

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.

CONTENTS.

| THE PRESBYTERIAN. | PAGE | | PAGE | SELECTIONS. | PAGE |
|---------------------------------------|------|--|------|--|------|
| Erratum in July No..... | 113 | The General Assembly, (continued).... | 115 | Popular Errors..... | 124 |
| THE CHURCH IN CANADA. | | The Church in British North America.— | | Dreadful Privations of Missionaries in | |
| Notice to Ministers and Sessions..... | 113 | Annual Report by the Colonial | | Africa..... | 125 |
| Juvenile Mission..... | 113 | Committee..... | 117 | POETRY. | |
| French Mission Fund..... | 113 | Scottish Ladies' Association for Female | | "Thy Kingdom come"..... | 126 |
| Indian Orphanage and Juvenile Mission | | Education in India.—The 23rd An- | | SELECTIONS FROM SYNOD MINUTES. | |
| Scheme..... | 113 | nual Report..... | 118 | Memoranda from Presbytery Records... | 126 |
| Obituary Notice.—The late Robert Ur- | | CORRESPONDENCE. | | Report of the Committee on the Bursary | |
| quhart, Esq..... | 113 | Narrative of Travels in Egypt and Pales- | | Scheme..... | 127 |
| Wardsville Union Grammar School.— | | tine, (continued)..... | 121 | Report of the Indian Orphanage and | |
| Address to Thos. Hart, Esq., and | | A Week's Rambling in the South,—by a | | Juvenile Mission Scheme..... | 127 |
| his Reply..... | 114 | Scotch Correspondent..... | 122 | Address to the Governor General..... | 128 |
| THE CHURCH OF SCOTLAND. | | MISCELLANEOUS ITEMS..... | 123 | Synodical Home Mission Fund..... | 128 |
| Ecclesiastical Items..... | 114 | | | ADVERTISEMENTS..... | 128 |

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

The Presbyterian.

Erratum in July No.—In page 97, 2nd column, instead of *College Avenue* read *Mansfield Street*.

THE CHURCH IN CANADA.

NOTICE TO MINISTERS AND SESSIONS.

We have been requested by the Moderator of the Synod to call the attention of Ministers and Sessions, that have not yet forwarded their Statistical Returns for last year to the deliverance of Synod on this important matter, as published on page 24 of the Printed Minutes; and to press it upon every such Minister and Session as a matter of solemn duty to comply without further delay with the injunction of Synod and forward these Returns to the Rev. R. Dobie, of Osnabruck, Aultsville, Convener of the Synod's Committee on Statistics.

JUVENILE MISSION.

Owing to the recent famine in India, the effects of which will long be felt, a vast number of children have been left orphans. In this way the Orphanages with which our Juvenile Mission is connected are now full, and orphans can be assigned to all schools that will undertake their support—\$20 per annum. A new Orphanage has been opened at Sealkote for boys, 3 of whom are assigned to Canada; and, in addition to these, 3 girls at Madras are now

offered. Application should be made early to Mr. Paton, at Kingston, who will furnish further information.

FRENCH MISSION FUND.

July 16, received from Rev. Dr. Muir, North Georgetown, a Congregational collection,..... \$6.00
17th, from Rev. A. Mann, Pakenham.. 5.00
\$11.00

ARCHIBALD FERGUSON,

Tr. surr.

Montreal, 27th July, 1861.

INDIAN ORPHANAGE AND JUVENILE MISSION SCHEME.

Already acknowledged,..... \$48 50
In aid of Canadian School.....
Union Sabbath School, Garafraxa,
per Rev. Geo. Macdonnell..... 3 15
From E. (anonymous)..... 1 00
Clifton Sabbath School per Rev.
Geo. Bell..... 9 50
In aid of Memorial Church at Seal-
kote from E. (anonymous)..... 1 00

\$63 15
JOHN PATON,
Treasurer.

Kingston, 24th July, 1861.

OBITUARY NOTICE.

DIED.—On the 6th of July in the Township of Lanark Robert Urquhart, Esq., aged 94 years.

The deceased was for many years an Elder in the Church, in which capacity, as well as in all his dealings, his character was irreproachable. He was respected and esteemed by all

that knew him; he was unobtrusive, humble and amiable, and often was the remark made in reference to him, that "there was a Nathaniel indeed in whom was no guile."

Mr. Urquhart was born in the parish of Lairg, Scotland, and entered the army in his 23rd year, remaining in it till after the taking of the Cape of Good Hope. Returning to Scotland, he resided in Glasgow till 1820. He then with his family came out to this country and settled in Lanark, where he lived until his death.

He was severely tried with domestic affliction, his beloved partner and 7 of his sons having gone before him into eternity, yet he bowed in submission to the will of his Father. May his only surviving son imitate and follow his footsteps. He was a sincere, devout Christian, and a faithful office-bearer in the Church. Though at such an advanced age, he was most anxious to discharge all his duties. The writer has many times been affected at the Communion season to see him so feebly, yet with such interest and apparent happiness, coming forward to his accustomed place at his minister's side. Many will remember him long with love and veneration. Not long before his death he travelled many miles to see the daughter of an old friend, simply, as he said, to leave her his blessing, and will she not value that blessing now? Truly we may say that a father in Israel has been taken from us. His health and faculties continued unimpaired until his last illness, which lasted but a few days. So perfect was his eyesight that he could read without spectacles the smallest print. On the day he died he conducted family worship in the morning as usual, but before noon his spirit had gone to Him who gave it; his death, like his life, was peaceful and full of confiding faith. The Session of the congregation of Middleville and Dalhousie has lost in him a worthy member, a prudent counsellor, and a tried friend; but their loss is his gain.—*Comm.*

WARDSVILLE UNION GRAMMAR SCHOOL.

We have pleasure in copying from the *Canadian Free Press*, London, C. W., an address presented by the Pupils of the Wardsville Union Grammar School to their teacher, Mr. Thomas Hart, of Perth. Along with the address Mr. Hart received a copy of Shakespeare's Works in 2 large volumes, elegantly bound.

Mr. Hart is one of the most promising students of Divinity in Queen's College, and, though at present doing good service to the country as a teacher, we hope he will soon resume his studies and qualify himself for entering upon the still more important and needful work of the Holy Ministry.

ADDRESS TO THOMAS HART, ESQ., &c.

RESPECTED SIR,—We, the pupils attending the Wardsville Union Grammar School, beg respectfully to lay before you an expression of our sentiments and personal esteem.

We are not prompted to this formality merely from a love of display but rather from a lasting consciousness that the ability and untiring energy which you have shown in the several branches comprising the course of instruction during the concluding term, and the punctuality, order and earnest devotion displayed in the discharge of your professional duties command our highest respect and admiration, while the evident solicitude constantly manifested for our improvement deserves our most grateful recognition and acknowledgement.

Impressed with these sentiments, and desirous of giving some public, substantive exhibition of them, we have purchased and respectfully ask you to accept of this copy of Shakespeare's Dramatic Works, as a tangible, though humble, memento of our admiration of your abilities, of our appreciation of your labours and of our cordial good wishes for your present and future well-being; and, moreover, being interested and hoping to enjoy the advantages of your efficient mastership, we trust that for the future welfare of this institution you may be long spared to preside over it.

In conclusion we beg to assure you that, stimulated by your example, we shall endeavour to labour so as to secure the approval of our own conscience and win the respect of the public, and thereby reflect credit upon this institution, and thus assist in securing the grand object of its foundation, viz.: the general diffusion of intelligent education through this section of the Province.

REPLY.

MY DEAR PUPILS,—This unexpected demonstration which you have made this afternoon is exceedingly gratifying to me. Such an expression of your kindly sentiments towards me, my dear young friends, was not required to convince me of the existence of these feelings; yet, coming at such a time and in such a manner as it does, I would show myself altogether unworthy of any place in your affection if I were not much moved on receiving your noble gift and the beautiful address by which it is accompanied.

Though not many months have passed away since I first came among you, yet I have received so many proofs of genuine good-will from the inhabitants of this village, and so much interest have they manifested in everything that concerns the prosperity of our school, that I would be indeed void of proper feeling, did I not treasure up the memory of these

numerous acts of kindness with emotions of the liveliest gratitude.

But with you in our comfortable and substantial school-room have my happiest moments been spent. Your attention to my instructions, your diligence in preparing your allotted lessons, and the spirit of earnestness that you have at all times exhibited have combined to make the discharge of my duties as your instructor emphatically the "delightful task" described by the poet.

We have both a solemn duty to perform. Upon us the present and prospective welfare of this institution in a very great measure depends. Shall we prove ourselves equal to the position? Encouraged by your high appreciation of my labours, I on my side shall put forth renewed exertions on your behalf; and I feel assured that I can confidently rely upon you for a continuance of that zeal in the prosecution of your studies which you have hitherto displayed.

I thank you, my dear young friends, for this valuable present. As often as my eye shall rest upon it, I will think of you all. And the pleasure which I shall enjoy in reading its classic pages will be greatly enhanced by the recollection of the feelings of which it is the visible embodiment. My constant wish and earnest prayer for you all is, that everything good may attend you and yours both in this life and in that which is to come.

THE CHURCH OF SCOTLAND.

ECCLESIASTICAL ITEMS.

PARISH OF URRAY.—Her Grace the Duchess of Sutherland has presented the Rev. John Adam Macfarlane, minister of Kinlochberrie, Assynt, to the church and parish of Urray.

PARISH OF DULL.—The Queen has presented the Rev. John McGregor to the church of Kinloch Luichart in the parish of Contin, Presbytery of Dingwall and shire of Ross, vacant by the transportation of the Rev. Evan Mackenzie Masson to the church and parish of Dull in the Presbytery of Weem.

JUNIOR SERMON.—The *Brechin Advertiser* mentions that on Sabbath last the Rev. Dr. Paterson, of Montrose, re-delivered the sermon which he preached 50 years ago on being introduced to the second charge as parish minister. His text was 'Preach the Word.' At the conclusion of his discourse the rev. gentleman referred to the occasion in very pathetic terms.

PARISH OF FINTRY.—His Grace the Duke of Montrose has presented the Rev. William Logie, B.A., minister of Firth and Stennes, Orkney, to the church and parish of Fintry in the Presbytery of Dunbarton, County of Stirling. Our readers will be aware that this is the rev. gentleman whose name was so much before the public in connection with the parish of Scoonie. Mr. Logie has, we are glad to say, met with nothing but welcome by the parishioners.—*Alloa Advertiser*.

INDUCTION.—The Rev. Donald Murray Simpson, late of the Gaelic Chapel, Rothesay, was inducted on the 15th inst. to the pastoral charge of the parish of Aharcle in the Presbytery of Mull. Mr. Simpson received his appointment from the Crown, and his settlement, notwithstanding divisions in the parish previously, arising from the rival claims of popular candidates, has been eminently satisfactory.

THE SCOONIE CASE.—The minority of the Scoonie congregation, after all their exertions and expenditure of time and money in endeavouring to keep Mr. Blackwood from being settled in the church and parish of Scoonie, have now left the Church of their fathers, and

on Sunday were like sheep scattered abroad in the neighbouring folds, some worshipping in the Free and United Presbyterian Churches, and others in adjacent parishes. Notwithstanding of this Scoonie Church was well attended on Sabbath.—*Fife Paper*.

THE LATE REV. JOHN SMITH OF ABERLADY.—Our obituary records to-day the death of the Rev. John Smith, minister of Aberlady, the senior minister of the Presbytery of Haddington, who died on the 15th inst. Mr. Smith was the son of a landed proprietor in Dumfriesshire, and at an early age was presented to the living of Bathgate, which he occupied from the year 1812 to 1820, when he was presented to Aberlady by the late Earl of Wemyss and March. Mr. Smith's mind was one of great clearness, fairness and moderation, and it was carefully cultivated. As a parish clergyman, he will be long and kindly remembered. His pulpit ministrations were chaste and earnest; his benevolence and kindness unwearied and extensive. Temperate and self-denying in his personal habits, much of the income thus at his disposal was devoted to purposes of charity, and he goes down to the grave possessing, we feel assured, the respect and affection of all classes of his parishioners.—*Haddingtonshire Courier*.

SENIOUS GIG ACCIDENT TO CLERGYMEN.—On Wednesday a meeting of Presbytery was to be held at Lochgoilhead. Three ministers—viz., Dr. Clark of Dunoon, Mr. Macdonald of Strachur, and Mr. Bain of Kilfinan, accompanied by a son of Dr. Clark's, had just started in the morning with the intention of being present, when, on the declivity between the manse of Strachur and the church, the horse began to dash out. Dr. Clark's son, who was seated behind, along with Mr. Bain, sprung out with the intention of running to the horse's head. He fell, but happily without any serious injury. On recovering himself, he found that his father had been jerked out of the dog-cart, but fortunately he had fallen into a soft mossy ditch. Mr. Bain had fallen and sustained a compound fracture of the small leg-bone about a couple of inches above the ankle. He rose also to proceed to the assistance of Mr. Macdonald, but fell immediately, the blood pouring from his leg. Mr. Macdonald, who was driving, kept his seat until the off rein broke, and he was violently thrown out against the rough stone-dyke bordering the road. His head came against a large sharp-pointed stone projecting from the wall, and was fractured, the scalp being fearfully torn, and the skull being injured in more than one place. Medical aid was obtained for both sufferers as soon as possible. There is every probability of Mr. Bain's recovery, but Mr. Macdonald lies in an almost hopeless condition.

THE LATE ROBERT BELL.—Mr. Bell was born in 1782, and was educated at the High School and the University of Edinburgh. He entered advocacy in 1804, and at his death had just 6 seniors on the list, one of them Lord Brougham. He was elected Procurator of the Church of Scotland by the General Assembly in 1834, and was made Sheriff of the county of Berwick in 1841. Of the position to which he rose in his profession it will perhaps at this day afford the most distinct impression to say that for some years, when there happened to be a vacancy on the bench of the Court of Session, his name was always "on the card," as it is called, as one of the select few among whom the Government would have to make their selection of a successor. The absence of his party, however, in eminent men, and their long exclusion from office, brought so many to the door with still higher claims that, like his eminent friends, Greenshields, Thomson, Jamieson and George Joseph Bell, his turn did not come

until the age when men are usually unfitted for the labours and anxieties of the Bench.

It naturally happens that the temperament and capacity which adapt a man to a large place enable him to expand the smaller one assigned to him. As Procurator of the Church, he had considerable opportunities of this kind. The faction of that officer in reference to the clergy at large is, in the words of old Pardon, "to advise them in matters of civil right and to plead what concerns the rights of the Church before civil courts." That jealous dread of anything approaching to a hierarchy, which has made the Church of Scotland appoint her principal officers or moderators by periodical election, has always tended to give much influence to the two permanent offices of the Church—that of Procurator and that of Clerk—when filled by eminent men. The weight of office in fact depends on the weight of the man who fills it. Mr. Bell was that man during a very critical and contentious period, and in the long wordy war, which has been called "The Ten Years Contest," there are few who will not remember how conspicuous was the place of the sayings and doings of "the Procurator." These were all the more remarkable that he refused to drift with either of the two great prevailing currents, but held his own course, and thus became a separate and independent power within the Church.

Mr. Bell died on the 27th April. He is survived by a son, Mr. Benjamin Robert Bell, Sheriff of Banff, Nairn and Elgin, and by a daughter, married in 1934 to the present Lord Advocate.—*Edinburgh Paper.*

ST. COLUMBA CHURCH.—Yesterday afternoon the Rev. Norman Macleod was ordained as assistant and successor to his uncle, the Rev. Dr. Norman Macleod, of St. Columba Church, Hope Street. The church was crowded by the congregation and their friends, and the service was conducted by the Rev. Mr. Park, of Cumbernauld, who delivered an eloquent discourse from Matthew xix. 27. In the evening a soiree was held in the City Hall, and the chair was occupied by the Rev. Dr. Norman Macleod, of the Barony. Beside the chairman were—the Rev. Norman Macleod, the Rev. Dr. Macleod, of Morren, father of the youthful pastor, Rev. Dr. Runciman, Rev. Dr. McFarlane, Rev. Mr. Middleton, Rev. Mr. Dodds, Rev. Mr. Alison, Rev. Mr. Mitchell, Rev. Mr. Stewart, Rev. J. C. Bryce, and the elders of the congregation. The Hall was well filled. After tea the chairman delivered an address, in which he expressed his belief that they could scarcely have got a more fitting minister for St. Columba Church, and that it was not remarkable that there had scarcely been ever a call laid before a Presbytery so numerous signed, there having been affixed to it the signatures of 1100 communicants and adherents of the congregation. Mr. A. Lean, in name of the ladies of the congregation, presented Mr. Macleod with an elegant gown, a Bible and Psalm-book, and read an address, in which was expressed the unanimous wish of the congregation that their newly appointed minister might long be spared to labour amongst them. Mr. Macleod suitably replied; after which addresses were delivered by the Rev. Dr. Macleod, of Morren, the Rev. Mr. Dodds and the Rev. Mr. Middleton. The soiree was a most agreeable one.

THE GENERAL ASSEMBLY.

(Continued.)

BRITISH GUIANA.

The Rev. JOHN STRETHERS, Prestonpans, gave in the report of the special commission appointed by last Assembly for the purpose of making strict inquiry into the ecclesiastical state of the Church of Scotland in British

Guiana. After stating that the Rev. Dr. Irvine, Blair Athole, and the Rev. Thomas Monro, Campsie, had undertaken and fulfilled the duty of proceeding to British Guiana as special commissioners, the report stated "that both of the ministers, the Rev. Messrs McCulloch and Harper, upon whom the commissioners felt painfully necessitated to exercise ecclesiastical discipline to the extent of suspending them from the office of the ministry, have now formally resigned their charges in British Guiana, and are no longer upon the list of clergymen connected with the Church of Scotland in that colony."

Dr. IRVINE, Blair-Athole, then gave in the report of the special commissioners (Mr Monro and himself), of which we recently published a lengthened abstract.

Dr. STEVENSON begged to propose a motion with reference to the report just received. He had to congratulate the Commissioners on the successful discharge of the duties they had been appointed to perform. The Colonial Committee had, since the return of the Commissioners, been enabled to send out 3 ministers, or rather 2 ministers and 1 missionary, the latter being sent out in consequence of the institution of the Demerara Missionary Society. He had had a great deal of correspondence on the affairs of the Church in British Guiana with the late Governor, whom he had always found most anxious to promote the welfare of Religion and of the Church of Scotland in the colony; and he believed the present acting Governor was also a man who would lead them every possible assistance in promoting the same object. The colony of British Guiana extended to about 76,000 square miles, being thus a great deal larger than England and Wales; and he believed the immigrant population of coolies was not much short of 100,000. The Colonial Committee were very anxious to undertake something in the interests of that class of people, and it was suggested in the report of the Colonial Committee that they should, if possible, make an effort to do something for them.

The rev. Doctor then moved to the effect that the General Assembly approve of the report of the special commission, and record the thanks of the General Assembly to the convener and members of that commission for their diligence and fidelity; the General Assembly also record its special thanks to the Rev. Dr. Irvine and the Rev. Mr. Monro for the readiness with which they undertook a long voyage to a distant tropical colony, and for the sound judgement and ability they displayed in the difficult and delicate investigation committed to them, as well as the well directed zeal they manifested in regard to the interests of the Church of Scotland in the colony of British Guiana. The General Assembly approve of the actings of the special commissioners, and record their sincere acknowledgements of the courtesy shown to them by Governor Wodehouse and other members of the Government of British Guiana, and of the valuable assistance rendered by them in the prosecution of the duties laid on them by the commissioners in regard to the cases of discipline affecting the character and status of the Rev. George McCulloch and the Rev. George Harper. The General Assembly feel that in their respective cases they must confirm the judgement of the Commissioners in so far as they suspended Mr. Harper from his ministerial duties, and farther in the lamentable circumstances of the respective cases of Mr. McCulloch and Mr. Harper the General Assembly have no alternative but the most painful one of proceeding to remove these individuals from the sacred office of the ministry. The General Assembly anticipate with satisfaction some future arrangement whereby the Church

of Scotland may obtain from the colonial legislature the benefit of a clergy discipline ordinance consistent with the constitution of the Church, and they remit to the Colonial Committee to proceed as they may think advisable, and direct them to report progress to the General Assembly, or to an early commission of the Assembly, so soon as they may be in a position to submit a draft measure for its approval, and also to consider the position of the ecclesiastical judicatories in British Guiana, and to report thereon to the same commission for direction and guidance.

Mr. J. A. MACRAE seconded the adoption of the report. He said the colony of British Guiana was, perhaps, the most important colony we had in the British West Indies; and it was destined, he believed, in the providence of God, to become a very important country. It was therefore of the utmost importance that the Church of Scotland should take up a fair position in that colony. He thought much had been done towards that end by the respected commissioners who had just given in their report to the General Assembly.

It was accordingly resolved to appoint a small committee to consider the facts, to be nominated at the evening sederunt.

The Assembly then adjourned till the evening.

EVENING SEDERUNT.

The Assembly resumed shortly after 5 o'clock—Dr. Hill, Moderator.

PETITION FROM DR. LANG, OF AUSTRALIA.

The first business taken up was a petition by Dr. John Dunmore Lang, senior minister of the Scots Church, Sydney, praying to be recognised as a regularly ordained minister of the Church of Scotland. The following is an abstract of Dr. Lang's petition:

"That, after a curriculum of 8 years of regular study at the University of Glasgow, your petitioner was licensed by the Presbytery of Irvine in the year 1820, and ordained by the same Presbytery to go forth, of his own accord and at his own charges, in the year 1822, when only 23 years of age, to plant the Presbyterian Church, in connection with the Church of Scotland, in Australia. That, for years after his arrival in New South Wales, your petitioner had to struggle alone, and without countenance or assistance of any kind from his mother-Church, with the Local Government and the then dominant Episcopacy of the Australian Colonies; but that he succeeded notwithstanding in gaining for the Presbyterian Church of these colonies, for all time coming, greater privileges and immunities—including the recognition of the important right, which was long disputed, to solemnise marriage—than are enjoyed by that Church in most of the other colonies of the empire." The petitioner went on to refer to certain services of his own in connection with education, and to a suggestion made by him during the famine of 1836-37, that the Highlanders should emigrate to Australia, and then gave an outline of the leading events of his public life up to his withdrawal from the Synod of Australia in 1842 on grounds of certain expressions in his published address to his congregation, when announcing his determination to withdraw from the Synod of Australia, which resulted in his deposition from the ministry by the Synod of Australia. After setting forth that an action had been instituted against him by the Synod of Australia for the possession of the Scots Church in Sydney on the ground that he had been deposed from the office of the ministry, the petition concluded as follows:—"Your petitioner therefore humbly prays that, in order, if possible, to restore peace and harmony to the Australian Presbyterian Church,

and at the same time to render an act of justice to your petitioner, your Venerable Court will take the premises into consideration—recognising the *status* of your petitioner as a regularly ordained minister of the Church of Scotland, who had not only never done anything to forfeit that position but has been honoured in his day and generation to render no small service both to the Church and the State; expressing your opinion at the same time on the anomalous proceedings of 1842, and indicating to those whom it concerns the course that ought to be pursued in future, both generally and with special reference to the still pending prosecution. For, although the General Assembly of the Church of Scotland had no judicial authority in the Australian colonies, the mere expression of its deliberate opinion on the case detailed by your petitioner, in the whole of which he is prepared with the requisite documentary evidence, will unquestionably serve as a law not only to all members of the Church of Scotland but to Presbyterians generally throughout the Australian colonies."

Dr. LANG addressed the Assembly in support of his petition. His address, which was of considerable length, consisted entirely of a recapitulation of the statements in his petition, and he concluded by suggesting that his application might be sent to a committee to consider and report, if the Assembly were not prepared at once to accede to it.

Dr. STEVENSON said there were various things necessary to be considered before they granted this petition. In the first place it was very well known that Dr. Lang—a man whom they respected in point of character—was engaged far too deeply for a minister of this Church in the turbulent politics of that colony where his lot had been cast. He had been for many years a member of the Legislature, and not an inactive member—not a member free from the most violent turmoils of a body that was a novelty on the face of the earth. Dr. Lang puts before the House some remarkable facts regarding the circumstances under which he was deprived of what he thought would be his just position. He did not think that the course pursued in Australia upon that subject would stand, according to their more perfect forms, any kind of investigation; but it was enough for them that Dr. Lang's deposition took place, and that it was duly reported Home. After that deposition the attention of the Commission of Assembly, on the 30th May, 1843, was directed to the subject by a reference from the Presbytery of Irvine, when the Commission sustained the reference, and directed the Presbytery of Irvine to inquire into the facts alleged as to the deposition of Dr. Lang by the Synod in Australia, at the same time authorising the Presbytery, if they found them to be true, to declare that Dr. Lang was no longer a minister of this Church. The result of that instruction to the Presbytery of Irvine was that in 1851 that Presbytery, "being fully satisfied of the truth of the facts alleged against the said Dr. Lang, and that he had withdrawn himself from all connection with the Church of Scotland," declared, in terms of the remit to them of the Commission of Assembly of 1843, that Dr. Lang was no longer minister of the Church of Scotland, and that he was no longer qualified to preach in the Scotch Church, Sydney, until he should be reported in due form. The General Assembly, therefore, must observe the precise position in which the petitioner was now placed. He did not come there asking to be reponed. He stated that he had never been deprived of his office, and yet they knew that he had been declared to be no longer a member of the Church. If Dr. Lang was to ask for anything from them, he must

come asking to be reponed. (Hear, hear.) But there were some other circumstances which ought to be considered in this matter. Dr. Lang was there under the pressure of litigation. That was beyond all doubt and question. He was there in the hope and expectation that, if he should be reponed or recognised as a minister of the Church, the litigation now pending regarding the property of the Church at Sydney should cease and determine, as that litigation turned upon that point alone. These were the main considerations that pressed themselves upon his mind, and they lead to this conclusion, that either they must dismiss this petition, as incompetent, referring these petitioners back to the Presbytery of Irvine, that he might make the best of his case there, or they might take Dr. Lang's suggestion, and remit the case to a committee. Perhaps Dr. Lang on reflection might come to the conclusion that his sphere was the Legislature in the New World, and that there his powers of debate were more likely to be exercised than in the General Assembly. (Hear, hear.) Be that as it might, he must say that his predilection was in favor of referring Dr. Lang to the Presbytery of Irvine, where he had been deprived of his office of minister; and, if that Presbytery should recommend to the General Assembly that their sentence should be removed, the General Assembly could then take the sentence into consideration.

Professor SWINSON said he rose to second the motion of Dr. Stevenson, and on the express ground that the prayer of the petition was incompetent. It prayed the House to recognise the status of the petitioner as a minister of that Church, thus ignoring the judgement of that House, which authorised the Presbytery of Irvine to proceed to deprive him of his office, if they saw cause. If the petitioner had asked to be reponed, and stated reasons why the former judgement should be recalled, it would have been competent, but in its present shape it could not be received by the Assembly. (Hear, hear.)

Dr. STEVENSON'S motion was unanimously adopted.

REPORT OF COMMITTEE FOR THE CONVERSION OF THE JEWS.

Professor MITCHELL, St. Andrews, gave in the report of the Committee for the Conversion of the Jews. The following is an abstract of the report:—Referring to the operations of the committee in Germany, the report states that the Rev. G. F. Sutter continues to prosecute his labours with his wonted ability and acceptance in the Grand Duchy of Baden; and that he had also continued to superintend the studies of Mr. Gustave Stern and Mr. Ibrahim Parker, and to train them for service in the East. The committee, acting on the recommendation of Mr. Sutter, had resolved to appoint Messrs. Stern and Parker to this station, primarily to take charge of the larger and increasing school at Salonica, to supply the place of Mr. F. Schillinger, their late teacher there. Referring next to the stations in Turkey, the report noticed the operations at Salonica, Smyrna and Constantinople, which had been attended with an encouraging degree of success. Respecting the mission to Egypt, a memorial had been presented to the Foreign Secretary praying that the Rev. J. W. Yule should be appointed a consular chaplain in connection with the Church of Scotland at Alexandria, the members and friends of the Church in Alexandria proposing to guarantee a sum of not less than £100 per annum towards the payment of his salary, and the committee fondly trusted that the memorial would be favourably received by the Foreign Secretary. After reporting as to the satisfactory condition of the boys' school in Alexandria, the committee gratefully

acknowledged the valuable aid they have received during the past year both from the Edinburgh and Glasgow Ladies' Associations for the education of Jewesses, and earnestly recommended these associations to the favour of all who are interested in the cause of Jewish missions, and urged the formation of branch associations where these do not already exist. In regard to the funds, the committee reported that during the past year collections had been made in 836 churches and chapels in connection with the Church; being an increase of 30 as compared with the previous year. The committee, however, regretted to state that in the funds received from this source there was a decrease of £16, 18s. 2d., the total sum received from these collections being £2243, 19s. 9d., and that in no fewer than 230 parishes and 128 chapels no collection had been made during the past year on behalf of this scheme. Contributions had been received from 32 parochial and congregational missionary associations to the amount of £90, 2s. 6d.; being, as compared with the previous year a decrease of £13, 1s. 4d. There was an increase in the amount received during the past year, from legacies of £85, 11s. 7d., and in the contributions of individuals of £254, 18s. 6d., and in the contributions from the Lay Association there was a slight decrease. The whole ordinary income of the committee for the year to 15th April last was £3264, 3s. 10d., being £301, 10s. 6d. more than the income for the previous year! and the whole expenditure of the committee for the same period has been £3876, 15s. 11d., being £45, 19s. 8d., more than for the previous year. The report concluded by stating that they looked forward to the financial year on which they had now entered with the deepest anxiety, as not only were there yet so many parishes in which no opportunity was given to the members of the Church to aid in the furtherance of God's work among His ancient people but this last year the sums received from the contributing parishes was considerably diminished, so that the committee had to commence the year with a balance due to the bank of £326, 17s. 9d., and without the prospect of any further general collection for the period of the next 10 months. From all their stations on the other hand came the loud cry for increased agency to overtake the vast field of labour and usefulness presented, and the committee were persuaded that in some cases this was imperatively required.

On the motion of Dr. RITCHIE, Longforgan, seconded by Mr. FISHER, of Flisk, and supported by Mr. HILL, St. Andrews, the report was unanimously adopted.

The Assembly at 9½ adjourned till next (Wednesday) morning at 11 o'clock.

WEDNESDAY, May 29.

The Assembly met to-day at 11 o'clock—Dr. Colvin Smith, Inverary, Moderator.

BRITISH GUIANA—DEPOSITION OF THE ACCUSED MINISTERS.

Dr. HILL reported on behalf of the committee which had been appointed to examine the evidence taken by the special commissioners in the case of the Rev. George Harper and the Rev. George M'Culloch, that they had carefully considered the subject and were of opinion that the evidence fully warranted the Assembly to proceed to remove them from the office of the ministry.

Dr. COOK, St. Andrews, seconded by Dr. PINK, moved sentence of deposition.

Dr. LIDDLEL, Lochmaben, was then called upon to engage in prayer, after which sentence of deposition was pronounced by the Moderator in the usual form.

LETTER AND DEPUTATION OF THE ENGLISH SYNOD.

Dr. SIMPSON (clerk) read the letter which

had been addressed to the General Assembly by the Synod of the Church of Scotland in England, giving a statement of the condition of the congregations connected with the Synod, and reporting that, while the congregations were generally in much the same position as last year, there was a marked increase in some of them. The Synod thanked the Assembly for the favourable reception given to the Manse Scheme of the Presbytery of the North of England, and expressed their deep sorrow at the loss the Church of Scotland had sustained by the lamented death of Dr. Robertson.

OVERTURES ANENT THE SCOTCH BENEFICES ACT.

The Assembly then took up overtures from the Presbyteries of Paisley and Dunblane anent the Scotch Benefices Act.

Dr. Lee proposed the following motion:— "Whereas many serious evils have been found to arise from the operation of the Act 6 and 7 Vict., cap. 61, commonly called Lord Aberdeen's Act, and whereas the General Assembly is persuaded that these evils cannot be remedied without some Act of Parliament; and whereas it is desirable that the members of congregations should have secured to them by law some direct and defined power in the appointment of their ministers, or in preventing unacceptable ministers being settled among them, the General Assembly do therefore appoint the following committee to take the premises into their serious consideration, and to suggest by what means the above desirable ends may be most expeditiously and effectually secured, and to report to next Assembly."

Dr. Bryce seconded the motion of Dr. Lee. Dr. Bisset proposed the following motion:— "The Assembly, having considered the overtures, resolve that no sufficient grounds have been shown to exist for applying to Parliament for an alteration of the existing law relating to the settlement of ministers; that such application would be inexpedient and unwise in the present circumstances of the Church and of the country; and therefore dismiss the overtures; but, whereas considerable dissatisfaction appears to prevail in cases under the Benefices Act in the Courts of the Church, resolve to appoint a committee to consider and report as to the existence of any defects in such procedure, and as to the means within the power of the Church to apply a remedy."

Dr. Nisbet seconded the motion of Dr. Bisset.

Principal Tulloch said that, while he quite concurred in the motion, he did not concur in the argument he had used in support of it. After a full consideration of all the difficulties of the subject he had certainly come to the conclusion that the state of things in the Church was such as to require active interference. (Applause.) At one time certainly he supposed it was possible to work Lord Aberdeen's Act advantageously for the Church; but he now felt it was not possible to do so.

The Assembly divided after a long discussion. There voted

For Dr. Bisset's motion,..... 147
For Dr. Lee's motion,..... 51

Majority for Dr. Bisset's motion,.. 96

RIGHTS OF PROFESSORS OF THEOLOGY TO SIT IN PRESBYTERIES.

The Assembly took up an overture from the Synod of Aberdeen, praying them to consider the question of the rights of Professors of Theology other than the Professors of Divinity, properly so called, in the Universities of St. Andrews, Glasgow, Aberdeen and Edinburgh to sit as constituent members of the Presbyteries and Synods, and to give a deliverance thereon, settling and determining the matter,

in conformity with the Constitution of the Church of Scotland.

After a brief discussion a committee was

appointed to consider the overture and report to next General Assembly.

The Assembly adjourned at 10 o'clock.

ANNUAL REPORT TO THE GENERAL ASSEMBLY BY THE COMMITTEE.

May 1861.

SYNOPTICAL AND COMPARATIVE VIEW.

| Name. | Presbytery. | Station. | Designation. | Salary. | | Date of Appointment | Build's Grants |
|-------------------|--------------|-------------------|--------------|---------|-----------|---------------------|----------------|
| | | | | L. s. | L. s. | | |
| Rev. John Hay | Guelph | Mount Forest | Minister | .. | *90 0 | | |
| " F. Nicol | London | London | Missionary | 150 0 | .. | Sept. 1858. | |
| " P. Thomson | Guelph | | Missionary | 150 0 | .. | May 1858. | |
| " J. Paterson | Montreal | Hemmingford | Minister | .. | †50 0 | | |
| " G. W. Stewart | Halifax | | Missionary | 150 0 | .. | June 1859. | |
| " John Martin | Do. | | Miss. Sup. | 100 0 | .. | | |
| " Dr. M'Gillivray | Pictou | | Minister | .. | †60 0 | | |
| " J. Sinclair | Do. | | Missionary | 150 0 | .. | June 1859. | |
| " H. L. M'Lardy | St. John | | Missionary | 150 0 | .. | Ma. 1858. | |
| " John Ross | Do. | St. Andrews | Minister | .. | †75 0 | | |
| " Peter Keny | Do. | Nashwaak | Minister | .. | †25 0 | | |
| " J. Mackie | Do. | Moncton | Missionary | 150 0 | .. | Aug. 1859. | |
| " W. Murray | Miramichi | Dalhousie | | .. | †50 0 | | |
| " A. J. Milne | | Kingston, Jamaica | Miss. Teach. | .. | †50 0 | | |
| " J. Black | Montreal | Pt. St Charles | Missionary | 150 0 | .. | April 1860. | |
| " D. Macrae | Halifax | Newfoundland | Minister | .. | †50 0 | | |
| " M.W. Livingston | Hamilton | Simcoe | Minister | .. | *25 0 | Dec 6, 1860 | |
| " Geo. M. Grant | Pictou | | Missionary | 150 0 | .. | Dec 6, 1860 | |
| " John Cameron | Do. | | Missionary | 150 0 | .. | Dec 6, 1860 | |
| " Wm. M'Millan | Do. | | Missionary | 150 0 | .. | Dec 6, 1860 | |
| " Sim. M'Gregor | Do. | | Missionary | 150 0 | .. | | |
| " Thos. Tulloch | Do. | Pugwash | Minister | .. | 30 0 | | |
| | Paisley | Canada West | | | | | 50 0 |
| | St. John | P. E. I. | | | | | 50 0 |
| | St. James | London, C. W. | | | | | 100 0 |
| | Barney River | Pictou | | | | | 72 10 |
| | St. John's | Newfoundland | | | | | 25 0 |
| | | | | Total. | £2255 0 0 | | £297 10 |

New Grants are marked thus *

Grants renewed are marked thus †

* The others are all of current obligation.

In the hope that the prefixed Synoptical and Comparative View of the appointments and grants for the year now expired may facilitate the Assembly's access to the main facts of their ordinary procedure, the Committee venture to restrict themselves, in the body of their report, to such explanatory and other statements as, though deserving or even requiring notice, could not be arranged in a tabular form.

I. BRITISH NORTH AMERICA has long been, and still continues to be, by far the most extensive sphere of the Committee's operations, and there Queen's College is on many accounts entitled to be regarded as the most prominent object of interest. Strictly attached by charter to the Church of Scotland, and presided over by a distinguished minister from Home,—whose zeal and ability as a theological teacher have already justified the choice of the Trustees and more than fulfilled the high expectations of his friends,—this institution is in these respects eminently adapted for the training of Colonial aspirants to the pastoral office in connexion with our National Establishment. Situated, moreover, on the line of the Grand Trunk Railway, which beyond all question will not only soon throw off numerous ramifications towards its eastern terminus on the Atlantic, but also penetrating the Rocky Mountains extend itself to the Pacific, Queen's College is about to become almost as accessible for Presbyterian students from the Lower Provinces on the one side, and from British Columbia on the other, as within living memory Aberdeen was for Gaithness, or Glasgow for Galloway.

That for any territory of such area, population and material prosperity as British North

America, the possession of a Native Clergy becomes a momentous desideratum is too plainly obvious to require either argument or illustration. The Colonial relation to the Mother Country in the actual case may indeed imply the disturbing operation of special feelings on this question, but cannot affect the principle by which it must be determined. We perhaps cannot help wishing that our affiliated ministers and church judicatories should continue to be thoroughly imbued with the spirit of an affectionate and confiding loyalty towards the Parent Church, such as could hardly be expected to prevail without at least a Scotch education; and therefore our ideal might postulate for British North America a Native Clergy trained in one of our Universities at Home. But all such prepossessions must accommodate themselves to the practicable and even to the expedient. The Committee have lately no doubt had the gratification of giving appointments as Missionaries to 4 young ministers who had come from Nova Scotia to prosecute their professional studies at Glasgow; and they have reason to believe that there may still be in this country from the Lower Provinces one or more students on a similar errand. But, making every fair allowance for the strong home-attachment which continues to linger among the colonists even to the third and fourth generations, still the state of Queen's College and the greatly increased means of communication on their own continent compel us to anticipate that Kingston will year by year become a centre of more powerful attraction to the youth of the region who devote themselves to the ministry in connexion with our Church. The

Committee therefore think that the great Presbyterian Seminary of Canada, especially while under such presidency as the present, is entitled to the continued patronage and support of our National Establishment, and they have accordingly granted without scruple the usual contribution to the salary of the Principal.

The Report by the Trustees on the state of the College for the past year has been lately received, and its contents will be as welcome here as they were gratifying to those who sent them.

1. In Canada the Committee's operations have been almost exclusively of a routine character, and may therefore be fully ascertained from the Table hereto prefixed. The grants in aid of stipend, which are there noted, were all conceded to applications attested by the Presbyteries within which the assisted congregations are situated; and the contributions to the building of churches have been made on the usual conditions—that they should cancel the debt on the property, and that the said property should be secured for the use only of congregations in connexion with our Church.

The Rev. Messrs. Nicol and Hay, formerly missionaries, have become ministers of fixed charges, the former at London in the Presbytery of the same name, C. W., the latter at Mount Forest in the Presbytery of Guelph, C. W., where they had respectively been labouring before. So far this result of their zeal and success will relieve the funds of the Committee. The congregation at London had already made great efforts to provide for the expense of erecting a suitable place of worship; it was besides confidently expected to become at once self-supporting; and hence the Committee were desirous to contribute as much as they could towards the liquidation of the debt against the building-fund. At Mount Forest the members of the Church, gathered from a widely scattered agricultural population, are much less able to maintain a settled ministry; the Committee therefore, deeming the case to be an eminently deserving one, granted for one year a liberal supplement to Mr. Hay's stipend. But this congregation also is expected to become at no distant date completely self-sustaining.

2. As regards *New Brunswick*, the supplementary grants and other contributions, noted in the Synoptical Table, were made on the same principles with those which have been explained in reference to Canada.

The Rev. Charles Ogg was in the course of the year sent out by the Committee to the charge of Chatham in the Presbytery of Miramichi, where he was inducted with a hearty welcome from the congregation on the 14th of February last. In autumn a preacher was appointed to the Church at New Richmond within the bounds of the same Presbytery; but at his own instance his destination was subsequently changed to British Guiana. The Committee, regretting that the charge has continued so long unsupplied, are now doing their utmost to provide it with a suitable minister.

3. *Nova Scotia* has for the year been the most extensive field of the Committee's operations in British North America. Besides contributing as liberally as the means at their disposal permitted to the building-fund of the Church at Barney's River in the Presbytery of Pictou, and continuing grants to the Superintendent of Missions at Halifax, and to the ministers at Macleannan's Mountain and Pugwash, they have had the satisfaction of sending out as missionaries, with salaries guaranteed for one year, 4 young ministers, all natives of the Province, who had completed their course of study at Glasgow. The whole of them distinguished, and 3 of them pre-eminently so, during their college career—3 of them moreover acquainted with the Gaelic language—Messrs.

Grant, McMillan, McGregor and Cameron may be confidently relied on as likely, under the Divine blessing, to sustain with equal zeal and ability the vital cause of true religion no less than the character of the Church among our Scotch and especially our Highland emigrants.

From Prince Edward's Island in the same Synod the Rev. Mr. Lochhead and the Rev. Mr. MacLaren have returned to this country on the expiration of their respective terms of missionary service. It is hoped that the blanks thus created may be, in part at least, supplied from Nova Scotia; and the Committee will be ready, so far as they can, to lend their assistance in that behalf.

SCOTTISH LADIES' ASSOCIATION FOR FEMALE EDUCATION IN INDIA.

The 23rd annual meeting of this Association took place yesterday afternoon in the Masonic Hall, and was very numerous attended, for the most part by ladies. The meeting was presided over by Lord Belhaven, Her Majesty's Lord High Commissioner, in the earlier, and by Dr. Colin Smith, Inverary, Moderator of the General Assembly, in the latter, part of the proceedings. There were also on the platform the Rev. Drs. Hunter, Bryce, Macpherson, Leitch (Principal of Queen's College, Canada,) and Rose (Cleish); Revs. Maxwell, Nicholson, J. E. Cumming, G. Cook, and T. Monro; Dr. Forbes, Dr. MacLagan, Dr. Douglas MacLagan, Colonel Macdonald of Powderhall, &c. &c.

The meeting having engaged in singing a hymn, prayer was offered up by the Moderator.

The Rev. MAXWELL NICHOLSON read the report of the Committee, which commenced by expressing gratitude for the progress which has been made toward the establishment of an orphanage at Sealokote. It stated that Miss Hillier, who for some time assisted Miss Hebron at Calcutta, had been appointed superintendent, and had lately safely arrived there. She writes that there is the prospect of securing suitable premises—that 12 girls have already been promised, and that in the meantime she is "to take charge of a day-school which Mr. Prinsep has exerted himself to establish, and for which he has already obtained the promise of 22 children."—From Calcutta Mr. Herdman reports that the annual examination of the orphanage there took place on the 11th of February in the presence of a considerable number of ladies and gentlemen interested in its welfare. The pupils, writes Mr. Herdman, are just now 40 in number, for the most part of an encouraging behaviour and progress. Of the day-schools, Mr. Herdman reports favourably, more especially of that at Kidderpore, where, he says, "for 6 months past the actual attendance has been not less than 60, of whom 14 can read with more or less fluency and understanding." The total number in attendance in the day-schools would appear to be upwards of 170—a considerably larger number being enrolled.—From Madras your Committee have received from time to time very gratifying intelligence. Mr. Macfarlane gives a most favourable account both of the orphanage and day-schools. These, he reports, are already in a greatly improved condition under the care of Mrs. and Miss Anderson. The number of orphans was, according to the latest intelligence, 31, and the day-school is reported to have greatly increased. There were present at the examination in December last 420 girls. There are in operation at Madras at present 2 Marathi day-schools, with 96 girls in attendance. This department under the charge of a skillful and zealous superintendent, it is expected, will be greatly extended.—The average number of children at the school at Colombo, Ceylon,

during the last year has been about 38. Your Committee have much pleasure in reporting the continued prosperity of the Canadian Juvenile Association, now supporting upwards of 20 orphans, in addition to the Canadian School at Calcutta. Mr. Nicholson read the state of accounts for the year, from which it appeared that the income on general account amounted to—1. Subscriptions, £1471, 14s. 11c.; 2. interest, £91, 0s. 7d.; 3. legacy, £26, 19s. 5d.; together, £1589, 14s. 11d.; fund for Sealokote, £293, 2s. 9d.—total revenue £1882, 17s. 8d. The expenditure for the year amounted to £1394, 8s. 5d, leaving a balance of £488, 9s. 3d. Mr. Nicholson said he had no doubt that balance would stimulate the Ladies' Committee to extend their operations, as they had always been desirous of doing.

The Rev. THOMAS MONRO moved the first resolution to the effect that the report be approved, as also the list of office-bearers submitted; and that the thanks of the meeting were due to the various auxiliary associations throughout the country, to the clergy of the Church and to the ladies' committees and corresponding boards for the support which had been extended to the Association during the past year. After some remarks on the duty of every believer to become a missionary by his exertion, by his substance or by his prayers, and on the marvellous facilities now presented in every quarter of the World for spreading the Gospel, he adverted to the special interest which the mission field of India possessed, and the special importance of the object of this Association—namely, the raising of woman from her degraded condition in India, and bringing her under the blessed power and influence of the Gospel. He remarked that India had been given by an overruling Providence into the hands of Britain for the evident purpose that it might be christianised; and, alluding to his late mission to British Guiana, pointed out that, if the Committee thought proper to use it, there was an excellent opportunity afforded in that colony of reaching the emigrant coolie females. Among emigrant Hindoos, he remarked, the obstacle of caste no longer existed; and he felt sure that, if the Association wished to make any effort in that interesting colony, they would find in the young missionary association of Demerara an excellent help and guide.

Dr. DOUGLAS MACLAGAN seconded the motion. He adverted to the painful contrast which existed between women in this country and women in India, where she was shut out from all education and all knowledge of spiritual things. They would all, he believed, unite in cordially assenting to the motion to be moved by the next speaker in thanking God for the success which had already attended the operations of the Association; but he thought they would all demur to the making of success or the want of it any test of the utility of this Association. For the application of any such test the Association was not yet sufficiently old or advanced. They were in fact but in the seed-time of their operations; they were as yet but in the April of the Association, and must wait for its July before they began to consider the question of success. After remarking on the interesting character of the operations, more particularly in connection with the orphanages, Dr. MacLagan adverted to the institution at Sealokote in the country of the Sikhs, who, he remarked, were far more accessible to the influences of Christianity than were the bigoted Hindoos.

Dr. LEITCH, Principal of Queen's College, Canada, moved—"That this meeting acknowledge their unfeigned gratitude to Almighty God for the success which has attended the efforts of the Association both at Home and

Abroad during the past year; for the opening which the prevailing famine is likely to afford of extending their efforts; and resolve, under Divine assistance, steadily to prosecute a work in which it is alike their imperative duty and their high privilege to labour."

When asked to address this meeting, I was disposed to urge the plea that, having enjoyed this privilege so frequently on former occasions, I had a right to be excused. When, however, I was assured by the lady who so efficiently performs the duty of Acting Secretary that the special object in inviting me to take part in this meeting was, that I might have the opportunity of speaking of the Canadian branches of this Association, I at once consented. I need not say that I gladly avail myself of the opportunity. It will be equally gratifying to your fellow-laborers in this good work in Canada to know that you regarded their exertions of sufficient importance to welcome with gladness any tidings of their operations. I appear then as representing the Canadian branches of this Association.

It so happens that one of my last Sabbath duties was that of addressing one of these branches. The school where the children met is some distance from the City of Kingston on the banks of the Lake Ontario. Though the spring when I paid my visit was far advanced, the snow still lay upon the ground, and the branches of the trees were still encrusted with ice, which shone brilliantly in the sun. A forest of crystal trees, every branch glistening as a prism, forms one of the most beautiful sights of Canada. The ice was this morning only a thing of beauty, but through the depths of the winter did the Superintendent, to whom you have paid so just and graceful a tribute in your report, go out from the City of Kingston every Sabbath morning to the Village of Portsmouth, and, having done his duty there, return to Kingston and officiate in the afternoon in another Sabbath school. And, when I speak of a Canadian winter, your experience last year will enable you to form some idea of its severity of temperature. Only you must intensify the cold some 30° degrees below your lowest to form an adequate conception. Winter after winter has the Superintendent persevered in his duty, and he has reaped his reward in the most gratifying signs of religious life. One of the most gratifying is the liberality with which the Schools have aided your Orphanages at Calcutta and Madras. And I cannot but remark in passing that Canada is indebted to a Scottish manse for the labours of this gentleman, who amidst a most engrossing business is foremost in every benevolent and religious enterprise; and it is a matter of peculiar gratification to find both in Canada and the United States that minister's sons so often took the lead in Christian enterprise.

This morning was devoted to missionary intelligence, and there was no little interest excited by learning that several letters from Miss Hebron and the children of the Orphanage were to be read. If I had formerly any doubt of the advantage of particular societies and individuals singling out certain Orphans for their special guardianship, it was dispelled when I witnessed the deep and tender interest manifested by the children. When the incident of the last illness and death of one of the Orphans was read, the children sorrowed as for a sister. Young as they were, they felt even a maternal responsibility towards this unknown child, whom God in His providence had cast upon their care. It did appear to me lovely in the extreme to witness the feelings of these children in the almost arctic regions of America towards sisters dwelling on the burning plains of Hindostan. In their young hearts the diameter of the Globe shrunk out of view, and they felt as

if they were brought close to one another in the Lord. It was also interesting to hear the familiar names connected with this Association, and particularly that of Miss Hebron, who is indefatigable in keeping up her correspondence with the Missionary Societies. I have mentioned only one association; but there are prosperous associations in Montreal, Toronto, Quebec and other towns and districts of Canada. There is a day-school at Calcutta entirely supported by the associations of Canada, and also 21 orphans in the Orphanage. More orphans were applied for, but at the time it was impossible to grant their request. The famine in India will now supply abundant objects for their Christian benevolence.

It is worthy of remark that the Sabbath School in America is one of the most important agencies for carrying-out the Christian benevolence of the Church. We are only now beginning to see the full significance of the Sabbath School as a Christian institution. God in His wise providence has assigned families for the Sabbath School that were never dreamt of when at first instituted. But who can see the full bearings of one holy deed or one Christian enterprise? We often despond because we see such insignificant fruit; but have we not more reason to wonder that such poor instruments should be honored in working out such unexpected and glorious results? Little did Mr. Raikes of Gloucester anticipate, when he rescued a few ragged children from the street to give them a half religious, half secular education on the Sabbath, that he was founding an institution that was in future time to be one of the most powerful missionary agencies: an agency that was alike destined to provide the means of grace to the orphans of Hindostan and the settlers in the back-woods of America. But such is now the case. In America, long before a Church can be built or a minister settled, a Sabbath School is established; and the Sabbath School almost invariably serves as the nucleus of a Church. The Sabbath School is the pioneer of the Gospel in regions that would otherwise be left destitute of the means of grace.

But in the case of Foreign Missions the Sabbath School has also proved one of the most efficient agencies. To some extent this agency has been turned to account in this Country, and in a number of Sabbath Schools collections are made for Missions. Still on this side of the Atlantic this source of missionary revenue has been hitherto altogether insignificant. By the Sabbath returns a few years ago the whole sum received in Sabbath Schools for Missionary purposes throughout the Church of Scotland did not amount to as much as is often raised by one Sabbath School in America. I do not state this in the way of disparaging the efforts of our Church at Home, I think, taking all things into account, we have reason to rejoice in the progressive missionary spirit of the Church. but I mention it merely to indicate a field which might be worked to a greater extent with great advantage for the extension of the operations of this Society.

One of the greatest obstacles to the employment of Sabbath Schools as a source of missionary revenue is the theory that the Sabbath School is only for the children of the poor, as if the children of the rich did not require its religious influence quite as much as the children of the poor. One great object of the Sabbath School is to stimulate home instruction, and the rich surely need this stimulus as much as the poor.

In America the Sabbath School has taken a step in advance, and, just as all classes of adult community sit in the same church, so are all classes of the community taught in the same Sabbath School. A few weeks ago in

New York a superintendent of a Sabbath School directed my attention to a teacher in a seat with his pupils, and said that is one of the most eminent judges of the States. And in that other seat are his children taught by that lady. All classes not only teach but send their children to be taught. The children of the more opulent classes being sent to the Sabbath School accounts for the large sums raised, and the children of the rich, being thus taught to exercise missionary liberality in early life, practice it in after life; and we have thus the secret of the almost incredible sums raised for missionary purposes. Missionary liberality is more a habit than a question of ability, and, to be formed, it must be begun in youth; and the Sabbath School is admirably adapted for this purpose. Your Society more than any other appeals to the Christian sympathy of the young, and a boon would be conferred on all the missionary enterprises of the Church, were every Sabbath School a missionary society for the promotion of female education in India. It is very natural that discouraging views should be taken of the missionary character of our Church by comparing the small sums raised by her with the liberal contributions of others. It would indeed be a cause for despondency if this was to be accounted for by want of missionary life. But I do not think that this is the case. In no church: either at Home or in America is there more missionary interest than in our own. I believe this to be the case both on the part of the clergy and the people. I am fresh from the religious anniversaries of the United States, where I had very favorable opportunities of ascertaining the missionary tone of the most liberal Churches and Societies, and it is my honest conviction that the Church of Scotland does not come a whit short in point of missionary life and interest. I believe that in no church are there better elements for Christian enterprise than in the Church of Scotland. But it will be said, How can you account for the fact that our missionary revenue is so comparatively small? I account for this, not by the want of missionary life and interest, but by the want of missionary method and machinery and organisations to turn to account the vast amount of missionary feeling throughout the Church. A man may be really a rich man; his assets may greatly exceed his liabilities, and yet for want of method in his business he may be brought to the verge of bankruptcy. We have a wealth of Christian and missionary feeling in our Church; but can we wonder that our Schemes should be often on the verge of bankruptcy if we have not in every parish the right methods and machinery for drawing forth the liberality of our people?

On visiting the Falls of Niagara last winter, and after the first feeling of surprise and wonder, utilitarian feelings began to rise in my mind as I looked down from the Turripin Tower on the green dense mass of water constantly tumbling down to the abyss beneath with an incalculable momentum. Here was a power which might turn all the machinery of England, and yet it seemed to be entirely running to waste. I turned to my conductor and asked was it really the case that this vast power was turned to no account. In reply I had my attention directed to a small mill with tiny wheel and floats dipping into the surface of the rapids, and was told that this was a Lucifer-match factory. It seemed to me irresistibly ludicrous to think of the giant strength of Niagara being turned only to the splitting-up of Lucifer-matches. And do we not exhibit often similar feeble attempts to utilise the grand current of Christian and Missionary feeling in the Church? The flood will run to waste unless there be appropriate machinery to take it up and apply it to practical purposes. The amount of missionary

revenue is not always a certain criterion of the amount of missionary feeling, but, when there is a discrepancy between the two, a grave responsibility lies upon the Church for the want of the requisite organisation. I have indicated the Sabbath School as furnishing important machinery for the working of missions; and God is inviting us to this field in a very emphatic way by the great advance in the Sabbath schools of the Church for several years back. The rapid advance in numbers for several years is, I am persuaded, quite unexampled in this country. But other machinery of an important character will at once suggest itself. Such for example is the literature of Missions. How many men are there in the Church of Scotland quite capable of throwing a charm around the subject of Missions, and embuing the minds of our people with a liking for missionary reading? Who doubts that, if one such mind was devoted exclusively to this work, there would, by the blessing of God, be a marked and rapid increase in our Missionary revenue.

I have alluded to these subjects not with the view of casting reflections on this Association. No, I am glad to acknowledge that in many respects this Association has set an example worthy of imitation. I have from the outset admired the practical manner in which the operations have been carried on. I allude especially to the formation of branch associations, the judicious use of deputations to visit different districts of the country, the prayer-meetings connected with it, and lastly the circulating of missionary information in an attractive form.

I have little doubt that it was the efficient methods and the interest created by these that led the Canadian Church to make this Association the channel of its own liberality. They wished to have a living link between themselves and the objects of their missionary benevolence, and they found that your Association admirably served that purpose. And I think it a step in the right direction for the ladies of this Association to take the actual management of the scheme into their own hands, and to use the names of gentlemen simply as ornamental office-bearers. I state it only as an acknowledged fact, when I say that the various benevolent institutions in this country and America, conducted by ladies, are usually characterised by strict attention to business requirements and a practical sagacity in dealing with these agents and applying the funds at their disposal. No greater testimony to female management can be given than the fact that in the United States the youth of both sexes in the common schools are now taught almost exclusively by female teachers. Of the 1400 teachers in New York 1200 are female, and this not because of economy, for no expense is spared, but because, even in the case of boys up to the age of 15 and 16, the organisation and discipline of the school are more perfect. This appeared to me incredible till I visited these common schools, the chief wonder of the United States, and actually witnessed the perfect discipline and order maintained by ladies in schools of upwards of a 1000, half of them boys. This experience will lead to the more general employment of female missions than has ever yet been contemplated.

The Church in Canada at first sight might seem to be exempted from the duty of contributing to foreign missions, seeing that her constant work is missionary expansion. It would at first seem that it was work enough to keep pace with the wave of population advancing towards the Far West. And the demands on the settled congregations are incessant and heavy. But it seems to be a law of

missionary expansion that, where there is Christian life, a diversity of centres must be sought for, and that no Church can be satisfied with mere self-expansion. The extension of the Church in Canada is proceeding after the model of the Church at Home. It is often a disheartening reflection in the Colonies that the characteristic features of the Church of Scotland cannot, as in the case of voluntary churches, be transferred to other soils. The aim of the Canadians, however, is to rear a Church the counterpart of the Church at Home. They provide for the endowment of every new congregation, and a scheme, precisely similar to that of the Endowment Scheme at Home, is vigorously prosecuted. The element of endowment will thus be secured, and it is also hoped that the establishment element will be secured by getting an act of incorporation passed by the legislature, recognising the jurisdiction of her ecclesiastical court and guaranteeing perfect freedom in the exercise of discipline. At present the Church in Canada is regarded as simply a voluntary association, and her spiritual jurisdiction is no more recognised than that of the Mormons. The Church of England has obtained an act securing the establishment element, and recognising the spiritual jurisdiction of her courts. There is every reason to believe that a similar boon will be conferred on the Church of Scotland, so that the daughter in America will present the closest possible resemblance to the mother Church in Scotland. The Church in Canada strives not merely to resemble but as a branch to have a living connection with the parent; and therefore, instead of planting independent foreign missions, she has preferred working through the machinery provided by your Association and that of the Jewish Scheme. This Association is the chief link of connection in missionary enterprise, and it is therefore not without good ground that I have ventured to occupy your time with reference to Canadian missionary enterprise. I can say with confidence that the operations of this Society are quite as well known in Canada as they are at Home, and that you have as warm a sympathy from the members of the Church of Scotland across the Atlantic as from those on this side; and it is but fair that the recognition should be to some extent mutual. It is often cause of much amusement in Canada to hear of the mistakes of the people at Home in reference to the geography of British America and of the manners and customs of the people. Provinces are confounded with cities and cities with provinces. Now this ignorance of Canada indicates a want of that close connection which ought to subsist between the branch and the parent Church. It is to be hoped that the connection between this Society and the branches in Canada will do much to lead Christians at Home to take a deeper interest in the Canadian colonists, who look back to the Church of their fathers with affection and admiration.

It may be matter of disappointment to some that the religious revival which has visited this and other lands should have produced so little effect on our missionary finances. It seems to contradict the law that missionary enterprise will just be in proportion to Christian life. But we have no reason to think that the present case is an exception. The returning life of spring does not bring all fruits to maturity at the same time. Some are earlier, some are later. One of the fruits of the revival has already appeared in the men who have offered themselves for the missionary work. We need money as well as men, but each in its order, and it would appear that the law of operation is that men should offer for the work before a corresponding liberality is awakened

in the Church. The same thing has occurred across the Atlantic. Far more young men have offered for the work than can be sent out. Dr. Hamlin, the well known missionary to Turkey, in the course of a missionary tour in the United States addressed the students of various colleges, and his success was so great that in one college alone 14 offered to join him in his work, but it was impossible to take advantage of their services; but, though awakened religious life tells more slowly on the liberality of the public, ought we to despair? We have received the first fruits; and shall we doubt that the full harvest will yet be reaped?

It was my privilege to preside, a few weeks ago, at the Fulton street prayer-meeting in New York, the centre from which was propagated that great wave of spiritual influence which has crossed the Atlantic, passed over our country, and has not yet spent its power but is visiting those northern nations of Europe which have lain for centuries in a state of spiritual torpor. The city of New York was in a tumult of excitement, troops moving to and fro crowded the streets, war songs were heard on every side and the star-spangled banner waved from every spire and house-top, and I thought it possible that the prayer-meeting might have lost its interest in the war excitement of the nation; but it was not so. There in that interesting upper chamber was the usual crowd of earnest worshippers, and there was manifested a freshness of feeling as if the work of revival had only now commenced. This meeting with its deep calm amidst the tumult of the city was like the immovable rock in the ocean surrounded by the ever surging waves. The burden of the prayers of this meeting and of thousands of other prayer-meetings that caught the flame from this altar was the advance of Christ's kingdom and the success of missionary enterprise; and can we believe that these prayers will avail nothing with Him who is the hearer and answerer of believing prayer? A similar spirit was breathed at the anniversaries of the missionary societies held at the same time, and to me there was nothing more interesting than the hearty tribute repeatedly paid to the Christian enterprise of England. The defiant tone of newspapers and political agitators disguise the genuine sentiments of America towards England. At these anniversaries there was no concealing of the pride in being able to claim a common lineage with England. Every allusion to England drew forth the plaudits of the meetings. The heartiest applause during the whole meetings was given to a story told by one of the speakers that Queen Victoria, being once asked by an eastern prince how England rose to her present position among the nations of the Earth, opened a Bible, showed it to him, and said, There is the secret of England's greatness. The prolonged applause was not merely a testimony to the sentiment uttered but to the country that could boast of such a sovereign. One of the happiest fruits of missionary enterprise is, that nations engaged in the same holy cause will always have between them a bond of peace, though political complications may sometimes threaten war.

How strikingly illustrative is the present state of India of the familiar truth that God maketh the wrath of man to praise Him. How wonderfully overruled for good have been the two great scourges of India, war and famine. The late mutiny has awakened England to her missionary responsibility. It has prepared the minds of the natives for the reception of the Truth: churches, schools and orphanages are rising from the graves of our martyred missionaries at Scalcote, and the general awakening among the coles of Nagpore gives intimations of the great harvest awaiting us

throughout India. The present famine is doing its work and opening a wide door for the operations of this Society. It appeared so strange to me when I heard that as more orphans could be got for the Canadian schools, as if their work was at end. But this famine is likely to be only the real commencement of the great work of this Society in elevating and christianizing the female population of India. Most devoutly ought we to thank God, in the words of this resolution, for the prosperity of this Association at Home and Abroad during the last year, now that a wider door is opened and a louder call is heard than during the whole previous history of its operations.

The Rev. Mr. CRAMING seconded the motion. He thought the statement of the success which the Ladies' Association had obtained during the past year was one of the most cheering things that had occurred during the course of the General Assembly; and it was peculiarly a cheering thing when they heard lamentations on all sides in regard to their other missionary schemes! He felt that he could not subscribe to the statement made that there was no want of missionary life and spirit in the Church. Would to God he could believe that it was only a want of method and organization and not coldness and lifelessness! He trusted most earnestly that the days of this coldness and lifelessness were over, and that the sad and humbling proceedings in many respects connected with their mission schemes at this General Assembly might be blessed to them all—both ministers and people.

The resolution was unanimously approved of.

A vote of thanks was then given to Lord Belhaven for his conduct in the chair on the motion of Mr. ROBERT KEITH PRINGLE of Broadmeadows; and on the motion of Colonel MACDONALD of Powderhall the thanks of the meeting were also given to the Rev. Dr. Smith for having presided during a part of the proceedings.

The benediction was then pronounced: and the proceedings terminated.

CORRESPONDENCE.

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

NARRATIVE OF TRAVELS IN EGYPT AND PALESTINE.

We returned to Jerusalem on Thursday of Passion Week, hoping to be present at the ceremonies of the two succeeding days in the Church of the Holy Sepulchre. If we could accept the arguments which represent this Church as built on the site of Calvary, and of our Lord's sepulchre, it would certainly be the most interesting spot in Jerusalem, but these arguments are so unsatisfactory that we have little hesitation in rejecting them.

The buildings, which were originally erected by the Emperor Constantine, have entirely disappeared, and others have been in their turn erected and destroyed on the same site; those at present standing present the most unseemly grouping, and show an utter absence of all architectural style. The interior is divided into many small chapels, either apportioned to the various sects of the Greek and Roman Churches or consecrated by some particular station in our Lord's passion or inter-

ment, as the chapel of flagellation or the division of our Lord's garments, of the invention of the Cross, or of the Holy Sepulchre.

But, if the traditions which have gathered in utter confusion around this church be absurd, not less painfully so are the ceremonies of which every Easter in it is the scene. Its history is indeed most eventful, and the associations connected with it are most thrilling; but these are almost forgotten in the superstition and imposture of which it is the centre, and nowhere is the Christian religion so abused and dishonored as on the spot which is believed by the thousands who assemble there to be consecrated by the sufferings, death and burial of its Divine Founder. It is indeed humiliating to the Christian to find Jerusalem in possession of the Moslem and Moslem soldiers guarding the entrance or stationed within the Church of the Holy Sepulchre; but it is even more humiliating to know that they are necessary to keep under the ebullitions of fanaticism and those outbursts of jealousy between Churches which often stain with blood the very altar of the Sepulchre.

Very many travellers to Jerusalem have given accounts of the great ceremony of the holy fire, but none more graphic than Dr. Stanley in his valuable works on Sinai and Palestine, to which we take the liberty of referring. The impressions with which we retired from the Church were anything but pleasurable, for we had never seen imposture so glaring or the evils of religious fanaticism exhibited in such painful features. We almost regretted that we had not lingered at Hebron or Bethlehem rather than returned to Jerusalem to be the spectator of scenes so dishonoring to the Christian name, so opposed to all true religious feeling, and so calculated to disturb those associations connected with the Holy City. A spot of greater interest, and the associations with which are more ancient and more real, and which tradition has not been able to cloud with its mysteries, is the Jews' place of wailing. A portion of the south-eastern wall, which once encircled the temple area, consisting of five courses of large bevelled stones, is still in a fine state of preservation, and for many centuries the Jews have been permitted to approach these remains on the precincts of the temple of their fathers, and to bathe these hallowed stones with their tears. It is a retired spot, which we reached only through a labyrinth of narrow, dirty lanes, but here on Friday afternoon may be seen Jews of all ages, and of both sexes, raising their united cry of lamentation over a dishonored and desolated sanctuary; and it is an affecting sight to see them kissing with fond rapture these few remains of former glory, while tears stream down their cheeks and accents of bitter sorrow burst from their lips. They read or repeat in a mournful tone portions of

the 74th and 79th Psalms, and of the 2nd chapter of Lamentations, and yet, though sorrowing, they are still hopeful that God will again visit them and remember His congregation which He purchased of old, the sheep of His pasture, and Mount Zion wherein He dwelt. It is possible that in this expression of sorrow there may be much which is merely formal and affected, and that what was once no doubt sincere has degenerated into a mere national usage, with which the heart has really little to do, and yet it is suggestive of serious thought and feeling. The whole scene was one which recalled the former glory in painful contrast to the present desolation and degradation of the nation and city. When the cup of her iniquity was nearly full, our Lord predicted the destruction of the Holy City and the entire dispersion of the Jewish people, and for eighteen centuries that city has continued little better than a city of ruins, and the Jews have been strangers in the home of their fathers. They in their own persons, and these few remains of former glory which they bathe with their tears, are striking proofs of the truth of the person and mission of Him whom on Calvary they crucified, and whom in their judicial blindness they still reject.

The Jews in Jerusalem, who are estimated at about 5000, are certainly not the most respectable representatives of this much persecuted race, but they all bear the same haggard and careworn expression of countenance, and the same anxious eye, an index of the curse of unbelief. Very many of them are of foreign birth, and have come from different parts to die in the city of their fathers' sepulchres. Comparatively few of them understand Arabic, but speak a corrupt Spanish or as corrupt German. They spend their lives in absolute idleness, and are principally supported by the charity of their more favoured European brethren, whose contributions they regard as a kind of debt due them. Though the subjects of the Sultan, they are permitted their own rabbinical laws, and a few devote themselves to the study of the Talmud. They inhabit a separate quarter, where Mount Zion slopes to the Tyropæon, the most filthy and crowded portion of the city, and every visitation of the plague or other epidemic preys to satiation on this wretched community. They have long had three synagogues, and another larger and more handsome was being built at the time of our visit.

Before leaving Jerusalem the second time we had an opportunity of visiting the extensive vaults or quarries under the city. The entrance to these quarries, which is a little east of the Damascus gate, is through a small aperture at the foot of the wall, and, crawling through a perfect shambles, we let ourselves down into the excavations below. These exca-

ventions are very extensive, and here doubtless was obtained the greater part of the materials for building the ancient city, and it is very probable that here too the stones of Solomon's temple were prepared and so adapted* "that there was neither hammer, nor axe, nor any tool of iron heard in the house, while it was in building." The floor of these quarries is still covered some inches deep with stone chip-pings, and large stones only partially prepared for building lie around. These quarries have only been lately discovered, and not yet explored to any extent; the Mahometans throw difficulties in the way, and the quarries themselves are such a labyrinth that it would require no little preparation and care and fortitude to penetrate to every part. It is quite possible that they may yet reveal some important facts regarding the building of the ancient city, and especially in connection with the temple. The former entrance to these quarries has not, as far as we are aware, yet been discovered, and the present entrance is wholly adventitious.

Having spent a fortnight in Jerusalem, and made ourselves pretty familiar with its general topography and particular ruins, we made our preparations for the northern journey, intending, if circumstances would at all permit, to go as far north as Damascus and Baalbec.

P.S.—In the last chapter of this "Narrative of Travels," &c., read at page 78, 1st column, *Beit Jala* instead of *Beit Juler*; and at page 79, 2nd column, *wedy* instead of *geoly*.

A WEEK'S RAMBLING IN THE SOUTH.

SCOTLAND, *May, 1861.*

For some weeks I had been engaged daily in addressing prayer-meetings, conversing with those asking the way Zionward, holding conferences with Christian friends till the body and mind were both a little wearied; when a dear Brother Minister of the United Presbyterian Church and myself got an invitation to go south to Annan to the great hiring-market. We both accepted the invitation and got our plans so formed that we could have a few days to ourselves. Tuesday found us with carpet-bags, plaids and umbrellas (which were not required) waiting for the Express train for the south. In a few minutes we heard the steam-whistle and then up-dashed the train. At the end of the train was a bald-headed gentleman waving to us; while leaning so far out of the window, there appeared great danger of his losing his equilibrium. My companion exclaimed joyfully, "It is he," and soon the three black-coats were all together. It was a Minister going home from Edinburgh and we were to travel the whole day together for that day. He had his pockets filled with Tracts of all sizes but

not of all sorts; all more or less directly bore on the "Way of Salvation." There had been very many awakened to the realities of eternity and their personal connection with these realities in our friend's congregation, and he was feeling as only a Minister can feel in these circumstances. His whole manner from the unusual brightness of his eye to his very restlessness showed an anxious joy: strange though it may appear to bring these words together, I know no better to express his state of mind.

Many were the interesting anecdotes told during our journey, so many the "Presbyterian" could not contain them all, though printed in the smallest type. When we arrived at Kilmarnock there were additions to our number, other two Ministers came into our carriage, their testimony was the same as our first companions to the reality of a great awakening among their people, but they showed a good deal of Scotch caution in speaking of conversions, yet of some they said they could not doubt. When we got to Sanquhar, where the trains stop for five minutes, we met with Dr. Simpson, the author of "Gleanings among the Mountains." Like all the other Ministers, he was full of "the work." One of my companions said he would never forget Dr. Simpson's last conversation with him. He could not keep back his tears when listening to the old man talking about the young folk. An expression he oft used was, "Oh! my heart's glad to see the *puir* things asking the way of salvation." Leaving Sanquhar and journeying still south, you begin to admire the beauties of Nithsdale. For several miles I sat perfectly still, my eyes feasting on the beauties of the valley of the Nith. Through some strange association of ideas, sitting there watching the ever changing banks of the Nith and every here and there gazing on some nook that looked like fairy-land, the "Lake of a Thousand Isles" came up before my memory again and again till I forgot for a moment whether I was sailing down the waters of the St. Lawrence or dashing down Nithdale in an express train. "We stop at the next station! see! man! look! look! Yonder's Drumlanrig Castle!" and all of a sudden the Thousand Isles with the waters of the St. Lawrence and the Canadian steamer, &c., &c., vanished into nothing: and now it was shaking hands, getting carpet-bags, mutual invitations to come and see each other when we hear the railway porters shouting, "Thornhill! Thornhill, Thornhill." Now a change of scene, getting carpet bags, &c., stowed away into the dog-cart amid many warm greetings from dear Christian friends, and when the train started away south to England, we started at right angles to the valley of the Nith, driving west for some 9 miles. We passed through Thornhill. It consists of one wide street with trees

planted on each side, just like some of the streets in Montreal. Here the Doctor of the district joined our company. I found him a most intelligent and agreeable companion. He is an antiquarian, naturalist, &c. He had, I found, gone to the Dumfries Asylum to see some patients that had been put there, having become mad, as the papers said, through the "Revival." His testimony was that not one of the patients in the Asylum said to be insane through the Revival but was a person predisposed to insanity, and he conversed with each of them. Any thing might have brought on their insanity as well as a prayer-meeting. After a delightful drive, passing through many neat villages, we arrived at our journey's end for that day. After another hearty greeting, and refreshing ourselves by bathing hands and face in cold water, we sat down to a Scotch knife-and-fork tea. Of all the meals for a hungry wearied man, I know of none to equal the Scotch knife-and-fork tea. English dinners, American spreads, Irish breakfasts, one and all must yield the palm to a true Scotch knife-and-fork tea. I have partaken of them all, but none have I ever enjoyed like "the tea." The tea being over we learnt there was a prayer-meeting in the neighbourhood, and we were soon seated in a school-room crowded to the door with eager and attentive listeners. After the address, which was given by my companion, the meeting was closed, but only about some half dozen left, the rest remaining for conversation.

Next morning found us on our way to Annan, where we arrived about mid-day. Here we found all our friends over head and ears in work. Next day was the Annan hiring-market, which for many years has been a day of drinking and what always follows that; but a number of Christian friends had determined, with the blessing of God, to do something to stop or check the disgraceful scenes. They had erected a large wooden shed for the sale of refreshments, tea, coffee, bread, &c., and they had invited a number of Ministers, well known in Annan, to have open-air services and to address meetings in the evening. The sequel will show how they succeeded. We were in time for the mid-day prayer-meeting, and found the place filled, holding about 300.

Then we attended the prayer-meeting in the evening; we were told that there would be in all probability a small meeting, as the people were busy in making arrangements for the morrow; but instead of a small meeting, the Church, seated for upwards of 500, was crammed to the door, various addresses were delivered and the meeting closed a little after 10.

THURSDAY.

The eventful day dawned at last, many had been foreboding evil, that everything would be a failure. At 7 o'clock in the morning there was a prayer-meeting held in the Free Church. No addresses were

* 1 Kings vi. 7.

given at this meeting, only prayer, praise and reading of the Scriptures, the Church seated for 500 was full to the door, a more solemn and soul-cheering meeting I have seldom attended. Open-air services began at 11½ in a green field near the town; they were attended by about 1000 hearers.

In the afternoon they began at 2, when the number had increased to about 4000. Your correspondent, after addressing the multitude, turned to an officer on the platform and asked how many he thought were present, and he estimated them at fully 4000, and the great proportion were men. In the evening your correspondent opened the meeting in the Free Church with an address, and then went to the Established Church. The Established, Free and United Presbyterian Churches were all open and filled in the evening. The Marchioness of Queensberry took a deep interest in all the proceedings of the day; she was present at the open-air services and visited each of the churches, but perhaps the greatest success of the day was the shed for the sale of refreshments. They sold upwards of 15,000 cups of tea and coffee the first day, and before 3 o'clock had to telegraph to Carlisle for several 100 weight of bread, all the bread of the town being bought up the day before. The universal testimony on every hand was, Never was Annan so busy and never was Annan so quiet on a hiring-market.

Next morning, as there were plenty of speakers to address all the meetings, I slipped off in the morning with the first train for Dumfries, accompanied so far by Mr. Gardiner, one of the Established Church Ministers in Annan. Just as the train enters Dumfries from the south, you get a glimpse of Burns's Mausoleum. Here I had to change carriages, as I intended going into Wigtonshire, and the railway goes right across the county of Kirkcubright for a few miles on the east of the county. The views from the window of the railway carriage are very fine, not unlike some parts of the prospect you have when driving along the high road between Montreal and Lachine, but there was one spot, called, I think, Golden Lea, I never saw surpassed for rich rural beauty. but, as the train gets nearer and nearer the centre and western side of the county, a more bleak and sterile place, I believe, is not in all Scotland—bare grey rocks, bare grey rocks on every hand till your soul is quite oppressed with the barrenness of the place. What a relief it was to me when the train stopped at Creelton, where I stopped for a few hours. I just felt like a school-boy out for a day's romping as I left the dusty road and away across the fields, burns, dykes, &c., and then the pleasure of just popping in upon a friend, how you enjoy their surprise, and questions heaped on questions without time for an answer. Then off I sauntered to the Manse, but

found the Minister engaged visiting some of his sick flock in the village. After his visitation was over, we walked along the shore to the Manse, busy talking about "the work."

The Manse is beautifully situated on the east of Wigton Bay, and like almost every other Manse in Scotland, one of the happiest houses you can enter. It is a happy home diffusing joy and peace all around. Few appear to consider what a boon the *Manse*s have been to Scotland, not as homes for ministers, but the centres of a holy, blessed influence on all the neighbourhood. There many a care is soothed, many a word spoken that restrains the headstrong and cheers the timid, and that not only by the minister but also by the minister's wife; and the Manse larder, what a wonderful larder it is! Surely there is a great blessing in it, few poor but know of its contents, few fevered ones in the village but know something of the jellies stored up there. But I must hurry on with my journeying. After a few very pleasant hours once more I am seated in the train, but only for a ride of 7 miles, and then a drive of 5 in an old stage-coach, then a few more miles' walking and it was not long till your wearied correspondent was sound asleep.

Saturday dawns like the other days, but now I have to journey homewards. First there was the stage-coach from Wigton to Girvan. Here I met with a commercial traveller and from him I learned a good deal concerning many individuals who have at this time been very much altered, and his testimony, though given in his own style of commercial parlance, showed that in spite of many inconsistencies and imprudences there is a blessed movement in many parts of Scotland.

Once more I changed coach for train, and off for Saltcoats. A few hours' journeying and Ayr, Troon and Irvine are passed, and then railway porters call change carriages for Saltcoats and Ardrossan. Not many minutes and I approach the Ardrossan Manse. A joyous shout and out runs the minister with a joyous welcome.

The evening was spent in visiting a triumphant death-bed and attending a delightful prayer-meeting that is held every Saturday evening for the outpouring of the Spirit on the following Lord's day.

A calm and pleasant Sabbath, and home on Monday much refreshed in both body and spirit.

Yours cordially,

() XLXAF.

MISCELLANEOUS ITEMS.

THE Bishop of Exeter has intimated his intention of giving the splendid donation of £10,000 towards the foundation of a Theological College for the West of England, which is to immediately begin.

FREE ST. JOHN'S CHURCH.—POSTERS DURING DIVINE SERVICE.—At a congregational meeting

of Free St. John's Church on Wednesday evening, Dr. Guthrie in the chair, it was resolved by a large majority to adopt the standing posture in singing.

THEOLOGICAL STUDENTS IN SCOTLAND.—The total number of students in Scotland attending the Theological Halls of the 5 dissenting denominations is 398, and of students attending the Established Church Halls, 294; in all 692; representing about 159 added to the number of probationers in all the Churches.

THE BROTHERS SPURGEON.—A schism has taken place in the Baptist chapel at Southampton, the pastor of which is the Rev. Mr. Spurgeon, a brother of the famous preacher. The schism has arisen respecting doctrinal points. Mr. Spurgeon and about 300 of his adherents remove to the Carlton Rooms until a new chapel is built. The London Mr. Spurgeon will preach in Southampton next Wednesday and assist his brother in inaugurating the new movement there.

IRISH SUNDAY SCHOOLS.—The Sunday School Society for Ireland held its 51st annual meeting at the Rotunda in Dublin last week, when the Earl of Roden occupied the chair. The total number of schools reported is 2,705; of scholars, 233,399; and of gratuitous teachers, 21,302. The Bible is read by 153,969, of whom 67,926 are adults above the age of 15. Within two years there has been an increase of 52 schools, 18,138 scholars, and 1,830 teachers in the Province of Ulster, a result which is ascribed to the late revivals.

UNITED PRESBYTERIAN SYNOD.—The following are the leading figures of the Report on the Annual Statistics.—Number of communicants, 165,566. Accessions, 4,682. Baptisms, including 94 adults, 9,587. Congregational income—for strictly congregational purposes—£157,627 3s. 1½d. Missionary and benevolent income. £40,152 19s. 4d. Total, £197,780 2s. 5½d. Debt liquidation in 1860, £46,000 16s. 7d. Stipends, £78,357 3s. 2d. Average contributions for all purposes by each congregation, £366 18s. 9d. Sabbath schools, 242; teachers, 8,719; attendance, 68,854; advanced classes, 718; attendance, 20,568; day schools, 76; libraries, 493, volumes, 167,311; prayer meetings, weekly, 1,183, fortnightly, 135; monthly, 314; aggregate attendance at these, 43,970. The 3 great statistical facts of the year 1860 relate to the number of prayer-meetings, the amount of efforts in extinguishing debt, and the aggregate of contributions for all Christian objects. Each of these amounts exceeds the figures of the previous year, which were all of them much in advance of any result previously attained. 1860, debt paid in 483 congregations, £4,317; total contributions of the Church, £20,378; aggregate attendance at prayer meetings, 43,970.

ATTENDANCE IN PUBLIC WORSHIP.—On Sunday morning in the course of his usual exposition of St. Matthew's Gospel Dr. Macfarlane, of Erskine U.P. Church, Glasgow, took occasion, while commenting on the words in the 13th verse of the XXI. chapter, 'My house shall be called the house of prayer,' to make some remarks on the subject of attitudes in public worship. He referred to the recent discussions in the Church Courts in respect to the practice of kneeling at prayer and standing during praise, and regarded the adoption of such practices on the part of some as the first droppings of a coming shower—the commencement of what would be a great improvement on the modes of worship at present followed in our Presbyterian Churches. Although from long observance of a particular form people came to consider it as an ordinance of God, yet there was no law in the Bible on the subject, but the examples were two to one in favour of kneeling

at prayer. This was the mode followed in private and family worship; and why not in public? The practice of standing during prayer and staring about the church was most objectionable, while the hearers were tempted to regard the preacher as simply delivering a speech. The pews, as constructed, were not adapted for kneeling, but he recommended those who felt they could perform the work of prayer better while sitting, to do so.

A MISSIONARY PRIZE ESSAY.—Last spring an announcement appeared in the newspapers, emanating from the Rev. Chas. Hodgson, rector of Barton-le-Street, offering for competition 4 prizes for the 1st, 2nd, 3rd and 4th best essays on the best method of infusing a missionary spirit into the education of the young. The prizes were to be 50*l.*, 20*l.*, 10*l.* and 5*l.* respectively. No essays were to be sent after the last day of September, and the adjudication was promised at the close of 1860. Three eminent clergymen of the Church of England were appointed adjudicators, amongst whom was the Rev. Mr. Champneys, rector of White-chapel and canon of St. Paul's. In consequence, however, of the large number of essays written (473) the adjudication has only just been completed; and we have heard that our respected friend and neighbour, the Rev. John Stock, minister of Morrice-square chapel, Devonport, has by the unanimous award of the adjudicators received the first prize of 50*l.* As the prize comes from a Churchman and has been so impartially adjudicated by Church clergymen, Mr. Stock, after giving 10*l.* towards the repairs and alterations of his own chapel, divides 15*l.* between the Church Missionary Society and the Baptist Missionary Society, as a tribute to the catholicity of spirit which dictated the throwing open of the competition, and to the impartiality with which the decision has been made.—*Western Morning News.*

SERVICES TO THE "UPPER CLASSES."—We find the following paragraph in the columns of the *Morning Advertiser*.—"On Saturday afternoon Captain Trotter gave his second address to the higher classes of society in Willis's Rooms. The place was crowded in every part, and a great many of the audience had to stand during the whole time. The subject of the gallant officer's address was the Holy Spirit in His Person and Work. For more than an hour Captain Trotter enchained his audience by luminous expositions of the statements of Scripture on the subject, mingled with singularly powerful appeals to the conscience. Not a sound was heard during the delivery of the discourse which, there is every reason to believe, must have been savingly blessed to many who heard it. The address was thoroughly practical, as well as expository, and the closeness and cogency of its application at the end to the minds and hearts of those present must have met with a thorough response in many a bosom. Among Captain Trotter's auditory there were distinguished noblemen with their wives and families. The thought must have occurred to many who listened to the address of the gallant officer that the rich and noble, as well as the poor and lowly, had in this instance the Gospel preached to them. The aristocratic character of the audience, which could not have consisted of less than from 500 to 600 persons, may be inferred from the fact that King-street and a portion of St. James's-square were lined on each side by splendid equipages, just as if the attraction that had brought them hither had been the appearance of some new prima donna at her Majesty's Theatre. Who could help reflecting in his own mind on the contrast between the purpose to which Willis's Rooms were applied on Saturday and that to which they have been for so long a period appropriated as Almack's?

THE AWAKENING IN PARIS.—The *Archives du Christianisme* of May 30th states that, though the authorities have been overruled on the subject, permission to hold meetings in the great public halls has not been granted; and they have continued to take place in the little chapels, schools, saloons, &c. Every available place has been insufficient, and from the 19th to the 24th of May there were 15 of them. M. Monod goes on to say:—"The heart is wrung to see places more or less capacious, and that would be filled every day, closed to immortal souls, eager to hear from day to day the words of life. But those who thank God for this beautiful and good movement are not therefore discouraged; for they remember that "God's ways are not as our ways," that in His hands obstacles transform themselves into means; and that He uses feeble things to confound the mighty. Joyful professions of conversion of faith have continued to take place, but, as might have been anticipated, in less number than when the Word of God could be addressed to assemblies four or five times more numerous. Moreover the general effect produced by these meetings in Paris is very remarkable. In a sphere large enough, and which extends beyond Protestantism, they are the subject of every conversation. Some asperse them; some rejoice in and defend them; but none can refrain from being occupied with them. This agitation is better than death or sleep. From 27 to 30 weekly prayer-meetings have been organized and announced and take place in private houses on different days, at different hours and in different quarters. If, as we pray the Lord, the children of God should really unite in prayer with faith and love, God will, we doubt not, according to His promise give His Holy Spirit to those who ask; and what we love to call our French Awakening will live, will extend itself and will be consolidated in Paris, in the whole of France and in the neighbouring countries.

Dr. McClintock, American Chapel-minister at Paris, gives an account of a religious awakening in that city, which in view of its agencies and results is one of the most remarkable manifestations of Divine grace in the whole record of Revivals.

"Paris has never perhaps been so thoroughly stirred by a religious movement as it has within the last month by the revival activity of Mr. Reginald Radcliffe of England. You have heard of him in connection with the revival in Scotland and Ireland, where his labours have been very successful. Mr. Radcliffe is a lawyer by profession, a man under 40, of vigorous physical and mental powers. He has devoted his whole time, layman as he is, to the propagation of the Gospel. On the invitation of some French Protestants, who had seen the great effect of his work in England, he came to Paris about six weeks ago and opened his evangelizing services at first among the English population at Paris at the Chapel Taillou and the American Chapel. His mode of procedure is very simple—in fact it is very nearly that of a Methodist prayer-meeting with perhaps less method. He never attempts to preach but gives occasional exhortations during the course of the meeting, and at the close of the public service invites all who are seeking the salvation of their souls to remain for conversation and advice. The first places of meeting soon proved too small. Application was made to Government to hold meetings in several localities, especially in a large concert-room and a large gymnasium. The French people began to attend in large numbers, and Messrs. F. & W. Monod generally acted as interpreters. In a fortnight there could be seen, what perhaps Paris never saw before, immense audiences of French men and women engaged in singing, prayer,

listening to earnest exhortations, or asking the prayers of God's people—in fact all the scenes of a revival meeting at Home. Many have been awakened and converted. The novelty of the movement and its rapid success made a great noise in the city. Influences were brought to bear on the Chief of Police, which caused him to withdraw the permission to hold services in unlicensed places. But the good work is begun, and it is hoped that French Protestantism is about to receive the baptism of the Holy Spirit, for which it has long been waiting and praying, and that the revival will spread not only over the city but throughout France."

From an account of this movement by Rev. F. Monod in the *Archives du Christianisme* we have some additional particulars. Mr. Radcliffe has no knowledge of the French language, and all his remarks have to be interpreted to the French portion of his audiences. And yet notwithstanding this disability the meetings, which began with an attendance almost exclusively English, have now become almost exclusively assemblies of French. On one occasion Mr. Radcliffe addressed 3000 children at the Cirque Napoleon.—*N. Y. Independent.*

SELECTIONS.

From the Pictou Record for July.

POPULAR ERRORS.

A popular preacher is one that pleases the people: I suppose then that a popular error also is one that pleases people. Should we not please ourselves then? Yes, sometimes; but not with error; that would be like drinking a pleasant poison, and of all poisons such are the most dangerous, just because popular errors please the flesh, people wine when they are laid bare. Were the flesh crucified to them, it would not be so. The surgeon's knife is not felt when it is cutting off a mortified excrescence. And now I bethink myself of some errors of revenge.

(1.) When the minister or kirk-session has given some offence to a member of the congregation, he often thinks that it is his plain duty to stay away from the house of God or to leave the Church. Is it? Perhaps too you should stay out of Heaven if they go in; perhaps you should desert from your regiment or your ship if the officers do not always act as you wish; perhaps you should do like the Japanese, kill yourself because another man has offended you. Let us hear your grievance. You fancied that the minister was *personal* in his preaching, and you would prefer sermons that hit you: neighbors, or at any rate would not disturb you. Or you will not submit to the discipline of the Church because there are others as bad to whom nothing is said. Or perhaps the minister is a teetotaler, and you do not like that, his business, you say, is not to cure drunkenness but to preach the Gospel. Or it may be that he is not a teetotaler and you like that still less; how can he expect to convert sinners, you remark, when he takes a little wine for his stomach's sake. Or it may be that the eldership does not please you; they are not pious enough, not attentive to the sick, not silent in prayers. O friends, take heed what spirit you are of, you will not have to answer for *their* sins. Do not desert the ship, but prove yourself worthy of her. Do not set yourself up as judge and jury, as captain and crew all in one. Humility is a Christian virtue and not the lowest in rank and honor. The unstable never excel. Faultfinders are not seldom the most faulty. Without doubt the wisest thing to do is to find fault.

(2.) An error, too mean to be very "popular" I hope, is that, when a minister does not please us so much as he used to, the argument of "the purse-strings," as it is vulgarly called,

should be brought to bear. Do not pay him his stipend till his views change. Starve him into submission, as you do with a jury that will not bring in a verdict to please you. Who then are the masters of a clergyman? God and his conscience? Oh no, says the spirit of voluntarism, but the largest subscribers to his salary. He must register their views, or else—

(3.) When an article in the Church periodical hits some people rather hard, they think that they show their wisdom by refusing to take it any longer. They only show where the raw spot was at which the writer was shooting "at a venture." They have not even the manliness to cadure a reference to their faults. When then will they have the manliness to check or crucify them? Gag truth when it is unpleasant. Thou fool! it still remains truth: and, if silenced, it condemns thee all the more. Who hate the light? They who love the darkness. But perhaps all that they quarrel with is that the article does not suit them. What of that! It may not be displeasure to another, and the periodical is not written for the special use of one reader or one class of readers. Look over the numbers you received during the past year and see if they do not contain many hints, much information, advice, truth which you found valuable and as if expressly intended for you. And then sit down and write a letter to the editor telling him what sort of pieces you like best. He is not above listening to you. And you may add that you feel obliged to him and consider him an ornament to his profession and that you will always stand up for him and send lists of new subscribers. That will be better than foolish talk about "giving up" what it is your duty to take.

And now, brother mine, I have done for the present with exposing your little weaknesses. They all spring from selfishness,—from a self-seeking, self-pleasing heart. You like those persons and things that are smooth and flattering. But the praise of man is a dangerous ointment. "Take away the fire," said a dying Christian to his friends who were praising him, "I have still combustible material about me." Love the physician more than the pump; love truth even with the sword in her hand better than the sapple serpent with a golden-checked apple; love God more than self.

DREADFUL PRIVATIONS OF MISSIONARIES IN AFRICA.

The following is an extract of a letter written by the late Mrs. Helmore, the missionary's wife, to a member of her family, describing the journey across the desert to the Makololo territory in Central South Africa, where she subsequently died, as did also her husband and some of their children, owing to the hardships they had to endure in consequence of the cruel conduct of the natives:—

"The last stage of our journey has been without exception the most trying time of travelling I have experienced in Africa. We are now within the tropics, and on a journey we are more exposed than in a house. The heat during the day is intense, 102 degrees in the shade, and often affects me with faintness and giddiness. But the early mornings are still pleasantly cool. We may expect rain this month, and are longing for it as those only can long who have travelled through a dry and parched wilderness where no water is. Our poor oxen were at one time 4, at another 5 days without drink. It was quite painful to see how lame they were rendered by thirst; they crowded round the waggon, licking the water-casks, and putting their noses down to the dishes and basins, and then looked up to our faces, as if asking for water. We suffered very much ourselves from thirst, being obliged to economise the little we had in our vessels,

not knowing when we should get more. We had guides, but they either could not or would not give us any information. Tuesday, the 6th instant, was one of the most trying days I ever passed. About sunrise the poor oxen, which had been painfully dragging the heavy waggons through the deep sand during the night, stopping now and then to draw breath, gave signs of giving up altogether. We had not gone as many miles as we had travelled hours. My husband now resolved to remain behind with one waggon and a single man, while I and the children and the rest of the people went forward with all the oxen, thinking that we should certainly reach water by night. We had a very scanty supply the day before, the men had not tasted drink since breakfast until late in the evening,—we divided a bottleful among 4 of them. There now remained 5 bottles of water; I gave my husband 3, and reserved 2 for the children, expecting that we should get water first. It was a sorrowful parting, for we were all faint from thirst, and of course eating was out of the question; we were afraid even to do anything lest exercise should aggravate our thirst. After dragging slowly on for 4 hours the heat obliged us to stop. The poor children continually asked for water; I put them off as long as I could, and when they could be denied no longer, doled the precious fluid out a spoonful at a time to each of them. Poor Selina and Henry cried bitterly. Willie bore up manfully, but his sunken eyes showed how much he suffered.

Occasionally I observed a convulsive twitching of his features, showing what an effort he was making to restrain his feelings. As for dear Lizzie, she did not utter a word of complaint, nor even ask for water, but lay on the ground all the day perfectly quiet, her lips quite parched and blackened. About sunset we made another attempt and got on about 5 miles. The people then proposed going on with the oxen in search of water, promising to return with a supply to the waggon, but I urged their resting a little and then making another attempt, that we might probably get near enough to walk on to it. They yielded, tied up the poor oxen to prevent their wandering, and lay down to sleep, having tasted neither food nor drink all day. None of us could eat. I gave the children a little dried fruit, slightly acid, in the middle of the day, but thirst took away all appetite to eat. Once in the course of the afternoon dear Willie, after a desperate effort not to cry, suddenly asked me if he might go and drain the bottles. Of course I consented; and presently he called out to me with much eagerness, that he had 'found some.' Poor little fellow! it must have been little indeed,—his sister Selina had drained them already. Soon after he called out that he had found another bottle of water. You may imagine the disappointment when I told him it was cocoa-nut oil melted by the heat. But this is a digression. I must go back to our outspanning about 2 p.m. The water was long since gone, and as a last resource, just before dark, I divided among the children half a tawpful of wine and water, which I had been reserving in case I should feel faint. They were revived by it, and said 'how nice it was,' though it scarcely allayed their thirst. Henry at length cried himself to sleep, and the rest were dozing feverishly. It was a beautiful moonlight night, but the air was hot and sultry. I sat in front of the waggon, unable to sleep, hoping that water might arrive before the children woke on another day. About half-past 10 I saw some persons approaching; they proved to be two Bakalari bringing a tin canteen half full of water, and a note from Mrs. Price, saying that, having heard from the man we had sent forward of

the trouble we were in, and being themselves not very far from the water, they had sent us all they had. The sound of water soon aroused the children, who had tried in vain to sleep, and I shall not soon forget the rush they made to get a drink. There was not much, but enough for the present. I gave each of the children and men a cupful, and then drank myself, it was the first liquid that had entered my lips for more than twenty-four hours, and I had eaten nothing. The Bakalari passed on after depositing the precious treasure, saying that, though they had brought me water, they had none for themselves. They were merely passing travellers—I almost thought them angels sent from heaven. All now slept comfortably excepting myself; my mind had been too much excited for sleep. And now a fresh disturbance arose—the poor oxen smelt the water, and became very troublesome; the loose cattle crowding about the waggon, licking and snuffing, and pushing their noses towards me, as if begging for water. At 2 o'clock I aroused the men, telling them that, if we were to make another attempt to reach the water, no time was to be lost. They were tired and faint, and very unwilling to move, but at last they got up and began to unloose the oxen and drive them off without the waggon. I remonstrated, but in vain; they had lost all spirit 'lipeli li strule,' as the Bechuanas say. I was obliged to let them go, but they assured me I should have water sent as quickly as possible, and the cattle should be brought back again after they had drunk. They knew no more than I did the distance of the water. I felt anxious at their leaving us, at the thought of perhaps spending another day like the past; but they had not been gone more than half an hour when I saw in the bright moonlight a figure at a distance coming along the road. At first I could not make it out, it looked so tall; but on coming nearer who should it prove to be but my servant girl Kioneccoe, 15 years of age, carrying on her head an immense calabash holding about a pailful of water? On hearing of our distress she volunteered to assist us. She had walked 4 hours. A young man had set out with her, but he had driven on the sheep the day before a great distance without either food or water, and became so exhausted that he lay down under a bush to rest, and on she came alone in the dead of night in a strange country infested with lions, bearing her precious burden. Oh, how grateful I felt to her! Surely woman is the same all the world over. She had only lived with me since June, was but an indifferent servant, and had never shown any particular attachment to the children; but this kind act revealed her heart, and seemed to draw us more closely together, for her conduct since that has been excellent. I made a bed for the girl beside me in the forepart of the waggon, and, the children having now slaked their thirst with the deliciously cool water, we all slept till 6 o'clock. I made coffee, and offered some to Kioneccoe and the young man, who had now come up. At first they declined it, saying the water was for me and the children. I had now the happiness of seeing the children enjoy a meal of tea and biscuits; and then, once more filling up my 2 bottles, I sent the calabash with the remainder of its contents to my husband, who by this time stood greatly in need of it. The distance was about 12 miles. I afterwards found that we were about the same from the water.

After a painful journey of 7 months the unfortunate missionaries arrived at their place of labour, and at Linyxali sought audience with the chief Sekelatu, whose people they hoped to convert. The chief was absent for 2 days, but an ox was sent, and, when Sekelatu arrived, he brought with him presents of beer. He had not

been forewarned of the coming of these strangers, Dr. Livingstone not yet having been there. The chief was in a manner hospitable, but made the strangers live in temporary houses close to his own, although he lives on a spot unhealthy for Europeans, and he gave them his own hut to preach in. In a week Mr. and Mrs. Helmore, their 4 children and all the servants were prostrated with fever. Mr. Price, writing to Mr. Helmore's sister in England, thus tells the next part of the story:—"As I was going round one evening to see if they were all comfortable, I found the 4 children lying on a bed at the outside of the tent, and Mrs. Helmore by the side of the bed on a cushion. They were all asleep. I felt their foreheads, &c.; at last I came to dear little Henry; he was cold—he had just slept the sleep of death. I immediately went and informed his father, who was lying in the tent; he told me I had better not tell Mrs. Helmore till the morning. I took the child into the tent and wrapped up the body in a piece of carpeting, and engaged men to prepare a grave, that we might bury him the next morning. He was buried by the side of Malatsi, my waggon-driver, who had died a few days previously. When it was told Mrs. Helmore, she took no notice whatever, although it was her dear, precious, little Henry. This was on March 7; on the 9th our dear little baby died. On the 11th Selina Helmore died, and on the same day Thabi of Lekatlong. On the 12th Mrs. Helmore died. After that Mr. Helmore and Lizzie and Willie improved considerably until about the middle of April, when Mr. Helmore paid a visit to Sekeletu in the town, and came back very tired and feeling very unwell. From that time he became worse and worse, and on Friday afternoon, April 20, he fell into a kind of sleep, and remained in that state of unconsciousness for about 35 hours, and then on the night of Saturday breathed his last. All these I wrapped up and consigned coffinless to the silent tomb with my own hands with the exception of my own child, which died in the arms of its mother, whilst she sat by my bed-

side as I lay helpless from fever." Their own infant dead, their comrades dead, and with the 2 remaining orphan children in their charge, for these were by their father's latest wish to be sent back to England, Mr. Price and his wife, who had entirely lost the use of their feet and legs, prepared to return south. He himself had to be carried or led from box to box while he was packing. But the Makololo, who had been quiet at first, now took advantage of the helplessness of the stranger. Openly, and by force, if necessary, they began to rob him of his goods; even the clothes he had worn in the day were stolen at night from his bedside. A waggon was seized by Sekeletu himself, who then demanded oxen with which others could be trained, and then that the stranger should remain until his men had trained them. Tents, guns, powder and shots were taken. "At length," says Mr. Price, in a letter brought by the last African mail to the directors of the mission:—"At length on the 19th June we left the town, accompanied by Sekeletu in his new waggon. In the evening we reached the river of Linyanti, and on the following day all the remaining goods were taken over in canoes. That being done, a message came to me from Sekeletu to this effect, that now the goods were on one side of the river and the waggons on the other, and that they would remain so until I went over and delivered up all Mr. Helmore's goods. I remonstrated, but in vain; I was like a lamb in a lion's mouth. A great many of my own things also I had to deliver up.—Three cows also and several oxen were taken at the river. Having thus got a good draining there, I proceeded to Chobe.—I took out all my goods ready for crossing, and a message came to me that Sekeletu had hitherto got only Mr. H.'s goods, and that now he must have mine. After a good deal of pleading I was allowed a few things for the journey, such as a couple of shirts, a vest or two, two or three pairs of trowsers, and an old coat that I had worn in England about two years, an old pair of boots which I had on, &c. Already they had taken

all my bed-clothing with the exception of what was just sufficient for one bed; for the other we had a kaross. But, before my oxen could cross the Chobe, I must needs deliver up one blanket. Every grain of corn which I had for the men they had taken, and for all these things I did not get even a goat for slaughter on the road. These were my prospects for a journey of upwards of 1,000 miles to Kuruman." After a few days the poor missionary with his helpless wife and two orphans in his charge were gathered together in the wilderness. Next morning the wife was dead, and he buried her under a tree, the only tree of the great plain of the Mababe. On the 20th of last February Mr. Price with the two forlorn children and Mr. Mackenzie had reached Kuruman. After a rest of 6 weeks or 2 months he meant to proceed with the children to Cape Town and thence forward them to England, leaving himself at the disposal of the mission.

POETRY.

"THY KINGDOM COME."

"Thy kingdom come," thus day by day
We lift our hands to God and pray;
But who has ever duly weighed
The meaning of the words he said?

"Thy kingdom come,"—Oh, joy of joy,
When praise shall every tongue employ;
When hatred, strife and battles cease,
And man with man shall be at peace.

Then all shall know and serve the Lord,
And walk according to His Word;
His glory spread around shall be
As waters cover o'er the sea.

God's holy will shall then be done
By all who live beneath the sun;
And every evil will remove,
For God will reign, and God is love.

Jur. Hist. Mag.

SELECTIONS FROM SYNOD MINUTES.

MEMORANDA FROM PRESBYTERY RECORDS.

FOR THE SYNODICAL YEAR, 1860-1861.

- 1860—July 3rd.—First meeting of the Presbytery of Guelph, held at Guelph by appointment of Synod.
- Rev. Peter Thomson, Ordained Missionary, received appointments from the Presbytery of Guelph.
- 17th.—The Rev. Frederick P. Sym, formerly of Russelltown, inducted to the Charge of Beauharnois by the Presbytery of Montreal.
- The Rev. John Moffat, Minister of Laprairie, resigned his Charge on the plea of ill health, and his resignation was accepted by the Presbytery of Montreal.
- 18th.—Mr. Robert Campbell, and Mr. George Porteous, Students of Divinity, licensed to preach the Gospel by the Presbytery of Bathurst.
- August 1st.—The Rev. James Black, M. A., Ordained Missionary from the Church of Scotland, received by the Presbytery of Montreal, and appointed to labour at Pointe St. Charles.
- 8th.—L'Original and Hawkesbury united into one Charge by the Presbytery of Glengary.
- 15th.—The Rev. John Livingstone, B. A., Minister of Dundee, died of disease of the lungs, in the 27th year of his age, and the 9th month of his ministry.
- 21st.—Mr. James Carmichael, M. A., Student of Divinity, licensed to preach the Gospel by the Presbytery of Toronto.
- 22nd.—The Rev. George Porteous, Licentiate, ordained to the office of the Holy Ministry, and inducted to the Charge of Wolfe Island by the Presbytery of Kingston.
- September 27th.—The Rev. James Mair, formerly of Barney's River, Nova Scotia, inducted to the Charge of Martintown by the Presbytery of Glengary.
- October 2nd.—Mr. James Carmichael, M. A., Licentiate, ordained

- to the office of the Holy Ministry, and inducted to the Charge of West King by the Presbytery of Toronto.
- 3rd.—The Rev. George D. Ferguson, formerly of Three Rivers, inducted to the Charge of L'Original and Hawkesbury by the Presbytery of Glengary.
- 10th.—The Rev. William Masson, formerly of St. Johns, Hamilton, inducted to the Charge of Russelltown by the Presbytery of Montreal.
- 17th.—The Rev. William Mair, Minister of Chatham, died of general debility, in the 63rd year of his age and the 27th of his ministry.
- November 21st.—The Rev. Hamilton Gibson, formerly of Galt, inducted to the Charge of Bayfield and Varna by the Presbytery of London.
- December 10th.—The Rev. James Anderson, Minister of Ormstown, demitted his Charge on the ground of ill health, and his resignation was accepted by the Presbytery of Montreal.
- 12th.—The Rev. Kenneth MacLennan, B. A., formerly of Paisley, inducted to the Charge of Whuby by the Presbytery of Toronto.
- 26th.—The Rev. William Stewart, formerly of Chatham, New Brunswick, inducted to the Charge of Milton, Hornby, and Trafalgar, by the Presbytery of Toronto.
- 1861—January 31st.—The Rev. John Hay, Ordained Missionary, inducted to the Charge of Mount Forest by the Presbytery of Guelph.
- February 6th.—The Rev. Walter Rogers Rees, Ordained Missionary, inducted to the Charge of Pickering by the Presbytery of Toronto.
- April 6th.—The Rev. James Anderson, Minister of Ormstown for 26 years, died at Durham, Ormstown, of paralysis, in the 64th year of his age.
- 16th.—The Rev. W. Johnson, M. A., formerly of Arnprior, inducted to the Charge of Lindsay by the Presbytery of Toronto.

REPORT OF THE COMMITTEE ON THE BURSARY SCHEME.

The Committee on the Bursary Scheme again respectfully submit their report. During the past year the income of the Scheme has been as follows:—

Church Collections.

| | |
|--|----------|
| 17 Congregations..... | \$324.75 |
| Subscriptions and donations from 6 individuals | 305.00 |
| Colonial Committee £50 Sterling..... | 243.33 |
| Glasgow Union Miss. Assoc. £10 Sterling.... | 48.00 |
| Aberdeen do. do. £7 Sterling..... | 34.07 |
| St. Andrew's Sabbath School, Quebec, 5th and 6th annual donations..... | \$100.00 |
| Toronto Ladies' endowment..... | 56.00 |
| Kingston do. | 40.00 |
| Synod of New Brunswick specially appropriated | 80.00 |
| St. Andrew's Church, Perth, Miss. Assoc.... | 20.00 |

\$1251.15

The amount expended during the same period has been \$1601.80, leaving the Committee \$118.73 in debt.

In accordance with the recommendation of the Synod, the Committee addressed a circular, of which a copy is appended, to all ministers of the church, earnestly appealing for aid. By several congregations this appeal was most liberally met, but the Committee regret to add that the number of Congregations which responded is only 17—surely a small proportion when the increasing number and wealth of our church are considered.

The number of participants in the benefits of the Scheme during the past year has been 33. Of these nearly all are studying for the church, the only exception to this rule being when the Bursary is specially contributed for competition among all students. The disposal of the Bursary Fund is left entirely to the Principal and Professors, and the Committee can confidently add their own testimony to that of the Senatus, in assuring the Synod and the church that the scheme is of vital importance to many who are passing through their college course. But for the aid thus afforded not a few of our best and most promising students would have to abandon their studies for the ministry, and would be compelled to employ in secular pursuits those talents and energies which the church can ill afford to lose.

During the past year two other endowments have been completed. The Kingston ladies have transferred ten shares of Commercial Bank stock to the College for this purpose. It is earnestly hoped that the good example thus shown will be followed. The executors of the late John Mowat, Esq., have also paid over to the College the sum of \$300, being the amount left by that generous friend of the College to found a competition bursary.

The Committee would also express their sense of the liberality and benevolent spirit manifested by the St. Andrew's Church Sabbath School at Quebec, which annually contributes \$50 in addition to aiding other objects.

The Committee feel that it is scarcely necessary again to attempt to prove the usefulness of this scheme. Many members of Synod can speak from experience of its benefits, and the effects of the timely aid given to students for the ministry are yearly seen in the annual accessions to the Church. To provide for the annually increasing population of Canada, among whom are numbered so many adherents of the venerable Church of our fathers, is a constant aim of our Church Courts, and foremost among the difficulties in the way of this has been the want of ministers for vacant stations. This want cannot be better met than by fostering Queen's College as our training Institution, and by affording aid to those who cannot obtain their college training without this assistance. The Committee respectfully commend this important scheme to the Synod and ask for an annual collection to be made on the second Sabbath of February, or some other convenient day.

A full statement of the accounts will be found appended to the annual Report of the Trustees of Queen's College.

All which is respectfully submitted.

JOHN MACHAR, D.D.,
Convener.

REPORT OF THE INDIAN ORPHANAGE AND JUVENILE MISSION SCHEME.

During the past year the income of this scheme has been as follows:

| | |
|------------------------------------|----------|
| For the support of Orphans..... | \$283 30 |
| " Canadian School at Calcutta..... | 218 82 |
| " Memorial Church at Sealkote..... | 2 50 |

\$505 22

being an increase of \$77.47 over that of last year.

At the Orphanages of Calcutta, Bombay, and Madras, there are now 18 orphans supported in connection with this scheme, and at the Cana-

dian school, Calcutta, nearly 50 girls are receiving a Christian education, provided for them by our Sabbath Schools. In addition to his duties during the day, the teacher of the Canadian school is constantly engaged in preaching to his Hindoo neighbours during the evenings.

The above facts convey briefly the visible results of the 6th year's operations of this scheme, and a few explanations may be permitted in regard to the plan pursued.

The Orphanages are maintained by the Scottish Ladies' Association for Female Education in India, a Society which has the countenance and aid of the General Assembly's Committee on Foreign Missions. In all heathen countries the condition of the female population is one of utter degradation and misery. Hindostan forms a striking illustration of this fact, and it has long been felt that to elevate woman there, to infuse the sacred influences of Christianity into the families and houses of the people, would more effectually advance the interests of religion than any other mode of missionary operations. With this view Orphanages have been successfully maintained in the capital cities of each Presidency, and from these, young women are now annually sent forth who have received all the advantages of Christian training and education, and many of whom are imbued with Christian zeal and love. As teachers, and as the wives of native catechists, these converts penetrate into the harems and the Zenanas where no Missionary can ever enter, and exert an influence over multitudes of their countrywomen, who, in their seclusion, could never otherwise have heard of a Saviour. In this Christian land how often are many of our best and strongest influences associated with the teaching and example of a mother or a sister. That our fellow-subjects in India may in this way be raised to like privileges, is the humble yet earnest effort of this scheme.

Very satisfactory accounts are received from the Orphanages of the conduct and progress of the girls, and most touching are the letters and tokens of affection which pass between them and their Canadian supporters. But lately the sudden death of a Canadian sabbath scholar, when communicated to the orphans, was received with tears and every expression of grief, and in Canada intelligence regarding the Orphanages is eagerly sought for and read with avidity. The orphans are of all ages, from two years upwards. Some of them are girls of great promise, and one, Ruth Iona, having been admitted to the communion of the Church, is now most usefully engaged in teaching.

In addition to the establishments above mentioned, a further opening has been recently heard of at Sealkote, the station where the Rev. Mr. Hunter and his family were cruelly murdered during the mutiny. Over the spot a memorial Church is about to be erected, and an Orphanage has been organized under a most efficient teacher. Five boys in this Institution are about to be maintained in connection with our own Juvenile Mission.

At a time when it was difficult to procure orphans, the Canadian school was commenced, and has now been nearly four years in successful operation. The teacher is a young man of ability and zeal, and is aided by his wife. In the evenings he is able to preach to large audiences, and a little knowledge of the healing art is of service in gaining the attention of his fellow-countrymen. There are about 50 girls in attendance at this school, which could be increased to any extent did the funds permit.

Northern India is now suffering under a famine of almost unprecedented severity, several months of heat and drought having burnt up the crops which form the sole means of subsistence of the population. Great numbers of the poorer classes have, it is feared, already perished, and many orphans are left unprovided for. But a few months since great difficulty was experienced in keeping up the limited number of inmates in the Institutions, and many of our schools had waited years before orphans could be appropriated to them. The fatal ravages of famine have effected a sad change, and surely such an appeal cannot be listened to without a response from Christian hearts. It comes from a land to which Great Britain is indebted for much of her wealth, and without which she could not now fill her proud position in the world. It comes from those who are now our fellow-subjects, and whose spiritual welfare was too long sacrificed to wealth and power by a mercenary company. With greater force than ever therefore does this scheme commend itself to the youth of our Church. By their contributions much good has already been done in India, and the way is now open under God's blessing to accomplish even greater things. The influence of such an effort cannot fail to react with beneficial effects upon our rising generation, training them to liberality and self-denial before the love of the world or the pursuit of gain can have hardened their young hearts, and preparing them for the generous support in after life of our own church and her various schemes. Such an effort as this, humble in itself, may therefore be of vast importance in its future results, and in reliance on the Divine blessing it is again commended to the countenance and support of the Synod.

A full financial statement is appended, and the whole respectfully submitted.

JOHN PATON,
Treasurer to the Synod.

Kingston, 20th March, 1861.

