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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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## THE CHURCH IN CANADA.

### MEETING OF SYNOD.

The next annual meeting of Synod is appointed to begin in St. Andrew's Church, Quebec, on the last Wednesday—the 29<sup>th</sup> day—of May, at noon.

According to standing orders now in force, Presbytery Clerks are required to forward their Presbytery Rolls, correctly made up and duly attested, so as to be in the hands of the Synod Clerk at least four days before the meeting of Synod. Clerks not provided with blank rolls can have them on application to the Synod Clerk.

All documents for submission to the Synod are required to be of foolscap paper with sufficient margin; and it is recommended to parties to print such as relate to subjects of great importance.

All papers intended to be submitted to the meeting of Synod are required to be laid before the Business Committee, which is appointed to meet in St. Andrew's Church, Quebec, on Tuesday, 28<sup>th</sup> May, at 7 P.M., and their contents must be accurately intimated to the Synod Clerk at least four clear days before the meeting of Synod. Both these rules will be observed by forwarding the documents themselves to the Clerk within the time specified.

## BURSARY FUND OF QUEEN'S COLLEGE.

The Sabbath School of St. Andrew's Church, Quebec, have sent their 5<sup>th</sup> annual subscription of \$50 in aid of the Bursary Fund of Queen's College. In another column will be found the further acknowledgment of \$36 for the Juvenile Mission, making the large sum of \$86 from this liberal and active Sabbath School.

### ORPHANS PROMISED.

The following is an extract from a letter received by the Secretary of the Ladies' Association for Female Education in India, and written by the Rev. Mr. Taylor, Missionary of the Church of Scotland at Sealkota.

Owing to the famine it is now much easier to procure orphans, and applications should be made without delay by parties or schools who may wish to undertake their support.

"After I despatched my last letter to you, I made inquiries regarding the particular districts to which I should go for orphan girls, and am agreeably surprised to find that, through the kindness of Mr. E. Prinsep (who had written to the Financial Commissioner, Lahore), at least 12, probably a larger number, had been ordered by him for us, to be sent up from Delhi, or some of the other famished districts, at the expense of the 'Punjab Famine Relief Fund.' This unexpected kindness of course relieved me from the journey which I proposed in my last letter, and will, I

doubt not, be to your committee, as it has been to us, a matter of deep gratitude to God, who hath the reins fulfilled to us the gracious promise,—'Before they call I will answer, and while they are yet speaking I will hear.'"

## HEMMINGFORD CONGREGATION.

On Friday the 29<sup>th</sup> March the Session of St. Andrew's Church waited on Dr. Verity, one of their number, and presented the following address.

To FREDERICK STERLE VERITY, Esq., M. D.

Dear Sir:—The Session of St. Andrew's Church, of which you have so long been a most active member and their repeatedly chosen representative before the higher Church Courts, gladly, and yet with regret, avail themselves of the occasion of your leaving this part of the county to express their feelings of esteem and attachment to you. Your Brethren in the Eldership are unanimous in attaching a very high value to your services in the past. They also feel deeply the loss they must sustain in being deprived of them for the future.

It is not for us here to speak of your rare talents and the manner in which these have been employed, not only in the business of your profession but also in various public capacities in advancing the cause of Education and as a Magistrate. It is not for us here to speak of your eminent qualities in other respects, your general temperament in the social circle or the amount of your time and means willingly sacrificed to promote the interests of the community generally. Our object it is to express to you our appreciation of the manner in which these talents and moral qualities have been

brought to bear upon the interests of the Congregation represented by us.

These have been much promoted by your exertions both in your public and private capacity, as a member of Church Courts and as a member of this Congregation, by the time you willingly devoted and the liberality with which you were always ready to contribute of your means.

We are aware that the diffusion of knowledge, the maintenance of religious ordinances and specially the interests of this Congregation are objects dear to you. We know that the performance of your religious and social duties yields present fruit in the approbation of a good conscience: but at the same time the Session feel that they owe it to themselves as well as to you to present this expression of their esteem for you as one of their number, the value they attach to your services and their best wishes for yourself and family.

Should it be the will of Providence to reunite us at any time in the bonds of Christian fellowship, it will afford unqualified pleasure to every member of Session, and, we are sure, to every member of the congregation represented by us. Meanwhile that "the Lord may bless you and keep you" is our earnest prayer.

Signed,

JAMES PATTERSON, Moderator.  
GEORGE HAMILTON,  
DONALD McFEE,  
HUGH MERLIN,  
THOMAS KYLE, } Elders.

Reply by Dr. Verity:—

To the Rev. James Patterson and the other Members of the Session of St. Andrew's Church, Hemmingford.

GENTLEMEN:—Accept my grateful acknowledgements for your kind address on the occasion of my leaving your neighbourhood, and believe me, if any thing could soothe the bitter pangs caused by the rupture of the ties which bound us so intimately together, I should find it in the tender and sympathising tone in which you address me on this painful occasion.

You have been pleased to notice the exertions I made, to promote the spiritual and temporal welfare of our Church at Hemmingford, and have indulgently overestimated the services I rendered the Congregation: certainly this work has been to me a labour of love: but I claim no higher merit in this matter than an honest and hearty endeavour to do all in my power to forward the interests of the Church and Congregation with which I was so intimately connected, conscious however of many shortcomings and much weakness in the discharge of those important duties which devolved upon me.

While thus viewing my feeble efforts as a duty, I have ever esteemed it a high Christian privilege that I have been permitted, by the Great Head of the Church, to devote my humble talents to His service in thus promoting the spiritual welfare of our Church.

Though absent in body, I hope ever to be present with you all in spirit, and shall watch your progress with the deepest interest and anxiety; sincerely rejoicing to know that the Church is flourishing, and that its members are increasing in spiritual light and knowledge. And now, my Christian friends, good bye. That God may watch over you and yours, and "establish you in every good word and work," is the prayer of

Your sincere friend,

FRED. STEELE VERITY, ELDER.

### PORT HOPE CONGREGATION.

PORT HOPE, MARCH 30, 1861.

(To the Editor of the Presbyterian.)

As many of your readers have contributed to the erection of the church in Port Hope, it may be pleasing for them to hear we are progressing. On Friday evening, the 29th of March, a soiree was held in the Town Hall in aid of the building-fund of St. Andrew's Church. It was a decided success. The attendance was very large, the Town Hall being crowded to its utmost capacity. Refreshments were served at half-past 6 o'clock and it was the unanimous verdict of the assembly that the ladies had catered admirably for the occasion. The Rev. David Camelon, the pastor of the congregation, presided. The first speaker was the Rev. Mr. Hunt, minister of the Wesleyan Church. His subject was "Christian Union." His address was such as to interest and gratify the audience.

Mr. Camelon's theme was the "Present joys and future glories of Religion." The Reverend gentleman said that, whatever the world may say or think of Religion it was that which exalted the mind and raised man to the dignity, purity, and blessedness of angels. It is pure and undefiled religion that makes life a pleasure, death a gain, and eternity a feast of perpetual joy. How great the joy that these words of the apostle should impart to the believer, "He that spared not His own Son but delivered Him up to death for us all, how shall He not also with Him freely give us all things?" Language cannot express the love nor can the mind fully comprehend the magnitude of the blessings which these words unfold to men. If for our sake He gave His Son, what is there of the works of His hands that He will withhold? The universe and all that it contains would be but an insignificant pledge of His love and goodness compared with what we have in the gift of His Son. Who have the same reasons for rejoicing that the recipients of such blessings and the heirs of such precious promises have? The joy of the sinner, the laughter of the fool, may at times be loud and boisterous; but it is of short duration and leaves no pleasing influences behind. Even the penitential tears of the believer have more of real joy and gladness than the ungodly when their corn and wine do most abound.

But why should the sons of God ever be sad? It surely does not become those to be sad who are possessed of all things. "All things," says the apostle, "are yours, for ye are Christ's, and Christ is God's." Is it becoming in those to weep at whose conversion angels rejoiced, and sang their hymns of praise, making the arches of Heaven resound with their songs of gladness, and this because a soul was raised from death and made an heir of glory? Shall we envy those who are possessed of earthly honours, seeing that we belong to

the royal family of Heaven, being denominated kings and priests unto God? It surely does not become those to mourn the loss of earthly possessions who know that there is reserved in Heaven for them an inheritance that is incorruptible and undefiled and that fadeth not away. Such are some of the reasons why the people of God in time should always rejoice. But, when faith penetrates the veil which conceals from the present the future joys and glories of the Redeemer, what a perpetual feast of happiness awaits us there! Not one of the least of the joys of Heaven will be the re-union of near and dear friends. The free intercourse with the ancient and modern worthies of our race will form also a principal ingredient in the happiness of Heaven. But our intercourse in Heaven will not be confined to these. We will at least be permitted to associate with angels, and it may be to learn from them the history of the universe. Mr. Camelon concluded by pathetically appealing to those who looked forward to such joys to be earnest and diligent in advancing the work of the Redeemer's kingdom.

The Rev. Mr. Baird and Professor Young also delivered suitable addresses for the occasion.

The receipts amounted to \$104. The amount delivered over to the Treasurer of the Building Committee was \$93, thus leaving a net profit of \$93.

We understand that the ladies of this congregation are also engaged in getting up a bazaar, which is to come off in June or July.

I am, Sir,

Your obedient servant,

R. G. McLAREN.

### PRESBYTERY OF GUELPH.

The ordinary meeting of this Presbytery was held at Guelph upon the 10th ult. *Sederunt.* The Rev. James Thom, Moderator; George Macdonnell and John Hogg, Ministers; Messrs. Fordyce and McCrea, Ruling Elders. After having been constituted and former minutes read:

A letter from Mr. Hay, apologizing for absence on account of the state of the roads, was read. The excuse was sustained. A commission from the Kirk Session of Galt, appointing Mr. David Rintoul as representative elder, was handed in by Mr. Hogg. A letter was read from the Colonial Committee, in reply to the Presbytery's application for a missionary, to the effect that the Committee cannot promise immediate aid.

Messrs. Thom, Hogg and Macdonnell, reported that they had fulfilled their respective appointments at Galt.

A letter was read from the Clerk of the Presbytery of Bathurst respecting Mr. Thomson. The Presbytery resolved to give Mr. Thomson a new appointment, so

that he might at once return to the Presbytery of Bathurst.

A letter from Mr. Thomas Kydd, Goderich, respecting the state of the Church there, was read. The Presbytery instructed the Clerk to write to Mr. Kydd that this Court is incompetent to take any action in the business referred to.

Circular letters respecting Messrs. William Darrock and James T. Mullen, Archibald Currie and Alexander Maclellan, Students of Divinity, to be taken on trial by the Presbyteries of Kingston, Glengary and Toronto were read. No objection was offered to any of them.

Letters were read from Priceville and the Missionary Association of Queen's College, Kingston. It was agreed to accept of Mr. Charles Cameron as catechist for Priceville; and the Clerk was instructed to write accordingly to Kingston and Priceville. In reference to Mr. Hamilton, the Clerk was also instructed to write to Paisley with a view to ascertain what the congregation there will do, and to state that, should they see fit to engage Mr. Hamilton as a catechist for the summer, the Presbytery were willing to assist them to the extent of \$40.

A letter was read from the Clerk of the Presbytery of Toronto, intimating that Mr. Maclellan had been inducted into the pastoral charge of the Church of Whitby on the 12th of December last.

Mr. Hogg was appointed to supply Galt on the second Sabbath of May, Mr. Thom on the second Sabbath of June, and Mr. Macdonnell on the second Sabbath of July. Mr. Hay was appointed to supply Kincardine on the first Sabbath of July, and Paisley on the second Sabbath, when he shall also declare the church vacant. Mr. Hay was also appointed Moderator of the Kirk Session of Paisley *pro tempore*. Mr. Whyte to supply Mount Forest on the second Sabbath of July.

A communication was read from the Clerk of the Presbytery of Toronto with Extract Minutes from Records of that Presbytery, proposing that means be taken for obtaining a fitting memorial from the members and friends of the Church at large in Canada in honor of the Rev. Dr. Mathieson in testimony of admiration of the dignified, firm and courteous manner in which he, as Moderator, represented the Synod and maintained its rights upon the occasion of presenting the Synod's Address to H. R. H. the Prince of Wales when recently in Canada. This proposal met with the cordial and unanimous concurrence of the Presbytery, and Kirk Sessions were enjoined to take immediate action so as to secure, if possible, a sum of 5 cents from each head and member of all the families connected with the congregations under the charge of this Presbytery; other Sessions to make their returns at next ordinary meeting of Presbytery, and the Presbytery Clerk to be Treasurer.

The Presbytery took up the consideration of the "Bill anent the Representation of the Eldership in the Superior Church Courts," and disapproved of the bill; also of the "Bill anent the attendance of Ministers at meetings of the Superior Church Courts." The Bill anent the "Maintenance of Ministers" was approved of by the Presbytery, and recommended to be passed into a law by the Synod.

Leave was granted to Mr. Hogg to dispense the Communion at Pushinch at any suitable time. The Kirk Session Records of Woolwich, Guelph and Fergus were certified as "carefully and correctly kept," and other Kirk Session Records were ordered to be produced at next meeting of Presbytery. The Presbytery adjourned to meet on the second Wednesday in August. The meeting was closed with prayer.

#### PRESBYTERY OF LONDON.

This Presbytery held its regular quarterly meeting in the Vestry of St. James' Church, London, on Wednesday the 6th of March. Present: The Rev. James McEwen, Moderator, Alexander McKid, Wm. McEwen, James Stuart, Francis Nicol and Hamilton Gibson, Ministers; Sheriff McDonald and Henry B. Robertson, Elders.

The minutes of last meeting were read and approved of. Reasons of absence were given in for Messrs. Bain, Miller and Stevenson.

A copy of the Crown Patent of the Zorra property, obtained from Quebec, was laid upon the table. The Presbytery appointed a Committee to confer with the surviving trustee, Mr. T. Fraser, and endeavour to secure amicably the appointment of new trustees, agreeably to the wishes of the Zorra congregation, said Committee to consist of the Moderator and Mr. McKid.

The subject of Mr. Mullins' (catechist) salary having been introduced, the Clerk was instructed to communicate with the congregation of Bayfield and Varna, which had enjoyed the benefit of his services half the time, and with other congregations which had not yet contributed to the Home Mission Fund.

Mr. Gibson having stated that the congregations of Bayfield and Varna were anxious to obtain a little assistance, the one towards the removal of the debt upon their church, and the other towards the building of a new church, the Presbytery authorize Mr. Gibson to receive subscriptions beyond the bounds of his own congregation.

Mr. Strahan, the Presbytery's Gaelic Catechist, being present, gave in a verbal report as to his labours in Ekfrid. He stated that he had visited 50 families belonging to the Church, and had heard of more. There were 4 preaching stations, average attendance 100 at each. The con-

gregation had procured a site within half a mile of the village of Glencoe, and were receiving tenders for building a church, 60 feet long and 38 feet wide, for which about \$800 had already been subscribed. The Presbytery approved of Mr. Strahan's report, and instructed the Clerk to write to the Colonial Committee for a little assistance towards the support of Mr. Strahan as a Gaelic Catechist.

A letter was read from the Presbytery of Hamilton, relative to a sum due Mr. Stevenson, of Williams, for missionary services performed before London Presbytery was disjoined from Hamilton. The Presbytery agreed to assume the obligation.

The subject of the Congregational Statistics required by the Synod having been brought up, members present were enjoined to have them forwarded by the 15th.

The Committee appointed to examine the Session Records of Stratford reported that they had found them correct.

The Presbytery then took up the consideration of the Woodstock case. After discussion it was moved by Mr. McKid, seconded by Mr. Nicol, and agreed to—That, as no report has been laid upon the table by Mr. Stuart regarding the affairs of the congregation of Woodstock and Norwich, according to injunctions of Presbytery at last and previous meetings, the Presbytery find that they are unable to come to any proper conclusion on the whole case without further information, and therefore appoint another meeting of visitation to be held within the church of Woodstock on Wednesday, the 3rd of April, at 10 o'clock, A. M., the Presbytery to meet in the same place the preceding evening at 5 o'clock, for the dispatch of ordinary business.

Mr. Stuart was appointed to serve the edict on Sabbath, the 24th inst., at Woodstock and Norwich. The Clerk was instructed to write to Mr. John Greig, late Treasurer of the Church, and request his attendance at the meeting of visitation.

The Presbytery then appointed its next meeting to be held at Woodstock on Tuesday, 2nd April, at 5 o'clock. Closed with prayer.

FRANCIS NICOL,  
*Presby. Clerk.*

#### JEWISH MISSION.

MONASTIR, Feb. 19th, 1861.

To the Jews Committee of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland.

DEAR BRETHREN,—Another quarter has come to an end, and still I am unable to report any visible progress in the work you have committed to my feeble hands. Few and far between are the opportunities which offer themselves to preach the clear and plain Gospel of Christ and Him crucified for the sins of man. Still in some instances it has been done, and left to God to dispose of it according to His sovereign pleasure. In the medical line I continue as I did hitherto. A few items, not of my doings, but of my ascertaining, I wish to lay here before you.

A few weeks ago I became acquainted with an educated Bulgarian young man, whom I have engaged as my teacher in the languages of the country. He received his education in Russia, and speaks that language fluently, so that we have a perfect medium of communication. He is enthusiastically national, and seems to love his people and language ardently. He is thoroughly anti-Russian in his political creed, regarding Russia's intention of swallowing up his nation, if it could, as indisputable. It is from him chiefly that I have ascertained the following notices with reference to the present state of the Bulgarians.

Bulgaria proper at present is situated south of Wallachia, having the Danube river as boundary between them. The south boundary of Bulgaria is Rumelia. On the east it has the Black Sea, and on the west Servia. I omit smaller projecting boundaries. Its population is about 5,000,000. But Bulgarians are found all over European Turkey, in some cases forming part of other communities, in others forming whole villages of pure Bulgarian. There is something interesting and promising in this race of men. Above all noticeable is their industry, especially as agriculturalists, for which they have an historic name since we know of them in the annals of history. Also as artisans they may be found all over European Turkey. Secondly, noticeable is their tenacity to their own language. Hundreds of years of Turkish and Greek ecclesiastical oppression, and that of the latter especially directed against their language by burning large and valuable libraries of Bulgarian printed books and manuscripts, and by excluding the Bulgarian language from the Liturgy and from the few schools, all these availed nothing against the rough Bulgarian tenacity to his own language, so that though he knows the Turkish in order to communicate with his political oppressor, and the Greek to communicate with his ecclesiastical, and really more intolerable, oppressor, still he never forgets his native tongue and in his now circumscribed native land he is establishing native schools at his own expense and in opposition to his own hierarchy. Thirdly, noticeable is the present religious position of the Bulgarians. It shows itself in a political direction, as is always the case with religious movements in Europe. For generations past, and since the Turks obtained dominion over the Bulgarians, has the Greek hierarchy domineered with an iron rod over the Bulgarian people, and this by the aid of the Turkish government, who find in that hierarchy a ready and valuable servant of oppression. The Bishop is the acknowledged head, religious and civil, of his bishopric. The Turkish government leaves it to him to judge and decide cases of litigation between Christian and Christian, and gives its sanction to his acts. This the hierarchy knows well to use; and pay to the government with their service as general tax gatherers, and political enemies to their own people, instead of protecting them against injustice. The Greek hierarchy permits only very few Bulgarians into their ranks, the better to tyrannize over them. The consequence of this is, as the Bulgarian language and nationality can not by any means be crushed, that an inveterate hatred has been engendered and by persistence in that really impolitic conduct it is fostered between Bulgarian and Greek. The Greek ecclesiastical party are termed "Fanariots" from the district called "Fanar" in Constantinople, where the Greeks have their ecclesiastical establishments. The name of "Fanariot," in a Bulgarian's mouth, is synonymous with oppression, treachery, craft, and a sanctimonious appearance over a hidden licentious life. By degrees and in spite of all obstacles the Bulgarian na-

tion has risen in wealth and influence. Perhaps they owe this in great or small measure to Russia. Be it as it may, they are now taking courage and demand a restoration of their ancient Slavonic liturgy and a hierarchy of their own; nay more, a separate nationality under the Sultan's government. They wish their destiny and lot to be separated from the hated Greeks "Fanariots." They are trying every means to obtain that end. One party of Roman Catholics was lately formed in Constantinople under the influence and patronage of the French Lazarists. Lately a deputation of 500 Bulgarians, headed by an Archbishop named Aoxenty, and Bishop Illarian and an editor of a Bulgarian paper, all in Constantinople, presented a petition to the Evangelical Alliance, or some other Christian Protestant body, begging their intervention with the Porte to help them to attain to their desired aim of establishing a hierarchy of their own. Some see in this act a favorable inclination to Protestantism. Encouraging certainly it is, and calls for redoubled efforts among them. If in a short time Protestant missionaries have succeeded in showing Bulgarians that Protestants are their Christian brothers, perhaps they may also in time be led to see and to love a pure Biblical faith. In my own experience with Bulgarians, what I said is fully confirmed. It is possible to do considerable, by God's aid, and through educational means. A Bulgarian press, ever so small, would be a mighty instrument for good in this place, as a centre of Bulgarian influence. It would pay its way partly in the very beginning and perhaps wholly at no great distance of time. This is the opinion of my teacher too. In fact this would be a school for the adult instead for the young. One could say much in its favor, if it could be known that such a thing would be entertained by those who have the means for it. As yet I have received nothing from you in shape of opinion in reference to my former reports. I therefore wait for your remarks.

In the political world, according to rumor, there is a storm brewing. There is said to be a large Russian force on the Pruth, and the Turks arm themselves accordingly. Europe is in a ferment, and no one knows where or in how many places the eruption will take place. We are apparently on the eve of great events. The spring is advancing rapidly and hastens catastrophes. Our trust must be lively in Christ, for the end may overtake us with but short notice.

Of my health I can say, thank God, the best. My family is well. May God continue His favor towards us.

Awaiting your remarks and notice,

I remain, Dear Brethren,

Your fellow-laborer in Christ,

EPH. M. EVSTEN.

#### INFANT BAPTISM IN THE GREEK CHURCH OF BITOLIA AND ANCIENT MACEDONIA.

All the services as well as other religious performances take place at an early hour in the morning, viz: 2 o'clock Turkish, which is about 7 a la Franka. This morning at that time I had the pleasure or rather the misfortune of witnessing the baptism of 4 little children of 3 days old, of which one of them is the grandchild of our land-lady whose house we are now occupying. So at 7 o'clock this morning I was already on my way to the church for the first time. The street as well as courtyard of the church were crowded with people because the service of the day was just over. I entered the church which was as cold as an ice-house, and took a seat near the door, in order not to attract any attention, and as the service was just finished, and many of the

people were yet helping themselves to the communion, which was in great heaps prepared for them. Every one of them before and after partaking of it made the sign of the cross, and before leaving the church kissed the crucifix, holy Mary, and other saints, and went their way. Shortly after the church was nearly empty of people, excepting of a few who remained to witness the baptism. For about a half hour there was a perfect chaos, and I thought myself in the midst of a market-place, for persons were going and coming from all directions, and were talking and laughing as loud as they pleased. And several of the "papas" passed by them as indifferently as could be. I became a little impatient, and asked when the baptism would take place, for it was an hour behind the time already. I was informed that the friends were there already, and were only waiting for the "papa" (minister in the Greek language.) Immediately one of them appeared, arrayed for the occasion, and with a book in his hands. At that moment I removed myself to the centre of the church in order that I might see all and lose nothing. From there I saw all the women standing with the babies in their arms in the outer porch of the church, where it was freezing cold, but fortunately the little ones were well wrapped-up. There stood also the "papa," where he read out of the Gospels to them for about half an hour. During that time great preparations were made for the baptism. A very old man, called also papa, appeared, who looked as if he could neither see nor hear, performed the greatest part of the ceremony. The preparations were these: a little stand was brought in, upon which a tub with cold water was placed. Near by that stand was another one with a great many little wax candles which stuck to it, and which were lit on the occasion. And by that stand there was attached a little tin dish to it, with a cover that had many holes in it, and which was filled with incense. It was also lit as soon as the time for baptism approached. At that hour the chaplain got through with his reading, and the godmothers with their little charges walked into the church, and placed themselves where the incense was burning. The old man presided, and at a sign from him the 4 little infants were placed on the floor which was of marble, and were immediately uncovered, notwithstanding their being entirely naked. But soon the old papa appeared with a small dish in his hands which contained the holy water, and with which he sanctified the little creatures previous to the baptism by making the cross upon them. As soon as this was over, some hot water was brought and put into the tub of cold, and then the old Pope took up one child after another and bathed them in the tub of water, as if they really needed it. Not a word or remark was said while the immersion was going on, and yet there was no appearance of solemnity whatever. After having washed them thoroughly well, he gave them back to their respective godmothers who received them in parts of the clothes in which they were brought, and, after having allowed a little time for drying he came with a small can of oil, and anointed them with it, both boys and girls. After this he fetched an old pair of scissors, which looked very much like old snuffers, and with it cut the hair of each infant. What he did with the hair I can not tell, but, as soon as he got through with all this, an old woman appeared with some soap and water, and waited upon the holy man in pouring the water over his hands. The baptism was now closing, and the chaplain took up the book and read out of it without any air of solemnity whatever, for he knows that the people do not understand it, and, while he was reading, talking and laugh-

ing were going on from all sides. After the reading both the old and young papas began to sing a psalm, and while they sang, the god-mothers with their little charges were obliged to go round the circle where all the ceremonies were performed, and every time they came in at the front of the crucifix they bowed. This they repeated 3 times, and, when they had no more to do, the old man said something to the women and disappeared. The women soon advanced to the altar, where I followed them, and where I saw what I could not and would not believe before.

There the women with the children in their arms remained standing in a most solemn manner, and were waiting as for the most important part of all. Accordingly a door was opened as by magic, and the old priest appeared again covered with as many crosses and crucifixes as he could bear, and in addition to the things also a cup and tea-spoon in his hand. There he performed his holy vocation in administering to these infants of 3 days old the holy sacrament. May the Lord soon have mercy upon this people, upon Turks and Christians that they may soon behold the truth as it is in Jesus, and may they see that all their works are as filthy rags and that there is no safety except in the blood of Christ our only and true Saviour. FRUGENIA EPSTEIN.

JOURNAL OF A MEMBER OF THE DEPUTATION TO THE WESTERN DIVISION OF THE PRESBYTERY OF BATHURST.

February 6th. Dr. B. joined at Whithy, having come from an induction at Pickering, a hopeful settlement. Passengers very few. Heavy fall of snow, engine labouring much. At last we came to a dead stop some 16 miles west of Brockville.

7th. After a bitter night morning revealed our situation lonely and hopeless in the extreme. Wreaths of snow higher than the wheels; no human habitation in sight; on the north a range of lofty hills dotted with pruned forest, on the south a frozen lake deeply covered with its mantle of ermine and a wooded eminence bounding the view beyond. They tell us there is a farm-house across the ridge,  $1\frac{1}{2}$  mile distant, but how to get there without wings is a problem. Fortunately imagination is blessed with that appendage, and nothing is so favourable for its excursions as silence and solitude; shut out from the busy world, it delights to wander in dreamy pilgrimage and make a world for itself. Engine has left for help. We are consigned to the sleeping-car, whose stoves are miserable, and our fire-wood on its last legs. We are having recourse to the rails by the way-side, a poor substitute with a dull (*Anglicé* blunt) axe to boot. On examining matters, how great was my astonishment to find the snow-plough attached to the back of the train. The right thing in the right place, goes the proverb; but, if this plough is, one thing is certain, my judgement is not.

8th. Terrible night. Had to walk about all hours to keep ourselves warm, or rather from freezing. The women and children seem to absorb any caloric here is before it reaches us. But for the considerate kindness of

some thoughtful ladies in making me a present of a thick and downy plaid, I believe the blood would have frozen in my veins, and so there had been an end to my preaching and their hearing. Hunger and cold are two miserable fellows, either of them more than a match for poor human nature, never before so impressed with the importance of a good commissariat; the want of it may soon cost a general his whole army. In course of the long and dreary night chanced to miss my companion and sought him in every berth in vain. Becoming alarmed, went out to the platform, thinking he might have gone out and missed footing, and so have been done for either by the snow or his father John Frost; but saw nothing of him; went down a few steps to get a better view and called several times, Doctor, Doctor, are you there, but got no response. Fixing my eyes on the top of some stumps peering above the drift, fancied one of them moved, just as, when a pigeon-shooting in the old country in my youth, I have thought I heard a "coo," when it was only the wish that was father to the thought.

In no small perturbation retraced my steps and resumed my place in the car, but had not gone long when I heard a groan from aloft and to my great relief found it proceeded from my lost friend. The upper tier of hammocks had been taken down, but it appeared he had replaced one for his own special accommodation. Turning over in his memory scraps of Meikleham's lectures in the Natural Philosophy class, he had hit on the fact that heated air ascends, and so for greater comfort resolved to change his medium. The expedient was worthy of a philosopher; but where the heated air was to come from is more than I can divine. But for the above mentioned groan, from the mood I was in, I should have taken him for a huge folio in the top-most shelf of my library. Supplies of dollar biscuit and cheese sent by the engine-men from Mallory, which were soon devoured and proved a partial relief, but snow-water is no go. Job chronicles its virtues for removing dirt, but assuredly it does not remove thirst; the more we drank the disease increased. Resolved that one of us should make a serious attempt to reach the farm-house beyond the ridge and try if it were not possible to extricate us from our present situation and forward us on our journey. Volunteered for the service, and, having supplied myself with a long pole, set out but had not proceeded far when I found every step bringing me deeper and deeper till fairly landed in the slough of despond. Held a council and brought logic to our help, concluding that, if it was practicable to send supplies from Mallory, it was surely possible for us to find our way thither. So off we set and had the good fortune to fall in with a log-cabin, where a kind woman, lately from Bristol, found us a substantial breakfast

about 1 o'clock. Refreshed and strengthened we resumed our journey and came up with the engine that was to bring us help, itself more helpless than we. Piles of wood were blazing round it to keep the irons from freezing and have it ready for action. On reaching Mallory we succeeded after no little trouble in hiring a team to bring forward the women and children. A brother minister of the Free Church had his lady and infant child, being on their way to pay the last tribute of respect to a dear relative at Prescott, and was naturally most anxious to have them brought forward. The teamsters, having furnished themselves with shovels to cut their way past the engines and strong planks to lay across the cattle guards, succeeded in bringing forward their precious cargo at a late hour in the evening. We were now in comfortable quarters and felt that we could join the sweet singer of Israel,

"For thirst and hunger in them faints  
Their soul. When straits them press,  
They cry unto the Lord, and He  
Them frees from their distress.  
O that men to the Lord would give  
Praise for His goodness then,  
And for His works of wonder done  
Upon the sons of men."

My host was a man of the right stamp. His team came in with his wife, who had been imprisoned a week some 9 miles away, where she had been to the dedication of a church. No matter to what denomination a man belongs; if he be a friend of the Master, he will be a friend of the servant. From the good people who entertained Elisha at Shunem downwards, the weary and wayworn prophet has always been welcome to the abode of piety. May the Lord reward them far beyond the reasonable charge they made from us, especially for their gratuitous and considerate hospitality to others.

9th. Teamed to Brockville along with our Free Church brother and family, and under the hospitable roof of Judge Malloch and his excellent lady soon forgot all our discomforts.

10th. Both preached for Brother Morrison, who with pulpit duties, Sabbath classes and prayer meetings must have his hands full.

11th. Held council, associating Mr. Morrison, and resolved to attach myself to the Deputation for the western division, the Judge concurring, which made me feel doubly armed. Decided to pass the places where the appointments had expired and take up the rest in order. Communicated by telegraph with the eastern deputation which had reached Prescott. Sleighed to Perth, 46 miles, through heavy roads. Judging from the houses and the species and size of the timber, we must have passed through a good agricultural district, quite equal to our west. Brother Bain, being acquainted with the state of the roads and detention of the cars, had not intimated a meeting,



but believed that at Lanark, where the people are more transalpine and further removed from frontier intelligence, all would be ready for us.

12th. So he sent his cutter to convey our dust and accompanied us in person, but I got alongside a Mr. Baird, one of our people at Dalhousie, who proved intelligent and communicative in the extreme. He was a Glasgow radical in his youth, but a good freehold cures all that nonsense. Here we had the Tay, the Clyde and the Mississippi, all tributaries of the Ottawa, the two former greatly inferior to their namesakes, but still most respectable streams, and, had they the tidal wave and the engineering skill and enterprise of Glasgow, there is no saying what they might become. The latter, as I was informed, bearing the Indian name of a bird that frequented its banks, is by far the largest of the three. It is already partially available for navigation, and will at no distant day be greatly more so. Excellent meeting at Lanark in the Town-hall, a new and elegant church being in process of erection. The venerable incumbent, Mr. Fraser, bears-up manfully under many domestic trials and still retains all the freshness and vigour of youth. His assistant and relative, Mr. Clark, nephew to him of Inverness, has 2 new flourishing congregations at Middleville and Dalhousie. The Doctor preached an excellent sermon from 2 Chro. vii. 16, "For now I have chosen and sanctified this house, that my name may be there for ever; and mine eyes and mine heart shall be there perpetually." The audience appeared deeply interested. When making arrangements for taking-up the subscriptions, an aged and venerable man, a Mr. Robertson, stepped up to the platform and whispered, "Here are a few dollars which you will put down for myself and wife, but I may tell you that before the year closes I will give you 400 dollar." This was our first meeting and we felt like Paul at Apji Forum. These Robertsons are determined to unite their estates inalienably to our endowment schemes. Heard afterwards that this is not the only instance of his liberality, and that he is besides a most worthy and honourable man.

12th. Proceeded to Middleville, quite a lively-looking place, but meeting not large, partly owing to state of the roads, but more to teams being away at the lumbering business, not to return till Saturday evening. Principal roads hereabout quite obstructed by sleighs laden with bags and barrels for the crowds of lumberers in the great Ottawa valley. This is the market for an extensive district taking all they have to spare. But for this it would seem unwise for a hardy and industrious population to contend with a generally rough and ungenial soil when there is so much superior unoccupied land in the province. But we need not say; the ties that bind men to the place of their birth are often stronger

than interest, as witness the Grampian Hills and the coast of Labrador; and so thought the poet when he sang—

They tauld us in gompins we'd gather the gaer,  
When we came to the land of the rich melons  
here,

But what is in melons and what is in mirth,  
If they be not enjoyed in the land of our birth?  
Och! an' I wish we were bame to our ain folks.

14. Mr. Baird drove us to his own house, where his kind family found us in every comfort for the night. His place is quite a gem, and shows what good taste and perseverance can accomplish. Took us in the morning to Dalhousie, a settlement which we presume dates from the Earl's incumbency. Meeting excellent, the Dr. preaching with his usual elegance from Samson's riddle—"O it of the eater came forth meat, and out of the strong came forth sweetness." *Judges* xiv. 14.

Could not help thinking that our own experience afforded an illustration of it. Our detention supplies us with richer materials for subsequent enjoyment than all our pleasant rides. And is not this the case with all life's trials? The bitter yields the sweet; the sailor lives more on his daring enterprises and hairbreadth escapes than on all the pleasures of his roving life. Verily the regulating and compensating balances of the old cosmogonists have some foundation. But it is reserved for the Christian to verify it in its highest style, his bitter experiences yielding the happy fruits of righteousness and an increase of spiritual joy. The brightest in the heavenly kingdom are those "that have come out of great tribulation." There can be no doubt these good people will respond liberally to our appeal. Their young minister having, after a hard struggle, just succeeded in getting a by-law prohibiting the sale of intoxicating drinks within the township, is as elevated as Cæsar after the victory of Actium. Its beneficial effects will depend of course on the support it receives in the moral convictions of the people; convictions, not signatures, will answer his purpose. Still he has done well. It appears that the lumbering trade is anything but favourable to virtuous habits, and that most young men come back from it deteriorated. How indeed can it be otherwise? Everything rough and rude, no quiet home, no female society, no religious ordinances, likely no means of any kind for the improvement of the mind, "which makes the man." Plenty well laden teams bear ample testimony to care for the wants of the body; but where are those who care for the wants of the soul? Might not catechists be usefully employed in holding occasional meetings and distributing tracts? The numbers employed in these outskirts of civilisation far exceed anything I had supposed, amounting to 10,000 or 15,000. Everywhere this district exhibits symptoms of past convulsions; the bones of mother earth are out of joint, and it looks like one of the spots

where the famous giants fought their battles of yore. The huge boulders of the Lias formation, with which they pounded one another, lie in heaps. The vicinity of Hammingford in the Eastern Townships and all along the Vermont line must have been the scene of another great campaign.

15th. Having returned to Lanark, Mr. Miller kindly took us to Carlton Place, the residence of R. Bell, Esq., M.M.P., where we soon forgot that we were in Canada. Beside his political attentions Mr. B. remembers there are such volumes as Nature and Revelation, and finds happiness for himself and contributes it to others by making himself acquainted with their contents. Botany and mineralogy share his particular regards. Saw a princely specimen of the oleander family, which had had 150 densely petaled roses on it at the same time, and, what is remarkable in this climate, it retained its glory upward of two months. Gave me some slips for propagation, which Miss B. G. and other floral friends will nurse much better than I can. Showed us a rich and beautiful specimen of jasper from a mountain of the same material (literally a mountain) on his own ground. This great Ottawa valley and its tributaries must have mines of mineral wealth yet unexplored. Pity our primary or at least our secondary schools do not embrace the elements of these natural sciences, which possess an undecaying interest, and are of so much practical importance in a new country like this. After all that Milton, Locke and other princes in literature and science have written against it, years of precious time are almost exclusively devoted to languages that are never of any real benefit to 1 out of 100 who pass through the ordeal. If, instead of Arnold's bulky Latin grammar, which on leaving school is thrown aside never more to be opened or even thought of, unless with aversion, our youth were made practically acquainted with the elements of botany, what objects of interest and springs of enjoyment would be opened-up to them for life? Not to speak of its utility to them as agriculturists, every hill and valley, the whole grassy carpet under their feet, would present familiar friends and new and interesting strangers; and with a spark of piety within them their thoughts would rise to the pencil that planted them and the breath that gave them fragrance. As matters now are, a few books written in a dead language about heathen gods and goddesses 2000 years ago are of higher esteem than all the works of the Almighty. We know not to which of the *Idola* this prejudice belongs, but we opine it will require another Bacon to demolish its shrine.

16th. Mr. B. accompanied us to Beckwith and gave a speech worthy of a Christian legislator. Dr. B. preached from 1 John v. 4, "Whatsoever is born of God overcometh the world, and this is the victory that overcometh the world,

even our faith." Mr. Clark addressed in Gaelic, which was evidently much relished by the lovers of that venerable and mellifluous tongue. It is a recent acquirement of his, which shows that it is by no means so difficult as a stranger is apt to suppose. The young and promising pastor here, Mr. McHutchison, has a glebe of no less than 200 acres, nearly all in a state of nature, and the probability is that, so long as it remains in sacerdotal hands, no more will be cleared than will suffice to meet immediate wants. The giving of large farms to young ministers to clear and cultivate is of suspicious origin, probably a device of the Enemy to distract and paralyze. At all events no better plan could have been taken to make their ministry inefficient. The meeting was very encouraging.

16th. Reached Ramsay this morning from Carleton. Being Saturday, and the by-roads almost impassable, the audience was not large, but the interest evinced by the members and such as were present gave hope that this congregation will do their duty and cover themselves with honour. Mr. McHutchison engaged to plead the cause himself before a fuller attendance, and the whole church knows it could not have been left in better hands. Spent the Sabbath and preached two discourses, but the audience was a mere representation, and we observed the same to be the case at the Free Church. Went to the village of Almonte in the evening, when the Dr. preached to a crowded congregation.

18th. Mrs. Wylie's team conveyed us to Pakenham, which from the condition of the road took most of the day. Greatly annoyed with what the French call *cahots*, which cost us some of our harness. Fine sport no doubt to a party of frolicsome youngsters, but it was otherwise with two grave priests, and threatened to compromise their dignity. The number of cattle and pigs that left their own habitations, and ran before us for miles, afforded matter for amusement. We called and coaxed at every opening to save the poor creatures the trouble of a return, but all in vain. Old Sallust says they are *obedientia ventri*, but he might have added *et stupiditati*. The manse is situated a little beyond the village on the summit of a hill, which probably gives the incumbent the privilege of overlooking all the priests in America. As we stood in deliberation at the base before commencing the ascent, it was remarked that he would not have far to go, but that relief must be dearly purchased by many preceding toils, more especially when the braces begin to lose their hold, and the pillars to tremble. On reaching the summit and pausing to recover breath, we could not but admire the prospect even in its winter desolation. The thought came upon me that there were perhaps few hab-

itations between us and the pole, so, turning my face to the northern breeze, I inhaled a fresh draught, uncontaminated with human breath since it fanned the cheek of some Nova Zembla at the antipodes. The meeting in the evening was large and the proceedings animated. Dr. B. preached and the pastor broke ground in a manly speech, characterised by pith and brevity, which are the soul of eloquence. Foster's theory of the connexion between mental energy and physical texture has much to support it, as *vide* his Essay on Decision of Character. Returned to Ramsay same night, and according to arrangement made in my absence took up my abode with my companion at Mr. Wylie's, to be ready for the morning cars.

19th. Almonte is truly a captivating spot. The elegant hospitalities within and the beauty of the landscape without give an indescribable charm. Had Burns been with us, the visit would have kindled his poetic fire and given birth to one of the happiest effusions of his lyre. My companion being of Ayrshire blood seemed to have kindred feelings. Left by railway for Smith's Falls, the Dr. proceeding onwards to take part in the opening of St. James' Cathedral, London, leaving me with faint hope of being able to follow. Changed cars for Perth. Fell in with a strange-looking creature, a spare, shrivelled old lady, with penetrating eye and an extremely inquisitive turn of mind, who, had she lived a hundred years ago, would have stood a bad chance. Evidently she could not rest till she found what was my business at Perth. I told her frankly, when with all the majesty and curtness of an oracle she said, "You may save yourself the trouble." I enquired her grounds for saying it, but could only get, "I have said it." All my efforts to draw her out were fruitless. The manse, a large and imposing structure, with glebe of 200 acres, is in the immediate vicinity of the town. Like all large glebes, it is very little profit to the holder, and might be disposed of in lots on long or interminable leases to the highest advantage. The number who appeared was small, and the meeting may be pronounced a failure, the first we have had. To account for it, Mr. Bain was absent on a presbyterial appointment at Litchfield, and his pulpit occupied by a stranger, and the audience unusually small. Still, being a town affording ready circulation, and the congregation large, the mysterious utterance of the sybil recurred to my mind. From the interest felt by the family in the manse, and several other intelligent and warm-hearted friends, it is still to be hoped that Perth will maintain the long established honour of her name. We arranged to have it taken up again by the eastern portion of the deputation who had now reached Brockville. A letter from Dr. Cook detailing progress greatly refreshed us. Same evening drove to

Balderston's Corners, an outpost which has prospered greatly under the devoted labours of Brother Bain, and will soon become an independent charge. Mr. Clark gave a spirited address. The meeting was good and the interest manifestly great, forming a strong contrast to the Ladocean condition of the mother.

20th. Retraced our way to Smith's Falls, where, as was to be expected, the Rev. Solomon Myle had made all arrangements with perfect wisdom. Rev. Mr. Bain preached from "Let us run with patience the race set before us, looking unto Jesus." Mr. M. opened with a neat and pointed address, and was followed by Messrs. Clark and Bain. The audience was highly respectable, and the pastor set the excellent example of taking down subscribers' names at the time, realizing a most encouraging amount to begin with. Enjoyed the pleasure of renewing acquaintance with the Rev. W. Aitken of the United Presbyterian Church here, whom I knew when quite a stripling, but who is now a full-grown and fruit-bearing tree. A new and more commodious church is in process of erection for him, bearing a close resemblance to the one at Lanark. Mr. A. accompanied me to Brockville, and we improved the opportunity by travelling over ground endeared by many early and tender associations. Attended an interesting prayer meeting in a private house with brother Morrison in the evening. Proceeded to the station at 11 p. m., Mrs. Morrison taking care to provide against the chances of a second famine, but had to wait till 6 o'clock next morning. Benches filled with recumbent waiters, and had to pass the weary hours pacing to and fro in the midst of a sonorous concert, kept up without intermission *basso profundo*.

We cannot too strongly express our sense of the kindness we everywhere experienced both in ministering to our wants and forwarding us on our journey. It afforded us the greatest satisfaction to find aid our brethren in the enjoyment of comfort and devoted to their work. May the Lord continue to surround them with His favour and to bless and establish the work of their hands. In selecting the time for such a work we, short-sighted mortals, have to proceed at best on a calculation of chances; but, taking meteorological observations for our data, we greatly mistake if the equation will not fall on an earlier part of the season, say, the latter part of January, after the fall-seeding, or more probably, in the interval between the hay and grain harvests. And, though we had nothing to complain of, it were well that all arrangements were left to the presbytery of the bounds, as being better acquainted with relative distances, the proper hours for meetings, and all other local considerations appertaining to the success of the mission. The results must depend greatly on ministers and elders and the more intelligent



and public-spirited of our people. Duly alive to the interests of the church, and entering cordially and zealously into the scheme, they will make up for all the imperfections of our advocacy and all that was wanting in the number of our hearers. It is to be hoped that something will be done that will compare favourably with the liberality of the ministers, and maintain the honour of our connexion with the church of our fathers. Above all may we "know the grace of our Lord Jesus Christ, who, though He was rich, for our sakes became poor, that we through His poverty might be rich," and then all that is good and desirable will follow.

#### UNIVERSITY OF QUEEN'S COLLEGE.

The Annual Convocation for the distribution of Prizes and conferring of Degrees took place on Thursday, 25th April. No notice of the meeting had been given in the papers, notwithstanding which there was an unusually large attendance, indicative of a rapidly growing interest in the Institution. The Convocation Hall was densely crowded by the elite of the city and many were unable to procure admittance.

On the platform, besides the Very Rev. Principal, were the Hon. John Hamilton, Chairman of Trustees, Rev. Dr. Machar, Mr. Drummond, Professors George, Williamson, Weir, Mowat, Lawson, Dickson, Yates, Fowler, Lovell, Burrows, Draper, and many graduates of the University; also the Rev. Mr. Ramsay of Newmarket, Rev. Mr. Stewart, Rev. Mr. Rogers, Rev. Mr. Wilson, Rev. Mr. Henderson, Rev. Mr. Elwell, Mr. G. L. Mowat, Judge Mackenzie, Mr. W. Ferguson, and many others.

The proceedings were of a most interesting character and the ceremony of conferring degrees was conducted in an imposing and impressive manner.

The Very Rev. Principal Leitch, D. D., presided on the occasion.

The meeting was opened with prayer.

The following prizes were announced in the various faculties.

#### PRIZE LIST.

##### FACULTY OF ARTS.

##### CLASSICAL DEPARTMENT.

###### Junior Latin Class.

1. Robert Jardine, Brockville, C. W.
2. James A. Simpson, Lachine, C. E.  
John V. Noel, Kingston, C. W.  
Equal:
3. Baldwin Fralick, Belleville, C. W.
4. Alexander Jamieson, Glengary, C. W.  
Henry Admison, Peterboro, C. W.  
Equal.

###### Junior Greek Class.

1. Robert Jardine, Brockville, C. W.
2. John V. Noel, Kingston, C. W.
3. John N. Muir, N. Georgetown, C. W.
4. George Augustus Yeomans, Belleville.  
Eddison Baldwin Fralick, Belleville.  
Equal.

###### Senior Latin Class—Junior Division.

1. George Milligan, Scotland.
2. John MacMillan, Pictou, Nova Scotia.
3. Archibald A. Malloch, Brockville, C. W.
4. John Reid Ross, Scotland.  
William B. Thibodo, Kingston, C. W.  
Equal.

###### Senior Greek Class—Junior Division.

1. John MacMillan, Pictou, Nova Scotia.  
George Milligan, Scotland.  
Equal.
2. Archibald E. Malloch, Brockville, C. W.
3. James A. Hope, Kingston, C. W.  
Baldwin Thibodo, Kingston, C. W.

###### Senior Latin Class.

1. Thomas Francis Harkness, Kingston.
2. John McIntyre, Kingston, C. W.
3. James Cowie Smith, Scotland.
4. Alexander Hunter.

###### Senior Greek Class.

1. Thomas F. Harkness, Kingston, C. W.
2. John McIntyre, Kingston, C. W.
3. James C. Smith, Scotland, } Equal.  
Alexander Hunter }
4. Charles Innes Cameron, Scotland.

##### MATHEMATICAL DEPARTMENT.

###### Junior Mathematics.

1. Robert Jardine, Brockville.  
Henry Edmison, Peterborough.
2. Eddison Baldwin Fralick, Belleville.  
Alexander Jamieson, Glengary.  
Equal.
3. Thomas Ferguson, Kingston.

###### Order of Merit.—Algebra and Geometry.

John M. Muir, Georgetown, C. E.  
John V. Noel, Kingston.  
George A. Yeomans, Odessa.  
Andrew Agnew, Kingston.

###### Algebra.

James Simpson, Lachine, C. E.

###### Best Prize Exercises.

Robert Jardine, Henry Edmison, Alex. Jamieson.

###### Senior Mathematics and Natural Philosophy.

1. George Milligan, Scotland.  
John McMillan, Pictou, Nova Scotia.  
Equal.
2. Duncan Morrison, Brockville.
3. Archibald E. Malloch, Brockville.

###### Order of Merit

Alexander N. McQuarrie, Pictou, Nova Scotia.  
William B. Thibodo, Kingston.  
George Thompson, Scotland.  
John R. Ross, Scotland.  
William H. Sullivan, Kingston.

###### Best Essays on "The Opinions of the Ancients regarding Celestial Phenomena."

1. George Milligan, George Thompson.

###### Best Diagrams.

1. John Bell, L'Original.
2. James A. Hope, Kingston.

###### Senior Natural Philosophy.

1. Thomas F. Harkness, Kingston.  
John McIntyre, Kingston.  
Equal.
2. Stephen D. Pope, Lindsay.
3. Alexander Hunter, Glasgow, Scotland.

###### Honorable Mention.

George J. Caie, Chatham, N.B.  
Chas. Cameron, Invernesshire, Scotland.  
James Dingwall, Glengary.  
William B. Ferguson, Kingston.  
James F. Ferguson, Kingston.  
John Lochhead, North Gore, C.W.  
Robert V. Rogers, Kingston.  
James C. Smith, Banffshire, Scotland.

###### Best Essay "Hydrostatics."

Charles Cameron.

###### Best Diagrams.

1. R. V. Rogers, Kingston.
2. George J. Caie.

###### Best Vacation Exercises.

1. Stephen D. Pope, John McIntyre.  
MORAL PHILOSOPHY AND LOGIC
1. Alexander Hunter, Glasgow, Scotland.  
Thomas F. Harkness, Kingston.  
Equal.
2. Charles J. Cameron, Scotland.
3. James Dingwall, Glengary.
4. John McIntyre, Kingston.
5. William Hamilton, Canada.
6. Alexander McDonald, Scotland.

###### NATURAL HISTORY.

###### Competition Examinations.

George Milligan, } Equal.  
John Bell, L'Original }

For Essays on the Respiration of Animals and Plants.

1. Duncan Morrison, Brockville.  
For general proficiency in Chemistry, Practical Chemistry, Zoology and Botany.
1. W. S. Porter, Liverpool, England.

##### FACULTY OF THEOLOGY.

###### DIVINITY.

Archibald Currie, Missionary duty.

###### HEBREW.

###### JUNIOR CLASS.

1. Donald John McLean, B.A., Glengary.
2. Alexander Campbell, Drummond, C.W.
3. Donald Ross, B. A., Glengary.

###### SENIOR CLASS.

1. Daniel James McDonnell, M.A., Glengary.
2. James B. Mullen, Chatham, C.E.

##### FACULTY OF MEDICINE.

###### UNIVERSITY PRIZE.

William F. Taylor, (given by Prof. H. Yates, M. D.)

###### Theory and Practice of Medicine.

1. J. T. Farrell.
2. Neil Dunlop.
3. Alfred S. Oliver.
4. J. M. Fraser.
5. W. C. Deans.
6. Antony O'Leilly, } Equal.
7. William Weir.
8. William George Thirkell, } Equal.  
James A. Kemp.

###### CHEMISTRY.

###### For Essay on the Alkaloids.

1. James McCammon, Kingston.
2. Thomas F. McLean, Perth, C.W.
3. Andrew Moore, Kingston.

###### Competition Examinations.—Senior Division.

John D. Kellock, Perth, C.W., } Equal.  
Henry Skinner, Kingston, }

###### Junior Class

1. Thomas F. McLean, Perth, C.W.
2. William M. Thornton, Perth, C.W.

###### For Assistance in the Laboratory.

J. F. Ingersoll, Fredericksburgh.  
John A. McDonell, Kingston.  
T. F. Chamberlain, Farmersville.

The Very Rev. Principal then proceeded to the most important business of the day, the conferring of the Degrees on undergraduates who have given the required attendance on classes in the various faculties, and had under-

\* A prize of \$20, bestowed by a gentleman of St. Andrew's Church, Toronto, was awarded to Mr. Harkness for an Essay on the following subject, viz: "High Moral principles indispensable to the Statesman."

gone the necessary examinations before the Senate.

The Rev. Professor Weir, secretary of the Faculty of Arts, presented the following gentlemen for graduation in that Faculty and the Degrees were accordingly conferred by the Principal.

#### I. DEGREE OF MASTER OF ARTS.

Archibald Currie, Scotland.  
Edmund Hooper, B. A., Clark's Mills. C. W.  
John May, B. A., Kingston, with honors.  
Herbert Stone MacDonald, B. A., Gananoque, C. W.  
Donald Barr MacLennan, B. A., Port Dover, C. W.

#### II. DEGREE OF BACHELOR IN ARTS.

George Johnson Caie, Chatham, N. Brunswick, with honors in Mathematics.  
Charles Innes Cameron, with honors in all branches.  
James Dingwall, Glengarry, C. W., with honors in Classics and Mathematics.  
William Boyd Ferguson, Kingston, C. W., with honors in Mathematics.  
John Gordon, Pictou, Nova Scotia, with honors in Mathematics.  
Alexander Hunter, Scotland, with honors in all branches.  
John Somerville Lochead, Kempville, C. W., with honors in Mathematics.  
Alexander Macdonald, Scotland, with honors in Natural Philosophy.  
John McLartyre, Kingston, C. W., with honors in Classics and Mathematics.  
James Muir, N. Georgetown, C. E.  
Stephen Daniel Pove, Lindsay, C. W., with honors in Classics and Mathematics.  
Robert Vashon Rogers, with honors in Classics and Mathematics, Kingston, C. W.  
James Cowie Smith, Scotland, with honors in Classics and Mathematics.  
Andrew Watson, Williams, C. W.

#### HONORARY DEGREES.

The Secretary announced that the honorary degree of D. D. had been conferred on the following.—

The Rev. Samuel S. Nelles, M. A., President Victoria College, Cobourg, C. W.  
The Rev. William Donald, M. A., St. John's, New Brunswick.

Professor Lawson, Secretary of the Faculty of Medicine, presented the following gentlemen for graduation in that Faculty. The subjects of their graduation Theses are placed opposite their names.

Those who passed with honors are distinguished by an asterisk.

#### DOCTORS OF MEDICINE.

ANDERSON, WILLIAM J., Heckston. *On Croup.*  
BLAKELY, ROBERT, Brockville. *On Soda.*  
COGAN, JEREMIAH R., Kingston. *On Iron, its Oxides, Ores, Manufacture and Preparations.*  
CORRE, ROBERT, Perth, C. W. *On the Brain and its functions.*  
DEANS, WILLIAM CARTER, Trenton. *On Dementia.*  
\*DONLON, NEIL, Kingston. *On Electricity and its Applications, with a statement of recent Researches in Organic Electricity.*  
FARRELL, JOHN T., Cayuga. *On Diphtheria.*  
FRASER, JOHN M., B. A., London, C. W. *On Abscesses.*  
BELLY, DAVID, Milford. *On the connection between the Heart and Lungs in Disease.*  
KELLY, EDWARD JAMES, Mirrickville. *On Pleurisy.*  
KEMP, J. A., Kingston. *On Scarlet Fever.*  
O'REILLY, ANTHONY, Kingston. *On Nutrition.*  
PARKER, ROBERT, Stirling. *On Mortification.*  
\*RAMSAY, ROBERT, L. M., Ed., Newmarket. *On the use of Chloroform and other Anesthetics.*

\*TAYLOR, WILLIAM F., Kingston. *On Hypertrophy of the Heart.*  
TIMMELL, WILLIAM G., Kingston. *On Injurice to the Viscera of the Joints.*  
WEIR, WILLIAM, Scotland. *On the Pancreas.*

The following Candidate passed the necessary Examinations to qualify for the Degree of M. D., which will be conferred on his reaching the required age of 21. A certificate to the effect was presented to him by the Secretary.

OLIVER, ALFRED S., Kingston. *On Chloroform.*  
The following gentlemen were then called forward and the Principal announced to them that the Senate had passed them in the Primary Examination in Medicine:—

T. F. Chamberlin, Farmersville.  
John Chausonhouse, Kingston.  
B. W. Day, Kingston.  
W. D. Elwell, Kingston.  
David Hamilton, Kingston.  
\*John D. Kellock, Perth, C. W.  
J. A. McDonell, Portsmouth.  
James Nichol, Perth, C. W.  
Adrian Reily, Caradoc.  
Henry Skinner, Mem. Pharm. Soc. Kingston.  
R. Thibodo, Kingston.  
\*With honors.

#### VERY REV. PRINCIPAL LEITCH'S ADDRESS.

This, the last day of the Session, affords a fitting opportunity for glancing briefly at the more notable events of our College history during the past half-year. In a young and progressive country it would not be well if we had not every Session something new to record of the progress of this Institution. Not to advance in such circumstances is really to retrograde. I am glad that the Session has not passed over without events worthy of notice.

The most important step in advance is the establishment of the Faculty of Law—thus completing the number of Faculties requisite for the full equipment of a University. Enjoying the privilege of a Royal University Charter, it was but fit that we should present a complete University organization. This has been accomplished by the public spirit and liberality of the Bar of Kingston; we have simply provided the required University organization, and they have supplied the more substantial requirement of the means and the men. The success of the undertaking has been much greater than could have been contemplated within so short a time. The Law Students of Kingston have thus a privilege of a Collegiate and Professional training under the invaluable guidance of accomplished Professors during the period of their indentures. Eleven Students have passed their primary examination for the Degree of L. L. B., and some of them with much distinction. The practical training at which we aim in all the professional faculties has been tried with much success in the Law Faculty. A moot Class is held in the Court Room by the Dean, at which some important question is stated and fully discussed by the Students, when a decision according to law is given from the Chair. While the liberality of the Bar of Kingston is gratefully acknowledged, still the distinguished services secured to the country by the Law Lectures have a fair claim on the liberality of the Government also, and I trust that the advantage of the Faculty will be made so obvious that their claim cannot long be resisted.

In the Medical Faculty important alterations have been made in the curriculum to adapt it to the requirements of the highest standard of medical education. The Chair of the Institutes of Medicine has been established; and with an enlightened regard for the medical education of the Province the Governors of the Hospital

have arranged that every facility should be afforded for Clinical Instruction. Two courses of lectures, one on Clinical Medicine and one on Clinical Surgery, will next year be delivered in the Hospital. A commodious theatre for operating and lecturing will also be fitted up. The progress of the Medical Faculty is very gratifying. In the year 1855 the number of Students was only 25, it has now reached the number of 97.

The Medical Faculty have so arranged the course of study, and come to such an understanding with the British Medical Schools, that the course of instruction here will be held to qualify for practice at Home. It is a serious disadvantage for a student to graduate at a College whose Degrees have no value beyond the limits of the Province.

In the Faculty of Arts there is no organic change of importance. The only thing requiring notice is the new regulations in reference to the Degrees of B. A. & M. A. The subjects have been readjusted, and the mode of proceeding to a Degree more clearly defined. The new regulations will come into force next year. Now that Grammar School Education is more widely diffused, it is but right that a corresponding elevation of the standard should be made in the University Curriculum. There is however great room still for the improvement of Grammar School Education in Kingston. The funds at the disposal of the School Trustees are by no means adequate to the requirements of the City. It is to be hoped that the movement already begun, to secure a first rate Grammar School with a competent staff of teachers, will speedily be crowned with success. The Preparatory School of Queen's College might then safely merge in such an institution. The interests of the citizens of Kingston and of this University are one and the same on this point and combined action can hardly fail to secure the object in view. It is beyond all doubt that the funds, monopolised by the Upper Canada College, which is just a Grammar School, are fairly applicable to the wants of Kingston. If the citizens of Kingston be only earnest in their efforts, they must ultimately secure their rights.

In the Faculty of Theology it has been attempted to give a more practical character to the training of the Students preparing for the Ministry. We have taken a hint from the Medical and Legal profession, in which the Students are practised constantly in the duties of their profession. This practical training is duly given in the Hall, and the Students on Sabbath officiate at various missionary stations, the Hospital, Jail, House of Industry, and at various Sabbath Schools. These exercises are performed as part of their collegiate training and under the superintendence of the Professors. It is to be hoped that these services, while affording an excellent means of training for the Ministry, have been felt to be beneficial to the many poor, who would otherwise be in a great measure deprived of religious services.

Having glanced at the internal affairs of the University, I shall now turn to organizations external to but connected with it. The first and most worthy of notice is the Botanical Society, of Canada. This Society though provincial in its character, and rallying around it the botanists of every part of Canada, has had its origin in the bosom of this Institution. It was felt to be but right that this University should be a centre round which scientific associations should group themselves, and the success has been beyond all expectation. Contributions have been received from Great Britain and the United States as well as Canada. The marked feature in the Society is the great interest which the townspeople have taken in the subject. The large and increasing meet-

ings during the winter months have given a stimulus to botanical research which must be productive of valuable results. A volume of transactions is in the course of publication, and the value of many of the papers is such as to claim for it the consideration of the Botanical world at large.

Another important accession has been the acquirement of the public Observatory of Kingston. The Corporation of Kingston and subscribers have very cordially entered into an arrangement by which the College, while possessing the property, are bound to turn the institution to educational purposes; next winter the terms of the agreement will come into full operation. It is, however, hoped that the Observatory will be recognized as the Astronomical Observatory of Canada with adequate national support. A grant has recently been conceded, which, though far from being adequate to equip it as it ought, sufficiently recognizes the claim of the institution. The Observatory will be of great service should a school of engineering be established in the College, and the wants of the country will probably soon require such a school. It is not creditable that this Province of the British Empire should be so long without a national Observatory, while other Provinces of far less importance have admirably equipped Observatories. But there is now a fair prospect of Canada being placed on a level with other Colonies. It is but right to add that the Corporation of Kingston in anticipation of the expansion of the institution have very liberally granted an acre of ground around the present Observatory.

My office has been very much a sinecure in respect to the discipline of the College. No offence has been committed calling for the slightest censure on the part of the University. It speaks volumes, I think, for the morals of the College that out of 172 Students not one has incurred the reproof of the authorities. The only complaint made to me was that the hard labour exacted from them told injuriously upon their health. This I at first regarded merely as a compliment to the efficiency of the College, but it was repeated so seriously that I was led to believe that there was really some ground for it. There were two ways in which the matter might be remedied, either by remitting part of their studies, or by invigorating their health and bracing them for their intellectual labors. The matter was decided by the Students themselves, instead of slackening their labours they agreed to get up a gymnasium in which they might have that muscular exercise which the perpetual snow of a Canadian winter forbids them to take in the open air. A room for gymnastic exercises has therefore been fitted up under the auspices of the Alma Mater Society within the College buildings.

While developing the organization of the University, it is but fair that a voice should be given to the Students and Graduates.—The Alma Mater Society has rendered important service by promoting in various ways the best interests of the College, and convincing proof has thus been given that a distinct voice in the administration of the affairs of the College might be conceded to the Students. I am glad to say that the Trustees have very favourably considered the proposal that the office of Rector should be created, and that all Students and Graduates should have a voice in his election. The Royal Charter gives ample power for this purpose; any officer may be appointed with powers consistent with the provisions of the Charter. This would only be carrying out the Scottish model, which in many points we have adopted. The Rector would be the representative of the Students and Graduates in the administration of the affairs of the College.—

In Scotland the chief practical benefit is that once a year the Students elect one of the most distinguished men of the day who, delivers an address at the meeting of convocation. These addresses have exercised the most powerful influence on the minds of the Students, and stirred in many a heart a generous ambition to be great and good. The honour of Rector is highly appreciable by the most distinguished names in England, and the reason is obvious. There is perhaps not a more impartial tribunal for testing true greatness than the generous appreciation of youths at College. Men often rise in the midst of party strife, who have no claim to distinction, and who possess no true greatness. Students at College have generally an instinctive appreciation of real worth, and rarely make the blunder of selecting for their honours men who have greatness thrust upon them by political necessities. It was the recognition of this generous and impartial tribunal that made such men as Burke, Brougham, Peel, Derby, Gladstone, proud of the distinction of the Lord Rectorship. If it were nothing more than to serve as a tribunal by which the man of real worth might be distinguished from the unscrupulous adventurer, much good would be done by the creation of the office of Rector. All that is needed for Canada to work out the great future in store for her, is that the good and true should occupy the places of trust and honour, and the annual indication of the best men in the land by the disinterested Students of this University would do much to raise the standard of public honour and patriotic feeling. Though matters have not been sufficiently matured to create the office, it is hoped that the object will be soon accomplished.

The winter that has passed over is memorable for the public demonstration of the citizens of Kingston in favour of University reform. Apart altogether from the special merits of the question, the large and enthusiastic meeting which was held a few weeks ago impressed me more than anything else with the conviction that Canada has really at heart the interests of Academical Education, and that she feels that her intellectual position as a nation hangs very much on this question. I believe that in few other countries could such a meeting be convened for the purpose of considering the question of University education. Now that the feelings of the country are aroused, if there is a wrong, it must and will be righted.

We have reason to rejoice that in the good providence of God the progress of this institution has been so rapid, and our gratitude ought to be deepened when we consider the formidable difficulties we have had to contend with. Had we only the rivalry of other institutions, as desirous as ourselves to keep up the standard of education; were we only denied the benefit of State endowment, our difficulties would be trifling, but public money designed to promote higher education in Canada has been lavishly expended to lower the standard and injure every institution resolved to furnish an education worthy of the country. The money of the State was not merely withheld, but directly employed to cripple or annihilate this and every other institution furnishing a high standard. To maintain an unjust monopoly of the funds it was necessary to attempt to draw away the students by the force of money inducements, and to give on easy terms those academic honours which universities usually give as the reward of labour and talent. When all this is taken into account, it is a matter of surprise that this institution should have expanded so rapidly as it has done. It is creditable to the people of Canada that they have resisted the influence of money, and that they have preferred for their sons the reality to

the shadow, education itself to its mere symbol. It is but a fair demand that, if Parliament will not grant a just apportionment of the endowment, it should at least prevent the moneys of the State being employed to degrade the standard of education in Canada.

Many of you have this day realized the prospect of many anxious years. Those of you who have graduated in Medicine are now to enter upon an honourable but most responsible profession. You have toiled hard to gain this honour, and I trust that your future career will be such as to reflect honour on your profession. You have given much satisfaction in your examinations, and the theses indicate that there are some among you who are destined to advance the interests of medical science. But I need not say that something more is necessary than strict professional accomplishment. If you would reach the higher positions of your profession, you must combine with this the feelings and the manners of the gentleman. Your order has ever been distinguished by a spirit of self-sacrificing benevolence, and there is no man more welcome in every family circle than the kind-hearted and generous physician. Few have such golden opportunities of doing good and gaining the affections of the community around you. And what is the highest happiness in life but that of doing good and diffusing happiness on every side. Let me urge you to keep up your scientific studies in whatever corner of Canada your lot may be cast. You not only in this may benefit yourself, but you become a centre of civilization in the wildest regions of Canada. Buried in the depths of the primeval forest with a few settlers around, you will find an inexhaustible source of delight in those studies which have so long occupied your attention. I trust the claims of the Botanical Society will not be forgotten, and that we shall be able to cherish the remembrance of old students by reading their contributions at our monthly meetings.

Some of you who have graduated in Arts have not yet chosen a profession. And it is right that the best years of your life be spent in a general and liberal education preparing you for any profession that you may ultimately adopt. The advantage of a curriculum in Arts, whatever be one's subsequent profession, is shown in the places taken in the law faculty by students who had formerly graduated in Arts. Their position in the list is an unequivocal proof that their previous training in Arts was not in vain. I am bound to hold an impartial balance between the various professions, but yet I cannot but express my regret that so few, comparatively, of the youth of Canada should devote themselves to the service of the Church. While such numbers flock to our Medical schools, how comparatively few are found in our Divinity halls. While the avenues to the Medical and Legal professions are crowded, few seek employment as clergymen in the bodies with which they are connected. I cannot but think that many who have natural gifts of the right kind have shunned the Clerical profession from the mistaken notion that they escape responsibility by adopting the Legal or Medical profession. But it is folly to think that you can in any profession escape Christian responsibility. Society needs the progress of Christianity, needs Christian doctors and Christian lawyers, just as much as Christian ministers, and a man can deny his Divine Master as well in one profession as in the other. Be assured that Christian responsibility will haunt you in whatever profession you take refuge, and you do not escape an accusing conscience by fleeing from the profession of the ministry. I allude to this merely that you may not be seduced into a wrong path in life by dangerous misconceptions. Consider

well the gifts God hath given you, and choose that profession in which you best can serve God and your fellow-men, and do not be influenced by the fatal mistake that in any one profession you can escape responsibility.

Our frequent appeals to the future greatness of this country sometimes provoke a smile on the part of our friends across the Atlantic: but I believe that these appeals show something more than a weakness on our part; a people must have faith in their country's future greatness to accomplish that greatness, and these frequent appeals would not be made unless they struck a chord of sincere conviction deep in the Canadian heart. But let me remind you that this greatness is not some blind destiny, a greatness to be thrust upon you against your will. It is for you, the future Physicians, Clergymen, Lawyers, Judges and Statesmen of Canada, to achieve that greatness, and let me remind you that, though the Physician be skilful, the Clergyman eloquent, the Lawyer clever, and the highest positions in the land filled by accomplished men, yet, if there is one element wanting, we shall fail of true greatness. It is righteousness that exalteth a nation. It is the integrity and honour of England, not so much her genius and talent, that have raised her to the first place among nations, and if we are to seek a similar position, we are to gain it not by mere cleverness of intellect but by the high principles of honour. The youth trained up in our Universities are naturally those whom we may expect to occupy the most prominent positions in this country, and hence it is necessary that such institutions should be not mere seminaries of learning but nurseries of moral greatness, and no moral greatness can be cherished except in the atmosphere of Christian influences. It has been the aim of this Institution to supply these elements, and we labour in the hope that your future career will proclaim that our labours are not in vain.

But I must detain you no longer; you are longing to be let loose to enjoy the glad sunshine of the summer that is to burst upon you. I regret that it will not be in my power to enjoy it with you and realize the glowing pictures which have been drawn to me of your summer landscapes, your glorious sunsets, your majestic river with its thousand islands and tumultuous rapids. I can bear with me across the Atlantic only the winter picture of Canada with its perpetual snow and Arctic temperature; but the dreariness of the scene will be tempered by the recollection of many warm hearts, many hospitable homes and many scenes of congenial labour.

CONGREGATIONAL COLLECTIONS FOR MINISTERS WIDOWS AND ORPHANS FUND.

1861.		\$	cts.
April 4,	Con. Coll.—Richmond, per Rev. Wm. Whyte....	9	60
" 4,	" Russelton, per Rev. Wm. Masson	12	00
" 11,	" Dalhousie Mills, per A. Cattinach, Esq. ....	6	67
" 11,	" Mariposa, per A. McPherson, Esq.	12	00
" 20,	" Dundee, per John Cruickshank, Elder.....	3	10
" 30,	" Simcoe & Stations, per Rev. M. W. Livingston .....	14	33
" 30,	" Rockville, per Judge Malloch, Elder.....	19	07

JOHN GREENSHIELDS,  
Treasurer.

FRENCH MISSION FUND.

1861.	April 12.—	Rec. from Rev. E. McLennan, Whitty,.....	\$5	60
	15.—	" Rev. Wm. Snodgrass, St. Paul's, Montreal,.....	71	00
	16.—	" F. McCallom, Milton,.....	4	00
		" John McClure, Guelph,.....	12	00
		" J. Carmichael, King, West,.....	8	00
	19.—	" Rev. J. Tawse, King, C. W.,....	4	00
		" Rev. J. Gordon, Markham,.....	8	00
		" Rev. Mr. Muir, Martintown,.....	5	00
	20.—	" Rev. Wm. Hamilton, Ottawa,....	30	00
		" Rev. G. Porteous, Wolfe Island,...	3	00
		" Rev. J. Campbell, Brock,.....	6	00
		" Rev. Wm. McEwen, N. Dorchester, London,.....	2	00
	23.—	" Rev. John Brown, Newmarket,....	4	00
	26.—	" Rev. A. McKid, Goderich,.....	6	00
		" Rev. H. C. Clark, Lanark,.....	6	00
		" A. D. Fordyce, Fergus,.....	10	00
	27.—	" Rev. L. Baridon, Moor's,.....	5	00
			\$189	60

ARCHD. FERGISON,  
Treasurer.

Montreal, 26th April, 1861.

INDIAN ORPHANAGE AND JUVENILE MISSION SCHEME.

Already acknowledged.....	\$404	22
St. Andrew's Church Sabbath School, Quebec, per J. W. Cook, Esq. For support of Mary Quebec, \$16 In aid of Canadian School, ..	20	36
Scarboro Sabbath School, per Mrs. Davidson.....	10	00
St. Andrew's Church Sabbath School, Fergus, per A. D. Fordyce, Esq., for support of Anna.....	20	00
Portsmouth Sabbath School, for "Rath lona,".....	16	00
	\$456	22

JOHN PATON,  
Treasurer.

Kingston, 26th April, 1861.

QUEEN'S COLLEGE BURSARY FUND.

From a member of St. Andrew's Church, Niagara, per Rev. Charles Campbell, Nottawasaga Congregation, per Rev. J. Campbell.....	\$5	00
Hugh Allan, Esq., Montreal, annual bursary,.....	4	00
John Paton, Kingston, annual subscription,.....	50	00
Sabbath School of St. Andrew's Church, Quebec, per J. M. Cook, Esq., 5th annual subscription,.....	100	00
	50	00

JOHN PATON,  
Secretary to Trustees.

Queen's College, 26th April, 1861.

SYNODICAL HOME MISSION FUND.

Amount brought forward,.....	\$6311	89
John Green Shields, annual subscription,.....	100	00
	6411	89

Subscribers to the Fund whose instalments are now due are requested to send the amount due to the Treasurer.

THOMAS PATON, Treasurer.

HOME MISSION FUND.

We have much pleasure in publishing the following list of subscriptions at Kingston in aid of the Home Mission Scheme of our Church. We trust that the noble response of the Congregation of St. Andrew's Church, Kingston, to the appeal made to them will serve as an incentive to many of the Congregations of the Church which have yet to be visited:

Subscriptions payable on 1st June in full:—	
Rev. John Machar, D.D.....	\$ 200 00
E. H. Hardy.....	100 00
Hugh Fraser.....	50 00
Dr. Fowler.....	50 00
Arch. Wilkison.....	4 00
Miss Douglas.....	4 00
John Smenton.....	2 00
Andrew Gray.....	2 00
Charles Heath.....	2 00
D. E. Simson.....	2 00
John Cormack.....	1 00
A Friend.....	1 00

Subscriptions payable in 5 annual instalments:—	
Dr. John Stewart.....	1000 00
John Fraser, (payable in 10 years)...	400 00
Mrs. John Mowat.....	200 00
O. S. Strange, M.D. ....	200 00
M. W. Strange.....	200 00
John Paton.....	200 00
Very Rev. Principal Leitch.....	100 00
John Kerr.....	100 00
George Davidson.....	100 00
William Ferguson.....	100 00
Hugh Ross.....	100 00
Andrew Drummond.....	100 00
G. J. Kinghorn.....	100 00
Hon. A. Campbell.....	100 00
Joseph Bruce.....	100 00
Rev. Dr. Williamson.....	50 00
Rev. Prof. Weir.....	50 00
Rev. Prof. Mowat.....	50 00
Professor Lawson.....	50 00
Mrs. Logic.....	50 00
Charles Perry.....	50 00
Alex. Somerville.....	50 00
Alex. Ross.....	50 00
Clark Hamilton.....	50 00
G. W. Creighton.....	50 00
J. M. Creighton.....	50 00
John Creighton.....	50 00
James Fisher.....	50 00
Geo. Newlands.....	25 00
James Macpherson.....	25 00
James Gibson.....	25 00
Wm. Somerville, jr.....	25 00
S. D. Fowler.....	25 00
John Gray.....	25 00
David Gibson.....	25 00
Wm. Irving.....	25 00
G. L. Mowat.....	25 00
Miss Logic.....	25 00
Wm. Leslie.....	20 00
James Minnes.....	20 00
John Hood.....	20 00
A. O. Murray.....	20 00
H. C. Miller.....	20 00
Wm. Forbes.....	20 00
W. F. Rodgers.....	20 00
D. Michie.....	20 00

Andrew Davidson.....	20 00
Mrs. Harkness.....	20 00
Wm. Coverdale, jr.....	20 00
Robert Carroch.....	10 00
Wm. Fee.....	10 00
Alex. Newlands.....	10 00
Robert Forbes.....	10 00
Subscriptions payable annually:—	
Hon. John Hamilton.....	10 00
Mrs. Hamilton.....	10 00
H. Hamilton.....	10 00
John Duff.....	5 00
David Harold.....	2 00
John Pringle.....	2 00
Miss McIntyre.....	1 00

\$4703 00

Several further sums have been promised, and will be published in a Supplementary List.

### JEWISH AND FOREIGN MISSION.

St. Andrew's Church, Perth, per Rev. W. Bain,..... \$14 35  
Montreal, April 29th, 1861.

### ERRATUM.

By a misprint in last number the contribution for Beechridge was stated at \$3 instead of \$5.

## THE CHURCH OF SCOTLAND.

### JEWISH MISSION.

#### SALONICA.

It is with unfeigned sorrow we announce that a telegram has been received from the Rev. Mr. Crosbie, communicating the sad intelligence that Mr. Frederick Scbillinger, teacher and catechist at this station, died on the 6th March. Mr. S. had been in the service of the Mission for nearly 3 years, and had proved a most devoted and efficient labourer, having, we may say, founded the school, and by great self-denial and perseverance brought it to its present prosperous state, and having showed himself ever-ready to the utmost of his power—sometimes even beyond his power and to the injury of his health—in every possible way to promote the cause of Christ and lead sinners unto Him. No particulars have as yet been received as to the nature and duration of his last illness, but, as no mention was made of it in a letter received from one of the brethren a few days before, there is reason to fear it must have been but of short duration, and that he has fallen a sacrifice to his untiring and excessive labours in that treacherous climate.

The following was the last letter received from Mr. S.:

I have to announce to you the reception of the anxiously expected and most needful school-books, and to thank you and Mr. Tawse for the trouble you have taken in procuring them.

I received also your kind letter, and informed the brethren in Cassandra of the decision come to by the Committee in their behalf. When they returned to the station after a stay of 9 weeks, Stober was pretty well, and Braendli quite well, but in the last letter they inform me that Stober keeps again in bed and has again swollen feet. Braendli has every other day a slight fever. The kind offer, to make their situation more favourable, will be agreeable to them, as they have to buy the means of living in Salonica, where there are now by far dearer than only a year ago. As they now are living in a better house, they feel more comfortable.

The work in our school goes on without interruption. In the Scripture we have read in the last half-year from the 1st book of Samuel to the book of Esther, and portions of the Prophets; in the New Testament the "Gospels," and a part of the "Acts." May the Lord bless what has been planted in the hearts of our young charge!

In French we have now 3 classes, and I am happy to be also assisted by Mr. Crosbie.

I have abolished giving to the pupils gratis paper, slates, pens, &c.; they have to provide these articles for themselves. The newly sent French and English text-books are all in the hands of the pupils; the most are sold at a somewhat reduced price, and only a few are presented to poor pupils.

My countrymen here have grown few; in fact there is only one family here at present.

The meeting on Saturday has not been so regular as before, and we have also had painful experiences with some who used to attend the meeting; but others, continuing to meet and hear the Word, and walking honestly, encourage us to sow in hope of finding fruit in due time.

The Lord grant that the fruit may appear in due season, and that His servant's labours—especially the example of his earnest life—may not be in vain.

### CORRESPONDENCE.

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

#### FROM A CORRESPONDENT IN SCOTLAND.

##### MORNING THOUGHTS ON THE OPENING CHAPTERS OF THE BIBLE.

"In the beginning God created the Heaven and the Earth."

Who can tell when "the beginning" was: It carries the mind away to an unknown eternity; we use words but they express not the feelings we have: we have feelings words cannot express, Heaven and Earth have been created—then God was before there was a Heaven or an Earth.

Geologist, thou canst trace far back beyond man's records, but here thy science shades her eyes: she cannot peer beyond the ruts of the chariot wheels of time left in the rocks of Earth. Eternity is too vast and dazzling for her vision. Not so for the Christian: supported on the pinions of Faith, he gazes back to that eternity which is gone, and God praises as holy, and on the pinions of love he will enter an Eternity in glory.

To human philosophy these words are foolish and full of absurdity; in vain do philosophers expect human words to convey boundless and divine thoughts: Eternity ending is a contradiction in terms—yet the soul understands it. No doubt to God there is but one never-ending Eternity—His own existence, which is the only Eternity (without bounds).

We are called into being in Eternity, and therefore to us there are in one sense two Eternities, though yet only but one, we look back and call it the Eternity gone: we look forward and say Eternity is coming, whereas we are in this Eternity. None has gone, none has to come, all is one.

And have we begun an endless existence: is there no end to our being? Let us come to the Great Eternal, before the Earth was He showed His love to the children of men.

##### VERSE 2nd.

"And the earth was without form and void, and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters."

Let Geologists guess and theorize as they may, and many beautiful theories they have

given forth, but this verse tell us of two things, that, when there was chaotic confusion, the Spirit became the calm controller. The earth was without form and void; no order, no beauty, no design, no end accomplished, no beam came sparkling through the clouds, no tint of sunshine.

Darkness—colour there was none, wave in darkness beat on rock in darkness. The yawning abyss, the wide stretching plain alike unseen, unknown.

Spirit is superior to matter, spirit is the sovereign of matter; there is calmness in the very word spirit, and there is calmness in its rule, but no weakness, and its rule like the law of gravitation, though unseen, not unfelt—felt by the atom and the world, by the mountain in its stability and the meteor in its speed, felt by the boy's toys and the whistling bullet. O blessed Spirit! the wild chaotic confusion of our soul do Thou reduce to order; move on the darkness of our minds; bring light and peace.

##### VERSE 3rd.

"And God said, Let there be light, and there was light."

God said and it was; power is shown without effort. The more we see the effort the more we would learn of the weakness of him who put forth the effort. Look at the strong man walking; compare him with the invalid; think of the planets whirling in their orbits and the man hurling a stone, and you learn, the more you see effort, you know of weakness.

The simple words "Let there be light, and there was light" fill the mind with awe at the magnitude of the power expressed; let, brother, thy soul calmly meditate on the simple words and learn something of thy God.

Oh, that God would speak now to all the dark places in the World is oft the feeling in the Christian soul, but He has given light, and it is now the Church's duty to diffuse that light. Oh, that she understood thoroughly her glorious privilege, her soul-delighting duty, and carry forth the Gospel light to illumine the World in all parts and in all its practices. Brother, thy first duty is to keep in thine own soul a bright, brilliant and steady flame that will ever enlighten thy neighbourhood with its radiance and have that flame ever fed with the oil of grace.

God said, "Let there be light, and there was light." The devil hates the light and struggles to bring darkness; God's light brings peace, purity, perfection, life, love, liberty, happiness, holiness, heaven.

The devil's light brings pollution, lust, loathsomeness, death, despair, hell. Yearn, O my soul, for the Divine light, even the Spirit of God.

OAKLEAF.

### PRESBYTERIAN UNION.

To the Editor of the Presbyterian.

Sir.—A great deal has been said, a great deal has been written, something has already been done towards effecting a reunion of the great Presbyterian family in British North America. Is union a good thing? is it desirable? is it practicable? Others ask and freely discuss these questions. Why not I? I might be pardoned perhaps, were I to reply in true Scottish style by asking other questions. Was disruption a good, a desirable, a necessary thing? But I forbear; my object is not to stir up disputation but to give expression to a matured conviction in words of soberness and truth, with a view to harmony, and an endeavour to arrive at a fair and candid understanding in the matter.

Not the most persistent stickler about forms and processes will for one moment deny that Union is the abstract is highly desirable. It

may be taken for granted that every man who professes Presbyterianism professes his belief in the importance and blessedness of maintaining, inviolate, bonds of brotherly love, and unites in lamenting the grievous and unnatural divisions that have at various epochs in its history rudely severed these bonds. The only question admitting of a doubt is, whether or no Union be practicable now.

In the Free Church "Record" for February we read of Union; "We regard the question as most important and interesting, and one which should be looked upon in the light both of Scriptural principle and of high Christian expediency." Had these Catholic sentiments always been held and acted upon, possibly the Disruption might never have taken place. Is our Free Church brother in sober earnest now? Does he speak from the fulness of a heart overflowing with grief, and with holy aspirations to see the breaches in our Zion repaired. Is he willing to forgive and forget all that is past? What impression does the next sentence convey? "When we speak of Union among all the Presbyterian Churches of the Province, we do not by any means allow that the Disruption was unnecessary." Again he says, "Separation, unless principle is at stake, is an evil; it is a source of weakness to those who are kept apart, and it is a stumbling-block to others." Why this ill-timed allusion? Let us cease to dwell upon causes of disunion, and henceforth keep the idea of Union, and that alone before the mind's eye. The inference from the latter quotation is, that there is a principle involved, one which ever has existed and still exists, a principle which would be compromised by a Union of any other kind than that Presbyterians of every name should become Free-Church Men.

I can discover no principle which can be construed into an obstacle to a general Union. Is it patronage? We know not what it means in Canada. Is it endowment of Churches? We believe that "the laborer is worthy of his hire."—so do they. Is it the interference of the civil magistrate? The connection between Church and State has for ever been abolished. There is but one law in Canada for the Episcopalian and the Methodist—the Free-Churchman and the Scotch-Churchman. Is it a "dependence upon Churches in other countries? It is patent to all that the connection which we are not ashamed to own, is identical with the relation existing between the Free Church of Scotland and the so called Presbyterian Church of Canada. We have applied to Scotland for ministers and money, and so have they; if they have received less, it was because their parent Church was not in a position to give them more. To plead non-connexion therefore is, in the case of the Free-Church in Canada, to make a virtue of necessity.

Says the "Record": "The end may not be gained at once, the feelings of the people on both sides are more or less interested. There may be in certain quarters a state of feeling prevailing, which some recent proceedings with reference to Churches have rather embittered than allayed. There is also the Temporalities Fund, arising from the commutation of the Clergy Reserves. There is no doubt this would be found to be the most formidable practical difficulty, but even this might be removed." To all this your correspondent without hesitation responds—Amen. What obstacle then to Union? I reply that evidence of disinterested sincerity is wanting, from the fact of that Church having unwarrantably assumed a name which, in the existing relations of Presbyterian bodies to each other in British North America, almost precluded the possibility of a general Union.

If Presbyterians in Canada sympathised tra-

ly with Presbyterians in Scotland, why did they not come forward boldly, and adopt the name of the Church with which they sympathised, and whose principles they avowed? What name could have been more popular in a free country like this, than "The Free Church of Canada?" The world has done them more justice than they do themselves by ignoring the name they aspired to. By all denominations, by Government, yea, even by its own adherents (outside of the Church courts) it is all but unanimously styled the "Free Church" still. Seventeen years have failed to convince themselves and others that they alone are the Presbyterian Church of Canada.

I will not pause to enquire whether the contemplated union betwixt the United Presbyterians and the Free Church is founded upon expediency or upon a mutually cordial abnegation of dissentient feelings—which of them makes the largest concession—whether the United Presbyterians are going over bodily to the Free, or whether these are yielding to the other and meekly going over to them. I will only notice the new name agreed upon. Formerly the Free Church had taken the name of the "Presbyterian Church of Canada." A dexterous transposition of words satisfies the modest demand of the United Presbyterians, the cart is simply placed before the horse, and the amalgamation will be ratified under the caption of the "Canada Presbyterian Church."

If the adherents of the Scotch Church are ever to unite with these Churches, it must be on fair and equal terms, and under a name different from that by which either is known previously to such a union. It is certain we should never expect them to assume the name by which our Church is at present distinguished, and it is simply unreasonable in them to entertain the idea that the Church of Scotland will ever put itself in the position of seeming to go over to them, which it must do by adopting their name. And unfortunately there is no other name so appropriate to a general union, one which would satisfy all parties, as the one proposed by the present alliance. Though it be at the eleventh hour, it is worthy of consideration by both parties if they are in earnest in expressing a desire for a general union. Let the name of the "Presbyterian Church of Canada," or the "Canada Presbyterian Church," if they will, be held in abeyance until in the good Providence of God a way be opened up for fulfilling the fervent prayers of many good men in both Churches, when everything else will be lost sight of in the glorious consummation to which these movements point.

As the prominent idea is union, let them unite under the expressive name of the "Union Presbyterian Church." United Presbyterian, conveys the idea of union permanently effected; this would tell of a movement begun, progressing, still incomplete. A graceful concession too on the part of the one Church which in reality has as yet conceded little, if anything at all. Thus would a grave difficulty be overcome, and a step made in the right direction towards a general union.

Fain would I even now subscribe myself "a Canada Presbyterian." This my Free Church brother forbids me to do. Meantime, though I believe myself to be not one whit less a Presbyterian than he, I crave his permission to use a name, less suitable to my subject but not less true, "A CANADIAN FARMER."

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

(Continued.)

Another of those eastern mornings so bright and cheerful. The air was stirred

with the gentle breeze, and all nature seemed remarkably to revive, refreshed with the damps of the summer night; the shrubs and flowers breathed forth a sweeter fragrance, and the very birds warbled with a softer note. Our horses, too, as they snuffed the morning air, appeared to feel how delicious it was, and we wore ourselves all elasticity of spirits. For Bethlehem and Hebron to-day.

We had been kindly received and entertained by the monks of Mar-Saba, and had enjoyed a good night's rest in their hospitable convent. This convent is situated in the wildest spot of this wild and desolate region; just here a small side ravine tumbles down into the Kedron, and on the broken cliff, formed by the two ravines, stands Mar-Saba. Its walls rise by irregular terraces from the foot of the rock, and with the towers and chapels present a strange but picturesque appearance. Buried in the heart of the wilderness of Judea, and grand in its very wildness, no spot could be selected by the anchorite better adapted for gloomy devotion or for dreamy useless solitude.

Leaving the convent, the path to Bethlehem skirts for some distance along the bank of the Kedron. The country becomes less wild; gradually the steep and rugged ascents soften down into gentle ridges, and the ravines open out into fertile valleys, and we have at length a succession of small plateaus, which are fully cultivated. Some one of those fields of standing corn was once the portion of Boaz, where Ruth came "in the beginning of barley harvest," and gleaned for her in-sister-in-law.

The cultivated land however is limited, and the portion of these small plains further to the west is still only adapted for pasturage, and here the shepherds watched their flocks by night, when the angel of the Lord brought them good tidings of great joy, for on that day was born in the city of David a Saviour, which is Christ the Lord.

The village of Bethlehem, which would at no time appear to have been of any size or importance, not distinguished among the thousands of Judah, is situated on a narrow but lofty ridge which is thrown out eastward from the central range of Judea, and slopes an abrupt but regular terraces to the valley. These terraces are cultivated perhaps better than any other part of Palestine, and are covered with trees, fig, olive, pomegranates and vines, which present a scene of great luxuriance and beauty; and they suggest what other portions of the wilderness may have been in the days of Judah's prosperity and glory.

Bethlehem was the home of Jesse, to whose house Samuel came, according to the command of the Lord, to anoint David,



who was then tending his father's sheep somewhere in the neighbourhood, king of Israel, and after his reign it was called the city of David. But Bethlehem owes its everlasting renown to its having been the birth-place of our Saviour.

Overhanging the plain on the eastern brow is the convent, consisting of a large pile of buildings, the principal of which is the church of the nativity. It requires a large amount of faith to receive the tradition which declares this church to be built over the grotto or stable in which our Saviour was born. And it is undoubtedly a pity when there is so much to interest one in the unchangeable features of the country, and in the associations which belong rather to districts or to towns and villages, that a halo has been attached to particular spots upon grounds so slender as to be open to ever renewed discussion. The ignorant devotee may be easily imposed upon by these pious frauds, and they may serve to fan his religious enthusiasm, but they are not honourable to the Christian religion, and they are most mortifying to any one who visits Palestine for instruction towards the better understanding of God's Word, and who seeks to become acquainted with realities rather than with fictions. The tradition marking the spot of our Saviour's birth is however very ancient, and the Church of the Nativity was erected by the Empress Helena, the mother of Constantine. Here, too, Jerome took up his abode, and prepared his translation of the Bible—the Vulgate. His tomb is shown, and above it there is a portrait of the great father resting upon a lion.

The building is grey with age, and is heavy and massive, but it has no architectural beauty, and, like all the holy places in Palestine, is through the jealousy of Christian sects getting sadly out of repair. In the interior some good Corinthian columns adorn its nave, and we may yet trace the outlines of some designs in mosaic on its walls and roof, but the tout ensemble is paltry.

The road from Bethlehem to Hebron passes over a broken country, presenting few marks of cultivation; on our right was Beit-Jaler with its large Church and Convent, and which is believed to be the ancient Zelzah of 1 Sam. ix. 10, and in about an hour we reached El-Burah on the pools of Solomon.

These remarkable ruins, which are believed to be the pools of Solomon, consist of three large reservoirs or tanks, elevated one above another, and some hundred feet long by rather a less breadth. They are situated between two hills, and are fed by a stream that rises in the neighbourhood and empties itself into them by a small canal cut in the rock. Though still in excellent preservation, they are undoubtedly

of great antiquity. We do not indeed find any direct mention of them in the Bible, but Josephus tells us that Solomon had gardens and fountains at Etham near Bethlehem, in which he took great delight and frequently visited, attended by the retinue of his "gold-powdered servants." This Etham is Urtas in the lower valley, still a luxuriant spot. And there is a passage in Ecclesiastes, where, if the allusion is not direct, the language is at least quite applicable, "I made me gardens and orchards, and I planted trees in them of all kinds of fruits. I made me pools of water, to water therewith the wood that bringeth forth trees."†

These pools were evidently intended to supply Jerusalem with water by an aqueduct which went round by Bethlehem and the upper pool of Gihon, and was probably connected with the temple and the pool of Bethesda. Bethlehem is still supplied with water by this means, and there are traces of such an aqueduct near Jerusalem. These pools are objects of great interest, whatever be their origin, and are very interesting from their situation, and as specimens of the ingenuity and art of the ancient Jews.

From this place we again entered a hilly and rugged country. The hills are covered with the arbutus and other small shrubs, intermingled with a variety of gay flowers, among which the scarlet anemone, wild tulip, and that commonly known as the star of Bethlehem are in the greatest profusion. Occasionally we passed a plot of cultivated ground, but generally the country is sterile and rocky; the mountain sides however do sometimes show marks of ancient terraces.

In about three hours we passed the ruins Ramet-el-Khulil, which are believed by some to mark the site of the ancient Ramah, the birth-place, residence and burial-place of Samuel, and this is not improbable, and accords better with the Scripture narrative than any of the other 7 places which are claimants for the same honour. Beyond this the valley becomes more fertile, and we shortly entered the valley of Eshecol, one of the richest spots in all Palestine. The path, which is now much broken, follows the course of an old Roman road, and conducts between sloping hills and rounded hillocks covered with orchards of olives and pomegranates, or with vineyards just bursting into leaf, and with abundant crops of corn.

Somewhere here the spies sent by Moses must have come, and gathered the cluster of grapes which they bore back to the camp as a foretaste of the land flowing with milk and honey, which God had promised; † and here too, or in the immediate vicinity, dwelt the dreaded sons of Anak, before whom the courage of the

Israelites gave way, and they withdrew, forgetful of him who had led them through dangers as great, and had wrought many miracles in their behalf; therefore did they lose the blessed land, and entered not into the rest that remained for them.\*

These vineyards, besides being invested with an historical interest, also serve strikingly to illustrate several passages of Scripture, as of the Song of Solomon, but especially the parables of our Lord, and that where "there was a certain householder who planted a vineyard, and set a wall about it, and digged a winepress, and built a tower." So the vineyards of Eshecol have their stone walls, and their towers in the corners; and there too is the fig-tree in the vineyard. Besides the repeated images which are drawn from the vine and vineyard, five of our Lord's parables have also relation to them, no doubt having been suggested by what has ever been one of the peculiar features of Palestine.

This district is well watered, and from the foot of every hill a small stream gushes out, giving to the fields and gardens a wonderful luxuriance.

The sun was fast sinking behind the western hills when we encamped at the foot of Beth-Arbaim, over against the town of Hebron. As it was too late to enter the town that evening, we climbed to the top of the hill behind our tents, and wandered for a little upon its bleak and solitary height. It was one of those evenings so soft and balmy when the mind is woe'd to quiet and sweet meditation, and the scene before us was such as carried the fancy back to other days. Here Abraham dwelt, and often were these hill-sides and the little plain below speckled with the flocks of the Chaldean shepherd; here too, as he sat "in the tent-door in the heat of the day," the Lord appeared unto him, and, after having given to him the promise of a son, told him also of the destruction that was about to overtake the cities of the plain, and, when Abraham rose next morning, as he looked in that direction, "lo, the smoke of the country went up as the smoke of a furnace."‡ Along that valley of Eshecol too Abraham must have journeyed when he went up from Beersheba to offer his son Isaac on Moriah. At Hebron Sarah died, and Abraham bought from Ephron, the Hittite, a possession for a burial-place, and in the cave of Machpelah was Sarah buried, † and there Abraham himself, § and there Isaac, ¶ and Rebekah, and Leah, and there too Jacob. ¶ Hebron was captured by Joshua from the descendants of Anak, and was ever afterwards closely connected with the history of the Jews, and indeed continued

\* xiii and xiv and Heb. iii.

† Gen. xviii and xix.

‡ Gen. xxiii.

§ Gen. xxv. 9.

¶ Gen. xxxv. 27-29.

¶ Gen. xlix. 29-31 and L. 13.

\* Josephus, *Jod. Ant.* viii. 3.

† *Eccles.* ii. 5.

‡ *Numb.* xv. 23, 17.

as the royal city till David won Jerusalem from the Jebusites, when the seat of empire was transferred to that place.

We were up next morning at the first dawn, and visited the town. It is situated on the slope of the hills that bound the valley to the east, and is irregularly built. The most prominent object, as well as the most interesting, is the old mosque, which evidently occupies the site of an older building. A large portion of its walls is of ancient masonry, the stones being hewn and bevelled, and in all respects similar to those yet to be seen belonging to the Temple at Jerusalem. This mosque is very generally believed to be built over the cave of Machpelah, and Christians, Jews and Moslems agree in honouring it as the burial-place of the great patriarch. The six sepulchres of Abraham, Isaac and Jacob, and of Sarah, Rebekah and Leah are said to be distinguished from one another, and have even been described; but Mohammedan fanaticism rages more violently at Hebron than even at Jerusalem, so that since the crusades no Christian has been permitted to enter this great sanctuary of the faithful, and we have not that evidence which precludes all doubt. Somewhere here certainly must be the cave of Machpelah. Under the mosque is as likely as any other place, but at present at least we cannot speak with greater certainty. The two pools or reservoirs which now supply the inhabitants with water are evidently works of great antiquity, and the southern one is said to be that on which David hanged the murderers of Ishbosheth.\*

But one of the principal objects in Hebron or the neighbourhood is the tree called Abraham's Oak. It is a tree of enormous size and great age, and, throwing aside the many legends connected with it, we can recognize it as the last representative of the oaks of Maunre, which once probably covered this plain, and under the shade of which the patriarch was wont to pitch his tent. From Hebron we returned through the valley of Estcol, and sauntered over the same hills and valleys we crossed the day before, until we again reached the pools of Solomon, and then, taking the path to the right, we followed the line of the old aqueduct which skirts along the defile of Urtas, and entered Bethlehem from the south.

Bethlehem is only about 6 miles south of Jerusalem, and the road leads through an interesting and picturesque region. Immediately on the other side of Bethlehem is the well or cistern for whose water David longed when in the cave of Adullam.† The wells of Palestine preserve their identity through the many centuries of its history, no doubt in a great measure owing to the rocky soil in which they are cut; and they are indeed the public cist-

erns to which all resort, and still the shepherds bring their flocks thither to water, and still the women come with their pitchers and sit on their margins and talk over the village gossip. We passed the geoly said to mark the tomb of Rachel, who was undoubtedly buried somewhere near here;‡ and then came to the convent of Mar-Elias, which stands on the brow of a hill from which we obtained a view of the holy city. The road then leads across the valley of Raphaim, and over the narrow ridge which separates it from the ravine of Hinnom, then by the pool of Gihon and up the opposite ascent, and enters the city by the Jaffa gate.

MISCELLANEOUS.

AUSTRALIA.

Religious Statistics of South Australia.

The following statistics of the "Religious of the people of South Australia" have been published in the Government Gazette—

	adults.	children.
Church of England.....	23,295	20,292
Roman Catholics.....	9,606	5,989
Wesleyan Methodists.....	7,629	6,693
German Lutherans.....	6,230	5,005
Independents or Congregationalists.....	3,339	2,029
Church of Scotland.....	2,766	2,055
Free Church of Scotland..	2,222	1,915
Bible Christians.....	2,135	2,081
Baptists.....	1,859	1,565
Primitive Methodists.....	1,841	1,831
Christians.....	886	772
United Presbyterians.....	877	697
Unitarians.....	304	189
Hebrews (Jews).....	210	150
Moravians.....	132	85
New Church (Swedenborg-Society of Friends).....	84	40
Other Denominations.....	339	234
Mohammedan and Hagan....	94	18
Religions not specified.....	868	722

Combined Total.....	117,967
Omissions and Travellers....	1,033

Total Population..... 119,000

MISSIONARY STATISTICS.

The Presbyterian Herald thus sums-up the extent of the work and the number of labourers employed in the Foreign Missionary field.

If we come to figures, we will find, computing the population of the Globe at 1,000,000,000, that of this number Paganism has 600,000,000; Mohamedism, 120,000,000; Judaism, 5,000,000; Christianity 275,000,000. But, upon looking more narrowly, we find that of the nominal Christians only 85,000,000 are Protestants, while the Romanists are 135,000,000, Armenians, Nestorians, &c., 5,000,000; Greek Church, 50,000,000.

If we proceed next to inquire what the 85,000,000 of Protestants are doing for the conversion of the rest of the World, the answer will be as follow:—

Total number of Ordained missionaries.	1,400
" Assistant.....	1,000
" Native Helpers.....	2,500
" Communicants in Missionary churches..	191,000
" Scholars in Missionary schools.....	182,000

† Gen. xxxv. 16-20.

If, in the next place, we inquire in what proportion this work has been performed by the several Protestant Churches, we will find that the various Congregational bodies in this country and Europe have sent out—Missionaries 366; the Episcopal churches—English 275, American, 19=294; Methodist churches—English Wesleyan, 107, American, North, 32, South, 20=189; Moravian Missionaries, 158; the various Presbyterian churches, over 400.

To the missionaries, as stated above, must be added the assistants and native helpers, whom we will not now enumerate, but will proceed to point out the mission-fields, and give the statistics of each as nearly as we can. The following are the principal places where missions have been established:—

American Indians, Miss. and Assistants	384
" " Communicants.....	2,868
" " Scholars in schools.....	2,477
Africa, Missionaries and Assistants....	435
" " Native Helpers.....	116
" " Communicants.....	24,389
" " Scholars.....	24,618
Asia—India, China, &c., Miss. and Asts.	911
" " Native Helpers.....	1,875
" " Communicants.....	27,203
" " Scholars.....	84,137
Islands of the Pacific Ocean and China Sea,	
Miss. and Assistants.....	201
" " Native Helpers.....	531
" " Communicants.....	42,518
" " Scholars.....	53,446
West Indies and Guiana, Miss. and Assist.	355
" " Native Helpers.....	236
" " Communicants.....	76,072
" " Scholars.....	16,868

In concluding this exhibit, it may interest our readers to know that of the whole number of Protestant missionaries in the World those sent out by the English-speaking countries are 1,006: German, 321; French, 15; and that of the English-speaking missionaries the United States send out 400.

POETRY.

[Selected for the Presbyterian.]

ATHANASIUS CONTRA MUNDUM.

By the late Dr. GEORGE WILSON.

O Athanasius!—thy too subtle creed  
Makes my heart tremble when I hear it read;  
And my flesh quivers when the priest proclaims  
God's doom on every unbeliever's head.

Yet I do honour thee for those brave words  
Against the heretic so boldly hurled,  
"Though no one else believe, I'll hold my faith,  
I, Athanasius, against the world."

It was not well to judge thy fellow-men,  
Thou wert a sinful mortal like us all;  
Vengeance is God's; none but Himself doth know  
On whom the terrors of His wrath will fall.

But it was well, believing as thou didst,  
Like standard-bearer with thy flag unfurled,  
To blazon on thy banners those brave words,  
"I, Athanasius, against the world."

Thy faith is mine, but that is not my theme;  
'Tis thine example I would preach to all;  
Whatever each believes and counts for true,  
Of things in heaven or earth, or great or small.

If he believe it, let him stand and say,  
Although in scorn a thousand lips are curled  
Though no one else believe, I'll hold my faith  
Like Athanasius, against the world!

\* 2 Sam. iv. 12.

† 1 Chron. xi. 17.

## LITTLE GREEN GRAVES.

BY DR. BLYTHE.

There's many a green and grassy grave  
In yonder burial ground,  
And many a child lies sleeping there  
Under the swelling mound.

And many a parent's heart has ached  
In anguish and despair,  
When, laid away in the silent grave,  
They left them mouldering there.

The heart and home were desolate  
When the prattler's voice was still,  
For, alas! no sound of merriment  
Comes out from yon green hill.

There willows wave their graceful boughs,  
And swing in the summer breeze,  
Flowers bloom in the grassy beds,  
And birdies sing in the trees.

The willow weeps, and the summer breeze  
Sighs in passing along;  
The flowers bloom with a hectic flush,  
The birds but murmur their song.

Then who can carol a cheerful note,  
As softly there they tread  
'Mong the grass that waves over the graves  
Of children early dead?

Ah, weary and sad it is to think  
How soon they past away,  
How the fair form and rosy cheek  
Mouldered again to clay.

And now how they sleep in their dreary beds,  
Nor heed the falling rain;  
Though thunder roll in the midnight sky,  
Ne'er shall they wake again.

List! I hear a whispering spirit say  
That angels watch their clay,  
And, when the night of the grave is gone  
They'll wake in endless day!

## SCARBORO CONGREGATION.

Scarboro, 5th Feby., 1861.

REV. J. BAIN,

DEAR PASTOR.—Considering the wear and tear incident to a mission tour, it has occurred to a number of young ladies in the Congregation, to present you with the accompanying plan and suit of clothes, which we beg you to accept. It is our earnest prayer that you may be long spared to minister to us, and that we may receive grace to profit by your valuable labours.

We are, dear Pastor,

Yours affectionately,

ISABELLA BELL

SUSAN GLENDENNING.

TO MISSES BELL &amp; GLENDENNING.

MY DEAR FRIENDS,—I thank you most cordially for this fresh token of your regard, and not the less that it comes in a shape that forcibly reminds me of the delicate and thoughtful perception which is known to belong to female character in its best type. I have already had experience of its practical value. Our orphans were wont to call such things marks of grace; and I am not sure but they were

right evidences of attachment to the Master and His cause, in which case they shall in no wise lose their reward. The time will soon come when our frail tabernacles will no longer need such covering. May we be all clothed in those white robes which will be beyond the reach both of soil and decay. I beg you to convey my warmest acknowledgements to all the considerate and kind ladies you represent. Accept personally my best wishes for your welfare, and believe me,

Yours ever faithfully,

JAMES BAIN.

Manse, 25th Feby, 1861.

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