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# The Presbyterian,

A MISSIONARY AND



RELIGIOUS RECORD

OF THE

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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

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No. 11, November, 1860.

VOLUME XIII.

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

## THE CHURCH IN CANADA.

### PRESENTATION.

The Rev. J. C. Muir, D.D., of South Georgetown, C.E., has been presented by the Ladies of his Congregation with a very handsome Pulpit Gown and Cassock together with a Pulpit Bible and Psalm Book, as a mark of their regard for him as their pastor.

### PRESENTATION.

A correspondent informs us that the Ladies of St. Andrew's Church, Woodstock, have recently presented their Minister, the Rev. James Stuart, with a pulpit gown.

### PROPOSED UNIVERSITY AT QUEBEC.

We learn from the *Quebec Mercury* that an old and much respected citizen of Quebec, a member of the Medical profession, has made the magnificent donation of £12,000 towards the erection of a University in or adjacent to that city. The funds it understands to have been entrusted to the Rev. Dr. Cook, minister there of the Presbyterian Church of Canada in connection with the Church of Scotland.

### PRESENTATION.

A correspondent informs us that the Sabbath School children of the St. Andrew's Church, Westminster, recently presented Mr. Donald Strachan, their teacher,

with a handsome purse containing \$25, and an address expressive of their gratitude for his services and their wishes for his welfare. The occasion of this presentation was the appointment of Mr. Strachan to the office of Catechist in the Township of Ekfrid by the Presbytery of London.

### PRESENTATION.

On Tuesday evening, the 2nd October, the pupils of the Preparatory School, Kingston, invited the Professors of the College and other friends of the School to be present at a very interesting ceremony the presentation of a handsome testimonial to the Rev. Robert Campbell, who had that day demitted the charge of the School. They selected a very suitable gift, a very elegant copy of the Scriptures, embracing Henry and Scott's Commentaries, superbly bound in morocco and costing \$30. Our limits do not admit of our inserting the interesting and suitable address and reply of the Pupils and their Instructor respectively.

### TRI-CENTENARY OF THE SCOTTISH REFORMATION.

We would remind our readers that by the appointment of Synod the Ministers of the Church are directed "to call the attention of the people to the character and results of the Scottish Reformation by appropriate discourses to be delivered on the 16th day of December next, the Sabbath

next preceding the day on which the first General Assembly was held in Edinburgh," 300 years ago.

We are sure that this day will be one of deep solemnity, and that the commemoration of the great event will prove of much use in aiding to keep alive a hearty gratitude for the rich blessings which we have derived from the Reformation.

### THE HOME MISSION FUND.

We trust that the Collection for this very important Scheme was taken up on the first Sabbath of last month in all our Churches, and that, if not, it will be at once taken up on some convenient Sabbath.

The result of this Collection is applied to "The Contingent Fund," and from it the stipends are paid to the new Ministers, who otherwise would be wholly dependent upon the sums promised by their people. If the Church is to advance into the wide Mission field, nay, if she is even to hold her present ground, and place other standard-bearers in the room of the old ministers, who are passing away from among us from time to time, this Scheme must be liberally sustained. We trust that the result of the stated Collection will be cheering and encouraging.

### ARRIVAL OF DR. LEITCH, PRINCIPAL OF QUEEN'S COLLEGE.

We learn with much pleasure that the

Rev. William Leitch, D.D., Principal of Queen's College, Kingston, arrived at Quebec by the Steamer *Nova Scotian*, of the Canadian Line, on the 19th of last month and has entered upon the discharge of his important duties as Principal of Queen's College.

The Divinity Classes, of which he is the Primarius Professor, will be opened on the first Wednesday of this month. We understand that these classes will be more numerous attended this Session than has been the case in previous years. We observe among a list of forthcoming works, publishing in Scotland, one from the pen of Dr. Leitch, entitled "God's Glory in the Heavens, or Something of the Wonders of Astronomy," chapters of which have already appeared in "Good Words," and have been perused with lively interest by many readers in Canada.

We heartily wish the new Principal all success in his labours in Canada and trust that a long and honourable career is before him in connection with Queen's College.

#### THE PRINCE OF WALES' BURSARY.

We are glad to learn that the sum of \$800 was recently presented to Queen's College by the Prince of Wales as an evidence of his interest in that Institution. This sum has been appropriated by the Trustees to the establishment of a Bursary, to be known as "The Prince of Wales' Bursary," and the plan has been sanctioned on his behalf. No better or more graceful appropriation of it could have been made. And we doubt not that this Bursary will form the subject of many a keen struggle among our students. The recipient of the Bursary should also receive a certificate of his having won this prize, an evidence of merit that would be long and deeply prized.

We cut from "The Kingston News" the ensuing paragraph relating to this subject, in which will be found information as to the views of the Prince in making the Donation.

**THE PRINCE OF WALES.**—We have much pleasure in giving insertion to the following extract from a letter addressed by the Duke of Newcastle to His Excellency the Governor General, feeling assured that the liberality of the Prince of Wales to the Queen's College, and the graceful manner in which it is communicated, will prove not less gratifying to the citizens of Kingston that it is to those more immediately connected with the University. This liberal act of His Royal Highness will be accepted as an earnest of his kindly feelings and of the interest which he has taken in our educational institutions:—

*Extract from letter addressed by the Duke of Newcastle to Sir Edmund Head, Sept. 17, 1860.*

"I have the pleasure of informing you that the Prince of Wales has placed to your account at the Bank of Montreal the sum which His Royal Highness requests you to be so good as to distribute to the Institutions in Canada named in the following schedule, in

the sums placed opposite to each, as some token of the very great gratification which H. R. H. has derived from the interesting visit which is now nearly completed, and as a proof of the deep interest which he must always take in the future progress of this magnificent Province.

"H. R. H. wishes that the sums appropriated to each should be applied in the distribution of prizes to the students in such a way as may be suggested by the governing body as most conducive to the interests of the Institutions, subject in each case to your approval."

The amount appropriated to Queen's College is £200 cy.

We learn that it is proposed to appropriate the above gift of \$800 to the endowment of a Scholarship or Bursary, which will be annually competed for by the students, and which, bearing the name of "The Prince of Wales' Bursary," will remain a lasting memorial of its royal donor.

#### CONGREGATION OF CHATHAM, C. W.

(From the Chatham Planet, October 10.)

##### PRESENTATION.

Mrs. Dun. McNaughton, Mrs. Wm. Mackintosh, Mrs. Woods, Mrs. Traxler, Miss McKerral and Miss McDonald, a deputation from the ladies of St. Andrew's Church in this town, waited on Wm. McKenzie Ross, Esq., at his house on Saturday evening last, and presented him with an elegant silver cup with the following inscription, "Presented to W. McKenzie Ross, Esq., from the Ladies of St. Andrew's Church, Chatham, C. W." along with the following address:

To WILLIAM MCKENZIE ROSS, Esq., ROSSFORD, CHATHAM, C. W.

The Ladies in connection with the Congregation assembling in St. Andrew's Church in this town, desirous to express their recognition of the many valuable services performed by you, not only in advancing the temporal interests but more especially in conducting for several years past a part of the devotional exercises of the congregation, beg your acceptance of this silver Cup, as a small token of their appreciation of your zealous and disinterested labours; and they hope you will receive this small expression of their esteem in the same cordial and friendly spirit in which it is presented.

May the Great Disposer of all events do you good in all His dispensations, continue to prosper you in all your undertakings, and be pleased to grant you health and happiness.

Chatham, Oct. 6th, 1860.

To THE LADIES OF ST. ANDREW'S CHURCH, CHATHAM, C. W.

It is with a peculiar pleasure and delight I beg to tender to you my most sincere and heartfelt thanks for this unexpected gift.

It has been a source of true pleasure to me to render what service I could to the Church of my fathers in this place, and I have often regretted that it was not in my power to do more. For any little I have done I never looked for reward, but it is certainly a source of high gratification to me that the ladies of the congregation should have looked so kindly upon my endeavours, and thought of placing in my hands so pleasing a mark of their approbation and esteem. I need not tell you that my associations with the Church of Scotland are of the most endearing nature;—they are not of recent origin, they belong to my earliest days, they have been cherished through life, and this evening they have been increased by

your friendly address and this magnificent silver Cup, which will be held in pleasing remembrance by me so long as I have my being here. I will take great care of this beautiful gift, I can assure you, both for the sake of its fair donors and the cause in which it has been bestowed. I trust that we may be long spared to labor together in the good cause of the Church of Scotland, and to benefit from her ministrations. With kind and charitable feelings towards other religious communities, let us seek to display in our own sphere the true spirit of the Gospel, and to be diligent in every good work. I believe that I am expressing the unanimous feelings of the members of the Church of Scotland in this place and throughout Canada when I say that the time is past for heart-burnings and rivalry between the various sections of the Presbyterian Church, and that all should now unite with one heart and soul, though for a time they may remain under separate organizations, in prosecuting boldly and faithfully the work of the Redeemer.

I again sincerely thank you for your excellent gift and the kind manner in which it has been bestowed.

I remain,

Yours affectionately,

WM. MCKENZIE ROSS,

Rosford.

Chatham, October 6th, 1860.

#### PRESBYTERY OF MONTREAL.

*Induction at Russelltown.*

This Court held a *pro re nata* meeting in the Church at Russelltown on the 10th ult. for the Induction of the Rev. William Masson to the pastoral charge of that congregation. The service was conducted by the Rev. John McDonald, Beechridge. The congregation on retiring were introduced to Mr. Masson by their former pastor, the Rev. Fred. P. Sym, of Beauharnois.

Mr. Masson in September, 1858, became minister of St. John's, Hamilton, C.W., where he laboured with much zeal and acceptance until he received the call from the congregation of Russelltown. While so many vacancies remain within the bounds of the Presbytery, we cannot but congratulate the people of Russelltown on having so soon found a Pastor, and we confidently hope that, as they were unanimous in their call to Mr. Masson, they will appreciate and enjoy his ministrations.

#### PRESBYTERY OF GLENGARY.

This Presbytery met, according to appointment, in the Church of Martintown on the 27th September, chiefly for the induction of the Reverend James Mair, late of Barney's River, Nova Scotia, called to be Minister of Martintown. No objection having been offered to Mr. Mair's settlement, the Moderator, the Revd. Thomas Scott, ascended the pulpit and after the usual devotional exercises preached an able and appropriate discourse from Matthew xxii. 42, "What think ye of Christ;" and afterwards stated to the congregation the steps taken by the Presbytery towards the settlement amongst them of the Minister whom they had called.

The usual questions having been satisfactorily responded to, the Moderator did, in the name of the Lord Jesus Christ and by the authority of the Presbytery, admit Mr. Mair to the pastoral charge of the congregation of Martintown and to the rights and privileges belonging thereto, and the brethren present gave him the right hand of fellowship. Thereafter Mr. Dohie addressed the Minister, and Mr. Watson the people on their respective duties.

The congregation, of which Mr. Mair has thus received the spiritual oversight, is a large and important one—one, too, which in times past has been highly favored with able Ministers. While we doubt not that Mr. Mair will show himself a worthy successor of those who have preceded him in Martintown, it is to be hoped that the Session and Congregation will do their parts in strengthening the hands and encouraging the heart of their new Minister, and in aiding him, alike by their prayers and by their offerings, to cheerfully and mightily discharge his sacred duties. So far as temporal support is concerned, it should be an easy matter (if the temporalities be duly cared for) for a congregation, such as that of Martintown, composed of 200 families, to comfortably maintain a Minister among them.

The Presbytery also met by appointment on the 3rd October in the Church of L'Orignal for the purpose of inducting the Revd. George D. Ferguson, Three Rivers to the pastoral oversight of the united congregation of L'Orignal and Hawkesbury. The Revd. James Mair conducted Divine service, preaching from Galatians vi 10, and thereafter suitably addressed Minister and people.

Mr. Ferguson is the first minister of the united charge. Let us hope that the union, so soon followed by the settlement of a Minister, will be productive of much good fruit.

Mr. McPherson reported to the Presbytery that, in accordance with a former appointment of Presbytery, he conducted Divine service in the church of Lochiel on the 2nd inst., and moderated in a call in favor of the Rev. Donald Ross, Vaughan. The Presbytery expressed regret that Mr. McPherson had obtained only the names of the Elders (who had signed the call as the representatives of the congregation) and not those of the individual members of the congregation. They agreed, however, to transmit the call to the Presbytery of Toronto, within whose bounds Mr. Ross is a Minister.

At the meeting held in Martintown it ought to have been stated that Messrs. Archibald Currie, McLean and Donald Ross, students of Queen's College, passed very creditable examinations, and the Clerk was instructed to grant them the usual certificates.

The next ordinary meeting of the Pres-

bytery of Glengary takes place at Cornwall on the second Wednesday of November.

#### PRESBYTERY OF GUELPH.

A *pro re nata* meeting of this Presbytery, called by the Moderator, was held at Guelph on the 5th of October. The meeting being constituted—Sederunt, Revd. J. Thom, Moderator; Revds. H. Gibson, J. Whyte, K. Maclellan, and John Hogg, Ministers; Messrs. J. McCrea, A. D. Fordyce, and George Brockie, Elders.

On motion of Mr. Whyte, seconded by Mr. Maclellan, A. D. Fordyce, Esq., was appointed to act as Clerk *pro tempore*.

The action of the Moderator in calling the meeting was approved of.

The Clerk read a "call" from the Congregation of Whitby along with a Bond for a minimum annual stipend of \$600 in favor of the Rev. K. Maclellan; also Extract Minute of Presbytery of Toronto and letter of the Rev. Dr. Barclay, urging as speedy a settlement as possible. Mr. Maclellan expressed himself as inclined to accept said "call."

It was resolved that an adjourned meeting of the Presbytery, *ad hunc effectum* should be held at Fergus on Thursday, the 1st of November, at 11 a. m., for the purpose of expediting matters in connection with this "call." Mr. Maclellan was instructed to cite the Congregation of Paisley on Sabbath the 14th of October to appear at said meeting of Presbytery, and produce objections, if there are any, to Mr. Maclellan's translation.

A "call" was read from the Congregation of Bayfield & Varna in favor of the Revd. Hamilton Gibson; with Extract Minute from the Presbytery of London, and Letter from the Rev. Francis Nicol, Presbytery Clerk, showing that the requisite support to Mr. Gibson had been certified, and that the Presbytery of London, having sustained the "call," were desirous, should Mr. Gibson accept the "call," that the Presbytery of Guelph would release him from his present charge with a view to his early settlement at Bayfield and Varna.

Mr. Whyte agreed to withdraw his protest against the reception of Mr. Gibson's resignation, and Mr. Gibson expressed his willingness to accept of the "call" to Bayfield and Varna.

Mr. Hogg was appointed to preach at Galt on Sabbath the 21st of October and cite the Congregation of St. Andrew's Church to attend the meeting of Presbytery to be held at Fergus on the 1st November and state objections, if there are any, to Mr. Gibson's translation.

It was resolved that the action contemplated in the Moderator's Circular respecting the appointment of a Representative Elder for St. Andrew's Church, Galt, should lie over till the ensuing Presbytery meeting at Fergus.

The subject of Missionary supplies was

then taken up. Mr. Whyte having appealed to the Presbytery on behalf of the Congregation of Allan-Park, Mr. Gibson was appointed to preach there on Sabbath the 28th of October, and Mr. Macdonnell for another Sabbath.

A letter was read from the Revd. Mr. Bain, Clerk of the Presbytery of Bathurst, with Extract Minutes of said Presbytery, agreeing to the request of the Revd. Peter Thomson, Missionary, for prolongation of absence while supplying Missionary stations in the Presbytery of Guelph, and requesting this Presbytery to direct Mr. Thomson's labours while within their bounds.

The Presbytery adjourned to meet at Fergus on Thursday the 1st of November ensuing at 11 o'clock a. m. The meeting was closed with prayer.

#### ST. ANDREW'S CHURCH DORCAS SOCIETY, MONTREAL.

We insert beneath the 22nd Report of one of the many useful societies of the like character which are now in effective operation in various congregations of our Church. The judicious exercise of charity is most important, and it is gratifying to know that kindly words of sympathy are spoken in the dwellings of the poor by some who seek to alleviate their distresses. The ladies of our Church in Canada have a mission to discharge. May many faithful workers in the great Home Mission and Evangelistic field be found among them, as well as dispensers of charity to the needy and distressed:

The Committee of the Ladies' Dorcas Association, in presenting a report of their proceedings for the past year, acknowledge with gratitude to the "Giver of all gifts" His kind providence in sustaining their efforts, and enabling them from year to year to exercise offices of kindness and charity toward their more humble and helpless fellow-creatures.

A review of such services during the past winter presents much resemblance to the operations of former years, and yet it requires but little discrimination to perceive that in many cases we have been humble instruments (by Divine aid) in raising up the sinking heart and feeble hands of several aged pilgrims, who, beside their infirmities, have been overtaken by adversity, and whose life was rough and stormy; again, the helplessness of childhood has come under our observation, and we have endeavoured physically and mentally to prepare such children for the future, and in many instances our funds have enabled us to relieve the *sick and afflicted*, the *widow* and the *orphan*.

Such a retrospect cannot fail to be useful and agreeable to the members who weekly convened here, and who, though apparently small contributors in this labor of love, were yet fulfilling and thereby inheriting that promise of our Blessed Saviour that "even a cup of cold water in my name shall not lose its reward."

Your Committee wish not individually to claim any merit. They would thank those members (not active) who annually contribute by subscription, and thus enable them to be the *almshouses* of their bounty, and they now humbly hope that more of the females connected with this Church may feel it their duty, nay *privilege*, to lend a helping hand, for *where there are numbers there is power*, where

there is system there is much accomplished, and where there is sympathy of feeling and purpose, there good is the result.

There are many inducements to come forward and assist, for the field is widening, our past season has been one of general health, and to the poor one of employment; still we have too much reason to fear that, as usual, a long and perhaps rigid winter will find many careless and unprovided for. To prevent imposition and see that indolence and vice consume not the share of the deserving and needy, a thorough system of visiting is maintained, and much praise is due to those ladies who, undaunted by the cold or the entering of the abodes of wretchedness, have often sought out and investigated the particular wants of these children of misery.

Again the great and increasing interest in our Sabbath Schools calls for a more extended outlay for usefulness, for, when the child is unclothed, it is a hindrance to his attending, and we know not of a more legitimate and worthy object for our Dorcas than the clothing of such. The early engrafting of religious truth has been found so to ennoble and dignify the character of a poor child as to raise him by frugal industry to an independent position in after life.

The Session of our Church, seemingly aware of this fact, last year specially granted the sum of £5 to your Committee, to be appropriated to necessitous children attending the Sabbath School, and which, being applied by your Secretary, procured as many as 32 garments.

Thus enlarging is the field of labour, although our help is always limited to members of this Church, or to strangers who have no definite place of worship and to children regularly attending our Sabbath Schools, and specially recommended by a teacher. It was within these limits that we last year distributed 187 garments, exceeding by 55 the number reported last year.

17 stated meetings were held.

The sum collected by subscriptions and donations was.....\$142 28 cts  
Expended..... 131 62

Balance in hand .....\$ 11 50

The Officers of this Society deserve your thanks. On their labors and the exercise of judgement much depends. These duties have received much attention at their hands: your charity has been administered in the spirit of Christian love. The Honorable Mrs. Rollo suggested at a late meeting last year (rather too late to act upon them) certain alterations in the mode of working and on appropriating the results of your labors. The feasibility of these changes may this year be tested.

With reference to the opinion generally entertained that a greater amount of good may be effected by certain changes, your Committee bring the matter under your notice, and humbly submit this Report.

MARGARET M. PERKINS.  
Secretary.

Montreal, 8th October, 1860.

REPORT ON CONGREGATIONAL STATISTICS.

The Report of the Synod's Committee on Statistics for the year ending 1st April last has been printed, and copies have been sent by mail, in parcels addressed to Ministers, for distribution among Ministers, Elders and Managers, one copy to each, according to the numbers given in

the returns. In consequence of the incompleteness of the Report when presented to the Synod, through the very culpable negligence of Sessions in not forwarding their returns in time, it was deemed advisable not to issue it along with the Minutes of Synod, but to allow 2 months more for defaulting Sessions to do their duty. This period of indulgence extended to the 1st of August, but some returns, and these important ones too, were not forthcoming even till after that date, and some have not been received yet. This is really too bad, both because of the disrespect shown to the injunctions of the Supreme Court and because the value of the Statistics is greatly diminished, as they do not yet give a full and reliable view of our actual ecclesiastical state. As it is, the Report is in point of fulness a great improvement upon last year's, the number of returns amounting to 97, some 20 of which have been received since the meeting of Synod. The labour spent on the preparation of it by the Rev. Robert Dobie, the Convener of the Committee entrusted with the duty, is enormous, as any one who reflects upon the arrangements and calculations necessary to put it into its present shape may to some extent perceive, although we understand one must go behind the scenes in order to realize the toil and vexation occasioned by the blundering and almost unintelligible manner in which many of the returns have been made up, indicating, we are sorry to say, sheer inattention or indifference. Those Sessions which by their delay inflicted upon Mr. Dobie a repetition of all his calculations, and the remodeling of the statements throughout the whole of his Report, ought to be heartily ashamed of themselves.

To say that the work has been extremely well done, and that in consequence of this the compilation is a most interesting and valuable one, is to pronounce no unmerited meed of praise. Never before was such a view presented of our position as a Church, and every friend must feel deeply the obligation under which he is placed for having it. The Report proper and the tabular statements appended extend to 29 pages of closely printed matter, the same in size and shape as the Synod Minutes, and therefore suitable for binding therewith, and they include every item of conceivable importance. Not only is each congregation from which a return has been received singly represented, but the Statistics are also classified in Presbyteries and the several totals given; while such matters as cannot appear in statistical form find a place in the Report. The whole contents deserve the most patient and attentive consideration of every member of the Church, and we doubt not they will be carefully perused by all into whose hands they come. On account of the great advantage which, it is supposed, would result from a general distribution of the

document, the printer, Mr. Lovell, has with his usual kindness agreed to the request that he would allow the type to stand for a short time. Copies will be furnished by mail at the rates of 5 cents each or 3 dollars a hundred, should application be made for them to the Synod Clerk any time within the ensuing fortnight. We are sure that a small sum spent in this way would repay itself with interest, and we therefore commend this proposal to Sessions and individual members who may feel disposed to confer a cheap but valuable benefit upon the congregations to which they belong. This publication must not be dismissed with a mere passing reference, and we propose, if we can at all spare the time, to notice some of its more important details at length.

N. B.—Errata in printing the Statistics.

Page 17, Remark No. 19,	"supplement" for	
" 19, "	33, "Temporality" for	supposed.
" 23, "	87, "last" should be	Temporal.
" 23, " 89 and 91,	"columns" for	omitted.
" 24, "	97, "countenance aid"	column.
" 24, "	101, "subscription" for	for countenance and aid them.
" 25, "	116, "has" for	subscriptions.
		have.

THE LATE JAMES PRINGLE, ESQ.,  
CORNWALL.

One and another of the veterans of our Church are passing from our midst, reminding us that this is not our rest. We have just learned with sorrow of the decease, in the 77th year of his age, of the late James Pringle, Esq., Cornwall, C. W., for many years Clerk of the Peace for the United Counties of Stormont, Dundas and Glengarry, and for upwards of 33 years a faithful, working Elder of our Church. In early life Mr. Pringle, who was a native of Edinburgh, entered the army, in which he held the rank of lieutenant. After leaving the service he emigrated to Canada and settled in Cornwall, where he spent an honorable and useful life. We have received and insert a minute of the Session of Cornwall, which shows the high estimation in which Mr. Pringle was held by those who knew him well and valued him for his real worth. In his ripe old age he has been gathered to his fathers, and, we doubt not, has passed from our earthly communion table to those mansions which our Lord hath gone to prepare for His own. Assuredly blessed are the dead who die in the Lord, and their works do follow them.

The minute referred to is as follows:—

ST. JOHN'S CHURCH, CORNWALL,  
(IN CONNECTION WITH THE CHURCH OF SCOTLAND),

The 16th day of October, 1860,

Which day the Session met and was constituted.

*Inter alia.*—The decease of their much beloved brother and co-member, Mr. James Pringle, was brought specially before their notice, and the following minute thereupon recorded. Mr. Pringle died on Saturday morning, the 13th instant, in the 77th year of his age. After having taken part with the Session in all the preliminary preparations of a communion season on Friday and Saturday the 5th and 6th instant, and sitting down together with them at the Supper of the Lord on the Sabbath day, he was for the last time separated from them on that solemn occasion. From the House and Table of the Lord he retired, labouring under an indisposition of but a few days' standing, to rest and meditate and pray on that couch from which, it may be said, he never again rose till his spirit was released, and he was translated to that "rest that remaineth to the people of God." Though thus rather suddenly, he was not prematurely removed. From the 1st day of July, 1827,—the day of the first formation of the Session,—that is, upwards of 33 years, he was a devoted, useful, and much endeared member of the Session; and we may say that he had fulfilled in his experience the promise made of old to the servant of God, "Thou shalt come to thy grave in a full age, like as a shock of corn in his season" (Job v. 26.) While then the Session would desire to bow with resignation before the sovereign disposal of Him who doeth all things well, they cannot but record, as they hereby do, their deepfelt sorrow at his removal from among them;—a removal over which not only they but the whole Church are called to mourn. In his domestic relations, as a husband, a father and a grandfather, their deceased brother was a pattern of all that was tender, dutiful and affectionate, and he had his best reward in the full and wholesome tide of reciprocal affection which flowed uninterrupted into his bosom from the objects of his love;—in his bearing as a member of society, no man stood higher in the estimation of all good men, as a model of a Christian gentleman;—in his devotedness to the best interests of the Church, and especially in the deep interest he took in the training of the young, for he was the life of the Sabbath School, he is to be held by young and old in grateful and fond remembrance;—in his intercourse with the Session, with whom he so long held sweet counsel, he was esteemed as a wise and faithful counsellor, and beloved as a sincere, steadfast and devoted friend. And, as his memory, like the memory of all the just, is blessed, so will it be ever dear and fragrant to this Session and to the Congregation over which they preside.

(Signed,) H. URQUHART, D. D.,  
Moderator of Session.

#### THE LATE HON. PETER MCGILL.

The distinguished subject of the following sketch was born at the hamlet of Cree Bridge in the parish of Monigaff, Wigtonshire, Scotland, towards the end of August, 1789. At his baptism, on the 1st of September following, he received the Christian name of Peter, the family name being M'Cutcheon. Like most of the great men whom Scotland has given to the world, he was indebted for his early education to the parish school, the late Rev. Dr. Black of Montreal, afterwards his intimate friend and esteemed minister, being one of his companions. In 1809, when he had scarcely completed the twentieth year of his age, he was induced, by his uncle, of whom mention is

afterwards made, to emigrate to Canada, whither so many youths have come from the old country and found the fortune and distinction which, with less scope and more competitors, they would not probably have acquired so easily at home. He was accompanied by his brother William who, disliking this country remained in it but a short time, went to the West Indies, and died there.

#### MR. MCGILL IN BUSINESS.

In the month of June of that year he arrived at Montreal, of which he remained a citizen until his death, that is, for a period of somewhat more than half a century, outliving all his cotemporary settlers with a few exceptions. He entered at once upon the service for which he had been previously engaged, that of a clerk in what was then the large and flourishing establishment of Parker, Gerrard, Ogilvy & Co., who carried on business as general merchants. He did not long continue in this subsidiary position, but at the end of a few years he was admitted as a partner in the similar firm of Porteous, Hancox, M'Cutcheon & Cringan. In the year 1824 his rising fortune received large accession on the death of his maternal uncle, the Hon. John M'Gill of York (now Toronto), a Member of the Legislative Council, and for many years Receiver General of the Province of Upper Canada, who having no children of his own, bequeathed to him his extensive and valuable estates, the nephew having previously assumed by Royal Authority the uncle's surname. "About the same time he formed a new business connection with Mr. Dowie of Liverpool, and with him carried on business for some years as M'Gill and Dowie, the name of the firm being subsequently changed to Peter M'Gill & Co. The disastrous times succeeding 1847, followed by the failure of a friend and business correspondent, brought its share of evil to this great house, though its resources were always more than ample to meet all claims. During the last eight or ten years, however, its business has been limited to an adjustment of old affairs. In good or bad times alike the credit of the house was unimpeachable." His connection with the Bank of Montreal, for a long time the greatest monetary institution on this Continent, and even yet second only to one in regard to capital, should be noticed here. In 1819, the second year of this Bank's existence, Mr. M'Gill was elected a Director, having been then only ten years in the country, and having spent about half that term in the humble capacity of a clerk. In 1830 the Board of Directors elevated him to the office of Vice-President, and in 1874 to that of President. To this latter office he was elected, every year consecutively, until the annual meeting in the month of June last, when his infirmities had increased so much as to disable him from giving any attention to its duties, and he tendered his resignation. In further illustration of

\* Montreal Gazette, Sept. 29, 1880.

the purely business part of his career, it is to be mentioned that he was elected Chairman of the St. Lawrence and Champlain Railroad Company in December 1834, and served as such from the commencement of the undertaking, the first of the kind in Canada, until the completion of the line between Laprairie and St. John's, when he declined a re-election; that he was appointed Chairman of the Canada Branch of the Colonial Life Assurance Company at its institution in December 1846, which office he held till his death; that in April, 1848, he was chosen President of the Montreal Board of Trade, but could not be prevailed upon to hold this office longer than one year; and that, about the same time, he became a Director in the St. Lawrence and Atlantic Railroad Company, of which he continued to be a very influential member until the amalgamation of that undertaking with the Grand Trunk Railroad of Canada in 1854, when he became a Director of this new gigantic concern, and retained his position as such until his death. As a man of business Mr. M'Gill was eminent for his intelligence, cautiousness, and liberal views. The strictly honourable character of all his transactions gained for him the utmost confidence. In one of the numerous public notices, which appeared on the occasion of his death, it is remarked that "he was one of those merchants of whom it is emphatically said, their word is as good as their bond," that "his expenditure and subscriptions on all occasions were characteristic of a Merchant Prince," and, as marking the integrity of his Christian principles it is added, that "at a time when working on the Lord's day was common in almost every counting-house in Montreal, he would not give in to the pernicious custom, but took his place in the little Presbyterian Church of which he was a member." His success was great; and though interrupted by the heavy losses he sustained on the occasion already mentioned, when a sum of between £40,000 and £50,000 was swept away, these were not incurred by any fault of his, while the manner in which he bore them and provided for them was truly admirable, showing a resolute determination to maintain his honour, whatever the sacrifice might be. A most pleasing illustration of his generosity must not be omitted here. Though it must often have been a hard matter to find time for the requisite attention demanded by his numerous engagements, he was never at a loss for leisure to promote the interests of applicants for his countenance and aid, and the number of those, for whom he found employment, and who can tell of the trouble as well as delight he took in extending to them the substantial benefit of his patronage, is very great.

#### MR. MCGILL'S POLITICAL CAREER.

He belonged to the liberal Conservative school of politics, and, while his principles of unyielding loyalty to the Crown rendered him a staunch defender of British connection and

\* Montreal Witness, Sept. 29, 1880.

constitutional government, he was ever alive to the advocacy of internal improvements. In 1832 he was appointed a member of the Legislative Council of Lower Canada, and in 1838 he was called to a seat in the Executive Council. "After the suspension of the constitution in 1837 he was made a member of the Special Council to which were intrusted *pro tempore* the duties of legislation, and on the subsequent restoration of the constitution and union of the Provinces was made a Legislative Councillor for United Canada."

By virtue of this last appointment he had, along with other gentlemen who were Executive Councillors at the Union, by the Queen's instructions, precedence in the Province of Canada, immediately after the Executive Councillors of the day, carrying on the government. Throughout the troublous times extending from 1835 to 1839 he served as President of the Constitutional Society of Montreal, an office which his connection with the government enabled him to fill with special advantage. In the establishment of peace and order at the close of this period, and afterwards in the union of the Provinces of Lower and Upper Canada, he witnessed the accomplishment of objects, which he was actively instrumental in promoting. He was offered the Speakership of the Legislative Council of Canada, by His Excellency, Lord Metcalfe, in November 1843, but for various reasons he declined the honor. On this occasion he was highly gratified by a mark of great confidence on the part of the Representatives of Lower Canada, the Honorable Mr. Viger and the Honorable Mr. Quesnel having waited on him, at his hotel in Kingston, on their behalf, to urge him to accept the appointment, as one which would be very satisfactory to them. Subsequently, in 1847, he was appointed Speaker of the Legislative Council, and a member of the Executive Council, by Lord Elgin, and served as such until March 1848, when he resigned with his colleagues in the administration. He held his seat as a member of the Legislative Council until his death.

#### MR. M'GILL AS A CITIZEN.

His exceeding urbanity, generosity, and public spirit procured for him the highest esteem as a citizen, and led him into walks of usefulness in which the influence of his goodness rendered him eminently serviceable. From the very first he was a member of that most humane and beneficent institution, "The Society of the Montreal General Hospital." His name appears in the charter of its incorporation, of date January 30, 1823, and for very many years he was one of its life Governors. At the formation of the Scottish National Society of St. Andrew in 1835 he was elected President and continued to serve as such, by annual election, until November 1842, when private reasons induced him to resist the solicitations with which he was urged to retain the office. On this occasion, on the motion of the Rev. Dr. Mathieson, it was resolved unanimously, "That the warmest thanks of the Society be voted to the Honorable Peter McGill for the valuable services rendered by him to the Society, as its President since its formation, and that the Secretary communicate this vote to Mr. McGill, expressing at the same time the regret of the Society on his determination to resign that office. His occupancy of the Presidential chair of this institution did not, however, cease at this time, for in November 1845, he was again elected by acclamation and served one year

more, declining a re-election in 1846. In 1839 he was appointed a Lieutenant Colonel of the Militia and retained the rank until his decease. In August 1840, he was raised to the highest civic office, that of Mayor. He was the first Mayor of the city of Montreal under the new act of incorporation, which put this appointment in the gift of the Crown. He would rather have excused himself the acceptance of this honor, and indeed when first offered to him he declined it. This drew forth a communication from the Right Honorable, the Governor General, D. Poulet Thompson, in which it was represented to him, that if he could undertake the duties of the office he would oblige His Excellency, and in his opinion give the Corporation a start which would ensure its success. On further reflection he complied with this entreaty, and continued to act as Mayor until 1st December, 1842, when the office was made elective by the Council, and he declined to be put in nomination. During his Mayoralty many and great improvements were made in the City, and on his retiring from the Council Board there was passed a unanimous resolution of the members, conveying to him their most sincere thanks for the very gentlemanly and courteous manner in which at all times he had performed his duties, and their expression of deep regret, that one, whose acknowledged ability and services had been pre-eminently useful, was determined not to be put in nomination at the ensuing municipal election. Besides being an active promoter of civic improvements and a generous patron of charitable institutions, he was also a warm friend of the educational interests of the City. He was President of the Canadian School Society of Montreal, and a Governor of the University of McGill College from the time of its re-organization by an amended charter, in 1852, until his decease. Freemasonry was also a subject of much zealous interest to him, and among some memoranda he has left occurs the following paragraph. "I was appointed in 1846 by the Earl of Zetland (Grand Master of England) Provincial Grand Master of Masons for the District of Montreal and William Henry, and in 1847, Provincial Grand Superintendent of Royal Arch Masonry in the Province of Canada, the former of which I resigned in 1850 on account of my health. The brethren on the occasion manifested much fraternal regard and regret."

#### MR. M'GILL AS A CHURCHMAN AND CHRISTIAN.

He was elected President of the Auxiliary Bible Society of Montreal in 1834, and served as such until 1843, when he declined a re-election, and the following resolution was passed at the twenty-second Annual Meeting on the 25th of January, 1843:—

"Whereas the Honorable Peter McGill, who has for many years been President of this Society, has expressed his desire to withdraw from this office, on account of the pressure of other engagements: and whereas this General Meeting of the Society cannot part with their valued President, without expressing their sense of the services he has rendered, therefore it is resolved—1st, That the cordial thanks of this Meeting be offered to the Honorable Peter McGill for his long and able services as President of this Society; 2nd, That it is expedient to create an order of Honorary Governors for life in this Society, amongst whom may be placed those who perform valuable services to the Institution, and that such a list be commenced with the name of the Honorable Peter McGill."

Without being actuated by any feeling of bigotry or one particle of narrow-mindedness, he was all his life warmly attached to the Church of Scotland. He seems to have connected himself at once, on his arrival in Mon-

tréal, with the St. Gabriel Street Church, and for some time he acted on the committee of management, connected therewith. When, in 1832, his friend, the late Rev. Dr. Black, one of the collegiate ministers of that Church, acting under the direction of the Supreme Ecclesiastical Court, formed a new congregation, ever since known as the congregation of St. Paul's Church, Mr. McGill was an active and liberal supporter of the movement. Of that congregation he was a member, held in highest esteem, until his death. On December 28, 1845, under the ministry of the late Rev. Dr. McGill, he was one of seven members appointed to the office of Ruling Elder, and as such a member of the Kirk Session. He took very great interest in the general affairs of the Church at large, as well as of the particular congregation with which he was immediately connected. He was one of the original Trustees of the University of Queen's College, Kingston, a seat of learning constituted by Royal Charter in October, 1841, in connection with the Church of Scotland, and especially designed for the education of candidates for the ministry in the Canadian branch of that Church. He remained a member of this Board until his death. On the 1st of October, 1845, "The Lay Association in support of the Presbyterian Church of Canada in connection with the Church of Scotland," was formed, when he was chosen President, which office has become vacant by his decease. He was also one of the nine Commissioners for the management of the Clergy Reserves, from the passing of the Act prescribing the constitution of that Board, in 1843, and at his death his name was still upon the list of members. As showing the estimation of his worth entertained by his brethren in the Session of St. Paul's Congregation, we refer to the extract from a minute placed on their records inserted at the end of this article.

#### LAST ILLNESS.

Long previous to his death, Mr. McGill was a sufferer from bodily ailment. As far back as twenty years ago he manifested symptoms of the disease which carried him off, namely, enlargement of the heart, degeneration of the substance of the fatty, a disease of which many great men have died. As the malady gradually increased it interfered more and more with his ability and comfort in the discharge of public duties, until at length he was obliged to retire from them altogether. Between 2 and 3 years ago his strength became quite impaired by its progress, and throughout all that period he was almost constantly confined to his house. On Thursday, the day before he died, he seemed to be somewhat better than he had been for some time previous, but in the evening between 9 and 10 o'clock he was seized with an aggravated attack, and it became apparent to his medical attendant, Dr. Campbell, that he had not many hours to live. Suffusion of the brain quickly set in and quickly did its fatal work. So long as he could articulate, that is, till within half an hour of his death, he seemed to be in possession of his faculties, and, when an appropriate passage of Scripture was quoted or prayer offered up, he devoutly assented to what was said, sometimes adding a remark which proved the strength of his hope and the firmness of his faith. A little before 1 o'clock on the morning of Friday the 28th of September, 1860, his spirit quietly passed away on its return to God who gave it.

Mr. McGill's parents died many years ago, and he was himself the latest survivor of his father's children by a first marriage. James M'Cutcheon, Esq., of Toronto, is a half-brother, and, with the exception of his sons, the only surviving relative in Canada.

Mr McGill was married by Special License from the Archbishop of Canterbury, at Brunswick Square, London, on the 13th February, 1832, to Sarah Elizabeth Wilkins, who still survives.

By this marriage there were three children, all sons. The eldest, John Shuter Davenport, was born 9th June, 1834; the second, Sydenham Clitherow, 27th April, 1841; and the third, James George Gerrard, 17th July, 1843. The youngest died in infancy, at Guildford, England, on 25th February, 1844, after 2 days' illness. The two survivors are officers in the Royal Canadian Rifle Regiment—the elder, who served with credit in the 60th Rifles at the siege and capture of Delhi, having the rank of Captain, and the younger, that of Ensign. In the Providence of God it was kindly ordered, that notwithstanding years of separation, they were both present at their father's death, having been stationed at Montreal some months before.

#### THE LATE HON. PETER MCGILL.

The Session of St. Paul's Church, Montreal, at a Meeting held on Saturday, the 6th October, adopted the following minute as expressive of their sorrow for the death of their departed brother and of their high estimation of his worth.

Mr. McGill, a native of the parish of Minnigaff in Galloway, Scotland, came to this country in the year 1808.

During the whole of his active and honorable life he was a firm adherent and a warmly attached friend to the Church of Scotland; to all her Schemes he was a generous contributor, and in every time of difficulty he stood faithfully by her.

Raised by the goodness of Almighty God to high station and great wealth, he devoted his influence and his means in large measure to deeds of charity and benevolence.

An office-bearer in St. Paul's Church, and one of those who originally formed the Congregation, he contributed liberally to every thing connected therewith, while he offered an example, worthy of imitation, by his regular and devout attendance in the sanctuary.

Well read in the Word of God, he found the Bible, which had been his study from early youth, his comfort and his solace in age and infirmity.

Simple and undoubting in his faith, strong and firm in his hope and trust in God, he was humble in his Christian walk and conversation.

Visited by his Heavenly Father, late in the journey of life, with heavy trials—large pecuniary losses—severe and protracted illness—he bore up under them all with pious resignation.

God vouchsafed to him happy and hopeful moments in the hour of death and a calm departure from the scene of his earthly conflict.

Familiar as a household word, his name will ever be held in honoured and grateful remembrance, while his memory will be especially dear to his Presbyterian brethren and to his fellow-countrymen throughout the length and breadth of the land.

The members of Session gratefully acknowledge God's goodness to their departed friend, bow with submission to His will in removing him hence, and sympathize with his sorrowing family under the bereavement."

"Blessed are the dead that die in the Lord."  
"The memory of the just is blessed."

#### LATE REV. WILLIAM MAIR.

Died at Chatham, C. E., on the 17th October, the Rev. Wm. Mair, Minister of

the United Congregations of Grenville and Chatham, deeply and sincerely lamented by his Flock and a wide circle of friends.

Mr. Mair, having finished his academical studies, was licensed to preach the Gospel of the Lord Jesus Christ, by the Presbytery of Glasgow, on the 1st April, 1821.

For six years he officiated as Sabbath-day Lecturer in Glasgow College, and afterwards as assistant, to the late Rev. Arch. Wilson, Minister of Cardross. His discourses were highly appreciated for elegance of style, and the clearness and force with which he illustrated his subject.

In May, 1833, he came to Canada, and immediately placed himself under the Ministerial Superintendence of the Presbytery of Quebec. Having been sent by the Presbytery on a Missionary tour to the destitute settlements on the banks of the Ottawa, he commended himself to the people, wherever he went, by the earnestness of his ministrations, and the unaffected simplicity of his manners. One of the fruits of his Missionary labours was, the Presbyterian inhabitants of Grenville and Chatham petitioned the Presbytery to be regularly organised as congregations within the bounds, and gave Mr. Mair an unanimous call to be their Pastor. Accepting this call, Mr. Mair was ordained Minister of Grenville and Chatham on the 26th of July, 1833.

The country was then newly settled; the settlers, thinly scattered and poor. The roads, where roads were formed, were rough and almost impassible, and his labour in visiting and "confirming" his congregations was incredible. The bounds of his charge being, to use his own graphic language, "Eighteen miles in front and as far back as I can win," it required constant toil and travel in all sorts of weather to fulfil his engagements. Attention to his pastoral duties, left little time for study which he lamented most mournfully. Complaining one day to a friend of his unremitting and ill requited labours, he was told he lacked zeal,—he replied "I lack zeal! I fly one day o'er stumps and through swamps 18 miles in one direction, and the next day as far in another direction; I may lack my breakfast, I may lack my dinner, but surely there is no lack of zeal." Nor was there; untiringly he laboured to an attached and constantly increasing flock. Not indeed without encountering the calumnies of the spiteful and the sneers of the envious, which he always treated with scornful indifference, "Let them talk away," he would say, "I will work away; and we will see who will stand longest and fairest out."

There was no Church either at Grenville or Chatham when he went there. The schoolhouses, in which he met with his people for worship, were small and inconveniently situated, and, being convinced that one of the most effective ways of consolidating his congregations, and con-

centrating their energies for the regular dispensation of ordinances among them, was, that they should meet Sabbath after Sabbath in one place as brethren, and be taught to feel their common relation to the church of their Fathers, ardently he entered on the accomplishment of this good work, and with persevering exertion he succeeded in erecting two handsome stone edifices, which may stand as models for neat country churches. While his churches were building, he received little or nothing from his people, his main object being to concentrate their efforts for the completion of the structures, "Oxen," said he, "I would have starved while my churches were building, had it not been for the number of marriages I performed, for they came from all parts of the country to me, and generally left me a small fee—and for the kindness and liberality of Mr. George Hamilton who paid me well for preaching at Hawkesbury."

The members of the Church of Scotland, residing at Hawkesbury, had repeatedly petitioned the Presbytery of Glengary to organize them as a congregation, and give them occasional Sabbath services, till they would be able to obtain a Minister for themselves. These memorials, from sheer inability to comply with their prayer, remained unanswered. Ministers were few—and Hawkesbury was too far distant from any of the settled charges, to have even occasional service. Overburdened though he was, Mr. Mair, commiserating the spiritual destitution of the people, preached to them as often as his other duties would permit. At length induced by Mr. George Hamilton, he officiated regularly one half the day on every alternate Sabbath, an arrangement which continued for more than 20 years till within a few months of his death, and was then forcibly broken up, by an irregular act of the Synod, at the instigation of a few individuals. This separation grieved Mr. Mair exceedingly, and he was only reconciled to it by the consciousness that, from declining health and strength he was unable any longer personally to discharge his duties. Several years previously his constitution, naturally strong and robust, had given way under excessive toil, fatigue and exposure, and forced to leave the field he had so long occupied, he earnestly solicited the Presbytery of Montreal to grant what missionary aid they could afford. In sympathy with his declining health, and to testify their respect for him, they repeatedly sent deputations of their number, at much personal expense, to consult with him on the interests of his congregations—and in succession the Missionaries, at their disposal, who preached regularly for nearly two years at Hawkesbury,—a kindness which was ill requited.

A more guileless man than Mr. Mair we have seldom met. Combining the simplicity of a child with great intellectual



force of character, he commanded the respect and esteem of every one who knew him. Kind and inoffensive himself, he judged tenderly and charitably of every one else. His heart was ever open to the wants and sufferings of his fellow-creatures, and when, his hand could not relieve, the warm sympathies of his generous nature flowed out towards them. With corresponding sensibility the smallest kindness shown to himself awoke in his breast a fervent gratitude and secured his lasting esteem. Nor was his charity the mere impulse of a generous nature. It was based on Christian principles. It sprung from sincere piety—from love to God and love to man. Yet his piety was far from being presumptuous. It had nothing of that whining sentimentality about it which delights in vaunting professions, and expends its energies in ostentatious parade. It was eminently practical. It was habitual, social, cheerful. It infused integrity into all his actions, gave a blunt sincerity to his conversation, and, while his physical strength remained, gave untiring energy to his ministry, and, when his powers of endurance failed, filled his heart with the earnest desire to preach the Gospel of Salvation so long as life remained,—a desire which his heavenly Father granted, permitting him to close his ministry on the Sabbath preceding his decease by an exposition of the prayer, which in his infancy his mother's love had taught him—the sublime, the short but comprehensive prayer which our blessed Lord had taught His disciples—a prayer which has ever since been offered up with the incense of pure devotion from many a heart, in every period of life, from the lisping of childhood to the quivering and broken accents of extreme old age.

As a preacher his manner was calm but earnest; his style clear and impressive, simple yet elegant. His great aim was, that the doctrines which he preached should be drawn from God's Word without being diluted by human opinions, or biased by human speculations. The benefits which he had himself derived from the Bible he earnestly and assiduously endeavoured to impart to others. It was the commandments of God's Word that he published as the law of men's lives. It was to the knowledge of Salvation therein revealed that he looked for the moral reformation of society. It was on the Spirit of God giving efficacy to the teaching of that Word that he depended for success to his labours. It was for the influences of the Spirit to give the teachings of that Word "spirit and life" that he prayed. At the same time he earnestly inculcated a strict observance of the ordinances of the Gospel as the divinely appointed means for bringing sinners unto God, and fitting them for an endless life. Although it was not on man's word, or in the institutions established in

human wisdom that he relied, yet he struggled, and so long as he was able struggled with some measure of success, to have the ministrations of the Gospel regularly dispensed to the people given him in the providence of God to instruct.

He loved the Church of Scotland with a warm enthusiasm. He regarded her as an instrument in God's hands for imparting blessings spiritual, social and intellectual not only to the land of his nativity but also to the land of his adoption, and as a faithful minister of that church he prudently but zealously employed both his talents and moral influence to have its ministrations extended over that part of the country in which he dwelt, a design which, we fear, will be retarded, if not frustrated by his death.

Though zealously and firmly attached to the Church of his fathers, he was no bigot. He venerated Christian ordinances in whatever forms they were dispensed. He loved Christian men because they were disciples of the same Master. Many will mourn his departure, for his counsels were the counsels of a Christian minister. His reproofs were the reproofs of a friend, solicitous for the welfare of those he rebuked, but reproof was seldom given, for he loved all, and, feeling his own deficiencies, he felt for all.

Though he was "an Israelite indeed in whom there was no guile," we by no means exhibit him as a perfect model of Christian excellence. He had his faults, but "what man liveth and sinneth not." He was sensible of his failings. He felt and acknowledged that he was a sinner, and had reason to tremble to appear before God, infinitely holy and just. But his faith in his Redeemer was strong. He had an inward conviction that the blood of Christ cleanses from all sin, and his whole life manifested that this conviction was its ruling principle. He felt and acted in the consciousness of being ever in the Divine presence,—that the tenure of life is uncertain,—that we know not what a single day may bring forth, impressions to which his declining health and strength gave a deeper solemnity, and to his closing labours a more serious and sacred character.

Feeling more than usually indisposed, he went to bed a little before his usual time, soon fell into a calm sleep, his last, deep sleep, and without a sigh, as we humbly hope to believe, "slept in Jesus."

Thus has passed away from us a man, though his "name was unknown to fame," who has within the circle in which he moved left an example of patient self-denying Christian labour, of genuine kindness and great simplicity of heart. "Though dead, he yet speaketh." Let the living hear and learn.

#### REPORT OF ONE OF THE DEPUTIES TO THE LOWER PROVINCES.

We have received the following interesting communication for insertion.

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

It was to me a matter for regret that Alexander Morris, Esq., who was appointed by last Synod along with myself to attend the meetings of the Synods of Nova Scotia and New Brunswick, was not able to perform that duty. The knowledge which Mr. Morris possesses of the constitution and laws of our Church, and the ability with which he is known to discharge his duty in Church Courts, would have rendered him a most valuable coadjutor. Nor was it to myself alone that his absence occasioned regret. He is not unknown by reputation in the Lower Provinces, and by both Synods his absence was felt, whilst one of them has put on record "a hope that at some future time they may have the satisfaction of seeing Mr. Morris, and enjoying the benefit of his counsel."

The Synod of Nova Scotia and Prince Edward Island met at Pictou on the 29th June. It was not until the following day, however, that I was able to present my commission, when I was very cordially received and my name was added to the Roll.

Your Missionary, Mr. Epstein, had been introduced to the Synod on the previous evening, and his presence in the Court as a convert from the house of Israel, and as one about to devote himself to the conversion of his brethren according to the flesh, was deemed an occasion for special thanksgiving to God. Your Missionary's visit to Nova Scotia and Prince Edward Island proved eminently useful to the cause with which he is connected; and I believe it was very much owing to the favorable impression made by him at Pictou and elsewhere that the Synod was led to recommend the Jewish Scheme of our Church "strongly to the Sessions and Congregations of their Church."

The business transacted by the Synod was chiefly of a local nature. There were, however, one or two subjects brought under the consideration of the Court in which this Synod is specially interested. The formation of a Widows' and Orphans' Fund in connection with that of this Church is still under consideration. It appeared that at a previous meeting of Synod a Committee had been appointed with the view, among other objects, of bringing this most important matter under the notice of the Church, and it was reported that most of the Ministers and some of the leading laymen had spoken favorably of the Scheme. Nevertheless I regret to have to state that, when the subject came to be discussed in Synod, there was not that unanimity of sentiment which, I apprehend, is indispensably necessary for the success of any such movement. It is true that a motion was carried to the effect that the Ministers should promise and bind themselves to pay annually to the Fund, as we do in Canada, £3; but this part of the motion was specially objected to, and, although carried by a majority of one, the minority saw it to be their duty to enter their dissent. This being the case, it is very obvious that, if this dissent shall be acted upon, the Scheme cannot be carried out in a way satisfactory to this Church. I am of opinion that, notwithstanding the laudable endeavours of your Board of Management to give information to the Synod of Nova Scotia, they have as yet failed to convince that Body that it would be for their interest to become participators of the benefits of this Fund, if the provisions of the Charter can be so extended as to admit of this. As it appears, however, from the Report laid before this Court last year, that your Board has now been furnished with sufficient data for the basis of any arrangement that

would be acceptable to all parties, it is to be hoped that it will be able to satisfy the Ministers of the Synod of Nova Scotia that it would be for their advantage and that of their families to unite in a Scheme which is now placed on such a respectable footing as that it forms one of the strongest bulwarks of this Church.

The formation of a General Assembly for the British North American Provinces was made the subject of a renewed conversation in the Synod, and a Committee was re-appointed to consider the practicability of the same. In connection with this matter I may be permitted to state that it is my own opinion, formed after a visit to the Lower Provinces, that, whatever advantages might be expected to be derived from such a Scheme, the difficulties to be overcome are so great that they appear to me to be almost insurmountable. It no doubt must be admitted that the facilities of intercourse are being gradually increased; but there is little prospect of the expense of traveling being so lessened as to enable the Ministers and Elders of any of the Churches to attend a meeting of such an Assembly without great inconvenience. It has, it is true, been conceived by parties who ought to be well qualified to judge "that the difficulties of intercourse between the remotest parts of the present bounds of the Synods proposed to be formed into a General Assembly will not be greater than existed in Scotland at the time of the Reformation." But, assuming that these difficulties are even equally great, although they may not be greater, this, to my mind at least, would be enough to form a very great obstacle in the way of such an Assembly. We have the best historical evidence that "the Ministers in the northern parts of Scotland at that period rarely attended the General Assembly owing to the distance from the places of its meeting and the deficiency of their incomes; and that consequently they were comparatively unacquainted with its modes of procedure." Now it is to be feared that, were a General Assembly of our North American Churches formed with even the most central part that could be found fixed upon for its place of meeting, Ministers or Elders in remote parts would seldom attend, and that it would become true in regard to them, which was alleged of the Ministers in the North of Scotland, that they were jealous of the Ministers resident near to the seat of the Assembly, as wishing to engross the whole management of ecclesiastical affairs.

In the course of a discussion which took place on the Home Mission Fund of the Church a Committee was appointed with instructions to use endeavours to send to Scotland young men for the prosecution of their studies with the view of their being settled within the bounds of the Synod. This determination was arrived at partly on the ground that the facilities of travel to Scotland are now so great that the expense is less than to Kingston in Canada. It would be wrong, however, to conceal the fact that an apprehension seemed to exist that, when young men study at Queen's College they may be induced to accept of charges in this Province. The Synod of Nova Scotia, however, appeared to forget that, when their young men study at a Scotch University, and, if they qualify themselves to obtain license in that country, they are exposed to the seductions of a Scotch parish, and that the Church in Nova Scotia may not after all have the benefit of their ministrations. Be that as it may, Queen's College does not depend for its success on students from the Lower Provinces. It was originally established for the special benefit of our own youth, and that because "their education in the principles of the Christian religion, and their instruction in the vari-

ous branches of Science would greatly conduce to the welfare of the Province"; and in this now great and rising country there can be little doubt but that it will continue to prosper and will approve itself one of the most useful institutions of our land.

Time did not permit me to visit any of the Congregations of the Synod with the exception of that of Dr. McGillivray, McLennan's Mountain, where I preached on the only Sabbath I was in Nova Scotia. Of what Dr. McGillivray did for the cause of the Church, when in her greatest difficulties, ample evidence was laid before you by your former deputies; and your University has now emphatically marked the esteem in which his character is held by its members by conferring upon him its highest academical honor.

That our brethren in Nova Scotia have had to contend with manifold difficulties, and still have to do so, must appear evident from the fact that it is only in 3 out of 18 counties that the Church has any standing. Of 20 Congregations with 12,543 adherents there are 7 vacancies; and thus on 14 ministers, 2 being ministers of a collegiate charge, devolves the whole responsibility of providing for the spiritual wants of the people.

On leaving Pictou I proceeded by way of Halifax to St. John's, New Brunswick, where I arrived in time to have some intercourse with several of the members before the meeting of Synod, especially with Mr. Donald, Minister of St. Andrew's Church, a large and influential congregation, and from whom I experienced much kindness and hospitality. There I again met with your Jewish Missionary, who, after visiting Prince Edward Island, proceeded to St. John's by a different route. It is needless to add that we were both cordially welcomed by the Synod. I was privileged also to meet with Mr. Snodgrass, of Montreal, at St. John's, who was requested to take his seat as a member of Court, and who, although in an indifferent state of health at the time, rendered good service to the cause of the Church.

The Synod of New Brunswick is remarkable for the quiet and orderly manner in which it conducts its business. Nevertheless the members showed that they were men thoroughly interested in the important work entrusted to their care, that they were zealous in the discharge of their respective duties, thoroughly imbued with a Catholic and Missionary spirit, and abounding in good works and labours of love. Nothing could be more satisfactory than the annual report which was given in of the exertions that had been made in the several congregations in aid of Benevolent and Missionary objects. It was also pleasing to listen to an account of the efforts that had been made by several Sabbath Schools on behalf of our Indian Orphanage Scheme. The Synod agreed to renew their former recommendation in connection with this important object.

It will be satisfactory to you also to know that the Synod again earnestly recommended your Jewish Mission to the notice of several congregations within their bounds, and enjoined all ministers to afford their people, year by year, an opportunity of contributing to the Fund for its support.

With regard to the Ministers' Widows' Orphans' Fund nothing further was done than to appoint a Committee to correspond with the Synod of Nova Scotia, and to endeavour in connection with that Synod "to prepare a plan for carrying out the objects." It is to be hoped, however, that your Committee by this time may have been able to mature such a plan as will prove satisfactory to both Churches in the Lower Provinces.

On the subject of a General Assembly for

the British North American Provinces the Committee appointed to correspond with other committees reported "that no progress had been made in the matter; and expressed their conviction that the scheme was impracticable until the time and expense required in traveling from such distant places should be very much reduced." Looking at this deliverance then, and taking into account the little progress that has been made in the matter either by the Synod of Nova Scotia or by this Synod, it may be regarded as a matter which may be held in abeyance, but of the accomplishment of which there is no near prospect. Nevertheless it is most desirable that as close and familiar intercourse between this Synod and those of the Lower Provinces should be kept up as may be possible in the circumstances in which they are placed. The three Synods may be regarded as one in origin, in doctrine, in discipline; and surely it becomes us to recognise a common brotherhood, and, as members of the same family and travelers to the same home, and as called with the same holy calling, to love and to sympathise with one another and to keep the unity of the Spirit in the bond of peace.

I have only further to add that I was expressly charged by the Moderator of the Synod of New Brunswick to convey to you their thanks for the interest you take in the welfare of their Church and for the appointment of corresponding members to attend their meetings.

All which is respectfully submitted.

ALEX. SPENCE.

FRENCH MISSION FUND.

The Treasurer to the French Mission Fund acknowledges the following payments:—

Oct. 13.—Received from Mr. Jas. Madill, being a congregational collection in Pickering, ..... \$8 00  
 " 15.—Received from Rev. Wm. Cleland in Scott and Uxbridge. 4 25  
 \$12 25

ARCH. FERGUSON,

Treasurer.

Montreal, 27th Oct., 1860.

JEWISH AND FOREIGN MISSION FUND.

Beaubarnois, per. Rev. F. P. Sym, ..... \$ 8 00  
 Chateaugay, " " ..... 2 80  
 Dundee, per Mr. John Cruickshank, .... 14 00  
 St. Johns, Brockville, p. G. Malloch, Esq. 22 30  
 Huntingdon, per Rev. A. Wallace, ..... 12 00  
 Paisley, per Rev. K. McLennan, ..... 3 00  
 Mr. John McFarland, Thorold, ..... 2 00

ALEX. MORRIS,

Treasurer.

MONTREAL, 26 Oct., 1860.

CONTINGENT ACCOUNT OF HOME MISSION FUND.

Kingston, per W. Ireland, Esq. .... \$ 61.00  
 St. Paul's, Montreal, per J. M. Ross, Esq. 119.10  
 Oxford, per Rev. Joseph Evans ..... 5.00  
 Mount Forest, per Rev. John Hay ..... 8.00  
 Chatham, C.E., per J. B. Cushing, Esq. 25.00  
 Grenville, per do ..... 16.00  
 Arnprior, per Rev. W. Johnson ..... 9.00  
 Chatham, C.W., per Rev. J. Rannie .. 10.15  
 Cornwall, per Rev. Dr. Urquhart ..... 24.00  
 Paisley, per Rev. K. McLennan ..... 5.00  
 Ottawa, per W. Hamilton, Esq. .... 24.00  
 Lachine, per Thos. Allan, Esq. .... 12.00  
 Shakespear, per C. McTavish, Esq. .... 4.00  
 Woolwich, per Rev. J. Thom ..... 4.00  
 Fergus, per A. D. Fordyce, Esq. .... 15.32

J. W. COOK,

Secretary-Treasurer, Temporalities Board.  
 Quebec, 30th October, 1860.

## THE CHURCH IN THE LOWER PROVINCES.

### CONGREGATION OF BARNEY'S RIVER.

#### ADDRESS.

BARNEY'S RIVER, 25th August, 1860.

To the Rev. James Mair,—

REVEREND AND DEAR SIR,—We, the undersigned Elders and Members of Barney's River congregation, in connection with the Church of Scotland, have learned with the deepest sorrow your intention to remove to another sphere of labor.

We feel it to be due to you as well as to ourselves thus publicly to express to you, on the eve of your departure, our affection and respect for you personally, and our deep sense of the benefits which have resulted to us from your unwearied labors and anxious and faithful ministrations since you assumed the pastoral charge of this congregation.

When you became our pastor, nearly 4 years ago, we were as a flock without a shepherd, weak and straggling, while at this time, by the blessing of God on your unremitting labors, we are united in sentiment, and strenuous in our exertions, suitably to support the ordinances of our holy religion, and we trust that your weekly ministrations in the sanctuary and your judicious and constant private admonitions have, through the grace of God, tended to our spiritual well-being.

We bid you farewell with the most heartfelt sorrow for the loss of a pastor universally and deservedly beloved, earnestly praying our Heavenly Father to vouchsafe in the new sphere to which you are called His choicest blessings upon your pastoral labors, and health and happiness to yourself.

We beg your acceptance of the accompanying purse, as a slight token of our regard—a token which our inability alone makes so incommensurate with the feelings which prompt the gift.

We are, Rev. Sir,

Most sincerely yours,

Signed in name of the Congregation of Barney's River by the Elders and Members.

Mr. Mair replied in the following terms:—

BARNEY'S RIVER, 25th August, 1860.

To the Elders and Members of the Barney's River Congregation.

MY BELOVED FRIENDS:—

I thank you sincerely for the address with which you have honored me. My unworthiness to hold the position, which God, in His providence, has assigned me, causes me to feel that the flattering manner in which you speak of me is altogether undeserved on my part. If under my ministrations spiritual good has accrued to you individually or as a congregation, it is our Heavenly Father alone we have to thank. Yet, amid the difficulties and solemn responsibilities of the Pastoral life, it is great encouragement to know that my labor in the Lord has not been altogether unfruitful.

My first labors in my Master's vineyard have been among you. Among you I have learned what it is to be a minister of Christ. For my faults and deficiencies, which, I know, have been many, I can only plead my youth and inexperience, while I trust and pray that our God and our Saviour, who knows our infirmities, will not visit the iniquities of the shepherd upon the flock; but that, wherein we have been enabled to do anything aright, He will bestow His special blessing, so that, although my living voice can no more address you, yet the memory

of our sweet communion may alike stir you and me to greater exertions in His cause.

It is impossible to express in words the depth of my sorrow in parting from you, who have been my first love in the Lord. Though parted for a time, however, there is the blessed hope of meeting once again to part no more. While here we may expect grief and sorrow. The sorrow felt by us at parting, I doubt not, will afford cause of joy to many who would rather see their own work than the work of the Lord prosper. But there is a blessed assurance that they that put their trust in God shall never be put to shame. Trust in the Lord and He will raise up to you a more faithful laborer, who will speak to you of the love of Jesus in the language you love to hear.

Accept my sincerest thanks for the purse—a most acceptable gift. I prize it more than "thousands," for the feelings that prompt the gift, I know, may not be measured by filthy lucre.

Rest assured that my prayer at a throne of grace shall ever be for you that the Lord sustain and bless you as a congregation, and that, when the end cometh, each may be found worthy to receive the blessed sentence, and to be ushered into the presence of a loving Saviour.

I am,

Yours in deepest affection.

JAMES MAIR.

## THE CHURCH OF SCOTLAND.

The Established Presbytery of Edinburgh met on Wednesday, when Mr. Crombie, lecturer on History in the Established Normal Institute, was ordained minister of the Consular Chapel in Paris in connection with the Church of Scotland.

### SCOTCH CHURCH IN PARIS.

The British Consular Church in Paris, in connection with the Established Church in Scotland, was opened recently. This is the first instance in Europe in which the Established Church of Scotland has availed herself of the important privileges conferred on her, in common with the Church of England, by the Consular Act.

### LADIES' ASSOCIATION FOR THE CHRISTIAN EDUCATION OF JEWISH FEMALES.

#### DEATH OF MISS JACKSON.

It will be in the recollection of many of our readers that this Association was after much anxiety so fortunate as to secure the services of a lady eminently fitted for the office as teacher of their Female School in Smyrna. Miss Jackson sailed from Liverpool in June, but we regret to say that, when within a few days' sail of Gibraltar, she was seized with violent vomiting of blood, and after consultation with medical men it was thought advisable that she should be left here. She was admitted into the Civil Hospital, where she received every attention, and rallied so far as to be able to be out a little. On the 15th of July, however, she was seized with another attack more violent than the former, and in three hours died. Thus God, in His mysterious providence, has disappointed the hopes of the Committee in taking His servant, who had given herself to labour in that distant part of His vineyard, to Himself when just at the threshold of the field appointed for her. On her account we need have no regrets; she has gone to her rest. Dying in a land of strangers, she has gone to a land not strange to her, and now she is rejoicing in the presence of Him to whose service she had devoted herself. The

Committee trust, through the kindness of the London Society for promoting Female Education in the East, soon to be able to supply this vacancy. Let the friends of the daughters of Israel pray that a labourer may soon be found for this part of the Lord's vineyard.—*H. & F. Miss. Record for October.*

### FOREIGN MISSIONS.

(From the *H. & F. Miss. Record for October.*)

#### PUNJAB—SEALKOTE.

Our missionaries, the Rev. Robert Paterson and the Rev. John Taylor, are prosecuting zealously their labours in this field. The following letter from Dr. Taylor gives a vivid description of the circumstances which have led to the baptism of two inquirers. After stating that some difficulty had been felt in procuring the most suitable site for the "Memorial Church," and expressing a hope that the site in question would yet be obtained, Mr. Taylor says:—

"Our work in the school is advancing, though slowly. We have now 20 scholars in attendance, and have reason to be gratified with the progress which they are making. We are in want of books, but this we hope to have supplied very soon by the Rev. James Ogilvie, of Calcutta, who kindly sent us specimens for selection.

"None of our scholars is able as yet to read the Bible, but we expect that 2 will soon be able to do so. We have not yet got a supply of bibles, but hope to succeed in obtaining a few copies from Lahore.

"The most important matter which I have to relate has reference to the 2 inquirers of whom we spoke in our former letters. Of late they have been pressing us for baptism, and, as they intend going off to the hills with their masters, they were desirous of making an open declaration of their faith previous to their departure. I cannot better relate the circumstances of the case than by quoting the minute of session upon the subject.

"A proposal for the baptism of 2 natives of Madras (at present in the service of Captain A. Le Sallais) was made, and arrangements were entered into by the session with the view of carrying out this object. The statement of their case is as follows:—About 10 or 11 months ago they were living in the open practice of all that is evil. The man was addicted to the vice of intemperance and other practices of debauchery, and the woman to railing and abuse. They lived together (though they had never been married), and upon terms the most disagreeable. At and since the period stated they have lived in a most exemplary manner. The man has sought every opportunity of reading and hearing the Word of God explained to him, and has abandoned those practices to which he was formerly a slave. A like change has passed upon the woman. Taking these facts into consideration, the session proceeded with their examination. The result of this was most gratifying, and the answers given by them evinced that they had indeed been taught by the Holy Ghost. Their baptism was accordingly ordered to take place on the first Lord's-day, one of the ministers to preside, and Captain MacMabon, Assistant Commissioner, to interpret the observations and questions regarding the ordinance. It was also resolved to make arrangements for their marriage as early as the circumstances of the case would admit."

"In terms of this minute they were baptized at the close of Divine service on Sabbath the 17th instant, and their names are John and Harriet.

"We communicated with the registrar of the district upon the subject of their marriage,

and it was celebrated at the house of their master on the 20th instant. They will be admitted to our approaching communion, and we trust that, by God's blessing, they may maintain a consistent walk, and be as leaven leavening their fellow-countrymen. It may be interesting to you to learn the particulars of their conversion. An old woman, a convert from Madras (at present in the service of Captain MacMahon), went regularly to the house of John and Harriet with her Tamul bible in her hand. She could not read herself, but she constrained him to *spell* out a few verses (for he was by no means expert at it at first), and she explained them to him. She had a measure of the outward qualification, and she had the inward and spiritual, with which she sedulously plied him until, in God's own time, the blessing from on high descended, and wrought the great change of which we now witness the fruits. I have entered thus minutely into the case that your Committee may understand that there has been no rashness on our part in admitting them to Gospel privileges. God had given His testimony in the renewal of their lives, and 'what were' we 'that we should withstand God.' They are in no sense our converts. The change was wrought long before our arrival, and, not knowing the language, we could not afford them any direction. However we trust that we shall soon be able to speak to them in their own tongue, and most assuredly their case will greatly stimulate and encourage us in our efforts for their benighted countrymen.

"We are still further encouraged to persevere in our labour from the manifest signs of God's presence and power in this station. We have had some remarkable conversions amongst the Europeans here within the last month. There are several officers and a number of men who give every indication of genuine conversion unto God. I may state that these have resulted principally from meetings which the Rev. R. A. Hill has held in the lines of the troops. Mr. Paterson and I have of course assisted, so far as was consistent with our duty, in preparing for preaching to the heathen. This outpouring of the Holy Spirit will, we trust, extend to the heathen population, that they also may be 'turned from darkness to light, and from the power of Satan unto God.'

"We are from this circumstance in expectation of a great accession to the number of our communicants at the approaching celebration. I may mention here that there are 3 families of native Christians, who were under the special charge of the Rev. R. A. Hill at the time of his separation from the American mission, and these have applied to us for admission to the Church. The session, after due deliberation and examination as to their change of opinion upon the particular tenets of the American mission here, resolved to admit them to Church privileges. They have cast in their lot with Mr. Hill, and, should he be received by your Committee, they will be most valuable to our mission, as they have all been engaged for some years in direct mission work.

"It now remains for me to notice a communication which I received a few days ago from the Secretary of the Scottish Ladies' Association, relative to the establishment of an orphanage at Sealkote. This was to us a most encouraging announcement, for the education of females is an object of the greatest importance, though one which is not easily gained. There are few orphans to be obtained in this district, not so much from their scarcity as from the circumstance that their relatives, however distant, come forward to claim them when they are to be delivered over to missionaries. Notwithstanding this I doubt not but the Deputy Commissioners will deliver to us

such as are really destitute. There are many children who have lost their mother, and I am sure many of the fathers could be induced to give up their children to be educated in the orphanage. At all events, if a teacher be sent, as the Committee in Edinburgh propose, we could turn her services to good account in establishing a girls' day school, although the number of orphans should at first be small. If this proposal of establishing the orphanage be carried out, will the Ladies' Association bear the expense of the erection of additional premises for this purpose, or do your Committee provide such accommodation?

"I shall not lengthen my already extended observations, but conclude by saying that, though we are in the middle of the hot season, we all, by God's blessing, enjoy excellent health, and feel no severe effect from the climate."

Writing on the 25th of July, Mr. Paterson says:—

"We had a large increase in the number of communicants on the first Sabbath of July. This we have to ascribe to the blessing of God upon the labours chiefly of Mr. Hill (at one time connected with the American missionaries) amongst the soldiers of the artillery. As the result of these labours, 8 private soldiers were admitted to communion with us, and 14 were handed over to the chaplain, by whom they were judged worthy to sit down at the Lord's table.

"We are still engaged of course in the study of the language. We read 2 hours a day with our munshi, and spend some time in preparation. Both of us almost daily teach in the school. There are now 30 names on the roll; 4 of them have just begun to learn English grammar. From what occurs in the course of their reading we have occasionally opportunities of pointing out the absurdities of Hinduism and contrasting the truth and beauty of Christianity. There are 2 Hindus, one of them a Brahmin, in whom we feel a special interest. As yet they manifest no particular desire for the religion of Jesus, but, since they have begun to attend school, Hinduism appears to have lost its practical hold upon them. We must pray for them. A parcel of school-books has arrived from Calcutta through Mr. Ogilvie. We have a Hindustani service on Sunday morning, conducted by Mr. Hill, and one in the evening, conducted by our catechist. May God's blessing descend on both.

"The colporteur, to whom I made an allusion in a former letter, has been visiting some of the villages. The plan which, at the suggestion of Mr. Hill, we have adopted, is this: When he comes to a village, he finds from the magistrate or native officer who of the inhabitants are able to read. He then goes to them, offers a book or tract, and, if they accept it, he takes their names. This list is handed to us, and we, when itinerating, can pay these individuals a visit, and press home to their hearts the truth of what they have read. Thus we seek both to *plant* and to *water*, looking meanwhile for God to give the increase.

"The converts John and Harriet are still walking worthy of their profession, 'desiring the sincere milk of the Word,' and anxious to bring others to the knowledge of the Truth as it is in Jesus. His master, a man of influence in the station, has also been converted. The change in John's life was, I believe, the first thing that struck him.

"Notwithstanding the intense heat (the thermometer often standing as high as 100 deg. in the shade, and more than 120 deg. in the sun) all of our party have enjoyed excellent health."

The following extract from an Indian newspaper contains a statement of facts which the

friends of missions will be rejoiced to learn:—

"The Christianization of the Koles in the Chota Nagpore district is proceeding at a very rapid rate, 2,000 have already been baptized, or rather this was the number some 6 months ago. The number of those who have broken caste, and have applied for baptism, is also very large: 90 were baptized in January last. A missionary writes that in the neighbourhood of Ranchi the Gospel is spreading like a fire in the jungle. As many as 800 villages have received the Gospel. So many Koles were pouring into the station from the jungle that 3 missionaries were employed all day in giving them instruction. The Lieutenant-General of Bengal visited the district in January, and was greatly astonished at what he saw. His secretary remarked to the missionaries, 'There was never seen such a sight in India as this.' This referred to the gathering of about 2,000 native Christians, at which he was present. From the province of Pachete, Kabripunthis have presented themselves to the number of 46 out of 11 villages, asking instruction. They say that large bodies of this sect are ready to embrace Christianity. There are 6 missionaries in the Chota Nagpore field—Germans sent forth originally by Gossner. We see it stated that in Lucknow and the surrounding villages 89 natives have been baptized since the rebellion.

"We glean these facts from *Die Biene auf dem Missionsfelde*, a journal conducted by the Rev. Mr. Prochnow, formerly a missionary in the Himalayas, and now the manager of the Missions Union established by the lamented Gossner."—*Guardian*, July 28.

## NOTICE OF BOOK.

We extract from the Philadelphia *Banner of the Covenant* the ensuing notice of the "Presbyterian Historical Almanac" a publication which is annually growing in interest and usefulness. We call attention to the offer of prizes for the best essays on Manse Erection, and should be glad to see one of the prizes carried off by a Canadian writer. We understand that the forthcoming Almanac will contain a portrait of the Moderator of our Church in Canada.

## PRESBYTERIAN HISTORICAL ALMANAC.

We have received from Mr. Joseph M. Wilson, the Publisher of the Almanac, his circular for the year 1861, and we desire to call the attention of the ministers and members of our Church, and of our readers generally, to this praiseworthy enterprise. Its design is to give a history, year by year, of the present state of Presbyterianism throughout the World. There will be found in it accounts of the proceedings of the various Synods and General Assemblies of the Presbyterian Church with portraits of their Moderators. It will also contain historical sketches of numerous churches where the annual sessions were held, and a full list of the ministers in connection with each branch, alphabetically arranged, with their Post offices, together with biographical sketches of those deceased during the year; also a list of Presbyterian Authors whose works have been published. This brief statement of its contents will show what an amount of valuable information it will contain, and we would recommend every person, who desires to know what is the condition of the great Presbyterian family in all its departments, to become a permanent subscriber to this work. It should be in the hands of all our ministers, and of the members of our Church, and of all who are attached to

the principles of Presbyterianism, and delight to hear of their progress. Nowhere else can the information be got so carefully and skillfully arranged as in this volume. It is not a mere compendium, nor a mere transcribing of statistics, but a work prepared from the statistics of the various denominations, and digested according to a well-arranged plan, presenting a unity of purpose and design which makes it complete, and to which the author brings a large amount of experience. It is one on which an almost incredible amount of labor is annually expended, and, were it not that Mr. Wilson has his heart in the work, and that his love for the common cause sustains and cheers him on, we are sure he never would continue to devote so much energy and industry to this undertaking. It has not as yet yielded nor indeed can it ever yield a sufficient recompense to him for the mental and bodily toil, the care and anxiety, connected with its preparation. We consider he has laid the Presbyterian Church under lasting obligations to him for thus chronicling her history, and presenting it in a form so convenient and at a price so low as to place it within the reach of every one. What an influence, too, would a wide circulation of this work have in producing feelings of love among the different families of this great body. It would divest us of many of our narrow-minded views when we saw that we did not constitute it all but were only one of its members, thereby provoking us to the exercise of Christian charity, and, by exhibiting our united strength, to lead us to take a common stand on the broad platform of Christianity against the great enemy. We hope, then, it will have an extensive circulation among us. It is a most valuable historical document.

Particular attention is called to the subject of "Parsonages for Presbyterian Churches," in regard to which we give the statements and proposals of Mr. Wilson as they are presented in his circular. He says:

"The importance of having a manse for every Congregation was early felt by the Church of Scotland, and the erection of one in every parish was the result. The same feeling pervaded all thinking minds in the sister Church in Ireland; and a few years ago by a united effort, embracing all her Congregations, "a Manse Fund" was raised, through which this great want was supplied. In no country is the "manse" of more importance to the prosperity of the Church than in our own, and none where it could be so easily supplied.

My object is to rouse the mind of the Presbyterian Church in its widest sense to the wisdom, necessity and economy of erecting Parsonages, and in such a manner as to produce an impression of a permanent character; and for this purpose I will give ONE HUNDRED AND TWENTY DOLLARS for essays on this subject.

The Almanac is a practical volume: writers will please bear this in mind, and let their essays have that end in view.

My desire is to place in the hands of the friends of the Almanac the reasons why Parsonages should be erected, and the way it can be done. When additional light can be thrown upon the subject by the introduction of drawings of ground plans and front elevations, it may be done, as I will have all such carefully engraved. Writers can take up the matter as it refers to single churches, to Presbyteries or Synods.

The usual plan will be adopted of sending the name of the author in a sealed envelope, and adopting a motto to indicate his essay. The essays will be received until May 1, 1861. They will be examined by gentlemen of approved judgement, and all deemed worthy of publication will appear as an appendix to the Presbyterian Historical Almanac for 1861-62.

The plan of awarding the prizes will be as

follows: The subscribers to the Almanac will be entitled to vote which is the best, which votes must be sent in within three months after publication day of the Almanac. The essay receiving the highest number of votes will receive SIXTY DOLLARS; the essay receiving the next highest, FORTY DOLLARS; and the essay receiving the next highest, TWENTY DOLLARS."

Address all communications pertaining to the Almanac or to the subject of Parsonages to JOSEPH M. WILSON, Publisher, No. 111 South Tenth Street, below Chestnut, Philadelphia.

N. B.—The price of the Almanac is \$1.12, which includes the postage. When 10 copies are ordered or 10 subscribers obtained, an additional copy is given as a premium.

## CORRESPONDENCE.

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

### NARRATIVE OF TRAVELS IN EGYPT AND PALESTINE.

(Continued.)

We were up next morning and ready to start as the sun was beginning to peer from above the hills of Judah, ushering in another of those days so peculiarly eastern. The air was fresh and balmy, the ground still damp with the dews of night, and the shrubs and flowers breathing forth a sweet fragrance. Everything in the East seems to renew its life with another day, and the spirits are affected with the freshness of the morning air.

The plain of Philistia still seems to enjoy the blessing of God, and notwithstanding the degraded state of its present inhabitants the fields are wonderfully beautiful and the corn is rich and luxuriant, because it requires little care, and is more indebted to the fertility of the soil, the grateful dews of night and the genial heat of the day, than to the care bestowed by man. The villages are in contrast to the open plain, and in visiting them we feel loath to exchange the fresh air for their stench and pestilential foulness. Ashdod forms no exception, and the filth and dirt which offend both the eyes and nostrils are exceedingly unpleasant.

The plain after leaving Ashdod differs little from that over which we passed yesterday, it is however more depressed; but we have the sandy downs still on our left, while the mountains of Judaea on our right are gradually encroaching on the plain. Judging from its numerous villages, the country between Ashdod and Ramleh is more thickly inhabited than that further to the south, but these villages scarcely amount to any thing more than a collection of mud huts, around which may be seen lounging a number of miserable-looking men or squalid women and children. Of these villages Yazur is identified with the ancient Ilazor, while Jammia marks the site of the more important Jabneel or Jabneh, which is mentioned (2 Chron. xxvi 6) as having been taken by Uziah with Ashdod and destroyed.

The wady Surar, on the west bank of which Jammia stands, is the most important wady of this district, it drains the western portion of the Judæan hills, and in the rainy season its waters are swelled by several mountain torrents, the principal of which are Murzz and Beit-Hanina, but at the time we crossed it, April 13th, it was almost dry. Wady Surar is identified with the ancient Sorek, the home of Delilah (Judges xvi. 4). The whole of this section of country is closely connected with the history of Samson. On our right, just where the mountains descend into the plain, is the village of Tibneh, the ancient Timnath, while beyond the first range of low hills, and divided from Timnath by the wady Surar, is Zorah the birth-place of Samson. And it was somewhere between these two villages in the "going down from Zorah to Timnath" that he encountered the lion that "roared against him" which was the occasion of his propounding that riddle. "Out of the eater came forth meat; out of the strong came forth sweetness," which so perplexed his Philistine companions.

Shortly after passing Jammia the road crosses the bed of a small mountain torrent by a bridge built, originally, it is said, by the Romans, but evidently repaired, if not entirely rebuilt, by the Saracens, and now in a very dilapidated condition. Another hour and a half brought us to the village of Akir, which stands on the side of a small hill sloping gently down to the plain and, though no remains have been discovered, the name and position of the modern village leave no doubt that it occupies the site of the ancient Ekron. At the foot of the hill, and inclining toward the mountains of Judah, is a depression or shallow wady. Along this wady and by one of those dark lines on the opposite mountains which mark an opening valley it is likely that the milch kine drew the cart with the ark to Bethshemesh. It was very interesting to read on the spot the sacred narrative and to realise how graphically and faithfully it is written.

Ekron was the most northern of the five royal cities of Philistia; but it did not acquire an equal celebrity with Gaza or Askalon, Ashdod or Gath. Indeed it is scarcely mentioned except in the above connection and in the passage where Baalzebub is represented as its patron god (2 Kings i. 2, 3, &c.) It was originally given to the tribe of Judah and formed one of the towns of its northern border, but it appears afterwards to have fallen to the inheritance of Dan.

After leaving Ekron the corn-fields of Philistia melt into the pasture land of Sharon, and we enter upon a plain less fertile and more undulating. The approach to Ramleh is through a rich olive grove and extensive vegetable gardens. On the west of the village and in the centre of a large Khan stands a tower of rich Saracen-

ci architecture, which, an inscription informs us, was built in the year 710 of the Hegira or A.D. 1310. From its height it commands an extensive view of the surrounding country. Towards the south we have the plain of Philistia, which we have just crossed with its many villages, towards the west we look out to the sea and Jaffa, the mountains of Ephraim circumscribe the view to the east, while Judd almost clusters at our feet, being connected by an extensive olive grove with Ramleh, and two or three small villages are seen nestling at the foot of the mountains; we have an extensive view of the valley of Sharon to the north, covered with the black tents and numerous flocks of the Bedouins. This plain has always been distinguished as a rich pasture land, the soil being light and well watered by the many small streams from the mountains. In the reign of David, Shitrai was "over the herds that fed in Sharon." The beautiful roses which decked this plain, and which may yet at the proper season be gathered in profusion, afforded a figure for the song of Solomon, and Isaiah represents the restored Israel as rejoicing "in the excellency of Sharon," and Sharon, reduced to a wilderness again, "shall be a fold of flocks."

Ramleh is a town of some importance, and enjoys the advantage of being in the direct route between the sea-port Jaffa and Jerusalem. It figured in the wars of the crusades, and was early chosen by the Latin Church as the site for one of the largest convents in Syria, which still opens its doors with hospitality to travelers.

At Ramleh we were enabled to procure horses, and the next day to reach Jerusalem. Having sent on our camels with the baggage by Emmaus, the more direct route, we chose the upper road as the more interesting and less frequented.

An hour from Ramleh brought us to Judd, the ancient Lydda, or the Lod of the Old Testament. Lydda was the scene of Peter's miracle in curing Eneas, who had lain in bed eight years sick of the palsy. The Apostle was also at Lydda when the messengers came across the plain from Joppa with the sad tidings of the death of Dorcas, and Peter returned with them to Joppa, where was wrought one of the most interesting and remarkable miracles in the restoration of Dorcas to life. Joppa, like Ramleh, is enshrined in an extensive olive grove, but its gardens are not so well cultivated as those of the sister village. To the east of the village is an interesting ruin of an old Christian Church, presenting a beautiful example of the pointed arch, and having some handsome columns surmounted with capitals resembling the Corinthian order. It is believed to have been attached to the convent of St. George, which was destroyed during the crusades. From Ludd a gallop of an hour across the plain brought us to the foot of the mountains, where at

the entrance to the valley is the village of Jimza, the ancient Gimzo, a town mentioned (2 Chron. xxviii. 18) as having been taken by the Philistines from the Israelites during the reign of Ahaz. Leaving this village to the right, the pass into which we have just entered divides, and we take the upper road, keeping the wady Suleiman on our right. During the first hour we pass along a wady and up the ascent of a hill. The ascent is almost a scramble over broken stones, the debris from the hills on either side. The road is a mere goat path, and none but Syrian horses accustomed to mountain travel could keep their feet. The few inhabitants of this district are diligent in cultivating every available spot, but the limestone hills have a very sparse covering of soil. Passing several small villages of no importance and some of which are wholly in ruins, we continue the ascent until we reach the west of a small ridge on which stands Beit-ut-Tahta, or the Lower Bethoron. This place, which was one of the border towns on the north-west of Benjamin, is now a wretched hamlet having no remains. A wady and a somewhat steep ascent divide Beit-ur-el-Tahta from its sister village Beit-ar-el-Faka or Bethoron the Upper. This village crowns the summit of a high hill, and from the roof of the Sheikh's house we have one of the most extensive views in this section. The hill almost rises abruptly from the valley of Ajalon, which is seen gradually opening into the plain, and Ramleh, Ludd and even Joppa can be discovered in the distance. Behind us rises lofty Gibeon, partially hid however, by an intervening ridge. The ground around us was the scene of one of the most famous battles recorded in the Jewish annals.

Ai, an important stronghold, and one of the royal cities of the Canaanites, had fallen through stratagem into the hands of the Israelites, and the 5 kings of Jerusalem, of Hebron, of Jarmuth, of Lachish, and Eglon, alarmed at the success of the invaders and at the defection of the Gibeonites, who had managed to deceive the Israelites into a secret treaty, determined to make a strong stand against Joshua, and, if possible, to obtain possession of Gibeon. Joshua, who after the destruction of Ai had apparently fallen back toward the valley of the Jordan near Gilgal, was no sooner informed by messengers of the confederation of the 5 kings and the danger of Gibeon than he hurried to its relief. Breaking up his camp that same evening, he by a quick march over the mountains reached Gibeon by the break of day. He found the hostile army, which was encamped in the plain below, quite unaware of his approach, and by a sudden assault from the hills around Gibeon he entirely discomfited them, and the action was rather a route than a battle; they fled down the passes of Bethoron and the valley of Ajalon. One of those violent

storms which sometimes come up from the sea, accompanied by heavy hail, blew with all its fury into the face of the fugitives, and with such destruction that even more perished in this way than by the sword of the Israelites. Early in that day, and while the sun was yet in the east over Gibeon, and the moon was seen down the valley of Ajalon, Joshua prayed that, ere the sun or even the moon were set, the enemy might be utterly destroyed; or, in the poetic language of the book of Jasher, Joshua "said in the sight of Israel, Sun, stand thou still upon Gibeon, and thou, Moon, in the valley of Ajalon, and the sun stood still and the moon stayed until the people had avenged themselves upon their enemies." (Josh. x. 12.) The victory was complete, and the 5 kings fell into the hand of Joshua, by whose orders they were slain.

In this same pass Judas Maccabaeus defeated the Syrians, and still later the Romans under Cestius were routed with great slaughter.

In two hours after leaving Bethoron the Upper we reached the village of El Jib, the ancient Gibeon. It is a village of ruins, with very little however of any great antiquity. The hills around are excavated by numerous caves, one of which, to the south of the village, is formed into a reservoir or pool by a constant spring of water. It was by this pool doubtless that Abner and Joab sat and witnessed the fight between 12 men of Benjamin and 12 of Judah, in which they were all slain, "for they caught every one his fellow by the head and thrust his sword, in his fellow's side; so they fell down together." In the plain below was fought the battle which resulted in the entire defeat of Abner's army and in which Asahel perished. Somewhere too, "at the stone which is in Gibeon," Amasa, David's nephew, was slain by Joab (2 Sam. xx. 4-13). It was at Gibeon too that Solomon offered up his thousand burnt-offerings, and where God appeared to him in a dream, granting him his desire for wisdom and understanding, but adding also riches and honour. Gibeon fell to the lot of Benjamin, and afterwards became one of the Levitical cities, and at the command of Saul, the tabernacle, after the destruction of Nob, was brought to this place, and the altar of burnt-offering was erected on some one of the hills near the village, where it remained till removed by Solomon to the temple of Jerusalem.

Immediately to the west, and overlooking the plain of Gibeon, rises the lofty peak of Nebi-Sammil. The ascent of this hill is steep and difficult, and in some places, where the road runs along the edge of a precipice, even dangerous. The village which crowns the summit of the peak consists of about 12 houses, and is only interesting as it is the representative of the ancient Mispah, with which Dr. Robinson has satisfactorily identified it. From

its commanding position it was chosen by king Asa of Judah as the site for one of the fortresses which guarded his northern frontier; and it was here that Samuel gathered together all Israel to fight against the Philistines, over whom they gained a complete victory (1 Sam. vii. 5, &c.) Here too the people were called for the election of their first king, and it was these hills and valleys which resounded with the acclamation then first heard in Israel, God save the King (1 Sam. x. 17-24). From the summit of this hill it is said that there is obtained a wider view than from any other peak in southern Palestine, and we had hoped here to catch our first glimpse of the Holy City. But, before we began the ascent, the weather seemed threatening, and ere we gained the top of the hill, the wind blew a perfect hurricane, and dark dense clouds came rolling up from the sea, enveloping mountain and valley in a thick mist. There was an occasional flash of lightning, while the thunder reverberated among the mountains, and the whole scene was solemnizing and grand. Our guides in full expectation of a violent storm hastened us away, and we descended by a by-path into the narrow valley below, keeping our horses at as rapid a pace as the broken state of the ground would permit. We soon passed into the valley of the tombs of the Judges, which is shut in on either hand by lofty ridges, over which the clouds were curling like smoke, and we expected every moment a perfect deluge of rain: when all at once the clouds broke and divided, bursting their fury on the hills on either side of us, while we remained with only a very short shower. Passing out of this valley we fell into the Damascus road, and entered Jerusalem by the Damascus gate. From the top of the hill Scopus we obtained a very partial glimpse of the mount of Olives and of the city, as the whole was enveloped in mist.

### MISCELLANEOUS.

Mr. Spurgeon preached in St. Peter's Cathedral in Geneva in the end of June. The authorities of the National Church had placed at his disposal any city church which he might select. He selected this on account of its associations with Calvin. The crowd filled all parts of the building. He preached in the Geneva gown and bands. This was left to his discretion; but from deference to national custom he adopted them. His morning sermon was very carefully prepared and much more elaborate than usual. He felt it matter of great joy to preach in the Church of Calvin.

THE BISHOP OF LONDON AT AN OPEN-AIR SERVICE FOR WORKING MEN.—On Saturday evening the Bishop of London preached in the open air to between 1,500 and 1,600 working men and children in one of the most uncivilized portions of the outskirts of the metropolis. The place selected for this mission service lies between Shepherds Bush and the Great Western Railway on the east of Wormwood Scrubs. The people who live round and about it are chiefly engaged in the making of bricks and pottery-ware, while it is dotted here and there

with gipsy tents and the temporary habitations of persons who are not able to obtain better shelter elsewhere. In one of the fields immediately behind Clifton street in the Latimer-road there is a hill, and from it it was announced the Bishop would preach on Saturday evening. Many of the leading employers of labour in the neighbourhood in compliance with the solicitations of the local clergy, paid the men early in the evening, and vast numbers of them not only attended the service but took their wives and children with them. The Bishop, who was attended by the Rev. F. Gell, B. D., his chaplain, arrived at 7 o'clock, and, having selected the spot on which he would stand, retired in a small tent close by, and there put on his episcopal robes. The proceedings commenced with the 100th Psalm. With one consent let all the earth, a paper containing this and other hymns having been supplied to every person present by the Rev. W. L. Collet, the incumbent of the adjacent Church of St. Stephen. Afterwards the Litany Service, occupying about 12 minutes, was read by the Rev. A. D. Hill, B. A., of Trinity Hall, Cambridge, the incumbent elect of a new church dedicated to St. Andrew, which it is proposed to erect in the neighbourhood. The Bishop selected for his text the 16th chapter of St. Luke's Gospel, 8th verse.—"The children of this world are in their generation wiser than the children of light." The latter part of the Bishop's address was particularly solemn. Darkness had come on, the moon had risen, and all around the gipsies' tents were lighted up. Not a sound was heard at the Bishop's voice, and now and then a train on the adjacent Railway. An impression appeared to be made on many unused to such services by the solemnity and peculiarity of the scene. At the close of the service the doxology was sung, and the Bishop pronounced the benediction. The vast assemblage then disappeared.

### TRI-CENTENARY OF THE REFORMATION IN SCOTLAND.

(From the *Pictou Monthly Record* for October.)

The Free Church people in Scotland have chosen to select a day of their own on which to celebrate the tri-centenary of the Scottish Reformation, and sent invitations broadcast over Europe and America, as if they and they only were the Protestant population of Scotland. The Church of Scotland had very properly appointed the 20th day of December as the most fitting on which to celebrate that memorable event, as being the day on which the first General Assembly was held. The Secession Church had made no final arrangement when the Free Church took charge of the whole matter. The consequence has been a failure, so far as the attendance of men of mark and likelihood was concerned. With the exception of two or three veterans of their own body, there was not a name or scarcely a name known out of Scotland. The intellectual work has been done by second-class men, and none but the every day would come to listen. We regret this extremely—the occasion might have been really grand, but has been justly marred by sectional jealousy and a small ambition. We trust that the 20th of December will show the great heart of Scotland and her children in the Colonies rising to a sense of the value of the boon which the Reformation won for them—by making it a great national Protestant Anniversary.

We present an outline of proceedings:—

A series of meetings in commemoration of the tri-centenary of the Scottish Reformation commenced on Tuesday in the Free Church Assembly Hall. The Hall was crowded to excess, and many had to leave without ob-

taining admittance. The proceedings were opened by a sermon by the Rev. Dr. Guthrie. The Rev. Doctor chose for his text—John viii. 32—"The Truth shall make you free." The discourse was very eloquent, and concluded as follows:—"We have in this city monuments to men of literature, monuments to men of science, but we have not a monument to the biggest man that ever set his broad foot in Edinburgh—he meant John Knox. Why, they didn't know where he was buried. When he was asked where John Knox was buried, he said, 'there' (pointing to his breast), and in every Scottish breast. Not in the breast of the Free Churchman, or Established Churchman, or Episcopalian, or Independent, but in every one of them. Let us then, before you leave this city, take steps to raise a monument to that man, as representing those men who had made us an example of that great truth—'He is a free man whom the Truth hath made free.'—The Rev. Dr. Clason then took the chair; and the Rev. Dr. Cunningham moved the appointment of a business committee consisting of about 50 gentlemen—Dr. Begg, Convener.

The meeting was resumed on Wednesday at 11 o'clock in the Free Church Assembly Hall, two prayer meetings having been previously held in the Committee Rooms at 10 o'clock.

The Rev. Dr. W. Lindsay Alexander read the first paper of the day, his subject being "The Caldecot." The paper was devoted to an exposition of the ecclesiastical pretensions and constitution of the Caldecot, and their religious opinions and usages.

The Rev. Joseph S. Smith (author of the "Men of the Scottish Reformation") then read a paper on "The causes that led to the Reformation in Europe." Alluding first to the revival of learning and the invention of the art of printing, he maintained that these were not causes of the Reformation, although by some writers they were considered as such; and he proceeded to notice the social and religious condition of the people before the Reformation; but in the midst of his remarks the time allotted to his address (half-an-hour) expired, and he was compelled abruptly to close his paper.

Professor Lorimer, of London, read a paper on "The Precursors of John Knox." He confined himself to 4 of Knox's precursors, who had an undoubted precedence over all the rest. Two of these 4 were names familiar throughout the land as "household words," and he pronounced them together, and would speak of them together—Patrick Hamilton and George Wishart—(applause) both of them reformers of the first rank and entitled to share almost equally with Knox in the highest honours of that national commemoration. For these 2 were, under God, the largest instruments of rearing the grand edifice of religious truth in this country. Hamilton laid the foundations, Wishart built up the walls, and Knox brought up and fixed the top-stone. After noticing the leading events in the lives of Hamilton and Wishart, and characterizing the former as the first doctor of the Reformation and the latter as the first great pulpit orator in Scotland, Professor Lorimer proceeded to give a graphic sketch of the career of the third precursor of Knox, Sir David Lindsay of the Mount, who was the poet *par excellence* of the Scottish Reformation, and a patriot, a statesman and theologian as well as poet. The fourth and last precursor of Knox, named by Professor Lorimer, was Alexander Alesius or Allan, who, though comparatively little known, had done good service in promoting the progress of religious truth.

At half-past 1 o'clock, the meeting was adjourned till 2 o'clock.

## AFTERNOON SEDEBUNT.

At 2 o'clock there were 2 meetings held—one in the Assembly Hall, and the other in the Free High Church. J. N. Murray, Esq., of Philiphaugh, presided at the meeting in the Assembly Hall, and there was again a large attendance.

Mr. A. E. Mucknight, Advocate, Edinburgh, read an elaborate paper on "The Influence of the Reformation on Literature and Education."

The Rev. John Gemmel and Mr. A. Fairlie followed with some remarks on "John Knox's History of the Reformation of Religion in the realm of Scotland."

The Rev. Dr. Lorimer, Glasgow, read the next paper on "The Alleged Services of the Church of Rome to the cause of Freedom." The Rev. Dr. contended that Rome was not only intolerant herself, but favoured intolerance in others, and appealed to historical facts in support of the statement.

Professor Hetherington, Glasgow, read a paper on "Toleration, or the Principles of Religious Liberty." He maintained that Popery destroyed men's natural rights, and that Papists could not be true and trustworthy citizens, as they were bound to render to the Pope both civil and ecclesiastical allegiance.

The meeting held in the Free High Church at 2 o'clock was presided over by A. N. Shaw, Esq. of Newhall. It was very sparingly attended.

The Rev. Wm. Mackray, A. M., read a paper on "The Causes which have Retarded the Progress of the Reformation," which, he explained, formed a chapter in an essay which had gained the Burnet prize. He stated the chief retarding causes to be—1st, Dissensions among Protestants; and, 2dly, the Misconceptions and Derelictions among Protestants. He denied the claim of unity put forth by the Romish Church, and contended that that Church had in all ages been the scene of the most unseemly internal contentions and strife. He admitted, however, while he deplored, the evils which had arisen to the cause of Protestantism from the dissensions existing among Protestants. These dissensions had greatly injured the Protestant Church on the Continent, and of this country Cardinal Wiseman had said that his hopes for the Catholic Church lay in the divisions of British Protestants. Surely, he thought, a boast like that should rouse all Protestants to the necessity of using all Scriptural means for their outward as well as real union. He condemned the policy of favoring all sects alike, which had, he said, largely characterized the Government of this country, and maintained that there could be no doubt that such misconceptions of the character of the Papacy had been the cause of fatal derelictions on the part of Protestant Governments.

## EVENING SEDEBUNT.

An evening meeting was held in the Free Assembly Hall, commencing at 7 o'clock, and was numerously attended. In the absence of the Earl of Roden, who was to have presided, Mr. R. Home was called to the chair.

Mr. J. C. Colquhoun, of Killermont, was the first speaker and descanted upon the manifold moral political and social advantages which the inhabitants of this country had derived from their Protestantism.

The Rev. Wm. Arnot, of Glasgow, was then called up by the Chairman to address the meeting. After some introductory remarks he said there were two Reformations—the one that was past and the one that was coming,

and both were contemplated by the present demonstration. Mr. Arnot then went to describe, from what he had seen on a recent visit to Berlin, the present position of Mariolatry and image or picture worship in the Church of Rome. It was a common expression, he believed, in some circles in this country, that what was called 'high art' was alluded to devotion—that "high art encouraged devotion and devotion encouraged 'high art.'" He rather suspected that this dictum was incorrect; at least all his experience went directly in the teeth of it.

Mr. J. A. Campbell, of Inverawe, in a few words expressed his hearty sympathy with the present series of meetings; and the meeting was then closed by the Rev. Dr. McCrie pronouncing the benediction.

The commemoration services were continued on Thursday in the Free Assembly Hall and the Free High Church, but the proceedings were characterized by so much sameness that we have not thought it necessary to give any detailed report of them. The principal speakers in the Assembly Hall were the Rev. Principal Cunningham, Professor Lorimer of London, the Rev. W. Fraser of Paisley, and the Rev. Robert Gault, superintendent of the Free Church Popish Mission Glasgow, and in the Free High Church the Rev. Dr. Brown of Aghadory, Ireland, the Rev. Dr. Lorimer of Glasgow, and Mr. G. R. Badenoch. Some of the meetings appear to have been thinly attended, the afternoon meeting in the High Church not having more than a score of persons present.

## CHINA AND CHINESE MISSIONS.

Mr. WILLIAMSON, a missionary, only lately returned from China, preached in Thurso on Sabbath evening, the 12th Aug., on China and the Chinese missions. The sermon was one of great interest, illustrated by facts which came under Mr. W's special notice while residing in China. It was characterised by the greatest fervour and earnestness and was listened to throughout with the deepest attention.

Mr. W. chose for his text 1st Cor. xvi. 9, 'A great door, and effectual, is opened unto me, and there are many adversaries.' He began by mentioning a few of the opportunities which missionaries have for making known the Gospel in China. He stated that this vast country was formerly more accessible than it is at the present time—that in the 7th century the Nestorians entered China and opened several churches, and again in the 13th century, and during the time of Queen Elizabeth there were many Jesuits who did the same. These latter were men of great discretion and learning, and so highly esteemed that they were appointed astronomers royal and occupied a high position in the country. Mr. W. affirmed that, had those Jesuits who have since gone to China acted with equal discretion, it is probable that this important empire would now have been a Papal power. At the close of last century all Roman Catholics were expelled from China. But about 18 years ago 5 ports were opened where British and American subjects were permitted to trade. In the American treaty there was a clause inserted permitting missionaries to preach in these ports, and since that time the Society has had missionaries there. In one port there are no less than 15 chapels opened every day, where addresses are delivered and discussions carried on. Hospitals have also been built, and these have proved a powerful instrumentality in making the people more favourable to missionaries. The missionaries do not confine themselves to the 5 ports, in which alone they are permitted by law to preach, but, as there is no

serious opposition, they travel into the surrounding country and preach the Gospel. As there are no highways but canals in China, they hire a boat and sail up through the country, preaching in every city which lies in their way. Very often the *literati* come out and invite them to their temples for discussion, and frequently, Mr. W. said, he had spoken on the same platform on which the idols were placed, teaching the people about the true God. In very many of the immense cities they visit not a man, woman or child has ever heard the name of God. Another way of making known the Gospel in China is through the press.

The Chinese empire occupies a country almost as large as Europe, composed of provinces, each distinct from the other. All these have but one written language, so that a book written in the Chinese language is read through every province of the empire. Thus the missionaries find the press to be a powerful means of promoting the Gospel. The institution of schools, especially for girls, whose education is greatly neglected, they find also to be very useful. Mr. W. next pointed out the various obstacles which missionaries have to encounter in China. The first serious obstacle which he mentioned was *false pride*. Pride of ancestry is a very prevalent error amongst the Chinese, for they can date back their history to a very remote period and boast handsly of their long-standing civilization, of the great and learned men that their country has again and again produced. Pride of all kinds prevails so much in China that missionaries find it to be a serious obstacle against the cause of Truth, and have to contend very much against it. Mr. W. then gave an outline of the false philosophies which exist in China, these especially being adversaries with which the missionaries have to contend. He first mentioned the system of Fohi, which is no less than 4500 years old; then that of Confucius. This great philosopher lived 500 years before Christ. In early times the Chinese believed in one God, who was recognised and worshiped by them. When Confucius arose, he ignored the existence of God, and made the whole duty of man to consist of the present life. It was his belief that the honouring of parents, politeness amongst fellow-men and obedience to the edicts of the Emperor were the sole duties of every man. These sentiments being embraced by the Chinese, they have no real sense of sin. They look only to their own interests, and may sign bonds and treaties, but, unless compelled to do so, they do not feel themselves bound to abide by their word, for they count lying and deceit no sin whatever! Missionaries have the greatest difficulties to contend with on account of this deceitful spirit, and so hardened are the Chinese in this practice that missionaries never meet with any who acknowledge themselves to be sinners, as we understand the term. Some may indeed confess that in one sense they are so. For instance, if they should have happened to burn a piece of paper with a written character on it. In China it is counted a most heinous sin to destroy a piece of paper on which there may happen to be a written character! The origin of this fancy is that, as the Chinese consider the *mead* to be the chief part of the man, and *writing* the medium through which its powers are principally exercised, they look upon any written character as a sacred thing. From this arises the absurd belief that it is a mighty sin to destroy a piece of paper on which there is a written character. The followers of Confucius have no idea of immortality. They consider the soul to be a thin vapoury thing, divided into three parts—the animal, emotional and spiritual, which lives 3, 4 or 5 generations. In regard to a future state Confucius denied the certainty of its ex-



istence, and affirmed that it was worse than useless to prepare for a state of which there was no absolute certainty. So that, theoretically and practically, the Chinese are atheists. A branch of Confucianism, of which Mencius was the author, begun 300 years a.c., is another source of difficulties to missionaries. It teaches that human nature of itself flows towards goodness, virtue and holiness. Another obstacle is the system of Choofoolzr, commenced during the 13th century. These are the chief false philosophies of China, and prove mighty impediments to the free course of the Gospel. Mr. W. stated that another barrier against which they have to contend is false religions. The first of these he mentioned was *state religion*, which comprises the worship of ancestors, of Confucius, of the god of Agriculture and of the patron deity of every city. The Emperor is not only the governor of China but also the high priest of the country. Annually he goes out in state to worship the material heavens, and at the same time the dust of the earth, both of which he supposes alive. Annually he prostrates himself before a tablet, on which is inscribed 'To the ancestors of the reigning dynasty,' and worships a long line of ancestry. The people also follow his example, and send to their ancestors houses, feasts, money, boats, &c. They do this by constructing them of paper, and, having burned them, imagine that thus the spirits of their ancestors will be supplied with the necessities of life. In many instances this is done regularly on the 15th day of every month. But in the state religion there is more than the worship of ancestors. There is the worship of Confucius throughout the whole of the Chinese empire. In every school-room there is a tablet, before which the children prostrate themselves in the honour of Confucius every morning on commencing their duties. Students, magistrates, the Emperor and all classes of the people worship him as a god. Besides these is the worship of the god of Agriculture. He is worshipped as follows:—The Emperor having written out a prayer, the magistrates, who are men of education and polish, place it on an iron dish, and, having burned it, imagine that their god will thus hear and answer them. The patron deity of each city is also worshipped. State religion is not the only false system against which missionaries have to strive, for besides it there is Buddhism, adopted by the more ignorant classes of the people. Buddha is supposed to be above all—omnipotent, omniscient and omnipresent. The mass of the people think him too high for them, so they construct for themselves gods of different natures. There is the god of mercy in private houses, the god of riches to be found in every shop, the god of war and of the sea worshipped by soldiers and sailors. There is also *Tauism*, a system of religion which calls upon men to worship 'the Three Pure Ones,' a kind of trinity—the Stars, the Emperor of Heaven and the Emperor of Earth. Besides State Religion, *Adhism* and *Tauism* missionaries have to contend against many others, such as *Mohammedanism* and *Romanism*. The last obstacle which Mr. W. mentioned as being in the way of missionary success was false brethren. Englishmen and Americans, who go out to China under the name of Christians, and who indulge in the most wicked practices, have given the Chinese an idea of Christianity which it will prove most difficult to efface. Many of these so-called Christians engage in the opium and coolie trades, and, stealing from their homes the poor Chinese, carry them to the Indies, where they work as coolies on plantations. Mr. W. spoke strongly against such sinful practices, for the Chinese, seeing these things, sarcastically tell the missionaries

to go home and reform their own countrymen. The last point on which Mr. W. dwelt was the encouragements which missionaries have to persevere in their work. He said that the success which already has attended them encourages them still to go on. Upwards of 1-30 Chinese have been converted, 50 of whom are catechists, and have proved most efficient men in their work. Another ground of encouragement was the reception their books had received. These are widely disseminated through China, and, having been lately introduced into Japan, are there extensively read. This is extremely encouraging, for their success, at least for a time, depends chiefly on the books written by the missionaries, which are principally upon scientific subjects, proving from nature the existence of God. Another encouragement which cheers the hearts of missionaries is the interest which churches at Home are taking in the mission. Mr. W. said that missionaries would never attempt the work were they not assured that the churches at Home were praying for them. The knowledge of this cheers them in every difficulty and bears them up amid many trials. Another encouragement is that the churches are giving more than formerly. The last and chief reason why missionaries feel encouraged in their work is on account of the almighty power of the Gospel. While they were now labouring apparently without many good results, yet they were disseminating knowledge amongst the people, and, when they were ready for the blessing, the holy Spirit would be poured out from on high in such abundance that China would be converted, that the inhabitants of this vast empire would be brought into the kingdom, would acknowledge Christ as their Saviour, and bow the knee before the only living and true God as their father. In conclusion Mr. W. made a powerful appeal to Christian young men to come forward and engage in the glorious work of missionaries, and prayerfully to consider and obey the last injunction of our Saviour—'Go ye into all the world and preach the Gospel unto every creature'—Northern Ensign.

## NOTICE

An Overcoat and a Gold Shirt Snd were left in St. Andrew's Church, Kingston, during the late meeting of Synod. The owners are requested to apply at the Manse, Kingston.

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