. Though we are sorry that such a Report appeared, and the worst feature of the case is that no better could appear, still we are glad that the Church has adopted this plan of giving to the country her statistical standing.

It is to be hoped that in another year or two this may prove the means of removing the scandal which it exposes. At

some future time we may consider the subject of “Ministerial Support”; but in the meantime we remain, Yours truly,

JABIN.

#### A MANUAL OF DEVOTION.

[To the Editor of the Presbyterian.]

STR.—I doubt not that very many of the readers of the *Presbyterian* besides your correspondent were much pleased with the tone and sentiments of the article in last issue, headed “Prayers for Social and Family Worship.” There is, we are assured, no unprejudiced member of the Church—clerical or lay—who has devoted the smallest degree of attention to the subject, but must be convinced that the Church has suffered in a variety of ways by having had no manual of devotion.

In many a household there has been no Family Altar, chiefly from a conscious inability on the part of the head of the house to conduct Family worship unaided, for the proportion of our people is small indeed, who are able to fill up the order of Service appointed by the Directory for Worship. The devotional exercises of the Church have not always been such as the lovers of extemporaneous Prayer would desire. By many of her children (especially from amongst those who have left their native shores) has the Church of Scotland been entirely forsaken, while the love of not a few, who have continued to worship within her pale, has waxed cold.

We believe such a state of things would not have existed, had a small devotional manual been put by the Church into the hands of her adherents. The Book, recently published under the auspices of a Committee of the General Assembly, will, doubtless, be regarded by many as a great boon, while it will in part supply a want that has been long felt.

We trust it may speedily have a wide circulation in the Province—prove a valuable assistant to the devoutness of our people, and be the forerunner of a Book of Prayer yet to come—worthy of the Church of Scotland.

It is high time that our Ministers and people were getting above the prejudices that they inherited from their fathers against such things as Liturgies and Forms of Prayer—prejudices which would never have had a place in the Scottish breast, had it not been for the determined attempts that were made in an age long past, to thrust upon them an obnoxious liturgy. But it does not follow that, because our fathers nobly resisted the Prelacy of Laud and every thing connected with it, we, who have no interference of a like kind to be afraid of, are to persist in clinging to old prejudices against our better judgment. It is indeed wonderful to hear in these days of progress the strange reasons that are urged by some against change of any kind in our public worship.

Say some—“What sufficed our Fathers ought to satisfy us. Our Fathers used no Liturgy, therefore we need none.” But do the men who speak thus adopt a like mode of reasoning in reference to other matters? Will they tell us that, because the men of the 16th century travelled on horseback, we are to use that mode of transportation alone, and dispense with wheeled carriages and railway cars; or that, because our fathers travelled at the rate of 5 miles an hour in their old lumbering coaches, we are to be debarric travelling at the rate of 40 or 40, which can now be easily and comfortably done? Will they tell us that, because those Immigrants, who left their Father Land some 30 years ago to come to this new country, took 6, 8 or 12 weeks to cross the Atlantic in the little ships of the time, we are to allow our fleet and noble steamers, with all their comforts and conveniences, to rot and decay in our harbours, and betake ourselves to the puny boats of former times, which were the sport of every wave? Surely not! And yet, if consistent, they would.

For a very long time it is true, the entire service of the Church of Scotland has been at the mercy of the officiating minister for the time; but it by no means follows that this mode is to be perpetuated for ever, for it would be very extraordinary if the service of the Church, as agreed to by the General Assembly of 1647, is (like the Laws of the Medes of old) unchangeable, and so fixed as to be unalterable without overturning the Church!

That we have had no Liturgy or Book of Prayer in the Church for a very long period is merely an accident. The want of it is not essential to a Presbyterian Church. Had we been in possession of such a service all the time that extempore prayer has been exclusively practised, we should still have been a Presbyterian Church, and, were we to adopt the use of one next year, such an act would not make us one jot less Presbyterian than we now are.

But, though the prejudices against a Book of Prayer be yet very strong in the minds of many, a Manual of Devotion, it is well known, was used at the time of the Reformation by each of the various national Branches of Presbyterianism, and to the present day, with but one exception, each of these Churches retains its particular Liturgy.

The Church of Scotland used a Liturgy for a hundred years, called “The Book of our Common Order,” framed chiefly, we believe, after the Genevan Liturgy of Calvin, and, during the time that she was free from the yoke of Prelacy, her enactments in relation to her adopted and prescribed forms were very explicit. To use the words of Principal Tullach in his lectures on “The Reformers,” quoted in a recent number of the *Presbyterian*: “There can be no doubt that the early Presbyterian Service of the Church of Scotland, as in

"the case of every other Reformed Church, was, in the main, liturgical—that certain common prayers carefully prepared and stamped with the sanction of the Reformers were generally used throughout the Church. The idea of extemporaneous prayer, as an appropriate vehicle of public devotion, was one quite unknown to the Reformation."

The Church of Scotland, it is true, at length laid aside her Book of Prayer. This, however, she did not do of her own choice and preference, but in concession to a plan of uniformity with other Churches in the use of a Common Directory for Worship—an act which every lover of seemingly order in the services of the House of God and of true Devotion must deeply deplore. For how much better the offering-up of these fervent and beautiful prayers than the long, loose and ill-connected addresses to Deity, to which all of us have not infrequently listened, or those preaching prayers which have helped to drive from the pale of our Church so many of the better educated classes! And yet among the Ministers of the Church, here or in Scotland, it is those who not seldom approach the footstool of the Heavenly Grace with such meaningless, empty or declamatory offerings, who are the first to condemn the use of anything like a Liturgy, and to raise the cry of "Prelacy or Popery" if a proposition from any quarter be made to return to the early practice of the Church; while among our people it is those, who affect the most to revere the memory of John Knox, and who wish to be esteemed the children of that bold and dauntless Reformer,—the true Sons of the Kirk—who join them in the cry, forgetting the whole, or overlooking the fact, that Knox and the Ministers of the Church of Scotland in his days invariably used a Liturgy.

It does appear that for the people's sake a change, such as that for which we contend, is required, while for the Ministers' it is no less needed.

The best Ministers of the Church of Scotland have at times felt the great want of a Manual of Devotion, which they might use at discretion. But it is in a country like this that such a want is more especially felt, for, even in regard to this, a Minister's position in Canada is very different from that which it is in Scotland. There a Minister has very little travelling. On a Sabbath morning he has usually merely to step from the manse to the church adjoining, and, in the event of being well at any time, he can readily get his pulpit supplied by a neighbouring Minister or by a Probationer. Here it is not so. Probationers we have none. Ministers live far apart. Many of them have a long way to journey over bad roads and in all kinds of weather to their churches and preaching stations, on their arrival at which they have to begin the services with thoughts oft scattered and frames weary; in short, in a state neither

of body nor of mind the most fit to lead in the devotions of a congregation; while frequently, when labouring under sickness, rather than shut their churches, they endeavour to discharge their sacred duties, though deeply conscious of their utter inability to becomingly do so. As things now are, a Minister is expected at all times and under all circumstances to be able to conduct the devotional services of the Sanctuary in a manner pleasing to himself, edifying to the people and agreeable to God—which, to say the least, is expecting more than *any body of men* (too many of them, alas! harassed with the cares of life by reason of inadequate maintenance) is able at all times to do.

But, if men shut their eyes to the early practice of the Church, and care nothing for the comfort of Ministers, none can be so blind as not to perceive that our services have degenerated almost altogether into *prachings*. How little, *really* entitled to the name of *Worship*, is there in the services of many Churches! Is it not a fact that the mass of the people have come to regard the *sermons* as the *great thing*, and the other exercises as matters of altogether inferior importance?

We know not how this diseased state of things is to be remedied, if it be not by reverting to the practice of the Church in the days of Knox—before men's minds got soured against forms of Prayer by reason of arbitrary attempts to enforce upon them an obnoxious Liturgy—and making use of a Semi-liturgical service; to use the language of a recent number of the "Presbyterian,"—*the best possible for any Church*—the happy medium between the practice of the Church of England, whose Ministers cannot vary the service in the least from that prescribed (no matter what events calling for the prayers of the Church might unexpectedly happen in a land or in a community of professing Christians) and the present practice of the Church of Scotland, whose services may be good or bad—scriptural and edifying or the reverse—according to the gifts and graces of the individual Ministers.

#### SCOTUS.

P.S.—It is to be regretted that so few copies of the Book, now many months published, entitled "Prayers for Social and Family Worship," should have found their way to the Province. A copy of the work, we believe, was to be sent to the Ministers of the Church in Canada, that they, after diligent perusal of it, might recommend it to the use of their congregations; but we have not heard of any of these having come to hand.

S.

#### A NARRATIVE OF TRAVELS IN EGYPT AND PALESTINE.

We make no lengthened stay at Cairo on this occasion, preferring to visit it more leisurely on our return from Upper Egypt. As the north wind prevails at certain sea-

sons of the year, it is customary with those visiting the Nile to suffer as little detention as possible, while ascending, postponing their visits to the several places of interest till their return.

Loosing therefore from our moorings about 2 o'clock the day after our reaching Cairo, we took advantage of a favourable wind, and were shortly after abreast of the beautiful Island of Rhoda, which divides the stream opposite Old Cairo. On it is erected one of the summer palaces of the Pasha in a very commanding and picturesque situation. At the most southerly extremity of the Island is the Nilometre, which is of service for ascertaining the daily rise of the Nile during the period of inundation. A graduated column stands in a sunken chamber, which communicates with the river, and the rise of the water, as thus recorded, is proclaimed by criers in the streets of the capital. As the fertility of the season depends on the extent of the inundation, the rise of the river is watched with great interest. By means of canals, which everywhere intersect the country, the water is carried to parts the more distant from the river, and by means of sluice-gates, which are closed when the inundation is at its height, the water in these canals is retained after the river has fallen. From the intense dryness of the climate the evaporation is very rapid, and a complete system of irrigation is required. The natives therefore raise the water from the river or these canals by means of water wheels or more generally by *shadoofs*. The *shadoof* consists of a pole resting upon a beam placed on two columns of wood, or as often brick and mud, having at one extremity a weight and at the other the bucket, of a rude bowl shape, generally made of gazelle or goat skin, or of palm leaves daubed on the outside with mud. It is upon the principle so generally adopted in the farm-yards of Canada. The fields and gardens are divided into small plots marked off by slight ridges of mud, which are broken down by the foot, when it is required to water the portion they enclose, and to this mode of irrigation reference seems to be made in Deuteronomy xlvii 10th. On the eastern side of the Island of Rhoda and near its southern extremity Arab tradition fixes the spot where the infant Moses was found by the daughter of Pharaoh; but this is improbable, as the Scripture narrative would seem to imply that the place was marshy, while the banks around Rhoda must always have been more or less precipitous. The city of Old Cairo, which stands on the eastern bank, occupies the site of the ancient Babylon, which appears to have been a place of some importance in the later periods of the Egyptian monarchy, and continued to enjoy a degree of prosperity as late as the Arab invasion. This is apparent from the accumulation of ruins and the remains of an ancient Roman wall, which can yet be discerned, stretching

some distance into the river. The arguments for thinking this the place from which Peter wrote his first epistle seem very strong. The Pyramids were now quite distinct on our sight, and, more perhaps than any other work of man, impressed us with their magnitude and majesty. A mysterious awe forces itself upon us as we survey the remains of ancient Egypt, no doubt arising from a consideration of their remarkable antiquity and of their colossal magnitude, but also from the idea of sublime repose with which somehow or other they convey. A solemnity impresses us when contemplating the more wonderful of Nature's works; a like solemnity seems to encircle the remains of Egypt, we felt this as we now gazed on the solemn and mysterious pyramids which rise, almost like mountains above the sandy plain which surrounds them. We felt this even more when on a future occasion we approached them in closer examination. The three large pyramids stand out prominently, but the smaller of Sakhara and Dashoor present themselves successively to the view. Cairo was still seen in the distance as evening was drawing on, and it was impossible not to admire its domes and minarets as they stood out in such beautiful relief against the evening sky. Shortly above Cairo the two ranges of the Arabian and Lybian hills approach the river, resembling walls; so completely do they confine the valley of the Nile. These ranges which flank the valley and follow the course of the Nile throughout its whole length are limestone till above Thebes, but this then yields to the sandstone, which in its turn is lost in the granite which obtains above Assouan. The wonderful conservation of the remains of ancient Egypt must in a large measure be attributed to the materials which were so remarkably adapted for their monuments, whether in the excavation of tombs, the building of temples, or the monolithic colossi, sarcophagi and obelisks. The strata of limestone ranges are very marked, and in places abound in fossils, some of which may be obtained in great perfection. The valley of the Nile varies very much according as the hills recede from or advance to the river. In some places it extends to fifteen or twenty miles, in others, as at Hagar Ibsius, the hills overhang the very river itself. The valley enriched by the alluvial deposit from the Nile is exceedingly fertile, and, though by no means well cultivated, yields everywhere an abundant harvest. The products of the soil principally consist of wheat, barley, adze—the Egyptian lentil—lupines, beans, the cotton plant, palma Christi and sugar cane, which were either in ear or blossom in January and February, and presented a beautiful appearance. The whole country is now the property of the Pasha or of his family, much perhaps as it was after the period when Joseph had purchased it for Pharaoh\* by whom it was then leased out

the king requiring a fifth of the produce as rental. The present rulers are more exorbitant in their demands, and the fellahs or peasantry are kept in a most degraded state by onerous impositions and exactions. Few or none of the agricultural class have any interest in the land they cultivate, they are not industrious, and seem entirely destitute of ambition. The villages are extremely dirty, and the inhabitants have a squalid and wretched appearance. Their wants indeed are few, as the mildness and dryness of the climate necessitate but little clothing, a goat-skin often sufficing for the children, while a hard crust and a few vegetables form their only nourishment. The population has been very much reduced by foreign wars, and great numbers are still forced into the military service of the Pasha, each district being required to furnish recruits for the army, even beyond its capabilities, and children at an age altogether too tender to bear its fatigues are torn from their homes, soon to fall victims to those epidemics to which Egypt is subject, and which especially prey upon the masses congregated within badly ventilated barracks. On two occasions we witnessed the pressing of recruits, and the sight was most painful. No ties of relationship were respected, but young men were forced from their wives, or parents, or brothers and sisters, who all clung to them with the tenderest affection. The mode of expressing their grief, though sad, was interesting, as their feelings were passionately strong, and they exemplified the manners of the East to which reference is so often made in the Bible.\* They daubed their faces with mud, threw dust on their heads, tore their hair, rent their garments, gesticulated with their arms, beat the breast and uttered cries of bitter lamentation. So great is the dread of being forced into the army that parents often maim their children in such a way as to render them unfit.

The population of Egypt consists principally of Arabs, but there are still a number of Copts, who are the representatives of the ancient Egyptians. These are Christians, but neither they nor the Mahometans are at all devoted to their religion. Indeed the latter are becoming yearly less observant of their religious duties, less scrupulous in obeying the laws of the Prophet. But the example of their Coptic neighbors is scarcely calculated to prepossess them in favor of Christianity. There are several Coptic convents yet in Egypt or at the oases of the Lybian desert, and, if an opinion of them may be formed from that on the peak of Gebel-el-Tayr, they have no comforts, and the inmates are in the most degraded condition. The first place of interest that we visited was Dendera, which is on the western bank about a mile distant from the river. Here is one of the best preserved temples in Egypt, and, though of comparatively modern date, is yet very interest-

ing. The Greeks and Romans adopted in Egypt the native style of architecture, and the temples of the different dates all resemble each other in form of construction, though there is a perceptible difference in the massiveness of the building and finish of the workmanship, the art of Pharaonic times being unequalled in after ages. The remains of Egyptian temples show that they surpassed those of any other country in magnificence and magnitude. A large wall of stone, or more frequently of brick, enclosed the whole temple area, the entrance to which was by a massive gateway or Propylaeum. This was often connected with the Pylon or gate of the temple itself by an avenue of sphinxes. Passing through this pylon we enter the Pronaos or portico, which is supported by columns of great diameter and having handsome capitals of the bell or lotus shape. Two or three large chambers succeed and conduct to the inner hall of the temple, which perhaps constituted the holy of holies, where was the inner shrine of their mysteries. The temple of Solomon must have resembled an Egyptian temple more than any other, but was destitute of those sculptures which so adorn the walls of the Egyptian building. The chambers of the priests were within the temple, and generally connected with the inner hall. The temple at Dendera is clerical, being roofed with solid masonry, but others appear to have been open to the sky. These temples are all exceedingly interesting, as the walls and columns are covered with sculptures in bas-relief, generally representing figures of peculiar deities who were there worshipped, the rites and offering connected with the dedication of the temple, or recounting a portion of the history of the Pharaoh by whom it was erected. From the hieroglyphics of the sculptures on the temple of Dendera we learn that it was begun by one of the later Ptolemies, but not finished till the reign of Tiberius. Long before this time the glory of Egypt had departed, and her present rulers were but imitating the grandeur of the ancient Pharaohs; and what a grandeur must it have been which even the Greeks and Romans could only imitate!

Every day in Egypt tends to impress us with astonishment at the greatness of the ancient Egyptian monarchies, and we can only wonder that she ever yielded to her rival, and must look for the causes of her ruin rather in the want of sympathy which must have existed between a despotic king and his people, giving rise to jealousies and internal dissolution, than to the power of aggression from without. If Egypt was infinite in her strength,\* yet was she made weak as a woman,† and unable to afford any assistance to Judaea in the day of her calamity, because her strength was wasted in that discord by which Egyptian was set against Egyptian, every one against his

\* Gen. XLVII, 18-26.

\* Josh. VII, 6. Job. II, 12. 2 Sam. I, 2, &amp;c.

\* Nahem III, 9. † Isa. XIX, 16.

brother and his neighbor, city against city, kingdom against kingdom.\* After leaving Dendera, we proceeded up the river as far as the first Cataract, where the modern town of Assuan marks the site of the ancient Syene, which we reached on the afternoon of the thirty-fourth day from our leaving Alexandria.

## THE CHURCH IN SCOTLAND.

### ECCLESIASTICAL ITEMS.

We understand that his Grace the Duke of Sutherland has contributed £25, and the Marchioness of Stafford £5, in aid of the fund for providing a Scripture reader to the 93d Highlanders.

The Rev. A. C. Bell, A. M., of Kennoway Maize, and presently assistant minister in his native parish, has been nominated by the Crown to a chaplaincy in India.

The Presbytery of Perth on Wednesday last appointed Thursday, 15th inst., for the admission of the Rev. John Wilson, A. M., late of Dysart, to the incumbency of the church and parish of Methven.

The Presbytery of Kingston in Canada met on Thursday, 6th October, and ordained the Rev. Ephraim Mein Epstein, M. D., as the first Presbyterian Missionary from Canada to his countrymen, the Jews, at Monastir in Macedonia.

The Presbytery of Dornoch in the Synod of Sutherland and Caithness has recently admitted the Rev. Wm. Paton Johnston, of Glenairn parish, who was transferred on Tuesday the 2nd of August by the presbytery of Penpont in becoming assistant to the Rev. Alex. Macpherson, D. D., incumbent of the church and parish of Golspie.

The Presbytery of Northumberland of the Church of Scotland Synod in England on Friday the 18th Nov., ordained the Rev. J. P. Edgar as pastor of the Low Meeting in Berwick-on-Tweed. Mr. Edgar was introduced to his charge on the Sabbath following by the Rev. Dr. Robert Lee of Edinburgh.

The Rev. W. Leitch, A. M., incumbent of the church and parish of Monimail, Presbytery of Capar-in-Fife, was on the 9th November appointed by the general meeting of the Trustees of Queen's College, Kingston, Canada West, to the office of Principal and Primarius Professor of Divinity. Mr. Leitch has intimated his acceptance of the office.

The Presbytery of Stirling on Thursday, 10th inst., received the edict as served on the congregation of Dollar by the Rev. Andrew Brown, of Ayr, anent the transportation of the Rev. Walter Irvine, A. M., to the incumbency of the church and parish of Chapel-of-Garioch in the Synod of Aberdeen, and, in respect of the non-compearance of the congregation to object, the Presbytery did lose and translate the said Walter Irvine, A. M., accordingly.

The Presbytery of Garioch in the Synod of Aberdeen met on Thursday, 24th inst., in the parish kirk of Chapel-of-Garioch, and inducted the Rev. Walter Irvine, A. M., in room of the Rev. James Grier, A. M., deceased.

North Esk—Dunbarton.—The Presbytery of Dalkeith met on the 24th inst. for the ordination and induction of the Rev. John Falconer, as minister of the church and parish of North Esk, recently erected *quod supra*. Mr. MacKenzie, Moderator, preached and presided on the occasion. Thereafter the new minister and Presbytery were entertained at dinner in

the Musselburgh Arms Inn by the trustees and a numerous party of gentlemen connected with the neighbourhood, Provost Sanderson in the chair. The Moderator said grace, and the Rev. Mr. Imrie, of the U. P. Church, returned thanks. It was pleasing to remark that the meeting was composed of gentlemen belonging to different denominations of Christians, all uniting harmoniously in giving a hearty welcome to the new minister.

On Friday the mortal remains of the Rev. W. Dalziel were conveyed to their resting-place in the old church of Thurso. The funeral was attended by all the principal inhabitants of the district with many from a distance. On Sabbath the Rev. Dr. Lillie preached the funeral sermon from Revelation 1st. chap., 17th and 18th verses:—“And He laid His right hand upon me, saying unto me, Fear not. I am the first and the last; I am He that liveth and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.” The Rev. Dr. was peculiarly impressive in his sermon, and towards the close made some suitable remarks on the loss which the church had sustained by the Head of the Church transferring from the church below to the Church above their late beloved pastor. Before pronouncing the blessing he declared the Church vacant on the 10th inst. Many of the congregation testified their respect for their deceased pastor by putting on mourning.

Stirling High Church.—The beautiful architectural structure of the High Church at Stirling, which was reared in the 15th century and where the coronation of James VI. took place in 1657—a sermon being preached by Knox on the occasion—is disfigured by a transept of plain modern masonry, which detracts greatly from the general beauty of this ancient edifice. It has been proposed to rebuild the transept in a way more befitting the architecture of the buildings of the East and West Churches, which form the structure. The expense is estimated at some £400 or £500, of which a part has been already collected. We understand that it is intended to have a bazaar in June next that the necessary funds may be raised. Lady Alexander of Westerton, Lady Seaton Stuart Nee Montgomery of Touch, Mrs. Moir of Leckie, Mrs. Major Dundas of Carrontall, and Mrs. Morrison, Touch House, having consented to become patronesses, there can be no doubt that the bazaar will be successful, and sufficient means placed at the disposal of the committee to carry this most desirable improvement into effect.

Presbytery of Edinburgh.—The Presbytery of Edinburgh met on Wednesday, the Rev. Dr. Hunter, Moderator. The Rev. Mr. Harne, Corstorphine, was appointed Moderator for the next six months, and took the chair.

Lord Aberdeen's Act.—Dr. Lee read the following motion, of the purport of which he had given notice at the last meeting:—“The Presbytery of Edinburgh, considering the many serious evils which have resulted from the operation of the Act 6 and 7 Vict., cap. 61, commonly called Lord Aberdeen's Act, and which they are persuaded cannot be prevented by any amendment of the existing regulations for carrying said Act into effect, resolve to petition both Houses of Parliament that they will be pleased to take this subject into their early consideration, with the view of enacting some new law, whereby the evils in question may be removed, and the powers and rights of the people in the settlement of their ministers may be more clearly ascertained, and may also (if thought needful) be extended.”

Several members urged upon the Rev. Doctor the propriety of postponing the motion on account of the thinness of the present meeting, and after some conversational dis-

cussion Dr. Lee consented to its postponement till next ordinary meeting, when it is to take precedence of other business; and the hope was expressed that on that occasion there would be a full meeting for the consideration of this important subject.

### FROM THE SCOTCH CORRESPONDENT of the Monthly Record of the Church in Nova Scotia.

“What news?” “What news?” was the question which the old Athenians invariably asked each other when they met in the street or market-place, in the city or in the country. I think, however, that we are even more a news-mongering age and generation. All circles, secular, ecclesiastical and general must know what is going on everywhere. Just as the editor must bring forth his daily tale of bricks, no matter whether he has or has not any straw, must “our own correspondent” likewise make up the usual budget of news, all the same when he has to preach upon “nothing,” as when a good text is given him. Not that, as far as my own case is concerned, the present aspect of the Scottish Churches is barren of interest and instruction. As long as a spark of life, the feeblest sign of the operation of the Divine Spirit, remains in a Church, so long must its history be marvellous, and its expression beautiful and new. But, blessed be its Founder and Head, the Church of Scotland is now in the enjoyment of much peace: not the peace of sleep, or the grave, but the peace of harmonious working and unfettered development. Hence a general calm and healthful state, pleasing to all those who “love the prosperity” of our venerable Zion, but particularly ill-suited for gossip and newswenders. There's a whole paragraph contained in the introduction!

There have been several very pleasing settlements of pastors within the last month or two, both to town and country charges. Indeed so increased has the demand for ministers become during some years back that, though all the Divinity Halls are sending forth an extraordinary number of young preachers, it is a general remark that it is extremely difficult to get even a sight of a probationer. I suppose that about 70 are licensed every year, but so suddenly and silently are they absorbed that it is difficult to account for their disappearance. The reason is that large congregations now supply their ministers with one or two assistants, to do duty in distant or overcrowded parts of the parish, to act as missionaries, to superintend Sabbath Schools, and generally to do with all their might “whatsoever their hands find to do.” An excellent training school is in fact thus provided, in which licentiates are prepared for the work and responsibilities of parish ministers. Besides this church-building is going on vigorously over the whole of Scotland, and new charges are thus formed, which with all the dignity of youth insist upon having the very best men for what is too often the smallest conceivable salary. Then a number of middle-aged men, who received their ordination after the “Disruption,” are now falling off, and leader calls are made every year for missionaries, and so from various causes every promising probationer is very speedily settled. One year he may dub himself “Divinity Student,” the next he is minister of a chapel or a modest assistant, or he may emerge at once full-blown into a parish minister, enjoying all the privileges guaranteed to him by Presbyterian parity; and the year after the last of his College course may thus see him a member of the Venerable General Assembly, before which august body, however,

he must not presume to open his mouth until a few more winters have passed over his head.

You will be happy to learn that the Parish of Kildallon seems now to have got into smooth water. The Assembly having decided against Mr McIntyre (whom, I doubt not, many of your P. E. Island readers remember,) the people have been allowed a choice, and, taught by experience of the evils of disunion, have unanimously selected Mr. McFadyen, of Strawn, to be their minister elect. I was very anxious to see for myself the results of a contrary decision which the Assembly gave some two or three years ago in the case of Fortingall. I had been told that they were very disastrous,—in fact, that not a dozen people had remained in connection with the church. However, as I went strolling this year by the Drummond hills and up the banks of the Lyon, I heard rather different accounts from several most intelligent parishioners. The effects had been bad, they said, but the evil was wearing away; the average attendance at the old Kirk was now nearly 200, and daily increasing: while at the last sacrament both church and schoolhouse were quite filled. It is a bonnie parish; pity that there should be any disgrace in it! In the church-yard there is a wonderful yew-tree. Its history can be traced by the annals of the place to a period long before the wars of Bruce: and, though now age has hollowed out its trunk, so that men pass through it at funerals, and in height it is little better than a tall stump, it still sends forth shoots and green leaves right bravely, and the youngest boy in the village, I doubt not, would exchange his lease of life for its remaining space. Has the "stubborn hardihood" of this yew become "incorporate" with the parishioners? or is it in any way connected with their ecclesiastical stoutness?

The Irish revivals seem still to be going on, though they do not attract so much public attention as at first. The work is proceeding with greater calmness, and manifests itself not so much by outward physical effects as by a wide-spread liveliness for Divine things, more devoutness and zeal in the churches and among the masses an awakening in regard to the one great question of salvation. In several large places in the west of Scotland, such as Glasgow, Greenock, Airdrie, there is a movement going.—large prayer-meetings held daily, and various other means put in operation; but, without presuming to judge finally, I cannot help saying that, as far as I have seen, these efforts are rather like the forcible pumping-up of a revival, or the mechanical use of pulpit, platform, tracts, etc., as species of galvanic batteries to effect a given end, than the free, silent, resistless outpouring of the Holy Spirit. Still, if Christ is preached more, "I therein do rejoice;" and, while the first wind will scatter the chaff, whatever wheat there is will be gathered into God's garner-house. He "reveals Himself in many ways." Let the church have a single eye to His glory, and it will see Him working in the hurricane as in the calm, in the night as well as in the day.

## NOTICES OF BOOKS.

FATHERS FROM DEATH, a Memorial of John Anderson, late Janitor of Queen's College, Kingston, C. W. Kingston, James M. Creighton, 66 p.p.

This little book, the author of which does not reveal his name, is a very readable and instructive volume. As might be expected, the facts are few. They are narrated too in a very simple and pleasing

manner. They sufficiently attest the sterling worth of the subject of the memoir, who seems to have been a most sincere and humble Christian, as well as a most faithful and useful servant. His life was graciously sanctified by trial, and his death was a happy one. We thank the author for preserving this interesting episode in the history of Queen's College.

## SCHEME OF SABBATH SCHOOL LESSONS FOR 1860.

We direct the attention of our readers to the advertisement in another column of a Scheme of Sabbath School Lessons, prepared by the Montreal Sabbath School Association of our Church. We have examined the Scheme which, is in part based upon "The Edinburgh Teacher's Notes," a most valuable publication. The Scheme has been evidently prepared with much care. It is divided into quarters with lessons for each Sabbath in 1860, and will be found a valuable and systematic Sabbath School instruction. It will be noticed that it is recommended for use by the Committee on Sabbath Schools of our Synod, and we trust that it will obtain a wide circulation.

## GOOD WORDS.

We are in receipt, through Messrs. Dawson & Son, of the 1st monthly number of this new religious publication, which is another of the many excellent labours of Norman McLeod, D.D., of Glasgow. We most heartily recommend it to our readers, and trust that the magazine will speak "good words" to many in Canada. We only wonder how Dr. McLeod is able to undertake such a duty in addition to his other earnest labours. The magazine will contain instructive and original articles suited to the Christian family. It is not denominational, but is intended to be a medium of communication between writers and readers of every branch of Christ. We earnestly wish that the aspirations of the excellent editor may be realized, and that the weekly and monthly magazine will indeed contain "warming words to the young, instructive words to the uninformed, comforting words to the afflicted, and to all words of truth, wisdom and love, so that, after they have been uttered, they may leave behind endless echoes." The number before us is marked by high ability and earnest Christian sentiment. It deserves to have many readers in Canada, and we will have pleasure in handing subscriptions to Messrs. Dawson & Son, if parties ordering do not prefer to remit to them direct.

## MISCELLANEOUS.

### THE FEAST OF INGATHERING AT THE YEARS END.

The ensuing interesting article, extracted from the United Presbyterian Magazine of

Scotland, will afford profitable matter of reflection when we are entering upon a New Year. The Old Year has been gathered to the past. Should we not strive to be more faithful in that upon which we have entered?

And thou shalt observe the feast of weeks, of the first-fruits of wheat-harvest, and the feast of ingathering at the year's end." EXODUS XXXIV: 22.

The festivals of ancient Israel were memorable occasions. Passover, Pentecost and the Feast of Tabernacles, here called the "Feast of Ingathering," were seasons of festive joy, replete with valuable instruction. Without attempting to draw an exact parallel, we shall accommodate the language of the sacred writer to the present season. If we have no literal ingathering of the fruits of the earth at this particular period, even that is not long past, and we may now have a moral review—an ingathering of spiritual fruits at the year's end, as the result of previous labour.

First of all, mark the particular period of time specified—"THE YEAR'S END." It is a season pregnant with useful lessons to a reflective mind. In the case of ancient Israel the people at this Feast of Ingathering dwelt in temporary booths, to remind them that they were strangers and pilgrims on the earth. We, too, are travelling through a desert and dwelling in tents; and at the year's end, when we look back on the way by which we have been led, mingled emotions rise within the breast. The closing year has to most of us its dark as well as its sunny memories. As we recall its rapid course, it tells of sorrow's tear and sudden death—it tells of the widow's sigh and the orphan's wail of sorrow—it tells of new-made graves and desolated homes!

Should it not also remind you and me, my brother, of the close of life and the end of time? At the end of one year and near the dawn of another we stand, as it were, between two worlds, and, as the old year sinks into its grave and the new one rises to our view, have we not a vivid picture of death and the resurrection—of the transit from this life to the next? The "year's end" comes to every thoughtful mind with a voice of power; and, if it could give utterance in words to the comprehensive lesson it is so well fitted to teach, that utterance would be, "Set your affections on things above."

SECOND. The year's end is expected to exhibit IMPORTANT RESULTS. It is a season of ingathering. The agriculturist computes the result of his toil and the fruits of all his increase and expects to find his barns filled with plenty. The merchant at this period scrutinizes his ledger with special care, reckoning-up all the items of profit and loss, and striking a balance, that he may know whether his estate is better or worse for the enterprise of the year. And why should there not be a computing of profit or loss, of progress or backsliding, in spiritual things? The modern Jew, we are told, carefully examines both sides of the spiritual account at the close of every year, that he may know how his soul stands with Heaven. The season is appropriate and suggestive. It is well fitted to fix and define our view, and to help us in our calculation, as we cast our eye back over a given period, and ask ourselves what are the results? Comparing January with December, can we apply to our own case the language of Inspiration, "better is the end of a thing than the beginning?" Is it better with our own souls? Is it better with our children and friends? Is it better with the Church to which we belong?

If the agriculturist would look blank and bewildered should he find no ingathering at the year's end, should not we feel alarmed and ashamed, if upon careful investigation we

discover that during twelve months, we have made no progress in the Divine life?

Do you, my reader, ever make this periodical investigation into the state of your soul's account with Heaven? If you do not, be concerned, I beseech you, lest you become bankrupt before God! When the merchant has an inward consciousness that he is going back in the world—that it is all loss and no profit in his business—he shrinks from an investigation of his ledger, lest it should too certainly reveal to him the dreaded truth!

Better to pause in time, and ponder, and investigate, and place thyself, my brother, under Divine guidance, lest, when it is too late, a balance be found struck against thee in the book of God's remembrance. At this year's end let there be in every home and in every conscience a careful reckoning, so as to determine, if possible, what is the result—what the ingathering which arises from the providences and privileges of the past.

**THIRD. The ingathering at the year's end implies fruitful LABOUR.** The ingathering of harvest implies the scattering of seed-time. Had the Jew of old merely gazed in listless admiration on the setting sun and the falling shower without tilling the soil or sowing the precious seed, would it not have been a fool's expectation for him to look for the ingathering at the year's end? So it is in the spiritual world. There must be no idle recumbency on the goodness of God. We must sow if we would reap. There must be toil, and struggle, and sacrifice, with earnest prayer and humble dependence on the God of all grace, if we would have the spiritual increase: "Whatsoever a man soweth, that shall he also reap."

What ground have you, my reader, to look for such an ingathering? What seed have you been sowing? What tilling of the soil of the heart—what pruning of the excrescences of folly and sin—what works of faith and labours of love—have engaged your attention during the year? *There is the good seed of the Word*, which has been liberally scattered, as God has enabled His servants. Some of this has fallen by the wayside, and some on stony ground. How much on good ground? Can the increase be estimated at thirty, or sixty, or a hundred fold? What harvest of souls appears as the fruit of your labours or mine—as the fruit of all the evangelistic labours of the Presbyterian Church, in its ministry and its membership, during the twelve months now so near a close?

*There is the good seed of religious training among the young.* This seed is now scattered more profusely than half a century ago. The virgin soil is cultivated with more assiduity and skill. "Train up a child in the way in which he should go," is an injunction now more generally attended to than it was a generation since. The Christian husbandman is now sowing beside all waters, and surely some will prosper, either this or that.

*There is the seed of Christian beneficence.* "Do good to all men, as ye have opportunity," is part of the law of Christ; and, in obeying this law, we are scattering seed which will one day yield an abundant ingathering.

Have you been sowing any of this good seed, my Christian brother? If so, be assured God will give the increase. We may not see it all at once, but we have laboured, and it shall not be in vain. Nothing done for Christ is lost. Not the widow's mite, not the Bible lesson, not the simple fervent prayer, not the word in season to the aged or the young, shall fail of some good result. We see it not now perhaps, but let us wait for the appointed weeks of harvest, and cry for the former and latter rain. Souls will be saved, and set as priceless gems in the Redeemer's diadem, and you and I may yet see in some of these trophies the fruit of our own

labours. O what a glorious ingathering shall there be when all the ransomed of the Lord shall meet and mingle at the world's harvest-home! Meanwhile we must labour and pray for the smaller local ingathering at the year's end, as the prelude and earnest of that universal ingathering when God shall bring His sons from afar and His daughters from the ends of the earth.

**FOURTH. A good ingathering is ground for GRATITUDE AND JOY.** There was not only an ingathering but a feast at the year's end. It was a season of much comfort and satisfaction. The barns were filled with plenty, and the presses burst forth with new wine.—We notice three features of these Jewish feasts suggestive of instruction to us.

*Joy*, exuberant and enthusiastic, was a prominent feature in the demonstration. "Thou shalt rejoice in thy feast," was the Divine injunction, and most earnestly was it obeyed. It lasted for seven days, and the last day was the greatest. On this day the white-robed priest poured water on the altar, and the people shouted for joy. So intense was the festive gladness that it has been said, "He who never saw the rejoicing of the drawing of water on the last day of the feast never saw rejoicing at all."

And shall not we, too, rejoice before God with all the joy of harvest, if at the close of another year we have some tokens from God Himself that He has greatly blessed our own souls, and established the work of our hands?

*Favour-seeking from the rulers of the land* was another accompaniment of the Feast of Ingathering. The subject was free to ask some special boon from the sovereign, as when Esther made her petition to the king, and it was granted, even to half the kingdom.

And why should not we imitate the spirit, if not the letter, of this ancient custom? Why not go at this year's end with some urgent and special petition to the King of kings? For thyself, my brother—or for thy household—or for thy minister—or for the Church of Christ—improve the present season—prefer thy special request, and thou shalt not be sent empty away.

*Thank-offering to the Lord* was another peculiarity of this festive season. All the Divine injunctions for the regulation of the Jewish solemnities were concluded with the words, "And they shall not appear before the Lord empty." "Every man shall give as he is able, according to the blessing of the Lord thy God, which He hath given thee."

And what better demonstration can we give of our gratitude than to come into God's house, and bring an offering at our feast in the year's end! If there is amongst us any true gratitude for blessings, personal or public, to families or to churches during the year, let it be expressed by some special thank-offering to the Redeemer's cause. The claims of Christ are not less pressing or paramount now than were the claims of Israel's God under the old economy. The command is not less binding now, to "honour the Lord with our substance, and with the first-fruits of all our increase." The spirit of the command is greatly enlarged and liberalized. We are not now assessed, and tied down to particular offerings, or a particular percentage of income for religious purposes. But it is said, "Every man, as he is able, so let him give." More is required, and more, not less is expected of us than of the Jews, and shall we abuse our liberty by laying less upon God's altar? Shall we hold more than is meet, because the appeal is now made, not to the letter of the law but to a large, loving and cheerful heart? Stinted and stipulated contributions, of so much or so little each month, and just as much or as little as a neighbour may give, without respect to comparative abil-

ity, is one of the defects of our Christian benevolence. Stated and stereotyped giving, without reference to increase or decrease of means, has long been, and still is, one cause of much shortcoming in the charitable and religious contributions of God's people.

Let the dull level monotony of our usual routine be broken, and let the termination of this year and the coming dawn of another be signalized by some generous and free-hearted thank-offering to one of the charitable or religious institutions of the Church—to her missions, or to such an excellent scheme as that for the "support of ministers incapacitated for official duty by disease or otherwise." Thus will our Church strike her roots deeper than ever into our soil, secure the increased affection and confidence of many who have spent their best days in her service, draw down the blessing from Heaven, and mark by a noble act of Christian duty "the feast of the ingathering at the year's end."

## THE SUPPORT OF THE MINISTRY.

We had proposed preparing an article on the support of the Ministry, which, as laymen writers in a lay journal, we could most fittingly and impartially do, when our attention was directed to the ensuing forcible article, which we extract from the "Presbyterian Magazine," Philadelphia, an able and valuable periodical. We had thought of suggesting the appointment of a Synodical Committee on Visitation, to proceed gradually through the friends of the Church; but the plan adopted in New Jersey, U. S., is perhaps a more practical one, though one or two elders and ministers might well be associated from another presbytery with that acting within its own bounds on such an occasion. We hope that at the next meeting of Synod some such plan will be adopted. Meanwhile we ask our readers to give the article in question a candid perusal.

VARIOUS Synods and other Judicatories of the Presbyterian Church have taken action lately on the support of the Christian ministry. The action of the Synod of New Jersey seems to us to be as effectual a way of promoting the object as any that we have seen:—

*Resolved*, That, in view of the inadequate support of many of the ministers within our bounds, this Synod enjoin it upon the Presbyteries to take order directing their sessions to inquire whether the ministers of their churches receive a sufficient temporal maintenance, and to report to this Synod at its next meeting what they have done, together with the result of their inquiries."

The efficiency of this action, in promoting the object in view, consists in these particulars:—

*First.* The authority of the higher Judicatory is brought to bear upon the question. The Presbyteries, whose organization is confined to a small district, often shrink from the full discharge of their duty in regard to the salaries of pastors within their bounds. The injunction of the Synod renders the investigation of the subject imperative. No true or false delicacy will be accepted in justification of its neglect.

*Secondly.* The Presbyteries are the proper bodies to urge upon the Churches the maintenance of the ministry. The Sessions are under their direct supervision, and can be used to great advantage in instituting inquiries of this sort. Although the temporal affairs of the Churches are under the care of the trustees

who sustain no direct relation to the Presbyteries, yet the object can be reached through the influence and action of the elders. The public sentiment of the congregation and the facts in the case can always be ascertained by a conference with the pastor and trustees, or by a call for a public meeting of the congregation. The elders possess the right of calling the congregation together to consider this matter; and, whenever the salary of the pastor is deemed inadequate, this is generally the best way of meeting the difficulty.

The Committee of Bills and Overtures in the Synod of New Jersey were, at first, disposed to recommend the Synod to take the matter into its own hands, and to require the Churches to report their proceedings directly to the Synod. But a little reflection satisfied them that the easiest, simplest, most ecclesiastical and most efficient way was to act through the Presbyteries.

*Turdly.* The great point is to bring the proper maintenance of the ministry, in a kind and authoritative manner, to the consciences of the church-members and pew-holders. The authority of the Synod is undoubtedly more weighty than of the Presbytery; but the present action proposes to make use of both Synod and Presbytery; and thus no Church can evade the investigation of the question, or fail to meet its just responsibility. If a Presbytery omits the performance of its duty in regard to any of its Churches, whether one or more, its proceedings will be revised by Synod, and remitted for correction.

We have, therefore, great hope that the action of the Synod of New Jersey in favour of the better support of the Christian ministry, which was overtured for consideration by the Presbytery of Elizabethtown, will result in important benefits. We shall keep our readers informed at the proper time, of the working of the plan. In the meanwhile we offer a few remarks on some of the general principles which underlie the proper maintenance of the Christian minister.

I. God has ordained that the Christian ministry be duly supported. They who preach the Gospel shall live by the Gospel. What was a part of moral and ceremonial observance under the Old Testament is continued as duty and privilege under the New. This is fundamental to the whole subject. We need not enlarge upon it, or indeed upon any of the principles to be propounded.

II. The more a minister devotes himself to his work, the more favour he will gain among the people, even in temporal things. An earnest, active, self-denying pastor, who labours in season and out of season, inspires true appreciation and gratitude in the hearts of his congregation. Providence secures its ends by unseen but appropriate agencies. What power is there in the activity of a faithful pastor! Will God allow him to starve? If for some wise reason such a servant of the Lord undergoes for a period the discipline of a scanty maintenance, will not his ministerial fidelity react silently but surely for his deliverance, under the government of his ascended King?

III. A pastor's temporal support depends upon the piety of the people. When the ways of Zion mourn, the cause of the ministry languishes. At such periods sentiments depreciating its character and claims will come into vogue. "Why should he have more than many of us have?" "Why cannot he work as we do?" Questions like these indicate a low state of religious feeling. A congregation that does not serve the Lord with zeal will not care much for His ambassadors. On the contrary, when there is active religious life in a congregation, even the temporalities of the Church are revived with prosperity.

IV. To compel a minister to seek additional means for his support damages the power of his office. Not only are the responsibilities of the people for his better maintenance ordinarily relaxed to a corresponding extent, but the minister is in danger of impairing the purity and spirituality of his character by worldly schemes. Many a servant of Christ has bitterly experienced the perils of secular employment. Necessitated to resort to these other means of support in consequence of the penuriousness of the people, both they and he have been troubled with leanness in their souls.

V. The cultivation of benevolence outside of the congregation stimulates pastoral support. Neglect of duty on one point endangers its discharge on all. If any minister thinks of bettering the prospect of his own temporal maintenance by discouraging collections for the advancement of the Lord's kingdom, the thought involves both folly and guilt. The more dismal the temporal condition of a congregation, the less can it afford to withdraw within itself. A man who, if left to his own thoughts and solitude, would become a hypochondriac, is made a healthy and influential member of society by being brought in contact with genial and benevolent influences and exertions. So a Church that is stirred up to assist in preaching the Gospel to "every creature" will necessarily learn to discharge its obligations to its own pastor.

VI. An adequate support binds pastor and people together. The strength of a social bond depends upon the heart that is in it. When the people respond to the claims of pastoral service, and show their affection in all appropriate and dutiful ways, what encouragement is instilled into the pastor's mind, and how the people are refreshed, and knit together to him and to one another with all affection. Ministers, however inadequately supported, commonly show great forbearance, and their delicacy on the subject is often carried to excess. Too frequent allusion to it would often alienate the congregation, and increase perhaps the difficulty; but, where both parties perform their reciprocal duties, a kind and sympathetic interest is promoted, and the relation itself becomes permanent, instead of transient, as is so often the case.

VII. Faith in God has much to do with a minister's support. God must be honoured in all the aspects of the ministerial office, spiritual or temporal. His promises are not given irrespective of faith and prayer. He avenges His own elect, who cry unto Him in earnest dependence. Providence is under his control. He has the hearts of all men in His hands. And He will fulfil His promises and His ordinances according to the honour yielded to Him by sincere and lively faith. Oh, what temporal as well as spiritual answers have descended, in all ages, upon ministers and people who have called upon the name of the Lord!

VIII. The cause of religion is connected with an adequate support of the Christian ministry directly and indirectly. If the people refuse to do their duty to the servants set over them in the Lord, can they expect the blessing of the Holy Ghost? Are not God's promises connected with the use of means and with the performance of Divine commands? Let not the people deceive themselves into the idea that this subject possesses simply temporal bearings. It is intimately related to the prosperity of true religion in every individual church, and with the advancement of Christ's kingdom at home and abroad. It is its spiritual bearings that give it an interest beyond the price of houses, and farms, and merchandise. Its relations extend to the edification of saints, the salvation of the perishing, and the glory of God throughout eternity. Take care then, ye who love the cause of truth

and righteousness, that the maintenance of the ministry be in accordance with its Divine claims and your own providential ability.

IX. Some churches are not in a position to sustain the ministry without aid. Far be it from us to implicate the innocent with the guilty, the weak with the strong. We have the poor always with us in the world,—poor men and poor churches. Missions must be supported in our own and in heathen lands. Privileged are the strong to help the weak.

X. It is the duty of Church Judicatories to supervise with pious fidelity the support of the Christian ministry. There has been too much neglect here. Presbyteries, Synods and General Assemblies have, indeed, acted upon the subject from time to time. And our Board of Publication has published Tracts. But what we lack is quiet, persevering, practical working. We need systematic attention. Our Judicatories should hold fast to the subject till a reform is effected, and the people realize, as they should, their scriptural obligations to provide an adequate support for those who minister to them in spiritual things.

It would be very unfair and ungenerous, in closing these remarks, not to acknowledge the Christian conduct of many of our churches and people over all the land in providing for the suitable maintenance of their pastors. May Heaven's reward abide upon all such, and God's name be glorified by the removal of all reproach everywhere!

P. S. The following should have been printed on page 19.

#### CIRCULAR OF THE SABBATH SCHOOL COMMITTEE OF THE SYNOD.

We insert in this number, the annual circular of the Sabbath School Committee of the Synod, together with the questions, to which they desire replies, as in this way some Schools may be reached that might not otherwise be reported. We hope that replies will be generally given. We regret that this was not done more fully last year, as we learn, that the Statistics and features of interest contained in the Report presented to the Synod last year by the Committee will be embodied in the Report to be presented to the General Assembly in Scotland next May. Let every School now report.

Fragers, January 2nd, 1860.

#### To the Kirk Session of—

In the deliverance of the Synod upon Sabbath Schools, at its last Meeting, it was unanimously agreed—"That the Synod reappoint the Committee and Convener, and anew enjoin Kirk Sessions to give attention to the furnishing of statistics and other information desired by the Committee."

In discharging the duty thus devolving upon them, the Committee earnestly solicit your best attention to the annexed Queries.

Affectionately and with fidelity to make the salvation of the young an especial aim, and to feed the lambs of the flock, is now, as it always has been, the obligation and privilege of those who "know the Lord." To that gracious Saviour who is "the Shepherd and Bishop of your souls," such a service, we cannot doubt, will be acceptable.

The circumstances of the Church of God among us and the state of general Society, urgently require that we should take avail of Sabbath School organization, with a view to the highest Christian good of the rising generation. The pastor, the office-bearer, and the godly Church-member may each properly and



successfully co-operate with the parents and guardians of childhood and youth, in this delightful work. No part of his charge warrants so great hope as this to the Overseer watching for souls, no field of labour is more likely to reward the exertions of the spiritually-minded disciple of Jesus. All observation and experience go to prove that the wisely conducted Sabbath School is to be ranked very high among the means of grace.

To minister to the efficiency, increase, and joy of this Christian Institution, is the aim of the Synod. Much improvement has of late years been realised in connection with our Sabbath Schools. Prayerful preparation for Class duties on the part of Teachers, with meetings in some instances for united prayer and mutual benefit, the extensive circulation of the "Juvenile Presbyterian" among the scholars and others, the training to Christian zeal and liberality, as well as the Christian instruction imparted, the manifestation of a benevolent and Missionary spirit in the early morning of life towards our neighbour at home, to "the lost sheep of the house of Israel," and to our sisters in India:—these attest the truthfulness of our spiritual life. To aid in securing farther progress, while grateful to the Giver of all good for the success attained, is the sincere desire of the Committee.

The Committee request that you will have the kindness punctually to forward replies to the Queries, on or before the 1st of April ensuing, in order that a Digest and Report may be prepared for the Synod. They also entreat your hearty co-operation, sympathy and prayers.

On behalf of the Committee,  
**GEORGE MACDONNELL,**  
 Convener.

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