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The Presbyterian,

MISSIONARY AND RELIGIOUS RECORD

OF THE



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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

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No. 3, March, 1859.

VOLUME XII.

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

The Presbyterian.

OURSELVES AND OUR CIRCULATION.

We never like to speak of ourselves, but yet we cannot avoid the topic sometimes. We direct the attention of our readers to the Annual Report of the Lay Association, which discloses an unpleasant aspect of affairs. Last year the paper did not pay its own expenses as it had done the two previous years. On the contrary there is a large deficit, which, added to our old debt, is sufficiently embarrassing. This state of things cannot continue. It is true times have been hard and money has been scarce, but yet the religious paper should not on that account be defrauded of its due. A religious paper is a necessity to families as well as to a denomination. This paper has done the Church some service, as its conductors believe, but it should receive countenance and aid in order to secure its continued publication. It cannot be published at an annual loss.

We thank many kind contributors for notices of interest to the Church, and we would invite a continuance of such favors. We also thank some friends for an extension of our circulation. One clerical friend sent us 65 subscribers from Orangeville, and many could do likewise, if they tried. We think we are fairly entitled to ask our friends to extend our circulation, and our

readers to pay what they owe. It is a due and ought not to be withheld.

THE JUVENILE PRESBYTERIAN.

We would direct the attention of our readers to this little Journal, which has entered upon its 4th volume, commencing with the New Year.

It should find an entrance into every family and Sabbath School.

The organ of the Juvenile Mission, containing much to interest and please the young as well as to benefit them, it deserves and should receive a cordial support. Published at a low rate, 1s 3d. per annum for single copies, or 1s. when 25 copies are taken to one address, its circulation should widely extend. We cordially recommend it to the notice of our readers.

THINGS TO BE ATTENDED TO.

Another meeting of Synod is drawing on apace, and we therefore call attention to some duties which fall to be discharged ere its meeting.

Presbytery Clerks should make up Rolls of their Presbyteries in the manner appointed in last year's Synod Minutes, and submit the same to the Presbyteries for revision.

Presbyteries should see that all Congregations, vacant or otherwise, have collected for the Widows' Fund.

They are instructed to see that a collection is taken in all the Congregations in the Bounds for the Jewish Mission.

Presbyteries were also enjoined to transmit to Dr. Mathieson without delay a full and particular account of all vacancies and localities where new congregations may be formed, in order to submit a general statement to the Colonial Committee. This is a matter of importance, and, we believe, has been wholly neglected. We trust that it will be attended to without delay.

The Committee on Statistics are at work. We trust they will receive full replies to their enquiries. In two other bodies in Canada this plan is in successful operation, and is found very useful. It would prove so with us, if faithfully wrought.

The Replies to the Queries of the Sabbath School Committee should also be forwarded without delay to the Convener. We would remind our readers that decisions are of little avail, unless carried into practical effect. Let then these duties be discharged, and so the good and efficiency of the Church will be promoted.

THE JEWISH MISSION—SUGGESTED STATIONS.

The time is approaching when the Synod will be called to decide upon the locality to be occupied as its first Station

in the Jewish and Foreign Mission field. An interesting and encouraging letter was recently received by the Treasurer from Professor Mitchell, Convener of the Jewish Mission Scheme of the Church of Scotland, dissuading the Canadian Church from now occupying Jerusalem, and stating that they would in preference suggest three Stations, viz., Alexandria in Egypt, Monastir near Thessalonica, or Jaffa the port of Jerusalem, and of which they considered Monastir the most desirable. In order that the minds of our people may be prepared to approve the choice to be eventually made, we have prepared from reliable sources the following information with regard to them.

And first with regard to MONASTIR OR BITOLIA, which will perhaps be selected.

This is a city of European Turkey, and is a principal entrepot of goods passing between east and west Turkey. Its population is 15,000. It is some miles north west of Salonica. It is the residence of the Master of Police of all Roumelia, but will be more familiar to Scripture readers, when they are informed that it is in the Province of Macedonia. The Jewish Committee of the Church of Scotland had designed to occupy this station as a branch station of the Salonica Mission, and state they would gladly welcome our Missionary as a labourer there, and even offer a liberal sum towards the expense of his passage and outfit to that station. The Committee of the Parent Church have a vigorous Mission at Salonica with a full staff of labourers. If our readers will turn to the Scripture maps, they will find the locality on the Gulf of Salonica. It is the Thessalonica of the New Testament, and is situated at the head of the Gulf of Salonica, 178 miles north of Athens, and 300 west of Constantinople. "Salonica is, as in St. Paul's day, the chief city of Macedonia, being its main sea-port, and next to Constantinople, the chief port of European Turkey. It has a population of 60 or 70,000 of whom 30,000 are Jews, 15,000 Turks, and 15,000 Greeks.

It is the most important literary centre of the Jews in the east, and a foothold there gained will be valuable. The Jews there are peculiarly sociable and accessible to Missionary influence."

Such is the character of the field suggested by Dr. Schauffler, and recommended by the Jewish Committee. In our opinion it presents an important opening and the Missionary would have the benefit of proximity to a strong Mission and also of fellowship with other Missionaries—no slight advantage.

We turn next to JAFFA, the ancient Joppa. It is the principal port of Judea, and the only point of communication which David and Solomon had with the Mediterranean. It is a station of the London Jews Society, but it is not fully occupied. Professor Mitchell, who lately visited the

Jewish stations of the Church of Scotland, states, that it has a considerable and increasing Jewish population, and is the seaport at which most of the pilgrims to Jerusalem land. They also, we learn, that a colony of converted Jews is in successful operation. It is evidently an important station, and its claims will require to be weighed and considered.

ALEXANDRIA is also suggested.—It is the chief city in Egypt and is the terminus of the Suez Railway. It is a very important city and has a very large commerce. A Missionary of the Parent Church is stationed there, who requires a medical assistant, but the place is very expensive. Between 11 and 12,000 British seamen visit the port annually.

Such then are the Stations submitted to our consideration. The Jewish Committee of the Church of Scotland are maintaining a very effective Mission. They have occupied Smyrna, Salonica, Cassandria, Alexandria, and have given aid to a Missionary in Beyrout. In a subsequent article we will give a fuller account of their efforts. Their views are undoubtedly entitled to consideration. Professor Mitchell states "that that Committee rejoice greatly to learn of the deep interest the brethren in Canada and New Brunswick continue to take in the cause of Israel, and heartily reciprocate their desire for mutual concert and co-operation." They offer also the benefit of their advice, should any emergency arise in connection with the Mission, and have proffered a substantial token of their sympathy. We rejoice that the Church in Canada has entered upon this effort. We hope that God will bless it and make it a blessing. Our people, we trust, will give it their sympathy, their support and their prayers. Hitherto the contributions received have not been at all proportioned to the merits or necessities of the Mission. The Missionary, while pursuing his studies, is yet doing what he can to promote the interests of the Mission, and has visited many of our congregations. The Committee have a large outlay to provide for this season. They contemplate sending forth in the fall our Missionary with his family, and the means of his outfit and a supply of family requisites, medicines, books, medical instruments, &c., will have to be provided ere his departure in the fall. To accomplish this, money will be required. Will it be forthcoming? is a question which causes the Committee some anxiety.—What are our people doing? Why is it that our cities and towns have not yet spoken out? Why have so few of our large rural congregations yet remitted collections? Do they doubt the obligation which devolves upon them, to "preach the Gospel," "beginning at Jerusalem,"—beginning with the Jewish people. But, no, we are assured they do recognise it, and we therefore earnestly hope our ministers and people will give this mat-

ter their prayerful consideration, and evince by cordial support and liberal contributions their acknowledgement of our duty to preach the good tidings to the lost sheep of the House of Israel—to preach even that Jesus whom they despised.

A JEWISH SYNAGOGUE OF CHIRST.—It is stated that there are twenty-eight Jewish converts to the Christian religion in this city, who meet every Sabbath. A periodical is published in New York, entitled, "The Israelite Indeed," which takes the ground that Jesus of Nazareth is the "True Messiah." A converted Jew lately stated in a Boston prayer-meeting that he was led to investigate the Christian Scriptures by hearing Christians pray for the descendants of Abraham. He stated that 600 converted Jews are now preaching Christ.—N. Y. Ex.

We cut the foregoing extract from a contemporary. It mentions a fact of much interest and significance. We take this opportunity of mentioning that the periodical referred to was, we understand, under the editorial conduct of the Rev. E. M. Epstein, and G. R. Lederer of New York, until the removal of the former to Canada. It has since been continued by Mr Lederer. It is a very interesting monthly, and should be read by our people. It is published at \$1 per annum. Subscriptions may be remitted to "The Editors of The Israelite Indeed," No. 349 E Tenth Street, New York. A Christian Jewish periodical, devoted to the defence of the teachings of Jesus of Nazareth, should be encouraged. The general reader, the lover of God's ancient people and the scholar will all find in its varied contents matter of interest.—Ed. Presbyterian.

THE CHURCH IN CANADA.

FRENCH MISSION FUND.

The Treasurer of the French Mission Fund acknowledges the receipt of the following:—
Jan. 31, 1859.—Received from Rev. G. McDonnell, Fergus, being from the Ladies' Association of St. Andrew's Church, \$12 00
Feb. 3.—Received from Brompton Gore, C. E., from sincere friends to the Mission, 5 00
Feb. 22—Received from the Rev. Peter Macvicar, Martintown, being a congregational collection, 8 00

\$25 00

ARCH. FERGUSON,
Treasurer.

Montreal, Feb. 26th, 1859.

HOME MISSION FUND OF THE PRESBYTERY OF MONTREAL.

The Treasurer of the Home Mission Fund for the Presbytery of Montreal acknowledges the following payments:—
Feb. 3, 1859, Received from Longueuil and Laprairie for Miss. purposes, ..\$24 00
Received from Hawkesbury for Missionary purposes, 60 00
Received from Huntingdon for Missionary purposes, 9 00

\$93 00

ARCH. FERGUSON, Treasurer.

INDIAN ORPHANAGE AND JUVENILE MISSION.

Already acknowledged \$248.97 should have been.....\$-48.37
In aid of the Canadian School:—
 St. Andrew's Church Sabbath School, Perth, per W. J. Morris, Esq.,..... 4.00
 Sabbath School, Pakenham, per Rev. A. Mann,..... 4.00
For the support of Orphans.
 St. Andrew's Church Sabbath School, Perth, per W. J. Morris, Esq., for the support of Sarah C. Bain,..... 16.00
 Sabbath School of the Rev. Mr. Herdman's congregation, Pictou, Nova Scotia, for support of an orphan, per W. Gordon, Esq.,..... 16.00
 From a lady at Whitby for the support of Elizabeth S. Dow, 3rd year,.... 16.00

\$304.17

JOHN PATON,
 Treasurer.

Kingston, 21st Feb., 1859.

THE JEWISH AND FOREIGN MISSION.

The Treasurer has received since last acknowledgment:—
 Feb. 7.—Collection at King per Rev. J. Tawse,..... \$7 00

ALEX. MORRIS,
 Treasurer.

Montreal, 24th Feb., 1859.

N. B.—Congregations, that have, in compliance with the directions of Synod, made collections for this important object, are urgently requested to transmit the same to the treasurer without delay.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

CONGREGATIONAL COLLECTIONS.

February, 1859.
 Lanark, per Rev. Thomas Fraser..... \$7 00
 Montreal, St. Paul's, per Rev. W. Snodgrass,..... 160 03
 St. Louis de Gonzague, per Rev. J. T. Paul,..... 5 00
 N. Georgetown, per Rev. J. C. Muir,.. 12 00
 Russelltown, " F. P. Sym.,.. 14 53
 Goderich, " A. McKid.,.. 21 86
 McNab and Horton, per Rev. Geo. Thomson,..... 13 38
 Kitley, per Rev. D. Evans,..... 10 00
 Hemmingsford, per Rev. Jas. Patterson, 16 75
 Chatham, C. W., per Mr. H. B. Robertson, Elder,..... 12 00
 Pakenham, per Rev. A. Mann,..... 12 00
 Ramsay, " Jno. McMorine,.. 16 00
 Toronto, " Dr. Barclay,..... 80 00
 Scarborough, " J. Bam,..... 20 00
 Mono, " A. Lewis,..... 4 00
 Vaughan, vacant,..... 10 41
 Nottawasaga, per Rev. J. Campbell,.. 12 00
 Nainmur, " A. Colquhoun, 4 00
 Martintown, " P. McVicar,.. 12 00
 Ormstown, " J. Anderson,..... 5 34
 Do. Upper School-house per Rev. J. Anderson,..... 2 00
 Ormstown Lower School-house, per Rev. J. Anderson,..... 1 15
 Ormstown, private contributions, per Rev. J. Anderson,..... 1 43
 Dewittville, per Rev. Jas. Anderson,.. 4 08
 Brock, Reach, and Mariposa, per Rev. John Campbell,..... 16 00
 Woolwich, per Rev. James Thom,.... 8 00
 Salem, " Geo. McDonnell,.. 1 45
 Fergus, " "..... 22 55

LEGACY FUND.

Bequest of late Hon. William Morris, interest to be applied to Congregational Collection Fund,.....\$400 00

JOHN GREENSHIELDS,
 Treasurer.

Montreal, Feb., 1859.

QUEEN'S COLLEGE.

SUBSCRIPTIONS AND DONATIONS.

Bursary Fund.

St. Andrew's Church, Kingston, per the Rev Dr Machar,..... \$ 51 00
 Hugh Allan, Esq, Montreal,..... 50 00

\$101 00

JOHN PATON,
 Sec. to Trustees.

Queen's College,
 Kingston, 21st Feb., 1859.

CONGREGATION OF L'ORIGINAL.

JUVENILE BAZAAR AND SOIREE.—We learn from a correspondent that on the 24th ult., being Christmas eve, the children belonging to the Presbyterian Church at L'Original held a Bazaar and Soiree in the Mechanics' Hall in aid of the funds of their Sabbath School. The preparations were elaborate, the decorations fine, and all the accompaniments in good keeping. The sale of the beautiful objects provided went off well, and in the evening the *elite* of the country round attended the soiree. The Rev. Wm. Johnson occupied the chair, and the addresses, singing and music were excellent. Besides the chairman, Rev. Mr. Pugh, Wesleyan; Rev. Mr. Pomroy and Rev. Mr. McNally, Episcopal Methodists; Rev. Mr. Currie, Free Church, and Rev. Mr. Elliot, Congregationalist, addressed the meeting effectively, and the whole festival will long be remembered with pleasure by those who attended it.—*Montreal Witness*.

MELBOURNE CONGREGATION.

The congregation of St. Andrew's Church, (Kirk), Melbourne, is steadily increasing in numbers under the efficient ministry and pastoral care of Rev. James Sieveright. The society is now entirely free from debt. Their house of worship has been much improved of late. Their Sabbath school has lately been recommenced under the superintendence of Professor Graham, of St. Francis College. It is in session every Sabbath morning.

Two other houses of worship are being erected, one in Brompton Gore and the other in Windsor, by the active exertions of Rev. Mr. Sieveright aided by contributions from wealthy churches in both Provinces and in Scotland, together with the praiseworthy effort of the people themselves in these localities. They are to be dedicated to the service of God in February.—*Montreal Witness*.

LONDON.—GOOD NEWS.

We find the annexed paragraph in *The London Prototype* of the 3rd ult. Our position at London has for a long time been very unsatisfactory, but now, we are delighted to learn, there is a fair prospect of recovery. We are sure there are many in the Province who will wish success to this new effort, which has hopeful symptoms of reality and life about it.

CHURCH OF SCOTLAND.—A public meeting of the friends of the Church of Scotland in London was held in the Mechanics' Hall on Tuesday evening last. It was well attended, and a fine spirit prevailed. A resolution was proposed, and unanimously adopted, that a subscription should be immediately opened for the erection of a church on the ground belonging to the congregation in Richmond Street. About £200 was subscribed at the meeting. A committee was appointed to prosecute the subscription in London, in other parts of Canada, and

also with the mother Church, with a view to commencing building operations early in the summer.—After a long period of discouragement the cause of the Church of Scotland, in London has at length taken a start. We are sure that there are many in this neighborhood to wish it God speed. Its friends are hopeful of being able to erect a building which will be at once an ornament to the city and a credit to the Church.

MISSIONARY MEETING AT BELLEVILLE.

On the evening of Wednesday, 2nd Feb., a Missionary Meeting took place in the Presbyterian Church here, in connection with the Church of Scotland. It was probably one of the largest meetings ever held in that place on a similar occasion. Every part of the building was fully occupied, there being present, in addition to those who belong to the Church, a large number of persons from the other religious denominations in the Town. The chairman, George Neilson, Esq, opened the proceedings with a few pertinent remarks, the Rev. Mr. Aylsworth, of the M. E. Church, drew attention to the claims of the heathen throughout the World on our Christian sympathy, prayers and efforts, and was followed on the same subject by the Rev. Mr. Burpee, Independent Minister, Cobourg.

The Rev. Mr. Climie next spoke on the interests of the Redeemer's cause in our own land, embracing Home and Foreign Missions. He was succeeded by the Rev. Mr. Harper, who addressed the audience on the necessity that exists for increased efforts being made for the conversion of the Jews. The Rev. Mr. Niell, Seymour, also spoke for a short time on the claims of God's chosen people. The next speaker was Mr Burdon, of the Grammar School, the subject of his remarks being India as an important Missionary field.

The addresses delivered were eloquent and appropriate, and towards the close of the proceedings, which were throughout of a highly interesting character, there was contributed for the support of Missions nearly \$100, a truly liberal sum, when the existing depression in commercial matters is considered.

The Rev. Mr. Walker, Pastor of the Congregation, made a short speech, in which he thanked his clerical brethren for the very effective aid rendered by them on the occasion, and also the meeting for the prompt and liberal manner in which the call on behalf of Missions had been responded to. The result of the evening must have been highly gratifying to the Rev. Gentleman, whose heart is evidently in his work, and who, ever since his induction here, has exerted so much talent and energy, to promote the best interests of those committed to his care.—*Comm.*

PRESBYTERIAN CHURCH, SEYMOUR.

We learn that a Missionary meeting, in connection with the above Church, was held in the Township of Seymour on the evening of Wednesday last. The Court-house in Campbellford was crowded on the occasion, and the Rev. Messrs. Neill, Gander and Wallace, in addressing the audience, made earnest appeals in behalf of Missions. A collection, amounting to about five pounds, was taken up at the close for Missionary purposes.

We also learn that during the previous week Mr. Neill had a similar meeting in his Church, (St. Andrew's Church, Seymour,) assisted by the Rev. Mr. Walker, of Belleville, and the Rev. Mr. Buchan, of Stirling, when there was a large attendance, and upwards of thirteen pounds collected in aid of the Missionary schemes of the Synod of Canada, in connection with the Church of Scotland.—*Communicated to Belleville Intelligencer.*

WOOLWICH.

A soiree was held in St. Andrew's Church, Woolwich, on the evening of 15th ult. in aid of church repairs and other benevolent purposes. The arrangements were excellent; the church was crowded; the proceedings were conducted with great order and harmony, and the speeches were able and eloquent.

The following Reverend Gentlemen were on the platform; the Rev. H. Gibson, Galt, the Rev. Mr. MacDonnell, Fergus, the Rev. Mr. Cuthbertson (Free Church), the Rev. Mr. Rogers, and the Rev. Mr. Thom. Chas. Henry, Esq., J.P., was in the chair.

After an impressive prayer by the Rev. Mr. MacDonnell, the Rev. Mr. Thom. opened the proceedings by an address on the necessity of improving our time and faculties in reference to such important subjects as would be brought under consideration by the various speakers on the platform.

The Rev. Mr. Gibson next gave an able and impressive address to the rising generation, showing the force and beauty of many Scriptural precepts for the religious training of youth, and enforcing his arguments by examples drawn from real life and his own pastoral experience.

The Rev. Mr. Cuthbertson then addressed the meeting on the claims of Foreign Missions, making an animated appeal to the audience in behalf of Missions to the Heathen yet in darkness and the shadows of death, and to these he felt assured they would all respond from a sense of those privileges they now enjoyed as Christians.

The Rev. Mr. MacDonnell then addressed the meeting in very eloquent terms on the state of the Home Missions in Canada. He showed what efforts had been made by the French Mission in Lower Canada, and the many impediments in the way of converting those who still adhered to the Romish Church. He urged the necessity of more liberality in sending the Gospel to the members of our own Church in the back woods. We were bound to support the Gospel among these settlers who lived in spiritual destitution.

The Rev. Mr. Rogers, one of our Missionaries, had preached last Sabbath to large meetings on the shores of Lake Huron. He had travelled by night and by day 100 miles, to be present at this meeting, and, by the providence of God, had just arrived in time to give an account of the deplorable state of destitution and want of ordinances in those places where he had been appointed to labor by the Presbytery of Hamilton. Within the limits of 60 miles he had found no minister of any denomination, and the cry which he had heard was like that which the Apostle heard in his vision, "Come over into Macedonia and help us."

The thanks of the meeting were unanimously given to the choir from Galt, who

had gratuitously given their services on this occasion on the minister's account, and to all who had favored the meeting with their countenance. The Benediction having been pronounced, the meeting separated in the greatest harmony and happiness—*Comm.*

OPENING OF ST. ANDREW'S CHURCH AT WINDSOR, O. E.

The new church recently erected at Windsor was opened for Divine service on Sabbath 13th February, when the Rev. Mr. Sieveright of Melbourne preached a most appropriate discourse to a large and attentive congregation from Eph. v. 27, "That He might present it to Himself a glorious church." Having shown that the glory of a church did not arise either from riches or poverty, learning or ignorance, connection with state or the want of it, or, in short, from mere external circumstances of any kind, the Rev. gentleman proceeded to prove that the true glory of a church was holiness; pointing out the result of its effects as producing purity, unity, a missionary spirit, &c., and ending by an earnest personal appeal to those present.

On Tuesday evening there was a soiree in the church, Edward Lawson, Esq., C.E., in the chair, the other speakers on this occasion being the Rev. Mr. Sieveright, the Rev. Principal Cleveland and Prof. Graham of St. Francis College, Richmond, and the Rev. Mr. Bates of the Methodist Chapel, Melbourne. Mr. Bates asked a blessing and tea was served; after which Mr. Lawson, in a well-chosen introductory speech, urged the want of greater union among Christians, and the need there was to lay aside minor differences where all are agreed upon essential doctrines, and that this was more particularly necessary in the midst of a scattered population, too few in numbers to be able efficiently to support more than one minister. He said that in this country there was really, as far as he could judge, not the least necessity for a division into Auld Kirk, Free Church and United Presbyterians, as all held the same Confession of Faith, untrammelled by the state in any way. He affectionately urged the congregation to labour earnestly together until they could give a call to a minister for themselves, and showed, by what had been done, how much they might yet do.

Mr. Lawson then gave a short account of the financial affairs of the church, from which it appeared that, after deducting the proceeds of the soiree and the Sabbath's collection, there would remain a present debt of about \$60, although it ought to be borne in mind that several things remained to be done before they could consider their place of worship as finished.

Rev. Principal Cleveland congratulated the meeting on the completion of such a building, remarking how apt a stranger was to form his ideas of the state of Re-

ligion in any part of the country from seeing God's house well cared for and neatly kept, or with broken-down fences and dilapidated appearance; that, even in a mere worldly point of view, the advantage of attending to the external condition of a church was great, as the better-disposed classes of immigrants were more inclined to settle where the ordinances of Religion were carefully attended to. It was, however, as an index of the inward state that the outward show was valuable. In days of defalcation and falling away from the worship of the true God, the Temple at Jerusalem fell into decay; but with returning faithfulness and zeal in God's service the Jews showed a returning desire to restore and rebeautify God's holy and beautiful house. The rest of his address, dwelling principally upon unity, was characterized by a truly Christian spirit throughout. The Rev. Mr. Bates and Professor Graham followed, both illustrating the good effects which must flow from a closer meeting and more intimate acquaintance of Christians with one another.

Rev. Mr. Sieveright delivered an excellent address upon happiness, a state of mind less affected by external circumstances than we are ready to admit. He pointed to a living faith in Christ as the foundation of all true happiness; and, starting from this, he touched upon the secondary means of promoting and maintaining it, graphically and beautifully illustrating every part of his subject.

Letters of apology were read from Rev. Dr. Falloon, Episcopal clergyman, and Rev. Mr. Mackay, Free Church, both of Richmond, expressing a regret at being unable to attend, and wishing the meeting all success.

The choir of St. Andrew's Church, Melbourne, sang during the evening a number of beautiful anthems, &c. The church was crowded in every part, many having been unable to obtain seats; notwithstanding which all appeared to enjoy themselves, and the ladies had provided on a most liberal scale for the bodily wants of all present.

The church itself, a plain substantial structure, is finely situated on a natural terrace overlooking the St. Francis, commanding a beautiful view of the river and the surrounding scenery. It is one of the churches in connection with the charge at Melbourne, the other of which (at Brompton Gore) we hope shortly to announce as also completed.—*Comm.*

THE FRENCH MISSION.

The Committee, have received their usual monthly Report from the Rev. Louis Baridon, from which they translate some extracts. He states—

Since my last letter I have laboured incessantly. I have visited more than 50 families of Canadians, in addition to holding regular services at Sciota and Perry's Mill. In more than

half of these families I have read the Gospel and explained it. I have held discussions with them and given them an opportunity of submitting their objections, and thereby leading them into that path of inquiry through which the Gospel directs its teachings. In these discussions their objections are nearly always the same. They are those errors which the church of Rome teaches as truths. Their priests preach to them that the Catholic church is the most ancient and the first, founded, as they say, 1500 years before that of the Protestant. These objections meet me every day. The most ignorant of the Romanists—those even who do not know how many sacraments their church recognizes, know how to put to us this kind of arguments, which have been so often refuted. It is indeed curious to study the tactics of the priests towards the people."

Mr. Baridon mentions that the recent visit of Father Chiniquy to Canada is the subject of discussion everywhere, and Mr. Baridon further remarks that he has been extending the sphere of his operations.

I have made one excursion, says he, along the border into Canada, visited some Romish families, and taken observations with the view of returning in a little while. I will then give you details of my visit, as I will stay longer and be better informed, as to the nature of the work in that part of Canada."

He asks the Committee to fix a time when they will be able to visit the Stations in which he is labouring.—The Report of Mr. Baridon shows that he is faithfully endeavouring to discharge his duty, and is abundant in labours. We trust that the appeal of the Committee, recently issued, will be liberally responded to, and that they may thereby be relieved from anxieties as to the financial position of the Mission.

WIDOWS' AND ORPHANS' FUND.

The usual Quarterly Meeting of this Board was held in St. Andrew's Church, Montreal, on Wednesday, the 3rd of February last, when were present:—

Rev. A. Mathieson, D.D. (Chairman),
Rev. W. Snodgrass, and
Messrs. J. M. Ross, Alex. Morris (Secretary), Archd. Ferguson, and John Greenshields (Treasurer).

Mr. Ross was added to the Committee on the subject of the extension of the Fund to the Lower Provinces, and they were instructed to meet at an early day.

A Committee, composed of Dr. Mathieson, Rev. Wm. Snodgrass, and Messrs. Morris and Greenshields, were appointed to revise the Bye-Laws of the Board, and to consider the Rules regulating the similar Fund of the Church of Scotland, with a view to profit by their long experience of its working.

Intimations of Induction, addressed to the Secretary, from the Clerks of the Presbyteries of Glengarry, Montreal and Toronto, were read.

The legacy left the Fund by the late Honble. William Morris, of £100 cy., was handed in by his Executors, whereupon the Board agreed to record, and they hereby record, that they consider it due to the memory of the Hon. William Morris to

minute their high appreciation of this the first legacy bequeathed to the Ministers' Widows' and Orphans' Fund, and their gratitude to the Giver of all good for putting it into the heart of the generous testator to give this among numerous other substantial proofs afforded in his lifetime of his enlightened and warm attachment to the Church.

The amount was ordered to be invested, and a Legacy Account to be opened—the interest of such account to be applied to the Congregational Department of the Fund.

The Minutes of Synod in relation to the Fund were read.

The Secretary was instructed to prepare and issue a circular to the Moderators of Presbyteries anent the collection for the Fund.

A letter was instructed to be addressed to the Convener of the Committee of the Nova Scotian Synod for information in relation to the Scheme for their admission to the benefits of the Fund.

The Treasurer submitted a statement of the condition of the Fund, and read a list of collections received, and also reported that there were no arrearages of interest due upon any of the loans.

A tabular statement of the Congregational and Ministerial collections and payments was ordered to be prepared by the Secretary and Treasurer.

After the transaction of some other business the Board adjourned, to meet in the same place on the first Wednesday in May, or sooner, if specially convened.

COMMISSION OF SYNOD.

At St. Andrew's Church, Toronto, the sixteenth day of February, one thousand eight hundred and fifty-nine years; Which day the Commission of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland met according to appointment of Synod and was constituted with prayer by the Revd. George Bell. Sederunt: Revds. George Bell, Moderator, Alexander McKim, John Barclay, William Barr, John H. McKerras, William Cleland, John Brown, James Gordon, James Bain, Samuel G. McCaughey, John Campbell, (Brock), and William Snodgrass, Ministers, and Robert Bell and Jacob Wells, Elders.

The Commission elected the Moderator of Synod to be their Moderator, and the Clerk of Synod to be Clerk.

The Commission on request of the Temporalities Board appointed a congregational collection to be made, and directed the Secretary to give due intimation of it to Ministers.

Dr. Barclay, the Convener of the Committee of Synod on the interests of the London Congregation, laid upon the table a Patent for a Church site in the city of London, acquired on most advantageous terms and occupying a central and suitable

position; and reported that the congregation has so greatly revived under the ministrations of the Rev. Francis Nicol, recently arrived, that its members have at length determined to proceed to the erection of a place of worship, and are desirous of obtaining the recommendation of the Commission to an effort being made throughout the Church to supplement their own subscriptions for this purpose. The Commission, being satisfied by the evidence before them that the present prospects of the London Congregation are extremely favourable, and being convinced, chiefly by the effect of numerous disappointments during the past, that there is a necessity for immediate and energetic action, heartily commend the proposed effort to the friends of the Church throughout the Province, and solicit the sanction of Presbyteries to the raising of contributions within their bounds.

There were produced and read (1) a memorial from the Trustees of Windsor and Brompton Gore churches to the Presbytery of Quebec, requesting the said Presbytery to recommend to the Commission their application to the Colonial Committee of the Church of Scotland for grant of £100 stg. to enable them to finish the said churches, (2) an extract minute of the Presbytery of Quebec asking the authority of the Commission to sanction the said application, and (3) attested copies of the title deeds of the property held by the aforesaid Trustees. The Commission, having duly considered the case, resolve to authorize the Presbytery of Quebec to recommend the application to the favourable judgment of the Colonial Committee, and instruct the Presbytery to forward the aforesaid documents together with an extract of this minute to the Committee.

There was read a letter from the Rev. Dr. Crawford, the Convener of the Committee of the General Assembly of the Church of Scotland on Aids to Devotion, respecting the publication by the said Committee of a work entitled "Forms of worship for soldiers, sailors, colonists, &c.," stating that the said work was unanimously received with much favour by last Assembly, and had the cordial sanction of a large and influential Committee of the Church of Scotland. The Commission agree to record their satisfaction that a work, so much needed in this Province and so highly recommended is published, and earnestly advise ministers to procure copies of it, so that, after examining the same, they may be in a position to aid in its circulation.

The Commission was then closed with prayer.

QUEEN'S COLLEGE.

We are enabled to make a gratifying statement with regard to this, the School of the Prophets for our Church in British North America. The yearly increasing

numbers in attendance at this Institution must be most gratifying to its friends and supporters, and we have real pleasure in giving the following particulars with which we have been favoured, extracted from the roll for this Session:—

Students in Theology,	10
“ Arts,	54
“ Medicine,	73

Total number of Students, .. 137

It is also pleasing to learn that a very large proportion of the Students are preparing for the Ministry. The number of those who have declared their intention to do so, is as follows:

Theological Students as above, ..	10
Now in the Arts classes,	34
	44

The Junior Class in the College this year embraces not less than 31 Students, being by far the largest ever assembled within the Institution.

A large accession to the Roll has also been welcomed from the Synods of Nova Scotia and New Brunswick, showing the interest felt in the College by congregations connected with our Church in the Lower Provinces. We believe the number of Students from these Synods is as follows:—

New Brunswick,	1
Nova Scotia,	8
Prince Edward's Island,	1

10

In connection with the number of those preparing for the Ministry at Queen's College should also be mentioned the Rev. E. M. Epstein, now completing his studies in the Medical department with a view to his occupying the position of a medical missionary to the Jews from our Synod, and also 3 from Queen's College School, who will shortly enter College with this sacred object in view. Our Church may thus look forward to the services of 47 ministers from the number now in attendance at her Institution, an accession which will enable many a vacant congregation to rejoice under the regular dispensation of sacred ordinances.

Queen's College School continues to be a useful auxiliary to the Institution. There are 49 pupils in regular attendance; 19 students at present in the College received elementary instruction in this preparatory school.

The Trustees are erecting a large building to supply much needed additional accommodation for the classes, some of which are at present put to great inconvenience from want of space. The New Building will also contain a large hall for Divine service, examinations, &c, and a spacious room in which to arrange the nucleus of the College museum. This necessary expense must be met by a considerable sacrifice of the capital of the Institution, a step which the necessity of the case justifies, and it is therefore hoped

that friends of our Church and of the College will contribute liberally in aid of Queen's College, which possesses claims stronger than ever on their sympathy and aid.

THE 14TH ANNUAL MEETING OF THE LAY ASSOCIATION IN SUPPORT OF THE SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND.

(Reported for "The Presbyterian.")

The Annual Meeting of this Association was held on the evening of Thursday, the 3rd of February, in St. Paul's Church, Montreal.

The Rev. Wm. Snodgrass, one of the Chaplains of the Association, opened the proceedings with giving out a portion of a Psalm for praise, reading the 12th chapter of 1st Corinthians, and prayer. Thereafter Alex. Morris, Esq., read the

REPORT FOR 1859.

The Officers submit the 13th Annual Report of the Association —

They have to report that something has been done for the advancement of all the Schemes of the Society during the past year. More might, it is true, have been accomplished; but still the work of the Association has been steadily and unobtrusively proceeded with. They trust their successors may yet have larger and more efficient operations to report. But, to particularize, the Officers turn first to the

RELIEF SCHOLARSHIP,

and report a new phase of that effort. Last year the Association agreed to a recommendation of the Officers to vote a grant for three years to the struggling and long vacant congregation of Laprairie. The families there were anxious to obtain the services of a Pastor, and displayed a praiseworthy liberality. The step taken by the Association encouraged them to a new effort, and the Association have now the pleasure of reporting that the Rev. John Moffatt has been inducted to the pastoral charge of the congregation of Laprairie and Longueuil, the railway workmen and others resident at the latter place, opposite to this city, having united with the congregation of Laprairie in obtaining the services of a Minister. At a meeting of the congregation the following resolution was adopted, and it evinces the gratitude of the people you have seen fit to aid:—

It was moved by Mr. Cleghorn, seconded by Mr. John McIntosh, and unanimously agreed:

"That the thanks of this meeting be conveyed to the Lay Association of Montreal for the interest they have manifested in the welfare of this Congregation by spontaneously and liberally resolving to aid in supporting a settled Minister in this place."

The Officers regard this step with much pleasure. But for your aid the people could not have maintained a Minister, and such stations, where scattered families of Presbyterians are settled amidst a large population of another faith and language, have a special claim upon your liberality. There are other stations in Lower Canada where similar aid would prove a blessing, and the Officers trust that the liberality of the friends of the Association may enable this work to be extended. The Association are now liable for an annual grant of £30 for three years to the Minister of Laprairie.—The grant made in a previous year of £12 10s. to the Manse at St. Louis de Gonzague has been paid, and the completion of the building, it is believed, thereby secured.

THE BURBARY SCHEME.

Last year the Association increased the amount of its Bursaries to £15 each, the highest given in Queen's College. This Scheme has proved useful in the past, and, if supported liberally, will prove yet more so. The Bursars of last year were:

Joshua Frazer, Ianark, C. W.
James Carmichael, Beckwith, C. W.
Prosper L. Leger, Quebec, C. E.

Of whom Mr. Leger, a native of France, was licensed during the year, and will probably be inducted as Minister of Beauharnois, where, though he will be the pastor of a Scottish charge, his knowledge of his native language may afford him the means of access to the large Franco-Canadian population in that district.

When so many young men are struggling with many difficulties to qualify themselves for the office of the Ministry, and when the cry for pastors comes from so many quarters of the land, this Scheme is deserving of your most hearty support.

THE PUBLICATION SCHEME.

The *Presbyterian* has entered upon its 12th volume. The monthly issue is now 2450 copies, a small number in proportion to that of the members and adherents of our Church in this Province. It ought to reach a much larger circulation. A balance of £70 is due the publisher, incurred some years ago in publishing the *Presbyterian*, and, while this has never been yet liquidated, the Officers regret to state that this year they cannot report that the receipts for this object have covered the expenses, as was the case last year. On the contrary there was on the 31st December a deficit of £70, which has been since partially reduced, and which, it is hoped, the subscribers to the paper may yet remit, as there is a much larger sum due to the paper than would pay both these debts.

The *Juvenile Presbyterian* is steadily maintaining itself, and seems to grow in favour. The circulation is now 3000 copies monthly, and is still increasing. It is believed that it will yet attain a circulation of 5000 copies, and will soon be self-supporting. It owes the publisher £50, while £80 is due to it by its subscribers.

The Officers of the Association believe that this Scheme has been useful in the past, and will continue to contribute to the maintenance of the efficiency of our Church in Canada, and they call upon its friends to come to their aid, and, by payment of the arrearage of subscriptions, relieve them from these debts and secure the continued publication of both papers.

FUNDS.

The Officers report that the total outlay of the Association for all its efforts, inclusive of the expense attending the publication of the two papers, has been no less than \$1800.

The investment of the Association continues as before, £400 of City Bank Stock, yielding £32 per annum.

The Officers, in resigning their trust, hope that the Association may extend its operations and receive a larger and more general support than it has hitherto done.

CITY MISSION.

They would suggest that their successors should consider the propriety of instituting a Presbyterian City Mission, and procuring from the Presbytery a suitable labourer. There is ample room for such an effort, and they are satisfied it would be sustained. The success which has attended recent endeavors for Sabbath School extension in the City holds out much encouragement to faithful and diligent labour.

COLLECTIONS FOR THE SCHEMES.

They would also suggest that Honorary Committees of Ladies and Gentlemen should be appointed from each of the City Congregations to collect for the general Schemes of the Association, and also for the Jewish and French Mission Schemes of the Synod, and that quarterly meetings of the friends and members of the Association should be regularly held to receive reports of the various Schemes and of the collections therefor. The Scottish Association of a like character is the medium of aiding the various Schemes of the parent Church to a large extent by the adoption of a similar plan, its collections having last year been about £3000 Sterling.

And now, in conclusion, the Officers earnestly trust that means may be devised to extend the usefulness of the Association and to maintain all its Schemes, both those now in existence and also those upon which it may enter, in a thoroughly efficient condition. May the blessing of the Great Head of the Church attend this and every other effort, however feeble, to occupy a portion of the Vineyard; and at the last great day of account may we all enjoy the blessedness of those who shall be accounted faithful servants of their Master, and who "have done what they could" for the advancement of the Redeemer's Kingdom.

It was then moved by Mr. Jas. Johnston, seconded by Mr. Neil McIntosh,

"That the Annual Report of the Association's operations, now read, be adopted and printed in *The Presbyterian*."

It was moved by Mr. Wm. Duling, seconded by Mr. James Goudie,

"That the following gentlemen be the office-bearers of the Association during the ensuing year."

President—Hon. Peter McGill.

Vice-Presidents—John Greenfields, Wm. Edmonstone, John Smith, Alexander Morris.

Corresponding Secretary—John Campbell.

Recording Secretary—F. A. Gibson.

Treasurer—John Kingan.

Committee of Management—Archibald Ferguson, James Goudie, John McPherson, George Templeton, Wm. C. Menzies, John L. Morris, Thomas B. Ross, Robert Hay, George Stephen, J. Burns, Thomas Watson, William Christie, Wm. Spier.

Chaplains—Rev. Alex. Mathieson, D. D., and Rev. Wm. Snodgrass.

It was moved by Rev. Wm. Snodgrass, seconded by Mr. Wm. Ross,

"That this meeting, while thankfully acknowledging the Divine countenance with which the feeble and limited efforts of the Association have been hitherto favoured, and receiving with gratification encouraging testimony from various quarters of the good which, by these efforts, has been effected, is at the same time deeply convinced that neither the means employed nor the results obtained bear any due proportion to the objects originally contemplated by the Association, and therefore resolves to give and invite a more general sympathy and support, so that the operations of the Association may be more vigorously sustained and more widely extended."

It was moved by Mr. Alexander Morris, seconded by Mr. Jas. Smith,

"That this meeting, having reason to attach the greatest importance to the institution of bursaries for the support of young men studying for the Holy Ministry at Queen's College, and having learned that two promising Gaelic students arrived last fall from Scotland, in consequence of a commission given by the Synod at

last annual meeting to one of its members, and having learned also that a very large number of students, having a view to the ministry, have entered Queen's College for the first year, therefore commends this scheme to the hearty support of the members of the Church in this city and throughout the province, and remits to the office-bearers to make an immediate commencement of the annual collections."

It was moved by Mr. Wm. Menzies, seconded by Mr. John Campbell,

"That, in the present circumstances of the Church, the active co-operation of its members, in the working of its various schemes, is, under the blessing of the Head of the Church, essential to the maintenance and efficiency of the various efforts which have been entered upon with a view to the advancement of the best interests of the adherents of our Church."

The Rev. Mr. Snodgrass having pronounced the benediction, the proceedings of the evening were brought to a close.

THE MONTREAL SABBATH SCHOOL ASSOCIATION OF THE PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND.

(Reported for the Presbyterian.)

The first anniversary meeting of this Association was held in the basement of St. Andrew's Church on the evening of Wednesday, the 23rd February. Mr. Alexander Morris, President of the Association, was in the chair. On the platform were the Revd. Dr. Mathieson, Revd. Mr. Epstein, the Synod's Jewish Missionary, Revd. J. Moffatt, Mr. John Paton, of Kingston, and several members of the Sessions of our two City Churches.

The Chairman after devotional services, conducted by Revd. Dr. Mathieson, in a few introductory remarks expressed the satisfaction he felt at seeing so many present, and regarded this presence as a proof of interest in and sympathy with the cause of Sabbath Schools. In his opinion this Association had been and would continue to become an instrument for good. Through its agency two Mission Schools, one at Point St. Charles and the other in St. Joseph Street had been opened and very efficiently maintained. These were gratifying facts, and showed that, when work was found, labourers would also not be wanting. He alluded to the duty of the Church in reference to Sabbath Schools. From them her future members must come, and concluded with a few remarks on the blessedness of Christian unity. It is, he said, gratifying and cheering to think that such a large number of our teachers are in the habit of coming together every Friday evening to join in devotional exercises and the study of the lesson for the following Sabbath. He was happy to state that the Association had the cordial support of both the pastors (though he regretted the unavoidable absence of one of them, the Revd. W. Snodgrass), but it ought also to have the confidence and support of our congregations, as, unless it had this, how could the regular attendance of scholars be secured or could they succeed in making them learn at home the lessons they come to hear explained at School. He called upon the Secretary to read the report for the past year; but we must defer noticing its contents which were of a gratifying character, till a future number.

After the adoption of the Report and the election of office-bearers, the Chairman introduced Mr. John Paton, formerly a teacher in St.

Andrew's Church Sabbath School, who delivered a very interesting address, which was listened to throughout with marked attention.

Mr. PATON said: It is with no common feelings of emotion that I again stand before you. Last time I was with you it was to pay a last tribute of respect to the memory of one who had laboured with us for twenty-five years, and who had been suddenly called away to receive the reward of his long and zealous labours in the cause of that Master he loved so well. After a feeling tribute to the memory of the late John Turnbull, formerly Superintendent of St. Andrew's Church Sabbath School, he proceeded to say, From the West I bear you a cordial congratulation,—we have heard of the activity which has characterized your proceedings, and it is our endeavour to emulate your exertions. This is an age for organization; unitedly we accomplish what singly we should be unable to attempt, union is now more than ever seen to be the true principle of strength. I remember some time ago seeing a well organized force, large in itself, but small when the work it had to perform is taken into account. I mean the London Police force. And how do they proceed think you? Two or three hundred of them is sufficient to disperse any mob that ever collects in that swarming metropolis. They do not make a rush in one solid body into the thick of the crowd, as that would be driving in the thick end of the wedge; they separate into small parties of ten or a dozen, and, walking single file into the crowd, it is cut up in all quarters and detached parts and so dispersed. Thus advances the Sabbath School. We have a great mob to open up, small but devoted bands of Teachers insinuate themselves quietly into its dense depravity, and by winning the hearts of the young thin the ranks of the enemy. But let us not think we have reached the heart of society while we see so much of crime and debasement around us. There is still much labour before us, much that can be far more easily accomplished by the Sabbath School teacher than by the minister. It is hard for the minister to teach the masses. He requires our assistance and ought to receive it cordially. So far back as the Apostolic ages, we will claim Apostolic succession for our work, laymen were called upon to work; it is proper we shall do so still. He then proceeded to speak of Juvenile Missionary efforts. While their minds are yet soft and impressible as wax, ere they had become furrowed and hardened by contact with the rough deceitful world, should we not labour to make their right impressions? How easy a thing it is to impress the mind of youth, how hard to touch the mind of riper years! When we see, in passing along our streets, some young offender led away to prison, crime stamped upon his very features, let us reflect that, had our children been placed in a similar position, might not they also have found a prison cell. He had now in his possession, and should long cherish it with sacred regard, a small coin that a little girl on her death-bed desired her minister to send to Calcutta towards teaching children there the truths about Jesus. Here then was a true missionary spirit which might surely be infused into the minds of many of our youth. He referred to the cheering accounts lately received of the Canadian School, Calcutta, where a new teacher had been engaged and more applications for admittance were received than could be entertained, and concluded with another humorous account of a meeting held some time ago in the West Indies, where, after hearing addresses, the following resolutions were unanimously adopted: 1st. Resolved, That we all give something. 2nd. Resolved, That we all give according to our ability; and 3rd. Resolved, That we all give willingly.

The Chairman, in introducing the Revd. E. M. Epstein, remarked that the Church in Canada was now in correspondence with the Church of Scotland in reference to the scene of Mr. Epstein's future labours. He trusted that no distant date would find Mr. Epstein in Macedonia, labouring amidst scenes consecrated by the memory of the Apostle Paul, for the conversion of God's ancient people.

Mr. Epstein commenced by saying that, no doubt, we all liked Sabbath Schools, or none of us would have been here. Such a meeting is proof that we like the Sabbath School. Why, he would ask, should any Christian be interested in Sabbath Schools? Why should meetings like the present be held, why speeches delivered and Associations formed, why all that? An answer of course can readily be obtained, because it is for the glory of God. I will give you three reasons why it is the duty of every Christian man, and woman too, to take an interest in Sabbath Schools. 1st. Because the good of the Children demands it. You have your Churches, your Schools and your College, but no body cares for the poor outcast child but the Sabbath School. The age demands that care be taken of the children; leave them alone, and can you expect that they will grow up decent children? God cares for his people, and every age has had its instrumentalities; the Sabbath School is the child of the age, it is the agency now in use for bettering the young. God is blessing Sabbath Schools so that there the rising generation may be blessed, and, when we die, a vigorous membership may be left for our churches to the end. The Sabbath School is the children's Church. At home children may learn, but there is much more than we are apt to suppose in their being for two hours every Sabbath in an atmosphere of religious devotion. You would not stay away from Church because you might at home read a sermon, a good sermon, neither should children be kept away from the Sabbath School because they can be taught at home.

2nd. Every Christian ought to take an interest in Sabbath schools, because it is for his or her own good.

Our bodily frames are an exact analogy of our spiritual. The blacksmith's arm becomes strong in proportion to the work it gets, labour is necessary to develop fully our bodily frame; so with the Christian, for his own good he must labour, and he will get a large heart. Many don't exert themselves, and that is why so many are asleep. If you wish to be a vigorous Christian, interest yourself in Sabbath schools.

3rd. Because the Sabbath school is the connecting link between the Church and Missionary work. Missionary work belongs to the Church; every Church is now a Missionary one, or it is no Church at all. The fields for Missionary enterprise are continually opening up. India, China, Turkey and Japan are all open to the Missionary of the Gospel of peace. You are Missionaries. You can sympathize with the Missionary, therefore the Sabbath school is the link between the Church and Missionary work. He referred to the practice of sending out as missionaries young men, untried novices, in whom the Church had no confidence, to fight the enemy, whilst the best and strongest men, in whom the Church could place confidence, were kept at home. After referring to the necessity of instilling into the youthful mind the duty of giving for missionary support, alluding to a single school in N. York which annually contributes \$5000 for missionary purposes, he concluded by admonishing teachers as to their responsibilities. As your power is, so your responsibility. Your numbers will increase, and you will prosper, as you are faithful when you meet together to digest the word

for the nourishment of your children. Friends of the association, pray together.

Rev. Dr. MATHIESON made a few remarks relative to the opening of the Sabbath School in connection with St. Andrew's Church, which he believed to have been so early as the year 1804, which would make it the first Sabbath school established in Canada. He mentioned this as a tradition of some interest, and also paid a warm tribute to the memory of one of the early female teachers in the School, the late Miss Rae, to whom the School had been under deep obligations.

During the evening the choir of St. Andrew's Church contributed to the enjoyment of the meeting by singing a few anthems at intervals between the speeches. The closing devotional exercises were conducted by the Rev. Mr. Epstein.

PRESBYTERY OF MONTREAL.

An ordinary meeting of the Presbytery of Montreal in connection with the Church of Scotland was held in St. Andrew's Church, Montreal, on the 2nd ult. There were present the Rev. Frederick P. Sym, Moderator; Dr. Mathieson, James Anderson, Dr. Muir, William Simpson, Alexander Wallace, James T. Paul, John McDonald, William Snodgrass, James Patterson and John Moffatt, Ministers; and Messrs. Alexander Morris, John Greenshields and James Fenton, Elders.

An extract of the election of James Lang by the Kirk Session of Beauharnois, now vacant, to be their representative Elder for the current year, attested by the Rev. J. T. Paul, Moderator of Session *pro tempore*, was read and sustained, and Mr. Lang's name was added to the Roll.

Mr. Snodgrass, having intimated his intention at last ordinary meeting, tendered his resignation of the Clerkship of the Presbytery on the ground that other important duties deprived him of time sufficient for the satisfactory discharge of the duties of this office. His resignation was finally accepted. The Presbytery agreed to record their high satisfaction with the manner in which for the last two years Mr. Snodgrass has filled the office.

On the motion of Mr. Morris, seconded by Mr. Wallace, Mr. Patterson, of Hemmingford, was unanimously elected Presbytery Clerk.

The minutes of last ordinary meeting, of the meetings held at Lapairie on the 19th and 23rd of November, of the *pro re nata* meetings held at St. Andrew's Church, Montreal, on the 14th December, 1858, and the 11th of January, 1859, were read and sustained.

Mr. Snodgrass reported that no further communication had been received from the Colonial Committee in reference to the appointment of another Missionary to labor within the bounds of this Presbytery.

Mr. Snodgrass was requested by the Presbytery to direct the Secretary-Treasurer in transmitting to the Colonial Committee the proceeds of the Home Mission Fund, and report to next ordinary meeting.

Dr. Mathieson reported that the Com-

mittee, appointed by the Presbytery to address the Colonial Committee in regard to the spiritual condition of British Columbia, Vancouver's Island and the Hudson's Bay Territory, had done so; and there was read a letter from the Secretary of the Colonial Committee conveying the thanks of the Committee to the Presbytery for their address, and stating that, as soon as a competent person was appointed as Missionary, he would accompany the Governor and co-operate with him.

Messrs. Rannie and Leger read reports of their missionary labors since last ordinary meeting, which were received with satisfaction by the Presbytery, and certificates were granted to Messrs. Rannie Patterson and Moffatt to enable them to draw upon the Colonial Committee for the payments due to them for the past half year.

The Presbytery resolved to meet at Beauharnois on Friday, the 18th February, at 11 o'clock A. M., for the purpose of moderating in a call in favour of the Rev. Prosper L. Leger to be Minister of Beauharnois, Dr. Mathieson to preach and preside, Mr. Wallace to serve the Edict of Moderation both at Beauharnois Village and Chateaugay Basin on Sabbath the 6th instant, Mr. Leger to supply Huntingdon on the 6th, Beauharnois Village and Chateaugay Basin on the 13th, and to receive further appointments from the Presbytery on the 18th.

Mr. Rannie is appointed to supply Hawkesbury and Dundee till next ordinary meeting of Presbytery.

The Presbytery next took into consideration the overture from the Presbytery of Quebec anent the representation of the Eldership in Synod.

It was moved by Dr. Muir, seconded by Mr. Greenshields, that the overture be sent up to the Synod with a recommendation to take it into favorable consideration.

It was moved, in amendment, by Mr. Snodgrass, seconded by Dr. Mathieson, That this Presbytery, having considered the overture on the representation of the Eldership transmitted by the Synod, do agree that it is exceedingly important and desirable that in all meetings of the Church Courts, supreme as well as inferior, the Eldership be fully represented, and that they would hail any acceptable measure for the securing of this end; but resolve nevertheless to send up their opinion to the Synod that the overture before them ought to be rejected; because

1. By the constitution of the Church of Scotland it has ever been the recognised duty and sacred right of every representative elder duly elected by a kirk-session, in virtue of his being a member of Presbytery, and so long as he continues to be so, to be also an actual member of Synod.

2. The reason for the proposed change, founded upon the correspondence between the powers of the General Assembly of the Church of Scotland and the powers of the Synod of Canada in connection therewith, really arises from the incompleteness in this country of the

series of ecclesiastical courts peculiar to the Church of Scotland—an incompleteness which may not long exist, inasmuch as the Synod has taken certain steps towards the formation of a General Assembly;—and a similarity either as regards mode or extent, in the election of representative elders for the Supreme Court here, cannot be fairly argued from a correspondence of its powers to those of the General Assembly of the Parent Church, even if the correspondence were perfect and permanent, since there is no necessary connection between the one thing and the other, the existing system of representation in Scotland having had its origin in considerations of convenience and propriety consequent chiefly upon the great increase of ministers as compared with their number in early times.

3. This Presbytery do not believe that "a more just representation of the mind of the eldership on any matter of interest in the Church would be better obtained" by the proposed change, but rather the contrary, inasmuch as the choice of elders not elected by sessions from their own body would be likely to fall in undue proportion upon those resident in particular localities, especially at and near the place where the Synod is appointed to meet, and necessarily in every such case upon those who have not had the advantage of joining as constituent members of Presbyteries in their deliberations upon matters of interest previously to the meeting of Synod.

4. The permission proposed to be given to Sessions to elect their representatives for the Synod towards the annual meeting thereof would put into their hands the power of modifying and even reversing in Synod the most deliberate procedure of the Presbyteries to which they are subordinate, and thereby materially counteracting the advantages secured by a gradation of Church Courts.

5. If on the election within the time specified of an elder for the Synod, different from the elder elected for the Presbytery, the latter is to retire, then very important meetings of Presbytery might be held without any representation of the eldership at all, if not, then a Session might by its representative deliberate and vote one way in Presbytery and the very opposite way in Synod, which even in matters of comparatively little importance, such as matters of form, would be very unseemly.

After an animated discussion, showing that much interest was taken in the subject by the various members of Court, the question was put, motion or amendment, when the amendment was carried by a majority of 6, the numbers being 9 for the amendment and 3 for the original motion.

Mr. Morris gave notice for next ordinary meeting of an overture to the Synod anent the Bursary Scheme, and Mr. Snodgrass gave notice of a motion anent the formation of a Presbyterial Church Society.

The Presbytery then called for Session Records ordered at last meeting. There were laid upon the table the Records of the Session of Georgetown and of St. Andrew's and St. Paul's, Montreal, which were revised and attested. The other Sessions were ordered to produce their Records at next ordinary meeting, to be held in this place on the first Wednesday of May next at noon.

THE HUDSON'S BAY AND PACIFIC TERRITORIES.

Beneath will be found the address of the Presbytery of Montreal to the Colonial Committee with reference to the Hudson's Bay and Pacific Territories, and which will repay perusal. It will be noticed that the Committee acknowledged the receipt of the Memorial, thanked the Presbytery for their communication, and intimated their intention of sending a Missionary to Vancouver's Island. We trust the hands of this solitary Missionary may be speedily strengthened by the presence of other standard-bearers of the Cross. It is pleasing to find that the Colonial Committee is so fully alive to the wants of their Colonial Brethren, and so active in the discharge of their responsible duties.

TO THE COLONIAL COMMITTEE OF THE CHURCH OF SCOTLAND.

The Representation of the Presbytery of Montreal sheweth:

That at a recent meeting of the Presbytery of Montreal, of the Presbyterian Church of Canada in connection with the Church of Scotland, it was agreed to bring under the notice of the Colonial Committee the vast field for usefulness which is opening up for their efforts in the Territories of the Hudson's Bay Company to the north-west of Canada, and thence onwards to the Pacific Coast, to British Columbia and Vancouver's Island.

In all that great territory—a country which comprehends, inclusively of British Columbia, 3,060,000 square miles—there is but one Presbyterian Minister, who is connected with the Canadian Free Church and is stationed at the Red River, a settlement north-west of Canada, to which a weekly mail has been lately established by the Canadian Government. This settlement was originally founded by Lord Selkirk. Its climate is salubrious, and it will yet take a very high position as an agricultural country. Professor Hind, the geologist, who accompanied a surveying party deputed from Canada to report on the most desirable routes for communication with the Red River & North-west Territories, describes the Red River country, and the boundless prairies and vast stretch of agricultural territory of which it holds the key, as "a paradise of fertility." The Red River is 500 miles distant from Lake Superior. The mail in summer reaches it in a week, however, from Toronto, the present capital of Canada. The Red River settlement numbers 12,000 souls. Mr. Black ministers to two congregations, and is believed to be a faithful servant of His Master. But besides this population there is a very large Indian population, to which we will refer hereafter. Passing on from the Red River and advancing to the North-west, we find numerous Hudson's Bay posts or forts, where many of the employes are Scotch or of Scotch origin, scattered through the country; and at length we reach British Columbia, which possesses a mild climate, and, owing to the recent gold discoveries, is destined to rise into rapid importance. A rush of settlement from California and other portions of the United States, and Britain has commenced, and the settlers should be followed with the teachings of the Gospel and the preached Word. Vancouver's Island is separated from the coast of British Columbia by a narrow strait, and is destined to occupy, and that speedily, a very prominent position. It has been well said that it is "eminently adapted for being the Britain of the Northern Pacific." Its climate, and that of a great portion of British Columbia,

is temperate and salubrious, and it will doubtless soon become "a valuable agricultural settlement and a rich commercial entrepôt for British trade and industry."

Such, then, are the vast territories we bring under your notice, and into which, led by the finger of Providence—which has of late years suffered the discoveries of gold in Australia, California, and now in British Columbia, to promote the rapid spread of the English-speaking race, and the consequent development of their common Protestantism and high civilization—a tide of immigration is pouring with a rapidity which will lead British Columbia and Vancouver's Island to assume at once a position which fifty years of the ordinary processes of settlement would not have given them.

In consideration then of these facts we have conceived it to be our duty, interested therein as we are from our comparative proximity to these countries, to bring their position under your notice, and to represent the importance of your selecting two or three devoted men of thoroughly missionary spirit, who should go forth, as pioneers of the Cross, to plant the standard of the Truth as it is in Jesus in these rising countries.

You have in our own case nobly recognized the duty of following your expatriated countrymen and supplying them, in their struggles in building up a Colony of the Empire with the ordinances of the Gospel. Our own field is very wide and fast developing, and our own wants are so clamant that we are compelled from day to day to urge them on your kindly attention; but, nevertheless, we conceive it to be a simple duty to direct your attention to these other fields of usefulness, and invite your occupation of them.

In doing so, we would remind you that other bodics are up and doing. The Church of England is preparing to discharge its duties to British Columbia and Vancouver's Island. The Wesleyan Church of Britain is also about to effect an entrance. Our brethren of the Canadian Free Church have, we understand, decided on sending a deputation of their number to visit the Red River and the Pacific Territories.

Already in the Hudson's Bay Territories, or Prince Rupert's Land, there is a branch of the Church of England, supported mainly by the Church Missionary Society, including the Bishop of Rupert's Land, 11 English clergymen, and 3 native clergymen. The Roman Catholic Church has also a Bishop and resident clergy. But there is, as we have said, only one Presbyterian minister of any of the branches of the great Presbyterian family, who ministers to a people who came originally from Scotland and the Orkney Islands, but were for many long years without being cared for.

Besides, too, the Scotch inhabitants and employes of the Hudson's Bay Company and the settlers in Columbia and Vancouver's Island, we would also remind you that there is in Rupert's Land an Indian population numbering, according to the estimate of Sir Geo. Simpson, the Governor of that country, 139,000 souls. The Roman Catholic Church, the Church of England, and the Wesleyans have instituted missions to these subjects of the British crown, but the great majority are yet Pagans. In Rupert's Land and the Red River Settlement there are not more than 16,000 Indians and half-breeds professing any of the forms of Christianity. The Indian population is moreover accessible to instruction, and are increasing in numbers. It is then high time that the duty to preach the Gospel to them also, was recognized by the Church of Scotland and some of the other branches of the Presbyterian Church.

We commend this whole subject to your prayerful and earnest consideration, and sug-

gest that a deputation should visit Vancouver's Island and British Columbia, and that a delegation of one or two faithful Missionaries, men of prudence, fidelity and zeal, should be sent to each of these Colonies, by your Committee, to labor there for a term of years, and thus lay the foundation of a future offshoot from the parent Church.

And now, in conclusion, we rely with entire confidence on your taking such steps as in your wisdom you may see meet, and as will be in harmony with the previous history of the Colonial Committee of the Church of Scotland—such, moreover, as will tend to promote the advancement in these regions of the kingdom of the King and Head of the Church.

We are, with respect,
For and on behalf of the
Presbytery of Montreal,

ALEX. MATHIESON, D.D.
W. SNODGRASS.
ALEX. MORRIS.

THE CHURCH OF SCOTLAND.

The different ministers of Chapels of Ease in the Established Presbytery of Paisley have received grants from the Ferguson Bequest Fund, ranging from £10 to £30 a year.

As a mark of esteem for the minister of the parish, the Rev. Dr. Lillie, and of respect for the memory of his deceased wife, the flags of H.M.'s Customs, the British Fishery Society and of all the vessels in the harbour, were hoisted half-mast high on the day of the funeral.

ST. ENOCH'S PARISH, GLASGOW.—At a meeting of the congregation of St. Enoch's Parish Church, Glasgow, held last Tuesday, it was unanimously resolved to request the Town Council to present the Rev. David Brown, presently of Scoonie, and lately of St. Bernard's, Edinburgh, as successor to the Rev. Dr. Barr.

THE REV. K. PHIN ON CHURCH PATRONAGE.—At a meeting of the Presbytery of Selkirk on Tuesday Mr. Phin in some remarks said, he could not say that patronage was ill administered at present, for all the great patrons in that neighbourhood—such as the Dukes of Buccleuch and Roxburgh—seemed to be most exemplary in the discharge of their functions, and even Town Councils—Edinburgh for example—made the best appointments possible; witness Trinity College and other parishes. He did not believe that the Glasgow Committee had the slightest chance of succeeding in their plan about the call. But he trusted they would overture the Assembly to modify the regulations for carrying out Lord Aberdeen's Act, which, if properly worked, would effectually secure the spiritual interests of the people. It was agreed to take up the subject at next meeting.

FOREIGN MISSIONS.

(From the H. and F. Miss. Record for Feb.)

BOMBAY.

The Committee have the satisfaction of announcing that a missionary teacher has recently been appointed to the Institution at Bombay. Mr. Peter Grant, then one of the teachers in Donaldson's Hospital, Edinburgh, was some time since brought under their notice, as a young man well fitted for this appointment. Minute inquiries were made as to his character and qualifications, and several members of Committee met him repeatedly in private, in order to ascertain, by personal intercourse and frequent conversations, his suitability for the important situation the duties of which he has undertaken to discharge. After careful delib-

eration they have resolved to send him to Bombay; and it is expected that on the 27th of January he may be able to sail from Southampton. Mr. Grant has had the advantage of meeting Mr. Sheriff of Bombay, and receiving from him valuable assistance in making arrangements connected with his appointment, as well as minute information as to the nature of the work on which he is about to enter.

It is gratifying to know that the state of Mr. Sheriff's health is gradually, though slowly, improving, and that he entertains the hope, as he has the earnest desire, of being able, ere long, to resume those labours at Bombay by which instruction in Christian truth was so successfully given, and the conversion of the natives largely promoted. When his exertions are combined with those of Mr. Grant, the Institution at Bombay, there is every reason to believe, will be conducted with great efficiency, and the operations of the Mission in that Presidency widely extended.

PUNJAB.

By intelligence recently received relative to Sealcote it is delightful to find that the cause of Christ is not neglected in that remote station nearly eighteen hundred miles from Bombay. In the month of November last a Presbyterian service was held through the influence of some gentlemen of decided piety, who themselves meeting regularly for united prayer, invited the American missionaries to preside at this service. The service was attended by the Presbyterian soldiers. It is understood that measures have been taken for its regular continuance. Would that the time were come when the Church of Scotland, by sending two missionaries to Sealcote, could at once assist in maintaining such services, and resume the work begun by Mr. and Mrs. Hunter. The erection of a Presbyterian Church at Sealcote would be an excellent method of preserving the remembrance of the labours and early death of these devoted missionaries, and expressing the universal esteem with which they have been regarded. It is interesting to know "their graves are cared for. The spot, where their remains and the remains of the other four victims rest, has been railed round and planted with flowers and shrubs, and an old man appointed to take charge of the place and keep it in order." There is something inexpressibly touching in this simple record of affectionate respect for their memory.

ADDITIONAL MISSIONARIES.

It was stated in last Record that five students of Divinity had offered their services as missionaries for India. In addition to these the Committee are able to announce that they have recently had a most satisfactory interview with another, a student from Aberdeen, who, some time since, had been introduced to them, and very highly recommended. They have every reason to entertain the most favourable opinion of his piety, zeal and varied qualifications. There are now six students of Divinity whose energies are directed to the preparation that may best fit them for this field of labour, and for whose success the best wishes and fervent prayers of the Church will be earnestly given. The employment of these labourers, with others whose services may also be anticipated, will entail an amount of expenditure that can be met only by contributions to the support of the Mission far exceeding any that have yet been given, but the members of the Church cannot permit the India Mission to be starved for want of funds.

The students referred to are—

- MR. ALEXANDER CLARK.
- " ROBERT PATERSON.
- " JOHN TAYLOR.
- " JOHN WELLS.
- " JOHN MILNE.
- " WILLIAM ROBERTSON.

The first four are students of the third year, and the other two students of the second year of attendance on the Divinity classes.

SCOTTISH LADIES' ASSOCIATION FOR THE ADVANCEMENT OF FEMALE EDUCATION IN INDIA.

Extract from a Letter from Miss Hebron to one of the Members of the Acting Committee, of date 22nd October, 1858.

You will be pleased to hear, and I am thankful to tell you, that we have had a baptism in the Orphanage. It is a very gratifying instance. The girl is not quite fourteen; her name is Elizabeth Baisley, supported by four young ladies in Edinburgh. She has wished for baptism for some months past, but Mr. Herdman thought it best to delay it for a time. He examined her several times, and seemed satisfied. I think a change was wrought in her during a severe illness, when we had no hope of her recovery. She herself thought that she was on the borders of an eternal world, and fled to the Cross for refuge. Mr. Herdman baptized her in the presence of several friends. Her answers to his questions were so nicely given, and she quoted Scripture very beautifully. We commenced by singing, "I will come to Jesus"—I dare say you know it. It begins, "Just as I am, without one plea." It was a very interesting sight, and would have pleased our friends in Scotland much had they witnessed it. I trust it will lead to more fervent prayer on our behalf. On the last communion Sabbath this dear child, Christina and Bolakie took their seats at the Lord's table for the first time.

JEWISH MISSION.

(From the H. & F. Miss. Record for February.)

I. GERMAN.

The following is the latest communication received from the Rev. Mr. Sutter:—

It is time that I should again send you some notice of my proceedings. I may be brief, however, as nothing special or remarkable has occurred since the date of my last communication. I have been quietly carrying on my work in the usual manner both in and out of town, and have continued to enjoy many opportunities of usefulness among Jews and Gentiles. The places I have visited within the last few weeks are Gretzingen, Ettlingen, Herten, Heidelberg and Mannheim. Upon my visit to this last place I can this time look with somewhat more satisfaction than I could upon several previous visits. It is a place of great religious destitution and indifference, yet there are there also "those that fear the Lord." I have also lately revisited the Protestants of Dürmersheim, who very recently seceded from the Romish Church. I preached a sermon in their little chapel, and found them an interesting and healthful Christian congregation. My colporteur is diligently moving about, and, though he does not always meet with a friendly reception has on the whole no reason to be discouraged. While he offers to the Jews his Bibles for sale, he has frequent opportunities of delivering his testimony in favour of their precious contents, of urging on their consciences the duty of reading the Word of God, and of commending for their acceptance the "pearl of great price."

I had a letter two days ago from Mr. Schillinger, announcing his safe arrival at Salonica about eight days before. He had to go by Constantinople, and was obliged to wait there several days before he found an opportunity of proceeding to his destination. During these days he occupied himself in visiting the different missionaries and their schools. He is in good spirits, and has already begun the study of Spanish. May he become a great blessing to Macedonia.

2. SALONICA.

Arrival of Mr. Schillinger.

The gentleman referred to in the close of Mr. Sutter's letter, who, as we have already informed our readers, was for several years employed under Professor Stern at Karlsruhe, and was, on the recommendation of Mr. Sutter, appointed to take charge of the school at Salonica, thus announces his arrival and entrance on his labours in a letter to the Convener:—

After receiving your letter in Karlsruhe, I departed immediately, and have now, under the Lord's gracious protection, arrived at my station. I was to take my voyage from Trieste to Salonica by way of Constantinople. Having been misinformed as to the time when the next steamer started, I was obliged to remain there a whole week, but I endeavoured to turn the mishap to good account by spending the time in visiting several of the missionaries and teachers, and ascertaining the methods of instruction followed in their schools. I have now been here for about a fortnight, but I feel that, until I am able to make use of the Judeo-Spanish language, I shall not be able fully to occupy the field assigned me. The children previously in attendance on the school have, since the departure of Mr. Rosenberg, been dispersed, and I am about to begin my labours with some of them who have learnt a little English.

The first work I attempted here was to visit the German families of the town, and to invite them to meet for worship on the Lord's day. The congregation the first day consisted only of 6 persons (most of the Germans here being Roman Catholics), yet I hope the number will be increased, and I pray that the Lord may make me a blessing to them.

My arrival was, as Mr. Crosbie says, soon known over the whole town, and I have already been visited by some of the Jews. One of these, who speaks German, has expressed a wish to have Biblical instructions, and I have consented to spend an hour with him every evening.

In a few weeks I hope to be able to give you a more special description of the state and progress of my work. The Lord look down in mercy upon this town and this whole land.

Baptism of Two Jews.

By more recent letters from our missionaries at Salonica we learn that on the 19th December they were privileged to admit into the Christian Church, by the ordinance of baptism, two sons of Abraham, a father and his son, a boy of 13 years of age. Both of these have been under the instruction of the missionaries for a considerable period, and they have every reason to believe that they have indeed truly embraced the Lord Jesus as their promised Messiah and their Saviour. We treat an interest for these young converts in the prayers of all, that they may be enabled to adorn the doctrine of Christ Jesus in all things—that they may indeed be as a light in dark places—and that they may be the means of bringing many out of darkness to a true and saving knowledge of Him who is the light of the world.

3. CASSANDRA.

The Committee are most desirous to establish at this station, also, an efficient school under a regularly trained teacher. They have reason to believe they have found such a teacher in Georgios Kazakos, who, having been educated in the American Seminary at Bebek, has been recommended to them both by missionaries at Constantinople and at Salonica, and has been engaged by them chiefly with a view to this work. As a suitable place for a school cannot be easily got in any of the houses of the villagers, it is proposed to build one which may serve at the same time as a place of worship.

The whole expense of the building, it is calculated, will not exceed £200. By means of collections and subscriptions more than one half of this sum has already been raised, and we trust that, through the liberality of our friends, the remainder will be speedily realised. We appeal especially to those in different parts of the country, who have had an opportunity of listening to the addresses of the Rev. Mr. Marcussohn, to come to our aid in this work.

(From the H. & F. Miss. Record for February.)

LADIES' ASSOCIATION FOR THE CHRISTIAN EDUCATION OF JEWISH FEMALES.

1. DARMSTADT.

We subjoin a portion of Miss Huth's letter, mentioning the death of her fellow-labourer at this station, Mrs. Lehner. We are sure that it will be read with much interest:—

With deep regret and grief I have to communicate to you the sad news that it has pleased the Lord to remove from this earth my beloved friend and sister in the Lord, Mrs. Lehner. She died on Sunday last, the 28th November, in perfect consciousness, and in faith and peace through her Redeemer. Her complaint was pronounced by her medical man to be consumption. Her death is a most sad loss to her two daughters as well as to myself. The children have lost in her a most affectionate mother. May He who has promised to be a Father provide for them. By the desire of my dear friend I have the children now with me. Dear Mrs. Lehner often spoke with deep regret that she had been able to do so very little for the daughters of Israel. She long entertained the hope that the Lord might restore her to health, and enable her to make up for lost time. For nearly a year past she had been suffering from cough and severe rheumatic pains; and for a quarter of a year her condition became so much worse that she was entirely confined to bed. She bore her sufferings with the greatest patience and submission, and daily thanked God that He had spared her intense suffering. Her strength, however, gradually failed, and she needed constant help and the most careful attendance, with which I could not entrust any one else, as, having lived with her for three years, I knew so much better how to nurse her, and what were her wishes. That I was in consequence much hindered in my work among the Jewesses you will readily understand, and I hope you will excuse my having in consequence been unable to send in my report for the last two months. On Tuesday the funeral of dear Mrs. Lehner took place, to which Mr. Sutter from Karlsruhe came, and both he and my brother spoke at her grave.

2. KARLSRUHE.

We continue our extracts from the correspondence and journal of Miss Mittelbach, 'the earnest and painstaking agent of the Ladies' Association in the Grand Duchy of Baden'; and from these will be seen the trials met with by our missionaries in the prosecution of their labours, and the need there is of patience. Oh, that we were roused to more earnest and importunate prayer that God would indeed arise and have mercy on Zion, and that He would give unto His servants many souls as a crown of joy and rejoicing!

Extract Letters—Miss Mittelbach to the Secretary, 19th October and 19th November, 1858.

With an oppressed heart I find the time for sending in my monthly report has again come round, while I feel that I have done nothing—absolutely nothing—worthy of communicating to you. "Everything has been going on as usual," I said to myself. But this brought me to self-examination, and I asked myself, "Has everything gone on as usual? Dost thou

pursue thy calling with faithfulness and love? Dost thou do thy work with thy whole soul, with that self-denial, love, patience and kindness which the Lord requires of thee?" These reflections made me feel very sorrowful, and I called to mind that I had not for some time visited Miss W., for good reasons at first, but I remembered that by a degree of procrastination I had allowed the time to slip past. I thanked the Lord for reminding me of this, and earnestly prayed that He would not allow that her soul should suffer through my neglect. At that moment there came a knock at the door, and Miss W. came in herself, at a most unusual hour for her. I felt my courage quite restored. She asked me eagerly why I had been so long of visiting her, she had been wishing so much to see me. When the Jews visit us in our own houses, we may always look upon it as a good sign, for they subject themselves to the condemnation of their brethren, and may even be brought into trouble by doing so; but, without this, I looked upon this visit from Miss W., at the very moment when I was making her the subject of prayer, as a token from above, to teach me that the Lord is with His people to lead and to guide them as a shepherd leads his sheep.

I had much pleasure and encouragement in a visit which I paid to Mrs. L. and her sister, Miss N. We spoke much upon the working of God's Spirit in the heart, upon the necessity of a new birth, and the impossibility of obtaining salvation through our own merits and good works. Mrs. L. asked, "How can we, then, be saved?" I replied, "Believe on the Lord Jesus Christ, and thou shalt be saved." A pause ensued, and then Mrs. L. said, "We believe also in a Messiah, but 1800 years have passed, and all nations and people have not believed." Miss N., her sister, corrected her, and said, "That would be the faith of a converted world, when the time shall come of which it is written, 'There shall be one fold, and one Shepherd.' Who can tell how soon that may be? And yet that is the right faith to have." How soon can the Lord put our "little faith" to shame, and shew us that He still works, though it may be silently and slowly!

Within the last few days the Lord led me to the house of a Jewish family, where I was enabled to publish His name and praise. The words of Joshua, "As for me and my house, we will serve the Lord," were the immediate cause of a very interesting conversation with the members of the H. family, of whom you have heard in former reports, as my mother was acquainted with them. The father insisted that I should return the following day, and read the whole chapter in Joshua to him. The son remarked that our great error lay in supposing that the "everlasting Lord" referred to Jesus Christ, while they believed that it referred to Almighty God. I tried to show him that Christ is from everlasting—the Alpha and Omega, the first and the last—but these poor blind creatures could not see the light, and need yet to be brought to the knowledge of the amazing love of God towards us in Christ Jesus. Still Mr. H. was a very attentive listener, and would gladly have heard more had not his daughter turned the conversation, but she afterwards acknowledged to me that my mother's explanations had made a great impression on her. I warned her not to put these things from her, as her heart bore witness in itself that the Spirit of God was striving with her.

I saw Mrs. E., another Jewish woman, one Sabbath evening with her family. None of them seemed to have much thought of the Sabbath, yet they made some pretence of it, as the daughter blamed her mother for having a pen in her hand. Thus they cling to petty observances, and neglect the one thing needful.

This I endeavoured to point out to the young Jewess, who seemed but a superficial listener. The mother, however, allowed me to give her a tract.

Besides her usual visits to us, Miss H. spent an evening here with Mr. Sutter and some other friends. She came with her mother's permission, but the latter afterwards spoke with anxiety about Mr. Sutter's visit at her house, and his being of our party. She attributed all sorts of motives to our invitation. Mr. Sutter read the third chapter of John, and afterwards concluded with an earnest prayer for the salvation of all mankind, and for those who still stood afar off, and in ignorance of Jesus. The servants were in an adjoining apartment, waiting for the ladies, and among the rest was Miss H.'s servant, a Jewess. She listened to the prayer attentively, and saw her mistresses joining in, and bowing the knee in a prayer offered in the name of Jesus of Nazareth. They say that she seemed much moved. The Lord grant that the impression made may bring forth some fruit in her heart, and that she may find grace in His sight!

In her most recent letter, Miss Mittelbach continues the account of some of the Jewish families above mentioned, showing that there is a continued growth in the knowledge of the Gospel, and, may we not indulge the hope, a growing interest in the Messiah there revealed.

Extract Letter—Miss Mittelbach to the Secretary, dated Karlsruhe, 18th December, 1858.

In the course of this month I received a letter from Miss M. She expresses herself honestly and conscientiously, and does not allow her tongue to speak what her heart does not feel. She writes to me as follows:—"I often hold converse with God, and the Almighty blesses me. Through God's grace I can look back upon our former conversations, and I pray that He may reward you for them. Come soon to see me. My friends here, although they are not, it is true, acquainted with you, wish it also, and send you their compliments." Unfortunately the distance is too great for me to attempt this journey in winter.

Miss R. sent for me during her illness. I went to her on a Sunday morning, and found a Jewish girl sitting at her bedside, while a Christian girl was reading aloud a tract which treated of the Lord's Prayer. The Jewish girl left when I entered; but I was enabled to speak earnestly to the invalid of the salvation of her soul. She believes that Jesus is the Messiah, and that He died for the sins of the world, and that we must believe on Him in order to be saved; but she cannot yet with Simeon rejoice that she has found the Lord! She lays the ground of her faith on her confidence in God's help; but she is not led by God's goodness to her to a sincere and humble penitence.

Mrs. L. and her sister paid me a long visit. I cannot, it is true, communicate anything remarkable to you in our long and interesting conversation, but I am thankful to say that these daughters of Abraham have sought my house of their own accord; and that, in some general conversation which we had upon Protestantism and Catholicism, they seem to have been enlightened on some points. Of visits which I paid to the family of Z., a Miss W., and a Jewish physician, there is also little to be said, except that the Lord has so mercifully opened for me a way to them.

Looking back on the year which is now so soon to close, my heart is bowed down in deep humility before the Lord. He it is who has led me on in my calling, sometimes, it is true, hidden as it were behind a cloud, but still I could feel His presence with me when I was enabled to proclaim His praise to His chosen people; and, where He is, there we may also

hope will be a blessing on the sowing of the seed of His word, and that, where He has implanted in the heart an earnest secret longing after His love, He will give strength to resist sin, and to walk in the ways of His Holy Spirit. May the Shepherd of Israel, as He has ever done, watch over His people; and may He lead them into the light of His divine truth, that many of them may be converted, and become heirs of the promise; and to us who are especially called upon to work among them, may He impart Divine strength and wisdom, that we ourselves be made strong, and may be enabled to turn sinners from the error of their ways!

3. LONDON.

In a recent letter from Mrs. Rosenfeldt she gives an interesting account of her dealings with a Jewess:—

On my visits to a Jewish family, whom I have known for several years past, I became acquainted with a Jewess, who, being the wife of a Gentile, had made up her mind to embrace the religion which her husband professes. To learn fully her state of mind, I visited her more frequently than I usually do new acquaintances. It is not, however, of her case that I wish to give you an account on the present occasion. There was another young Jewess, who worked with her, and who, of all the inmates of the house, mostly attracted my attention and sympathy. As this was one of those cases in which a full representation and scriptural illustration of the Divine scheme of redemption are not only admissible but also very necessary, I had many most gratifying opportunities for observing the various effects which my explanations produced on the minds of my several hearers. The young Jewess above alluded to, though she paid the closest attention to what I said, never spoke a word on any occasion, unless it was to answer a question put by me personally, and, whenever this was the case, she gave me humble proof that the Lord has prepared her heart to receive the precious seed of His Gospel. In the course of my conversation I spoke at large of sin, of righteousness and of judgement, which the others appeared to me to consider as things inapplicable to them. But nothing of what I said escaped the eager attention of the modest and intelligent young Jewess; and she was as deeply touched by the scriptural picture of man as he is in Adam as with that of the new creature born again in Christ. On one occasion she told me in the presence of the others that she desired to learn the English language, and would be very thankful if I would give her a few lessons in it. I replied that I would teach her to read the Bible in English, as it is my greatest desire to communicate to the daughters of Abraham a knowledge of the Word of God. She thanked me very much for the double advantage I thus offered to her, and promised to come to me on a certain day. She then called punctually on the appointed day and hour, but found me ill. Yet I felt constrained to speak to her about the one thing needful, and the Lord supplied me with strength to do His will. I kept her on that occasion two full hours, conversing on the things that pertain to the salvation of her soul, and pointing her to "Christ, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." She then told me that all she had heard from me in the way of explanation of religious truth, on this, as on former occasions, made a deep impression on her mind, which had already been freed from prejudices against Christianity, while she attended a Christian school in Germany; and she would like to be fully instructed in the Christian religion. The simplicity and candour with which she spoke left no shadow of a doubt on my mind as to her sincerity of purpose, and I therefore prom-

ised to go through with her a regular course of Christian instruction. She has since been with me several times, and Mr. R. and myself had very interesting conversations with her.

SABBATH SCHOOLS.

We have great pleasure in calling the attention of our readers to an advertisement by the office-bearers of the "Glasgow Sabbath School Association in connection with the Church," requesting ministers and others interested in any young persons who have taught Sabbath schools in the country to give them a note of introduction to the Association, in the event of their coming to reside in Glasgow whether for business or for study.

It is a critical time for a young man, who has been reared under the shelter of a Christian home, when he first comes to live alone in a strange city. There is great risk of injury to his Christian character if he is not supported by right companionships and improving occupation for his leisure hours. We speak not of temptations to vice—against these, we trust, the youth of whom we are thinking is secure. We suppose him to be a young man of Christian principle, who makes a profession of faith in Christ, and who has evinced an interest in the spiritual condition of his fellow-creatures. We presume him to be sincere in his professions. But even to him, thus sincere, a great city has temptations. He finds himself surrounded with the careless, the covetous, the worldly,—with such a mass of people evincing no interest in religion, that he, a stranger amongst them, is in danger of stifling his own better feelings, or of losing hope, and consequently ceasing from labour. What better human support could he have—what more could his friends wish for him—than the companionship of Sabbath school teachers? It is, therefore, for the good of the young persons themselves, as well as for the extension of the schools, that the Glasgow Association make this request.

The primary object of the circular, however, is to obtain more teachers. Glasgow is not singular in needing more Sabbath school teachers. Where, indeed, is the town or village where there is not work for many more Christian teachers that are now engaged? Oh that the younger members of our Church would seriously take to heart the fact that, while they are seated at their comfortable firesides on the Sabbath evening, many poor children, within a few minutes' walk of them, are not learning anything of God's love, not understanding anything of God's purpose to them in the Sabbath-day, not growing more fit either for the world that now is or for that which is to come, but are absolutely drifting away in a course which, if continued in, must lead to ruin everlasting! These children, in all soberness, are in the way of perishing—and for lack of knowledge! And all the while there is knowledge for them—there is a loving God, a loving Saviour, a loving Spirit—all on the side of these children being saved. What is wanting is merely a teacher—not necessarily a very clever or learned or accomplished person, but a God-fearing, prayerful, loving Christian man or woman—to tell them of those things which are familiar as household words in every Christian home. *E'in. Christ. Mag. for January.*

MISCELLANEOUS MISSIONARY AND RELIGIOUS.

THE REV. J. H. WILSON, of Aberdeen, now actively engaged in the work of evangelisation in the metropolis, had an interview on Friday with the Bishop of London at his Lordship's invitation at London House, Piccadilly. We believe his Lordship entered into a long con-

versation of the most frank and friendly nature on the want of religious conviction and knowledge amongst the poor, especially in the east of London. His Lordship was much impressed with the fact that in that district one Bible is only to be found amongst some 20 or 30 families, and he strongly advised the employment of female colporteurs to sell Bibles in the unlightened portions of the metropolis.—*Patriot.*

RELIGIOUS PERSECUTION IN SWEDEN.

It is deeply to be regretted that a Protestant country like Sweden should disgrace itself in the eyes of Europe in the 19th century by a system of religious persecution, for which a parallel must be sought in Roman Catholic countries two or three hundred years old. Some time since public indignation was aroused from the fact that 4 Swedish women had been banished from their native country merely because they had chosen to leave the Lutheran for the Roman Catholic Church. But it appears that the law of Sweden is equally severe against persons who relinquish Lutheranism for other forms of Protestantism. A Mr. Rechnitzer, a respectable retired tradesman, has recently been committed for trial before the Swedish courts of justice on the charge of having brought over a member of the Lutheran Church to Baptist tenets, and of having administered to him the rite of baptism. This is an offence which, if proved, will entail upon Mr. Rechnitzer banishment and the confiscation of his property. The trial is fixed to take place on the 7th of February next. We understand that the Swedish Government is not disinclined to repeal the laws which now exist against conversions from Lutheranism, but that these laws are upheld by the Legislature. We suggest that it might be well for the Protestant churches here to put themselves in communication with the Lutherans in Sweden, and to endeavour to point out to them the impolicy as well as the unrighteousness of the laws to which we have adverted. A memorial under the hands of our leading men in the religious world, couched in moderate and respectable language, and presented by an influential deputation to the heads of the Lutheran Church in Sweden, could hardly fail of effect.—*Leeds Mercury.*

MEETING OF SABBATH SCHOOLS.

The meeting of Sabbath Schools in the Wesleyan Church on the last Sabbath afternoon in January, to hear an address from Dr. Perkins, Missionary to the Nestorians, was even larger than that convened a year ago for Doctor Schaffler.

In fact it was, we think, the greatest meeting in point of numbers, and the most important in point of probable effects, ever held in Montreal. The meeting was announced for three o'clock, but ten minutes before that hour the church was full, with three Sabbath schools outside seeking admission, and two or three not yet arrived. By dint of placing two rows of children in broad seats, small children on the knees of big ones in the others, and filling the stairs and passages, the whole were at length accommodated, as well as a large number of teachers, parents and others. The number of children was computed at from four to five thousand, and of adults at about one thousand.

The Rev. Mr. Gemley, Minister of the church, conducted the business of the meeting; and it was owing to the judicious arrangement announced by him from the pulpit, and carried out efficiently by the members of the church, that the whole of this immense company of little ones was accommodated, and enabled to retire in safety after the meeting closed. The opening prayer was by Dr. Wilkes, after which Dr. Perkins made a very happy address, exhibiting a very ancient Bible and a Persian sword,

contrasting the condition of countries ruled by the sword and by the Bible, and pressing the Gospel home to the hearts of the audience.

The Rev. D. Fraser then made a touching and earnest farewell address to the Sabbath school children of Montreal; and the meeting was closed by the benediction pronounced by the Rev. Mr. Howard.

We have purposely reserved our notice of the singing to the last, as it was, to our mind, the most impressive part of the whole service. In fact, when we saw these five or six thousand singers, rank over rank, almost up to the ceiling of the immense church, and heard their united voices ascending in one glorious chorus of praise, we obtained a more vivid idea of heaven than ever we enjoyed before. The hymns sung were;—

"Jesus shall reign where'er the sun."

"There is a happy land."

"From Greenland's icy mountains."

And the Doxology—

"Praise God from whom all blessings flow."

So sublime and touching was this last especially that the ministers assembled in the pulpit asked that it should be sung a second time, thinking perhaps that few such opportunities of singing the praise of God would occur again. *Witness.*

UNION MISSIONARY MEETING.

(Reported for the Montreal Herald.)

This meeting was held on Friday evening in the American Presbyterian Church, Great St. James Street.

The chair was taken at seven o'clock by Mr. Redpath. The Rev. Dr. Taylor conducted the devotional exercises.

Rev. Dr. Perkins addressed the meeting on *Missions in Persia*. He said he wished to introduce his remarks by quoting from Isaiah—"Watchman, what of the night; the watchman said, The morning cometh, also the night." Having been stationed for a quarter of a century and more on the missionary watch-tower in Persia, he had been brought back, by the good providence of God, to this western world, and would now endeavour to answer the inquiry of the Christian church—"Watchman, what of the night?" The missionary watchman fulfilled his duties in the night. The lands which he visited were lands of darkness and deep moral midnight; and the Gospel light, which he carried in his solitary hand, was the only light to break the gloom and illuminate the death-shades of the countries of the heathen. The speaker said that his mission-field had been in Persia, a noble land, teeming with sacred associations—the land of Cyrus, Darius, Daniel, Mordecai, and Esther. The country was genial; the atmosphere was clear—so clear that the naked eye could see to the distance of one hundred miles, while a person could not see one-fourth that distance in the United States: so clear, indeed, that the eye could readily discover celestial bodies, which in other countries could only be discerned by the aid of a telescope. But, if this land were physically fair, and if it abounded in luxuriant fields, in rich gardens, in gurgling fountains, it had also its drawbacks in the manners and morals of the people. Truly Persia might be said to be a land

"Where every prospect pleases,

But only man is vile."

The Persians were vile, though not externally.—They were the descendants of the ancient Medes and Persians, and were among the oldest specimens of the human race. They were of fine stature, had Caucasian faces, and their complexion was good. They were an intellectual people; fond of discussion, and exceedingly shrewd and discriminating; the upper classes of the Persians were, in fact, a literary people. Yet, with all these traits, the Persians

were still a corrupt and depraved people: to them falsehood seemed more congenial than truth; and lying was not only common but habitual; often indeed they indulged in lying when there seemed to be no motive for it; besides, their secret impurities were of such a nature that they could not be mentioned. Possessing all the physical advantages of their country, and their own intellectual advantages, the moral degradation of the Persians was rendered more conspicuous. Persia contained twelve millions of souls; but the religion of the country had no power to elevate or regenerate the moral character of the inhabitants, but the reverse; it was true that their religion imposed some arbitrary restraints, but, in other respects, it gave loose license, and in the world to come promised but a sensual Paradise. Yet, in justice to the corrupt Persians, it must be said they had some redeeming traits; for they still possessed with all their depravity, but in common with most Orientals, a strong religious faith in an over-ruling Providence presiding over the affairs of the world. The Persians believed that whatever happened was from God. This belief of theirs was certainly preferable to Atheism; besides in Persia one would not be shocked with that reckless trifling with the Sacred Name, and those blasphemous expressions which so often meet the ear in Christendom. The Persians after all were hopeful material for moral cultivation when the power of the Gospel should reach and regenerate their souls. Another people of Persia, of humbler pretensions, were the Nestorians, known generally as the remnant of what was once a very active Church, as well as a very ancient one; indeed they had at a period gone by made efforts to establish the Gospel in China.—The Nestorians said they were converted by Saint Thomas; they took their name from Nestorius, who was born in Syria, and was Presbyter of Antioch and Bishop of Constantinople in 428, A. D. For some cause, best known to his contemporary bishops, he was excommunicated at the Third General Council, held in Ephesus, in the year 431; his cause was adopted by the ancestors of the people now under consideration, who were consequently known ever after by the name of Nestorians. The present remnant of the noble Church of former days amounted only to something like 130,000 or 150,000 souls. The country of the Nestorians lay between the Eastern border of Turkey and the Western border of Persia. The Nestorians stood, in relation to the Mahomedans, as serfs, such as cultivators of the soil or artisans. It was amongst the Nestorians that the mission, with which the speaker was connected, commenced. The place selected was Oroomiah, in the vicinity of the wild region of Kurdistan. This latter place had long been under the power of the bloody Kurds; but lately Turkish garrisons had been established, and for seven years there had been mission stations in this part of the field. It might be asked why was a mission first established among the Nestorians rather than among the Persians and Kurds. The answer was, Because the Nestorians were Christians in little more than in name; and were as far from salvation, in the state in which they were living, as even the followers of the false prophet; besides, the Nestorians were more easily accessible, for in the case of a Mahomedan changing his belief death would be the penalty; and, again, the Nestorians, converted themselves, would silently exercise an influence on the Persians. About a quarter of a century ago the Nestorians were in a night of deep darkness; they were ground down by their Mahomedan masters, and were luxuriating in idleness and voluptuousness on the products of a soil they rarely cultivated; in fact they had contracted many of the vices of their op-

pressors. They paid no regard to the observance of the Sabbath; they violated every command of the decalogue; and in their morals they were on a par with the Mahomedans, except in the violation of the seventh commandment. The Nestorians were also very ignorant; not a female could read, hardly any of the men, except a few of the ecclesiastics, and those very imperfectly, being only able to read or chant their devotions, and those in an ancient or unknown tongue. They had a few manuscripts; they had portions of the Bible in an unknown tongue, which portions they had rolled up and deposited in a secret place. Some of those portions were written on parchment, and dated back coeval with the English Magna Charta. The valley of Oroomiah was skirted on one side by mountains of unsurpassed grandeur, on the other by a lake of great beauty. The Nestorians welcomed the mission; but this might be understood when it was remembered that they were more scriptural in their belief than most other oriental sects; that they acknowledged the Bible as the highest authority, and as a rule of faith; that they refused to worship Saints or Angels, and did not believe in the doctrine of Purgatory. In fact the Nestorians seemed to merit the title they had long received—the Protestants of Asia. The first school in connection with the mission was begun in the winter time, and was held in a cellar; the first pupils were seven small boys. But the number of pupils soon increased to forty; and their progress was extremely satisfactory. Two years later a female seminary was established; it was successful, while, as regarded the male seminary, some of the boys under the direction of Mr. Stoddart became so efficient that it might be said they had few superiors in schools in Christendom. In the first year of the mission three primary schools were established; but these had increased till they numbered sixty or seventy in as many different places. The largest Sabbath School contained 250 persons of all ages and sexes. The seminary and Sabbath School had produced from two to three hundred intelligent readers of both sexes, and this among a people who did not number, when the mission was established, 20 male readers, nor had they any female readers. The missionaries found it hard to provide reading matter for lessons in a language which was unprinted. This language of the Nestorians was related to the ancient Syriac, a dialect supposed to be spoken by the Saviour; but, though it was an unwritten language, the missionaries persevered, and at last had the satisfaction of seeing the pupils read from boards on the wall passages from the Bible rendered in their own language.

Seven years after the mission had been established the printing-press arrived. The people were delighted and astonished. The press had been in operation eighteen years, and had printed the Holy Scriptures, and such excellent books as Bunyan's Pilgrim's Progress, Baxter's Saint's Everlasting Rest, etc., etc.—There had also been printed 240 of the best hymns in the English language; many excellent school books: altogether 60,000 printed volumes, embracing more than two millions of pages, all in a language never before written. The rev. gentleman went on to say that he preached to the Nestorians the first Sabbath after reaching, having learned some of the language on the journey. He also endeavoured to preach on the Sabbath, as often as he could, and also on weekdays. He next commented on the effects of a revival which took place among the Nestorians thirteen years ago, and to speak of the pleasure he experienced in sitting at the communion table with his Nestorian brethren and sisters; remarking that the extent of God's work was not to be measured by numbers. In connection with the revival he read to the meeting copies

of two letters, written in tolerable English by a Nestorian preacher, and addressed to Miss Fiss and Miss Rice, anxiously enquiring about the success of their schools, and communicating to them some incidents of the religious awakening. The rev. gentleman proceeded to speak of the effect which the schools would produce in sending out cultivated young men and women to disseminate the Gospel. He also stated that the Scriptures had been translated into the Persian language, and that not a few Nestorians had acquired the Persian language for the purpose of expounding them. This was a hopeful sign, for, as the ancestors of the Nestorians had brought the Gospel into Persia, Thibet, Hindostan and China, it was by their sons at the present day that the Truth would be diffused among the Mahomedans, Persians and Kurds. The meeting had heard of the advantages of this mission; they ought now to hear the trials that beset it. In the first place there was the oppression of the Mahomedans, and their coercion of the Nestorians; but their masters, however, did not separate the Nestorians from their families, or deprive them of their personal freedom, neither in any sense did they treat or regard them as chattels. The next dark cloud that overhung the path of the missionaries was caused by the Jesuits. Another dark cloud was the bloody massacre of the Nestorians by the Kurds fifteen years ago. Since that melancholy event, however, the Christian governments of Europe had compelled the Porte to take measures to restrain the Kurds; but Lord Stratford de Redcliff, representative of England, was the first to move in the matter. The next cloud, that darkened the path of the missionary, was the jealousy of the Persian government; and, another still, the death of a number of the most exemplary missionaries. The progress of civilization and British influence had been doing much for the spread of the Gospel in Persia. The British Embassy in Persia had cared for the American mission with the greatest solicitude. The representatives of that noble government had seemed to take delight in forwarding the mission; and hundreds of dollars had been saved to the mission by the agents of the British government procuring the free carriage of letters, etc., to the mission station. Knowing this, and more than this, the American missionary would be callous who would not pray that God might bless England, the power that aided the diffusion of the Truth from the rising to the setting of the sun. No matter what a politician might say, or a newspaper scribbler write, England and America were from one common stock, and their interests were the same. They should advance together in the work of man's moral evangelization, and he who would mar harmony, as they marched in their course of human benefaction, was unworthy to belong to any branch of the exalted brotherhood.

CORRESPONDENCE.

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

(For the Presbyterian).

CHRISTIANS AND THE WORLD.

There is no question of practical Christianity, which is the cause of so much difference of opinion, so much vexation and unsatisfying controversy, and, too often, of so much harsh and censorious feeling on both sides, as the question of "worldly conformity."

Now to those who, though calling themselves Christians, have yet no experimen-

tal knowledge of the "new affection," who desire to honour religion so far as to satisfy the cravings of a troubled conscience, but are unwilling to lose a single earthly enjoyment, when as yet they know of no higher to take its place, to part with their "broken cisterns," while, like Hagar in the wilderness, they see not the gushing fountain of pure and living water from which they might for ever quench their thirst, to such it may be impossible ever to demonstrate the evil of any particular course of conduct, and to show "what harm" there can possibly be in anything which does not involve a positive breach of the Moral Law. But, while *these* must be left to the enlightening influence of that Divine Spirit, which alone can show them a "better way," it might be a more easy matter for those, who are Christians in spirit as well as in name, and who have tasted of that living water of which "whosoever drinketh" "shall never thirst," on a candid and prayerful examination of their confused rule of life, to ascertain clearly and distinctly what should be their course with regard to this "love of the world," against which they are so frequently and earnestly warned.

"They are not of the world, even as I am not of the world." "If ye were of the world, the world would love his own: but, because you are not of the world, but I have chosen you out of the world, therefore the world hateth you." "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." This is strong language,—stronger than many would be willing to use now, were it not incontrovertibly to be found in our Bibles;—and it must certainly mean something. No one will say that the "love of the things that are in the world" means the love of nature,—fair external nature, that amidst its ever-varying changes of aspect, its light and shade, its gentle beauty or its awful sublimity, forms so rich a volume wherein we may read the character and perfections of the loving Father who "made it all."

Nor can it be the love of our fellow-men which is forbidden. He, who said "Love one another, even as I have loved you," "Love your enemies, do good to them that hate you," would never thus have reversed His command. If we but place our first and warmest love at the Master's feet, we cannot love any fellow-being *too* ardently. The spirit of the world then must be sought in something different from any of these things, and not nearly so tangible; for it is a *spirit* and not any particular external thing which is forbidden. The true life of a Christian, without which all religion is a dull formality, is "the love of the Father," and, just so far as our interest and enjoyment in any other thing whatsoever deadens and eclipses this true life of the soul, in so far we are entering into the spirit which "is not of the Father but of the world."

Yet diligence, energy, enthusiasm in a worldly calling or profession does not necessarily involve *worldliness of spirit*. "Not slothful in business, fervent in spirit, serving the Lord," is the apostolic injunction; and no idler in the Vineyard, whatever his post may be, needs expect to grow in the "love of the Father" who hath said to him "Go, work." The difference between those who are working for God and those who are working for their own selfish ends lies often not in the manner of the work but in the *spirit* of it. Of two men sharing the same room, and diligently working at the same trade, the soul of one may be chained groveling to earth, while that of the other may be soaring aloft to the presence of his God, and dwelling in regions totally unknown to his companion. And so the professional man of whatever class,—the teacher, the merchant, the artisan,—if, with love to God placed before him as his governing principle, he strive, faithfully, conscientiously and unselfishly to perform the duties of his situation "as to the Lord and not unto men;"—then, though in the world, he is *not* of it. But, if, taking up religion as a thing to be assumed at some times and laid down at others, he be working only for *self*, whether it be in the form of riches, or pleasure, or fame, or prosperity, or power, or the accomplishment of some darling object, or even impulsive devotion to some ruling passion;—then, whatever professions he may make to the contrary, he is living the life of the world;—"loving the things that are in the world."

And now to apply the same principle to amusements, concerning which the chief heat of the controversy is directed. If it be true that some have erred on the side of asceticism and moroseness, that is not to frighten us from the stand which, as Christians, we ought to take. *Recreation* in itself is certainly not wrong. In so far as it contributes to the health of mind or body it is right and salutary, and our beneficent Creator has spread the means of it profusely around us. In the observation of His wonderful works, in the enjoyment of the beautiful in nature and art, in the harmony of sweet sounds, so far as that is preserved in its purity, freed from any commingling corrupting influence, in the many opportunities of healthful bodily exercise afforded us, the most eager seeker after recreation will surely allow that there is abundant access to the true and healthy relaxation which the natures of most men occasionally require; and a happier and better world would this be if some of the sources we have indicated were sought after with a purer and truer enthusiasm!

But into our recreations, as well as into our severe duties, the spirit of worldliness may enter, and again we must lay down the same strict and undeviating rule from which there is no alternative.—"If any man love the world, the love of the Father

is not in him." There is a class of amusements,—*recreations* in the true sense of the word we cannot call them,—in which the "spirit of the world", as defined in 1 John 2. 16, is indisputably the moving spring.—Not healthful relaxation but unnatural excitement; not the moderate enjoyment of God's good gifts but the gratification of the very passions which it is the Christian's hardest struggle to subdue; and can any Christian consistently mingle, even to a moderate extent, in scenes like these? Can he be a happy guest where his Master would be an unwelcome one; where God's sanctifying presence is neither asked nor desired; where the glitter of "things seen and temporal" is made completely to obscure "things unseen and eternal"? Is it likely that the influences which meet him there will have the effect of helping him to live near to God, to "overcome the world"?—Is it not almost certain that they must, for the time at least, succeed in deadening that spirituality of soul which is his only true life? Can he hope, in so gratuitously entering into temptation, "to come forth from the ordeal with unspotted garments? Will it be surprising, in pursuing such a course of conduct, if his life be a melancholy alternation of light and darkness, faith and doubt, lofty aspiration and miserable failure? That any Christians should find real enjoyment in such scenes is the saddest part of the matter, and shows how imperfectly they have yet tasted of the *living* water, so abundantly open to them. Hear the words of one who, though not professing himself a Christian, and in his speculative belief wandering sadly from the truth, seems yet in some points to come nearer it than many who rejoice in clearer light:—

"The world at large is nearly divided between surprise and contempt at the repugnance shown by spiritual persons to certain artificial pleasures; yet it cannot be by accident that in different ages and countries, without any definite Scriptural prohibition, spiritual persons coincide so markedly in apathy or dislike for pleasures of this description. I see not how to doubt that an instinct of the soul guides them, which is without law, and really higher than all law. A man who drinks within his own heart from a hidden well of joy cannot run to fill his pitcher from an artificial tank; and, if by any means that well is closed, his soul is widowed and dreads to be comforted,—then less than ever can he enjoy even the most innocent gratifications."

But, may he said, Christians should join to some extent in the amusements of the world, in order to christianize them and do good to those who know not Christ. Alas! have Christians no opportunities of meeting with and doing good to such without going there to meet them? And is it likely that they will be benefited by seeing those, who know a better way, encourage to any ex-

tent the very amusements which more than anything else contribute to rivet the chains of the world's fascinations to keep away all serious thought, and to prevent the very reflections which might, under God's blessing, have led to a radical change? And will such be likely even to copy the *moderation* of those who think it right to make the compromise? Will they be so accurate in drawing lines of distinction in fixing the precise point which is *moderation*? Will they not be far more likely to ease their troubled consciences by pointing triumphantly to the example of professing Christians, and pleading their countenance, so far as it is given, for themselves going to all lengths in the pursuit of folly and dissipation? It is too true that there is but little Christian social life among us, far too little of the meeting in love "as brethren." But is the encouragement of social meetings, where the spirit of the world irresistibly predominates, where the spirit of *caste* and exclusiveness is jealously maintained, where "idle words" and frivolous jests give zest to the occasion, and where religion is, if not formally, *virtually* excluded, likely to further the approach of the time when Christians shall meet on their common ground as Christians, to bear each other's burdens, sympathize in each other's joys and sorrows, to build one another up in faith and love; when they "who fear the Lord shall speak often one to another," and strengthen one another in "pressing towards the mark?"

It is true also that our gracious Lord, our only perfect Exemplar, when on earth, mingled freely with the world around Him, so much so that they who hated the Truth equally, whether it appeared in an austere John or a loving Jesus, gave Him in contempt the appellation of "a gluttonous man and a wine-bibber." He accepted the hospitality of the Pharisee; so He did that of the publican and the harlot. He was found in the haunts of the reprobate and the outcast so often that He received the epithet of "friend of publicans and sinners." And so He was;—their friend in the truest sense of the word. But, wherever He went, whether among the openly sinful and degraded, or among those who, high in position and plausible in profession, commanded the respect of those who looked not at the heart, His errand ever was, far from encouraging the spirit of the world, to administer to it His severest rebukes, to manifest to the self-righteous the lurking evil of his heart, and to call "the sinner to repentance." And, until the disciple of Jesus can be sure of meeting the world in his Master's spirit with His high and holy purposes: can be sure too of the moral strength and courage to resist the tide of worldliness and carry those purposes into effect, he may not truly quote so sacred an example as *His* plea for entering into and *countenancing* the world's amuse-

ments. But, laying aside all the considerations which have been hitherto urged, and even supposing that such amusements really were intrinsically harmless and enjoyable, there is still another reflection which might well make Christians willing to forego even an innocent gratification for the sake of Him who gave up more than "gratification" for them. "Is it a time,"—said the indignant prophet to his guilt-stricken servant, "is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants?" And is *this* "a time," when sin and error are springing up on all sides with so luxuriant a growth, when Infidelity and Superstition are combining their forces against God's Truth, when the ignorant are around us to be instructed, and the out-cast to be reformed, when every reflecting Christian must feel that he may find more work to do than lies within the power of a single life to accomplish;—when labourers are so few, and the need of the vineyards pressing;—"*is it a time*" when Christians can afford to spend precious hours in amusement which is *not* relaxation,—which cannot tend to fit them either physically or spiritually for the duties to which they must summon their whole strength. "The day is far spent" and how much remains to be done in the short time ere the twilight falls!—

"Is this a time to plant and build,
Add house to house and field to field,
For Fancy with her shadowy toys,
Aerial hopes and pensive joys,
While souls are wandering far and wide,
And curses swarm on every side,
When round our walls the battle lowers,
And mines are hid beneath our towers,
And watchful foes are stealing round
To search and spoil the holy ground!"

If Christians felt as they ought to do the state of the world, their own sacred charge and solemn responsibility,—we should have fewer controversies and hair-splitting discussions how far they may or may not "*be conformed to the world!*" ONOMA.

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THE PRESBYTERIAN
Is printed for the proprietors by JOHN LOVELL,
St. Nicholas Street, Montreal.
All letters must be addressed, pre-paid, to the Editors of The Presbyterian, Montreal.