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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. 2, February, 1859.

VOLUME XII.

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

## The Presbyterian.

### THE CHURCH IN THE LOWER PROVINCES.

We are delighted to welcome *The Monthly Record of the Church of Scotland in Nova Scotia and the Adjoining Provinces* in its new and neater form. We accept the first number as a sample of what will follow; and it is not saying much to affirm that it ought to succeed. We think it might be circulated much more largely in this Province, and, should any feel disposed to subscribe, we take this opportunity of mentioning that the charge is half a dollar per annum in advance; and that the recognized Agents in Canada are Messrs. T. A. Gibson, Montreal; Alex. Davidson, Toronto; and John Paton, Kingston. Any good Canadian dollar bill is current in Nova Scotia at full value, and perhaps some would prefer transmitting names and subscriptions directly. In that case they should address Mr. Robert Doull, Sec., Pictou, Nova Scotia.

### MINISTERIAL SUPPORT.

A contemporary has done good service at the present time by calling attention to the inadequacy of Ministerial Support. There is a laxity of practice on the part of the people with reference to this matter.

In many cases obligations, solemnly and deliberately entered into, are broken, and ministers are left to struggle with difficulties and poverty. Circumstances have recently come under our observation which lead us cordially to endorse the statements of the paragraph we copy beneath. Let congregations and members of the Church examine the duty of the support of the preached Word, and give liberally as God hath prospered them. Let there be no broken promises and narrow withholding of part of, often at best, narrow incomes. Some, we fear many, are at fault in this matter.

**A HINT TO CONGREGATIONS.**—We fear, from some circumstances that have come to our knowledge, that there is much more suffering on account of the hardness of the times among country ministers than their congregations are at all aware of. We would, therefore, earnestly suggest to the official members of churches and congregations to look into this matter without delay, and, if there be any arrears of salary, to see that they are forthwith made up. It might be well, also, for individual congregations to ask their office-bearers how the minister's salary has been paid, for there are, we grieve to say, sometimes careless men in office who need a little pushing. Of course we take it for granted that every one, who has undertaken to pay so much towards the support of a minister, will consider it a debt of honor that must be met promptly. We should add that we have heard no complaints from any minister, but, as above stated, we are led to be-

lieve, from facts that have come incidentally to our knowledge, that many ministers are suffering in silence great hardships.—*Montreal Witness.*

### THE FRENCH MISSION.

The usual monthly letter from Mr. Baridon has been received by the Committee. He is pursuing his work steadily. In reply to a question as to when would be the most suitable time for a delegation of the Committee to visit his stations, he recommends the end of February or beginning of March. He states that he endeavours to regard his work with a healthy and enlightened vision, and reminds the Committee that this particular description of evangelization is a work of small beginnings by gleanng one and another from the dominion of a system of error. He mentions having preached on an evening in the house of a Canadian at Sciota, having previously done so in the morning in the Church. In the evening there were 20 present. During the week he had visited 20 families, of whom 4 or 5 Romish families were very poor, the children naked and sick, and scarce warmed even. The American Protestants, to whom he had made known their condition, had given them some trifling aid. There are also several Canadian Protestant families, who are very poor. The parents and

children are unable to attend the meetings for worship, owing to the want of shoes and clothing. Could not some of our people easily supply this want? Mr. Baridon therefore deems it his duty to read the Word of God at these houses and to pray with them there. The letter is an exceedingly interesting and encouraging one, but some of the details are, from motives of prudence, not here translated. The work of evangelization in this quarter is most promising. Surely the Church will not allow so hopeful an effort to languish for want of funds. The stations being within three hours of Montreal by railway, are easily accessible, and can therefore be readily supervised by the Committee. We trust that there will be a cordial response to the Circular which has been issued by the Convener of the Committee, and which we insert in this number.

#### SABBATH SCHOOLS.

We insert in the present number a Circular of the Synod's Committee on Sabbath Schools. It is accompanied by a list of queries, answers to which are to be forwarded by Kirk Sessions, and from the replies received by the Committee the Report to the Synod will be prepared.

In the "Presbyterian" of September last we took occasion to make some remarks upon the unsatisfactory answers received in many instances to the inquiries made last year, but, as the returns then given were the first asked by the Synod on the subject, such a result was not surprising. This year we hope that more attention to accuracy and explicitness will be observed. For instance the reply, "regular," made in many returns last year to the query requiring a statement of the average attendance, gives little or no information at all upon that particular point. A roll-book is an essential piece of furniture in the Sabbath School, and, where that is properly kept by the Superintendent, there can be no difficulty in stating the average attendance per Sabbath throughout the year in figures. District Schools, not known to the Committee, should apply to the Convener for a copy of the schedule, and we trust that all Kirk Sessions will make it a duty to forward a return in obedience to the injunction of the Synod. By doing so they will promote the interests of a very important scheme, they will strengthen the hands of the Committee, who are bestowing much labor for the advancement of the cause, and they will encourage many a Sabbath School teacher, who, struggling amid difficulties in some humble sphere to uphold the standard of the Cross, will thank God and take courage as he learns how large a band of fellow-labourers go out each Sabbath day to share his toils, on whose prayers and sympathy he feels that he can confidently rely.

The Scheme of Lessons accompanying the Circular gives evidence of much care on

the part of the compilers, and will doubtless prove a valuable help to many schools that have not hitherto used a published scheme. Looking to its being generally adopted throughout the Province, we accept it as a link to unite our scattered schools in common sympathy.

The Scheme, it seems to us, is better adapted for a Bible class than for use in general classes. The reading lessons are not so likely to appear attractive to the mind of an unregenerate child as a selection of passages from Old Testament history or biography, or of incidents from the lives of our Lord and His Apostles, might prove. The memory lessons are longer than we find usually expected of Sabbath scholars, who, in such a case, are apt to view them in the same light as the day-school tasks; and, while we admit the importance of occasional missionary addresses and examinations by the Superintendent, we think that the occurrence of four of these in one quarter is too great an interference with the work of the individual teachers. On these subjects of secondary importance the experience of our various schools will testify to the Committee before the publication of another scheme.

We understand that some of our schools had fixed upon a scheme, and put it into the hands of their children before the Circular was received, so that it might have been well had the intention of the Committee to publish a scheme been advertised before hand. No intimation has yet been made as to whether or not copies of the Scheme issued by the Synod's Committee can be procured anywhere in sufficient quantities for the use of schools.

*Circular from the Convener of the Synod's Committee on Sabbath Schools.*

FERGUS, January 1st, 1859.

#### TO THE KIRK SESSION OF

The Synod's Committee on Sabbath Schools, in carrying out the design of their appointment, earnestly solicit your best attention to the annexed Series of Queries:—

The Committee are deeply impressed with the conviction that, the more the subject of Sabbath Schools is considered, the greater will be the importance attached to it. To induce and promote efficient working of these means of grace for those who are, or who may become, the young of the Flock, is the object aimed at by the Synod.

Already, as you are aware, has our Church received much encouragement from the character and zeal evinced by our Sabbath Schools. There is, perhaps, nothing in our present ecclesiastical state so animating. To the pastor, the teacher and the Christian they are highly refreshing, and promise Christian prosperity.

In carrying out the instructions of the Synod, the Committee anxiously desire to further and extend what is already so auspicious. This can be done by internal improvements in the conducting of our Sabbath Schools, and by multiplication. Periodical meetings of Superintendents and Teachers for prayer, conference and preparation; cheerful exertions for the best welfare of their young charge, and sympathy with them; encouraging of every Sabbath Scholar to read and circulate the "Juvenile Presbyterian"; and union of both teachers and scholars to strive

together for the salvation of the heathen, and for the addition of Missionary and local as well as of Congregational Schools:—all these may be named as worthy of hearty effort.

In order to aid in attaining such important ends, a copy of a "Scheme of Sabbath School Lessons" for the year 1859 is hereby forwarded to you. While obviously fitted to secure unity in the exercises of the School, it can be accommodated to the Junior Classes by abbreviations.

The Committee request that you will have the kindness to forward replies to the Queries not later than the end of March, in order that a Digest and Report may be prepared for the Synod.

The Committee entreat your prayers and co-operation in this work.

In name, and by appointment of the Committee,

GEORGE MACDONNELL,  
Convener.

### THE CHURCH IN CANADA.

#### COMMISSION OF SYNOD.

The Commission of Synod is appointed to meet in St. Andrew's Church, Toronto, on the third Wednesday, the 16th day of this month at noon. All who were members of the Synod at last meeting are entitled to sit a vote as members of the Commission. Nine, of whom five must be ministers, are required to form a quorum.

#### INTIMATION TO PRESBYTERY CLERKS

The Clerk of Synod has mailed for all Presbytery Clerks copies of blank Presbytery Roll, to be returned for next Meeting of Synod, and of printed circular letters, to be sent to Presbyteries when they resolve to take Students upon Trials for License. If the parcels have miscarried in any instance, a notice to that effect sent to the Clerk of Synod will be attended to.

#### FRENCH MISSION FUND.

The Treasurer of the French Mission Fund acknowledges the receipt of the following contribution:—

Dec. 6, 1858, received from D. Bisson,  
of Paspebiac, ..... \$2 00  
ARCH. FERGUSON,  
Treasurer.  
Montreal, Jan. 28, 1859.

#### INDIAN ORPHANAGE SCHEME AND JUVENILE MISSION.

##### SUBSCRIPTIONS AND DONATIONS.

Amount last acknowledged, ..... \$95 09  
*In aid of The Canadian School.*  
E. (anonymous) Seymour, Canada West, ..... 1 00  
Thomas Paton, jun., Montreal, to buy a Bible, ..... 00 43  
Point St. Charles Mission School, Montreal, per J. Smith, Esq., ..... 7 00  
St. Andrew's Church Sunday School, Lanark, per Rev. W. C. Clark, .... 12 00  
St. John's Church Sabbath School, Corwall, per Rev. Dr. Urquhart, . 16 35  
St. Andrew's Church Sabbath School, Montreal, per Alex. Morris, Esq., . 30 00  
From a few girls of the Montreal School of Industry, per Alex. Morris, Esq., the produce of their work, 2 50

*For the support of Orphans.*

St. Andrew's Church Sabbath School, Quebec, per John W. Cook, Esq., for support of Margaret Ghons, .....	16 00
St. Andrew's Church Sabbath School, Toronto, per W. Mitchell, Esq., for support of Ruth Toronto, .....	16 00
St. Paul's Church Sabbath School, Montreal, per A. Macpherson, Esq., for support of Caroline Smith, .....	16 00
From the same, for support of Catherine McKenzie Gibson, .....	16 00
St. Andrew's Church Sabbath School, Montreal, for support of Chundric, Monitress at Bombay, .....	20 00

\$248 97

JOHN PATON, Treasurer.

Kingston, 26th Jan., 1859.

THE JEWISH AND FOREIGN MISSION.

Received from the Sabbath School of North and South Georgetown Mission Box, .....	£2 0 0
Received from New Brunswick, per the Rev. W. Donald, .....	£2 5 0
Boiestown, per Rev. P. Keay, .....	1 3 9
Stanley, " " " .....	1 1 1
Nashwaak, " " " .....	1 1 1

£4 9 10

Less Exchange, .....

£4 8 7

ALEX. MORRIS, Treasurer.

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

MINISTERS' WIDOWS' AND ORPHANS' FUND.

CONGREGATIONAL COLLECTIONS.

MONTREAL, January, 1859.

Williamsburg, per Rev. J. Davidson, ..	\$12 00
Cornwall, " H. Urquhart, D.D., ..	36 00
Perth, " W. Bain, .....	20 00
Aultsville, " R. Dobie, .....	12 00
Niagara, " C. Campbell, .....	20 00
Ottawa, " A. Spence, .....	40 00
Lachine, " W. Simpson, .....	37 00
Lochiel, " D. McDonald, .....	37 50
St. Andrew's, Montreal, per Rev. A. Mathieson, D.D., .....	140 00
Quebec, per Rev. John Cook, D.D., ..	120 00
Galt, " H. Gibson, .....	12 00
L'Original, " Wm. Johnston, .....	16 00
Hawkesby, " John Rannie, .....	10 00
Grenville, " " .....	4 25
Chatham, " Wm. Mair, .....	6 00
Hamilton, " R. Burnet, .....	62 05
Buckingham and Cumberland, per Rev. P. Lindsay, .....	18 25
Valcartier, per Rev. D. Shanks, .....	3 00
Kingston, " J. Machar, D.D., .....	84 00
Saltfleet and Bindbrook, per Rev. Hugh Niven, .....	12 00

JOHN GREENSHIELDS, Treas.

QUEEN'S COLLEGE

SUBSCRIPTIONS AND DONATIONS.

*In Aid of the Building Fund*

Cornwall Congregation, per J. D. Pringle, Esq., .....	\$33 50
E. W. Thompson, Esq., Toronto, annual subscription, .....	25 00

\$58 50

JOHN PATON, Secretary.

Queen's College, Kingston, 26th Jan., 1859.

CONGREGATIONS OF LEEDS AND INVERNESS.

On January the 5th inst. the Rev. James Sieveright, of Melbourne, by appointment of the Presbytery of Quebec, inducted the Revd. Alexander Forbes, late Minister of St. John's Church, Dalhousie, New Brunswick, to the pastoral charge of the congregations of Leeds and Inverness, Canada East. Mr. Sieveright preached an able and highly appropriate discourse on the occasion, and, after the usual forms had been gone through, addressed with much faithfulness, and in a very happy manner, both minister and people on their respective duties. At the conclusion of the services the people gave expression to their good wishes for Mr. Forbes by giving him a cordial welcome at the door. The congregations of Leeds and Inverness, in connection with the Church of Scotland, have had no minister for several years past, and now that one has been obtained, may the blessing of the Great Head of the Church rest upon both minister and people, and make this settlement conducive to the promotion of His glory and the advancement of His cause upon earth!

MONTREAL SABBATH SCHOOL ANNUAL ASSEMBLAGE.

On New Year's day the children of the St. Andrew's Church Sabbath School, have, for many years, been in the habit of meeting their teachers and pastor. This year, however, the gathering was much larger. The children of the Sabbath Schools of St. Andrew's and St. Paul's Churches, and of the Joint Mission Schools at Point St. Charles and St. Joseph Street, with their teachers, were present—a large and happy company of some 350 children. The meeting having been opened with prayer by Mr. Snodgrass, the children sang a hymn, and were then successively addressed by the Revds. Dr. Mathieson and Snodgrass in a few practical remarks. The children, having again united in a song of praise, were addressed by Mr. McNutt, Student at Queen's College, "On the duty and privilege of prayer," and by Mr. J. Smith, Superintendent of Point St. Charles School, on "The way to make Home Happy." Mr. Alex. Morris, who presided on the occasion, then called their attention to the Juvenile Mission of our Church—after which, a parting hymn having been sung, and the benediction having been pronounced by Dr. Mathieson, the proceedings terminated, a refreshment of cakes and apples having first been distributed to the children, who also, to their great delight, received a friendly shake of the hand from their pastors.

It is intended that this shall be an annual meeting, held alternately in the two city churches. The teachers of these four Schools having united for the discharge more effectively of their general and mission work, and the maintenance of a week-

ly preparation meeting, it is thought to be right to extend the same feeling of unity to the children. The meeting was a pleasing and a happy one, as meetings of lambs of the flock generally are.

QUEEN'S COLLEGE MISSIONARY ASSOCIATION SUBSCRIPTIONS.

QUEEN'S COLLEGE, Kingston, 16th Jan., 1859.

To the Editor of the *Presbyterian*.

DEAR SIR,—At a late meeting of the Students' Missionary Association it was resolved: That all sums received in behalf of the Association shall in future be acknowledged through the "Presbyterian." Thus was deemed necessary for the following reasons: 1st. That, as many individuals not connected with the Association kindly contribute to its funds, it is but just that public testimony be borne to their liberality. And, 2nd. In the hope that many others who have not heard of the Association, or who may have treated it with indifference, may be induced to lend their aid.

Yours, very truly,  
ARCHIBALD CURRIE,  
Sec. to Committee.

Treasurer's Report of Sums Received since 13th November, 1858.

Received per Mr. James B. Mullan, Catechist. From the people of Dalhousie, among whom he laboured during last summer, .....	£19 11 6
From the people of Darling and Levent, .....	1 11 9
Received per Archibald Currie, Catechist. Contributions in Grey and Bruce, .....	2 8 9
Subscriptions in Brockville, .....	0 12 6
Received, per Mr. John K. McMorine, in Ramsay, .....	3 0 0
Received, per Mr. George Porteous, in Cumberland and Buckingham, .....	5 8 9
Received, per Mr. Donald Ross, in King, .....	4 1 3
Received, per Mr. John Livingstone, from Coté St George congregation, £2 5s 0d; and from Dalhousie congregation, £2 6s 3d, .....	4 11 3
Received, per Mr. E. G. Malloch, from friends in Perth, .....	0 10 0
Received, per Mr. Thos. Hart, from friends in Perth, .....	0 5 0
Sundry small sums in Durham, C. E., and in Kingston, .....	0 13 9
Amount of subscriptions received from Students, .....	7 8 9

H. CAMERON,  
Treasurer to Q. C. Students' Miss. Asso.

CONGREGATION OF PETERBOROUGH.

It ought to be gratifying to all who love the Church of Scotland to hear that the congregation at Peterborough, C. W., to which the Rev. J. S. Douglas was recently inducted, and which has been continually gathering strength and numbers, was on Sabbath last, the 9th of January, comforted over all their past afflictions, and encouraged to look forward to brighter days, by the celebration of the Lord's Supper, under the banner consecrated by

their godly ancestors in the faith, and bearing the old inscription, shining all the brighter from the flames through which it has recently come, *Nec tamen consumebatur*. And, though the late severe storm of frost and snow, then at its height, prevented so full an attendance as would have been present under more favourable circumstances, a goodly number seated themselves at the holy table, and all who witnessed the services were exceedingly gratified by the decorum and solemnity by which they were characterized.

Dr. Barclay, of Toronto, preached on the Friday preceding to a respectable audience in the forenoon, and again in the evening. The evening services were rendered all the more interesting from the ordination of three additional Elders, viz: Messrs. Robt. Denniston, Andrew Cathcart and John Richardson, previously elected by the voluntary and unanimous choice of the congregation; and also from the Presbyterian Missionary Meeting, held immediately after, for the supply of service in vacant churches within the bounds, and the supplementing of the Clergy Reserve Annual Fund; at which were appointed a Chairman, Secretary and Treasurer of a Lay Association, with power to add to their number, for the purpose of carrying out the proposal of the Presbytery. The Rev. J. Mackerras, of Bowmanville, took part in the Missionary proceedings, and remained to assist Mr. Douglas on the Saturday and Sunday.

It is pleasing to learn that similar Missionary meetings are being held all round this quarter, and that a general revival of the people's affections to the Church of their fathers is being everywhere awakened—and it deserves to be added that the congregation at Peterborough is not only a self-sustaining congregation, and one that has made great exertions to secure a faithful minister for themselves, and to furnish their Church with stoves and lamps and needful decorations at considerable expense, but is entitled to the praise, more honourable than common, of having shown their gratitude for the clerical assistance rendered by the Presbytery of Toronto by paying the travelling expenses of all the ministers who have at any time since their resumption of an independent position come to do duty among them. Such a line of conduct merits success.

#### BRITANNICUS.

Peterborough, C.W., 14th Jan., 1859.

#### DEATH OF JOHN CAMERON, Esq., RULING ELDER OF DUNDEE.

*The Editor of the Presbyterian.*

SIR,—I have looked into every number of the "Presbyterian" for the last three or four months, for a notice—from the pen of another—of the death of John Cameron, Esq., of Fairfield; but, as it seems to have miscarried, perhaps the following will not

appear to you too late for insertion:—Mr. Cameron died at Fairfield, Charlottenburgh, on the 18th day of August, after some months of severe bodily suffering, much and justly regretted. Unobtrusive in his manners, he was yet a prominent member of society. Claiming no superiority, he was accepted as a guide. Making no pretensions to superior sanctity, his life was eminently an epistle of God, and, though cut off in mid-time of his usefulness, he lived long enough to secure he respects of all who knew him. In matters of business he was upright and honourable. As a friend he was trusty and true. As a husband and father, affectionate and kind. In discharging his duties of the eldership he was a faithful steward, "an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity." For a long time the Church of Williamstown enjoyed his services, but for the last few years official business required his presence in Dundee, where his practical knowledge and sterling worth were soon recognized by the kirk-session, who appointed him, from time to time, Ruling Elder for the church there. And every one acquainted with its present state knows that with him that office was no sinecure. Gifted with great natural sagacity, tempered by the wisdom which cometh from above, he was enabled, in the absence of a fixed pastor, not only to keep the congregation united and harmonious, but even to add to its strength, and render it more worthy the acceptance of a minister than ever it was before. But the generous, warm-hearted and trusty counsellor is gone. To his family the loss is irreparable. In the church there is a blank which may not soon be filled. His voice is no more heard; but let us hope that it may long be felt that, "though dead, he yet speaketh."

"Called hence, he fell asleep at Heaven's request, Whose virtue warmed us, and whose counsel blessed,

Framed every tie that binds the heart to prove His duty friendship, and his friendship love,

But yet, remembering that the parting sigh Appoints the just to slumber, not to die, The starting tear we checked, and kissed the rod, And not to earth resigned him, but to God!" P.

#### OUR ORPHANAGE SCHEME.

The following letter has just been received by Mr. Paton from the Rev. M. Nickelson, of the Tron Church, Edinburgh, who is now acting as Secretary of the Scottish Ladies' Association for Female Education in India. It shows how deeply interested friends at Home are in the welfare of our Mission; and we trust that a perusal may incite us all, old and young, to fresh exertions.

Our young readers will be pleased to notice that there is good prospect of the orphanages being increased, so as to supply all our schools with orphans:—

{ EDINBURGH, 3 Regent Terrace  
January 4th, 1859.

DEAR SIR,—I duly received yours of date 10th Dec. last; and I beg to assure you that the Ladies' Association are deeply interested in the good work you and your friends have entered on, of enlisting the feelings of the young of Canada in the cause of Missions. We earnestly pray that He whose cause you have at heart will abundantly bless and prosper all your endeavours. Since I had the pleasure of receiving your letter I heard from Miss Hebron, and the following extract from her letter, of date 22nd Nov. last, will interest you and those in Canada who are willing to aid in educating the young in India:

"I beg to acknowledge receipt of the letter enclosed from Mr. Paton, and am happy to inform you that "The Canadian School" was opened on the 1st Sept., and has been steadily progressing ever since. We have 25 girls on our list, and of a better class than generally attend our day-schools. I am very well pleased with the teacher we have placed there, and his wife is going to teach the girls needle-work, which is not taught in the other schools. So I hope we shall please our friends in Canada, as the school promises fairly; and may God bless our efforts. The funds are just sufficient to cover our present expenses, and, as they increase, I hope the school will also."

I am truly glad to hear that the opening of the school has given pleasure to our young friends in Canada, and sincerely hope that they will not weary in well-doing. I need not say that any information I can send you, calculated to interest old or young in our Schools, and in mission-work in general, I shall transmit with very great pleasure. May I ask you kindly to send me another number of the *Juvenile Presbyterian*. I have perused with very great pleasure a number of the *Presbyterian*; and I am very happy to think that old and young in Canada are so well supplied with interesting religious intelligence. We have it in view to enlarge our operations in India, and I hope at next meeting of the Sub-Committee (on the 16th inst.) we shall make some progress in our plans. We hope, therefore, soon to be able to supply all demands on us for orphans. I shall lay your letter before that meeting, and I feel assured the members of Committee will be rejoiced to hear of the interest felt in their operations by the young in Canada. Allow me to say for myself that it will be a great pleasure to me to hear from you at any time. Any suggestions you may have to offer will be most welcome; and any information as to what is done by any of your schools in Canada, fitted to stir up our own young people, will be most valuable. We have it under consideration to issue a small periodical of our own, containing all the information we think fitted to increase the general interest that is felt in our schools. If it goes on, we will take care that it is sent to you.

With much esteem, and earnestly praying that God will bless your efforts,

Believe me,

Yours very truly,  
MAXWELL NICKELSON.

#### BRANTFORD.

This thriving town has, for the space of several months, been supplied with Missionary service by the Presbytery of Hamilton. It was visited in 1851 and in 1855 by various members of Presbytery; but, except such desultory visitations, it was insufficiently supplied, simply because at these periods, and until recently, the

Presbytery of Hamilton, in common with many others, experienced difficulty in giving regular supply to the older stations. Happily this state of ecclesiastical famine has changed to one of a more encouraging nature; and Brantford has experienced this among the first.

The Missionary, on coming here, found much to discourage him. Having appointed service at two points, Brantford and Mount Pleasant, the persons assembled at both places did not amount to more than 4. However a consultation was held, and it was determined to proceed. Next Sunday encouraged us, as then we had an attendance of 50. Matters thus becoming changed, it was thought desirable to have a building of our own, half Sabbath School half Church, erected on a portion of ground belonging to the adherents of the Church of Scotland.

The Missionary undertook this himself, encouraged by one of our adherents, whose zeal has never flagged, and whose good counsel has always been found valuable. The building was finished in about two months, costing \$300. It is only temporary. It is intended to build a handsome building in a year or two, should the Disposer of all events give prosperity in commercial matters. We will only say that the little building, though plain outside, is neat and comfortable within; having a circular or concave roof, a good pulpit, neat lamps for Paraffine oil, and substantial seats. A large stove was presented, and various other needful articles.

Towards the payment we have been assisted by the Church at Hamilton, and by its Pastor, by David Allan, Esq., Guelph, Prof. Mowat, Kingston, and by the Church at London.

The experiment of abandoning the first place of meeting for one of our own has been successful; and, if Brantford be regularly attended to and nourished, in a few years it will reward diligent labor.

The system of itinerating over wide districts, and preaching at rare intervals at each station, has been practically abandoned by the Presbytery of Hamilton. The practice of choosing a good centre, with radii not extending too far, has much more security of permanent results.

Lynedoch, near Simcoe, has been added to Brantford, and we have heard from persons, having a knowledge of that district, that we have numerous adherents there.

Our adherents in Brantford have undertaken to pay off our remaining Church debt.

Collections have been promised, in a future day, from Niagara and Toronto.

We hope that the present or some future Missionary will be enabled to report still more favourably than has now been done, especially in regard to the progress of the Sabbath School lately opened here; to make up which, the whole district of East Brantford is under a course of visitation.

Should any of your readers be disposed to encourage us by way of contribution, let him forward such to the member of Hamilton Presbytery most known to him, and we will thankfully acknowledge it.

Brantford, 8th January, 1850.

### THE FRENCH MISSION.

A copy of the following intimation has been sent to every minister of the Church, along with a circular soliciting his advocacy of the claims of the Mission and his prayers for its direction and success. The last Sabbath of February is mentioned in the intimation as being, in the judgement of the Committee, the most generally suitable for a collection. The Committee wish the day to be understood as suggested, for they have not the power of making an appointment. They do not expect it will suit the arrangements of every congregation, and are prepared for a change in some instances. At the same time they trust the matter will not be overlooked in any case. It is necessary in present circumstances that our people should know that, if a general and pretty liberal response be not made to this appeal without much delay, the only result will be the complete suspension of the Mission, second to none in importance; but yet, if the Committee are fully provided with the means of prosecuting it, likely to prosper and extend.

### INTIMATION.

The Synod's French Mission Committee earnestly solicit the attention of this congregation to the nature of the work, with the superintendence of which they are intrusted, and beg, in the name of the Lord Jesus Christ, the support of your sympathy, prayers and pecuniary aid.

The object of this Mission is to impart, under the Divine blessing, the knowledge and light of Protestant truth to Roman Catholic French Canadians. You believe, brethren, that the Word of God is a revelation of the only means of deliverance from the condemnation and power of sin, and that it alone contains that knowledge which maketh wise unto salvation. To it, as to the open and everflowing fountain, you repair for the comforts and consolations of religion. It is strength to you when you are in weakness, light when you are in darkness, relief when you are troubled, satisfaction when you are pressed by spiritual wants. Without it, you are sure, you would never have known the peace of believing in Jesus, the joys of reconciliation unto God your Heavenly Father, and the blessedness of the renewing operations of the Holy Spirit. You are persuaded that the interpretation of its essential doctrines, which by our Church, as by many others, is approved of, and which under the Divine Spirit is the directory of our ministers in proclaiming the unsearchable riches of Christ, is in accordance with the mind of Him who vouchsafed it His message of mercy to perishing sinners. You know that by the Romish Church the reading of the Bible is not only not encouraged but very much opposed, and that, instead of its members receiving from their teachers a clear and explicit declaration of the way of salvation through Jesus Christ, they are instructed in a system of false doctrine and superstitious fancy, which is made to occupy a blinding and disastrous prominence in relation

to the Divine sufficiency of the one glorious Mediator between God and man. The people, in whose behalf the French Mission of our Church is undertaken, and whose claims upon the compassion and interposition of the Protestant population of this Province are numerous and pressing, are in a state of ignorance and darkness, in regard to the truth of our holy religion, in no respect better than Roman Catholic communities generally. Is it not then your obvious duty, as it ought to be accounted by you a great privilege, to aid, as best you can, the scheme which is this day urged upon your consideration? Should not the love of Christ, which constrains you to live unto Him, have an active and cheerful out-going towards as many of this people as can be reached?

That this work is beset with difficulties requires not now to be said; but that it is not a hopeless work is proved by the success which is attending the efforts of other Protestant denominations. The Committee have engaged the Rev. Louis Baridon as a missionary. He is labouring diligently and with good encouragement among French Canadians in a portion of the United States territory bordering upon Lower Canada. It is now some years since he voluntarily chose this field, and he has ever since been faithful to his post, although he has had to contend with many material obstacles, being for one thing obliged to support himself and family by manual toil. His piety and zeal have been well tried, and proof of his intelligence will be found in some letters of his which recently appeared in *The Presbyterian*. He ministers to a goodly number of converts from the Romish Church; and it is the design of the Committee to enable him to devote himself entirely to the work, with a special view to its extension into Canada. Mr. Baridon's engagement commenced on the first of November last at a salary of \$500 per annum, and at this date the Committee are not in possession of half that amount. They therefore anxiously await your response to this appeal.

A collection for the scheme will be made in this Church on the 27th day of February next.

In behalf of the Committee,  
W. SNODGRASS,  
Convener.

GALT, 17th Jan., 1857.

MR. EDITOR,—

A social meeting of the Congregation and Sabbath Scholars of St. Andrew's Church, Galt, was held in the church on the evening of the 11th inst., and was one of the most pleasing and successful gatherings of the kind which has ever taken place in this town.

The church was filled to overflowing—there could not have been less than 500 persons present. The children occupied the central seats opposite the platform, which had been erected temporarily for the accommodation of the clergymen present, and on which was a table containing a variety of the richest cakes, fruits, and confections, with which the Reverend speakers were sumptuously supplied during the evening.

The Rev. H. Gibson occupied the chair. On the platform were the following reverend gentlemen:—Mr. Hog, of Guelph; Mr. Herald, of Dunlas; Mr. Thom, of Winterbourne; Mr. Macdonnell, of Ferris; and Mr. James, of the United Presbyterian Church, Galt.

The proceedings commenced by the Chairman giving out the 100th Psalm, which being sung, he called on the Rev. Mr. James to engage in prayer, which he did in a very impressive manner. A very abundant supply of refreshments had been kindly provided by the ladies, and were handed round at intervals during the evening by the young ladies and gentlemen of the congregation, who acted as stewards. The Chairman next made a few very suitable remarks to the audience, there being present a considerable number from all the other congregations in town. "We are met here this evening," he said, "in a social capacity, to promote the interests of St. Andrew's Church, Sabbath School, and it rejoices me to see such a goodly number of the members of this congregation present, as well as so many friends belonging to other ecclesiastical communions. 'Behold how good and how pleasant it is for brethren to dwell together in unity.' Many things are good which are not pleasant, and many things are pleasant which are not good; but unity among brethren, whether civil or religious, is productive both of pleasure and of profit—of pleasure, because fraternal intercourse is the source of enjoyment, and the happiness of one in that case becomes the happiness of all; of profit, because it tends to co-operation among Christians in all good works, and to the diffusion of vital godliness. Surely the professed followers of the meek and lowly Jesus have long enough experienced the painful and fatal effects of discord and angry controversy, by which Christianity has been disgraced and wounded in the house of its friends. In proportion as we are mutually living 'with all lowliness and meekness, with long-suffering, forbearing one another in love,' so will we be dwelling together, notwithstanding our little differences, in peace and harmony; and so will the Gospel be taking effect upon the hearts and consciences of those among whom our lot is cast; and so will we be fulfilling our Lord's prayer, 'that they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in Us, that the world may believe that Thou hast sent Me.' I am afraid of being led away on this subject—a subject which is very near my heart. I will not however occupy your valuable time by any lengthened remarks,"—and after giving some statistical information in reference to the Sabbath School, which showed that the school was in a very flourishing condition, he concluded with an exhortation to the teachers to persevere in sowing the good seed notwithstanding the many discouragements which they might have to encounter, and to let patience have her perfect work. "It has been said in agriculture," to use the speaker's own words, "that the man, who causes one single blade of grass to grow where all was barrenness before, has not lived in vain; and how much more

important was the teacher's labour and the teacher's harvest! 'He that goeth forth weeping, bearing precious seed, shall in due time return rejoicing, bringing his sheaves with him! Not by might, nor by power, but by My Spirit, saith the Lord of Hosts.' "

After the choir had sung an anthem—"Great and marvellous,"—the chairman introduced Mr. Hog, who addressed the children very appropriately and impressively.

Anthem by the choir—"The Herald Angels."

Mr. Herald next addressed the teachers in very eloquent terms.

Anthem by the choir, from 24th Psalm, "The earth is the Lord's."

Mr. Thom. then made a very impressive address to the parents.

Anthem—choir—"The Lord reigneth."

Mr. Macdonell's address was upon orphanage in India, and was most effective—and, as the result of his appeal, the children are about to hand over to the Treasurer of the Orphan Fund sixteen dollars, as part of the proceeds of their late festival, for the support of an orphan, which amount they hope to be able to transmit annually.

Anthem—Moses's Song—from Exod., 15th chap.

Mr. James then made a few very good remarks on the former speeches.

The children sang very beautifully Herber's Missionary Hymn and the Hindoo Hymn, and, after the benediction had been pronounced by Mr. Thom, the large assemblage separated, and repaired to their respective homes, having spent together a most instructive and gratifying evening.

I am yours, faithfully,

H. GIBSON, Minister,  
St. Andrew's Church, Galt.

#### PRESBYTERY OF BATHURST.

This Reverend Court met in St. Andrew's Church, Ottawa City, on the 12th January, pursuant to adjournment at Oxford Mills. Notwithstanding the unusual severity of the cold, and the long distance many had to come, the following members were present, viz: Mr. White, Moderator; Messrs Anderson, Mann, Bain, Spence, Mylne, Morrison, Thompson, McHutcherson, Clark and Evans, Ministers; Messrs Macdonald, Ferguson and Stewart, Elders.

Kirk Session Records were examined and duly attested.

The Court then entered upon the consideration of Duncan King's appeal from the decision of the Kirk Session of Smith's Falls.

After hearing Mr. King on his own behalf, and Mr. Mylne on behalf of the Session of Smith's Falls, and also hearing extracts from the Session Records bearing upon the question, the Presbytery unanimously agreed to record that they found nothing in the matter aggrieved of that reflected in

the least upon the moral character and Church status of Mr. King; and also ordered the Clerk of Session of Smith's Falls to give Mr. King an extract of Session Records *in sui re*.

The Rev. James Evans informed the Court that Dr. Murray, who was laboring at Spencerville as a catechist, in the view of being admitted as a missionary, had left for the United States.

The Clerk read an application from the Rev. John McMurray, late Free Church Minister of Brockville, for admission as a Minister in our Church. After which Mr. McMurray was introduced by the Rev. Mr. Morrison, of Brockville, to the Court. At the request of the Moderator, Mr. McMurray stated his reasons for leaving the Free Church, and asking admission into ours, and also laid on the table his Presbyterian certificates; all of which being considered highly satisfactory, Mr. McMurray was cordially received by the Court, subject to be admitted in accordance with the Laws of the Church.

The Rev. Mr. Canning was examined on the subjects prescribed by the Church for those who are candidates for the ministry. The Presbytery expressed their high satisfaction with Mr. Canning's attainments, and received him in the view of being admitted in accordance with the Laws of the Church. Reports were read and received from the Rev. Messrs. Thomson and Canning, the Presbytery's ordained Missionaries, of their labours in the congregations of Litchfield and Ross and West Meath, since last meeting of Presbytery.

The Clerk read memorials from North Augusta and neighborhood, and from Douglas, Wilberforce and Grafton, praying to be received as congregations.

The Rev. Mr. Spence gave in his report from Spencerville, in accordance with the appointment of Presbytery at its last meeting, which being considered, Spencerville was admitted as a congregation.

The memorial from North Augusta was ordered to lie over until next meeting of Presbytery. Mr Morrison and Judge Malloch of Brockville were appointed a deputation to visit North Augusta on any convenient day, to enquire into the ecclesiastical state of the applicant, and ascertain how far they were able to support a minister; and to report at the next meeting of Presbytery.

The memorial from Douglas was also laid over until further information be received.

The Rev. Messrs. Clark and Evans were appointed a deputation to visit Litchfield, Ross, Westmeath, Douglas, Wilberforce and Grafton, to preach on two Sabbaths, and on week-days as often as convenient, to advise with these congregations on matters affecting the interest of the Church, to gather information and to report at next meeting. Messrs. Thompson and Canning were appointed respectively to supply their pulpits on these two Sabbaths.

A memorial from the congregations of Middleville and Dalhousie, praying to be united under one session, was read, and the prayer of the applicants granted.

The following missionary appointments were then made until next meeting of Presbytery, viz: the Rev. Mr. McMurray was appointed to perform such missionary labours in North Augusta and neighborhood as would be convenient to him. Mr. Canning was appointed to supply the vacant congregations of Litchfield, Ross and Westmeath, and Douglas and neighbourhood, spending two Sabbaths alternately in each place.

Mr. Thompson was appointed to officiate in Spencerville, Tarbolton, Fitzroy and Arnprior.

Several bills and overtures were laid over until next meeting.

The Court then adjourned to meet in Perth on the 2nd Wednesday in May.

Our beloved Church is prospering under the jurisdiction of this Court in such a manner as to draw forth the gratitude of every lover of Zion to Almighty God; and the boundary of the Presbytery is rapidly growing in extent and importance as a missionary field. There are 3 vacant congregations, each of them ready to have a pastor set over them. There are other 3 places that will be ready to give a call to a minister very shortly.

Besides a number of stations are springing up here and there, that in a few years at most will be very respectable congregations. This is very encouraging. Where are the young men that will prepare themselves for the supplying of these rising places? Our Church is indeed making rapid progress. May she continue steadily to advance and prove a blessing to Canada.

#### OPENING OF ST. JOHN'S CHURCH AT ST. JOHN'S HILL, C.W.

[From "The Bradford Chronicle," October 27.] The new and commodious church at St. John's Hill (formerly Coulson's Corners,) in connexion with the Scotch Church of West Gwillimbury, was opened on Sabbath, the 17th inst. The Rev. Mr. Bain, of Scarborough, conducted the forenoon services, reading Solomon's prayer at the dedication of the Temple in a very impressive manner, and then preaching from Psalm lxxiv. 5: "A man was famous according as he had lifted up axes upon the thick trees." The leading topic was the claims of religious institutions, which he illustrated and enforced with great originality and power. The afternoon services were conducted by Rev. Dr. Barclay, of Toronto, who chose for his text Psalm xvii. 4: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple." The discourse was one of great classical beauty and eloquence, and delivered with much pathos. A collection was taken up, amounting to upwards of £10 which, after recent subscriptions, was liberal. The house on both occasions was crowded to excess, some hundreds having been unable to gain admission. The Psalmody was conducted by Mr. James McKay, jr., with

the aid of an efficient choir, in a manner at once most pleasing and impressive. Altogether it was an occasion of intense excitement, such as we have rarely seen equalled in this township; and, from the ability and eloquence of the preachers, it is hoped impressions were made which will not soon pass away.

There was an additional service on Monday by the Rev. Mr. Bain, after which a congregational meeting was held for the purpose of electing Trustees, and carrying out the conveyance of the site, so liberally gifted by John Coulson, Esquire. The rev. gentlemen, the building committee and others were afterwards sumptuously entertained at dinner in Mr. Coulson's, where proceedings of a very interesting character took place. It is proper to state that the building was designed and the work executed by Mr. Augustus Koeller, lately from Saxe Gotha, Germany, in a style of unusual neatness and taste, which commands universal admiration. Mr. A. Cooper, secretary of the building committee, read the following address:

To Mr. A. Koeller.—DEAR SIR,—We desire to express to you our appreciation of the very satisfactory way in which you have fulfilled your agreement with us, and also the esteem in which we hold you as a skilful, honest and upright workman. When you presented us with a plan of the church, it met with our warmest approval, but we are bound to say that the church, as now finished, far exceeds our utmost expectations. You have not only fulfilled your contract most faithfully but rather exceeded it. The design of the building, and the neat and highly finished way in which it has been executed, prove you to be a skilful architect, and in every way entitled to the confidence of the public. You have placed us in the enviable position of possessing one of the neatest churches of its size in Canada.

We tender you our sincere thanks and our warmest wishes for your future prosperity, hoping that you may be long spared to live amongst us, and enjoy the fruits of your skill, your industry and perseverance.

Signed by the Building Committee on behalf of the congregation,

JOHN COULSON,  
JOHN RITCHEY,  
JAMES STEELE,  
JAMES MCKAY,  
WM. COULSON,  
AND BELL,  
WM. J. STURGEON,  
THOMAS McDOWELL,  
ROBERT McAFFY,  
JAMES BILL, JR.,  
ALEX. COOPER, (Sec. of Com.)  
FRANCIS ROBERTS.

Mr. KOELLER replied:—Mr. Cooper, Gentlemen of the Building Committee, and others: It is with feelings of deep humility and gratitude that I rise to reply to your kind address. Little credit is due to me. If I have done the work to please you as has been my endeavour, I owe all to Him who gave me faculties and health and strength. I ascribe all to His glory. If I have done anything worthy, much is due to the Committee, who listened to my every suggestion, and gave me everything I wanted. The satisfaction of my employers and the public is a reward which I shall always seek to earn. I hope the blessing of God will rest on this church, and that under the labors of His servants many sinners will be converted to Christ. I thank you most sincerely for your kindness and good wishes.

The Rev. Mr. BAIN, on being called for, said:—All I have seen and heard on this occasion has given me unmixed pleasure. I am pleased with the spirit and liberality of the people at large, which augurs much good, under the earnest

ministrations of my brother and friend. I am pleased with the attention of the Building Committee, who must have taken much trouble and surmounted many difficulties, but who have now their reward in the unanimous voice of public approbation. I concur with all I have heard speak of it, that this church is, of its kind, the most commodious and tasteful I have seen in the Province. They have been most fortunate in the selection of an architect and workman in the person of Mr. Koeller. To him I feel unable to convey the high opinion I entertain of the simplicity and elegance of the design and the perfection of its execution. For effect, these fanciful lights, under the architraves, and that rich and elegant drapery round the pulpit, surpass anything I have seen in this country; and then the cheapness of the work is such as I could not have credited without documentary evidence. My only drawback is the fear that, if he goes on to work on such estimates, he will soon be a ruined man. Praise is also due to the collectors, who supplied the sinews and pith of the whole; ladies, I understand, they were. I am glad that my brother, Mr. McKee, has availed himself of the Aquilas and the Priscillas of the church, and hope he will continue to do so as occasion may require. I have found the ladies of my own congregation my right arm in every benevolent and useful enterprise. They are the most successful beggars in the world, and do their work so quietly as scarcely to excite notice (Cheers and laughter.) May they long live to do their part in works of faith and labors of love, so to earn the gratitude and praise of the churches! Last, but not least, is John Coulson, Esquire, our hospitable host, who has generously gifted the required ground for the erection. (Applause.) I have already spoken to you more at large of the superior claims of religious institutions. A corresponding honor belongs to all their generous supporters. Mr. Coulson needeth not rank among the benefactors of the Church, and will be enshrined in the grateful and admiring recollection of all its friends. (Cheers.) Most pleasing is it to think that it is but a mite from his great and well-earned fortune. May he long live to enjoy it! He is one of those spoken of by David, "who bring forth fruit in old age." May he be "always fat, and flourish in the courts of God." (Applause.) I see you have raised him to the calendar by the inscription on the front of the comely edifice: "St. John's Church"; but I take the liberty of proposing an edition—that, instead of the uneuphonious designation, "The Presbyterian Church at Coulson's Corner," it be henceforth known as "The Presbyterian Church at St. John's Hill," in recognition of the commanding eminence on which it stands. (Great applause.) May God bless you all, minister and people, and make you comforts and blessings to each other.

Dr. BARCLAY then addressed a few words to the meeting. He concurred with Mr. Bain in expressing the pleasure which he had derived from everything he had witnessed on the occasion. He then added a few remarks commendatory of the efforts put forth by the congregation to provide themselves with so neat and comfortable a place of worship; and, having congratulated them on their success, expressed his best wishes for their prosperity as a congregation.

Mr. MCKEE next addressed the meeting. He said:—I remember well the time the first meeting was held to take steps for the erection of a church in this place; and truth now compels me to say that my highest expectations have been exceeded. Had any person told me at that time—some four months ago—that we should this day witness the completion and the opening of the house of worship such as St. John's Church, I frankly own to you I



could not have credited the declaration. And at the present moment my first and chief feeling is that of thankfulness unto God, who has crowned our exertions with so abundant success, and my prayer unto Him is, that this chaste and goodly edifice, designed for and now publicly consecrated unto His service, may be hallowed by His presence—may be the birthplace of many souls—may be made the place where many sinners shall be turned from their sins to the service of God and the Gospel of His Son, and where the consolations of religion and the sunshine of His gracious presence shall be largely vouchsafed and experienced. My friend, Dr. Barclay, and my venerable father, Mr. Bain, have both told you that their feelings on this occasion are those of unmixed pleasure. (Applause.) I confess to you I dare hardly say so much. In common, I trust, with you all, I can truly say that this is to me an occasion of much gratification and satisfaction. Indeed when I cast my eyes upon this neat and beautiful church, which has just been completed and opened for public worship, and when I call to remembrance the large and increasing congregation which assemble at this place from time to time, and when I look around at this meeting, so respectable and enthusiastic, and see here friends from other Protestant churches—such as our good friend Mr. Fennel—who have kindly and nobly come forward to cheer us on and encourage us by their presence and countenance, I am inclined to think some of you will be ready to say that an occasion such as this is amply sufficient to pay not only months but years of ministerial labor and anxiety and toil, and that unto me especially this day should be one of unmixed happiness and joy. I candidly assure you it is not altogether so. When I consider the high standard of ministerial usefulness or success which ought to be aimed at and kept in view, and when I further reflect how far I have come short of attaining to that standard, and particularly how little I have yet been able to accomplish of the work of pastoral visitation in connexion with this branch of the congregation, I cannot help feeling both humbled and grieved. No doubt you are, most of you, aware that one of the principal causes—indeed I may say the principal cause—which has operated to prevent me from accomplishing what I had wished and desired in this respect, has been the want of health from which I have been suffering during nearly the whole period since I came amongst you as your pastor. At the same time, so far as you are concerned, justice requires me to say that I have never been met with upbraiding or murmuring or complaints upon this account. On the contrary there has always and in every instance been extended to me a kind and cordial welcome in my visits from house to house, notwithstanding that those visits, in many cases, have not been made as soon as I could have wished; and this very circumstance itself, were there no other cause, shall, I trust, act as a stimulus on my part to greater diligence and exertions in cultivating this important field of ministerial usefulness and duty. And with this assurance I shall now pass on from this to some other and more agreeable topics.

To our excellent friend Mr. Coulson, the generous bestower of the site for our church; to Mr. Koelher, your architect; to the members of the Building Committee and to the ladies, who so kindly gave us their aid and assistance in the finishing of the pulpit, I should have felt inclined to endeavour to render the tribute of commendation they so fully merit; but I find I have been anticipated in respect to these points, and that the duty has been fulfilled by far abler hands and in a manner to which I could make no pretensions. In regard to each and all I will only at present say, you have done

worthily and well, and I trust you shall have your reward.

I must, however, also be permitted here to state that to the Building Committee the principal credit is justly due. One thing is plain and certain that but for the Building Committee there would be no church there now. But for them that church would neither have been begun nor finished. They themselves commenced the good work, and to their efforts, under God, are to be ascribed the favorable results realized hitherto. To their labors and exertions in obtaining subscriptions, to the noble and generous liberality with which they came forward and took upon themselves personally the liabilities incurred by the erection, and to the wise and judicious management which has characterized their entire conduct in connexion with this affair, are we mainly indebted for the success of the whole undertaking. I feel, therefore, that I myself and this congregation at large are under a deep debt of gratitude and obligation to the members of the Building Committee, and in regard to them I desire again to say I trust they shall not lose their reward. I would seek to remind each of them of the words of the Divine Master: "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of our Lord." And, in connection with this matter, permit me to say there is one whose name must not be forgotten by us on this occasion. I refer to Mr. Cooper, the efficient secretary of the Building Committee, and who in that capacity has rendered most valuable and important services to you and to the whole congregation. We are all much indebted to Mr. Cooper, whose assistance as secretary was indeed indispensable, and whose good judgement and business tact have been of essential advantage to the Building Committee and to us all. (Loud cheers.)

I feel, as I know you all feel, that our warmest and best thanks are due in a special manner to our clerical friends from a distance, who have come to aid and encourage us by their presence and services on the occasion. (Great cheering.) I trust none of us shall speedily forget the very original, and the very able, and edifying and appropriate discourse which we heard from my distinguished and venerable father, Mr. Bain, on Sabbath morning. And in regard to the other discourse, preached to us by Dr. Barclay, I confess I am master of no words which can adequately express my sense of its merits. This much, however, I will say, that, since my arrival in this country, it has never fallen to my lot to listen to so truly admirable a sermon—a sermon so full of Gospel truth and of rich evangelical sentiment—so distinguished for clearness of thought and classic elegance of diction, and commended to the understandings and the hearts of all by much earnestness and unction. (Applause.) I do trust that the impressions, made by the excellent discourses to which we listened yesterday, will not speedily pass away, but that they may be productive of much profit unto all. And, on the part of the Session and of the Building Committee, I desire now to convey to Dr. Barclay and Mr. Bain our warmest thanks and gratitude for their kind and ready compliance with our invitation to preach on this occasion. (Great applause.)

There is only one other topic to which I desire to refer for a moment before I sit down. The subject to which I allude is the establishment or re-organizing of a Sabbath School at this place. The thing was suggested to me this day by Mr. And. Neilly, and I certainly do regard it as an omen for good that the last suggestion in connexion with a matter so important should have proceeded, not from the

ministers but from one of the people. It is indeed impossible to speak in too high terms of the importance of Sabbath-schools. They are the very best nurseries of the Church. For me, however, personally to undertake the management of another class on Sabbath is at present a physical impossibility. I have already, as you are aware, to conduct two Bible classes on Sabbath—one in Innisfil, the other in the Scotch Settlement. Indeed I am at present looking out persons in whose hands to place the teaching of the classes already in operation.

It only remains now for me to add that my heart's desire and prayer is that God may in rich abundance pour down on each and all of us the blessings of His Spirit and His grace, so that we may be made such in our hearts and in our lives as to be received into His favor here, and into His eternal kingdom hereafter.

## THE CHURCH OF SCOTLAND.

### ECCLESIASTICAL INTELLIGENCE.

**PRESBYTERY OF GLASGOW.**—This reverend Court met on Wednesday—the Rev. Mr. Cochran, of St. Peter's, moderator.

**PARK CHURCH, GLASGOW.**—Last Sabbath the Rev. Mr. Caird intimated that he was much gratified in being able to state that the whole debt on this church had been liquidated.

**HAMILTON PARISH.**—His Grace the Duke of Hamilton has subscribed £500 towards the erection of another church for this parish in the town of Hamilton.

**CLERICAL APPOINTMENT.**—The *Gazette* announces that the Queen has appointed the Rev. John Caird to be one of her Majesty's chaplains in ordinary in Scotland in room of Dr. James Paul, deceased.

**CHAPLAIN TO THE FORCES AT FORT-GEORGE.**—General Peel, her Majesty's Secretary at War, has appointed the Rev. David Arthur, assistant to Dr. Muir, St. Stephen's, Edinburgh, to be chaplain to the Forces at Fort-George.

**PRESBYTERIAN CHAPLAIN FOR MADRAS.**—The Rev. Stewart Wright, of St. George's-in-the-Fields, Glasgow, has received and accepted the appointment of Presbyterian chaplain to the Presidency of Madras in room of the Rev. R. K. Hamilton, nephew to Lord Belhaven, who, after a lengthened service, has retired.

**MISSIONARIES FOR INDIA.**—It is stated that, out of the fund of £20,000 which the London Missionary Society propose to raise for sending out 20 additional missionaries to India, £13,000 has already been collected.

**MISSIONS IN TURKEY.**—The Rev. Mr. Marcussohn, one of the Church of Scotland's Missionaries to the Jews in Turkey, delivered an Address on the above subjects in St. Andrew's Church, Edinburgh, on the 15th December.

A Collection was made after the Address in behalf of the School at Cassandra.

**ST GEORGE'S-IN-THE-FIELDS.**—A letter was read from Mr. Stewart Wright, resigning the charge of St. George's-in-the-Fields, he having been appointed to a chaplaincy at Madras. The resignation was received, and Mr. Wright loosed from his charge, it being an instruction to the Clerk to express the regret of the Presbytery at losing so excellent a clergyman.

**ORDINATION OF AN ARMY CHAPLAIN.**—Mr. Dick, who has been appointed to an assistant-chaplaincy in the forces, preached his trial discourses with a view to ordination. The discourses were approved of, and Mr. Dick was afterwards ordained.

**MOST INTERESTING DISCOVERY.**—The Rev. Dr. McCrie, in his antiquarian explorations of London, has discovered the *Minutes of the Westminster Assembly* in manuscript, extending over the whole period of its sittings. Dr.

Lee, Principal of Edinburgh University, believed they had been destroyed by fire. They are now found in the Episcopal Library of Ston College in the city where Presbytery in its brief, palmy days had its head quarters.—*Presbyterian*.

**PRESBYTERY OF EDINBURGH.**—This Presbytery met on Wednesday in the Presbytery Hall according to appointment, and ordained the Rev. James Adam, A. M., chaplain of the Night Asylum, to be minister of the church of Canowindra in the Presbytery of Bathurst, New South Wales. The Rev. Dr. Fowler, Convener of the General Assembly's Committee on Colonial Churches, presided, and conducted the ordination services in a very able and impressive manner.

**THE REV. JOHN CAIRD IN LIVERPOOL.**—This distinguished minister of the Scotch Presbyterian Church preached on Sabbath at St. Andrew's Scotch Church in Rodney Street, Liverpool. At morning service the body of the church was crowded, and the galleries were also well filled. The reverend gentleman delivered a powerful discourse, which was remarkable for its "flowers of rhetoric" and dramatic delivery by an eloquent and heart-searching peroration. At its close the magnificent sum of £130 was collected, which will be applied towards the removing of the debt still remaining upon the church. There was a second sermon, followed by another collection, in the evening.

#### MADRAS.

It was recently intimated in the *Record* that one of the chaplaincies at Madras had become vacant by the resignation of the Rev. R. K. Hamilton. Mr. H. is succeeded as senior chaplain by the Rev. J. R. Macfarlane; and the Rev. Stewart Wright, of St. George's-in-the-Fields, Glasgow, has, we learn, been appointed Mr. Macfarlane's successor. M. W. has officiated for several years with much acceptance in the Chapel of St. George's-in-the-Fields, and laboured assiduously in the district. He has won cordial respect and regard from a wide circle of friends to whom he is intimately known, and leaves a large and flourishing congregation. It may be anticipated from his ability, energy and missionary zeal that he will take a deep interest in the mission at Madras, and contribute along with others, at least indirectly, to its continued efficiency.

#### DEATH OF MRS. LEHNER.

We regret to have to inform our readers that a letter has been received from the Rev. Mr. Sutter, mentioning the death of Mrs. Lehner, which took place at Darmstadt on Sabbath, 28th November last.

Mrs. Lehner was a devoted and faithful missionary of the Cross; during her husband's life she ably seconded him in all his endeavours for the good of Israel, and in his missionary efforts among them in the Grand Duchy of Hesse; and since his death she has zealously laboured among the daughters of Abraham in the same field. For some time Mrs. L. has suffered much, and been so far laid aside by the severe illness which has terminated fatally, yet in the midst of all her deep affliction and painful suffering the Lord was her strength and stay, and through the faith of our Lord and Saviour she was enabled, in the midst of them, to finish her course in peace and joy.

We commend to the sympathies of all her two young daughters; may they abundantly experience the consolations of their Heavenly Father, and the fulfilment of His many great and precious promises to the orphan and the fatherless! lb.

#### PROSPECT OF ADDITIONAL MISSIONARIES.

Let it be the fervent desire of the ministers and members of the Church of Scotland that we may contribute our share to this great work

of increasing the number of missionaries to India. In the midst of some circumstances producing no small measure of discouragement and anxiety it is very gratifying to be able to communicate the cheering intelligence contained in the following extract from a minute of the Acting Committee, of date Nov. 30, 1858—

The Convener introduced to the Committee 5 students of divinity at the University of Glasgow, . . . all of them, with the exception of one who is a student of the 2nd year, at present in the 3rd year of their course, so that, according to the usual practice, they require only to attend a partial session after this before obtaining licence. The Convener mentioned that these students, of whose character and attainments he had received most favorable accounts, had expressed to him their desire to be employed as missionaries in India in connection with the Church of Scotland. The Committee were highly gratified at the intelligence. Dr. McLeod, of the barony, having from personal knowledge spoken strongly in commendation of these students, the Committee agreed at his suggestion to offer up their humble thankfulness to Almighty God for the token of His favour bestowed on the mission in having put it into the hearts of these young men to form the resolution of devoting themselves to missionary labour in connexion with the Church of Scotland; and at the request of the Committee the Rev. Dr. Hill offered up an impressive prayer. The Convener was requested to communicate to the Church, through the *Missionary Record*, the resolution intimated by these 5 students; and it was also resolved that an extract from the minute should be sent to the other Universities of Scotland, along with a letter from the Convener, in the expectation that among the more advanced students some would be found also ready to place their services as missionaries at the disposal of the Committee.

May not the hope be entertained that a similar spirit of devotedness to missionary enterprise will glow within other hearts, and that from the sister Universities students of equal promise may speedily form the resolution of devoting their lives to the glorious work for the accomplishment of which the Church of Scotland now asks their services?—*Ibid.*

**MAYROLE—WEST CHURCH ANNIVERSARY MEETING.**—At the first anniversary meeting of the West Church congregation the Rev. Cornelius Giffen opened the meeting with praise and prayer.

Lieutenant-Colonel Sir James Fergusson, after congratulating the minister and managers of the West Church on the very successful and prosperous condition of the congregation, in whose welfare he had all along taken a deep interest, delivered a beautiful lecture on the countries which he had visited in the East. To the student of history nothing could possibly be more interesting than the graphic and classical description of the nations once renowned in the annals of the World. The gallant Lieutenant-Colonel led his hearers step by step through Rome, Egypt, Arabia and the Holy Land, delineating, in language appropriate and eloquent, the wonders of their respective eras—the beauties of their rivers—and the customs of the people. Assisted by a large map of Palestine, he pointed out the grand localities whose interesting associations have stamped the Theocracy of the Jews, and their successive monarchies, of wondrous events in human history. From the mountain ranges of Lebanon, whose tops are mantled with snow, to the dark foreboding waters of the Dead Sea, the Holy Land was most beautifully situated for becoming the seat and centre of illustrious military movements in ancient times. Judea he termed a nation of infantry, whose patriotic chiefs drove back, beyond the Jordan and the rugged

defiles and mountain passes of the northern parts of the country, the war steeds of Assyria, and the mighty chariots of a world-renowned Babylon. A land so beautifully diversified, and so deeply interesting in its historical bearings, so highly favoured by the Creator, so lovingly associated with the birth, life and death of the World's Saviour; a land whose mountain summits bore still the traces of a once ancient and magnificent monarchy, whose hill sides give us the spectacle of the burial caves and tombs of her crowned princes—and where the traveller is told the ashes of David, Solomon, and Israel's monarchs are still confined in sacred spots around its cities and villages. The gallant Colonel viewed the Holy Land in some of its relations to the Word of God, and showed most clearly the intimate connection there still exists with the facts and incidents of history, &c., &c., with the inspired penmen of the Sacred Volume. Its scenery, its rivers, &c., were briefly alluded to as illustrative of the terms so frequently found in the Sacred Oracles. In concluding a long and elaborately prepared address, he reminded the audience of the present debased condition of the people who now possess the soil of that country, so renowned in history. He pictured the festivals of the Greek and Romish Churches in and around the spots associated with Bethlehem, Nazareth and the village of Bethany. The once mighty capital of Judah, Jerusalem, was now down-trodden by the supercilious and unsanctified Mahomedan; but he trusted a day would yet dawn on that beautiful land, when its sons and daughters would regain their native soil, when, with the prestige of ancient civilisation, the hill of Zion would again lift up its head, and the capabilities of that richly favoured community would find a place for exercise amidst the nations of the Earth.

**PRESBYTERY OF FORFAR. EDUCATIONAL INSTITUTE.**—At the meeting of the Presbytery on the 15th current, the Rev. Mr. Stevenson, Forfar, brought under consideration the scheme for giving a thorough education on the lowest terms to the daughters of ministers and professors, as propounded in a circular by the Rev. D. Esdaile. Having expressed his approbation of this scheme, and pointed out its great importance, the Rev. gentleman expressed a desire that Mr. Esdaile should address the Presbytery.

At the request of the moderator, Mr. Esdaile explained the object of the scheme, and the means by which it could be carried into effect. He dwelt upon the power of combination, by means of which a first-class educational institution could easily be maintained, and, in illustration, referred to St. Mary's Hall, Brighton, which affords the highest kind of education to 100 daughters of clergymen of the Church of England at an average of £30 a-year. The benevolent founder of this institution, the Rev. H. E. Elliott, had expressed his interest in the proposed Scottish institution, and his desire to be permitted to contribute "a brick" when it came to be built. Mr. Esdaile stated that he had assurances of interest and support from 11 donors and 112 annual subscribers in all parts of Scotland, and comprising names of well-known professors and ministers, among whom were Principals Lee, Dewar, Campbell, Tulloch; Professors Robertson, R. Lee, Mitchell, Day; Rev. Drs. Fowler, Grant, Macfarlane, Crawford, Stevenson, S. Leith, Cook, Haddington, &c., so that, notwithstanding the apathy of many of the clergy, the scheme had been well received, and was acknowledged to be most needful. In illustration of the need for such an institution, Mr. Esdaile read letters from clergymen in Shetland, and in various parts of Scotland, warmly approving of the scheme, and urging him to persevere. He intended to use every effort previous to the General Assembly

when the subject will be brought publicly forward, and arrangements made for future proceedings. In the meantime he hoped for the cordial assistance of his brethren throughout the Church, and expressed his conviction that this would not be withheld, especially when they reflected that, by means of so small a sum as £1 a-year, they might have the assurance that, *in the event of their death*, their daughters should receive a first-rate education. It was proposed to effect this by means of an orphan fund in connection with the Institution, to be raised from the subscriptions of bachelors and the childless, in analogy with the provisions of the Widows' Fund. And so, should a subscriber die before the completion of his daughters' education, it should be completed *gratis*, or on the lowest possible terms. The Rev. gentleman concluded by expressing what he deemed a well-grounded hope, that the scheme would receive important aid from the Societies for the Sons and Daughters of the Clergy.

On the motion of Mr. Stevenson, the Presbytery unanimously resolved that the scheme, as explained by Mr. Esdaile, was deserving of all commendation and support, and that they should exert themselves to secure for it the approbation of their brethren throughout the Church.

[From the H. and F. Mis. Rec. for Dec.]

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

The Treasurer has received from the Rev. Mr. Herdman, Calcutta, the following most interesting letter, communicating the highly gratifying intelligence of the baptism of another of the orphans in the Orphanage at Calcutta. It is the Lord's doing, and to His name alone be the praise!

CALCUTTA, 21st September, 1858.

MY DEAR SIR,—It is time that I told you of the baptism, on the 19th ultimo, of one of the wards in the Orphanage,—*Elizabeth Baisley*. The interesting event would have been reported a month ago, had I not been taken ill the day after the baptism, and so, unavoidably, lost that mail.

There is nothing whatsoever of a romantic character in the facts; yet are they fitted to awaken our gratitude to the Heavenly Master, whom we so unworthily serve in the Gospel of His Son, who vouchsafes to cheer us, ever and anon, by tokens of His presence and favour.

Several friends were present on the occasion. Amongst them the venerable missionary Lacroix, who concluded the service of the day by a Bengali prayer. As Elizabeth herself knew English perfectly, and the majority of the girls could enter without difficulty into an English service, I conducted the proceedings in that language.

After devotional exercises—the children singing that beautiful hymn—

"Just as I am, without one plea,  
But that Thy blood was shed for me,  
And that Thou bidst me come to Thee,—  
O Lamb of God, I come!"—

I explained, for the satisfaction of the spectators, the grounds on which, in this case, I was about to administer the sacrament of baptism.

The candidate, an orphan aged about fourteen, had ever been a quiet docile pupil, causing little trouble. But it was not till last year she gave any evidence that the Spirit of God was working in her heart. She was at that time visited by severe and protracted sickness, from which her recovery was long thought doubtful. It was then, during that season of trial, that the fear of death alarmed her. Searchings of heart ensued, and she was forced to the inquiry, "What shall I do to be saved?" It would

seem that gently and gradually she was led to the Saviour. Daily was the truth brought before her in the Word, and silently the Holy Spirit applied it to her understanding, will and affections. For months past she has been remarked for the manifestly conscientious way in which she was striving to do well.

In my repeated conversations with her I was not only satisfied that she possessed the requisite knowledge to warrant her admission into the Church of Christ but I was impressed with the conviction that her heart was touched by saving grace. Not more the words in which she expressed her love to the Lord Jesus, and desire to follow Him, than the tone and manner of her utterance appeared to indicate sincerity. I should have been glad, indeed, to think that she had a deeper sense of sin, more distrust of herself, and a clearer perception how needful it is to watch, how indispensable, that a recovered lamb be kept by the Shepherd's hand. But, after all, the essence of true religion is love to Jesus; and simple faith in His blood, with attachment to His person, did appear to be her characteristics. Forasmuch, then, as her knowledge was sufficient, and her conduct was consistent, and, so far as one could judge, she was cleaving to the Saviour, who could forbid water? Having satisfactorily replied publicly to a few questions touching her belief, purposes and engagements, she was solemnly baptized in the name of the Father, and of the Son and of the Holy Ghost.

Miss Hebron says that she continues a good, humble Christian—seeking secret prayer, and loving God's book, and house and people.

I hope she will join at the approaching celebration of the Lord's Supper in St. Andrew's Church.

Now, commending this young disciple to the sympathy of all friends to the Institution, where, there is reason to believe, she has been born again,—I am, &c.,

JAMES C. HERDMAN.

THE CHURCH OF SCOTLAND IN THE MIS-  
SION FIELD.—1857-58.

[From the *Edinb. Christ. Mag.* for Nov.]

The sketch of a nature similar to that which we propose now to set before our readers was wont to be drawn by another hand; we mourn the event which has rendered it impossible for that hand to give, for us to receive another such.

Death has struck down that hand. And, while we lament the loss of Professor Menzies—"he being dead yet speaketh"—his lively interest, his earnest endeavours in the advancement of our Church and of the prosperity of its schemes of usefulness, speak from his last resting-place and beseech from us the same lively interest he cherished, and the same earnest endeavours he put forward in their behalf.

We presume that our readers are acquainted with the general nature of the missionary operations engaged in by the Church of Scotland through the Committees of the General Assembly; and it will therefore be needless to enter upon any minute exposition of these, as we advert to them severally. With the nature and objects of the "Schemes" all should be by this time familiar; and opportunities of becoming better acquainted with them are afforded from time to time, when the liberality of the Church is sought upon their behalf. It is with various particulars regarding these "Schemes" that we have now to do, as they are now to be gathered from the voluminous Reports that were last issued regarding them. These particulars relate to their parent position and future prospects, and which, perhaps, some may not have the leisure, and some not the inclination, to gather from the lengthy statements which are in these Reports contained. And, in

bringing these particulars into short compass now, we will hope to obtain for them the attention of many who might otherwise have been content to remain in ignorance. Let it be borne in mind that these missionary projects of the Church are no longer what may be called rightly "schemes;" the name is objectionable, as involving the idea of trial and of experiment. They are no longer *experiments*: *experience* has proved their practicability and their utility. Their history proves that glory to God and that good to man have resulted from them, and are accruing from them even now. Let them be thought of more as great facts, and we will answer for it that they will take a deeper hold upon our people's hearts, and that they will command from them even deeper sympathy and a greatly enlarged support.

I. The Committee on *Education* continues to prosecute its valuable labours under the con- venership of the Rev. Dr. Cook of Haddington. While it exercises a general superintendence over and reports on parochial and sessional, it has principally to do, and its expenditure is mainly connected with, what are called Assembly Schools: of these last there are at present 181, with an attendance of 20,304 young people. The attendance has increased during last year by 700. During the past year also aid has been withdrawn from one school, and teachers have been withdrawn from other two; the reason for this latter proceeding was the insufficient accommodation for the carrying-on of the important work; and, while we trust that the inhabitants and others interested in these localities will see to the amendment of what has been thus amiss, we would at the same time point to the circumstance as conveying the assurance that the funds of the Scheme are administered with all due carefulness.

The Normal Schools, superintended by the Committee, in Edinburgh and Glasgow, give likewise token of increasing, and promise of increased efficiency; that at Glasgow especially would seem to be in a most perfect state. As model and as training schools, they have a large attendance of pupils, and of those in training for the work of teaching. A token of the efficient state in which these institutions are at the present time is the large number of their students who obtain Queen's scholarships and certificates of merit at the various examinations held by H. M. Inspectors of School in Scotland. We cannot over-estimate the importance and value of these institutions; they have told beneficially, are telling now, and are destined to tell yet more on the state of education throughout our land. The teachers trained in them, and drafted into our parish and other schools, must, in the ordinary course of things, exert a more powerful influence on the state of our country generally. We are glad to observe that the Committee is encouraged by the large number of parishes and churches contributing to the Scheme—the number reported being 938; and that it reports an increase in that and in the income of the year. We rejoice to think that its importance is felt and is recognised; but, though the Committee has had an income of £5888 for the past year, there is every need for its being kept up, and even surpassing this. How great the calamity to our country if this Scheme were suspended, and how great the blessing if, with increased efficiency, it is enabled to be sustained!

II. The Committee on *Home Missions*—for long under the con- venership of Rev. Dr. Simpson of Kirknewton, and since last Assembly under that of Dr. Crawford of Edinburgh—is also enabled to lay before us much that is important and is most deeply interesting. The Committee on Education has to deal with the imparting of an education upon a religious basis—this has to deal more directly with the spirit-

ual and the religious wants of the population generally. Although through the press of calls of another kind, the Committee has been meanwhile obliged to suspend its Church Extension operations, two grants have been made toward this object in the course of the past year. The application for one of them was made before the suspension, and the fruit of this is to be seen in the beautiful and commodious edifice lately built at Bridge-of-Allan; the other is a grant, out of a bequest, for the erection of a church at another well known point—Ardrisaig, on the Crinan Canal.

As hitherto, the greater part of the means placed at the disposal of the Committee is applied to the aiding of unendowed churches, and the employment of probationers as missionaries—66 of the former are reported as receiving aid, and 43 of the latter, to a less or greater extent. The funds have been relieved to a small extent, by the erection of a mission station, which was receiving aid, into a parish church. In all these cases the work is prosecuted with greater or less success, but in all with considerable; in some the results must be gratifying to the Committee who has aided in the bringing of them about, and to the friends of the Church at large. The grants made towards these churches and stations seem to be administered with much prudence, and with due regard to their position and their necessities. But there is many a Home Mission effort in which the Church of Scotland engages, though it be not conducted under the auspices of the General Assembly's Committee; the most recent of these we have heard of is one in connexion with the "Glasgow Elders' Association" in connexion with the Church. Their proposal is to erect a church in one of the most destitute localities of the great western city; and, acting on the principle that the poor have their pride as well as the rich, the poor are to have a church of their own with the sittings free. By forming church-going habits in the poor and the more neglected the Poor Man's Church is designed to prove a feeder to churches which exist already. We wish the project all success; and we are glad to learn that the subscription, though it has only been in progress for a very few weeks, is already approaching to £2000. The cost of the proposed church is to be £1500. But it is also to be endowed.

The contributing parishes to the General Assembly's Scheme have been more in number, while the funds realised from these sources have been rather less than in the preceding year. The Scheme has the largest number of contributing parishes and churches, these amounting to 972. The gross income of the Scheme for the past year was £4737, 19s. The field is wide which is open to occupation; the efforts of the Committee are only limited by the funds placed at their disposal. How important for the welfare of many is it that the Scheme be preserved in unimpaired efficiency, and that it should be extended more!

III. The *Endowment Scheme*, like those which we have already named, has its tale to tell of deeds accomplished, and of those it intends to do. Having in view the giving to all localities which are still unprovided for the benefits of stated religious ordinances and parochial status and appliances, it has every year of its existence to tell that its object has been advanced. While the number of churches which have been endowed already through its instrumentality may be reckoned by tens, there have been added two to these in the past year; one in Glasgow, St Stephen's, whose subscriptions were supplemented to the extent of £1000. The subscription to the other was supplemented to a like amount, £1760 of the sum required having been contributed by Lady A. Wallace of Lochryan for the endowment of the church and the

new parish there. The income of what is called the Central Fund of the Scheme, out of which local exertions are supplemented, has amounted in the past year to £3559, 0s. 9d.; the sums intimated towards endowment of particular churches, £2261 15s. 3.; in all, £5810, 16s. And the gross amount of subscriptions to this branch of the Scheme, since it was instituted, is £326,406, 9s. 10d.

It is the privilege of the Church to know that the subscription in Group III., comprehending Fife, Lothians, &c., is at length complete; £2000 having been subscribed for the first twenty churches in that group which are prepared with the supplement to make up the necessary sum for endowment. We trust that at the next General Assembly Dr. Robertson, the Convener, will have it in his power to say that the subscriptions are being realised as speedily as required.

Besides the important intelligence contained in the Report, as to the subscription in one group being now complete, there is an announcement made of an important change. Hitherto the subscription of £40,000 in each group was required to be complete ere one half-penny was sought to be realised; permission has been sought and obtained from the General Assembly to realise and apply with all convenient speed whatever subscriptions may have been already made in the other groups, although they may be short of the amount that has been aimed at hitherto. The worthy Convener will find, we have little doubt, that he has a good spoke in his wheel, when he is now at liberty to act in the way that has been described.

IV. The *Colonial Committee*, under the convener'ship of the Rev. Dr. Fowler of Ratho, has by no means been idle. Its members have not slept at their posts, and, consequently, they have something to say as to results that have been achieved. To various localities in Canada West nine appointments have been made, and seven others to other parts of the Colonial Empire, making sixteen in all. The Committee reports many urgent calls that lie on its table for encouragement and for aid.

In regard to the appointment of missionaries to the colonies the utmost caution is exercised by the Committee. No probationer is appointed without private and confidential communications, as well as public testimonials, being received from Home clergymen who recommend him. He is sent back, moreover, to his own Presbytery to be examined for ordination. If any ill-qualified probationer is sent out, the fault must lie at the door of the clergy who recommend him and the Presbytery that ordains him, not with the Committee who appoint him. In some cases, however, discredit has been cast upon the Committee by those who went to the colonies, not only without any appointment by the Committee, but after having been rejected; yet the result of the Committee's appointment has been most pleasing. Synods and Presbyteries have expressed their deepest gratitude for what has been done. A few weeks ago the Presbytery of Victoria sent home a contribution of £120 to the Committee, as a thanksgiving offering for the missionaries sent out.

Queen's College, Canada, is reported as being still subsidised to the extent of £300 a-year by the Committee. It appears to be in a healthy and vigorous state. It has already supplied ministers to the Church in Canada, and we may hope to see it soon giving supplies of a similar nature to a much greater extent.

Many applications have been received from Australia, which are to be met as soon as possible. The union among the Presbyterian bodies there is indefinitely postponed. Having looked well in theory, irreconcilable differences made their appearance when measures were taken to give it practical effect.

Application has been made to Government for the appointment of additional ministers or missionaries to supply the charges of incumbents in a variety of places, when absent from ill-health, and to perform missionary duty among the poorer and remote of our countrymen. The late change of Government has also prevented something being definitely settled as to this application. A favorable answer is anticipated.

An application to Government has been successful in obtaining an increase in the number of army chaplains for the benefit of Presbyterians in her Majesty's service. The gratifying intelligence has been communicated that, up to this time, six additional appointments have been made. Four army chaplains have also been supplied to the army in India.

Congregations to the number of 830 have contributed to this Scheme in the course of the past year, and the income from all sources has been £3588, 10s 11d.; while the expenditure reached the amount of £4215 17s. 11½d. The difference has been paid out of the reserve fund. This is a state of matters that is by no means desirable, and the Committee looks for a more liberal support in behalf of the Scheme for enabling to carry on and maintain it even as it at present is.

V. The *Indian Mission*.—This mission at present specially demands the sympathies and prayers of every minister and member of the Church.

May God arise and have mercy on Zion! for now, alas! we have virtually *two missionaries only* in India! These are our only representatives to preach the Gospel to the whole heathen world! If this will not stir up every member to solemn thought and prayer, what will! Oh! that we see God's hand in this severe chastisement, and search our hearts lest it should have been sent because the Lord of the harvest heard no earnest cry from us, that He might raise up and send forth labourers to His harvest! For, if the Church has not been *in earnest* about the conversion of the heathen—if God's glory has not been thus sought in very truth—if neither from the closet nor the sanctuary such prayers have been heard from spirits truly sympathising with their Lord, who longs to see the travail of His soul, and to be satisfied in the conversion of sinners, and therefore pleading with Him, and not letting Him go, till they obtain the blessing—if, in one word, ministers, preachers, and people, we have as a whole been cold and indifferent to the missionary work, what else could we expect than failure? But how shall success be looked for? Not assuredly by the mere number, wisdom or energy of our Committees but by the hearty repentance, faith and prayer of every one of us who receive the name of Jesus! Let the Church become alive only to her duty, and then we may safely predict that this darkest mission hour, as the result of the past, may be very near a dawn which will end in brightest day! As to the condition of the mission, the dark side may be thus—that *there is no missionary in Bombay*, Mr. Sheriff having returned to recruit his health; that there will probably be very soon but *one missionary*, Mr. Walker, in Madras; that in Calcutta, there is but one, Mr. Ogilvie—the former missionary, Mr. White, having resigned his charge, being now in this country.

The work of the India Committee is, under God, to reconstruct the mission. To do this, they verily need faith, and wisdom, and energy, but also,—we repeat it—the sympathies, and honest, persevering prayers of every true-hearted believer who wishes God's work to prosper in their hands!

The bright and hopeful side of the mission is—that the Convener and Committee are fully alive to their solemn responsibilities and grave difficulties, and are resolved by God's help to

accept of the one and overcome the other; that there are about six young men full of promise preparing for the mission-field; that the whole state of the mission, with plans of new and future operations, are being earnestly discussed by the Committee; and that the *utmost care* will be taken, by means of private intercourse with intending missionaries, to secure men of the right stamp for the mission field—men who will have the knowledge, and, above all, Christian character, piety and zeal to conduct so holy and difficult a work as preaching the Gospel to the heathen in India.

It is to be hoped that the Mission Boards at the different Presidencies will be faithful and zealous at such a crisis, encouraging our brethren, and helping on our work.

VI. Were we asked to which of the Schemes of our Church we would point as giving token of greatest success, we should say that, of all those which have their objects beyond our own Church and land, the Scheme for the *Conversion of the Jews* is the most vigorous, and in the most healthy state. With the smallest income of any of our Schemes, a great deal is accomplished by its means; and there is promise given of results that will stand comparison in spiritual importance with those of any one of the other Schemes. It has its eleven missionaries, with a numerous staff of lay agents, at its various stations in Germany, in which it has *three*, and in Turkey; in the latter, positions have been taken up at Salonica, Cassandra, Smyrna, Beyrout; in Egypt, at Alexandria. The stations in Turkey were visited by the Convener, and Mr. Satter of the German Mission, in the course of the last year. Their visit has tended the more to consolidate the mission, and has confirmed many in the assurance that it is no vain work that has been undertaken and is performed. The truth fights its way among Jews and Greeks, as of old; it is received amid much tribulation sometimes. Among all there are many inquirers, and some are by God's grace brought even nigh to His kingdom, and a few to enter it.

The Ladies' Association, as formerly, gives important aid to the German Mission, and to that carried on in London.

We are aware of the prejudice existing in the minds of many against this Scheme, having as its object God's ancient people, who are not now His people. The prejudice is deep; but it is not founded in reason, or in the Word of God—we are debtors to the Jew as to the Greek. The reading of the interesting, satisfactory and true-spirited report of Rev. Professor Mitchell of St. Andrews, the Convener, might convince many of their error in the withholding of their efforts for the good of the Jewish race.

There are many topics remaining, on which we might touch in our observations on "The Church of Scotland in the Mission Field". One such is the contributions of the Church for Missionary objects, especially in country parishes. While altogether they are not what they ought to be, they are lamentably deficient in many places where better might be expected. Our people in the country, with little or nothing to keep up, might surely do a little more for the great object which our Church seeks to advance; but, perhaps, because of the little they have to do, is this barrenness of result in relation to our six mission schemes. Our Free Church seceders are in this, as in some other things, worthy of being followed. A *Presbytery* in their denomination will collect for their various objects more than some of our *Synods* will painfully gather for all our mission schemes.

R.

For the Presbyterian.

#### UNCONSCIOUS INFLUENCE.

In these days of ours when agencies

are sought out and multiplied, and when the inventive genius is tasked to find out new instrumentalities of doing good, it is to be feared there is one agency, the most wide-spread and attainable of all, which is sadly neglected. And yet this power surrounds every individual from his cradle to his grave, as inseparable from him and as invisible as the atmosphere he breathes, emanating from him at every moment and shedding around either the miasmatic influences of evil, or the pure invigorating air that seems to come from Heaven itself.

While God has not seen fit, in His good providence, to bestow upon *all* the advantages of rank, wealth, talent or personal attractions, good gifts every one, and powerful instrumentalities for good, when consecrated with a single heart to the service of the Redeemer; all have received this "one talent," and they may not neglect or misuse it with impunity; for the day will come when the Master will take account of His servants, and only to the faithful servant will the blessed "Well done" be addressed. There is no one so exalted as to be relieved from the responsibility,—no one too lowly to possess the power of *Unconscious Influence*.

We are not in this world a number of isolated beings, living independently of each other, and confining to the range of our own existence the effects of our actions, good or bad. The human sympathies with which we are so bountifully supplied, the facility with which we receive impressions from without, make this impossible. We are constantly acted upon by the words, looks and actions of those around us, and as constantly shedding the same mysterious influence of act, word or look on all with whom we come in contact. It cannot, then, be a matter of indifference to any conscientious Christian whether he is employing this instrumentality for the glory of his Master and the advancement of His Kingdom,—or whether the good he so earnestly desires, and so sincerely endeavours to do, is marred by the inconsistencies which blemish his daily life. Perfect consistency is a diamond of such pure and brilliant lustre as is rarely to be found in this erring life of ours. In these misty regions where things are so rarely seen in their true lights and relative proportions, where our human yearnings and repulsions, our surging passions and blinding prejudices are so continually drawing us aside from the straight, undeviating line of "the right," a perfect consistency and correspondence of our actions with our own knowledge and opinions is, perhaps, not to be expected. "No man," it has been said, "lives up to his own ideal," and it is too true, unless his ideal be very low indeed! Resolve as we may, we will find ourselves in perpetual danger of slipping back, or, at best, of advancing with slow, feeble steps on the uphill course which lies

between us and "the mark" to which we press!

Yet "we can do *all things* through Christ who strengtheneth us," and, if "we cannot expect to attain *faultless consistency* till we have entered upon a holier sphere, still it is certain, that even here we may do much to free ourselves from the glaring inconsistencies which in too many cases make our influence on those around us a stumbling-block and a hindrance. And this is to be done, *not* by trying to correct the outward influence merely;—that might make us hypocrites, but will never remedy the evil. It is only greater single-heartedness of life and aim, a more childlike spirit of prayer and dependence on Him who has said, "In Me shall thy strength be" that will rescue us from the failures of temper, of principle, of word and act which will leave on our fellow-beings effects which may not be obliterated when time itself shall be no more. Without going back to the biographies of those who have here and there left most blessed "footprints on the sands of time"—such lofty Christian spirits as Brainerd, Mariyn, Simeon, Arnold—through the whole tenor of whose lives the fire of genuine Christianity shed so pure and undimmed a lustre;—many will be able to call to mind at least one happy Christian spirit, with whom, at some period of their lives, they have been privileged to hold intercourse;—some one whose earthly course more resembled that of the noble ship which, impelled by favouring gales, moves steadily on without deviation or interruption to the destined haven, than that of the tempest-tossed bark swayed from side to side by surging waves and contending winds;—some one whose gentle presence or whose unfading memory beams on them now with the pure, steady lustre of a star,—"hasting not, resting not"—and giving forth no flickering or uncertain ray; one who seemed the impersonation of the exquisite lines of the Poet,—

"There are souls that seem to dwell  
Above this earth, so rich a spell  
Floats round their steps, where'er they move,  
Of hopes fulfilled and mutual love."

Alas that the beautiful ideal should be so seldom realised! And yet why should it not be so in *every* Christian? Did those who *have* realised it possess any secret talisman which *we* have not? Is not the grace of God as free to *us* as it was to *them*, and every heavenly aid, of which *they* made use, as open to *our* souls as to *theirs*. Yes! there is no exclusiveness, no partiality in the kingdom of Heaven. Were we but as earnest, as wholehearted, as *watchful*, nothing else were wanting.

Sad is the effect of manifested inconsistency in the *humblest* Christian;—sadder still is it when we see it in those who from their exalted position and wide-spread influence are, as in the words of Scripture, "set on a hill." When we have heard

with admiration a "good confession" nobly witnessed, when we have listened with thrilled heart to the spirit-stirring and eloquent appeal in behalf of the religion of Jesus,—when we have perused with delight the page replete with glowing delineations of Christian graces, upholding the highest standard of spiritual Christianity—painful, most painful is it, in coming in contact with the *man*, to witness some glaring dereliction of duty, some unfaithfulness in the daily concerns of life, some palpable instance of selfishness or want of integrity;—to hear from the lips of the husband, the father or the master, the hasty, pettish rebuke, the harsh, imperious tone, so little befitting lips wont to speak of Him on whose tongue pre-eminently dwelt the "law of kindness;"—or to mark the change from high and holy exhortations to what is but little distinguishable from the lightness and frivolity of the mere worldling;—sometimes scarcely respecting the sanctity of God's holy day. It must be obvious at once what will be the effect of such incongruities as these. The humble earnest Christian, who is sincerely striving to be free from the sins which "do so easily beset him," will probably sink back, discouraged and heartsick, impressed with the feeling of the utter impossibility of succeeding when *such* have failed, while the man of the world will gladly apply to his disturbed conscience the flattering salve, that Christianity is a sham, or that, to judge at least by the practice of its professors, *such* religion is very easy of attainment.

But it may be said, Is it necessary then that every consistent Christian become an ascetic? Certainly not; neither necessary nor desirable. The "Son of Man" was no ascetic. He moved about among His human brethren, sharing and sympathising in their human joys and sorrows. Although Himself a "Man of Sorrows!" He never frowned upon that innocent, spontaneous gladness of heart which God mercifully sheds, as freely as the sunshine and the summer morning, into the hearts of His creatures, as a sort of counterpoise to the weight of care and sorrow which must come too surely to all. But still, the Christian has a trust to keep. He is "not to be conformed to this world," but to keep himself separate; and his thankful enjoyment of God's good gifts, is to be kept carefully distinguishable from the "living in pleasure" of those who know no higher happiness. If it be *not* so;—if he can meet day after day with those who "are without;" living in their frivolous, unthinking mirth, but never checking the irreverent jest, or lifting his voice in solemn warning of the precipice on which they are treading; if his voice be heard in animated discussion of every current topic of the day, but never on that great subject which is of such vital moment to him and to them;—*then* he may consider himself a Christian, but he is certainly not "shining

as a light in the world." It is, perhaps, on the young, ardent beginner in the Christian course that the "unconscious influence" of inconsistency acts most painfully.

Most enthusiastic temperaments have passed through a stage in which the heart was peculiarly knit to some beloved and revered friend, one to whom they looked up as the impersonation of all that was true and pure and lovely and of good report in our holy religion,—one whose lightest word or look had over them an irresistible power, whose words of Christian counsel and encouragement were entwined with their holiest memories. Those who have felt this can well remember the bitter shock, the painful mental struggle between their old habits of veneration and their moral sense, when some palpable inconsistency,—some instance of wilful, positive dereliction from duty, which could not be glossed over, forced itself upon their unwilling minds, and tore away forever the heavenly halo which had spread itself around their ideal. Well was it for them if their affection did not, after all, gain the victory, if they emerged from the struggle with their moral equilibrium unshaken. And, even if this were happily the case, it would, nevertheless, almost certainly follow that their Christian standard must be lowered, their faith in the attainability of Christian perfection forever unsettled, and their own hearts discouraged in the prosecution of a struggle in which it seems impossible for any to be victorious.

True, we have all had one perfect exemplar set before us in the earthly life of Him who was "holy, harmless, undefiled," the perfect type of every pure human affection, as well as of every Heavenly grace, one who walked through the world untainted by its corruptions, unspotted by its sin;—but yet we cannot always lift our feeble gaze so high, we are tempted to look upon His excellence as something quite unapproachable by our sin polluted natures; and we would gladly cling to the example of some one who laboured under the disadvantage of this evil nature. Not at first is the young disciple able to look to the Invisible, and it must often be through the medium of sacred human ties that this Invisible is finally grasped. And, however useful may be the bitter lesson of learning that we are *not* to stop short in these human ties, that no earthly type of excellence will ever satisfy our yearnings after perfection, still it is for those who are "strong" to remember the awful warning of their Master, "Whosoever shall offend one of those little ones, which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea."

Hamilton of Leeds, while solemnly enforcing on the Church its duty in reference to the conversion of the world, asks the following significant questions: "And has not the Church almost to learn what is the power of prayer? What conception have we of *believing* prayer, which causes us to stand continually upon the watch-tower in the daytime, and which sets us in our ward whole nights? What of *importunate* prayer, which storms heaven with its violence and force? What of *united* prayer, gathering us together to ask help of the Lord? What of *consistent* prayer, which regards no iniquity in our hearts? What of *practical* prayer, which fulfils itself? Let but such prayer be understood, let our spirit but break with such longing, and the expectations of our bosoms shall not be delayed. 'And it shall come to pass that, before they call, I will answer; and, while they are yet speaking, I will hear.'"

A MUCH-NEEDED SUGGESTION.—A correspondent of the *Presbyterian* thus refers to an irreverent and a most indecent practice common in many churches. We trust the animadversion may have an influence to correct the evil: "There is a practice prevailing in our churches which should at once be corrected. I allude to the preparations which many persons make to get out of church at the earliest possible moment, by putting on coats and cloaks, so as to lose not a moment in getting out. Many of the males rise to receive the benediction with their hats in their hands, ready for a start at the earliest moment. The benediction should be received with composure and reverence, and at a reasonable time after its close the members of the congregation may put on their extra garments and look for their hats, and leave the church at a moderate pace. It will possibly require *two minutes* to comply with my suggestions."

THE VATICAN GREEK TESTAMENT.—At last this long-expected work, which has for the last 20 years sorely tried the patience of the Biblical scholars of Europe and America, has made its appearance. The Vatican Codex—the queen of MSS.—to inspect which Bentley, Tischendorf, Tregelles and many others have made journeys to Rome, is no longer a sealed book, an unknown volume. Here are the whole contents given to the world, and available to all who can afford to pay the price at which the work is published. As the title-page announces, the MS. is edited by Cardinal Mai, to whose laborious industry we are indebted for many other valuable works. Although but recently published, it has been long known that this edition of the Greek Scriptures has been printed some years. The Cardinal showed Tischendorf the whole 5 volumes ready for publication in 1843, and from the work itself we learn that it was printed so far back as the year 1838. Various reasons have been suggested to explain the unaccountable delay. Dr. Tregelles says that when Rome was in the hands of the Republican Government, and the authority of the Pope could no longer hinder the appearance of useful works, Cardinal Mai offered the impression for sale to Mr. Asher, the publisher at Berlin; but the terms named by the Cardinal were deemed too high, and thus the negotiation came to nothing. The French occupation of Rome and the restoration of the Papal Government soon prevented Cardinal Mai from publishing his edition, and thus Biblical scholars have been doomed to wait another 10 years for this precious boon. Now that it is in our own hands, it is melancholy to reflect that the learned editor did not live to see the consummation of his labours, and that the work was finally sent forth to the world under the superintendence of another. The work is well and handsomely got up. The type is very good, and the paper very

## MISCELLANEOUS.

DO WE KNOW HOW TO PRAY?—The Rev. Dr.

stout and capable of being written on. The text of the MS. is comprised in 5 stout quarto volumes, of which 4 contain the Old Testament, the 5th the New. The Old Testament—the Septuagint translation—is of course valuable, having never before been correctly published, but the New Testament is, beyond all comparison that which renders this work so especially important. On this account it is much to be regretted that the one cannot be separated from the other. The Old and New Testaments must be bought together. As the cost of the work is rather considerable—£9—this is a serious matter to scholars, a race not usually burdened with wealth. It is true, an edition of the New Testament alone, in smaller size, is announced as to follow hereafter, but the editor adds, some considerable time will probably first elapse. The Vatican Codex, thus at length given to the world, we need scarcely say, is generally regarded as the most ancient copy of the Greek Scriptures in existence.—*British Quarterly Review.*

### THE JEWISH SABBATH.

A LECTURE BY REV. E. M. EPSTEIN.

On Thursday evening the 9th Dec. the usual Lecture of the Young Men's Christian Association course was delivered in the City Hall Kingston.

The chair having been taken by the President of the Association, the Rev. R. V. Rogers opened with prayer, special allusion being most appropriately made to that interesting people whose religious observances formed the subject of Lecture. The Rev. Ephraim M. Epstein was then introduced, and announced as his subject the "Jewish Sabbath."

Mr. Epstein belongs to a very influential Jewish family, and was born in Russia near the confines of Poland. Brought up in the strictest manner, he received every advantage which a Jewish education could afford, and at an early age was made to take part in the services of the Synagogue. At this period his mind became tainted with infidelity, and Mr. Epstein was led to embark for America, where he landed about nine years ago. Having in the providence of God been brought under the Christian influence soon after his arrival in New York, he embraced Christianity, and resolved to devote himself to the work of the Ministry, for which purpose he went through the complete course of study at Andover Theological Seminary. After being received as a preacher by the Presbyterian Church of the United States (Old School), Mr. Epstein gave his attention to medicine. He is now completing his medical course at Queen's College in this city, and hopes to proceed next year to the East as a Medical Missionary to his brethren, being sent out for that purpose by the Presbyterian Church of Canada in connection with the Church of Scotland. These few introductory remarks will be interesting to many who had the pleasure of listening to the very interesting lecture delivered on Thursday evening.

Mr. Epstein commenced by dividing his subject into two parts, after having stated that he did not intend to discuss the general question of Sabbath observance.

1. The origin of the Jewish Sabbath was shown by many striking proofs from Scripture to be as old as the creation of the earth. Observed by the Patriarchs from the earliest ages, the command given in the decalogue was to Remember—not to commence keeping but to remember the Day of Rest; to which the Israelites had been long accustomed.

The lecturer then went on to the second part of his subject, viz: the observance of the Sabbath by Jews at the present time. This part of the lecture was exceedingly interesting, being treat-

ed by one to whom the subject was familiar, and much of the information was of a kind which can rarely be obtained, excepting from the lips of a descendant of Abraham. It is impossible in a synopsis to give more than a mere outline of the minute description of ceremonial observances, which followed. On the Friday, early on the day of preparation, every devout Jewish family commences the work of preparation, a work in which each member must take a part. By six in the morning this is concluded, all attired in their best apparel, and each house is set in order. The beautiful service of the synagogue then commences, and with a clear and joyous voice the messenger of the people begins to chant the 95th psalm, "Oh come, let us sing unto the Lord!" The services of the synagogue are conducted in a running musical recitative of great beauty and simplicity, the people joining heartily in responses; and prayers rhetorically pronounced or read, as in Christian churches, are unknown.

But our space obliges us to pass over the minute account of the services in the synagogue, and the translations given of the prayers and praises. Some of them were most striking, as, for instance, one which must be new to most of our readers, written by a Spanish Rabbi and cabalist in the 14th century, beginning:

"Come, my friend, to meet the bride (the Sabbath),  
Come to receive the presence of the Sabbath,  
For it is a fount of blessings, from the beginning,  
from ancient days it was appointed," &c.

In their homes the Jews strictly observe the sacred day; no fire must be lighted or touched, if even a candle should fall, there it must remain, and Gentile hands alone could save the house from burning. Three separate services in the synagogue mark the day; the remainder of it is spent by the elders in the study of the Law, by the children in being examined on their Scriptural knowledge, just as we are accustomed to family teaching and to the Sunday-school. Sleep to a great extent is indulged in, and a literal exact discharge of ceremonial observance marks the cold formal Sabbath of the modern Jew. Many things may certainly be admired in the Jewish Sabbath, but all the good in it is outweighed by the ludicrous observance of innumerable petty prohibitions, which are regarded as peculiarly pleasing to Jehorah.

The lecturer concluded by expressing his earnest hope that his remarks might add to the interest of his audience in the people of Israel, and inspire with a stronger desire to enlighten that darkness which envelops as with a cloud. May the light of the Gospel be shed on Jewish hearts, to the praise of God and the salvation of men.

A vote of thanks, moved by the Rev. T. Henderson, was cordially voted and the benediction was pronounced by the Rev. Mr. Rogers.

### POETRY.

#### DARKNESS IS THINNING.

Darkness is thinning; shadows are retreating;  
Morning and light are coming in their beauty;  
Suppliant seek we with an earnest outcry  
God the Almighty!

So that our Master, having mercy on us,  
May repel languor, may bestow salvation,  
Granting us, Father, of Thy loving kindness  
Glory hereafter!

This of His mercy, ever Blessed Godhead,  
Father, and Son, and Holy Spirit, give us—  
Whom through the wide world celebrate for-  
ever

Blessing and Glory!  
ST. GEORGE THE GREAT (Latin).  
Translation of John Mason Neale.

### LITTLE THINGS.

Scorn not the slightest word or deed,  
Nor deem it void of power;  
There's fruit in each wind-wafted seed,  
Waiting its natal hour.

A whispered word may touch the heart,  
And call it back to life;  
A look of love bid sin depart,  
And still unholy strife.

No act falls fruitless: none can tell  
How vast its power may be,  
Nor what results unfolded dwell  
Within it silently.

Work and despair not; give thy mite,  
Nor care how small it be,  
God is with all who serve the right,  
The holy, true and free.—

### CHILDREN.

BY MARY HOWITT.

Beautiful the children's faces  
Spite of all that wars and sears:  
To my inmost heart appealing;  
Calling forth love's tenderest feeling;  
Steeping all my soul with tears.

Eloquent the children's faces:  
Poverty's lean look, which saith,  
Save us! save us! woe surrounds us;  
Little knowledge sore confounds us;  
Life is but a lingering death.

Give us light amid our darkness;  
Let us know the good from ill;  
Hate us not for all our blindness;  
Love us, lead us, show us kindness:  
You can make us what you will.

We are willing, we are ready;  
We would learn if you would teach;  
We have hearts that yearn to beauty;  
We have minds alive to duty;  
Souls that any heights can reach!

Raise us by your Christian Knowledge,  
Consecrate to man our powers,  
Let us take our proper station,  
We the rising generation,  
Let us stamp the age as ours!

We shall be what you shall make us;  
Make us wise and make us good!  
Make us strong in time of trial;  
Teach us temperance, self-denial,  
Patience, kindness, fortitude.

Look into our childish faces;  
See ye not our willing hearts?  
Only love us, only lead us;  
Only let us know you need us,  
And we all will do our parts.

We are thousands—many thousands!  
Every day our ranks increase;  
Let us march beneath your banner,  
We, the legion of true honour,  
Combating for love and peace!

Train us! try us! days slide onward,  
They can ne'er be ours again!  
Save us! save from our undoing!  
Save from ignorance and ruin;  
Make us worthy to be men!

Send us to our weeping mothers,  
Angels stamped in heart and brow!  
We may be our fathers' teachers:  
We may be the mightiest preachers  
In the day that dawneth now!

Such the children's mute appealing:  
All my inmost soul was stirred,  
And my heart was bowed with sadness,  
When a cry, like summer's gladness,  
Said, 'The children's prayer is heard.'

## JEWISH MISSION.

## ALEXANDRIA.

We have the pleasure of giving in this number the first half-yearly report by the Rev. J. W. Yule of his labours at this station, and we are sure that it will be read with much interest by all the friends of the Mission. We trust that all will, by the perusal of it, be stirred up to greater earnestness, and more fervent prayers that God would arise and plead His own cause, and that soon both Jew and Gentile may be led to embrace Christ Jesus as their Saviour as He is freely offered in the Gospel,

The First Half-Yearly Report of Operations connected with the Church of Scotland's Mission at Alexandria, Egypt, under the direction of the Committee for the Conversion of the Jews.

In presenting this Report to the Committee it may be well to premise that, on entering on the work, I proposed to myself its division into three distinct branches of labour.

1st. By the establishment of schools,—the visitations of families,—the distribution of Bibles and tracts,—meeting with inquirers, and other general missionary operations,—to seek as a primary object the conversion of Israel.

2d. To afford, by the dispensation of "word and sacraments" in English, an opportunity of worshipping God, according to the simple dignity of the Presbyterian form, to such residents as may desire it.

3d. By the preaching of the Gospel to, and the visitation of, the seamen frequenting the harbour, to bring the means of grace within the reach of a class of men to whom all are indebted, but for whose spiritual welfare comparatively few care.

Although this was the scheme of labour laid out, I regret that the first of these plans has for a variety of reasons been almost held in abeyance. A new language or rather new languages have now to be acquired, for there seems to be no end to the number of tongues spoken in Alexandria; teachers for schools have to be obtained, and several other things are required before the Jewish field can be properly entered on.

Three weeks ago I visited, in company with a Jewish merchant, the "Excelsio e Reverendo Sig. Rabbino M. Hazan," as he styles himself in Italian,—the chief rabbi in Egypt. He received us with urbanity, and talked freely on every point except Christianity, the very mention of which aroused his anger. On the subject of the Jews' admission to the British Parliament being mentioned, he said, he thanked God for that, and further told me that he had prepared a prayer for the Queen of England which he had commended to be used in the several congregations under his care. At the termination of the visit I asked liberty to call again, which he granted, and also gave me a copy of a "Pervezione" in Italian, which he had delivered on the occasion of his installation into his present office.

The second plan of labour has been fully entered on, and with a most gratifying measure of success.

Shortly after arriving here, I was able to make arrangements for holding service on the afternoon of each Lord's day in the Prussian chapel, which I hired for that purpose at a rent of £12 per annum, and on the 29th of March the first meeting for worship was held.

Hand-bills announcing the service were circulated during the previous week, and a considerable number attended. Since then worship has been regularly continued, and a steady congregation has given evidence that the preaching of the Gospel has been relished by them.

During the time there have been three baptisms connected with the Mission: one the child of a convert from Popery.

On September 12th the Lord's Supper was dispensed,—the number of communicants being eleven.

In connexion with the congregation, I have organised a monthly prayer meeting, which is held in my house, and which, perhaps, is the first and only thing of the kind in Egypt.

Our first meeting was held on the 9th June, and our last on the 12th inst. At the former eighteen individuals were present, and at the latter, twenty-six. One pleasing feature of these meetings is that every month the attendance has increased, and there does seem to be an interest felt in them by those who attend. May we realise the influence of the Spirit in them, and then they will be productive of much good!

There is another corner of the congregational field which, as yet, lies almost untouched. I refer to the engineers living along the line of the Suez railway. I am anxious to make stated visits to them, and I have procured liberty from the Government to travel free, but, hitherto, it has been quite out of my power to get at them. I trust, however, shortly to make an endeavour in that direction.

The third department, or that belonging to the harbour, has features of interest and encouragement peculiar to itself, and is a field in itself which would fully occupy the time of a missionary.

Some idea of the importance of the place may be gathered from the fact that between eleven and twelve thousand seamen, sailing under the British flag, annually visit this port, bringing imports to the amount of £1,301,181, and carrying away exports of the value of £1,856,808. The total of all nations being,—imports £2,850,983, and exports £3,573,548.

Until my arrival little or nothing was done consecutively for the spiritual instruction of this vast number of individuals by any denomination of professing Christians. Occasional Bethel services were held, but no uniform course of action was pursued. While, however, the Church slumbered, the devil was awake and busy in employing every agency for the ruin of men's souls. Grog shops and houses of infamy abound in Alexandria, and the keepers of these employ "donkey-boys" to await "Jack" at the landing-places, and to allure him to those dens of iniquity.

Through the kindness of Captain Rycie, I was able to obtain the use of the *Margaret*, a coal-depot, belonging to Messrs. Burns and Maciver (the well-known shipping agents of Liverpool), for the purpose of holding Bethel services, and on March 21st I began the work.

Thirty-six persons were present, and I felt much encouraged at making so good a beginning.

Every Lord's day since, with two exceptions, the services have been continued, and, in addition, four week evening services have been held on as many vessels lying in the harbour.

As might be expected, the number in attendance at these services has varied considerably. Once or twice it was as low as five or six, and again there have been about two hundred present.

Being deeply impressed with the necessity of working this department well, the idea occurred to me of having a Scripture reader to visit the sailors during the week. By this arrangement a considerable portion of my time would be spared for other matters, and a larger agency employed.

Accordingly at the conclusion of one of our services in June I made a statement of my views on the matter, and recommended the commencement of a subscription list, to defray

the expenses connected with the employment of such a person.

On the following day a book was put in circulation, and the subscription begun; and now, in the course of four months, there has been collected the sum of £53, solely from the captains and crews of vessels, for the above object.

It ought also to be mentioned here that when my pulpit gown was stolen from the chapel, the seamen, of their own accord, subscribed £4, 5s., and sent it to me to buy a new one. The liberality thus displayed by the sons of the ocean is highly gratifying. Would that they might all become partakers of the true riches which are enduring!

Before concluding this report, I wish to lay a statement of the wants of the Mission before the Committee, and through them, before the members of the Church, in the hope that some friend may be stirred up to remember this part of the vineyard.

I do most heartily rejoice that our Church was led to take up Egypt as a sphere of missionary labour; but it is, as yet, only the day of small things. Why should we not attempt greater things? Why should we not establish and sustain a Mission equal to the openings which present themselves? And, seeing that various agencies are required, why should we not have them in proportion to the demand.

1st. For the Jewish department, we want teachers of English, Italian, Arabic, with the necessary school requisites of books, maps, &c.

2d. For the English congregation, we want a more central and comfortable place of worship than we now possess.

3d. For the harbour we require an earnest, devoted man,—a person who has been at sea and otherwise qualified, would be preferable.

4th. I am in very great want of a large supply of short, pithy, searching tracts for circulation.

I know that all these things require money; but surely there are many in Scotland, possessed of the means, who are ready to extend a helping hand to us.

I would put in a special claim for aid in the name of the Bethel department in the hope that the owners of vessels trading to this port, and the merchants who amass wealth by commercial transactions with this country, would respond to it.

5th. Above and beyond all, we want prayer on our behalf. "Brethren, pray for us." We have sore trials to encounter—trials to our faith, to our patience, to our perseverance. We are tried by the magnitude of the work, and the insufficiency of the means we possess for accomplishing it. We are tried by the perverseness and indifference of those among whom we labour, and by the great difficulty of awakening them to the reality of eternal things. We are tried by the comparatively small measure of success with which we meet. "Brethren, pray for us." Pray that we may be kept from the influence of a worldly spirit. Pray that we may never lose that sensibility, which we ever ought to maintain, respecting the condition of unrenewed men. Pray that we may be upheld in seasons of trial, and preserved in the time of temptation. Pray that we may be in word and deed, in charity, faith and purity living examples to Jews and Gentiles. Finally pray that in Egypt the Church of our fatherland may be honoured in bringing many sons and daughters to God.

J. W. YULE.

ALEXANDRIA, EGYPT,  
Oct. 28th, 1858.



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