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The Presbyterian,

A MISSIONARY AND

OF



RELIGIOUS RECORD

THE

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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

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No. 9, September, 1860.

VOLUME XIII.

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The Presbyterian.

We have received a letter from Mr. W. McNaughton, farmer near Chatham, C.W., and we shall be glad if he will write to us occasionally. Any information regarding the Kirk in his neighbourhood will always be acceptable.

There is an excellent field for missionary labour in the neighbourhood of Ottawa, and we hope that ere long the Church will be able to occupy the different stations in the adjoining country with able and active ministers or missionaries. We understand that some of these stations have been frequently supplied by the Rev. Mr. Spence, and during the past year by the Revd. H. J. Borthwick, Headmaster of the Ottawa Grammar School, with great acceptance and much to the edification of the people. The Church is much indebted to these gentlemen for the zeal with which they engage in the work, attended as it is with considerable fatigue and inconvenience.

A MISSION TO BRITISH COLUMBIA.

We learn with pleasure that a new field of usefulness is opening up to our Church, and that the Jewish and Foreign Mission Committee of the Synod have been authorized by the Colonial Committee of the Church of Scotland to recommend to them

a missionary to be sent to British Columbia. It is believed that a missionary, who has had experience in the Colonial Field, would have many advantages in planting the standard of our Church in the capital of the rising colony on the Pacific. We trust that the Committee will be enabled to obtain the services of some Minister of experience, who will prove a credit to the Church of Scotland. Our Church should do as the Canadian Wesleyan Conference did on the application of the British Conference—call one of their best men to occupy the new field. We hope to hear that the Committee have succeeded in their arduous and responsible duty.

OUR INDEBTEDNESS TO THE COLONIAL COMMITTEE OF THE CHURCH OF SCOTLAND.

Until a perusal of the recent Report of the Colonial Committee of the Church of Scotland we were quite unaware of the extent to which our Church in Canada, which in the Report is designated as "the off-shoot and representative" of the Church of Scotland "in this great colony," was indebted to that Committee for its fostering care and pecuniary assistance. We therefore think that it is a simple act of justice that our people should know that the Colonial Committee is expending annually on missionary efforts in connection with our Church in Canada, and in the support of Queen's College, a sum equal

to the whole amount which our Synod raises from the free-will offerings of our people to the various Synodical efforts, and as to which we are disposed somewhat, though unworthily so, to vaunt ourselves.

From an examination of a clear and ample statistical table, published with the Report of the Committee, we find that, in addition to the annual grant of £300 *stg.* to Queen's College and the further grant of £50 *stg.* to the Bursary Fund of that Institution, the liabilities of the Committee for the year beginning May, 1860, with respect to Canada, to be expended in the employment of missionaries and the supplementing of the stipends of ministers, amounted to the large sum of £1373 *sterling*. So that the sum of £1723 *stg.*, or \$8385 $\frac{2}{3}$ *cy.*, will this year be expended from the pence and pounds of the poor and rich in Scotland in the maintenance of Queen's College, and in the support of our Church in Canada, and the propagation of the Gospel here by our instrumentality. Besides too these pecuniary gifts, and besides grants to aid in building churches, the Committee are at pains to look out for and to send forth missionaries not only to Canada but to all those colonies where Scotchmen have found and are finding a footing.

Surely such a statement as this, surely the receipt of such liberal benefactions as these ought to stimulate our Church to prove her gratitude for such kindness

by liberal offerings on the part of her own membership, and by active efforts to extend the preaching of the Word throughout the length and breadth of this growing land.

The proving of our Church to be a living, active, working Church will be the highest reward the Church at Home will look for, and will be the noblest exemplification of our heartfelt gratitude that we can possibly afford. Let us see to it then that we do our part in the wide field before us not grudgingly but cheerfully, and let us, in the stirring words of one of the great pioneers of missionary enterprises, ever as a Church, "expect great things from God," and strive at least to "do great things for God."

THE CANADIAN MISSION SCHOOL.

A writer in the August number of the *Juvenile Presbyterian* draws attention to the Canadian Mission School at Calcutta, and calls upon every one of our Sabbath Schools to do something in aid of it. In re-publishing the communication we have only to express a hope that the Canadian School may meet with liberal support from our children. Its support should be urged upon them as being at once a national and a Christian duty:—

The good and holy cause of missions to the heathen has been, thanks to pious exertions, brought fairly before the children of our Sunday Schools. A goodly number of Hindoo orphans are being instructed in the orphanages of the Church of Scotland in the blessed precepts of the religion of Christ, and this work is being aided, and with increasing zeal, by the children of our Church in Canada and the other British American Provinces. But yet, although much has been and is being done, it must be said that the number of children supported by our schools is small to what it should be. The good work however has been commenced. It will, no doubt, go on increasing. The time will come when, with God's blessing upon the work, a whole army of heathen children in India will be supported by the Presbyterian children of British America, and nurtured in our most holy faith. But should we not endeavor at once, and without delay, to increase the ranks of the Christian children of India? Dreadful is the darkness of heathenism. Cruel are its horrid superstitions. The very fact of doing something in this work will prove a blessing to the children who aid it. Their attention will be called to the horrors of heathenism; and, while helping in obedience to Christ's command to extend the Gospel, their love and knowledge of that Gospel will increase.

But how is the number of Christian orphans to be added to? Many schools contribute annually at present the \$16 required for the support of one child. Some in the large cities support several children. Others, dividing the amount of their donations, contribute in part to the Home Missions of the Church, and either aid the Church by contributing to the Bursary Fund established at Queen's College for the benefit of young men studying for the ministry in Canada or by helping some other object. And it is desirable that both the Home and Foreign efforts of the Church should be kept before our children. It is well that they should begin to discern the duty which will devolve upon them in after years and to do something for the good cause in both its

branches. But there are schools, yet small in numbers and in new sections of the country, which find \$16 a year too large a contribution; and such are unwilling to enter upon the obligation to pay that sum annually. Till the Canadian Mission School was opened at Calcutta, it would have been difficult for these schools to contribute to the Mission cause, but the case is different now. There is not now one of our Schools which should not do something in aid of our Missions. Schools which are hardly able at present to contribute what is required for the support of an orphan can send whatever subscriptions they find convenient, however small they may be, in aid of the Canadian School.

And is it not earnestly to be hoped that the children of our Church in every part of the Province will do something to help on the institution which is named in their honor? How creditable to them it would be if the Canadian Mission School were well supported! Rising in fair proportions in the capital city of Hindostan, it would be a light in a dark place, and from its portals will go forth Christian men and women and Christian ministers to tell their countrymen of their errors, to enlighten them by their example and to lead them to the Truth. Every one of our schools should do something for this Mission. May they see the duty which devolves upon them to aid it; and may every number of this little paper contain an acknowledgement of some benefaction in its behalf! Let the Canadian Mission School be fairly established. By-and-by a Canadian Mission Church may rise beside it. A more holy cause could not be aided. And, while the gifts of the children will prove a blessing to others, they will also, if given in faith and love, prove a blessing to themselves.

THE CHURCH IN CANADA.

MEMORANDA FROM PRESBYTERY RECORDS.

FOR THE SYNODICAL YEAR, 1859-1860.

- 1859—June 14th.—Mr. Donald Ross and Mr. David Camelon, Students of Divinity, licensed to preach the Gospel by the Presbytery of Toronto.
- 20th.—The Rev. Peter Macvicar of Martintown, and the Rev. Donald McDonald, B.A., of Lochiel, left their charges for Scotland, their demissions having been previously accepted on the ground of ill health by the Presbytery of Glengarry.
- 30th.—The Rev. John Hogg inducted to the pastoral charge of the congregation of Guelph by the Presbytery of Hamilton.
- July 6th.—The Rev. William E. Mackay, B.A., formerly of Camden, in the Presbytery of Kingston, inducted to the pastoral charge of the congregation of Orangeville by the Presbytery of Toronto.
- 20th.—Mr. Donald Ross, Licentiate, ordained to the office of the Holy Ministry, and inducted to the pastoral charge of the congregation of Vaughan by the Presbytery of Toronto.
- August 3rd.—The Rev. John Rannie, M.A., Ordained Missionary, transferred by certificate to the Presbytery of London by the Presbytery of Montreal.
- Mr. John Livingston, B.A., licensed to preach the Gospel by the Presbytery of Montreal.

September 15th.—The Rev. John Rannie, M.A., inducted to the pastoral charge of Chatham, C.W., by the Presbytery of London.

—20th.—Mr. Robert Herbert Story, Probationer and Assistant in St. Andrew's Church, Montreal, ordained to the office of the Holy Ministry by the Presbytery of Montreal.

—28th.—The Rev. William Barr, formerly of Horuby, in the Presbytery of Toronto, inducted to the pastoral charge of the congregation of Wabanosh by the Presbytery of London.

October 19th.—The Rev. William Thos. Canning, an Ordained Minister of the Synod of Ulster, inducted to the pastoral charge of the congregation of Douglas by the Presbytery of Bathurst.

November 10th.—The Rev. Robert Herbert Story received a Presbyterial certificate from the Presbytery of Montreal on the occasion of his presentation to the Parish of Roseneath, Scotland.

—26th.—The Rev. Prosper L. Leger, Minister at Beauharnois, in the Presbytery of Montreal, died at the age of 25 years.

—28th.—The Rev. Samuel G. McCaughey demitted his charge of the congregation of Pickering, and his demission was accepted by the Presbytery of Toronto.

—30th.—The Rev. John Livingston, B.A., Licentiate, ordained to the office of the Holy Ministry, and inducted to the pastoral charge of the congregation of Dundee by the Presbytery of Montreal.

December 12th.—Mr. David Camelon, Licentiate, ordained to the office of the Holy Ministry, and inducted to the pastoral charge of the congregation of Port Hope by the Presbytery of Toronto.

—22nd.—The Rev. Francis Nicol, Ordained Missionary, inducted to the pastoral charge of the congregation of London by the Presbytery of London.

1860—March 21st.—The Rev. David Stott, Ordained Missionary, inducted to the pastoral charge of the congregation of Brantford by the Presbytery of Hamilton.

—28th.—The Rev. William Johnson, M.A., formerly of L'Orignal, in the Presbytery of Glengarry, inducted to the pastoral charge of the congregation of Arnprior by the Presbytery of Bathurst.

May 2nd.—Mr. James Kerr, Licentiate of the Church of Scotland, received as a Probationer by the Presbytery of Montreal.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

The regular quarterly meeting of the Board was held in the vestry of St. Andrew's Church, Montreal. Present: Rev. A. Mathieson, D.D., Chairman; Rev. W. Simpson, Rev. W. Snodgrass, and Messrs. A. Ferguson and A. Morris, Secretary.

An application of Mr. J. D. Purkis, of Prescott, C. W., for an annuity to Miss Selina Purkis, daughter of the late Rev. Mr. Purkis, of Osabrock, together with an Extract Minute of the Presbytery of Glengarry in support thereof, was read, and after consideration was remitted

to a Committee to ascertain whether the application came within the Rules of the Board relative to annuities to orphans.

Another application from Mr. J. D. Purkis, administrator to the estate of the late Mrs. Purkis, was read, asking for the annuity up to the 1st of July. The application was agreed to, in conformity with the By-law, which entitles the representatives of a deceased annuitant to the annuity for the remaining half year, Mrs. Purkis having died in March last.

A letter from the Rev. Jas. MacEwen, Presbytery Clerk of the Presbytery of London, was read, certifying that the Rev. W. King died on the 13th March, 1859, whereupon the application of Mrs. King, which had been postponed for want of the necessary papers, was taken up, and the congregational collections having been reported, and the annuity being found to be a discretionary one, it was fixed at the lowest rate, from the Congregational Fund \$30, and the usual sum from the Ministers' Department of the Fund \$50.

A Finance and Investing Committee was appointed for the year.

A notification from the Clerk of the Presbytery of Montreal of the induction of the Rev. F. P. Sym to Beauharnois, and of the demission of the Rev. W. Moffatt, of Laprairie, of his charge there, was laid on the table and minuted.

The Secretary submitted in printed form a codification of the existing Rules and Regulations of the Board, adopted since the commencement of the Fund, which he had caused to be prepared. The same was remitted to a committee for revision and to draft additional rules as to the ages of contributors coming upon the Fund, and as to annuitants leaving the communion of the Church, and to report to next meeting.

The Secretary reported that he had applied to the Rev. Dr. Grant, Chairman of the Widows' and Orphans' Fund of the Church of Scotland, for a copy of their By-laws.

The Board adjourned to meet on the first Wednesday in November, unless specially convened before that date.

OBITUARY NOTICE.

Died at the village of Dundee, C. E., on the 15th ult., after a short illness, the Rev. John Livingston, B.A., Minister of the charge of Dundee in connection with the Church of Scotland.

Mr. Livingston was a young man of deep piety and scholarly attainments, and he gave promise of great usefulness as a pastor. He was licensed to preach the Gospel by the Presbytery of Montreal on the 3d day of August last year, and after visiting his native land for a few months he was ordained by that Presbytery, on the 30th day of November following, to the pastoral charge of the congregation of Dundee. His ministerial career is thus embraced in the short period of eight months and a half. The Presbytery by whom he was licensed and ordained regarded him as a great acquisition, and at his induction it was fondly hoped that the congregation to which he had been appointed, having been vacant for 6 years, might long enjoy the ministrations of their young and active minister. This honour was not to be, and, mysterious as are the ways of God, we must submit to the dispensation which has removed our brother from a sphere of labour where many work-

men, like-minded with him, are urgently required. His intimate friends will feel his death as a heavy bereavement. All the members of his congregation, in whose welfare he was intensely concerned and who had begun to manifest a remarkable increase of interest in his ministrations, have sustained a most severe and trying loss. It is consolatory, though, to those who knew Mr. Livingston intimately, not surprising, that he testified decidedly a short time before his decease of his happiness in believing in the Lord Jesus Christ, his Saviour, and of his willingness either to die or remain and work harder and more faithfully than he had done, just as it might be the will of his heavenly Father. "Oh," he said, "that ministers were more faithful and that they loved each other more!" Mr. Livingston was a student of Queen's College.

We make room for the ensuing letter, which has just come to hand. As the state of Turkey is such just now as to cause much apprehension for the future, let not the friends of the mission forget the missionary in that troubled land as they offer up their supplications to a throne of grace.

LETTER FROM DR. EPSTEIN.

STATE OF TURKEY.—ALARM OF CHRISTIAN POPULATION.

SALONICA, Aug. 6th, 1850.

MY DEAR SIR,—I have waited in vain the last mails for a letter from you. But I am unwilling to let pass another mail without writing you of our well-being, as you may now be doubtfully desirous to hear from us in this troublesome time in Turkey. Thanks to God, the war of trouble has not reached us yet. We live still in safety and peace. Yet we are not altogether without apprehensions of evil. In neighbouring towns the Turks begin to be more insolent, and, being in the interior, the Christians there fear more an attack upon them from the fanatic Turks than we do on the coast. We have had here several alarms, and the consuls here of the various powers of Europe sent to their respective governments requests to send each a man-of-war to this harbour, both for intimidation of the fanatics, or, which may God prevent, for places of refuge in case of an attack. Our Pasha also, whose name is Husni Pasha, who was absent a few months travelling in the Province of Macedonia, was urgently requested to return to this city by the consular authorities. He is known as a just and upright man. He is vigilant and industrious. He said to Mr. Calvert, the former British consul here, and who is now appointed for Monastir, "that, before any disturbances will take place in Salonica, his body will first have to be seen cut in pieces in the streets." He goes himself with the guard at night to see that all be quiet in the city. Yet by all these, if we were not resigned into the hands of our Father in Heaven, we would be most miserable. Sad experience in Syria has again taught the lesson to Christian nations, which they seem to have unlearned the last few years, that you cannot trust any Turkish profession of friendship, particularly that of the common people; for, however the government may be disposed from necessity, the people know nothing about it, and look upon the attempts of equalizing the privileges

of the Christian subjects of the Sultan with their own as a piece of unnecessary usurpation. The government of the Sultan has as yet done nothing to calm the excited state of feeling which was caused by the awful conduct of its officials in Syria, and some of whom said openly that they acted by instructions from high quarters to massacre the Christian dogs. Hence the latest news tell us that there was about a week ago a conference of all the European powers at Paris, at which a unanimous resolution was come to, that a military intervention is absolutely necessary in Syria to secure the Christians from the exterminating swords of Turkish mobs and regular soldiery. The Porte protested against it, and declared that, in case of a foreign intervention, she will not be responsible for any disturbances in any part of her dominions. And yet in the face of it France already despatched one division of soldiers to Syria immediately after the above mentioned conference. The English admiral Martin was ordered with his flotilla to the coast of Syria. What all these will bring forth, who can tell? None in any part of the World can say what a day may bring forth, but I think more especially in Turkey. There is nothing more safe than to have an interest in the blood of Christ, and thus be ready for life and death. Please write us soon, as we are now more anxious than ever to be in communication with our friends.

I expect in your next something explicit about our leaving for Monastir; for, if you mean us to go this year, the time draws nigh. After September the journey cannot be made without great difficulty and expense, as the rains begin, and one or two days of it are enough to spoil the roads for the whole season, as there is then not a strong enough heat to dry the clay of the valleys.

I am glad to see you begin to speak of a teacher for Monastir. May God grant that he be not long in coming. We hope to have friends in Mr. and Mrs. Calvert in Monastir.

As to my missionary work proper, this goes on slowly. The languages I have as yet not mastered, owing to the want of time which my medical knowledge and employment are producing. I refuse many, but I cannot refuse all, and in some days I have not an hour for study. And thus it has been for the last three months. I cannot refuse more than I do without bringing reproach on the name of our common faith. At present the time which I devote for study is very limited indeed. Yet in broken language I endeavour, when opportunity offers, to preach Christ to Jew and Greek. We hope to leave many friends among the Jews in Salonica.

I hope to be able to write you my usual report on the 19th of this month, and perhaps to give you some interesting sketches of the history, &c. of the Jews here.

Believe me ever yours, in Christ,
EPH. M. EPSTEIN.

PRESBYTERY OF GLENGARY.

This Presbytery met by appointment in St. John's Church, Cornwall, on Wednesday the 6th August.

A letter from the Revd. Thomas Scott, Moderator, was read, apologising for his absence from the meeting, and Dr. Urquhart was appointed Moderator *pro tempore*.

Messrs. F. R. McLennan, Walter Colquhoun and Alexander Robertson presented Commissions as Representative Elders from the Kirk Sessions of Williamstown, Cornwall and Martintown respectively. These were the only Elders present at the meet-

ing. When will our Representative Elders as a *Body* be found in their places at meetings of our Church Courts? Is there not one member in each of our Kirk Sessions, who, imbued by a love for the Church and for its prosperity in the Province, will cheerfully leave for a day occasionally "the farm and the merchandise" to countenance by his presence and aid by his counsel the deliberations of our Ministers in Presbyteries and in Synod? As things now are, the composition of our Church Courts is in a great measure different from that which the Founders our Church intended it should be.

Messrs. MacPherson and Dobie reported that, according to appointment of Presbytery, they dispensed the Sacrament of the Lord's Supper to the vacant congregations of Dalhousie Mills and Martintown respectively.

The congregation of Hawkesbury Mills, for many years ministered to by the Revd. William Mair, Chatham, Presbytery of Montreal, to whom the Church at large owes a deep debt of gratitude for his faithful and unwearyed labors during a long incumbency, having by a recent act of Synod been again placed under the jurisdiction of the Presbytery of Glengary, petitioned the Presbytery to be united to the congregation of L'Orignal, as being in their opinion the best means whereby Divine Service could be maintained amongst them. The Presbytery, having at a former meeting favorably entertained a petition of a like kind from L'Orignal, agreed to grant the prayer of the petitioners, and therefore united the two Congregations into one under one Minister and one Kirk Session. A Call from the Elders, Members and Adherents of the Church in the two places to the number of 88 was thereafter presented and laid on the table of Presbytery in favor of the Revd. George D. Ferguson, Three-Rivers, to be their Minister, and accompanied by two Bonds for Stipend, one from L'Orignal for \$220.00 and another from Hawkesbury for \$180.00. The Presbytery agreed to transmit said Call and Bonds to the Presbytery of Quebec, within whose bounds Mr. Ferguson is at present a Minister, in order that on his acceptance thereof he may be released from his present charge.

A Call from the Congregation of Martintown was also laid on the table in favor of the Revd. James Mair, Barney's River, Nova Scotia, to be their Minister. The Call was signed by 125 persons, and accompanied by a Bond for Stipend to the amount of \$400. The Presbytery took similar action in reference to this Call as to the one before mentioned, and instructed the Clerk to transmit the documents to the Presbytery of Pictou, N. S.

It ought perhaps here to be noted that the Representative Elder for Martintown stated verbally that the Congregation, in addition to these \$400 for which a Bond

was given, purposed to give the Minister whom they had called other \$200.

It is certainly to be regretted that any Congregation able to give more than the minimum Stipend required by the Church, and who have or profess to have the intention to do so, should not come publicly forward and give a guarantee for the whole Stipend, and content themselves with giving a Bond for that which they are obliged to give, and merely a private promise to the individual minister for the remainder.

An application from the Revd. Thomas Scott was read, requesting permission of the Presbytery to ask aid in the Province for the completion of the Church recently erected by his people at Dixon's Corners, Matilda. A similar application was also made by the Rev. John Davidson for erecting a new Church at North Williamsburgh; both of which applications were granted.

The Rev. R. G. McLaren laid on the table a report of his labors as Missionary, which was sustained. The Clerk was instructed to write to the Congregations who have received the benefit of Mr. McLaren's services during the year that he has officiated within the bounds of the Presbytery, to express the disappointment and regret of the Presbytery that nothing has been received from them towards aiding the funds of the Colonial Committee of the Church of Scotland, (by which Missions from Scotland are supported), and also the hope that this matter will be immediately attended to by them, in order to give some tangible proof to the Church at Home that her goodness in sending out and supporting Missionaries in this land is appreciated, as well as the labors of those men who leave home and kindred and friends at the call so often made by congregations and Presbyteries, "Come over and help us."

After the discharge of some other business, of a nature less interesting to the Church at large than that here noted, the meeting was closed with prayer.

PRESBYTERY OF GUELPH.

This Presbytery met at Galt, according to adjournment, on the 8th ult., and was constituted with prayer. Sederunt Rev. James Thom, Moderator; Hamilton Gibson, George Macdonnell, Kenneth MacLennan, John Whyte and John Hogg, ministers; Rev. John Hay, Ordained Missionary, and John McCrea, Esq., Ruling Elder.

Mr. Hay conducted Divine service, and preached from Revelation xxii. 16, "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star."

The minutes of last meeting were read and sustained. Mr. Thom and Mr. Whyte stated that their respective sessions had each elected a Ruling Elder, but that they

had forgotten to bring their commissions. The Clerk was instructed to add the names of these Elders to the Roll on receiving their commissions.

It was moved by Mr. Whyte, seconded by Mr. MacLennan, that Mr. Hay be invited to sit and deliberate with the Presbytery. The Moderator invited Mr. Hay accordingly.

The consideration of an additional grant towards Mr. MacLennan's congregation was resumed. It was resolved that the Presbytery, while expressing their anxious desire to encourage all congregations to be self-sustaining under ordinary circumstances, do yet, because of the urgency of the case, unanimously agree to recommend Mr. MacLennan's application to the favourable attention of the Colonial Committee.

The interests of the Puslinch congregation were next taken up, together with an application from Freeltown, asking for missionary supply. The Presbytery received the petition with much satisfaction, and agreed to afford Freeltown, in connection with Puslinch, all the assistance and supply in their power.

The state of St. Andrew's Church, Galt, in connection with Mr. Gibson's resignation, next engaged the attention of the Court. Mr. Thom reported that he had fulfilled his appointment to preach at Galt on the 22d of July, and to intimate to the congregation that they were summoned to compare before the Presbytery at the present meeting. On account of indisposition he had been unable to go to Ayr as appointed. The Presbytery received the report and sustained the excuse. In connection with Mr. Gibson's resignation Mr. David Shiel, Elder, and various other members of the congregation were heard. After lengthened discussion it was moved by Mr. Whyte, seconded by Mr. MacLennan, "That the Presbytery decline to give effect in the meantime to the resignation of Mr. Gibson, inasmuch as they find the congregation in arrears to the minister and no just grounds of dissatisfaction given." It was proposed in amendment by Mr. Macdonnell, seconded by Mr. McCrea, "That, after hearing parties, the Presbytery agree to receive Mr. Gibson's resignation, with the strong recommendation of the Presbytery to the congregation to pay up all arrears due to Mr. Gibson, notwithstanding the compromise and private arrangement entered into between the minister and the managers to take less." On the votes being taken, the amendment was carried by a majority of 1, 2 voting for the motion and 3 for the amendment. From this deliverance Mr. Whyte protested for leave to complain to the Synod, promising to give in reasons in due time.

A letter was read from the Colonial Committee respecting the Church at Mount Forest, and from Mr. Swan respecting Mr. Hay's becoming the pastor of that congre-

gation. The Clerk was instructed to forward an application to the Colonial Committee on behalf of the settlement of Mr. Hay at Mount Forest, and also to apply to the Committee for two additional missionaries to labour within the bounds of the Presbytery, Mr. Hay meanwhile to continue his labours at Mount Forest and the vicinity.

A communication from Kincairdine was read, with an application to the Colonial Committee for assistance in building the new church which is being erected in that village, and with a deed to be forwarded to the Committee. It was agreed to transmit the documents.

Mr. Hay was appointed to preach at Freeltown and Pashinch on an early Sabbath, and to pay as much attention to Kincairdine as may be in his power.

Mr. Thomson was appointed to labour in the vacancies already indicated to him until next meeting of Presbytery.

The Presbytery appointed their next meeting to be held at Fergus on the 2d Wednesday of December at 10 o'clock A. M. The meeting was closed with prayer.

PRESBYTERY OF HAMILTON.

This body met by Synodical appointment in the vestry of St. Andrew's Church, Hamilton, on the 18th ult. Present—The Revd. Dr. Skinner, Moderator, Revd. Messrs. Bell, Niven, Livingstone, Masson, Campbell, Herald and Stott, with Judge Logie, Messrs. Hall, Grey and Dr. Hamilton, Elders. Also Revd. Dr. Barclay, Messrs. Bain, Mackerras, with Messrs. Barker and Stirling, Elders, as Assessors from the Presbytery of Toronto. In executing the principal business remitted to them by the Synod, complaints against the Revd. Mr. Niven of Saltfleet and Binbrook, the Presbytery examined witnesses at great length, which occupied two entire days, the sittings extending over midnight. The accused having been allowed full liberty to cross-examine and reply, the members of Court proceeded to give their opinions, which was done with closed doors, every one being called by the Moderator, and availing himself of his privilege. The following deliverance, moved by Mr. Bain, and seconded by Dr. Hamilton, was unanimously adopted—

The Presbytery, having had submitted to them charges against the Rev. H. Niven—

1st. Respecting his character before leaving Scotland;

2nd. Respecting the clandestine celebration of a marriage;

3rd. Respecting acts of imprudence towards his session and members of his congregation;

And having examined parties at great length on these several counts—Resolve,

1st. That, after availing themselves of all means within their reach, including examination of parties recently from that part of Scotland where rumors prejudicial to his character were said to prevail, they find no immorality established against him,

2nd. That in celebrating the said marriage

he acted in an improper and indiscreetly, but they are gratified to find that he has expressed his deep regret for the same, his willingness to submit to censure, and his determination to avoid all such irregularities in future;

3rd. That, while they strongly disapprove of several acts of gross imprudence in his intercourse with his session and some of his people, they also disapprove of the conduct of parties in the congregation in giving credence and circulation to unauthenticated rumors, neglecting the exercise of that charity which thinketh no evil, and pursuing a course detrimental to ministerial usefulness and congregational prosperity.

4th. That in view of all the circumstances, considering his power of usefulness in the congregation irrecoverably impaired, it be earnestly recommended to him, in accordance with his own intentions now expressed, to look out for another sphere of labour with the least possible delay.

Several verbal alterations having been adopted to meet the views of Mr. Niven, his concurrence was naturally presumed; but instead of the words *earnestly recommended* in the last resolution he proposed *it is hoped*, and, on being refused, to the universal surprise he protested and appealed. The matter will therefore go before the Synod, who will find it, in terms of their own remit, if not settled, at least "matured for decision." The interest excited by the case was great both in the city of Hamilton and country adjacent.

PRESBYTERY OF MONTREAL.

A meeting of this Reverend Court was held at Beauharnois on the 17th of July last for the purpose of inducting the Rev. Frederick P. Sym to the pastoral charge of that congregation.

This reverend gentleman has for several years past been the highly esteemed Minister of Russelltown, where he repeatedly received tokens of his people's attachment, and where a large addition to the Church membership under his ministry sufficiently attests his ability and success as an ambassador of Christ.

There was a numerous attendance of the brethren of the Presbytery at Mr. Sym's induction. We believe we are justified in ascribing this in part at all events to the high regard in which he is held by them as a Co-presbyter. We heartily unite with them in wishing Mr. Sym much happiness, and a large measure of success in his new field of labor and that the congregation, who are so fortunate as to secure his services as their Pastor, may long have him to go in and out and break the Bread of Life among them.

The Presbytery were afterwards entertained at dinner by the congregation, and altogether the induction of Mr. Sym was pleasant and harmonious in the highest degree.

An application of the Revd. J. Moffatt of Laprairie and Longueuil to demit his charge on the ground of ill health was received, and, a medical certificate being laid upon the Table, and a representative from

the congregation being in attendance, who stated that they acceded to Mr. Moffatt's demission, the Presbytery accepted of his resignation and appointed Mr. Simpson to preach at Laprairie on Sabbath the 29th, and declare the church vacant. A Presbyterial certificate was also granted to Mr. Moffatt.

PRESBYTERY OF MONTREAL.

This Court held its ordinary meeting in St. Andrew's Church, Montreal, on Wednesday, the 1st ult., at noon.

The following members were present: Rev. William Snodgrass, Moderator, Revs. Dr. Mathieson and Mait, Messrs. Simpson, Wallace, Paul, McDonald, Sym and Patterson, Ministers, and Messrs. Alexander Morris, Samuel Baird, David McDougall, William Smith, Hugh M. Leod and Donald A. Livingston, M.D., Elders.

The Rev. James Patterson of Hemmingford was elected Moderator for the ensuing year.

Mr. Snodgrass, as Convener of the Committee on Supply, reported that the committee held a meeting on the 5th July last when the Rev. James Black, M.A., an ordained minister of the Church of Scotland, appointed by the Colonial Committee to labour within the bounds of the Presbytery and specially at Point St. Charles, appeared and submitted his credentials; and that the committee appointed him to officiate at Point St. Charles until this meeting of Presbytery with authority to perform whatever ministerial duty might require attention in that district.

The Presbytery sustained the report, and Dr. Mathieson introduced Mr. Black to the members present, who gave him their cordial welcome.

The office of Clerk having become vacant by the election of Mr. Patterson to be Moderator, the Presbytery unanimously elected the Rev. James Black to be their Clerk.

The Rev. David Camelon, minister at Port Hope, in the presbytery of Toronto, being present, was invited to take part in the deliberations of this meeting.

Mr. Snodgrass having produced an extract from the Records of Synod anent the junction of the congregation of Hawkesbury in this presbytery with the congregation of L'Original in the presbytery of Glengarry, the following deliverance was unanimously agreed to.

This Presbytery feel deeply aggrieved by the manner in which this matter was taken up and decided by the late meeting of Synod; and in justice to themselves they record the following statements:

The deliverance of the Synod admits that the Church is indebted to the Rev. William Mair for his exertions in forming the congregation of Hawkesbury, and for his long and faithful services there. Members of the Presbytery are aware of the peculiar interest and affection which

their aged and much respected brother has ever cherished for that section of his congregation, and also of the circumstance that for years he derived the means of his support chiefly from it. It is also well known to the Court how frequently and strongly Mr. Mair has communicated expressions of his gratitude for the efforts made by the Presbytery in giving missionary supplies of late years to his people at Hawkesbury, and of how much importance he has uniformly represented the Hawkesbury section of his congregation to be to his whole charge. Assured that Mr. Mair's attachment to his people at Hawkesbury was reciprocated by feelings of high respect, it afforded this Court the greatest satisfaction to be able, though at a very large expenditure of missionary labour and money, to give them supply pretty constantly for a considerable period; and for their efforts in this respect the Presbytery has repeatedly received the grateful acknowledgments of the Hawkesbury people. At the last ordinary meeting of this Court, held on the 2nd day of May last, there was submitted a memorial from the Hawkesbury congregation, praying that they might be disjoined from this Presbytery with the view of connecting themselves with the congregation of L'Original in the Presbytery of Glengarry. Whatever may have been the influences under which they were induced to present this memorial, the first intimation of it seemed strange to the Presbytery, as a very short time before a deputation, appointed to visit the congregation, reported their earnest desire to remain in connection with this Presbytery. Mr. Mair was not present at that meeting of this Court, and there was no communication from him on the subject of a memorial: while the Presbytery had good reason to believe that it was contrary to his views and wishes. The Presbytery in these circumstances resolved and resolved unanimously that they could take no action on the memorial in the absence of a principal party, that party—namely Mr. Mair—being one whom the Presbytery could not but believe to be deeply interested in so important a proposal. But, while the Presbytery found they could take no action on this memorial, they resolved to do their duty, as far as they could, in reference to the spiritual oversight of Mr. Mair's congregation, and, being aware of the infirm condition of Mr. Mair's health, they appointed a deputation to visit him and his congregation, and confer with them on the providing of the regular dispensation of Public Religious Ordinances.

The present meeting is the first ordinary meeting of this Court since that step was taken, and its members now find to their astonishment and regret that the Synod—not only in the absence of Mr. Mair, and having no communication from him, but

also without any expression of the views of even the Hawkesbury congregation before them, the only document submitted being a petition from the members and adherents of the congregation of L'Original within the bounds of another Presbytery and interested in the disjunction of Hawkesbury from this Presbytery—has resolved that Hawkesbury be added to the Presbytery of Glengarry. This action was taken on a petition, the contents of which no member of this Presbytery saw or heard until it was read in Synod: it was taken too without citing the Presbytery of Montreal, one of the principal parties concerned in the matter, to appear for their interests, and without calling up the records of the proceedings of that Presbytery. Procedure of this kind is in the belief of this Court opposed to constitutional principle and practice; and, instead of being fitted to encourage inferior courts of the Church in the discharge of their duty, is calculated to damage their influence and usefulness.

Dr. Mathieson having made a statement with reference to the state of the church at Chatham, the Presbytery appointed a Presbyterial visitation to be held at Chatham on the 2nd Tuesday of September at 2 o'clock P. M., on which occasion Mr. Black was appointed to conduct Divine service: and the Presbytery further appointed Dr. Mathieson to preach at Chatham on the Sabbath immediately preceding to give intimation of the said visitation.

The Moderator reported that he had fulfilled the appointment of Presbytery to moderate in a call at Russelltown in favour of the Rev. Wm. Masson, of St. John's Church, Hamilton, Canada West.

The call unanimously signed was produced and read: also a subscription list amounting to above \$400, with a promise on the part of the subscribers to pay the same annually, as stipend, in half-yearly payments.

On the motion of Dr. Mathieson, seconded by Mr. Morris, these documents were sustained, and the Presbytery, having ascertained that Mr. Masson had on a recent occasion conducted Divine service at Russelltown, instructed their Clerk to forward the said documents to the clerk of the Presbytery of Hamilton, with a request that, in consideration of the importance of speedily supplying the vacant charge at Russelltown with a settled minister, the Presbytery of Hamilton take the necessary steps to enable this Presbytery without delay to proceed with the translation of Mr. Masson.

The Presbytery having taken into consideration the state of the church within their bounds, the Moderator was instructed to prepare a statement of the wants of the Presbytery in respect of ministerial labours, and to communicate the same to the Colonial Committee of the

Church of Scotland, with an application for another missionary to labour within their bounds.

Mr. Simpson reported that he had preached the church at Laprairie vacant according to appointment.

Mr. Snodgrass reported that the Synod, upon the overture of the Presbytery, passed the draft "Form and Process antecedent the Calling and Settling of Ministers," into an Interim Act for the present year.

A call was made for Session records, and, none having been laid on the table, such as have not been examined were ordered to be produced at next ordinary meeting.

The Presbytery, having considered the minutes of former meetings respecting the altered state of Laprairie and Longueuil, resolved that the charge be henceforth designated the charge of Laprairie.

On enquiry it was found that collections in aid of the Jewish and Foreign Missionary Fund were made, according to the appointment of Synod, on the first Sabbath of July last in the following charges: St. Andrew's, Montreal; Huntingdon; St. Louis de Gonzague; St. Paul's, Montreal; and Hemmingford.

It was agreed to consider at a future meeting the appointment of a committee to report on collections for the Schemes of the Church made within the bounds.

There was read a petition from Hemmingford, containing an application to the Colonial Committee of the Church of Scotland for continuance of their supplementary grant of £50 sterling to the Rev. James Patterson for another year, and the Presbytery agreed to recommend the same to the favourable consideration of the said Committee.

Mr. Snodgrass laid on the table a printed copy of the Acts and proceedings at last meeting of Synod in reference to the minute contained therein, transmitting an overture from the Presbytery of Hamilton on the appointment of an agent for the general business of the Church. The Presbytery appointed Dr. Mathieson, Messrs Snodgrass, Morris and Greenshields a committee to consider the same and report thereon to next ordinary meeting of Presbytery.

It was agreed to consider the Bills and Overtures transmitted by the Synod at next ordinary meeting.

The Clerk's statement of the Presbytery Fund for the past year was examined and attested.

Mr. Black, being called on, reported his fulfilment of the appointment given him by the Committee on Supply; and was instructed to continue his labours as before.

Mr. Snodgrass having called the attention of the Presbytery to the fact that two of their Ministerial Brethren, namely, Mr. Anderson and Mr. Livingstone, were at present suffering under serious illness, suggested the propriety of the Court en-

gaging in special prayer on their behalf.

On the call of the Moderator, Dr. Muir then engaged in prayer.

The Presbytery appointed their next ordinary meeting to be held in St. Andrew's Church, Montreal, at noon on the first Wednesday of November next.

The meeting was closed with prayer.

TRI-CENTENARY OF THE SCOTTISH REFORMATION.

HAMILTON, WISHART, KNOX.

An important meeting, designed to commemorate the Tricentenary of the Reformation, was held during the last meeting of Synod at Kingston. The topic of "the principal characters that figured at the Scottish Reformation" was assigned to the Revd. James Bain of Scarborough, who spoke in substance as follows:—

"The Reformation in Scotland was a result of the greater event on the Continent, and still more proximately of the change that had taken place in England. It was the good pleasure of Him who has the hearts of all men in His hand and is never at a loss for instruments to accomplish His purposes, to raise up men eminently fitted both by nature and grace to begin the work and carry it forward to a successful and glorious completion. History records the names and doings of a few of them; others found no place there, yet they are written in a more enduring record, and, when the seals are opened, will be disclosed as those who sealed their testimony with their blood, and, having come out of great tribulation, will be counted worthy of peculiar honour in the kingdom of Heaven. Time will permit us to notice only a few of the more prominent actors. By general accord young Patrick Hamilton was the pioneer. Having got some light from the writings of Luther, he was enabled to see the unscriptural character and gross corruptions of the Church in which he was a minister, and under the influence of a strong conviction and youthful zeal began to speak of them with a freedom which awakened the suspicions of his ecclesiastical superiors. Fortunately this had the effect of making him repair to the Continent, where in the good providence of God he met with the chiefs of the Reformation and had his eyes more fully opened. By their advice he went to the University of Marburg, where under men of the right stamp he prosecuted his studies with great diligence and success, until, burning with irrepresible zeal for the emancipation of his country, he returned to St. Andrews. There he saw the city wholly given to idolatry, his spirit was moved within him, and he commenced uttering his sentiments with as much freedom as if there had been nothing to fear. A striking proof it is of the conscious power of the hierarchy, that they selected as their first victim one who was not only of noble blood but of royal lineage. After a mock trial and a defence characterized by a degree of modesty and firmness which commanded the admiration of his adversaries themselves, he was condemned to the stake and suffered without shrinking, lifting up his voice in behalf of his benighted country, and commending his spirit into the hands of his Saviour. The cruel death of a noble youth of such parts and promise in the 24th year of his age led to rest is very different from what his enemies expected. Instead of arresting the progress of the cause they dreaded, it awakened sympathy, stimulated inquiry, and brought numbers to an acquaintance with the martyr and his views who

would have otherwise remained ignorant of both. Thus, like the bonds of St. Paul, it contributed to the furtherance of the Gospel; the blood of the martyr became the seed of the Church.

"Another individual, who contributed much to the advancement of the good cause, was George Wishart. Though not so prominent in the stirring event of the time as some others, all agree in according him great influence in counsel and direction. His character and abilities appear to have been of a high order, he is described of irreproachable life, courteous manners, fervent piety, and great zeal and courage in the cause of Truth, while his whole bearing was tempered with uncommon modesty, meekness and prudence. Learned beyond most of his compeers, he early commenced preaching the New Testament in the original, thereby sending forth the water of life pure from the fountain-head, and, this being a great offence in the eyes of those who professed to be its exponents, he was driven into exile. On his return to his native land, the state of matters having somewhat improved, he made a tour through the country, accompanied by some of the principal nobility and gentry, which turned out to be a perfect ovation and was attended with the happiest results. The immense crowds which flocked to hear him were entranced, instructed and edified by his manly and persuasive eloquence. Wishart affords a happy illustration of what personal character will do to enhance the highest ministerial endowments; respect for the man disarmed prejudice and paved the way for the triumph of his preaching. He possessed in an uncommon degree the rare power of moving and directing others whom he considered better fitted for the tear and wear of actual conflict than himself, while he shrank from no responsibility or danger common to the cause. The revered friend and counselor of Knox, the reformer looked up to him as a father, and has acknowledged his obligations to his private instructions and public discourses in the strongest terms. As every one knows, he was publicly burned at the instigation of Beaton the cardinal, whose tragic end soon after was a signal retribution, his body being quartered and suspended from the window where he sat and gloated over the writhings of the expiring martyr.

But the man who above all others is identified with the Scottish Reformation is Knox. From the time he first caught a ray of the new light, he never appears to have wavered or slumbered or slept. His early impression of the thoroughly unscriptural state of the Church only continued to gather strength, and he devoted himself to the reformation with a zeal that never cooled and an energy that never relaxed. No matter where he was or how engaged; distance did not cause him to forget it, nor did other onerous duties divert him from it. In the French galleys, at Geneva, Frankfort and Dieppe the Scottish reformation was uppermost in his thoughts and had always in him a loyal and valiant soldier ready, waiting the first favourable movement to appear on the stage and take his full share and more in the good fight of faith. It would savour of vain repetition for me to recount the principal incidents in the life of Knox; they are found in books that have a place in every peasant's cottage, and his name has long been a household word with every true-hearted Presbyterian. There can be no doubt that, under God, he was greatly indebted to the valuable friendship and intercourse of Calvin. We admire the providence which led him to Geneva, we are indebted to it for the purity and simplicity of our forms and the absence of those

accompaniments which disfigure the reformed worship in some other lands. He was also greatly aided by the counsel of other distinguished reformers in the many grave conjunctures in which he was appealed to for advice; but he received from his Maker and possessed within himself a rare combination of qualities fitting him for the part he was called on to act. The services of Knox were far from being confined to his preaching, powerful and effective as it was, his pen was as ready and rapid as his tongue. We must take into account his intimate knowledge of men and parties, his great influence with the principal nobility and gentry, and the large epistolary correspondence which he constantly maintained. When hope deferred made the heart sick, a rousing appeal from him revived the slumbering energies of his countrymen and served them afresh for the conflict; and, after his adversaries had concerted their plans, and with deep-laid policy were covertly carrying them into execution and even prematurely exulting over their success, how often did a blast from his trumpet fill them with dismay and cover them with confusion! It was not pre-eminent talents! or profound and varied erudition; in these respects he was surpassed by many, but it was his earnestness, activity and indomitable perseverance, or, to sum up all, it was his strong faith in the righteousness and glory of his cause. Everything was sacrificed, everything dared in order to promote it, and he threw himself into it with a devotedness which no labour wearied, no duration impaired.

"The attitude in which Knox appears as a public reformer of gross corruptions and abuses, and the unsparring hand with which he went about the work, have made some consider him little better than those Goths and Vandals who made war on the interests of civilization, while his unyielding firmness in adhering to his polity in matters of acknowledged indifference has led them to set him down for a narrow-minded and obstinate bigot. Both conclusions are at variance with a juster insight into his real sentiments and character. Without claiming for him a liberality or polish unknown in his time, he appears to us to have shaped his course in some things more from a regard to the frailty of poor human nature and the temptations to which the friends of the Reformation would certainly be exposed, than from aught that can be fairly set down either to rudeness or bigotry. Without controversy it was expedient and more than expedient in these times to put away everything that could possibly be the means of leading the people back to Egypt and fastening the yoke anew upon their necks. And one can easily see that he might not entertain very strong or decided opinions on some things, which, nevertheless, he did not wish to see incorporated with the system which he deemed best for his country, and desired to see permanently established. Presbytery, pure and simple, was evidently the form that best accorded with his views and which he considered most agreeable to Scriptural indication, but he did not scruple to officiate in England for years according to forms considerably different, and in the order which he drew up for the Protestant Church of Scotland we find some of the details sufficiently removed from those afterwards adopted, to exempt him from the charge. In addition to the ruling elder we there find provision for a doctor or teacher who was to interpret Scripture and confute prevailing errors, for a class of men, corresponding to the Scripture readers in Ireland, who, beside reading the Word, were to give exhortations and conduct devotional exercises, and for a number of ministers, to be called superintendents, who were to have charge of large districts,

through which they were to itinerate, preaching the Gospel, planting churches and inspecting the conduct of ministers and exhorters. In these arrangements, our reformer showed a mind greatly superior to a blind and bigoted adherence to a particular platform, even the one he deemed best for his country, once the Reformation was established and adequate provision made for the instruction of the people. Indeed it is just what might be expected of one who had his mind enlarged by travel and frequent intercourse with some of the first men of the age, and was intent on the spiritual regeneration of his native land. His ruling object was to have the Gospel purely and universally proclaimed, immorality suppressed, and the power of Rome utterly abolished; and, in compassing it, he showed himself ready to use all lawful means which the providence of God had put in his power. We might do worse than take a lesson from him. Animated by his spirit and treading in his steps, we shall never, in subserviency to mere forms, sacrifice the real interests of our Church and country.

"Without dwelling further on a character large as the Reformation itself, and to which we can do no manner of justice, let me just direct you to a few salient points before parting. One is the firm hold which Knox took of the Word of God as the only rule of faith and practice. It is as remarkable as it is gratifying to find one, who had been brought up in the bosom of the Romish Church from his infancy, and trained to look up with superstitious reverence to all her dogmas and ceremonies, all at once, Samson-like, bursting his fetters, casting aside decrees of Popes and councils as utterly worthless and throwing himself on the Word of God as the only sure ground for fallible men to rest on. Every one acquainted with his history must have remarked his intimate knowledge of its contents and the ready and felicitous manner in which he brought them to bear on the points in controversy. We may not always agree with him in his views and applications, but we never can withhold our admiration of the conscious strength with which, clad in this Divine panoply, he went up singlehanded to the contest—"The Word of truth, the power of God, the armour of righteousness, on the right hand and on the left." With his bible in his hand he was always ready to meet a whole troop of the enemy, and he met them often, and in spite of all their sophistry and clamour did noble service to the Truth. With the Word of the Spirit in his hand he never despaired of victory. This, be it remembered, is the great principle of the Reformation, the Word of God the rule, the only rule given to direct us. To the law and to the testimony, if we speak not according to this Word, it is because there is no light in us, and it is uniformly recognised in all our standards from beginning to end; every sentence being professedly founded on the inspired record, thus forming a standing testimony to the glorious truth, that the Bible alone is the religion of Protestants. The only other feature I shall notice is his unwavering confidence and unshrinking courage. From the time he embraced the doctrines of the Reformation, the deliverance of his country from the delusions and thralldom of Popery became the ruling passion of his soul, to which he was at all times ready to sacrifice his case, his interest, his reputation and his life. No doubt he adopted prudent precautions, but on several occasions, had not his friends interposed, his impetuous and daring spirit would have led him into danger. We have only to recall the many instances in which he appeared in the midst of enraged and tumultuous assemblies, and his alacrity in meeting the citations of an unscrupulous court, together with his

faithfulness and firmness in its presence, to see the justice of the eulogy which Morton pronounced over his grave, "There lies one who never feared the face of man."

Nor was it only against his enemies that his firmness appeared; it performed the still nobler and more difficult task of being equally proof against the smiles and solicitations of friends. One of his biographers truly observes that some of the nobility who were embarked along with him frequently betrayed a mixture of motives, and sacrificed on some occasions the public good to their private interest; and even among his friends in the ministry there were not a few who suffered themselves to be drawn into measures unsuitable to their station and hurtful to the public cause: but, from the time the Standard of Truth was raised by him in his native land down to the time when it dropped from his hands in death, Knox never shrunk or wavered, never consulted his own ease or advantage, never ventured into a compromise with the enemy, never was bribed or frightened into silence, but, keeping his eye singly and steadily fixed on the advancement of pure religion, earned for himself the character and renown of the Reformer of Scotland.

"Other characters we must omit noticing. Looking back on the choice which these men made and the scenes through which they passed, who can fail being struck with their superiority to the world in its most attractive and tempting forms? There is not one of them that had not much to lose and nothing to gain, not one of them whom their enemies would not have gladly purchased with the highest preferments they had to bestow. From his rank and accomplishments Hamilton was fairly on the way to one of the richest benefices in Scotland, but he chose, like Moses, to cast in his lot with the suffering people of God, considering the reproach of Christ greater riches than all the treasures of Egypt, and Knox, it is well known, was offered a bishopric in the Church of England. What a lesson does such conduct teach us! While we have to thank God that we are not required to make their sacrifices, or placed in circumstances in which the dictates of conscience and the inducements of the world stand in such antagonism, we should remember that disinterestedness is a noble and beautiful part of religion, and that we are not to be conformed to the world but to look above and beyond it. The service of two masters will divide and paralyse our efforts; we cannot serve God and Mammon. Indeed Mammon will not be long contented to run shares with any one, least of all with Christ and His servants. They were men too of close communion with God. No mere conviction of the truth and importance of the doctrines of the Reformation could have sustained them through the protracted struggle. From the various correspondence that has come down to us we are enabled to see that they walked with God, and were strengthened and upheld by His grace. Nothing but the constraining influence of the love of Christ could have influenced them to live as they lived and to die as they died, nor will any thing else suffice to influence us to tread in their steps. Let us also bear in mind that, if the truth for which they contended was at all worthy of their sacrifices and sufferings, it is a very precious thing, which we should individually value and maintain, realizing its blissful influence, and striving to diffuse it in this land and throughout the World. May their mantles descend on us and make us followers of them who through faith and patience are now inheriting the promises! In presence of their virtues and achievements, feeling ourselves compassed about with a great cloud of witnesses, let us run with patience the race set

before us, looking unto Jesus; and may the Lord grant that, when you lay down your head on your dying pillow, you may be able to say with one of the best soldiers that ever served under the great Captain of our salvation, 'I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only but to all them also that love His appearing.'

MONEYS RECEIVED.

QUEEN'S COLLEGE BURSARY FUND.

St. Andrew's Church Missionary Association, Perth, per Rev. Wm. Bain, .. \$10 00

JOHN PATON,
Secretary.

Kingston, 20th August, 1860.

FRENCH MISSION FUND.

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

The Rev. Wm. Mair, Grenville and Chatham, \$4 00
 The Rev. J. Sinclair, Huntly, 4 00
 The Rev. Wm. Bain, Perth, 10 00
 The Rev. J. C. Muir, D.D., Georgetown, 10 00
 The Rev. John Brown, Newmarket, 2 00
 The Rev. A. Lewis, Mono, 2 00
 \$32 00

ARCH. FERGUSON,
Treasurer.

Montreal, 27th Aug. 1860.

JEWISH AND FOREIGN MISSION.

RECEIPTS.

Melbourne, per Rev. J. Sieveright, \$13.00
 Finch, per Rev. D. Monro, 2.00
 Orangeville, per Rev. W. E. McKay, ... 4.00
 Wolfe Island, per Rev. G. Porteous, 59-60, 1.00
 Hemmingford, 60-61, per Rev. J. Paterson, 7.03
 N. Dorchester, per Rev. W. McEwen, ... 3.00
 Pakenham, per Rev. A. Mann, 8.00
 S. Gower, per Rev. J. Anderson, ... 6.00
 Port Hope, 7.00
 Milton, per F. McCallum 8.50
 Wawanosh, per R. Davidson 3.00
 Goderich, per Rev. A. McKid, 12.42
 Williamstown, per Rev. P. Watson, ... 10.00
 King, per Rev. J. Tawse 18.00
 Markham, per A. Barber, Esq., 8.00
 Woolwich, per Rev. J. Thom, 3.00
 Nelson and Waterdown, per T. Cooper, 12 00
 Osnabrock, per J. Croil, Esq., 33.00
 Three Rivers, 59-60, per Rev. G. D. Ferguson, 8.00
 Lanark, additional per Rev. T. Fraser, .. 4.00
 Mono, per Rev. A. Lewis, 3.00
 Vaughan, per Rev. D. Ross, 12 35
 New Market, per Rev. J. Brown, 5.00

\$191.35

ALEXANDER MORRIS,
Treasurer.

Montreal, 28th August, 1860.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

Congregational Collections.

Mulmur, per Rev. A. Colquhoun, \$4 00

JOHN GREENSHIELDS,
Treasurer.

Montreal, August, 1860.

HOME MISSION FUND.

IN CHARGE OF TEMPORALITIES BOARD.

Cornwall.

The sum of \$164, first instalment of the Cornwall subscription, received through J. F. Pringle, Esq., has been acknowledged. The following is the list of subscribers:—

Alexander McLean,	\$50 00
William Mattice,	60 00
J. F. Pringle,	60 00
D. E. McIntyre,	50 00
John McDowell,	50 00
A. McDougall,	50 00
A. Bethune,	50 00
James and John Craig,	50 00
Samuel Cline,	40 00
Jessie McLean,	25 00
Wm. Cline,	20 00
J. S. McDonald,	25 00
James Pringle,	25 00
George Pringle, M.D.,	50 00
James Milroy,	10 00
John McDonald,	20 00
Walter Colquhoun,	15 00
John S. Murchison,	10 00
S. Colquhoun,	10 00
Col. McDonald,	5 00
John Mason,	15 00
Mrs. John Tavish,	10 00
John Reid,	5 00
Robert McCutcheon,	5 00
Alex. Gillespie,	5 00
Martin McMartin,	25 00
John Fisher,	1 00
Moses Kinnear,	4 00
Donald McLennan,	10 00
Ewan McLennan,	5 00
Alexander McLennan,	5 00
Duncan Ferguson,	5 00
Donald McTavish,	5 00
W. N. Wood,	2 00
Arch'd Capeland,	5 00
James G. Ross,	5 00
Hugh Miller,	3 00
John Cameron,	3 00
Kenneth McLennan,	5 00

Subscriptions payable at once:—

Cash,	10 00
Adam Johnston,	3 00
B. S. Johnston,	1 00
Nadal Johnston,	1 00
William Alquire,	2 00
Alexander Mullen,	1 00
James Groves,	2 00
Daniel Gillespie,	2 00
James Blackadder,	0 50
W. D. Wood,	2 50
Oliver Groves,	0 60
George Fullerton,	0 50
David Thomson,	2 00
Marion Forsyth,	25 00
J. McIntyre,	1 00
Phillips H. Empsay,	2 00
Mary M. Tait,	2 00
Thomas Henderson,	2 00
Mrs. Robert Scott,	1 00
Robert Milroy,	2 00
William Wood,	0 50
John Ross,	0 50
Matthew Orr,	5 00
Robert Martin,	2 00
Mrs. John Ault,	1 00
Rufus Johnston,	1 00
Alexander Kirk,	5 00
Paid in Donations,	39 10
Paid in Subscriptions,	91 10
Paid, but not entered on Subscription lists,	33 50

Received,

Osnabruck.

The sum of \$465.50 has been subscribed in

Osnabruck. The first remittance, amounting to \$94.60, has been received through John Croil, Esq. The following is the list of Subscribers who have paid the first instalment:—

James Croil, Subscription	\$100 00	\$20 00
John Croil,	100 00	20 00
J. R. & S. Ault,	50 00	10 00
Wm. Colquhoun,	50 00	10 00
Richard Loucks,	20 00	4 00
George Cross,	20 00	4 00
John Hume,	10 00	2 00
Gilbert Stuart,	10 00	2 00
James Cross,	5 00	1 00
William Cross,	5 00	1 00
William Tullock,	5 00	1 00
Josiah Rutley,	5 00	1 00
Robert Vallance,	5 00	1 00
W. R. Ault,	5 00	1 00
John Defoe, jr.,	4 00	1 00
Jacob Defoe,	4 00	1 00
James Stabbs,	3 00	0 60
Peter Robinson,	3 00	1 00
David Shaver,	2 00	1 00
John Defoe, senr.,	2 00	0 50
Mrs. Jos. Bockus,	1 00	0 50

Subscriptions paid in full:—

Wm. Graham,	5 00
Robert Cochrane,	1 00
Amanda Shaver,	1 00
Helen Cross,	1 00
Caroline Cross,	1 00
Mrs. Nimmo,	1 00
Mrs. Mann,	1 00

Total received,

Williamstown.

The sum of \$155 has been already acknowledged; and the following has been received: J. McGillvray first instalmt of \$200 \$100 00
J. W. COOK,
Sec.-Treasurer.
Quebec, 28th August, 1860.

THE CHURCH IN SCOTLAND.

ECCLIASTICAL INTELLIGENCE.

The Rev. W. Milligan, of Kilconquhar, Fife, has been appointed to the newly established chair of Biblical Criticism in the University of Aberdeen.

LIBERALITY.—Messrs. Blackwood gave the Rev. John Caird £100 for the copyright of his sermon, "Religion in Common Life," which, as it was only a shilling pamphlet, looked a very handsome sum. The sale, however, having gone far beyond their expectations, they afterwards presented the rev. author with an additional sum of £400.—*Chambers's Encyclopedia.*

The Presbytery of Abertarph has had the mission of the Society for Propagating Christian Knowledge at Fort-William erected into a church and parish *quoad sacra* by the name of Duncansburgh—of which the Rev. Patrick Gordon, A.M., has for the last 6 years been the ordained missionary minister—which is the first new parish in the north. The Royal Bounty Mission at Loch-Arkaig and Brae-Lochaber *via* Fort-William, in the parish of Kilmalie, void by the transportation of the Rev. Jas. Joass, A.M., to the kirk and parish of Eddertown, in the Presbytery of Tain, has been filled up by the appointment of the Rev. Hugh Fraser.

The Presbytery of Arbroath met on the 2nd inst. in the Old Kirk of Arbroath, and conferred ordination on Rev. J. B. Macdougall, who was elected on 7th May last to the assistant

ministry in the parish kirk in room of the Rev. Angus Gurn, M.A.

The Presbytery of Glasgow held an adjourned meeting on the 2nd inst. *in hunc effectum* in St. Mary's Church at the Trongate ancient the summons ordered on Friday, 20th July, to be served from the pulpit on Sunday, 22nd July, in St. David's Chapel-of-Ease in the parish of Kirkintilloch, citing the Rev. T. W. Mitchell to appear before the Presbytery to answer to the libel served against him. Having been called three times at the church door of St. Mary's at the Tron, and having failed to compare, the said Rev. T. W. Mitchell was solemnly deposed from the office of the ministry in the Church of Scotland by the Moderator of the Presbytery, and the chapel declared vacant.

The parish of Tweedsmuir, in the Presbytery of Peebles which became vacant by the decease of the Rev. A. Tod on the 28th March, has now been filled up by the presentation thereto by St. Mary's College, St. Andrews, of the Rev. John Dick, M.A., presently H.M.S. Chaplain in the Presbyterian Forces in Dublin, who was chosen on 5th July from a list of 5 nominees of that College by a plurality of votes of the male communicants.

The Presbytery of St. Andrews met on the 1st inst. at Anstruther. *Inter alia* the Rev. Alex. Matthew, presently missionary minister at Bourhills in the parish of St. Andrews, designated to the colonial charge of St. James's in the Presbytery of Demerara, had his trial discourses and other exercises prescribed, and to be received on Friday, 31st current, at St. Andrews, prior to ordination being conferred on him, when he will leave for the distant sphere of his future ministerial labours. At the same meeting the presentation granted on the 25th July by the Town Council, as patrons of the second charge of the City Parish of St. Andrews, void by the demise, on the 11th April, of the Rev. Prof. Buist, D.D., was received and sustained, being in favour of the Rev. Alex. Hill, incumbent of Kilsyth, who was on the 11th July elected by a majority of the members. The presentee was appointed to undergo his trials by preaching in the Old Church on Sunday 19th and Monday 20th current, prior to the moderation of a call on Friday, 31st current, the Rev. Prof. Milligan, A.M., of Kilconquhar, moderator of the Presbytery, to preside on that occasion.

DEATH OF PROFESSOR HERCULES SCOTT.—The Rev. Dr. Hercules Scott, Professor of Moral Philosophy in the University and King's College of Aberdeen, died on the 5th inst. As the patron, alternately with the Crown, of the High Church and West Church of Inverness, and sole patron of Kiltarlity and Kirkhill—a position he held as the delegate in such matters of Lord Lovat—Dr. Scott's name is familiar in this part of the country. He was formerly tutor in Lord Lovat's family, and in 1821 received his appointment to the Moral Philosophy Chair. His lectures, says the *Aberdeen Journal*, were characterised by simplicity and clearness; and in his teaching he followed closely the systems of Reid and Stewart, examining the students with care on the lessons. Discipline was well maintained in his class, and the students kept closely at their work. Dr. Scott took such a lively interest in the progress of his pupils, both at College and after they left it, that he was known as the "Student's friend;" and many owe to his influence their first introduction to important and useful positions. Perhaps no Scottish Professor ever enjoyed more of the personal affection of his students; certainly none will leave behind him more memories—now both pleasant and sad—of elegant taste and generous and manly character.

CORRESPONDENCE.

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

To the Editor of the Presbyterian.

CONGREGATION OF DALHOUSIE.

Sir,—As this congregation have recently completed the first place of worship in connection with the Canadian branch of the Church of Scotland in this township, it may not be uninteresting to your readers to hear a few particulars with reference to this event and their former history. The state of this congregation is now most encouraging. They were without a stated pastor for some years before the sequestration of their present one, and had become scattered and few in number, but they collected again as soon as they had regular preaching; and an accession of 53 new members in less than 2 years shows the readiness and anxiety to receive the Truth. Having only an inconvenient public hall to assemble in, they soon formed the design of building a house of worship for themselves, and so energetic were they that the expenses were altogether defrayed by the congregation (the none of them wealthy) without any assistance from abroad.

The new church stands on a beautiful rising ground, studded with second-growth beech and maple-trees. The site, comprising one acre of land, is the gift of one of the members, Mr. Jas. Reid. The congregation indeed deserve much praise for their zeal, co-operation and liberality in this matter.

On Saturday, the 28th of July, this church—St. James—was opened by the pastor, assisted by the Rev. Mr. McHutcheson of Beckwith, who preached an appropriate discourse from Ps. xc. 1 to a full house. On the following day the Sacrament of the Lord's Supper was dispensed. The day was rainy, yet the people came many miles in every direction, and long before the hour for service the church, though large and commodious, was so crowded that standing room was not to be had, and numbers listened at the open windows: it was a deeply interesting and impressive day. The services were conducted by the pastor and Mr. McHutcheson.

This township was first settled in 1820, chiefly by Scotsmen from Lanarkshire. The rocky nature of the soil, and the distance from any market—the nearest being Brockville, a distance of 70 miles,—together with almost impassable roads at certain seasons of the year, caused them many a long and hard day's struggle, being previously quite unaccustomed to such mode of life; still in the midst of their difficulties they did not neglect their spiritual interests, the worship of that God whom they were taught to love and serve in their native land. Like the patriarchs of

old, they erected an altar unto the God of their fathers in the wilderness, for as early as 1824 we find that the Revd. Dr. Gemmel was their minister; he laboured faithfully until incapacitated by ill health and old age.

Subsequently they were connected with the Rev. Mr. McAlester, then our minister in Lanark. After which the Rev. Mr. Robb became their pastor; he dying in 1851 caused a vacancy which, continued till 1858, since which time, being joined to the congregation of Middleville, over which the Rev. W. C. Clarke is placed, they receive his ministrations. This may now be considered one of the most promising country charges in connection with our Church; the people have taken a start and their interest in the prosperity of their church is unbounded; this, combined with their industry, honesty, and intelligence, encourages us to believe that much good is doing and will continue to be done, under the blessing of God, in this widely extended and interesting field. To congregations similarly situated as this one has been, and there are many such, we would say, Take courage and go and do likewise, and the great Head of the Church will smile propitiously upon your efforts.

FROM A CORRESPONDENT IN SCOTLAND.

To the Editor of the Presbyterian.

SCOTLAND, 14th August, 1860.

My Dear Sir,—I suppose you are just now about the fever point of excitement during the visit of the Prince of Wales to Montreal, and all sorts of presents will be showered upon him. But one gradstone will be enough for His Royal Highness, so the Canadians must think of something else than the Nova Scotians.

Syria and Italy have been attracting the attention of all Europe. The huterics in the former have been horrible, the letters from missionaries and others are most heart-rending. The Sultan is quite powerless, for his soldiers will not fight against their co-religionists, and the Turkish authorities in several instances have allowed the soldiers to join the Druses in hunting down and butchering the Christians. The French Emperor has sent a small army, (about 6000 men) to Syria for the protection of the Christians.

The Church of Christ at such a time should not forget her Lord's command to watch and pray. Garibaldi's successes in Italy fill all minds with wonder. In general the public are rejoicing on account of his brilliant achievements, and are showing their sympathy by regularly sending him aid. Many Englishmen of late have joined his ranks, several hold positions of importance in his army. It is reported in the papers this morning that he has attempted to land on the mainland but has been repulsed. The great cause why so many are aiding Garibaldi and rejoicing at his success is the hope that he is not only the pioneer of civil but also of religious liberty. The whole of Italy appears just now to be in a transition state, tables are now pouring into towns and villages and are openly bought and sold where a few months ago a ry one attempting to sell a bible would have certainly been imprisoned.

Many of the Roman Catholics here are literally gnashing their teeth at the news from Italy and Sicily, and the Priests in Italy who

are supporting the Pope are as bad. The *Scutellata Bressanana* gives a statement about a priest at Bossanano, who from the pulpit upbraided the Virgin Mary for not assisting Pius the Ninth, forgetting in her ingratitude that she is indebted to him for establishing the doctrine of her being *sine labe concepta*. This excited loud laughter in the Church. How important that at such a time when Italians are laughing at the absurdities of Popery they should have the Gospel presented to them, to prevent them drifting into infidelity.

And now for news from Home. The great Scottish Volunteers' Review in Edinburgh is past. Such a gathering, perhaps, was never in Scotland before, 300,000 human beings were gathered together in Queen's Park and on Arthur's Seat. You will at once understand how well fitted the place was for such a spectacle by the fact that all the spectators were gratified, each one thinking his position was equal if not superior to that of his neighbours. I conversed with some who were on the platform behind Her Majesty, some who were on Arthur's Seat, and some of the Volunteers, and each thought their position the best. One remarked when he heard the cheer that burst forth from the Volunteers, "I never thought cheering could make one solemn before." It is said that a tear-drop was seen glittering in the Queen's eye when she saw the mighty multitude and heard their enthusiastic cheers. But, when the great white throne is placed, and mankind stand before it, how insignificant will all earthly gatherings appear. By-the-by we are very much amused that the *T. A.*, that lauded so lustily the Grand Review in London, has been silent about the Scottish Review with the exception of a brief telegraphic notice.

With regard to revival work I have not much to say, but that the Lord is gracious, and here and there throughout our land there is evidence of a deep and solemn work. So far as I can speak personally from my own knowledge, it is that there is a work advancing from day to day, which is gradually showing its fruits in changed lives. This morning some one sent me a letter about the hardness of their own hearts and their despair of finding peace, but they had not strength of resolution to speak to me in person, and therefore wrote to me. Now cases, like this, occurring every now and then, not with one minister but several, show there is an awakening. May the Lord guide all His servants how to act.

This time last year I visited Ireland, and came home convinced that there was a glorious work going on in the sister-kingdom notwithstanding many things which did seem extravagant, many of my friends then said to me, Wait, oh, only wait for a twelvemonth, and then we will hear and judge whether it is a genuine work or no. Well the year is past and I have revisited the places and the individuals I visited in 1859, and the progress that has been made is most delightful. Some who professed last year to be changed bare fallen, but they are few in comparison to who was expected. Of all I visited I only know of one who had fallen. The addresses that I heard this last visit were more of the instructive, less exhorting. The prayer meetings in Belfast have been multiplied in every street, and oft in every other close in a street there is a prayer meeting some night or other during the week.

The addition to the membership of churches is very great, many churches have been enlarged, and several new churches have been built, and last, though not least, Family Worship is now quite general through many parts of the North of Ireland. I refrain just now from giving instances, but would strongly recommend to those in Canada who wish to know something of the work in Ireland to read "The

Year of Grace," by Prof. Gibson. I am sure no one will regret the purchasing of such a book, if they read it.

Now, when I have drawn to the conclusion of my letter, I would only say that I expect that the leaflets from our correspondent will be more regular in the future.

Yours cordially,

OAK LEAF.

CONGREGATIONAL COLLECTIONS.

It is happily proved by the progress of the Church in its different branches that there is a real living and productive zeal among the Presbyterians of British America. But nevertheless very little is done by any of the branches into which the Church is at present divided in this country in comparison with what should be done in furtherance of the holy mission which is intrusted to our Scriptural Church. For the increased love of the Church and its cause which, so auspiciously manifesting itself in our own division of the Presbyterian body, we have indeed great reason to be thankful. But is there not reason to fear that those who come after us will think that we did little in comparison with what we should have done either towards the building-up of our pure branch of Christ's Church in Canada, or in aid of its pious schemes! There is too much reason to fear that writers on the history of the Church in Canada will have to regret that interest in the Church and its schemes was confined in these times to comparatively few, that open indifference was manifested by many and that in consequence, the pure principles of Presbyterianism did not advance as they would otherwise have done. It is all very well to say that there is little zeal in other bodies, that few of their members take an interest in their affairs, that the progress of Presbyterianism in Canada compares favourably with the progress of any of them. It may unhappily be the case that there is much lifelessness in other churches, but that is no excuse for us. Nor is it too much to say that the Presbyterian churches throughout the World should afford patterns of Christian life and usefulness. Our Church has, with God's good help, been built after the old model. Its doctrine, its order and its discipline are founded upon the law and upon the testimony. God's Holy Word is its fountain and its guide. Avoiding Prelatic tyranny on the one hand and Independent license on the other, it does everything decently and in order. It is an apostolic Church in the true sense of the term, because it is built upon the precepts of the apostles. It has the true apostolic mission, because its ministers, ordained, as the apostles ordered, "by the laying-on of the hands of the Presbytery," teach what the apostles taught. Apostolic in their order and doctrine, the Presbyterian Churches everywhere should be models of apostolic zeal.

If there is, however, one thing more than

another in which indifference is shown to the Schemes of the Church, it is in the matter of Congregational Collections. Were the Christian zeal of our members to be judged in any measure by this standard, it would assuredly appear to stand at a very low ebb. And yet it must be admitted that parsimony in these collections is parsimony to most holy and important Christian enterprises. How miserably below the mark, and how unworthy of the objects towards which they are contributed, are, it may perhaps be said, nine tenths of our Congregational Collections. And, shabby as many of them are, they are most irregularly contributed. There is not a general collection ordered to which all of our congregations contribute at all; while some of them remit such pitiful offerings that one is almost inclined to wish, on seeing them in print, that for their own credit and that of their own ministers they had disobeyed altogether the injunctions of Synod. There are not a few congregations which evince their interest in the Schemes of the Church by contributions varying from \$5 to \$2. "Bad times" we certainly have had, and many zealous ministers, elders and laymen have had occasion to regret their inability to contribute largely to the Schemes of the Church. But there are assuredly many instances in which "bad times" are no excuse for the contemptible collections which some of our congregations are not ashamed to transmit. Nor is blame only due in this matter to congregations which contribute collections such as those mentioned. Many congregations which contribute \$10, \$12, and \$20 could with perfect ease contribute three times as much; and indeed it may be said on the whole that our congregational collections should be for the most part exactly five times as large as they are.

At its last meeting the Synod renewed the Act of last year for the regulation of Collections. Thus the first Sabbath of July is set apart for the Jewish Mission Scheme, the first Sabbath of October for the Home Mission Scheme, the first Sabbath of January for the Ministers' Widows' and Orphans' Fund and the first Sabbath of April for the French Mission Scheme. It is earnestly to be hoped that these most excellent purposes will be better aided this year by Congregational Collections than they have hitherto been. The following extract from the Act forcibly points out the earnest wish of the Synod on this subject:—"The Synod, while rejoicing at the increased fruits of Christian effort in this Church, would earnestly urge on all their people the duty of still further augmenting the means supplied by the people for promoting the cause of the Redeemer hitherto so inadequate to the extent of the field daily opening up to the operations of the Church, and so far within what might be expected from the gratitude and love due to a crucified Saviour. They strictly enjoin all Min-

isters of the Church to fulfil the duty incumbent on them of at least exhorting their congregations to embrace the opportunities afforded them of contributing towards the maintenance and spread of the Gospel of Christ on all the days above specified: And the Synod enjoin every Minister on a Sabbath preceding that on which each collection is to be made to give due intimation thereof from the pulpit, together with such information on the object of the collection as he may have been able to acquire." May the wishes of our Synod in this matter be complied with. The first collection now coming on in the appointed order is that in aid of the Home Mission Scheme, a scheme which is every day becoming dearer to all among us who take an interest in the Church and who desire to see it fairly established in this country. In some of our congregations special collections have already been made in aid of this pious project, and its claims are to be brought especially before every one of them. But the Contingent Fund, the object of which is to meet any deficiency which may arise in the interest of the invested monies to meet the claims upon the General Fund in charge of the Temporalities Board, is to be kept up altogether by Congregational Collections. It is needless to repeat that the progress and stability of the Church depend much upon the support of this Scheme, Grateful we have reason to be to God in that we are blessed with the ministrations of a pure and spiritual branch of His Church, and it is undoubtedly our duty to aid in conferring upon others the same blessings which we enjoy. May a new era of liberality in Congregational Collections commence with those taken up in 1860 in aid of the Home Mission Fund. But all the Schemes of the Church have binding claims and every one of them should in future be supported with a liberality increased five-fold.

A LAYMAN.

NARRATIVE OF TRAVELS IN EGYPT AND PALESTINE.

(Continued.)

It had been our original intention on leaving Egypt to visit Mount Sinai and Petra, and to enter Palestine by Helwan, but the troubled state of the tribes in the neighbourhood of Araba rendered travelling in that direction so extremely dangerous that we were obliged to relinquish our long cherished project. Some months previous to our visit to the East Sheik Hussein, the chief of the Alawin, who inhabit Petra and the valley of Araba, came to Egypt and concluded a treaty with the Pasha, promising on the payment of a stipulated sum to afford security to those travelling through the district of his tribe. But on his return to Araba the Alawin repudiated the treaty and rose against the Sheik. The whole district was in a state

of insurrection, and alarming accounts reached Cairo. A long quarantine had also been established at the ports of Syria, rather from political than sanitary motives, and all intercourse by sea was closed against Egypt. We were therefore compelled to travel by the shorter desert, a most uninteresting route and yet not without its associations. The dreariness of the desert was in some degree alleviated by the recollections that Abraham, Joseph and Jacob with his family, and another Joseph with Mary and the child Jesus, must have passed along it in going down to Egypt. It must have been the great highway of intercourse between Egypt and Asia, and armies have marched along it from the times of the earliest Egyptian monarchy to Ibrahim Pasha, who by this route invaded Syria in 1832. The arrangements for our journey being completed we sent on our camels and baggage on Saturday the 26th of March, intending to join them at Heliopolis on Monday morning. Early on the morning of that day we drove out of Cairo to Heliopolis by a different road from that by which we had visited it on a previous occasion, and found our camels awaiting us near the Sycamore of Joseph. Only those who have mingled in it can at all understand the bustle and confusion incident to the setting-out of a caravan—the groaning of the camels, the shouting and gesticulation of the Arab drivers, their wild appearance and peculiarity of dress, and the utter absence of all order.

The road after leaving Heliopolis conducts almost due East, and passes through an avenue of sycamores and acacias, but in the course of 2 hours reaches the desert where it takes a more northerly direction, and skirts along the edge of the cultivated land. The change from the cultivated land to the desert is almost immediate, and only marked by an occasional tuft of coarse strong grass called halfeh grass. On our left we have magnificent fields of growing corn, which, as far as the eye can reach, are beautiful in their greenness, and in striking contrast to the dreary and scorching desert immediately on our right. The inundation of the Nile waters this tract of country, which in its widest part is said to extend 10 miles distant from the eastern bank of the river. During our second day's journey the nature of the soil appears to change, and pasture land takes the place of the more fertile wheat country.

This district is doubtless the Land of Goshen, and has always been the principal pasturage district in Egypt, and large flocks and herds may still be seen where the Israelites of old tended theirs. The villages are numerous, and the country as thickly inhabited as the other parts of Egypt, and, though no remains of any importance are to be found after leaving Heliopolis, yet the mounds of pottery indicate that the villages now standing are often the repre-

sentatives of some more ancient. On the noon of the second day we reached Belbeis, the principal town of this district, similarly built to the other towns of Egypt, and not excelling them in cleanliness. Near Belbeis are the mounds of Tel-Jehudah, which mark the site of an old Jewish town, where the High Priest Onias is said to have built a temple, though Josephus mentions that this temple was built at Heliopolis. Shortly after leaving Belbeis the road strikes inland from the desert and we entered a small valley or wady, which is generally believed to mark the course of the ancient canal which connected the Nile with the Red Sea, and on the line of which Pithom and Ramees would appear to have been built. From the depression of the land in many places it abounds in marshes and is perhaps better watered than any other part of Egypt, but the country itself is uninteresting and there is scarcely any object to break the monotony of the scenery. After leaving Belbeis the only important place is Tel Defenneh, under which name it is easy to recognise the Taphanes of the Bible. Of this ancient town there are few remains, if we except portions of two old Mosques, which still stand, the one of stone and the other of brick, resembling Roman manufacture, while some of the stones would seem to have belonged to an older building. A wide and regular street traverses the town, and from some portions of an ancient pavement apparently follows the course of a more ancient. The town of Taphanes is closely connected with the history of that portion of the Jews who at the period of the Babylonish captivity sought refuge in Egypt; it is frequently mentioned by Jeremiah, and is said to have been one of the fortified outposts of Pelusium, and the Egyptian King had a palace there. But it shared the fate of the rest of Egypt, as is prophesied by Jeremiah xxx. 18, and from its being in the direct march of the Persian invader must have been almost the first place to fall into his hands.

We leave the cultivated land at a short distance beyond Tel Defenneh, only again touching at the promontory of Salaheeh, which stretches a great distance into the desert, and is the last place where fresh water can be obtained till we reach Syria. In the names of many of the villages we have passed can be recognised places mentioned in Roman itineraries, and this the last outpost of Egypt Proper is identified with the ancient Tacas-artha.

The dreary plateau upon which we now enter is the desert of El-Tih. The configuration of the Sinaitic peninsula is peculiar. Two mountain ranges of sandstone extend along either coast of the Suez or Akaba Gulfs, converging towards the southern extremity where they join in the clusters of Mounts Serbal, Catherine and Nun-Thomer. These ranges open

out to the north, and on the western side almost join the limestone ranges of Egypt, on the most northerly point of which stands the citadel of Cairo. The eastern range continues into the mountains of Edom, or passes after a short interval into the limestone mountains of Judea. These two ranges at the greatest point of divergence are connected by another range of highlands, which crosses the peninsula at the head of the Gulfs of Suez and Akaba and forms the southern boundary of the desert of El-Tih. This range of mountains is quite discernible on our right as we travel over this desert, and, as we approach Syria, we cross several of the spurs which it throws out to the north. The desert of El-Tih itself is a level sandy plain with very few traces of vegetation, and has none of those wadys which are as the Oasis of the southern peninsula. A small parched shrub is frequent but only throws out a scanty foliage during the rainy season; the sand is often covered with a thick coating of natron and after rain the water in the pools assumes sometimes a blood red-color.

From Salaheeh, where we finally leave the cultivated land, to Syria is a journey of six days over one of the most dreary deserts in the Globe. Our camels move on at their slow and jogging pace, and it is almost impossible to urge them into anything like a brisk trot, and indeed they are so awkward in their movements and so uncertain in their steps that it is dangerous to do so. But life in the desert is not entirely destitute of its pleasures, and its novelty has a fascination which on account of the shortness of the journey is not destroyed before we reach Syria, though a continuance of its monotony would be very disagreeable. We were up each morning at daybreak and it was truly a beautiful sight to watch the sun, as it rose out of the ocean of sand, brightening into a rich golden hue; then began the bustle of striking our tents and loading our camels, and, as this occupied an hour we began our journey in advance of our baggage. The days in the beginning of April were not so excessively warm as to be very oppressive, and the air being highly rarefied had the most exhilarating effect, though the glare of the sun reflected from the hot sand was very trying to the eyes. The nights were exceedingly cold and the ground in the morning was covered with a heavy dew, which however, as the sun arose, was very soon absorbed. The camels at night were grouped around our tents in the form of a semicircle, and the Arab drivers generally slept at their heads, presenting in the bright moon-light a scene peculiarly Eastern. Once or twice we encamped in the neighbourhood of old Khans, some of which were built by the Romans, but have since been frequently renewed. About 30 miles west of El-Arish the road approaches the sea-coast;

a bath would have been exceedingly refreshing after traveling over the dreary desert, but the sea was running too high to permit it. We however spent some time in gathering shells, some of which are exceedingly beautiful and abound on the shores of the Mediterranean. We also found two capitals of columns, which could scarcely belong to any building erected in this place but must have been washed ashore.

On the morning of the 6th of April we reached the village of El-Arish, the ancient Rhinocolura. It is a miserable and dirty village but has a fort, very rudely built, occupied by a small number of the Sultan's soldiers, and mounting two or three small and old rusty cannons.

We were detained here for some time till our passports were viséd, and we received permission of the health officer to proceed. A plain of a mile and a-half in extent stretches to the north-east of the village, and at its eastern extremity is the wady El-Arish, which is the bed of a mountain torrent but was now quite dry, and reminded us of the allusion made to such by Job.* (1) This wady was formerly the boundary between Egypt and Palestine, and was therefore frequently called the River of Egypt, and as such is mentioned as marking the limit of David's kingdom (2) in this direction, and the boundary of the tribe of Judah. (3)

After leaving El-Arish the country is very undulating, and high mountains were quite visible on our right, but the land now becomes very fertile, and in the course of the afternoon we passed two or three fields of barley in the ear, and it was pleasant to meet pools of water at which our camels drank eagerly.

Two or three small tribes of Bedouins occupy the district between El-Arish and Gaza, and are exceedingly troublesome to travelers in their demands for bucksheesh, under which name every kind of exaction is included. The tribes were at war among themselves, and a battle had taken place a few days previous to our arrival, in which several lives were lost, and on one occasion they assumed towards us the most menacing attitude, and we were glad to reach Khan-Yunus, where we obtained a guard to accompany us to Gaza. Half way between El-Arish and Khan-Yunus are the ruins of Reifab, the ancient Raphia, which figured in the wars between the Ptolemies and Seleucidae, and is mentioned by Josephus as the first station in Syria where the army of Titus encamped when on its march to Jerusalem.* Khan-Yunus, which is believed to be the ancient Yenissus, is better built than any of the villages through which we have passed, and is beautifully situated amid groves of trees and verdant gardens. It has a large

Khan and Mosque of stone, but the Khan is sadly out of repair. While here we were considered in quarantine, and were strictly guarded. The next morning we set out for Gaza accompanied by our guard. The sky was dark and threatening, and about ten o'clock the storm burst deluging us with rain, and our camels were unable to proceed as their feet slipped in the greasy clay, and we were obliged to take shelter under some sycamores, which are here quite numerous. In two hours we crossed the wady Sheriah, and shortly after passed Deir-El-Belah—the Convent of Dates—a pretty village near the shore and almost hid in a grove of palms and sycamores. The road now conducted by a Welee or Sheik's tomb, and, as it happened to be the anniversary of his decease, the members of his family were making a pilgrimage to the tomb. The men, fully armed, rode handsomely caparisoned and high-spirited horses, which they managed with wonderful skill. The women led camels also gaudily ornamented. They all marched round the tomb several times, singing or uttering strange cries, and wildly gesticulating.

We reached Gaza about 2 in the afternoon and immediately went into quarantine. The quarantine buildings are large, and enclosed by a high stone wall. The rooms assigned to us were, however, so exceedingly dirty that we requested permission to remain in our tents outside the walls under the surveillance of a guard, which was readily granted.

MISCELLANEOUS.

A GAELIC SETTLEMENT IN CAROLINA.—In a letter which the *Inverness Courier* has received from a rev. friend in North Carolina, U. S., are the following interesting particulars:—

It may be interesting to some of your readers to learn that the Scotch Highlanders were among the first settlers of the State of North Carolina. The great majority of them were from the Hebrides, from Islay, Jura, Mull, Coll and Skye, and not a few from the mainland of Argyll. The precise date of the landing of the first Scottish emigrants in the Carolinas cannot be well ascertained. It appears that Scotch families were settled on the Cape Fear River previous to the division of the province into North and South Carolina in 1729. Some time between 1744 and 1746 a Highlander, named Niel Macniel, from Argyllshire, visited North Carolina. He returned to Scotland in 1748 and in the following year landed in Wilmington, North Carolina, with his family and about 300 emigrants (some say 600) from the district of Kintyre, Argyllshire. It is said that upon the arrival of so unusual an importation at Wilmington the authorities, struck with the dress and language of the new comers, required Macniel to enter into a bond for their peaceful and good behaviour. Perhaps the warlike spirit of the Celtic race struck the Wilmingtonians with such terror as led to the demand of the bond. Our intrepid countryman managed to evade the demand, and ascended the Cape Fear with this band of his countrymen. From this period the emigration was yearly on the increase. Mr. Macdonald of Kingsburgh and his lady, the far-famed Flora Macdonald

famous for her adherence to the unfortunate Pretender, Prince Charles, in his forlorn condition after his defeat at Culloden, emigrated with a number of others from the Isle of Skye; so that every year added to the number of the Scotch Highland emigrants until they soon formed the majority of the population and controlled the civil and ecclesiastical interests of no less than 7 counties, viz., Cumberland, Bladen, Robison, Richmond, Montgomery, Moore and Harnet.

The Gaelic language is spoken in its purity by many in these counties, and in both my churches I preach in it every Sabbath. On last Sabbath I assisted at the dispensation of the Lord's Supper in a congregation 40 miles distant from my home, and preached and served a table at which upwards of 150 had taken their seats, who have not heard a sermon in the language of their childhood for the last ten years. Many a tear was shed during the service, many a warm shake of the hand, such as a Highlander can give, was given, and many a blessing was bestowed upon your correspondent at parting with the warm-hearted people. The Rev. Colin Maciver, a native of Stornoway, Lewis, was the last preacher who could preach in Gaelic till I came to the State 2 years ago. He died in this town in 1850, much respected and regretted by his countrymen in North Carolina. I will state an instance of the preponderance of the Scotch Highlanders in this State. The *North Carolina Presbyterian*, a religious paper and the organ of our Synod, published in the town of Fayetteville, has upwards of 800 Macs on its list of subscribers besides those who claim the honour of pertaining as much to the Celtic race as those who bear that ancient patronymic.

The Presbytery of Fayetteville, of which I and one of my sons are members, has 13 Macs among its clerical members, and 7 others who will not yield the palm to their brethren of the Mac families in tracing their Celtic origin; and hence our Presbytery has the cognomen of the Scotch Presbytery given to us by our brethren of the Synod of North Carolina.

THE NATIONAL COMMEMORATION OF THE SCOTCH REFORMATION.—We are glad to learn that the national celebration of the Scottish Reformation from Popery 300 years ago, to be held next month in Edinburgh, is exciting very great interest throughout the United Kingdom and various quarters of the World. Delegates of Protestants are being sent from Australia, America, Canada, Holland and other foreign parts. The Rev. Dr. Guthrie of Edinburgh and the Rev. Dr. Cook of Belfast are to preach, the one at the opening of the proceedings and the other at laying the foundation stone of the Protestant Institute of Scotland. The Rt. Hon. the Lord Provost of Edinburgh, the Rt. Hon. the Earl of Roden, the Rt. Hon. the Earl of Cavan and the Rt. Hon. the Earl of Shaftesbury are to preside at the evening meetings; and Sir John Maxwell Pollok, Bart., J. N. Murray, Esq., of Philiphaugh, Jno. C. Colquhoun, Esq., of Killermont, John Hunter, Esq., of Hunterston and A. Thomson, Esq., of Banchory, are to preside at the various sections during the commemoration. The following among other eminent Protestants are expected to address the meetings or read papers—viz., the Rev. Canon Miller of Birmingham; Sir H. Edwards, Bart.; John Macgregor, Esq., of the Protestant Alliance; Rev. Dr. M'Crie of London; Rev. Professor Killen of Belfast; Rev. Dr. Blakeney of Birkenhead; Rev. Professor Lorimer of London; Rev. Dr. M'Neil of Liverpool; Rev. Wm. Arnot of Glasgow; Charles Bird, Esq., secretary of the Protestant Alliance; Bishop of Down and Connor; Rev. Dr. Cunningham, the Moderator of the Irish Presbyterian Church; Rev. Dr. Cumming of London; Rev. Dr. M'

* (1) Job, vi. 15-18. (2) 1 Kings; viii. 65. (3) Josh.; xv. 4.

* Jud. bel. Book 4th, 6th 14th.

Cosh of Belfast; Rev. Dr. Armstrong, rector of Burslem; Rev. A. Dallas of London; Rev. Dr. Edgar of Belfast; Rev. Dr. Candlish; Representatives from the West London Protestant Institute, the Islington Protestant Institute, the South West Protestant Institute, the Church Defence Society, the Colonial School Society; Rev. Dr. Begg of Edinburgh; Rev. Dr. Hetherington of Glasgow; Professor Gibson of Belfast; Rev. Dr. Johnstone of Tullylish; Rev. Hugh Hanna of Belfast; Rev. D. McColl of Glasgow, &c., &c. From the character of the papers already received the whole proceedings will be intensely interesting and of the most important kind.

THE SYRIAN MASSACHES.—The Rev. Dr. Thompson, the oldest American Missionary in Syria, has written to Sir Culling Eardley an appeal on behalf of the destitute Christians. He says that he has been familiar with 6 bloody wars in that country during the past 27 years, but that they were mere boys' play, so far as atrocity is concerned, in comparison with the dismal butchery which has just taken place. He estimates the number of destitute at 75,000, including 10,000 widows. Authentic accounts from Damascus, he says, raise the number of the slaughtered in that city to 5,000, and the number of homeless victims there to something nearer 20,000 than 10,000. The number of fugitives flocking into Beyrout will soon, he adds, make it utterly impossible for the charitable residents to meet the demands upon them, and he therefore entreats the aid of England in this terrible emergency. Mr. Cyrus R. Edmonds, Secretary of the Syrian Relief Fund of London, states that the suggestions made by Dr. Thompson have in fact been carried out here, and that £2500 have already been transmitted to the Relief Committee established at Beyrout and Damascus. He points out that the Queen and Prince Consort have put themselves at the head of the national charity, and suggests that, although money is flowing in and through all the great mercantile firms of London, the whole country needs to be moved, and that this may be effected through the earnest co-operation of the ministers of religion of every sect, and by the mayors and corporations of towns and cities originating local efforts.

Subscriptions for the suffering Christians in Syria have been opened at several newspaper offices in Paris, but hitherto very little money has been collected. On such occasions the French do not generally show much metallic generosity. The *Moniteur*, however, has now taken the work in hand. It has opened a national subscription for the benefit of the Syrian Christians, and promises to publish the names of subscribers. The Emperor Napoleon has subscribed 25,000*l.* (£1000.)

THE MASSACRE AT DAMASCUS.—The Beyrout correspondent of the *Daily News* supplies details of the fearful massacre at Damascus. He says:—

"On Sunday the 8th July, when the Christians came out of their various churches, a mob of Moslem lads were busy in the streets making crosses in chalk on the ground, and then stamping and spitting on the sacred emblem. It so utterly downhearted were the Christians that they did not even complain to the authorities of this wanton insult. On the contrary all they did was to confine themselves still more strictly within their houses for the rest of the day. What must then have been their astonishment on the Monday morning to see these same lads, who had made and spit upon the crosses on the previous day, sweeping the streets of the Christian quarter in chains by order of the Turkish head of police. They at once supposed that this order must have been given for the very purpose of exciting a riot, and they were not mistaken. At 2 P. M. some

of the lowest Moslems rushed armed into the Christian quarter, crying out 'Slay the dogs of Christians!' and immediately the work of plunder, burning and murder commenced. Achmet Pacha, Governor-General and Commander-in-Chief of the place—a field marshal in the Sultan's army—was at once informed of what had taken place. But, although he had at his disposal some regular troops and several field-pieces, not a man or a gun did he move. He never showed himself in the streets, nor took any steps whatever to stop the massacre, declaring—the old story of Hasbeyia, Resheyia, Deir-el-Kamar, and Sidon—that he had not troops enough to do any good.

The Russian Consulate was almost the first house attacked, and all those Christians who did not take refuge with the famous Algerine chief, Abd-el-Kader (who has behaved most nobly throughout the business) were murdered at once. But, although the affair might have been stopped with the greatest ease before dark on the Monday, after that hour the mob increased in numbers every minute. Late in the evening about 300 soldiers were sent to put a stop to the outrage, but very shortly joined in the plundering; such as did not do so actually used their arms to massacre the Christians. The whole Christian quarter, which includes some of the finest palaces to be found in the empire, was soon one mass of flames, and for this there is the positive authority of a European eye-witness, who was hiding in the neighbourhood all that fearful night. As the Christians tried to escape from the flames, they were thrust back on the burning piles by the bayonets of the Turkish regular troops. However, when we recollect that one of the military chiefs who commanded in Damascus was Osman Beg, the miscreant who but three weeks previously had delivered up at Hasbeyia upwards of 1,500 Christians to be massacred by the Druses, all wonder at the conduct of the military ceases at once. An Englishman, who has shown great personal courage and example throughout this awful tragedy, writes that from the very first the mob cried out that the soldiers were on their side, and would not hurt them, using this as an argument to their brother fanatics to "kill all the dogs of Christians, not to spare one, to burn their houses, plunder their property, dishonour their wives, tear in pieces their children, and rid the holy city of all save the true followers of the true prophet." In another letter from a sober-minded Englishman, whose word no one can doubt who knows the man, the writer says:—"All this last fearful night Turkish soldiers and Moslem men, women and children continued to pour past my door in an unbroken stream; all laden with spoil, most drunk with blood and rapine. All blaspheming the name of Christ and Christians in shouts fearful to hear and too horrid to repeat."

"What the Turkish authorities did may be summed up in one word—'Nothing.' No less than 6 times did that gallant old man, Mr. Brant, the English consul, and the Rev. Mr. Robson, Irish Presbyterian missionary, at the utmost risk of their lives go together to the Pacha Achmet, and urge him to do something to save the lives of the Christians. No; he said he could and showed that he would do nothing, but remained "consulting in the castle."

"When the last despatches left Damascus at 2 r.m. on Thursday, the 12th instant, the burning, slaughter, murder, pillage and other atrocities continued, not merely as had but worse than ever, for the miscreant fanatics of the place had been just then joined by a host of Bedouins, Kurds, Druses and other scoundrels who were only too happy for the chance of pillage. When our last advices from Damascus left that place, the whole Christian

quarter had been utterly destroyed. 4,000 Christians had taken refuge in the house of Abd-el-Kader, who defended them against all comers. 3,000 had taken refuge in the castle under the Pacha, and several hundreds in the English Consulate, which as yet—being situated in the Moslem quarter of the town—had been respected. Upwards of 2,000 Christians, it was calculated, had been murdered, all in cold blood; and the estimated loss of property, money, valuables, &c., was £1,200,000 sterling. It will hardly be believed that, with all these facts, more or less known to the authorities, the Turkish troops, who arrived here before daybreak on Tuesday, the 10th inst., from Constantinople, only left yesterday (Saturday, the 14th) for Damascus.

"As I write, news from Damascus down to Thursday evening the 12th inst. has reached Beyrout. The Rev. Mr. Graham, of the Irish Presbyterian Mission, had been murdered in the open streets whilst endeavouring to make his escape from a Moslem house, where he had been concealed, to the British Consulate. He had a guard of Turkish soldiers with him, but they did nothing towards defending him from the Moslem mob. The Bedouins and Arabs were pouring into the town to join in the pillage. The Franciscan friars, 8 priests and 2 lay brothers, all Italians or Spaniards, had been butchered. Of Greek, Catholic, Maronite and other Eastern sects some 45 priests had been killed. The Sisters of Charity and the Lazarist priests were at Abd-el-Kader's, who held out bravely."

The writer states that fears are entertained of a Moslem rising at Aleppo, and that every native Christian who could was leaving every place where the Moslems had power. In Alexandria all the refugees that have fled thither have been very handsomely treated by Said Pacha, who gives food to the poorest, money to many, houses to all. In Beyrout the English and Americans have formed a fund to relieve the poor, who have fled to this place in thousands, the French have done the same, the Sisters of Charity have relieved hundreds every day with food, the French, English, Russian, Austrian and Prussian consuls (to say nothing of the American missionaries, who daily feed 300 people) give bread, cooked meat, rice, clothes, &c., to several hundreds of these poor, starved, burnt-out peasants. All the medical men have attended to their wounds and sickness gratis, and even the crews of her Majesty's ships *Exmouth* and *Mohawk*, as well as the French Imperial frigate *Zenobie*, have contributed their mites. The Turkish local authorities have done nothing to relieve all the gigantic misery, for such it must be, considering there are 150 Christian villages burnt and 75,000 Christians without home or bread. "Throughout the land, nay, even amongst the more respectable Moslems themselves, but one opinion prevails among all classes of men, that there has been on the part of the Turkish Government a gigantic scheme or conspiracy to crush out the whole Christian element in Syria, and that what we all looked upon at first as a mere sectarian war between the Druses and the Christians of Lebanon, was in point of fact part in the plan by which, in using the Druses as their unconscious weapons, the Turks succeeded in cutting down and rooting up nearly the whole population of the mountain."

BEYROUT, August 6.—Official despatches from Beyrout state that upwards of 400 persons were executed for participating in the recent massacres, incriminated on charges of the consuls, foreign agents, and natives. The arrested include Colonel Ali Bey, and other influential Mohammedans. An extraordinary Commission was appointed to try the accused summarily. Those convicted were to be executed.

SELECTIONS FROM THE SYNOD MINUTES.

REPORT OF THE BOARD FOR THE MANAGEMENT OF THE TEMPORALITIES FUND.

The Board for the management of the Temporalities Fund beg leave in conformity with the Act of Incorporation to lay on the table of the Synod, a balance-sheet of the financial affairs of the Fund, exhibiting the receipts and disbursements of the Board during the past year, and also certain By-Laws passed by the Board for the approval of the Synod.

The Board do also respectfully call the attention of the Synod to the By-Law forming the Congregational collections into a Contingent Fund available for the payment of Ministers in the case of the insufficiency of the interest of the invested Funds. Such a fund has been, and is now required, and in the view of that fact the Board trust that the Synod will recommend or enjoin the continuance of Congregational collections.

The Board further transmit a Special Report with regard to the Home Mission Fund.

The retiring members for the year are Dr. Mathieson and Dr. Cook, Hugh Allan, Esq., and John Cameron, Esq.

All which is respectfully submitted.

THOMAS PATON, *Chairman.*

Montreal, 23rd May, 1860.

TEMPORALITIES BOARD—STATEMENT OF ACCOUNT.

1859.	June 30—Paid Ministers half yearly allowance....	\$18439 00
Nov. 1—Paid Secretary's Salary from 1st Nov. 1859, to 1st Nov. 1859.....	400 00	
Dec. 31—Paid Ministers half yearly allowance....	18560 00	
1860.	May 1—Paid Secretary 6 months salary to date... Paid Messrs. Torrance & Morris for legal services..... Paid Messrs. Torrance & Morris to pay Hon. J. H. Cameron & Messrs. Cherrier and Dorion for legal opinions.....	200 00 56 19 40 00
23—Paid petty disbursements, printing, telegraphs, postages, &c.....	18 00	
	<hr/>	37773 19
1859.	May 23—Balance on hand this day per former account	619 08
24—Received on Corporation Debentures, City of Montreal.....	4200 00	
June 1—Received Dividend Bank of Montreal....	4960 00	
July 2—Received do. Commercial Bank....	7200 00	
4—Received City Bank Dividend.....	1888 00	
Nov. 1—Received on Corporation Debentures....	4200 00	
Dec. 6—Received Montreal Bank Dividend.....	4960 00	
Received City Bank Dividend.....	1988 00	
1860.	Jan. 3—Received Commercial Bank Dividend....	7200 00
	<hr/>	37115 08

Balance against Board..... 658 11

E. E. J. W. COOK, *Secretary-Treasurer.*

Montreal, 23rd May, 1860.

HOME MISSION FUND—STATEMENT OF ACCOUNT.

Received in special contributions, as detailed in list, viz:—

1860.	May 23—From City of Montreal.....	\$4199 00
"	Beauharnois.....	151 00
"	Valcartier.....	42 75
"	Laprairie.....	28 00
"	Ormstown.....	55 00
"	Lachine.....	67 70
"	Cornwall.....	164 00
	<hr/>	4707 45
Deduct:		
	Paid John Greenshields, Esquire, for expenses of deputations to various places	162 80
	Paid expenses of deputations to Quebec, Valcartier and Point Levi.....	20 10
	Paid Thomas Paton, Esq., for Postage, telegraphs, printing, &c., paid by him	17 41
	Paid J. McKinnon, Esq., for travelling expenses paid by him.....	15 00
	Paid Reverend W. Snodgrass for do.	23 29

Paid petty disbursements, printing 5000 copies of address, telegraphs, postages, &c.....	81 09	339 79
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Cash on hand..... 4367 67
E. E. J. W. COOK, *Secretary-Treasurer.*

Montreal, 23rd May, 1860.

CONTINGENT ACCOUNT.

1860.	May 23—Received up to date in Congregational collections per statement.....	\$ 2072 37
	Drawn from this account to meet balance of Temporalities account overdrawn.....	658 11
	<hr/>	

Cash on hand this day..... \$ 1414 26
E. E. J. W. COOK, *Secretary-Treasurer.*

Montreal, 23rd May, 1860.

I have examined the accounts of the Temporalities Board and found them correct.

ROBERT MUIR, *Auditor.*

Montreal, 24th May, 1860.

HOME MISSION FUND.

In obedience to the injunctions of the Synod, the Temporalities Board have taken steps towards the establishment of a Fund for the endowment of Ministers, supplementary to that already under their management. An address to the members of the Church was prepared by the Board, and extensively circulated, setting forth the necessity of such a fund, and urging on every member of the Church the duty of contributing to it according to his ability. Public meetings, with a view of exciting a general interest in the scheme, and organizing committees to obtain and collect subscriptions, were held in most of the Congregations of the Presbyteries of Quebec, Montreal and Glengarry. These meetings were addressed by members of the Board and by various gentlemen who consented at the request of the Board to take part in this good work. They were generally well attended and the effect of them was not only to excite an interest in this special object, but in the progress and advancement of the Church generally. Various reasons have induced the Board to delay the extension of this effort in the Western part of the Province, but they have it in view, as speedily as possible, to have every Congregation in the Church, visited by deputations similar to those whose valuable services they have already had the benefit of: and they anticipate that there will over all the Church be an earnest desire felt, to carry forward a scheme which the Synod originated and recommended.

The thanks of the Board are specially due to Colonel Thomson, Toronto, Archibald Barker, Esq., Markham, the Honorable Mr. Justice McLean, Rev. James Bain and the Rev. James Sieveright, John McKinnon Esq., and James Croil Esq., gentlemen not belonging to the Board who at much inconvenience to themselves, but with great advantage to the cause, consented to address the various Congregations which have been visited—as also to the Local Committees without whose efficient aid, the Board could have accomplished but little. The Board append a list of the Congregations visited—as also of the subscriptions to the Fund, in so far as they have been informed—and a statement of the sums already paid. The result hitherto has been such, as to encourage the Board to hope under the blessing of God, for a large measure of success in the further and as they trust and intend, energetic and persevering prosecution of this vitally important scheme.

In conclusion it may be well to state that the Board have reason to expect large additions to the subscriptions from the members of the Church in Montreal, and to acknowledge the special promptitude and liberality of the Congregation of St. Andrew's Church, Quebec.

All of which is respectfully submitted,

THOMAS PATON, *Chairman.*

Montreal, 23rd May, 1860.

SYNOD FUND.

CONTRIBUTIONS IN AID OF THE SYNOD FUND, RECEIVED FROM MAY 20, 1859, TO MAY 20, 1860.

PRESBYTERY OF BATHURST.		\$ cts	\$ cts
South Gower	1859, 1860, 4 00	1859, 4 00	Brockville
Pakenham	4 00	4 00	McNab and Horton
Kitley	4 00	4 00	Cumberland and Buckingham
Lanark	4 00	4 00	Huntly
North	8 00	8 00	Rockwith
Ramsey	5 00	5 00	Middleville
Ottawa	10 00	10 00	
Smith's Falls	4 00	4 00	
	<hr/>	72 00	
PRESBYTERY OF KINGSTON.		\$ cts	\$ cts
Kingston	1859, 12 00	1859, 12 00	Stirling
Seymour	5 00	5 00	
Hellville	5 00	5 00	
	<hr/>	22 00	

PRESBYTERY OF TORONTO.

King	1859, 4 00	Newmarket	1859, 4 00
Chippewaug	" 4 00	Markham	" 8 00
Mono	" 4 00	Scarboro'	" 8 00
Toronto	" 12 00	Pickering	" 4 00
Clarke	" 4 00	Brock and Beach	" 0 00
Hornby	1859, '60, 8 00	Peterboro'	" 0 00
Nottawasaga	1859, 5 00	Orangeville	" 4 00
Darlington	" 0 00		
Scott and Cambridge	" 4 00		
			89 00

PRESBYTERY OF QUEBEC.

Quebec	1859, 12 00	Melbourne	1859, 4 00
Valcartier	" 4 00		
Point Levi	" 4 00		
			24 00

PRESBYTERY OF MONTREAL.

Montreal, St. Andrew's	1859, 12 00	Russelltown	1859, 4 00
Chatham	1858, '59, 8 00	Montreal, St. Paul's	" 12 00
Ormatown	1858, 4 00	Hemmingford	1854, '55, " 12 00
Georgetown	1859 6 00	Beauharnois	" 4 00
Huntingdon	1856, 4 00	Dundee	1858, " 9 00
St. Louis de Gonzague	1855, '56, '57, 10 00		
Beechridge	1852, 4 00		
			33 00

PRESBYTERY OF GLESGAREY.

Cornwall	1859, 5 00	Martintown	1859, 6 00
Lancaster	1858, 4 00	Williamstown	" 5 00
Punch	1858, '59, 8 00	Matilda	" 4 00
Osawatuck	1859, 5 04		
			33 04

PRESBYTERY OF HAMILTON.

Clifton	1859, 4 00	Simcoe	1859, 5 00
Galt	" 4 00	Niagara	" 6 00
Fergus	" 5 00	Hamilton, St. John's	" 4 00
Paisley	" 4 00	Guelph	" 8 00
Nelson and Waterdown	" 8 00	Beamsville	" 4 00
Hamilton, St. Andrew's	1855, 10 00	Ancaster	" 4 00
Woolwich	1859, 4 00		
Saltfleet and Binbrook	" 6 00		
			79 00

PRESBYTERY OF LONDON.

North Dorchester	1857, '58, '59, 12 00		
Williams	1858, '59, 6 00		
Stratford	1859, 4 00		
			24 00

Total Amount Received, \$460 04

DISBURSEMENTS.

Synod Clerk's Salary, balance of, for 1859	29 00	\$ cts.	\$ cts.
Do do in part payment for 1859	163 60		
Cash paid Synod Clerk, for expenses incurred by him	10 32 1/2	201 32 1/2	
Church Officer, for attendance on Synod	10 00	10 00	
Expenses incurred by Dr. Barclay, in engraving addresses of Synod 1858, to the Queen and Governor General	2 50		
Expenses incurred by Convener of Committee on Statistics	5 04		
Do do do Sabbath Schools	1 40	8 94	
Cash paid John Lovell, for Printing	160 00		
Do Thompson & Co., for Printing	25 00		
Do "Ottawa Citizen" Office, for Printing	16 25		
Do "Guelph Herald" do do	9 00		
Do in Hamilton, do do	10 00	221 25	
Postage and other Expenses	3 00	3 00	
Total amount disbursed		444 51 1/2	

GENERAL STATEMENT.

Balance on hand from 1858	9 30	\$ cts.	\$ cts.
Amount received during 1859	450 04		
		440 34	
Receipts		449 34	
Amount disbursed		444 51 1/2	
Balance on hand,		4 82 1/2	

LIABILITIES.

Due Synod Clerk, balance of salary for 1859	39 00
Due to John Lovell, balance of account for Printing	213 36
Total amount due	251 36

LIST OF ARREARS DUE TO SYNOD FUND UP TO MAY 20, 1860.

PRESBYTERY OF BATHURST.

South Gower	1858, 1859, 6 00	Linfield	1859, 4 00
Richmond	" 4 00		
			14 00

PRESBYTERY OF KINGSTON.

Camden	1857, '58, '59, 12 00
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PRESBYTERY OF TORONTO.

Eldon	1859, 6 00	W. Gwillimbury & Innisfil	'58, '59, 9 00
Thorah	" 6 00	Milton	1859, 4 00
Mulmur	1856, '57, '58, " 16 00		
Pickering	1858, 4 00		
			45 00

PRESBYTERY OF QUEBEC.

Point Levi	1859, 6 00	Leeds and Inverness	1859, 4 00
Three Rivers	" 6 00		
			16 00

PRESBYTERY OF MONTREAL.

Ormatown	1859, 6 00	Hemmingford	1856, 4 00
Huntingdon	1857, " 10 00	Laprairie and Longueuil	1859, 4 00
St. Louis de Gonzague	1857, '58, '59, 10 00		
			34 00

PRESBYTERY OF GLENGAREY.

Lancaster	1859, 6 00	Plantagenet	1858, 4 00
Lochiel	" 6 00	Williamsburgh	1857, '58, " 10 00
L'Original	1858, " 8 00		
			34 00

PRESBYTERY OF HAMILTON.

Paisley	1858, 4 00	Dundas	1859, 6 00
Hamilton, St. Andrews	1859, 12 00		
Arthur	1858, " 3 00		
			30 00

PRESBYTERY OF LONDON.

Goderich	1859, 8 00	Chatham	1859, 4 00
Woodstock and Norwich	1857, '58, '59, 12 00		
Westminster	" " 12 00		
			36 00

Total amount of arrears, 221 00

All which is respectfully submitted by JOHN CAMERON, Treasurer.

Since the Accounts were closed on the 20th May, the following sums have been paid in.

Lancaster	1859, \$ 6 00
Lachine	" 8 00
Goderich	" 6 00

SUBSCRIPTIONS RECEIVED SINCE LAST ACKNOWLEDGEMENT.

When no year follows the name, the subscription is for the current year.

John Gordon, English River; G. B. Allan, Allan Park; Andrew McKee, John Wright, 1860-1-2, Brockville; A. Cook, J. T. McDonald, G. McDonald, A. McCrae, G. Milligan, G. Mackie, Wolfe Island; H. Cameron, 1859-60, P. Smith, 1859-60, Glanworth; P. McDiarmid, A. Robertson, Angus Grant, Martintown; D. McCorquodale, Angus Ray, 1860-1, Eldon, R. S. Miller, 1858-9-60, Toronto; A. Story, 1858-9-60, Brougham; A. S. Thomson, 1859-60, Unionsville; M. Smith, 1858-9-60, A. Brown, 1858-9, J. Brown, 1859, Bayfield; J. Clark, 1860, Burnbrae; Mrs. Easton, Lachine; H. Ross, 1860-1, Kitley; J. Daniels; Mrs. Milne, 1858-9, J. Canning, 1860, J. Pringle, Markham; R. Ruxton, T. Chisholm, 1860-1, Milton; J. Jamieson, 1859-60, New Richmond; R. Gibson, 1858-9-60, J. Gibson, 1859-60-1, Ancaster; Rev. J. Rannie, Mrs. Mitchell, Chatham; R. McCulloch, 1859-60-1-2, J. Wilson, 1857-8-9-60-1-2, Dundas; J. Dingwall, 1857-8-9-60, Williamstown; D. Bisson, D. Ross, Paspebiac; J. Rankin, 1855-6-7-8-9-60, Woodstock; M. McPherson, 1858-

9-60, Lancaster; G. Biggar, 1857-8-9-60, Mrs. Robertson, 1859-60, Mrs. Pollok, 1858-9, Mrs. Blain, 1860, David Shiel, 1860, Mrs. Jardine, 1860, Rev. H. Gibson, Galt; Mrs. Cameron, 1859-60, Montreal; James Laing, 1858-9-60, Oshawa; William Laing, 1859-60-61, Whitby; R. W. Suter, 1859-60, Dundas; Rev. Alexander McKay, 1858-9, Pictou; W. Ireland, 1861, Brockville.

ERRATUM.—W. McNaughton, Harwich, for 1858-9-60, read 1859-60-1.

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Information respecting the office and emoluments can be had on application to the Rev. Dr. Withamson of Queen's College.

Applications, accompanied by testimonials, to be addressed, on or before the 15th September next, to

JOHN PATON, Secretary to the Board of Trustees.

Kingston, Ang. 13, 1860.

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