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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 OF MONTREAL.

"The Fear of the Lord, that is Wisdom."

VOL. XIII.

MONTREAL :
PRINTED BY JOHN LOVELL, ST NICHOLAS STREET

1860.

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No. 1, January, 1860.

VOLUME XIII.

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

The Presbyterian.

THE MINISTERS' WIDOWS' AND ORPHANS' FUND.

We trust that the contributions of congregations to this important Fund will be so liberal as to evince thankfulness for returning prosperity. There are 16 widows on the roll. The Fund is one that deserves the cordial support and the generous subscriptions of every reflecting layman and of every real friend of our Church.

THE PRESBYTERIAN HISTORICAL ALMANAC.

We are in receipt, just as we are going to press, from the publisher, of a copy of the "Presbyterian Historical Almanac," and have much pleasure in giving it our meed of hearty commendation.

The idea of thus bringing together in one view the various sections of the great Presbyterian family in Britain and America was a happy one, and has been faithfully kept in view and happily wrought out.

While commending the work last year, we in no unfriendly spirit called the attention of the publisher to the desirability of noticing our branch of the Church more fully, and this has been well done. The portrait of Revd. Dr. Cook, of St. Andrews, moderator of the Church of Scotland, and that of the Revd. J. McMurchy, the moder-

ator of our Canadian Church, are exceedingly well executed.

The book is a large handsome volume, and at 5s. cy. is indeed a marvel of cheapness. It deserves a wide circulation in all the Presbyterian Churches and, we trust will obtain it. We warmly recommend it to our readers, who may procure it of Dawson & Son, Montreal. We shall review it more at length hereafter, but meanwhile call the attention of the publishers to a typographical error of some moment, though the book is singularly free from these. The amount raised for the Endowment Scheme of the Church of Scotland is, by the omission of the figure "0," stated at £35,000 instead of, as it really is, the noble sum of £350,000 sterling.

A WORD TO OUR FRIENDS.

We were surprised, on looking over the Index to last year's volume of the "Presbyterian," to find that only two Presbyteries, those of Montreal and Bathurst, had taken advantage of its columns to chronicle their proceedings during the past year. Yet these are of interest to the whole Church, and should be reported. If laymen have for years assumed the responsibility of the conduct of this Journal, and from love of the cause have devoted much time and trouble to the service of the Church, their efforts should be heartily seconded. The attractiveness of such a paper as this de-

pends much upon its contributors. The conductors are not ubiquitous. Local actors in matters of interest affecting their localities can best report these. It is a light matter to pen a brief paragraph of the opening of a Church or the settling of a Minister, or the planting of a Mission station, and yet such paragraphs chronicle the advance of a Church. The trouble to individuals is very slight, the advantage to the many is great. Some too carp and grumble. The "Presbyterian" is not what it ought to be, they say. We admit that it might be greatly improved if we had more leisure and were less actively engaged in the press of every-day life; but our censors have the remedy in their own hands. Let them contribute to our columns, see that new subscribers are obtained and that old subscriptions are forwarded; and then, our word for it, the "Presbyterian" will be rendered more worthy of its position as the sole organ of a progressive and vigorous Church. As we said years ago, the Israelites found it a hard task to make bricks without straw, and we have often experienced the truth of the statement. Give us then the straw, and the tale of bricks shall be forthcoming.

THE PAST AND THE PRESENT.

At the close of the 12th Volume of this periodical its conductors are naturally led to pause for a few moments in review of the past and in thought for the future.

Time has sped its way during the past 12 years, and brought much of change and trial, and real substantial progress too. Some of those, who then were warm and zealous workers in the various efforts of our Church, have been called to their rest in the interval, and in many cases "their works" do most emphatically "follow them." For the influence of labour for the cause of Christ never dies. It tells far down the cycles of time upon succeeding generations, and is projected and prolonged till time shall be swallowed up in eternity. Some too, who 12 years ago were strong and vigorous, are now bending under the load of years, and feeling that labour is a burden to them. There are connected with this paper now but two of the conductors of it, who were at their post 11 years ago, and these two have during all that time striven to snatch some portion of time from their daily occupations to advance through the "Presbyterian" the interests of our Zion. And, looking back upon the past and forward to the future, the conductors of this periodical, and all true friends of the Presbyterian Kirk, have reason to thank God and take courage.

How changed our attitude from what we held in 1848, when the first number of the "Presbyterian" was issued. Then our Church was yet staggering under the shock it had received from the unhappy Disruption, and the bitterness of feeling arising from that event was strong and impassioned. The Church was just beginning to take a firm stand and set vigorously about reconstruction. Such of our Schemes as had then existence were feeble and in their infancy. We numbered but 57 Ministers. We were unable to procure missionaries—our vacancies were doomed to long years of deprivation of religious ordinances. Queen's College was suffering from the Secession, and few young men were looking forward to the ministry. The whole aspect of our cause was disheartening and discouraging, but yet the ministers and members of our Church did not lose heart. They trusted in God, and set themselves vigorously to repair the breaches in our Zion, and, when we contrast the then with the now, have we not reason for thankfulness? Ought we not to say with fervent gratitude, "What hath God wrought?" Now we are a comparatively strong and vigorous church. We have 8 Pre-byteries and 107 Ministers, and this notwithstanding that no less than 30 of the Ministers, whose names stood upon the Synod Roll in 1848, have since died. Many of our vacancies have been supplied, a large addition has been furnished to our ranks from Scotland, each year we have received some increase to the ministry from Queen's College, and are likely to receive a much larger addition from that source in the future. That Institution is prosperous, has an efficient

staff of faithful Professors, and has secured the services of an accomplished Principal. Our Widows' Fund is now a tried and stable institution, of substantial benefit to many a widow and orphan. Fierce political controversy has unexpectedly resulted in the creating for the Church of a noble nucleus of a really efficient Home Mission Fund, and measures are being taken to secure for it the support of the Laity. A wide field of Home evangelization is opening before us, and the duty of carrying the Bread of Life to the outposts of settlement in our country is heartily recognized. While thus alive to Home effort, we are sustaining a missionary to the Jews in Turkey. In Calcutta too, like a light in a dark place, there has been planted by the offerings of our children "a Canadian School," where Hindoo and Mussulman children are taught that Jesus is "the Way, the Truth and the Life." A French Missionary too labours faithfully among 60 French Protestant families on the borders of Canada.

In all this, then, there is reason to rejoice, but yet there is no cause for boasting. Though we have advanced, there is still need for a much greater advance. Though we have done somewhat, we have not done what we could, and we are not even now doing all that we might do, to overtake our present responsibilities. We have many wants. We need more spiritual life in our congregations. We need a higher sense of the duty of Christian labour. We ought to understand more clearly that the command of the Lord, "Occupy till I come," rests upon every member of His church. We need a larger and more earnest spirit of prayer, both in the household and as individuals. We lack very much the right appreciation of the Christian duty of giving, "as God hath prospered us," to the support and spread of the Gospel. There is in many quarters a lamentable unwillingness to comply with the obligations that have been assumed for the payment of the stipends of ministers. A very lax morality and low and niggardly views upon this subject prevail in our own and other churches. There is much to depress and discourage; but, if there be, there is all the more need for earnest work and fervent prayer to the Great Head of the Church that He would bless and prosper our branch of the church of Christ. At this New Year season, then, let the supplication be raised from each family altar that God would bless the efforts in which we are engaged. Let there be earnest prayer for "a time of refreshing" from the presence of the Lord. His Spirit has been quickening many souls in Britain. Have we not need of a stirring here? Is there not a lack of real vital religion in Canada? Is there not a mournful apathy and want of interest for the salvation of immortal souls?

While, then, we have reason to be thankful

for past progress, and to be encouraged to future faithful labour, let us consider how mightily would our Church advance in this great and rapidly expanding land, if each minister and member of our Church set himself, no matter how faithful he may have been in the past, yet more diligently to work while it is day, and to abound in labours for the cause of our Lord and Master. Who can tell how great our country will be 12 years hence? But who can hope to see that period of time revolve? Still this we can do—we can estimate our present duties, and strive faithfully to discharge them. Let this then be the aim of each and all, and so we may look for the gathering-in of a plentiful harvest.

THE PRESBYTERIAN HOME MISSION FUND.

We rejoice that this Scheme so long contemplated, so long delayed, has at length been heartily initiated. We believe that since the founding of Queen's College no effort of such vital importance to the best interests of our Church as this one has been attempted. We have long held the conviction that the Temporaries Fund would either prove a great blessing or a great curse. If the laity were to lie down upon the large sum, the result of the Commutation now in possession of the Church, and fold their hands in apathy, and do nothing to obey the great commission to "preach the Gospel," which Christ laid upon His believing people, then indeed we might expect our Church to shrivel and decline, and to assume the mean and narrow proportions of a drooping sect—then indeed this Fund would prove a real blighting curse. But, if, as we rejoice to know has proved and is proving to be the case, our people recognize the possession by them of this Fund as a privilege which calls for grateful action and liberal giving—if they recognize the duty of helping the Home Missionary to lift the banner of the Gospel in the rising settlements of our great new land—if, in a word, they show themselves worthy of their ancestors, and of the benefits they derived from them, and "give as God had prospered them," to His cause, then indeed the Fund will prove a great blessing, and our Church will by its instrumentality be enabled to discharge her duty by her many adherents, and prove herself to all the World to be a living, earnest branch of the Church of the Redeemer. We rejoice to think that the people are indeed ready to rally round our Church, and to work heartily in her cause. No claim has been put before our people, which will more readily be responded to than this will be. It is the cause of the people. It is the cause of their children's children. It is the cause of truth and righteousness. Surely it is a duty to secure the preaching of the Word in those settlements where the sound of the Sab-

bath bell is never heard. Surely it is a duty to secure that, in those congregations that may obtain the services of a pastor, he shall, while not relieved of all dependence upon the people, yet receive from another source some certain annual sum in addition to their contributions. And, then, how very wide is the field before us, and without such an aid, how can we hope to overtake it? In all our Presbyteries there are numerous vacancies and mission stations, many of them of the most interesting character. Let all then put their shoulder to the wheel, and, when the princely gift of the liberal merchant, and the equally (comparatively speaking) liberal subscription of the independent farmer or the prosperous mechanic, prove that they are not unmindful that they are but stewards of God's bounty, "the mite" of some humble, god-fearing widow will meet their pounds in the Treasury, and carry with it the blessing of Him, who looketh to the spirit in which offerings are given. Already Quebec has set a noble example, and Montreal will follow in the wake and we trust, will devise liberal things. We cannot now doubt of the entire success of this excellent enterprise, and are sure that, when all our congregations and stations shall have been visited by deputations, such a sum will be secured as will enable our Church to discharge her mission, and carry the Gospel to many a quarter of our land, where it has not yet penetrated. Readers, let our Home Mission have your cordial support, your liberal contributions, your active exertions and earnest prayers that God would bless and prosper it.

THINGS TO BE ATTENDED TO.

Legislation is of little use, unless practical effect be given to it. If a wholesome statute remains a dead letter on the Statute Book, it exerts no influence for good. And so with the decisions of our Synodical Court. Of what avail is it for Ministers and Elders to meet in solemn conclave—to adopt wise and deliberately conceived determinations, and then to return to their homes and suffer these resolutions to remain entombed in the Tome of the Minutes, a heap of dry bones, animated by no living spirit and exhibiting no hearty earnest action. Our Synod meets but once a year. During the interval all should seek to carry-out the plans for the promotion of the great work of our Church—the evangelization of the land, which there are then sketched out. Let there be more hearty Presbyterian action and less independent inactivity. Let us see, then, what things the last meeting of Synod committed to Presbyteries and the Church for their care during the year.

1st. The Committee on Correspondence with the Colonial Committee were continued. The Committee are endeavouring to

act. Let Presbyteries supply them with the necessary information.

2nd. Presbyteries are empowered to consider the propriety of their subdivision with a view to the formation of one or more additional Presbyteries, and also an alteration of the existing boundaries, and to communicate their views on a General Assembly to the Committee. This is an important matter, and will, we hope, receive speedy attention. Some of our Presbyteries are becoming unwieldy, and though we are no advocates for minute subdivision, yet a reconstruction might prove beneficial in some cases. Let Presbyteries see to this duty.

3rd. The Committee on Church Property were ordered to prepare a Tabular Statement of all the Church Property of our Church in the Provinces, and Presbyteries were directed to aid them.

4th. Presbyteries were directed to aid the Committee on Statistics in the discharge of their important labors.

5th. Presbyteries were also directed to see that the collection for the Widows' Fund is taken up in vacant charges as well as in settled congregations.

6th. A movement for the inception of a Home Mission Fund was directed, and we are glad to say, has been vigorously commenced.

7th. The Sabbath School Committee were reappointed and directed to continue their labours.

8th. A Committee was appointed to concert measures for the due celebration of the Tricentenary of the Reformation in Scotland, and we believe that this Committee is not unmindful of its duty.

9th. A Committee was appointed charged with the duty of supervising the Bursary Scheme. We have not yet heard of their moving, but hope that they will be up and doing.

10th. Presbyteries were ordered to report on the interim act relative to the support of ministers to next meeting of Synod. This is an important measure, and has in some localities proved of service.

11th. A Committee on Missionary operations and the employment of Catechists was appointed. We hope they will take wise and liberal action in view of the vast home field of missionary labour before us.

Such then is a sketch of the work delegated by the Synod to our Presbyteries and Committees. The plan of demitting to Committees the charge of important duties and Schemes is a wise and judicious one, provided the members who compose them realize their responsibilities, and endeavour to discharge their duties with an eye single to the glory of God. If our Presbyteries and Committees do their duty honestly and faithfully, our Church will, under God's blessing, advance and prosper and prove a blessing to our land. Let each then act up to the re-

sponsibilities of his position; and so the general good will be promoted, and, when we are called hence, we may hope that our "works will follow" us.

THE CHURCH IN CANADA.

QUEEN'S COLLEGE MISSIONARY ASSOCIATION SUBSCRIPTIONS.

Received since September last.

Received per Arch'd Currie, from Cote St George and Dalhousie Mills, . . .	\$18-00
Received per James Muir, from North Georgetown,	14-25
Received per George MacDonnell, from Feigus,	8-25
Received per Andrew Drummond, from Kingston,	1-95
	<hr/> \$42-45

HUGH CAMERON,
Treasurer.

Kingsport, 12th December, 1859.

JEWISH MISSION.

RECEIPTS.

Donation from J Creighton, Kingston.	\$1 00
Do from William Gourley, Pickering, Canada West	1 25
Do from Mr. James Frazer (Down), New Glasgow, N. S., per W. Frazer, Esq	4 00
Do from Mr. Donald Frazer (Colin) of New Glasgow, N. S.	2 00
Collection at Nottawasaga, C. W., per Rev. J Campbell.	12 75
Donation for Dr. Epstein, from Miss F. B Baunister, Roxbury, Massachusetts, U. S.	25 00
	<hr/> \$46 00

Montreal, 22nd Dec., 1859.

ALEXANDER MORRIS,
Treasurer.

HOME MISSION FUND.

In Charge of Temporalities Board.

Previously acknowledged, \$1,644-97.

New contributions from congregations which contributed in April:—

Nelson and Waterdown, contribution of Home Mission Association, per J. Cooper, Esq.,	\$106-30
Goderich, per J. Macdonald, Esq.,	9-25
Pakenham, per Rev. A. Mann,	6-00
Huntley, per Rev. J. Sinclair,	3-00
Huntingdon, per Rev. A. Wallace,	12-00

Contributions from congregations which did not contribute in April:—

Plantagenet, per Rev. C. Grigor,	2-00
St. Andrew's, Toronto, per Rev. Dr. Barclay,	21-00
Smith's Falls, per Rev. S. Mylne,	10-00
Launceston, per Rev. J. Macpherson,	12-00

\$1,826 53
J. W. COOK,
Sec.-Treasurer.

Quebec, 24th December, 1859.

ERECTION OF A CHURCH IN KING.

To the Editor of the Presbyterian.

DEAR SIR,
It is with much pleasure that I request on your favour to insert, for the encour-

agement of other portions of our widely scattered countrymen in this the land of our adoption, the following fact, with the hope that, where such is wanted, they may be encouraged to go and do so likewise.

I was engaged by the Rev. J. Tawse as Missionary in King during the summer months. In the West part of that township the people have been almost without services from our Church for some years from the fact that Mr. Tawse was unable to supply them steadily. When I went there, they were without any church accommodation whatever; but I soon believed that a church could be erected in a convenient locality to suit the wants of the people. I may state that neither want nor temptation could move them from their attachment to the Church of their fathers. When I first proposed the erection of the church, some doubted as to the possibility of their erecting a frame building. Obstacles, however, were soon removed, and on Sabbath, 6th November, I had the satisfaction of opening the church, crowded and overflowing. At the close of the service a collection of 17 dollars was taken up and handed over to me, "to bear travelling expenses to College." This with the best thanks and kindest wishes from a warm-hearted and devoted people shall be kept by me in perpetual remembrance.

A. H. BOYLE,
Student in Divinity.

Queen's College,
Kingston, 14th Nov., 1859.

MONTREAL PRESBYTERY.

We observe that a special meeting of this Reverend Court was held at Dundee on the 30th of November for the purpose of ordaining and inducting Mr. John Livingstone, B.A., Probationer to the pastoral charge of the congregation there in connection with the Church of Scotland.

The members present were the Rev. Mr. Snodgrass, Moderator; the Rev. James Anderson, Alexander Wallace, B. A., Frederick P. Sym, and James Patterson, Ministers, and Mr. H. Cameron, Elder.

Mr. Anderson was appointed to preside over the interesting, important and solemn services of the day. He preached from 2nd Corinthians, 4th chap. and 7th verse: "But we have this treasure in earthen vessels." Mr. Anderson was assisted by Mr. Patterson of Hammingford, who conducted the ordination service. After which Mr. A. suitably addressed and exhorted Mr. Livingstone and the congregation on their relative duties.

The settlement is a most harmonious one. Mr. Livingstone is a young man of great promise. He enters upon a field of labour important and extensive. The call put into his hands was very numerously signed. The congregation engage to pay him an annual salary of £150 currency. After the services of the day were completed, Mr. Liv-

ingstone was most cordially welcomed by the congregation as they retired.

It is our sincere hope and earnest prayer that their so lately inducted Pastor may be long spared to the congregation of Dundee, that he may prove a Workman that needeth not to be ashamed, rightly dividing the Word of Truth, and that, when his period of service and probation here is ended, having sown to the Spirit, he may reap the things of the Spirit in the sanctuary that is above.

BURSARY SCHEME.

We call the attention of our Readers to the ensuing Circular, which has been prepared by the Committee of the Synod, charged with the care of this Scheme. The cause it pleads ought to be dear to all who wish to see our Zion extend over the land and overtake her growing work. We trust that there will be a ready response to this appeal.

KINGSTON, Dec. 16, 1859.

REV. SIR:—The Committee on the Bursary Scheme, appointed by the Synod, have recently had the subject under their serious consideration; and at a meeting, held by them this day, among other things adopted the following resolution:

That a Circular Letter be addressed to the Ministers of the Church, requesting them to bring the subject of Bursaries for deserving young men studying for the Ministry before their Congregations, and to urge upon them the claims of the Scheme.

In bringing the subject before your Congregation, it is the desire of the Committee that you should draw their attention to the following statement:

The number of young men, presently studying in Queen's College, requiring to be aided by Bursaries, is 18, and, to afford them any adequate assistance, a sum of £250 is necessary, while all that the Treasurer has now on hand amounts to only £25.

It is true that the usual grants from the General Assembly's Colonial Committee and from the Montreal Lay Association may be expected, but even, should these be received, a large deficiency will remain to be made up.

That this deficiency will be made up, however, the Committee can entertain no doubt; they are confident that, if only the subject is duly brought before our Congregations, the appeal now made will be liberally responded to. If there be one thing more manifest than another, it is that the state of our people, so inadequately provided with religious ordinances, demands our entering vigorously, even as we are now doing, on a Scheme of Church Extension; but it is just as manifest that our exertions for the attainment of this object will be to no purpose, unless encouragement be at the same time extended to those who offer themselves for the work of the Ministry in our spiritually destitute localities. As our Church sees fit to employ only an educated Ministry, the training for it is necessarily a tedious and expensive one, while the remuneration, to be hoped for after entering it, is confessedly any thing but munificent. If then young men of ability are found willing, at a considerable pecuniary sacrifice and in the exercise of no small amount of faith as to future support, to devote themselves to a work so self-denying and laborious, we should at the very least see that they receive every possible encouragement and aid in so doing. Surely every right-minded member of our

Church will feel it his duty, as far as it is in his power, to assist such young men in their praiseworthy endeavours to fit themselves for the great work they have in view.

It must occur to you at this period of the College Session that what is done in this matter should be done soon; and the Committee trust that the contribution from your Congregation will be sent in to the Treasurer, Andrew Drummond, Esq., on or before the 1st of February.

The Committee have only to add that, while Bursaries for deserving Students have at various times since the establishment of the College been given by benevolent individuals, one generous friend has never failed from year to year to contribute one of the largest; and this they think it right to make known, as it may prompt other large-hearted individuals to devise liberal things in behalf of an enterprise, on the prosperity of which rests the hope of our being able to save multitudes in the remoter and less favored settlements of our land from perishing for lack of knowledge. I am, Rev. Sir, your obedient Servant,

JOHN MACHAR,
Convener.

THE MINISTERS' WIDOWS' AND ORPHANS' FUND CIRCULAR.

REVEREND SIR,—By appointment of the *Synod* of the Presbyterian Church of Canada in connection with the Church of Scotland, the annual collection in aid of the *Ministers' Widows' and Orphans' Fund*, is directed to be taken up on the first Sabbath of January next in all our churches.

It is with unfeigned satisfaction that the Board of Managers of this Fund contemplates the progress it has made, since its commencement. They hail it as a pleasing evidence that the Scheme has rooted itself in the sympathies of the people, and that by their persevering liberality it will in a few years, be put in a condition to relieve the absolute wants of the widows and children of men who, from their small incomes, cannot be supposed to make that provision for their temporal support, which by the Law of God and the claim of humanity they are bound to do.

Anxiety and care for their future prospects, when, as instruments in God's hands, they are no longer with them to protect and guide them, must operate injuriously on their personal ministrations as well as on the general prosperity and progress of the Church. It is therefore with the utmost confidence that the Board of Managers presents this Scheme to the favourable consideration of the several congregations of that branch of our National Church which has been organised in these Provinces, appealing, as it does, more to a generous sense of duty than to Christian liberality.

The number of widows, at present receiving small annuities from this Fund, is 18, many, if not all, of whom would otherwise have been left entirely destitute, or wholly dependent on the charity of strangers. It is to be hoped then that those, on whose beneficence, they have a social, as well as a religious claim, will not be unmindful of their duty towards them, and

that the collections will on this occasion be liberal in their character. Let each give freely, as God hath prospered him.

Ministers are requested to read the above notice from their respective pulpits, on the Sabbath preceding that on which the collection is to be taken up, and also on the Sabbath on which the collection is taken up.

ALEX. MATHIESON, D.D.,

Chairman of the Board of Ministers' Widows' and Orphans' Fund.

Montreal, 17th December, 1859

SUBSCRIPTIONS TOWARDS ST. ANDREW'S CHURCH, PAISLEY, C. W.

(Continued.)

MONTREAL.

Hon. Peter McGill,	\$50.00
Charles A. Low,	50.00
J. G. Mackenzie,	40.00
Buchanan, Harris & Co.,	20.00
John Frothingham,	40.00
J. & J. Mitchell,	40.00
Wm. Stephen,	40.00
Thos. Paton,	20.00
James McDougall,	20.00
T. Morland,	20.00
S. Greenshields, Son & Co.,	20.00
Wm. Dow,	20.00
Wm. Watson,	20.00
Donald Ross,	20.00
John Campbell,	20.00
J. & R. Esdaile,	10.00
Cowan & Cross,	10.00
Cash,	10.00
John Smith,	10.00
A. J. MacPherson,	10.00
John Burns,	10.00
John Smith,	10.00
Andrew Shaw,	10.00
J. MacLennan,	10.00
Mrs. D. R. Ross,	10.00
Cash,	8.00
Do,	10.00
James Harvey,	5.00
J. M. Ross,	5.00
John Brown,	5.00
J. MacNab,	5.00
J. L. Hunter,	5.00
A. Cross,	5.00
A. S. MacLennan,	5.00
R. Morris,	5.00
Walter MacFarlane,	5.00
A. MacPherson,	5.00
W. D. B. James,	5.00
Alex. W. Ogilvie,	5.00
S. W. Campbell, M.D.,	5.00
Alex. Mitchell,	5.00
Cash,	5.00
P. Robertson,	5.00
Arch. Ferguson,	5.00
Wm. Skakel,	5.00
Walter Benny,	5.00
Alex. Watt,	5.00
M. Ramsay,	5.00
Thomas Watson,	5.00
James Goudie,	5.00
Robt. Taylor,	5.00
A. Morris,	5.00
W. Christie,	5.00
A. Urquhart,	5.00
Hugh Scott,	5.00
A. P. J.,	5.00
J. & J. Miller,	5.00
John MacPherson,	5.00
J. Rose,	5.00
J. Peck,	5.00
A. Friend,	4.00
Do,	4.00
—McIntyre,	4.00

W. D. Darling,	4.00
T. A. Gibson,	3.00
George Starke,	3.00
J. Douglas Borthwick,	2.00
—Muir,	2.00
A. Friend,	2.00
W. W. Ogilvie,	2.50
C. D. Proctor,	2.00
G. Kingan,	2.00
W. R. Clark,	1.00
W. M. Bowman,	1.00
George Templeton,	1.00
Wm. Ross,	0.75
Mrs MacGibbon,	1.00

K. MACLENNAN.

ST. JOSEPH STREET MISSION SABBATH SCHOOL, MONTREAL.

The first anniversary of the opening of this School was celebrated on the evening of Tuesday, the 22d November, by a pleasant meeting in the room in Mr. Cantin's works, in which the School meets. There were not fewer than 120 children present, and the room was filled by people belonging to the District, and interested in the School.

After the opening devotional exercises the Report, which we subjoin, was read by the Superintendent, Mr. R. Hay, who presided at the meeting.

During the evening the children sang a number of hymns, and were liberally supplied with such things as children like. Short addresses were given by Mr. A. W. Ogilvie and Mr. Robert McDougall, teachers, and by Mr. Jas. Smith, Superintendent of School at Point St. Charles, Alex. Morris, Esq., and Revd. Wm. Snodgrass. Such a meeting cannot fail to have a beneficial influence in the locality.

The Superintendent and Teachers of St. Joseph Street Sabbath School beg to submit the following Report of the proceedings for the year:

This is the first annual report it has been our privilege to submit, and we are happy to be able to come before you with hearts gladdened and encouraged by the retrospect of our year's labour. When the School was opened a year ago, some in the district, though, we believe, wishing it success, did but little expect that the spark then kindled would continue to burn during a whole year; others hoped for more, but few, if any, expected that, in the course of one short year, that little spark would burn up into the steady cheering flame, whose influence, we feel assured, is felt in the whole district, spreading around it rays of light to guide and cheer the pilgrim of life in his way Heavenward.

It was towards the close of October, 1858, that a resolution was formed to establish, if practicable, a Sabbath School in the outskirts of St. Joseph Street. Mr. Cantin, to whom all interested are indebted for the assistance he has in various ways given, placed this room at our disposal. Kind friends of the effort, both in this district and in the city, aided in procuring benches and the material necessary to commence a school, and on Sunday, the 21st Nov., 1858, the school was opened.

22 boys and 12 girls were enrolled as scholars, and since that time the school has met regularly every Sabbath. To show the steady onward progress of the School, the following figures, being the average attendance each month, are given:—

Average daily attendance in Nov., 1858, ..	34
“ “ “ Dec., “ ..	42
“ “ “ Jan., 1859, ..	51
“ “ “ Feb., “ ..	63
“ “ “ March, “ ..	73
“ “ “ April, “ ..	68
“ “ “ May, “ ..	78
“ “ “ June, “ ..	90
“ “ “ July, “ ..	94
“ “ “ Aug., “ ..	85
“ “ “ Sept., “ ..	95
“ “ “ Oct., “ ..	95

These figures are surely cheering and encouraging, and they are so, not so much on account of the larger number now in attendance as because the growth has been regular and steady, showing that the influence of the School has been extending with its age, thus warranting the hope of still fuller growth and of a stability to outlive the varied vicissitudes through which all such institutions have to pass.

During the year, who used to teach, have for various reasons withdrawn from our number, leaving vacancies which for the time had an injurious effect and which are not always easily filled.

In the month of May we were called on to part with him who from the first had been the Captain of our little bark, Mr. W. C. Menzies. It is unnecessary to speak of the many excellent qualities he possesses, fitting him in no ordinary degree to be the leader of a Sabbath School effort. His removal was a loss to the School, but it taught us all a lesson, that in the time to come we must each do more, and leave less to another; what we were wont to consider as his duty we now feel to be the duty of each.

Some also who were wont to meet with us in this place to read and hear about Jesus, and who loved to join with us in prayer and praise to "Him who died that all we through His death might be made alive, "are now in the grave."

"They are gone to the grave; we no longer behold them, Nor tread the rough path of the world by their side; But the wide arms of Mercy are spread to enfold them, And sinners may hope, since the Sinless has died."

The number of Teachers now on the roll is 15, the number of Scholars 125, and the number present last Sabbath was 105. The Bible Class for young men has not been attended so well as it might have been. There are many young men in the neighbourhood who might with much profit spend two hours of the Sabbath afternoon in this class who have not yet joined it. We ask such to do so.

We have endeavoured to awaken an interest in the cause of Missions in those attending the School, and the sums collected by the children have been appropriated to the support of Mission at home and abroad.

Our object is not to relieve the parents of their responsibility to bring-up their children in the fear of God. We wish merely to aid them in so doing. The work of instruction has been very appropriately compared to gardening. The Word of God has by Christ Himself been called the seed. What would you think of the owner of a garden who would content himself with engaging a gardener and never go near the spot to see if he did his duty, to see what plants were growing in his garden, if they were healthy and promising, bearing flowers and fruits, or if they were sickly, perhaps choked by weeds and thorns and briars. How greatly encouraged will a gardener feel, when the owner shows that he appreciates his endeavours to make this garden a pleasant spot, that he delights to converse with him about what is promising and what might be improved. We

therefore invite the parents to visit our garden, and above all to water the seed, which we sow, by their prayers. We would entreat them to consider that their children are with us but a small part of one day out of the seven, and, as a garden which had only the occasional care of a gardener would require a great deal of the owner's labours, so do your children require much of your care; and much you can do to assist the Teachers by enquiring of your children when they return from School what they have learnt, and urging and assisting them to prepare during the week the lessons of the next Sabbath.

In conclusion, we ask for the countenance and support of the Protestants of the District, and hope it will be evinced by sending their children to the School, seeing that they attend regularly, and that they make due preparation for the exercises of the School. We shall continue our efforts to sow in the hearts of the young the good seed of the "Word of life," praying that the Lord of the harvest may water it by the outpouring of His Spirit, and cause it to spring-up and produce fruit unto eternal life.

LETTER FROM REV. E. M. EPSTEIN, M.D.

The friends of the Jewish Mission will be glad to learn that our Missionary had reached Liverpool on his way to Salonica. He expected to be able to sail thence for Salonica, direct, by the Steamer *Melita* on the 15th of December. We ask for the ensuing letter a careful perusal. It indicates the writer's gratitude for "the wonderful works" of the God of Abraham "towards the children of men." We trust that the Missionary may be speeded on his way and soon enter upon his work.

To the Editor of the Presbyterian.

DEAR SIR.—By giving this letter room in your paper you will greatly oblige your friend in Christ; Eph. M. Epstein.

To my friends in Christ in the United States and in British North America.

It was a matter of regret to me not to have written this letter of thanks to my friends on the day before our departure from the American continent. I can only plead in part the multifarious duties which devolved upon me, and which pressed for immediate attention. But better late than never. I begin to write this on the 2d day of our departure from Quebec, and, if health is permitted, I hope to finish it and send it from Liverpool. Dear friends in Christ, it is now nearly 10 years since I set my foot on the American continent. I came an unbelieving Jew, unbelieving not only in Christianity but also in Moses and the prophets. I came a stranger to a strange land, whose language and manners I did not know, and came as an adventurer seeking a fortune of this world. I leave the American continent now as a believer in Moses and the prophets, and therefore in Jesus of Nazareth, of whom they testify as the true Messiah. I leave many true friends behind me, from whom I parted with a bleeding heart, because they became unto me fathers and mothers and sisters and brothers in Christ Jesus our Lord. I leave with a tolerably good knowledge of the noble English language, in which mostly I learned Christ, and in which I was enabled to proclaim him to others. I leave with a due respect for Anglo-Saxon manners and the practical common sense of that race in everything, the appreciation of which, I trust, will lead me to its

adoption and imitation. I leave not as an adventurer but as one who has found a fortune, and who desires to share it with others. I leave pretty much as poor as when I came in this world's goods, but I leave rich in things of which I have learned the value. I know, dear friends, that all this wonderful change is the work of God, "who leads us in a way we know not," but you were his instruments, and to you I owe many thanks in the Lord. Without your generous assistance and personal sympathy I could not have undertaken to go through the regular curriculum in theology and medicine. But for this I must be and am thankful to Him who gives us strength in our weakness. You will not blame me for dwelling too long upon the objects of my thanks, if I enumerate them from the time of my first arrival in this continent till leaving it. First my thanks to a certain benevolent Jewish Society in New York City, that aided me with a few dollars for the purpose of obtaining goods to peddle with And, although I did not remain in that occupation more than one single day, yet this was not the fault of my benevolent Jewish brethren, but my own. Next my many thanks to two daughters of Judge Sherman of N. Y., for their sympathy with me when a servant on their father's farm. In them I saw a beauty of character which I admired before I knew its origin, and which I now cherish as the fruit of the Spirit of Christ, and, though it was not told me in words, yet I have a firm conviction that I was the object of their prayers, for they could not have placed the Word of God in my hands, as they did, without prayer for the blessing of God upon my reading of it. It was in their house that my attention was first attracted to the emptiness of my being void, as it was, of any religion. And is my conviction vain that they prayed for me? I well remember their cautious conversations with me on our way to Church, avoiding any allusion to my Jewish origin, which they must have clearly perceived, but which I was foolish enough to ignore. Thanks to them for their gentleness, sympathy and prayers. Next my thanks to the Rev. Mr. Lloyd, then (1859) of the Methodist Church in Mecklenburg near Sufferus, N. S., for his earnest prayer in my behalf and in the behalf of another Jewish brother of mine, who presented themselves at his class meeting for prayer. I believe his prayer was answered, and may God grant that this my belief may be true. Next my thanks are due to the "Secrets" for ameliorating the condition of the Jews, and to its then Secretary, who treated me like a brother and introduced me to Christian men from whom I learned much of Jesus, and of whom I would particularly mention the now Rev. Mr. B. A. F. Masters, and the Rev. Mr. Westcott, M.D., of Florida, N. Y. Many were the opportunities that were afforded me in the house of the former of conversing about Christ and His doctrines, so new and strange to me. And next my thanks to one, who had the obligation of silence upon me as regards his name, but who did for me what parents would, and which mine did not, but whom God gave unto me in exchange for them who forsook me, because I followed Christ. My next words of thanks are to the Broadway Tabernacle Church, N. Y., who took me into their company, while a stranger, and who assisted me and urged me on in my preparation for the week of the ministry. The same I wish to acknowledge of the Church of the Puritans in N. Y. And again my many thanks to many churches in New England, who gave me a kind hearing about my brethren the Jews, and a material assistance in my time of preparation for the missionary work of my life. I cannot mention them all by name here, but I have them elsewhere, and their names are

to me as so many incitements to faithfulness in the cause of our common Master. Next my thanks to the "American Educational Society" and the "Andover Theological Seminary," by whose combined assistance I was enabled to complete a regular course in Divinity. Next my thanks to the "University Place Presbyterian Church, N. Y., who received me and my family into their Christian company, and whose material aid helped me to begin and prosecute and, thanks to God, to finish a regular course of medicine. In this connection I wish to acknowledge my sincere thanks to the "Medical College of the University of the City of N. Y." and its faculty, who generously opened their lecture-rooms and their facilities for medical studios, and with whom I remained in attendance one year. And thanks to the faculty of the "College of Physicians and Surgeons of N. Y." who also granted me free instruction, and from whom I am proud to have my diploma as M.D. Thanks, too, to my private preceptors, who, I fear, would not wish to be mentioned here by name, whose solid learning, practical wisdom and skill and brotherly Christian treatment made the path of medical science smoother to me than it would have been otherwise.

And now my many thanks to my friends in Canada, New Brunswick, Nova Scotia and P. E. Island. With you I have not been so long as with my friends in the United States; and yet I have to thank you for that unreserved confidence which you evidently repose in me in spite of the disappointments with which you have met from some who call themselves of the "House of Israel." With very rare exceptions my Canadian friends have treated me and my family in a way scarcely to have been expected after so short an acquaintance. I will not particularize by name, but, dear friends, I know I have some among you to whom the very fibres of my heart are attached. I do not think I leave an enemy in any degree behind me. But I must not speak here to you at length. My connection with you is a partnership for life, and I trust we shall find yet in the future many an occasion and a time for the expression of mutual gratitude.

And now, in conclusion, dear friends, I know I have omitted mentioning many individual cases of gratitude in my heart. You will not be disappointed by this. You are not less remembered by me and mine on that account. I think I have on record the name of every one who was kind unto me and mine during my sojourn on the American Continent these last 10 years. Were it not for the unfavourable place of writing this letter on the broad Ocean and its rocking mighty waves, (and I found no time to do it before, and I fear may not soon find time in the future) I would have the pleasure of extending this letter more than I did. For it is grateful to my heart to read God's loving, providing hand through all your kindness to me and mine. By His guidance and influence you did it all, therefore let me conclude with giving Him all the glory; and thanks, now and for ever, through Jesus Christ our Lord. In Him, by undeserved grace, believe me your brother, and through His pray, my friends, for your brother and his family.

EPH. M. EPSTEIN.

S. S. "North America," Monday 12 o'clock, p.m. Nov. 28, 1859. Lat. 53, 21, N.; long. 15, 2, W. 2141 miles from Quebec.

QUEEN'S COLLEGE MISSIONARY ASSOCIATION.

List of Office Bearers for 1859-60.

Robert Campbell,..... President.
George Poston,..... Vice-President.

Archd. Currie, *Corr. Secretary.*
 James S. Mallan, *Recording Secretary.*
 Hugh Cameron, *Treasurer.*
 Alex. H. Boyle, *Librarian.*

Committee.—James B. Mallan and Walter Bois, from the Divinity Hall; John M. Fraser and Alex. Macpherson, from the Faculty of Medicine. John Barr and Thomas Hart, from the Faculty of Arts.

QUEEN'S COLLEGE MISSIONARY ASSOCIATION—ANNUAL ADDRESS OF THE PRESIDENT.

We are favoured with the annual address of the President of Queen's College Missionary Association, and, but for the pressure on our columns, would make room for it as a whole. This we are, however, unable to do, and therefore make a few extracts which will give an idea of its general tone and spirit. The address thus presents a view of the objects of the Society.

The aim of the Students' Missionary Association is twofold; first, self-improvement, secondly, the improvement of others. I shall endeavour to explain how it proposes to accomplish these ends.

As regards the benefits which are expected to accrue to us ourselves from our connection with this Society, it was the desire of its originators that it should be instrumental in kindling and keeping alive a Missionary spirit among us. For this purpose meetings are held once a month for engaging in devotional exercises, for hearing essays and addresses, and for receiving missionary intelligence. Now no person, who has had any experience of a College life, will deny the necessity of something of this kind, that the great end of all their labours here may be kept steadily before the minds of Students who design to enter the Church. Is it not the case that, from the time they enter the first class until they have finished their literary curriculum, students lose sight, in a great measure, of the end in the means, so all-engrossing is the work which they require to perform in these classes? You do not need to be told how disastrous this must be to piety, for I have no doubt that the experience of many others present coincides with my own in this matter. This being the case, it is necessary that we should have an organization of this kind for counteracting the worldliness and selfish ambition which our circumstances may tend to engender, for keeping alive those pure motives and high views with which we first entered College. We require "to partake one another to love and good works." The temptations to which we are exposed do not point to vice but to worldliness, to low views of our future calling, and to coldness of heart. To resist them, we require the stimulus which congenial minds can impart to one another, as well as the ever-present influences of the Spirit of Grace. I do not know that our Missionary Association has in the past accomplished all that could be desired in this way; but no one can doubt that it is well fitted to do much to further this end, if rightly conducted. Let us then try and reap from it all the advantages which it can yield us by giving it our warm sympathies and steady support.

The second object of the Society has been to send out Catechists during the summer months to destitute and neglected localities. Such have been the circumstances of our Church in Canada that it has not as yet been able to overtake all the waste places of the land. There are many large tracts of country, settled by Scotch and Irish Presbyterians and their

children, which have not been occupied, nay scarcely visited, by our standing clergy. Attracted to our shores by the inducements which our physically splendid country holds out, these people and their descendants still fondly cherish their affection for their national institutions, and especially for the Church of their fathers. Their hearts have been yearning after the spiritual food of former days, and appeals for regular ministerial supply have been useless for it has not been in the power of the Church to grant it. Our Association has each year singled out some of these sections of the country as the seat of its operations, and I think I may confidently affirm that entire success has crowned its efforts. Our Catechists, gone forth with all the ardor and buoyancy of youth, renewed hearts, have been blessed not only to the awakening of the negligent, the confirming of the wavering, and the building-up of the faithful in these remote districts; but also to the organizing of congregations and the erecting of churches, several of which have already settled pastors, or are in a condition to receive them. I need only mention the congregations of Wolfe Island, Stirling, Ross and Westmeath, Inverness, Osprey, Dalhousie and Darling, Artemesia, Priceville, which have been all thus rallied and fostered by students. Besides many organized congregations have been kept together, when deprived of the services of a regular pastor, by the timely assistance rendered by students in the capacity of Catechists. And I have good reason to believe that those sent out during the past summer, and whose reports you will this day hear, have been as useful as those in former years. For this let us thank God and take courage. Let not any one despise an agency to which God adds His blessing, because, humanly speaking, that agency may seem inefficient. God often makes the weak things of the world to confound the things that are mighty. Though our instrumentality has been comparatively humble, the Lord of Zion has not apportioned our success accordingly. He has blessed us, and He will bless us still. You have therefore, gentlemen, the satisfaction of knowing that this Association, of which you have the control, has been and may still be an instrument of much good to many a benighted settlement.

The address then refers to the gratifying fact that the Students in the other Faculties, as well as in the Divinity classes, have always taken a hearty interest in the conduct of the Society, and claim the countenance and support of the Students of the College and of the Church in Canada generally for it.

The address states that objections to the efforts of the Society are entertained in some quarters, and that the objections are twofold, viz. 1st. That these operations are not likely to be productive of good; and, 2ndly, as being injurious to the young men sent out. The first objection the writer considers just, as being amply disproved by the actual results of the labours of the Society in the past, while with regard to the second he mentions the fact, that, unless employed as catechists, many students must engage in teaching to enable them to support themselves,—an employment by no means so conducive to the preparation for the work of the ministry as the labours of the catechist. The writer also mentions that in such a work the catechist is training for his after position as a minister, and

acquires that readiness of dealing with his fellowmen, which the minister ought to possess, and his missionary zeal is encouraged and stimulated—advantages by no means to be despised, while in the circumstances of our Church and country there is a pressing demand for such labour. This interesting and excellent address concludes in the following terms.

But, leaving this subject, there is another which I intended to bring before you to-day, but upon which I can now for want of time scarcely touch, and it is: What ought we to do at this time when God is pouring down his spirit on otherlands? Let us ask the question, What hinders the same gracious manifestations here? God is no respecter of nations, yet He is now giving precious communications of His mercy and goodness to others, while we are left desolate. What ought we as students to do? It is dangerous to be indifferent at such a crisis. If we seek not God now when He is especially to be found, He may forever depart from us. The Lord Jehovah is never far from them that enquire after Him, why may we not then hope that He will answer our prayers as He answers the prayers of others who seek Him? The promise is, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of our Father who is in heaven," and we know that the present work of God in Ireland originated in a small prayer-meeting. Here then is encouragement for us. Let us with earnestness entreat our Heavenly Father "to pour out upon us the spirit of grace and of supplication." A letter from Scotland, which I saw a few days ago, states that there are prayer-meetings in every place and under every name, Session prayer-meetings, "Table-class prayer-meetings," Tract Distributors' prayer-meetings, and that of these means the blessed influences were spreading. What I propose, therefore, is that we, too, have a prayer-meeting, a missionary prayer-meeting, to ask the blessing of Almighty God to rest upon our College. I know that there is already a prayer-meeting among the Arts' students, and I rejoice at it, but that needs not interfere with but rather strengthen our proposed meeting; these two can never conflict. I hope that no person will grudge the time which may secure to us such an ample return. Listen to the encouraging words which the Lord of Hosts addresses to us: "Prove me now herewith, if I will not open to you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

We heartily wish this excellent institution a larger measure of support than it has hitherto received. It has been of use in the past. It will be still more so, if heartily sustained. We rejoice that our young men are exhibiting such a spirit of Missionary enterprise, and are glad too that the need and the advantages of prayer are so fully recognized by them. We trust that the great Head of the Church will make the Association to prosper and prove a great blessing to our land.

ITEMS OF NEWS FROM THE PRESBYTERY OF TORONTO.

The new Kirk at Whitby was opened for Divine worship on Sabbath, the 6th November. The opening services were conducted by the Rev. J. H. Mackerras of Howmanville (in the absence of Dr. George, who was prevented from being present in consequence of sickness in his family) who delivered a discourse suitable to

the occasion from Haggai I. 7. "I will fill this house with glory." Mr. Mackerras also officiated in the afternoon. The Rev. James Bain of Scarborough, who had driven down after conducting service in his own church in the previous part of the day, preached an eloquent sermon in the evening from Daniel XII. 4: "Many shall run to and fro, and knowledge shall be increased." The attendance at the various diets was very large. The edifice, which has thus been opened, is a conspicuous object in the town from its chaste, substantial and elegant appearance, reflecting credit alike on the taste of its architect and the liberality of those who have contributed the means for its erection. There are ample materials in the town and neighbourhood for building up a large and flourishing congregation, and we trust the time is not far distant when our adherents in that locality may enjoy the permanent ministrations of an able, godly and efficient pastor, who shall succeed in gathering these materials together and upbuilding them as living stones into a temple of the Lord.

The Presbytery of Toronto held its usual quarterly meeting in St. Andrew's Church, Toronto, on Tuesday and Wednesday, the 15th and 16th November.

The meeting was constituted with prayer by Mr. Tawse, who presided in the absence of the Moderator.

"There were present Messrs. Tawse, (Moderator, *pro tem.*), Barclay, Porter, Campbell (Nottawasaga), Mackerras, Brown, Gordon, Bain, McCaughey, Campbell (Brook), Mackee, Douglas, Ross, Ministers. Messrs. Barker (Markham), Dennistown (Peterboro'), Colville (Darlington), Stirling (Scarboro'), Wells (Newmarket), Lockhart (Vaughan), and Turnbull (Milton), Elders.

The minutes of the last quarterly meeting in August and of the special meeting held at Markham on the 18th October were read and sustained.

Dr. Barclay tendered his resignation as Clerk of the Presbytery. In doing so, the Reverend Doctor stated that he had for some time contemplated this step in consequence of the increasing business connected with the office seriously interfering with the due discharge of his pastoral duties. These latter engagements he looked upon as paramount to all others, and now that the number of members in the Presbytery had increased so rapidly of late and the duties of clerk had become progressively onerous, he felt that he could no longer delay carrying into effect the step (as many of his brethren knew) he had so long contemplated. The Presbytery embraced the opportunity to testify their strong sense of the able manner in which the Doctor had for a period of 12 years discharged the duties of the clerkship, as well as of the sound judgment and gentlemanly courtesy which he had invariably brought to the deliberations of the Court, and at the same time urgently requested him to continue to act, at least temporarily, as Clerk. This he consented to do, with the understanding that Mr. Mackerras be appointed Assistant-clerk to attend to the more onerous business and details connected with the office. This arrangement was completed by Mr. Mackerras agreeing to act in this capacity.

The missionary appointments given at last meeting were reported to have been fulfilled.

There was proferred and read a call from our adherents in Peet Hope, numbering 44 heads of families, in favor of Mr. Cameron. Accompanying this was a guarantee, signed by four responsible persons, promising a minimum annual stipend of £100. On motion it was agreed to sustain the call, and Mr. Cameron (after the delay of a few hours which he had

craved for consideration) agreed to accept the same. Trials were given him, and a special meeting was appointed to be held in the new church at Whithy on Monday, the 28th Nov., to receive these.

Mr. Mackenzie, formerly an Elder in St. Columba's Church, Glasgow, at present a member of the Cobourg Congregation, appeared and stated the strong desire of our people in that place to have as frequent supply of preaching as it may be in the power of the Presbytery to give. This the Presbytery agreed to furnish, considering that the peculiar circumstances, in which that congregation is at present situated constitute a special claim upon the services of their Missionary staff.

The memorial and complaint of Mr. Jno. Robertson against a finding of the kirk-session of St. Andrew's Church, Toronto, against the use of Instrumental Music in the psalmody of the said church, consideration of which had been deferred from last meeting, was then taken up. Said memorial was read at length and parties were called for, when there appeared Mr. Robertson for himself, and Doctor Barclay for the Kirk-Session. Parties having been heard were then removed from the bar, and the Presbytery proceeded to adjudicate on the matter complained of. After an able, lengthened and temperate discussion the following motion was made by Mr. Barker and seconded by Mr. Douglas: "That the introduction of Instrumental Music into the Presbyterian Church of Canada in connection with the Church of Scotland is an innovation even as an aid, yet under the peculiar circumstances in which the melodeon has been introduced into St. Andrew's Church, Toronto, and because of its long continuance therein, the Presbytery deem it inexpedient to disturb existing arrangements in said congregation. At the same time the Presbytery embrace the opportunity to exhort the members of the congregation to cultivate vocal music to the utmost extent of which their circumstances will admit." To this it was moved in amendment by Mr. Campbell (Nottawasaga) and seconded by Mr. Turnbull: "The Presbytery, having taken up the complaint and appeal of Mr. John Robertson against a decision of the Session of St. Andrew's Church, Toronto, respecting the use of Instrumental Music therein, after mature deliberation deem: That Instrumental Music, having been excluded from the public services of the Church of Scotland in every age, has thereby become illegal by prescription, if not by enactment; that the Session of St. Andrew's Church are hereby enjoined to give all diligence to the cessation of Church Music in order that they may dispense with the use of said Instrument as soon as possible. And the Presbytery further enjoin upon all their kirk-sessions the careful observance of all the laws and practices of the Church." The roll having been called and the votes marked, the motion was carried by a majority of 8 to 5, and the Presbytery decreed accordingly. Parties were then called in and the judgment intimated. In this decision Dr. Barclay on the part of the Session acquiesced, while Mr. Robertson protested and appealed to the Synod at its next meeting, promising to give in reasons in due time, took instruments in the Clerk's hands, and created extracts, which were granted.

A letter from Mr. McCaughey, tendering the resignation of his charge of Pickering, was read. Mr. McC. therein stated that he had been induced to take this step for various reasons, but more especially owing to the state of his health, which was such as to render him incapable of performing satisfactorily his pastoral duties. Mr. Bain was appointed to preach at Pickering on Sabbath, the 27th November, and intimated in the congregation Mr. McCaughey's contemplated demission of his

charge, at the same time giving notice that, if they have any objections to offer to the proposed step, they will have an opportunity of stating these to the Presbytery at its meeting at Whithy on the following day.

A report from Mr. Mullan, giving an account of his Catechetical labours during the last summer in Artemisia and the adjoining townships, was read. Said report was received and approved of as highly satisfactory.

Missionary appointments were made for Whithy, Milton, Cobourg, Knoxville and Dummer during the ensuing quarter, while Messrs. McMurchy and Watson were requested to give as frequent supply of preaching to Fenelon as the requirements of their own pulpits may admit of.

Messrs. Gordon and Bain on the part of the Home Mission Committee made a statement of its finances, from which it appeared that the Presbytery were indebted to the Missionaries to a considerable extent. Members were urged to remit to the Treasurer as speedily as possible such sums as they may be able to realize from the contributions to the Scheme within their respective bounds, in order that these liabilities may be liquidated. Instructions were further given to forward without delay to the Secretary-Treasurer of the Temporalities Board such amounts as have been raised by the Lay Association of each congregation in behalf of the Scheme for supplementing the stipends of those Ministers who have recently been admitted into charges.

The Presbytery then adjourned to hold its usual quarterly meeting in the same place on the third Tuesday of February next, and was closed with the Apostolic Benediction.

This Reverend Court again met by special appointment in the New Church at Whithy on Monday, the 29th Nov., and was constituted with prayer by the Rev. John Campbell of Brook, who had been called to the chair in the absence of the Moderator:—

Sederunt Messrs. Campbell, Moderator, *pro tem.*, Barclay, Mackerras, Bain and McCaughey.

Mr. Bain reported that, as appointed by the Presbytery at its last meeting, he had preached in both churches at Pickering, and had intimated to the congregation the intention of Mr. McCaughey to resign his charge, with certification that, if any of the members have objections to offer to the proposed demission, an opportunity would be afforded such of stating them at this meeting. Commissioners from both sections of the congregation were present and stated that, while they would oppose no obstacle to the contemplated resignation of Mr. McCaughey, they embraced the present occasion to bear testimony to his excellent character while among them as well as to the acceptableness of his pulpit ministrations. The Presbytery thereupon agreed to accept Mr. McCaughey's demission of his charge, to take effect from and after the 1st January next. Mr. McCaughey continuing to officiate up to that time, and appointing Mr. Campbell of Brook to preach at Pickering on Sabbath the 6th January, and declare the church vacant.

Mr. Cameron then proceeded to deliver the discourses, the subjects of which had been given him at the previous meeting, and was examined on the various branches of study prescribed by act of Synod in the case of persons applying to be ordained to the office of the holy ministry. The Presbytery, having taken a conjunct view of these trials, sustained them and appointed his ordination to take place in Peet Hope on Monday, the 12th December, at 7 P.M., Mr. Campbell to preach and preside, Mr. Douglas to address the minister, and Mr. Gordon the people. Mr. W. R. Ross was also appointed

to serve the edict after Divine Service on Sabbath next, the 4th December.

The semi-annual return of Ministers' names on the roll of the Presbytery was approved of, and the Clerk was instructed to transmit the same with whatever corrections might be necessary at the date of its transmission.

The Presbytery adjourned to meet at Port Hope, and was closed with the Benediction.

This Presbytery met, pursuant to adjournment at Port Hope on the evening of the 12th Dec., and was constituted with prayer.

There were present Messrs. Campbell, Moderator, *pro tem*, Porter, Mackerras, Gordon and Douglas, ministers, and Hugh Sharpe, Elder.

The Town-Hall, in which the ordination took place, and in which the congregation at present worship, not having their church yet erected, was well filled. The Edict having been returned duly served, Mr. Campbell preached an able and appropriate sermon from 1 Corinthians IX, 22: "To the weak became I as weak, that I might gain the weak: I am made all things to all men that I might by all means save some;" conjunct with Jude 22, 23: "And of some have compassion, making a difference: and others save with fear, putting them out of the fire. Thereafter the usual ordination services were gone through with, suitable addresses being delivered to the minister by Mr. Douglas and to the people by Mr. Gordon. Mr. Cameron then received a cordial welcome from the congregation and his name was added to the roll of the Presbytery.

Mr. Cameron has before him a wide sphere of usefulness in this rapidly rising town, and we have every confidence, based on the known excellence of his character as well as his devotion and zeal, that he will avail himself of it with glory to his Master, credit to himself, and profit to those among whom he labours. Already has he done much as a missionary during the past few months in gathering together a large number of Presbyterians into an united and vigorous congregation, and we trust that this is but the first fruits of future success. A site for a church has been secured in a convenient part of the town, and subscriptions to a considerable amount have been taken up for the erection of a commodious brick building. The congregation has shown a great deal of spirit and energy in the matter, and we trust that should they be constrained to make an appeal to the Church at large throughout the Province for aid to enable them to complete the proposed edifice, their own exertions will commend their appeal to the sympathy and liberality of those to whom it is made.

After granting some further supply of preaching to the congregation of Pickering, the meeting was closed with the benediction.

MEETING OF THE MEMBERS OF THE CHURCH OF SCOTLAND

[From the Montreal Gazette of Wednesday, December 7.]

HOME MISSION SCHEME.

A meeting of the members of the Presbyterian Church in connexion with the Church of Scotland took place on Monday evening last at St. Andrew's Church.

The following Circular from the Synod of the Church had been read in the Churches the previous Sunday, and shows the purpose for which the meeting was convened:—

To the Members of the Presbyterian Church of Canada in connexion with the Church of Scotland.

BROTHERS,

We have it in charge from the Synod to call your attention to the present circumstances of

the Church, and to make a special claim on your Christian liberality

It is well known to you all that the public provision for the support of the Church was withdrawn some years ago by an Act of the Provincial Legislature, and that the amount received by Ministers in commutation of the Annual stipend secured to them for life was by them, under certain conditions, made over to the Church to form a Fund for the permanent support of the Ministry. There is just reason to acknowledge their liberality in so doing, and just reason to rejoice that so large a sum was secured for that good end. But we are bound to represent to you that it comes very far short of what the necessities of the Church require. The whole of the interest of the sum invested is already required for the payment of Ministers, although to the twenty-six Ministers last admitted on the Roll of the Synod there has only been given an allowance of £50 a year: and no means therefore remains for giving aid to new Congregations in the support of their Ministers, or for giving to the Ministers themselves that independent position which it is so desirable for the right discharge of the duties of their office that they should have, and which in ordinary circumstances can only be secured by a moderate endowment. It was from the first foreseen that, if the Church were to increase with the increasing population of the Province, the Fund must prove inadequate for those ends: and the Synod recorded a resolution to call upon the Laity to contribute according to their ability to the increase of it: nothing doubting their readiness to follow the example set before them, or their zeal to extend the Church and provide for the reasonable support of its Ministers. And it has only been in hopes of more favourable times for a great and united effort that the call has been delayed.

It is our privilege to belong to a Church Scriptural in its doctrine, and constituted in accordance with the simplicity of primitive and Apostolic order. The blessings which during a long series of years it has conferred upon the land of our fathers are the best pledge of what it will accomplish, if placed in favourable circumstances here. To extend it, and especially among the scattered Presbyterian population of the Province, is a debt of gratitude due to that gracious Providence which has placed us within its pale, and preserved us in the enjoyment of the ordinances which it dispenses, and it is a work of Christian charity, than which none can be more important in itself, or on which the blessing of God may more surely be expected. For to establish the Gospel Ministry in any neighbourhood, and to make such provision as shall, under Providence, secure its permanent continuance, is to sow the seed from which a harvest of good, temporal and spiritual, will not cease to be reaped through successive generations. Nor can we better show our affection to Him whom we all acknowledge as King and Head of the Church, or our regard for the immortal souls whom He died to save, than by taking measures which shall have this result, not in our locality only but throughout the length and breadth of the land.

The members of the Church have just reason for devout thankfulness that, notwithstanding many difficulties and discouragements, and one generous disunion, which, it is to be hoped, will yet be healed, so much has been already and within so long period of time accomplished in the establishment within this Province of our branch of the Church. We now number over 100 congregations. We have a University for General and Theological education conducted by able and well qualified Professors. We have a Fund, well supported, for the Widows

and Orphans of our Ministers. We are training young men for the Ministry in Queens' College, and receiving Missionaries from Scotland. We have entered upon the field of Foreign Missions. We have many able and zealous laymen taking a deep interest in the efficiency and extension of the Church, and lending a helping hand in the management of its business. We have a large body of Teachers in our Sunday Schools, actively and unfeignedly engaged in the religious instruction of the young. And we have from the liberality of the Clergy the nucleus of what may become an ample Endowment Fund, not intended to make Ministers independent altogether of the Congregations in which they labour, but to place them above that entire dependence which is injurious to both, and to secure for Ministers that modest provision which their social position requires, and which their preparatory studies and their professional labours justly deserve. What has been done should encourage and stimulate renewed exertion. Is it too much to expect that every individual connected with the Church should do something towards the effort which is now to be made for its extension, and for the permanent dispensation of religious ordinances among its people, or that those whom God has blessed with wealth and prosperity, counting themselves, as indeed they are, only stewards of His good gifts, should act with prompt and generous liberality? There is abundant wealth among the members of our Church to accomplish all that is desired or needed, if there be only the willing mind: and that, we trust, will not be wanting in so good and holy a cause. Our duty, however, is only to explain and plead that cause, not to dictate to individuals the manner or amount of their benefactions. "Every man, according as he purposeth in his heart, so let him give, not grudgingly or of necessity, for God loveth a cheerful giver." Yet let every one remember, "He that soweth sparingly shall reap also sparingly, and he that soweth bountifully shall reap also bountifully."

- Thomas Paton, Montreal, Chairman,
- Alex. Mathieson, D.D., Montreal,
- John Cook, D.D., Quebec,
- John Young, Hamilton,
- John Thomson, Quebec,
- Hugh Allan, Montreal,
- John Cameron, Toronto,
- Hugh Urquhart, D.D., Cornwall,
- John Barclay, D.D., Toronto,
- William Snodgrass, Montreal,
- John Greenshields, Montreal,
- Alexander Morris, Montreal.

Members of the Board for the management of the Temporalities of the Presbyterian Church of Canada in connexion with the Church of Scotland.

Montreal, 1st December, 1850.

Rev. A. MATHIESON, D.D., took the Chair shortly after 7 o'clock, and opened the meeting by giving out a part of the 102nd Psalm, commencing "Thou shalt arise to mercy," which was sung. He then read a portion of Scripture, after which

Rev. Mr. SNODGRASS offered up a prayer, asking for a blessing of their labors and the work in which they were about to engage.

The CHAIRMAN then rose and said:—My Christian friends, you are all generally aware, from the circulars that were distributed in the pews of the churches yesterday, what is the object of our meeting here this evening. I could have wished, and I say it with all sincerity and without any affectation, that one better qualified to fill the station I now hold had been selected. From a nervous antipathy to fill such a position, and from ignorance of the duties devolving upon me, I feel myself altogether incompetent to fill the office of

Chairman. But, as the meeting has my most cordial approbation, I must throw myself upon your indulgence; and I only wish that the energies of my youth might return to me, that I might throw all those energies into the cause which is to be brought before you this evening. I now call upon Dr. Cook.

Rev. J. COOK, D.D., of Quebec, then rose and said:—Mr. Chairman, the object of our meeting here this evening being known to those present from the circulars placed in their hands yesterday, it becomes scarcely necessary, perhaps, for me to enter at any great length into the cause of our assembling here. It may not be amiss, however, to say a few words on the recent history of our Church and its present condition; what it is we now claim from your Christian liberality, and what it is we now desire. It is now about 20 years since the long struggle in this land for the Clergy Reserves was terminated in our favor by a decision of the 12 judges of England, and by an Act of the Imperial Parliament, purporting to be a settlement of the whole matter, by which one-third of the amount arising from sales which were then made, and one-sixth of all the funds to be received from future sales, were given to the Church of Scotland in this Province. What was thus given our Church by the Imperial authorities, though it could not be expected to place it on anything like an equality with an endowed establishment, conferred upon it two benefits. To understand one of these benefits, we have only to consider the condition of new and recently formed settlements in the back-woods, such settlements as we are all familiar with, such as will almost always exist in this Province, and are always retiring from the centres of civilization and commerce. Among recently felled trees and blackened stumps, in humble log-houses, with but one chamber, from which a thin thread of smoke rises on the wind, far from any other settlement, and perhaps miles distant from one another, a few scattered families of our country-men, gallantly struggling in the conflict with the hard necessities of life, toil to subdue the earth to their support, cheered only by the hope of one day becoming lords of the soil, and winning independence for themselves and their children. Is there no sympathy for such men, so struggling, when perhaps a whole family may be dependent upon the labors of the one head of that family? Why, it is from the labors of these men, and such men as these, that the whole wealth of the Province proceeds. It is their labor which builds our cities and pours wealth into our coffers, and it is the labors of such men as these that makes the country great, and will make it greater. Now in these settlements the strength and the solace to be derived from Sabbath ministrations are at once most desirable, and without foreign aid unobtainable. Old habits and sacred associations of former times, all combine to make them desire that social worship to which they had so long been accustomed, and under the old forms in which it had so long been presented to them. But without any Sabbath ministrations, with nothing to recall these associations, the memory of them dies away, and the desire for worship frequently lessens—years of silent Sabbaths diminishing the desire to hear the united voices of prayer and praise, succeeded in time and in future generations, by a perfect indifference to the ministrations of the Sabbath. In these early settlements it was impossible to support a minister of the Gospel unaided from without, and here it was that the Reserved Fund came in to their assistance: not to free them altogether from the duty of supporting their minister, but to give them the assistance their special circumstances required, enabling them to build churches and support

ministers, where, otherwise, they would have been without any of the ordinances of Religion. This was one of the benefits resulting from the Reserved Fund, and, in the consideration of it, we look chiefly to the congregation. But another benefit arises from a Reserved Fund, in considering which we have a more special reference to the Ministers. You are all probably aware that our Church does not take any or every one who is piously inclined, and is desirous of entering the ministry, and lay hands upon him as a minister of the Gospel. Our Church requires a long preparatory training—a long University education. During this time, he acquires the tastes and habits of a scholar, and is accustomed to refined and educated society. When he then consents to leave all these literary enjoyments to which he has thus become accustomed, and to settle down in a part of the country remote from civilization, and with none of its comforts, it is a sacrifice for which no pecuniary compensation can make up. Nor does he expect it: his reward is in the work itself, in the approval of his own conscience, and the approbation of his great Master. But surely it is not necessary that, in addition to the unavoidable sacrifice he is called on to make, he should be placed in the condition of a pauper or the next thing to it—that, every day of his life, he should be made to feel the bitterness of poverty, dependent entirely on the donations of his congregation. It is not good for him to be thus dependent, nor is it good for the congregation to have him thus dependent on them. It is necessary that the minister have a feeling of at least some share of pecuniary independence, and it by no means adds to the respect congregations have for their ministers to feel that they can at any moment reduce them to beggary. I can bear witness that among the clergy I have never seen any greed of large emoluments, but simply a small but certain income. This the Reserved Fund gave them, though not as large as that received by a clerk in an ordinary mercantile house. Still it added somewhat to the salaries—that is, made them larger than they otherwise would have been, thereby increasing their influence and respectability. For my part I think ministers are most insufficiently paid, and, unless there be some change in this respect, the independence of religion must be most materially injured amongst us. Young men of talent and capacity will be hindered from the service of the Church, and parents will refuse to prepare their children for a profession which will be looked upon as lowering. To use the rather coarsely expressed words of an American, if they gave four-hundred-dollar stipends, they must expect four-hundred-dollar ministers. We believe that the Lord can raise up those to devote themselves to the service of the Church; yet any Church, which expects to supply men, and a succession of them, who, as ministers, will exert an active and beneficial influence in society and in the Church, must make provision to place members of the ministry at least on a level with members of the other professions. No doubt God can raise them up in sufficient numbers with temper, talent, piety and everything else, but what reason has any one to believe that God will raise them up to save the pockets of money-worshipping, mammon-worshipping, miserly people. In this matter of raising-up ministers for the Gospel, as in other things, common sense must be taken into account, and no Christian member in common sense will require able and educated men for the Church, and then refuse them adequate compensation. But the question at present before us is, What are we to do now that the Reserve Fund is taken from us? Our business now is to enquire what we can do to make up for the loss of it. It

would have appeared and I fear it would really have been a very hard thing to have attempted to raise an equal fund for the endowment of ministers merely from congregational collections and subscriptions. But this, fortunately, we have not do to. You are aware that a large amount of money was made over to our Church for the support of the ministers, which the ministers could have divided up amongst themselves—had the power so to do. This they refused to do, and the Temporalities Fund, which was created by the commutation of their yearly stipends, has provided a very large beginning for an Endowment Fund. The ministers, then, of this church are of opinion that they have some reason to make a claim upon the laity of the church to contribute to this object, and we are here this evening to make the appeal, and it depends very much on the manner in which it is received in this City of Montreal—the undoubted capital and head of Canada—whether we are to go on and make this appeal to the country, or give it up in despair of doing anything for the cause. It is not, however, in this building I must look for an unfavourable answer, nor from the members of two churches which have contributed from their means to every new church in the Province. You are not of those who desert the church of their fathers in a distant land: you are not of those who are led astray by high-sounding words to seek other forms of worship. I like to think of this beautiful building as a tribute to our simple and sacred Presbyterianism, and, having in its erection done so much for yourselves, I call upon you to do something for others—to look with a generous eye upon the well-being of your brethren, and to contribute to their necessities. It is very true you are frequently called upon to give. What then? Is it not a ground of thankfulness to God that you are in a position to be able to give. Saith not our blest and Saviour, "It is more blessed to give than to receive." I speak quite sincerely and candidly of the munificence of those two churches, for it would ill become me to speak in flattering words of your liberality. Nor am I to forget, in pleading the cause this evening, that there are among you not a few who, without anything more than an imaginary sacrifice, could have erected this beautiful building themselves and presented it to the congregation. Am I to be ignorant that it would be very possible for you to lay down upon the altar of the church a sum equal to that which this edifice cost? Am I to believe that the means are wanting, or that they are scanty. No, my brethren. We may fail to carry conviction to your minds and hearts; but, if we can do so: if we can arouse your sympathies for those who are in spiritual destitution, if we can impress you with a feeling of the necessity of providing able and educated men as ministers of the Gospel, if we can touch your feelings of piety and patriotism,—then we have no fears about the means being wanting to give us liberal aid in the cause we lay before you. And say not that this work is not for yourselves but for others. It is the constitution under which God has placed us in this world, that we must sow what others in their time will reap. No man is to live to himself alone, but all must labor in the full knowledge that others are to enter into their labors. It reconciles us to this condition of things by which we are made to subvert the interests of others that come after us, that they only do what we ourselves have done. We have been trained in the schools, have worshipped in the churches, which our fathers have builded, have reaped the benefit of their labors, and sit under the shadow of that mighty empire which they contributed to build-up. Should we complain of a providence by which we are made to subvert the interests of others, even as

others were made to subscribe ours? Shall we seek to break the links of that great chain which binds together the successive generations of mankind? Shall we shrink from giving our assistance to any work that is wise and good and holy, because we can say it is for others and future generations, and not for ourselves? Is it not enough to satisfy the minds of any Christian to think that he is laying the foundation of a good which is to bring forth its full fruit in after years, when these bodies of ours have mouldered into dust. We shall all in a very little while pass away from this world: then let us act now, in all that we do, so that in the last day we may not be ashamed to answer when the question is put to us, "What hast thou done unto me?"

ARCHIBALD BARKER, Esq., of Markham, then moved the following Resolution:—

"That the Temporalities Fund under the control of the Synod for the benefit of the Church is a privilege calling for grateful acknowledgement, and involving the most serious responsibility in regard to its improvement and extension."

In offering this resolution, he wished to say a few words with regard to the Temporalities Fund. It was known to all the gentlemen in that assembly that for more than a quarter of a century they were vexed with questions connected with the Clergy Reserves, and that the legislation on the subject by the government of the day enraged the people of Upper Canada to such an extent that the rebellion of that time was the result. From that, however, good had flowed. The people of Upper Canada, jealous of their rights, civil as well as religious, demanded that there should be no State Church, but in effecting this change the existing rights of our Church were fully recognized. Their ministers, the speaker proceeded to show, had a perfect right to demand the money arising from the Reserve Fund in their own right, but, like true Christian men and Christian patriots, they laid aside their own rights, and gave up this money to create a Fund that was sacred to the Church for all time to come. From that Fund an annual income was derived, which, however, was insufficient for the wants of the growing Church. Many of their countrymen, as had been stated by Dr. Cook, had formed settlements far distant from churches, some far from other settlements, and it was the desire of every friend of the Church that a sufficient fund should be raised, the interest of which would be paid annually to new incumbents; and that was the purpose of the present meeting. The clergy, he said, had done their duty in this respect; and the laity, he thought, were bound to do something also. They were going to ask from them material aid, and also their moral influence. And why, he asked, did they come to the City of Montreal? They came there because there was but one City of Montreal in the Province, a city whose merchants were emphatically merchant princes, and which was destined at no distant time to unite in bonds of amity and commerce the eastern and the western hemispheres. They ask them for their material aid and their moral influence, and they knew they would not ask in vain.

Mr. NELSON, of Belleville, rose to second the resolution, which he said he did with a great deal of pleasure. He was of opinion that the liberality of the ministers called for the gratitude of the laity of the church: that he himself was acquainted with localities where but for such liberality they would have had no ministers and no congregations; and that, after the clergy had done so much, it was the duty of the laity to render them aid in supplementing that Fund so as to meet the necessary wants of their church. Their present Fund was not adequate to give support to a greater num-

ber of ministers than they then had on their rolls, and without aid many would be compelled to do without the ordinances of religion; it was for the laity of the church to consider whether their duties to their brethren demanded that they should give liberally of their means to assist those who were unable to assist themselves. With these few words he would most heartily second the motion.

The motion was then put and adopted *nem. con.*

Col. E. W. THOMSON, of Toronto, then moved the following resolution:—

"That the time has come when the duty of making a more respectable and efficient provision for the maintenance of religious ordinances, and more especially of meeting the increasing urgent demands throughout the Province for the organization of new congregations and the settlement of Ministers of the Gospel in connection with our Church, cannot be any longer honorably or safely delayed, and that therefore this meeting resolve to countenance an immediate and general effort to institute a Supplementary Home Mission Fund."

He rose, he said, to propose that resolution under rather peculiar circumstances, inasmuch as he was himself a native of Upper Canada, and had lived at a period when he witnessed some of the privations to which people emigrating from the Old Country to Canada were subject, and among those privations the want of religious ordinances was not the least. He said, in reference to the position in which their church had stood in years gone by, that until lately the Church of Scotland did not exercise a sufficient missionary spirit, a fact, but one which could not be evaded, and in which she had been far behind the Church of England. The mode now proposed was that the Temporalities Board should have it in their power, whenever there was a prospect of a minister's being partially supported by a congregation, to secure to him a certain sum that he might be saved from the danger and apprehension of starvation when he went into a distant part of the country. There were many young men, he said, then studying for the ministry in their College at Kingston, preparing to go forth as ministers of the Gospel, who at less sacrifice of time could, as clerks in mercantile houses or as lawyers or doctors, be much better off. Yet they had chosen the ministry, because for a pious man it had attractions greater than any other profession, and it was ungenerous of them to allow those young men to suffer for want of proper support. The speaker then alluded to the great advantages which Montreal possessed as a city, and therefore trusted its inhabitants would set an example that would tell favorably throughout the length and breadth of the land. The appeal was made to them first because they were the most able, and, judging from the past, he believed, the most willing, to render the assistance looked-for. He trusted that every one of them would ask himself the question, what could he do without injury to himself or his business to sustain their cause, and then, having made a careful examination, give all that it was possible for him to give.

Rev. JAMES BAIN, of Scarborough, seconded this resolution. He said that but little remained for him to say after the addresses to which they had just listened, and that he would not therefore detain them long. He thought that the support and extension of religious institutions was a duty that professing Christians would at all times recognize, but the present movement was, he conceived, one of peculiar importance and urgency. They were all aware that, prior to the secularization of the Clergy Reserves, that branch of the Church of Scot-

land had depended on that course chiefly for supplying the ordinances of Religion, especially in the new settlements. But, after that Fund was taken away and changed into a Commutation Fund, it was seen by every one that, if the church continued to extend, that limited income would in a short time become insufficient. It was in consequence of this that the appeal was made to them, one to which they must directly respond, if the church was not to remain stationary, or actually lose ground in this Province. The rev. speaker went on to explain that the Commutation Fund was the value of the life interests of the ministers, secured to them by act of parliament, every one of whom might have had £150 a year so long as they lived. Yet, when the question was proposed to them, they said no—that they wished to see the church of their fathers prosperous in the Province, and that they would content themselves with £112 10s. a year instead of £150. Nay more, the ministers, had they so chosen, could have had the principal of the £150. This they would not do, but threw it into a common fund for the support of ministers and the good of the church. He, the speaker, believed a good deal had been said about this commutation. Some of them in the West had thought that the ministers had done a very wrong thing—that their stipends amounted not to £150, and that they gave away what did not really belong to them.

The sums were different. The yearly stipend of the minister amounted to nearly £158 per annum, and thus, instead of over-drawing, they underdrew it, by which hundreds of pounds were saved to the public treasury: yet, in the face of these facts, they were calumniated as selfish and greedy men, who took what did not belong to them. Returning to the more immediate object of the meeting, the speaker said that he did think it was time for them to take part in the movement. It had been deferred long enough, in order that something might be done on the part of members of the church corresponding to the sacrifices made by the ministers. What would Christian Scotland say, if the sacrifices of the ministers were to stand alone? He was sure that they in this city would not be backward in contributing as far as the Lord had prospered them, to enable them to undertake the object which they had in view. He was aware that the country was only just emerging from the embarrassments under which it had been suffering; but they in the East had felt it less than in the West, and were therefore able to give more largely. And now on every side there were tokens of abundance and prosperity. He saw many motives all pressing upon them to take a lively and an active interest in the present movement; in the example of all the churches; in the example of the Mother Church, which was just about completing her noble scheme of endowments—and in the sacrifices made by the ministers themselves to secure such a legacy as this fund would prove. But he saw still higher motives than any of these—motives which every follower of the Lord Jesus Christ was bound to respect—in the condition of a destitute and perishing world, which they should strive to save. The speaker then, in conclusion, alluded to the greatness of this Province, her rivers, her lakes, her falls, and her fertility, and also to the great works erected by man, the Victoria Bridge, literally a peerless one, the great railways, &c., &c., advising them at the same time to remember the fate of ancient Tyre, and that so it would be with every people that neglected to fear God, and to cultivate the principles of religion and virtue, which constituted the only sure basis of prosperity and renown. (Applause.)

The motion was then put, and the Resolution passed unanimously.

THOMAS PATON, Esq., then proposed the following Resolution, seconded by JOHN GREENSHIELDS, Esq., and

Resolved.—That the following gentlemen form a Committee for the purpose of collecting subscriptions:—James Mitchell, William Edmondstone, James Gouldie, James Hunter, Thos. Watson, Mungo Ramsay, Robert Esdaile, Wm. Spers, A. W. Ogilvy, Alexander Morris, Hugh Allan, Dr. Cowan, Thomas Paton, James McDougall, Ewan McLennan, John Kingan, John Fraser, David Mair, James Law, Archibald Ferguson, Donald Ross, Wm. Stephen, Wm. Darling, J. M. Ross, Wm. Christie, Wm. Croil, Robert Weir, John Dodds, Robert Muir, John Smith (Alexander Street), Robert McIntyre, Charles Esplin, James Johnston and W. H. Greenshields, with power to add to their number.

Mr. GREENSHIELDS desired to say a few words in reference to the manner in which those desiring to contribute to this Fund might pay their subscriptions. They might either give a certain sum at once, or they might give a sum, the payment of which might be spread over three or more years, or thirdly, they might give a certain annual donation, paying so much to the fund as long as their means would allow of it. He would, he thought, say one word more to the meeting. They were in the habit of calling this City the commercial capital of this great and ever increasing country, and rightly so; and its inhabitants ought to show that they were great not only in trade and commerce but also in every great and enlightened work and particularly in spreading the Gospel throughout remote and unsettled parts of the country. Complaints were sometimes made of so many coming here asking for assistance, but they never complained when they came here to purchase goods. He thought they ought not to complain when asked for aid in the maintenance of ministers—that it was an honor to the City to be called on so much—and he hoped the time never would come when they turned a deaf ear to the claims made upon them.

Rev. W. BAIN then made a few remarks respecting the mode of giving contributions, after which

ALEX. MORRIS, Esq., rose and proposed a vote of thanks to those gentlemen who, at so much trouble and loss of time, had been present at that meeting, for the great interest they had taken in this movement. The motion was seconded by Mr. FRASER, and carried unanimously.

The CHAIRMAN accordingly returned thanks to the gentlemen indicated, namely:—Colonel Thompson, of Toronto; Archibald Barker, Esq., of Markham; Rev. J. Cook, of Quebec; and Mr. Nielson, of Belleville. The last named gentleman, however, disclaimed all credit, as he was there, he said, only by accident.

Rev. Mr. BAIN then said that he rose to propose a vote of thanks to the Chairman for the manner in which he discharged the duties of his office, and expressed his own earnest wish that he might long live to adorn not only the chair but the pulpit.

A benediction was then pronounced, and the meeting dispersed.

MEETING OF THE MEMBERS OF THE CHURCH OF SCOTLAND. HOME MISSION SCHEME.

[From the Quebec Chronicle, Thursday, Dec. 15.]

A largely attended meeting of members of the Presbyterian Church of Canada, in connection with the Church of Scotland, was held

on Tuesday evening in St. Andrew's Church.

The object of the meeting was the extension of the Home Mission or Church Extension Fund of the Church.

The meeting was opened by the Rev. Dr. Cook, who gave out part of the 78th Psalm. After this had been sung, the Rev. Mr. Snodgrass, Montreal, offered up a most impressive prayer, imploring the blessing of God upon all efforts to increase the efficiency and promote the extension of the Church of Christ.

The Rev. Dr. Cook, as Chairman of the meeting, then addressed the assembly. They were aware, he remarked, that the lands, which were known as the Clergy Reserve Lands, had been alienated by the Provincial Legislature from the pious purpose for which they were originally set apart. But at the time of the secularization, in consequence of the restrictions of the Imperial Parliament, our Legislature was compelled to respect the rights of the Incumbents. Axious to get rid of the matter by putting a stop to all annual payments to ministers, the Provincial Administration paid to each Incumbent a block sum in lieu of the annual allowance which he formerly received. This sum, on the sole condition that he should continue during his life a Minister of the Church in this country, was thus placed at his entire disposal. The sums thus rightly belonging to each Minister varied of course according to age. In some cases there was allotted to individual Incumbents no less a sum than £2,000. It was most honorable to the clergy of this Church that they unanimously devoted the total amount thus received, amounting in all to over £120,000, to form the nucleus of an Endowment Fund for the maintenance and extension of Presbyterianism in this Province, and the Deputation, who had now favored them with their presence, were come to entreat that the honor of this work should not be exclusively confined to the Ministers of the Church. In many parts of the Province the laity had manifested a desire to follow in this matter the example of the Ministers. He trusted that Quebec would not be behindhand; but that, through means of what would be addressed to them by the speakers, they would be prompted to support generously a scheme so well fitted to promote in the new settlements of the country the knowledge and love of the Gospel. Many congregations were much in want of assistance; and the funds of the Board for the management of the Temporalities of the Church were heavily taxed. The Ministers who had commuted their claims upon the Reserve Fund were entitled to receive £112 per annum from the Board. Ten ministers, not permitted to commute, also received £100 per annum. In addition to this 26 new ministers received £30 a-year each from the Fund. But the Fund could do no more than this; and it rested upon the laity of the Church to come forward and say that they would see to it that weak congregations were assisted in their efforts to obtain the administration of the ordinances of Religion. Christian and patriotic feeling alike impelled them to assist in adding to a Fund which had already proved a blessing to the Church, and would, he doubted not, prove yet more so. Dr. Cook concluded by calling upon each member of the Congregation to do something, as God had prospered him, to advance this great and good cause.

ARNO BARKER, Esq., Markham, C. W., then moved the first resolution:—"That it is the duty and the privilege of the members of the Church, to add to the Temporalities Fund, and earnestly to endeavor by all means in their power to promote the extension of our Scriptural branch of the Church of Christ." He said that he hoped most earnestly that every individual member of the Church would contribute on this occa-

sion. All classes should consider it an honor and a privilege to come forward to aid this good cause. Let each one give in proportion to his means, but let each one give so rethig. It would be difficult to exaggerate the good which would result from the efficient increase of this Fund, which was a monument to the self-sacrificing spirit of their Ministers. Mr. Barker then related several instances of distressing spiritual destitution which had come one day in his own observation in new settlements in Western Canada. Let them increase this Fund liberally, and the Church would be enabled to supply to these destitute localities the preaching of the Gospel. There were many places in Upper Canada anxious to receive Ministers, and willing to contribute according to their means, but which were at present unable to do very much for themselves. They believed in the doctrines of this Church. They loved the Bible, which was read in this Church. Every man, woman and child in connection with the Church should do something to promote this movement.

The Rev. Mr. BAIN, Scarboro, C. W., seconded the resolution, and united with the mover in urging the duty of extending the Temporalities Fund. The object of that Fund was the sending of the ordinances of grace to all parts of the Province; and the extension of the Church depended upon the exertions of its friends. In the ancient times, when a man became a Christian, he became practically a preacher. He made it his object to extend the truth which he had himself been blessed. And so it should be now. So it should be in this scattered Province. The resolution stated that it was our duty earnestly to endeavor to promote the extension of our Scriptural branch of the Church of Christ. It was emphatically a Scriptural branch. And, while it was true of the whole Church, it was eminently true of this branch of it that God was with it always. It was their duty to show their love to Him by advancing the truth in connection with the Church of their fathers. Let its time-honored forms and its pure teachings be transmitted through their instrumentality from generation to generation until time should be no more. Mr. Bain then proceeded with great ability to prove that their Church was really founded on the Word of God, pointing out that it was Scriptural in its doctrine and Apostolic in its order. On none, so much as on Presbyterians, did there lie the duty of extending the Gospel. And it was pleasing to see so many laymen taking such an interest in this work. The Church was making way in the country, and it would, he trusted, do so more and more. Let every one connected with it, wherever he may live, and whatever he may have, be ready to do something. Much, very much remained to be done. Even if this Fund was largely increased, it was not desired to add much from it to incomes of Ministers at present on the Roll. It was rather intended to aid new congregations. It was emphatically a missionary Fund. Mr. Bain concluded an eloquent speech, of which we regret to give but a very imperfect synopsis, by saying that, before he left Scotland, he knew Quebec for three things: first, for its Lumber Trade; second, for the Heights of Abraham; and third, for Dr. Cook, (laughter.) But he hoped that in future he would know it for another reason,—for its liberal support of the Endowment Fund of the Church. (Applause.) The resolution was unanimously agreed to.

COLONEL THOMPSON, Toronto, then moved, seconded by the Rev. Mr. Snodgrass,—"That the time has arrived when a general and united effort should be made throughout the Church with the view of making a more effective provision for the maintenance of religious ordi-

nances, and for the organization of new congregations in connection with the Church, and that the meeting heartily resolve to support the movement now originated by the Synod for the formation of a Supplementary Home Mission Fund." In moving the resolution, Col. Thomson briefly but pointedly advocated the cause of Church Extension. The Church of Scotland had in days past been too apathetic in the sending of ministers to Canada. But a new spirit now reigned in the Mother Church. There was a real earnest desire on the part of the Church of Scotland to assist our church in this country. And our own University was every year sending forth able and zealous ministers of the Gospel. The day would come when churches would exist and Synods and Presbyteries deliberate in districts which were at present covered with dense forests.

Rev. Mr. SNODGRASS, in rising to second the resolution, paid a high compliment to the eloquence and zeal of the Revd. Mr. Bain, which the inclemency of this extreme northern portion of the Province, and more especially the adventurous trip to Valcartier of the preceding day, had not been able to cool down in the slightest degree; and he trusted that, while brethren from a distance did the speaking part of the business, the congregations of this portion of the Province would supply the means with liberality. Mr. Snodgrass spoke in a most eloquently impressive style; and there is that in the soft, yet distinct, modulations of his voice, and his deep, calm and earnest elocution, which must always command the attention of an audience. The reverend gentleman spoke of the great delight he felt in advocating the cause of the extension of the Presbyterian church, for next to the preaching of God's Word is the task of spreading the knowledge of His truth. He referred at some length to the noble conduct of the ministers of the Presbyterian church in refusing to accept their claims upon the Clergy Reserved Fund, and it was certain that, had they done so, the Church would have remained as it was, but, under the influence of the liberality of spirit displayed by those ministers, the Church of Scotland had advanced in a most decided manner.—Mr. Snodgrass then remarked that it was pleasing to think that there was a call for more ministers of God's Word; and illustrated this portion of his speech by giving statistics from Bathurst, Toronto, Montreal, London, &c., showing that there were many congregations in the course of formation, and openings for at least 30 additional ministers. He would ask his audience whether they did or did not consider it the duty of the Church of Scotland to take possession of this promised land—this soil which lay fallow simply for want of cultivation? Would they put their hand to the plough in this great matter? He trusted they would—he trusted there was that spirit still living in our good Old Church which would make every one in connection with it exclaim,—“Well, it will not be our fault if this work is not done.” Eloquently and feelingly the reverend speaker compared the Christian privileges, comforts and consolations enjoyed by those residing in populous cities with the dark and destitute condition of those in distant places who were craving for, but under present circumstances, could not obtain such blessings, and urged that surely it was the duty of every more favored congregation to share with their destitute brethren. Mr. Snodgrass stated that at the present moment there were 30 ministers—rather more than one-third of its whole number—of the Church of Scotland in Canada, who were receiving from their people less than £100 currency per annum, and he would simply ask what would those clergymen do did they not re-

ceive some assistance from the Temporalities Fund. It might be argued, he observed, that it was the duty of congregations to see that their ministers were properly supported, but there were too many who did not do this, and we were not doing our duty if we did not stretch forth our hand to assist even those who were unwilling to be assisted—to see that the ordinances and the teachings of God's Word were carried even to them. There were many arguments why we should engage in this work. There was no duty equal to that of providing that our fellowmen should hear and enjoy the inestimable blessings which spring from the preaching of the Gospel of Jesus Christ, and the result of the present movement would be to increase the vitality of the Church and the activity of its ministers, and that, when it was known that ministers would be well supported, congregations would be able to command energy, talent and zeal in their ministers. The reverend gentleman then spoke in glowing terms of the Reformation; of the liberty, civil and religious, which we now enjoyed as the fruits of the work in which our forefathers were then engaged—which they sealed with their blood that we and our children might reap the benefits of the sacrifice. In the present day we had a new reformation to bring about—a new duty to perform—and he trusted that in the cause we would prove ourselves true children of the men who, through so many struggles, carried through the Reformation of 300 years ago. He drew an affecting picture of the struggles of student life at the present day: the exciting and harassing duties which devolved upon clergymen; and urged that all those things should point out to congregations that it was their duty to see them well paid. That in doing so they were not to look upon it as being done merely for that man's good, but for the good which by so doing would accrue to themselves and to their children, the minister being merely God's instrument in the great work of spreading the knowledge of His blessed Word. He drew a comparison between two settlements—one having the light of religious knowledge, the other remaining in spiritual darkness—in which the superiority of the one over the other, even in temporal concerns, was well illustrated; and concluded with an earnest appeal that his audience would not merely hear what had been said but that they would take these statements home with them—that they would ponder over them—and that, if they had any of the love of Jesus Christ in their nature, they would see it was their duty to come forward and give liberal assistance to this great cause—the extension of that Church for which their forefathers had suffered and bled.

JOHN GREENSHIELDS, Esq., Montreal, said that he had no desire to add much to what had been stated by previous speakers. Persons could contribute to the Fund in 4 ways. They could contribute a sum down. They could give a certain sum in a certain number of years. They could give an annual subscription; or they could leave to the Fund by legacy. He trusted that people generally would take one of the three former ways, so that during their lives they would see good being done with their offerings. But he needed not say that, if persons preferred the latter way, the managers of the Fund would endeavour to manage judiciously the amount of their benefactions. Not only, he would say in conclusion, was it the duty of the laity to contribute to this good work, but it was also their interest. The object of the Home Mission was the propagation of religious knowledge, and well would it be for all the new settlements and future towns of the country, were they inhabited by a God-fearing, Church-going people. Resolution was adopted.

ROBERT CASSELS, Esq., moved, seconded by John Thomson, Esq.—“That the following gentlemen be appointed, with power to add to their number, a Committee for the purpose of collecting subscriptions:—McLean Stewart, D. Wilkie, James Gillespie, L. T. McPherson, Theodore Martin, Robert Cassels, John Thomson, J. H. Clint, James Deane, Jr., Richard Cassels, Andrew Thomson, John Gilmour, Robert Shaw, David A. Ross, Alexander Robertson, James Dean, William Walker, Jr., Duncan McPherson, John Paterson, Michael Stevenson, Dr. Rowand, J. W. Henry, Wm. Black and J. W. Cook.” In proposing the resolution, Mr. Cassels said he felt confident that the movement, now being made throughout the Church, would be attended with success.—Certainly it was well deserving of it. It was to the Church of Scotland and her parish schools that Scotland owed her honorable place among the nations. And assuredly it was a good object to perpetuate in this country those principles which had made so very many Scotchmen everywhere, at home and abroad, honored and useful members of society.

Mr. Cassels was named Convener of the Committee.

DANIEL WILKIE, Esq., seconded by JOHN GILMOUR, Esq., then moved, and it was resolved—“That the cordial thanks of the meeting are justly due to the members of the Deputation, who, at much personal inconvenience, have attended this meeting, and that the meeting wishes all engaged in this good work the greatest success in their efforts.”

The following verses of the 122nd Psalm, doubly sacred in the Church of Scotland, as they are sung at the close of every meeting at the General Assembly, were then sung:—

Pray that Jerusalem may have
Peace and felicity:
Let them that love thee and thy peace
Have still prosperity.

Therefore I wish that peace may still
Within thy walls remain,
And ever may thy palaces
Prosperity retain.

Now, for my friends' and brethren's sakes,
Peace be in thee, I'll say,
And for the house of God, our Lord,
I'll seek thy good away.

The Benediction having been pronounced, the meeting broke up.

MEETING AT VALCARTIER.—A meeting of the Presbyterians at Valcartier was held on Monday in the Scotch Church of the Township with reference to the Church Extension measures which are now being catered upon in the Presbyterian Church of Canada in connection with the Church of Scotland. The proceedings of the meeting were commenced immediately after the performance of Divine Service, which was conducted by the Rev. Mr. Snodgrass, minister of St. Paul's Church, Montreal. Speeches were delivered by Dr. Cook, Colonel Thomson, Archibald Barker, Esq., and John Greenshields, Esq., who urged upon the people the duty of assisting in the work of maintaining and extending throughout the Province the ordinances of Religion in accordance with the Scriptural standards and Apostolic order of the venerable Church of their fathers. On behalf of the congregation the Rev. Mr. Shanks, minister of Valcartier, thanked the Deputation for visiting the Parish, and a committee of 10 members was appointed to canvass the township in aid of the Home Mission Fund. The members of the Deputation expressed themselves much pleased with the zeal manifested by the Presbyterians of Valcartier.—*Quebec Chronicle*, 14th Dec.

MEETING AT POINT LEVI.—A meeting of the members of the Church of Scotland, resident at Point Levi, was held on Monday evening in the Presbyterian Church there. Notwithstanding the inclemency and severity of the weather a considerable number of persons were present. The chair was taken by the Rev. Mr. Anderson, who introduced the Rev. Mr. Bain of Scarborough, C.W., to the meeting. Mr. Bain explained in an excellent speech the present position and prospects of the Church in Canada, earnestly calling upon all present to aid to the best of their ability the efforts now being made for its extension Messrs Swinton, Paton and Davie were appointed a committee to visit the members of the congregation for the purpose of soliciting subscriptions in aid of the Home Mission Fund. The meeting was closed with the benediction.—*Ibid.*

THE HOME MISSION.

REPORT OF THE DEPUTATION TO THE CHURCHES IN CANADA EAST.

At the request of the Board, intrusted with the care of this most important Scheme, the Rev. James Bain of Scarborough, C. W., Colonel E. W. Thomson of Toronto, and Archibald Barker, Esq., of Markham, Elders, were invited to visit Lower Canada, and plead before our congregations there the cause of this mission. With them were associated in the work the Rev. A. Mathieson, D. D., Rev. J. Cook, D. D., Rev. W. Snodgrass, and John Green-shields and Alexander Morris, Elders, one or more of which last mentioned Ministers and Elders accompanied the Deputation in their visits to the various congregations. The Delegation discharged their duties with great fidelity and zeal, and, having spent three weeks in the good work, have returned to their homes, leaving many warm friends in the East. We have been favoured by the Chairman of the Board with the ensuing brief report of their labours, and ask for it candid attention.

To the Chairman and other Members of the Temporalities Board, Montreal

GENTLEMEN,—Our mission being concluded, before leaving, we beg to report that we have fulfilled all your appointments in the Presbyteries of Montreal and Quebec with one or two exceptions, which in the opinion of parties on the spot could be more efficiently overtaken by yourselves at an early convenience. We have met everywhere with a most welcome and kindly reception. After explaining the nature and objects of the Scheme, collectors were appointed in every congregation, and it is hoped that by diligence and zeal, with the blessing of God, the best hopes of the Church will be realized. We have been much gratified with the state of the Churches, particularly in the Eastern Townships and the great valley of the Chateauguay; as yet nowhere in the West can we present you with such a continuous succession of Churches, Manses and Congregations as we found there. Our labours were greatly lightened by the valuable services of the Rev. Drs. Mathieson and Cook, the Rev. Mr. Snodgrass, and J. Green Shields and A. Morris Esqs., as well as by the kindness and friendly co-operation of the Ministers and people wherever we went. May the Great Head of the Church bless and prosper all your labours for the promotion of His cause and glory in this land.

JAMES BAIN, Minister.

A. BARKER, Elder.

E. W. THOMSON, Elder.

Montreal, 2d December, 1859.

THE HOME MISSION—GOOD NEWS FROM QUEBEC.

P. S.—We are gratified to learn, that the subscription from the congregation of St. Andrew's Church, Quebec, towards this object, has been of the most liberal character. The large sum of \$8,000, has been already subscribed, and a considerable addition is expected to it besides. This excellent example will, we trust, be a pledge of the success of the effort in other quarters. Subscriptions are received in either of these ways: 1st. A sum paid down: 2d. A sum paid in five annual instalments: 3rd. A sum paid year by year.

We have observed with pleasure the active missionary efforts of the Presbyterian Church in Canada in connexion with the Church of Scotland. Very much has been done to enlist the interest of the young in foreign mission work. A missionary has recently been sent to the Jews, and now a Home Mission has been organised, an account of which will be found in this issue.—*Montreal Witness.*

We learn that upon the report of the Rev. Dr. Barclay, of Toronto, and Alexander Morris, Esq., of this city, who visited Scotland for the purpose, the Rev. W. Leitch, of Monimail, Scotland, has been appointed Principal of Queen's College, Kingston, C.W. Mr. Leitch, as we learn from the Report of the deputation, is, from "his high theological and scientific attainments, active missionary spirit, earnest Christian character and urbanity of temper," eminently fitted to preside over the institution in question. Mr. Leitch is, moreover, distinguished for his proficiency in astronomy and the natural sciences generally, having taught them in the University of Glasgow,—qualifications of much value to the head of such an institution in Canada. He is also, at present, Convener of the Sabbath School Committee of the Church of Scotland, and has been a faithful Minister. He has been, as we are informed, a member of the Evangelical Alliance since its commencement. We augur good from this appointment. Canada needs able, good men in her Colleges and other positions of influence; and every well-wisher of his country will rejoice whenever the number of these receives any addition, as it seems likely to do in this case.—*Montreal Witness.*

THE CHURCH IN SCOTLAND,

THE REVIVAL IN SCOTLAND.

We direct the attention of our readers to the ensuing resolutions, adopted respectively by the Synod of Glasgow and Ayr and the Presbytery of Glasgow, of the Church of Scotland. The movement must indeed be wide spread and productive of much good, when grave deliberative bodies, like these, feel constrained to so public a recognition of it. There is much need in Canada for a quickening of the Christian Church. If it were sought earnestly in prayer, it may be that a shower of refreshing might be suffered to descend upon us also. Shall we not plead for it?

THE REVIVAL MOVEMENT.

At the late meeting of the Synod of Glasgow and Ayr the following resolutions with

regard to the Revival Movement were moved and unanimously agreed to:—

"That the Synod, before the close of this seditant, gratefully acknowledge the goodness of Almighty God in awakening many who were dead in trespasses and sins to a sense of their sins and a knowledge of the Saviour, and humbly implore that He will be pleased still farther to manifest the riches of His grace in the conversion of sinners, and to pour out largely of His Spirit upon the ministers of the Word and upon all His people, so that they may abound in the fruits of righteousness, which are by Jesus Christ to the praise and glory of God.

"That the Synod enjoin the several Presbyteries within the bounds to watch the progress of this religious movement, so as on the one hand to give all encouragement and aid to those who are labouring under a sense of sin and seeking after peace with God, and on the other to check any extravagancies which would give pain to the devout and be a stumbling-block to others.

"That the Synod earnestly recommend to all ministers to proclaim clearly and faithfully the great truths of the Gospel respecting the salvation of sinners by Jesus Christ our Lord, and the work of the Holy Spirit in the renewal and sanctification of the soul: to deal tenderly with afflicted souls; and to press upon all their hearers that union with Christ, and experience of peace with God through Him, are indissolubly connected with the fruit of the Spirit, which is all goodness, and righteousness and truth.

"Finally, That the Synod remind both ministers and people that, as every good gift is from above, and cometh down from the Father of lights, it is from Him that they must seek by humble and fervent prayer, not once but again and again, and not in the sanctuary only but in their family worship and their private devotions also, for wisdom to direct this religious movement aright, and for the spiritual benefits which, by the Divine blessing, it may be instrumental in producing."

The Presbytery of Glasgow at a recent meeting appointed a Committee to arrange a Conference of all Ministers of the Church of Scotland within their bounds on the subject of the present religious movement. The Conference was held on the 25th of October, and at the meeting of Presbytery on the 2d inst. the Committee gave in the following report of the nature and result of the Conference:—

"The Committee beg to report to the Presbytery that the Conference appointed to consider the state of religion within the bounds of the Presbytery was held here upon the 25th ultimo, and was well attended, not only by the members of this Presbytery but by other office-bearers of the Church, both lay and clerical, from this and other Presbyteries. The meeting lasted for three hours, and a considerable amount of interesting information was obtained regarding the state of religion, chiefly within the bounds of the Synods of Glasgow and Ayr. The views of several members were freely and fully expressed and discussed on this subject, and on the duties of the Church in present circumstances: after which, as embodying those, the following statements and resolutions were in substance submitted to the Conference, and generally approved of—the Committee which had convened the Conference having been requested to draw them up more fully and report them to the next meeting of Presbytery for adoption.

"1. The Conference, having had satisfactory evidence, brought before them from various quarters, proving that, through the bounds of

the Synod, an unprecedented interest has of late been awakened with reference to Divine things—that the Word of God has been read and heard preached—meetings for prayer and other ordinances of religion attended with remarkable earnestness, and that in very many cases the results are apparent of hopefully changed minds and decidedly changed conduct—feel warranted in coming to the conclusion that, amidst much abounding sin and unbelief, God is visiting His people with such an outpouring of His Holy Spirit as calls for thankful acknowledgment and praise.

“2. The members of Conference accordingly themselves resolve, and would take this opportunity of humbly stirring-up their brethren in the ministry with the other office-bearers and members of the Church, to be more earnest than ever in devotion, both in public and private; to afford also the means, where these are called for, of much religious instruction and united prayer; to cultivate brotherly love with all who love the Lord Jesus Christ in sincerity; and at this time to consider with special attention the work of the Holy Spirit of God, the Sanctifier and Comforter, who glorifies the Son, and who has been promised to abide with His Church for ever.

“3. That the Conference, from the accounts given them by eye-witnesses of some instances of peculiar excitement in connection with this movement, would respectfully suggest to their brethren in the ministry to give more instruction, and the members of the Church to obtain it, on the nature and evidences of true religion in the soul, as may, under God, secure the blessed results of ‘righteous peace and joy in the Holy Spirit,’ without others of a very doubtful and painful character; and they advise also that, in helping on by counsel or by prayer the work of God in congregations or parishes, careful respect be paid to the apostolic rule of doing all things in decency and order.”

CORRESPONDENCE.

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

LETTER FROM A CORRESPONDENT IN SCOTLAND.

A REVIVAL INCIDENT.

To the Editor of the Presbyterian.

My Dear Sir,—As time permits, “Oakleaf” will be glad to aid in any way the “Presbyterian.” Meanwhile he sends you the following incident which shows what we might expect, if the Church of Christ was truly awake; and may it especially arouse the women of the Church to be true sisters of mercy. An old lady was the other night coming to one of our prayer-meetings, when she passed two young unfortunate women of the town. She turned and spoke to them, inviting them to the prayer-meeting. After some persuasion she induced them to come near the door of the Church, but, when they saw a number of well dressed people going in, they shrank back, but at that moment a few of the young converts were passing, and at once in a most kind and entreating manner they came forward and brought them in. Both of these women had been drinking, though they were not drunk. They were much affected during the meeting, and one especially sobbed very much. A young man, whose whole soul is on fire at this time, was brought to them. He directed them to Jesus, the Friend of Sinners. After the meeting was over, one of the Ministers prayed with them, when they left. Two young female converts noticed where they went, and on the Sabbath after the afternoon service walked up and down before the close, where one of them

lodged. After some time she came out, when they at once went up and spoke to her and succeeded in bringing her away to one of their little prayer-meetings.

On Monday I was appealed to for advice by my young friends. One of these women, they said was penitent, but the other was only concerned. Both were brought to my prayer-meeting. One was in deep distress, but the other was not. After the meeting was over, when with the young converts and these two poor unfortunates, I witnessed one of the most touching scenes it has ever been my lot to witness. The one who was in such deep distress was called “Margaret,” one of the converts sat holding her hand, and, as she was mourning over her vileanness, the young Christian was telling her of the fullness of Jesus. But she (Margaret) could find no peace, and appeared to be lost in despair. Looking up, she saw the young girl weeping bitterly for her. This softened her soul, and she cried out with sobs, “dinna greet for me, dinna greet for me,” and the two clung together, mingling their tears. I had to move away to the other side of the room, to conceal my emotions. But the question was, What were we to do with them. I proposed to them that they should there and then give up their evil habits, and not go back to their lodgings, but come with me to the Police Office, where I would procure them beds, for the night, and on the morrow I would try and get them into the Refuge. One Margaret, consented, the other refused, but promised to meet me next day, which she did not however do. Margaret got a bed for the night in the Police Office, and next day I placed her in the Refuge. About a fortnight afterwards I called at the Refuge, which is at some distance from town. In walking through it I saw Margaret, but did not know her, she was so much changed for the better. The matron gave her a most excellent character, and told me she had more than once found her weeping alone. In a quiet unostentatious manner she is evidently striving to keep near the Lord. The women in the Refuge have of late had several prayer-meetings among themselves, and from these she is never absent, though she takes no part in them.

When I was leaving, she came and asked me to remember her to the young converts, and hoped they would not forget her in their prayers. Margaret’s companion that was still on the streets. I met her the other day, but in vain pleaded with her to forsake her evil ways. Perhaps it may not be in vain God may bring some of the words back to her mind, and they may yet produce fruit. One of the young converts that was engaged in bringing Margaret to me, you spoke to in my vestry. She was with Grace, whom you will recollect. Grace and she are now rejoicing in the Lord, and labouring earnestly in His cause.

I find I have to close sooner than I intended, but will write speedily again. I am so occupied that I am unable to write with anything like care. Oh! may the Lord bless you in Montreal, and may the Presbyterian Kirk be a blessing to Canada.

Yours most cordially,

OAK LEAF.

Glen Cottage, Nov. 22nd, 1859.

NEW YEAR’S MUSINGS.

(For the Presbyterian.)

It was a beautiful farewell that was spoken once by a departing Missionary;—“Good night! I shall see you again in the morning!” The thought that earthly separations are to last only for the comparatively short “night” of our earthly life, which is the precursor of the dawning

of an eternal day—that day when there shall be no more death, neither sorrow nor crying—may well comfort our hearts when death has taken our beloved ones from our side, or when separated from them by the lifelong partings which resemble death in placing our only hopes of reunion among our most precious anticipations of the morning of eternity.

But, although the comparison of life to a night is sanctioned by sacred authority, yet, like all analogies, it does not hold good in every point. It is not a night that is to be spent in slumber nor in dreams,—even in dreams of the coming day. Though there are times when our hearts throb weary, and we would gladly close our heavy tear-dimmed eyes, not to re-open them till the fresh rays of the morning sun call us to a glad awaking, yet this feeling, like every other temptation, must be striven against and conquered. The sentinel who sleeps at his post is an unworthy soldier of his King, and the Christian, who would willingly fall asleep while on his Master’s service, might well look to hear that Master’s voice in the touching rebuke, “Could ye not watch one hour?”

Though as yet the full light does not shine upon our path, yet we must hold on our course steadily through the moonlight and starlight, and even, when clouds and track darkness obscure these, we have still a “lamp to the feet,” whose guiding ray will never fail us, shining often brightest when all around us is at the darkest.

But the “night” is fast passing on, and this New Year’s Day of 1860, at once the commencement of a new year and a new decade, comes, like the striking of the clock, to warn us that another portion of it is gone forever, gone with its good and evil acts, its influences for right and for wrong, its opportunities improved or lost, progress made to life or death! The inward retrospect of a past year, faithfully taken, cannot to any be unalloyed; to some it must be exquisitely painful. To those who have to look back on seasons of sore bereavement it must no doubt bring sad memories, yet, if the chastening from a Father’s hand has been the means of leading the sorrow-stricken heart to lean more confidently on a Father’s love, the pain will be mingled with a blessedness which they knew not when their cup of earthly joy was full. But to those who have to look back on a mournful record of sin and unfaithfulness, upon the seeds of irreparable evil sown by their own deliberate wrong doings, whose bitter waters may overspread their own lives and the lives of others, who seem to hear their grieved and deserted Master saying “Sleep on now and take your rest,” for such the pain of the retrospect must be keen indeed. Yet even for these light may arise in the darkness. The past is indeed irreparable, but the future is a day before them, and an arm stronger than all the powers of evil is ready

to aid them in conquering the evil and returning to the right.

In looking back on the tide of external events, the past year has not been less eventful than some of its predecessors. It has seen Europe, for the first time for many years, plunged into a declared and sanguinary war, threatening at one time to lay waste some of the fairest portions of a land full of interesting and time-honoured associations. It closed unexpectedly when it seemed at its crisis, whether happily or unhappily, remains to be seen, for, whether this war, involving the effusion of such torrents of blood and the sacrifice of so many thousand lives, has really served the true interests of liberty, is a problem which the course of future events alone can determine. The martial spirit, however, more easily aroused than repressed has threatened to carry the horrors of war even to the peaceful shores of our own mother isle, but that danger seems for the present averted. God grant that the country which has stood so long pre-eminent in defending true liberty, and preserving a pure Christianity, may be long blessed with peace and prosperity, and still farther purified and strengthened to fulfil her noble mission more faithfully than ever!

Turning from the Eastern shores of the Atlantic to our own immediate vicinity we see a country where, under the mask of a scarcely pretended unity, bitter animosities, conflicting views and violent passions are at work like the volcanic elements under ground, which already give token of a coming eruption. The late excitement in Virginia, and the sad events connected with it, which have absorbed so much interest of late, must give rise to ominous misgivings for the future, for, however mistaken and rash the old hero of Harper's Ferry may have been, we can hardly help believing that a truly good man has fallen in the struggle against the slave power, and that the indignation which his death has aroused in many may find vent in a terrible retribution.

One of the most interesting events of the past year was the final clearing-up of the fates of the brave voyagers of the North. Hope of Sir John Franklin's return had long ago been extinguished, but it was pleasant to know that he at least was spared the misery of the fate our imaginations had pictured,—and that, while as yet prospects seemed bright and danger distant, he was gently taken away from the evil to come.

The loss of the *Austria* in 1858 has found a parallel in the loss of the *Royal Charter* in 1859. Heart-rending as the details are, all that passed in that dark tempestuous morning amidst breaking chains and parting timbers is known to Him only who holds the winds in the hollow of His hand. Doubtless He had wise and good reasons for so mysterious a providence, into which our vision dares not

penetrate. May the sorrowing hearts which it has left desolate and broken be led to see that He indeed "doeth all things well." The wreck of the "*Indian*" on our own coasts, though the loss of life was most providentially comparatively small, has brought the lesson of our helplessness and dependence home to ourselves, a lesson which, in spite of every warning, we are constantly forgetting.

The revivals, which last year began in the United States, have been manifesting themselves in increased power and extent in Scotland and Ireland. The accounts of the marvellous events there seem to us sometimes almost incredible; and yet, though there may be much in them presenting difficulties and perplexities to our minds, there is much also to assure us that real spiritual good has been in many cases their result. Shall we not pray that the Great Head of the Church will send upon us, even us also, a blessing, warming our cold hearts and rousing us from the apathetic stupor, which is perhaps, the most insidious enemy of our spiritual life?

A glance at the leading events of the year would be incomplete without an allusion to that which has most interested us as members of a Church during its progress—the establishment of our first Foreign Mission. Our Canadian Church has solemnly consecrated her Jewish Missionary to his work, and sent him forth with the last parting instructions to proclaim the true Messiah to his brethren in Turkey, on whose shores he has probably ere this time arrived. Let us be thankful that our first Missionary enterprise has been directed to God's chosen people, "whom He foreknew,"—for, though this Mission of all others, humanly speaking, presents the greatest difficulties, yet to the Christian difficulties are but food for faith, and more urgent stimulus to earnest prayer. Let the prayers of the Church then ascend in unison for our distant Missionary, that the God of His Fathers may be with him in his work, giving him strength in weakness and wisdom in perplexity, and enabling him, as well by a consistent Christian life and conversation as by his more active efforts, to commend to his unbelieving brethren the Gospel he has gone to preach. And, if in this respect we but do our duty, can we doubt that He, who hath promised to fulfil the petition of even *two* agreeing in His name, will grant us abundantly our request.

Let us begin this new year, remembering that the "night is far spent, the day is at hand;"—that the "morning cometh" for those who have "cast off the works of darkness and put on the armour of light;" but the *night*, a night of thick darkness, that knows no dawning, for those who persist in living without God and without hope in the world! Surely then "it is high time to awake out of sleep; for now

is our salvation nearer than when we believed."

ONOMA.

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