

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments: /
Commentaires supplémentaires:

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from: /
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

The Presbyterian,

A MISSIONARY AND RELIGIOUS RECORD

OF THE



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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

CONTENTS.

	PAGE		PAGE		PAGE
THE PRESBYTERIAN.		Induction of Rev. W. T. Canning.....	162	Notice of "Prayers for Social and Family Worship".....	169
Erratum	161	Commission of Synod	162	MISSIONARY AND RELIGIOUS.	
Ordination of Dr. Epstein	161	Ordination of our Jewish Missionary ..	163	Missionary Station on the Niger.....	169
Rev. Dr. Epstein	161	Subscriptions towards the Church at Paisley, C.W.	164	Coptic Church.....	170
Queen's College.....	161	French Mission—Letter from Mr. Baridon	164	Late Rev. John Angell James.....	170
Jewish Mission	161	St. Andrew's Church, Paisley, C. W....	165	Letter from a Missionary in Brromanga	170
THE CHURCH IN CANADA.		Report on Statistics	165	Belfast Conference of the Evangelical Alliance	171
Queen's College Bursary Fund.....	161	THE CHURCH OF SCOTLAND.		MISCELLANEOUS.	
Jewish Mission Outfit Fund	162	Ecclesiastical Items	166	Letter from Dr. Livingston	174
Home Mission Fund.....	162	Ordination of Three Missionaries for India	167	Lectures on Egypt and its Antiquities... 175	
Jewish " "	162	Mission in Africa.....	167	SUBSCRIPTIONS AND ADVERTISEMENTS	176
Home Mission Fund—Presbytery of Montreal	162	CORRESPONDENCE.			
Donation to Mr. Jas B. Mullin	162	Letter from a Scotch Correspondent.—			
Presentation to Rev. William McKay, Orangeville ..	162	Religious Movement in Scotland	168		

No. 11, November, 1859.

VOLUME XII.

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

The Presbyterian.

ERRATUM.

The acknowledgement of \$6 from Rev. H. Henderson, New Castle, in last issue should have been \$8.

ORDINATION OF DR. EPSTEIN.

We would direct the attention of our readers to the report of the interesting proceedings connected with the ordination of the first missionary from our Canadian Church to foreign lands. May the blessing of the Great Head of the Church follow this effort to promote His glory. May the act of earthly consecration to the office of the ministry be owned and ratified in heaven, and let us pray that the missionary be abundantly blessed in his labours in his far distant field.

REV. DR. EPSTEIN.

We learn with much pleasure that our Jewish Missionary, the Rev. Ephraim M. Epstein, after having duly completed his medical course of studies, recently passed his examination for the degree of M.D. before the College of Physicians and Surgeons of New York, and will receive his diploma for that degree from "the Governor and Regents of the University of the State of New York,"—a College of high repute at home and abroad. We rejoice that he is now, therefore, in a position to go forth to his kinsmen after the flesh a duly qualified Physician as well as a

Preacher of the Word. May he find an open door, and be strengthened to announce mightily Christ and Him crucified to Jew and Greek. Let the prayers of our people go with him as well as their offerings. The Committee yet need at least £100 to carry them over the year and its heavy expenses: let it be forthcoming.

QUEEN'S COLLEGE.

We understand that the General Meeting of the Trustees of Queen's College will be held on the 9th November for the purpose of electing a Principal in the room of the Rev. Dr. Cook, who only holds office until his successor is appointed.

It is understood that the Deputation from the Board, who were sent to Scotland in July last, have been most successful, and are now prepared to recommend a gentleman in every way qualified to fill the important office of Principal of Queen's College. Their recommendation has met with the hearty approval of the Colonial Committee, as well as of the most eminent clergymen of the Scottish Church.

We learn also that Dr. Barclay and Mr. Morris have returned to Canada after thus successfully accomplishing their mission.

THE JEWISH MISSION.

We would remind the friends of this effort that the contributions hitherto received are not sufficient to enable the committee to defray the large expenditure to which they will this year be subjected.

Congregations who have not yet remitted their collections are earnestly requested to do so without delay. There are cheering tokens of interest connected with this mission evinced in many quarters. We learn that beside the collection for the mission, the congregation of Scarborough raised \$16-25 to be applied towards the purchase of an encyclopedia for the use of the missionary. A friend to the cause also recently sent \$4 to be applied to the procuring of testaments for distribution. The children of the church have raised a considerable sum also, which has been from time to time acknowledged. On the whole, there is much reason to be thankful that so many are taking an active interest in the good work. Let us then take courage and go on with its prosecution and let friends who intend to contribute be reminded that "he gives twice who gives quickly," and especially so in the present juncture of the history of the mission.

THE CHURCH IN CANADA.

QUEEN'S COLLEGE BURSARY FUND.

Part proceeds of a bazaar held in connection with St. Andrew's Church, Ottawa, per Rev. A. Spence,

Cornwall Congregation, per Rev. Dr. Urquhart,.....

JOHN PATON,
Sec. to Trustees.

Queen's College,
Kingston, 22nd Oct., 1859. }

JEWISH MISSION OUTFIT FUND.

Paisley Congregation, per Rev. K. McLennan, Children's offering..... \$1 50
 South-Georgetown Sabbath School, per Rev. Dr. Muir, 5.00

\$6.50

The above sum received by the Executive Committee in Kingston.

JOHN PATON,
Secretary.

Kingston, 22d Oct., 1859.

HOME MISSION FUND.

IN CHARGE OF TEMPORALITIES BOARD.

New contributions from congregations which contributed in April:—

Laprairie, per Rev. J. Moffatt.....\$ 6.25
 Ottawa, Part proceeds of Bazaar held by Ladies of St. Andrew's Church. Collection in Church do., per W. Hamilton, Esq., 40.00
 Oxford Mills, per Rev. Jos. Evans ... 35.10
 St. Paul's, Montreal, per Jos. M. Ross, Esq., 4.00
 126.90
 Fergus, per A. D. Fordyce, Esq., 12.00
 Chatham, G. E., per L. Cushing, Esq., North Easthope, per Chas. M'Favish, Esq., 5.00
 6.00

Contributions from congregations which did not contribute in April:—

Matilda, per Rev. Thos. Scott.....\$ 4.00
 Lachine, per Thos. Allan, Esq., 24.00
 Williamstown, per Rev. Peter Watson 33.12
 Chatham G. W., per Rev. J. Rannie... 12.53
 Woolwich, per Rev. J. Thom..... 4.00
 Previously acknowledged..... 1047.29

\$1360.19

J. W. COOK,
Secretary-Treasurer.

Quebec, 24th October, 1859.

JEWISH MISSION FUND.

Maple Congregation,.....\$ 6.00
 Melbourne Do per Rev. J. Sierwright 6.50
 Durham Congregation, per Rev. James Anderson 4.00
 Huntingdon, per Rev. A. Wallace..... 11.25
 Front River Sabbath School, per Rev. A. Wallace..... 1.75
 Mr. Edwin Choron, Kingston 2.00
 Stirling Congregation, per Rev. Alex., Buchan 8.00
 A friend for Mr. Epstein, to purchase Testaments 4.00
 Cumberland Congregation, per Rev. Peter Lindsay 2.35
 Contents of the Mission-box of the inmates of the Orphans' Home, Kingston Belleville Congregation, per Archibald Walker 25.31
 Part of proceeds of a Bazaar held at St. Andrew's Church, Ottawa.....\$40.00
 Collected by Helen Henley, per Rev. A. Spence 2.60
 Additional from the Missionary Association, Perth, per Rev. W. Bain..... 20.00
 Beauharnois, per Rev. P. L. Leger..... 6.50
 Dundas, per Rev. J. Herald..... 5.25
 Missionary Box, Scarborough 7.40
 Scarborough Congregation 14.60
 A few children in Hamilton, for Medicine Chest..... 1.00
 Children of Mr. Milroy, Hamilton..... 1.25
 Collection at Markham 9.00
 Do " Guelph..... 9.00
 Per David Allan, Do..... 5.00

\$194.76

For the Treasurer,
J. L. MORRIS.

Montreal, October 31st, 1859.

HOME MISSION FUND.—PRESBYTERY OF MONTREAL.

Dundee Congregation, for Missionary services,.....\$23 70

DONATION.

DALHOUSIE, Oct. 17th, 1859.

To James B. Mullin.

DEAR SIR,—As you are about to leave us to return to your studies in Queen's College, the children of Poland Sabbath School, Dalhousie, desire to give an expression of our feelings towards you, for the untiring zeal and strict attention which you have paid to our Sabbath School; and for your kindness in coming to teach us the Songs of Zion, that we all might be able to sing with one voice as well as with one heart, of

"That happy land,
 Far, far away,"

by craving your acceptance of the small sum of \$8. which may be of service to you in defraying travelling expenses, praying that God may prosper you in your studies, and bring you forth as a faithful minister of the everlasting Gospel.

PRESENTATION.

The Rev. Wm. Mackay, of Orangeville, was recently presented by the ladies of his congregation with a very beautiful pulpit gown, cossack, and psalm book. The presentation took place at a meeting of the three Sabbath Schools in connection with his church, and the occasion was embraced to give him an address expressive of respect and esteem. There are three Sabbath Schools in connection with Bethel Church, Orangeville, averaging in all about 120 pupils, and engaging the labours of a pretty efficient staff of office-bearers.

INDUCTION OF THE REV. W. T. CANNING.

A meeting of the Presbytery of Bathurst in connection with the Church of Scotland took place in the Town Hall, in the Town of Douglas, on the 19th October, for the induction of the Rev. William Thomas Canning to the pastoral charge of the congregations of the Townships of Bromley, Grattan and Wilberforce, on which occasion the Rev. George Thompson, of Renfrew, preached the sermon, and the Rev. Alexander Mann, of Pakenham, addressed the minister and people. The Hall was filled during the services with a large, respectable congregation, who seemed deeply impressed with the eloquent and solemn services of the day. Mr. Thomson preached from 2 Cor. v. 20— "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." The Rev. Mr. Mann concluded the services by delivering a most impressive and solemn address to the minister and people, and ably pointed out with solemn earnestness their relative duties.

MINUTES OF COMMISSION OF SYNOD

At St. Andrew's Church, Kingston, the Fifth day of October, One Thousand Eight Hundred and Fifty-nine years:

Which day the Commission of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, met by appointment of Synod and was constituted with prayer by the Rev. George Bell, B. A., of Clifton.

Sederunt Rev. George Bell, Moderator, Revs. Dr. Machar, Dr. Williamson, Dr. George, John B. Mowat, William Snodgrass, and George Macdonnell, Ministers, and Judge Malloch and Andrew Drummond, Elders.

The Commission elected the Rev. George Bell to be Moderator of this meeting, and the Rev. William Snodgrass to be Clerk.

The Commission, having learned that Thursday, the third day of November next, has, by His Excellency the Governor in Council, been appointed as a day of Thanksgiving to Almighty God for His goodness in blessing the labours of the husbandman and vouchsafing a plentiful harvest, heartily concur in the propriety of the said appointment, issue this their recommendation to the Church to observe it in a becoming manner, and enjoin all ministers within the bounds of the Synod to afford their congregations an opportunity of meeting together on the said third day of November next for public worship with special reference to the occasion, and direct their Clerk to send an extract of this minute to each Minister.

The following circular letter was read:

To the Synods, and Presbyteries, and Members of the Churches in the Colonies of Great Britain and Ireland, in connection with the Church of Scotland:—

DEAR BRETHREN,—

The General Assembly of the Church of Scotland has instructed me, as their Moderator, to address you with the assurance of our continued interest and sympathy, and of our remembrance of you and yours in our deliberations and prayers.

United to us through many bonds of nature and of grace, it would ill become us to forget you amid the hardships and trials for the Gospels sake, which many of you are called to bear.

We recognise among you many of our brethren and early associates in our preparation for the Christian ministry, and we know that your flocks consist of the most part of those who, having gone from our own shores, have left among our people many kinsmen and friends, and in you, and in the members of your flocks, we and our people retain a lively and Christian interest.

We are not ignorant of the difficulties and privations, and loss of many advantages enjoyed at Home, which must be experienced by those who are dwelling in a new or strange land, and we reckon it ours to bear your burdens as in God's Providence we may, or to contribute to lighten them.

The scattered residences of many of those to whom you have to minister will be the occasion of obstacles to their enjoyment of your ministrations, and of much toil and self-denial to you in supplying them, and we earnestly pray that God will abundantly bestow His grace on you and them, preserving them from forgetful-

ness of the Divine ordinances through which they are kept in memory of their spiritual wants, and are led to seek the gift of eternal life, and keeping you from fainting in your ministrations, and in making you faithful and unwearied in all watchfulness and self-denial to which you may be called in proof of your ministry.

While many of you, moreover, dwelling far apart from brethren in the ministry, are thus deprived of the brotherly counsel and encouragement by which you might be sustained and profited, we would bid you be assured of the earnest sympathy and regard which yet many brethren cherish toward you,—of the honored nature of the service in which your labour is employed,—and of the Divine presence and grace which never fail for them who go forward in God's work, depending on His aid.

We rejoice to hear of your continued attachment to the Church of Scotland. Not regarding the blessing of Divine grace as confined to those only who are of our own communion, and desiring to maintain the spirit of unity and concord with those who are of other Christian communions, and to unite with them in good works, we are fully persuaded of the Scriptural character of our Church, and of its fitness, through the Divine blessing, to afford Christian privileges, and to promote the edifying of the body of Christ.

It will continue to be our anxious wish to encourage young men of piety and zeal to join you in your labours in our Master's service,—men who will do credit to those by whom they are sent, and will give real help to those with whom they are sent to be fellow-labourers.

It will gladden us ever to hear of your prosperity and steadfastness, and, beseeching you in faith and hope to hold fast the profession you have witnessed, and to maintain the character which will adorn the Doctrine of God our Saviour, we commend you to God and to His grace, praying Him to bless and prosper you ever more and more.

In name and by appointment of the General Assembly of the Church of Scotland, met at Edinburgh, May, 1859.

JOHN COOK, D.D.,
Moderator.

The Commission refer the foregoing letter to the Synod to be considered and disposed of as they shall see meet, and in the meantime direct the Moderator of this meeting to write to the Rev. the Moderator of the General Assembly of the Church of Scotland, acknowledging its receipt, and conveying the gratitude of the Commission to the Parent Church for the kind expressions of remembrance, sympathy and goodwill which it contains, and instruct the Clerk to ask the conductors of *The Presbyterian* to allow it to appear in their paper.

The Commission, having had their attention directed to the recent melancholy event whereby the only son of His Excellency the Governor General was drowned while bathing in the River St. Maurice, agree to record their sincere condolence with His Excellency in this sad bereavement and their prayer to Him who alone can heal the stricken heart, that He would bless and sanctify His dispensation to those to whom He has sent it. The Commission instruct their Clerk to forward an extract of this minute to His Excellency.

There was read a letter from the Rev. Kenneth MacLennan, minister of Paisley

showing the extent and nature of the missionary labour in which, beside his ordinary pastoral duties, he is engaged in a newly settled and remote part of the Province, and also the privations to which he has been subjected in consequence of the recent general depression, the effects of which have been felt in that district with particular severity, and praying the Commission to represent his case to the Colonial Committee of the Church of Scotland, with the view of procuring for him some pecuniary relief. The Commission direct the Clerk to return the said letter to Mr. MacLennan with suggestions thereon, and to ask him for another copy thereof for transmission to the Colonial Committee, and in transmitting the same on receipt to communicate the full confidence of the Commission in the vast importance to the Church of sustaining Mr. MacLennan's labours, and their earnest recommendation to the Committee to take the case into consideration and to grant such relief as they may be able to give. Closed with prayer.

ORDINATION OF A JEWISH MISSIONARY.

On Thursday, Oct. 6th, in St. Andrew's Church, the Rev. Ephraim M. Epstein, M.D., about to proceed to Turkey as Presbyterian Missionary to his countrymen, the Jews, was ordained by the Presbytery of Kingston to the work of the holy ministry. Although the hour appointed—two o'clock—was one which doubtless kept away many who would otherwise have attended, still the church was nearly filled with an attentive audience, who showed, in the solemnity of their demeanor, the sympathy they felt with the proceedings of this deeply interesting occasion.

At a previous meeting Dr. Epstein delivered his trial discourses and passed the usual examination to which candidates for the ministry are subjected. His trials were sustained as being highly satisfactory. The following members of Presbytery were present, Rev. Professor Mowat, M. A., Moderator, Dr. Machar, Mr. Neil, Dr. Williamson, Dr. George and Mr. Buchan, and the following ministers, who were invited to take part in the proceedings, Rev. George Bell and Rev. George Macdonnell from the Presbytery of Hamilton, and the Rev. W. Snodgrass from the Presbytery of Montreal.

After devotional exercises had been conducted by the Rev. George Macdonnell, of Fergus, the Rev. Professor Mowat preached a most appropriate sermon from Luke xii, 47. He enforced the claims of the Jewish nation upon the exertions of Christians from their having been the chosen people of God, encompassed from the earliest ages by His special love and protection, from their being the countrymen of those through whose instrumentality we have received the Scriptures, and, above all, the kinsmen according to the flesh of our Lord and Saviour Jesus Christ. He dwelt upon the many facilities afforded for gaining access to them, especially among unbelieving nations, where every other door is closed to the Christian missionary, and upon the intimations of prophecy that in *their* conversion they are to become the means of conversion to the rest of the unconverted world. And he added, even if the time for the full accomplishment of these prophecies be yet far distant, it is not more so than when the first apostles went forth burning with faith and love to spend and be spent for their conversion.

The sermon being concluded, Prof. Mowat, after briefly explaining the object of the meeting, addressed to Dr. Epstein the queries appointed in the forms of the Church. Dr. Epstein, having given the usual replies, and taken the solemn vows of ordination, was then, by "the laying-on of the hands of the Presbytery," solemnly set apart to the work of the Ministry, while an impressive prayer was offered up for a blessing upon the newly ordained missionary. The right hand of fellowship was then given by each of the ministers present, and Dr. Epstein cordially welcomed as a brother and fellow-laborer Prof. Mowat then gave a solemn and impressive "charge," reminding the missionary of his need for zeal, love, humility and earnest faith when embarked upon his arduous undertaking—bringing forward the example of personal unworthiness and burning zeal and love shown in such instances as those of Martyr, Brainard, Jonathan Edwards and Whitefield. He impressed upon him the importance of making the Word of God his daily guide, and drawing from it the strength necessary to sustain him in his labors. He reminded him, as an encouragement in his distant labors, that he left many behind whose affectionate interest and whose daily prayers would accompany him and his in their work; that, while they now took leave of him with sorrow, as feeling that many of them must expect to see his face no more, they yet rejoiced that he was entering as *their* missionary upon labours in whose result they would feel a deep and *personal* interest. Though they might never, on earth, know even the names of those who should be converted through his instrumentality, they would feel a joyful gratitude to God throughout eternity in having been honored as the instruments of placing them in contact with the knowledge of the truth as it is in Jesus.

The Rev. Dr. Machar, as having been longer engaged in the work of the ministry than any of the brethren present, followed in a short address of affectionate admonition and encouragement. He expressed his satisfaction that his short acquaintance with Dr. Epstein had been such as to enable him unhesitatingly to offer the right hand of fellowship to take part in the ministry, and to say to him from the heart, God speed. He urged upon him the necessity of Christian consistency in a position so scrutinizingly watched—of purity and unselfishness of aim—and of love to the souls of those among whom he is to labor. He reminded him of the encouragements in his work; that it was the "Lord of all," his gracious and loving Saviour who was calling him to it; that it was the "glad tidings," of the Gospel of peace which he was to carry to his "kinsfolk according to the flesh," and that his fidelity in his labors would prove to himself a rich blessing through life and at the hour of death. He then addressed a few words to the congregation, impressing upon them *their* duties towards the newly ordained missionary, in contributing ungrudgingly to his support, and in supplicating for him and his fellow-missionaries to the Jews that power from on High which may bring down a rich blessing on God's ancient people, and yield to themselves the high privilege of bearing a part in the glorious work of their conversion.

After prayer and praise the benediction was pronounced, and the interesting ordination of this the first missionary to the Jews, sent forth by a Canadian Church, was concluded.

We must not omit to mention, as a circumstance giving additional interest to the events of the day, the presence of Mr. Freshman, formerly Rabbi of the Jewish Synagogue at Quebec, and lately converted to Christianity. He is at present visiting Kingston with the intention of lecturing here, and it is to be hoped he will receive a cordial welcome. Mr. Fresh-

man must have witnessed with pleasure the ceremony of ordaining his fellow-convert to a work in which we trust he may himself ere long be privileged to engage.

Dr. Epstein and his family hope to sail for Constantinople and Salonica, thence to Monastir in Macedonia, about the end of this month. During his residence in Kingston Dr. Epstein has won the love and esteem of many warm friends, who, while on their own account they deeply regret his approaching departure from among them, will follow him in his future course with deep interest and with their prayers that he may be abundantly blessed in the noble work to which he has devoted himself. We hope that it may be found practicable ere his departure to hold an evening meeting, at which his friends of other denominations as well as his own may have an opportunity of bidding him a final farewell.—*Kingston Daily News.*

To the Editor of the Presbyterian.

Paris, Oct. 12th, 1859.

DEAR SIR,

I venture to ask of you the favor of a place in your column for the accompanying list of subscriptions towards the erection of the Church here, and for a few others which shall follow it, now presented for publication according to a pledge given to our friends when their aid was solicited. Considerable delay has occurred in collecting the sums subscribed at some of the places which I visited, and indeed they are not all sent in from more than two or three places. I was unwilling to publish the returns in an incomplete state, but, as those whose payments have been prompt, may have expected an earlier acknowledgement, I shall announce the subscriptions as they have been paid. Those whose subscriptions are still unpaid would oblige me and my congregation by remitting at once, in order to enable me to complete my returns, and to close the accounts for building. The Church will be formally opened in a few days, and, being a substantial building, will be in some degree worthy of the great liberality of those friends who contributed towards it. I desire to tender them, in the name of my congregation, their sincere thanks.

I am, dear Sir,

Yours truly,

R. MACLENNAN.

Martintown, Congregational Col- lection.....	\$24 00	
Do. N.J. McGillivray, Esq.	8 00	32 00
Ottawa City, Part proceeds of		
Ladies' Bazaar.....	35 00	35 00
Quebec, John Thomson.....	40 00	
Cash	1 00	
John Cowan.....	3 00	
Michael Stevenson	5 00	
James Dean, Jr.....	10 00	
J. P. Anderson.....	5 00	
Theo. Martin.....	5 00	
A. Thomson	20 00	
Andrew Strang	2 00	
Cash	1 00	
Do.	1 00	
J. Hewitt	10 00	
James Haslett.....	3 00	
John Paterson	3 00	
Cash	2 00	
Duncan McCallum..	4 87½	

John Cook	5 00
C. W. Wilson & Co.	2 00
Dr. Morrin	5 00
James Patton.....	4 00
John Gilmour.....	10 00
Robert Shaw.....	5 00
Wm Hamilton	5 00
James McKenzie....	10 00
R. Hamilton.....	5 00
A. Watters.....	2 00
A. Robertson.....	5 00
MacLean Stewart ..	5 00
D. Wilkie	2 00
Mrs. J. Henry.....	4 00
Mr. Herring.....	2 00
Thos. Menzies.....	4 00
James Dean, Senr... ..	10 00
W. Walker, Jr.	2 00
F. P. Turnbull.....	2 00
A Friend.....	1 00
Do.	0 50
John Bethel	0 50
— Scott	5 00
J. Droit.....	4 00
Wm. McLimont....	4 00
D. R. Stewart.....	4 00
J. W. Cook.....	2 00
James Dean (4th)..	1 00
John O'Brian, Jr..	2 00
Cash	1 00
Mrs. David Gilmour.	5 00
William Walker ...	2 00
W. Wasseah.....	2 00
James Bontine.....	2 00
Wm. Ramsay	2 00
D. C. Thomson	1 00
D. McGie.....	1 00
P. McNaughton....	2 00
James N'coil	2 00
George Thompson..	4 00
Mrs. Puffer.....	8 00
Mrs Strang.....	4 00
J. G. Ross	10 00
J. Ross.....	5 00
Quebec Total	\$279 87½

FRENCH MISSION.

To the Editor of the Presbyterian.

Please, dear Sir, insert in your next number a short account of the French Mission field of the Scotch Church on the Provincial Lines, of which your readers have had some rec'ds.

I have, as it was noticed before, 6 stations where meetings are held by turn on the Lord's day and week-day evenings. These several places embrace more than 50 French families well strengthened in the way of the Gospel, able to render testimony to the truth of the Word of God, and feeling warmly the necessity to walk in the path of the Lord, the Redeemer of their souls.

Our meetings on week-day evenings are very happy by the presence of the Spirit of Life among us. These meetings are on the footing of mutual assemblies. We sing a hymn; I pray and read a chapter of the Gospel, on which I make remarks, in order to draw attention to the subject. After having spoken enough for my purpose, I invite those who are disposed to address the meeting. Many of them rise and speak one after the other, giving good exhortations and sometimes stating their daily experiences, and thus informing one another of the way in which the work of grace

sanctifies them. When they have spoken enough, I give every one liberty to pray. Yesterday evening we were 14 in number, of whom 5 prayed, 2 brothers and 3 sisters. Their prayers are good and impassioned, an immediate effusion of the heart, without any previous preparation of the human intelligence, lively in expression, showing a dexterous use of the French Canadian language. Such an evidence of zeal and spiritual gifts may not be extraordinary among our Protestant people, born and educated from youth under the salutary influence of the holy doctrine; but among our Canadians who had never such a privilege, and who live in the woods, far from all social developments, and primitively enslaved under the Romish idolatry, this may be appreciated as the marvellous work of the Holy Ghost on them. By this single specimen of our labour in the field of God every one can be convinced that we labour not in vain, and that we see an answer to our prayers and material sacrifices.

As for the work among Romanists, I am visiting them freely. Discussions on religious topics are the matters of every day. I go from one house to another without opposition, as a friend. Few are, it is said, Romish. They generally live, as the French people in France, without religion, or only fastened by a few colder practices to their Church. Priests, nevertheless, are laboring among them by paying visits to them frequently and performing mass in their houses here and there. On one occasion notice was given to attend mass in a log-house, where a priest was installed to hear confession, but the people of the neighbourhood made no proof of much zeal to go to him.

A few days ago a man came to me to be married to a girl of St Edward (Canada). "We come to you," said he, "because you marry well and free." After the ceremony was finished I took a New Testament and asked the bride if she was able to read. "Yes, a little," was the answer. "Well," said I to her, "you will read this book, which will give you good instructions to be a good wife and a Christian woman." "I am a Catholic," said she, "this book is not our religion. I have a mass book." Her husband said to her, "You mistake, my dear. The Bible is religion for you and for me. It is the best book. I have heard so." They invited me to pay a visit to them when I go to their place.

There is much good to be done among the numerous French people on this side of the Line. They are not rich. On the contrary some are so poor that they have no suitable clothes to attend the meeting. As for food they have only corn-bread and potatoes. There is no difficulty in reading to them the Gospel, and conversing about the way of Salvation. Many think that the American people are not a Prot-

estant people. They speak of the "American religion," very different, in their opinion, from the Protestant faith.

I am, dear Sir,

Yours very obediently.

L. BARIDON.

Moers, 20th Oct., 1859.

ST. ANDREW'S CHURCH, PAISLEY, C.W.

This sacred edifice was formally opened for public worship on Saturday, 15th Oct. On the interesting occasion the minister of the church, the Rev. Kenneth McLennan, was assisted by the Rev. John Campbell of Nottawasaga, and the Rev. John Hay, one of the ordained missionaries of the Church of Scotland for the Huron District. The services of the day bore reference not only to the opening of the house of prayer but also to the Holy Communion, which was to be observed on the following Sabbath, the sermon being preached by Mr. Hay, from Hebrews x. 12-13. Notwithstanding the bad state of the roads the church was well filled, and the congregation appeared to be much gratified and impressed with the different services, especially when their minister, having read the viii. chapter of the First Book of Kings, besought all present to engage with him in a service of prayer and dedication, and then uttered with great fervour the solemn supplication that the Lord would look with favour upon the new-made sanctuary, and make it a blessing to many generations. On the Sabbath the Lord's Supper was dispensed to a much larger number of communicants than on any previous occasion. The service was conducted both in English and in Gaelic, of which language both Mr. McLennan and Mr. Campbell are masters, though both were born in the Province and educated in Queen's College. The latter gentleman officiated again on the following day, and preached the thanksgiving sermon in English to a considerable audience, though many were prevented from attending by the untoward weather.

The Church in which these services were enjoyed is an unusually handsome edifice. It would form an ornament to any locality; but, as it stands in a village that was but recently hewn out of the bush, its beauty is the more conspicuous. Although the material is wood, it is built of great strength, and every care has been taken to ensure its stability. The windows are Norman-Gothic style, and are large and commodious enough to give a lightsome interior, while the pulpit and pews have been so constructed and arranged as to add much to the effect of the building. It is built in such a fashion also that, at some future time when the wants of the congregation increase, it may be easily enlarged, so as to improve rather than disfigure its appearance; but already it looks as if entirely finished. The spot

on which it stands is a picturesque height, which surmounts the confluence of the Saugeen and the Teeswater. No lovelier site could be found in broad Canada. At some future day, when the fair valley of the Saugeen is made to unveil all its beauty, the view from the church-porch will be the pride of the village and the admiration of every stranger. And all this has been the work of the talented and devoted minister. With excellent taste he selected the site, and laboured with indefatigable energy until he obtained the means of erecting his church on the spot which was thus chosen. It is right, therefore, that it should be told in these columns what he has done. He has built in a far-distant bush station a sanctuary which is a credit to the Church and which will be a boon to the neighbourhood. Amidst difficulties and discouragements, that might soon have deterred a less earnest man, he has brought his work to a successful termination. With hardly one to help him he has planned and struggled until at length he may congratulate himself, and those who obliged him with pecuniary aid, that the labour and the expense have not been in vain. But his best reward will be in the success which, under God, may hereafter attend his preaching,—when Sabbath after Sabbath he can call his people together to worship in an edifice which will be endeared to them by a thousand associations,—and when he can thus day by day instruct them in that wise and patient form of doctrine which has enabled the Church of our fathers to preserve the faith of the Scottish martyrs, and to perpetuate the virtues of the Scottish character even to the ends of the Earth.

After thanksgiving on the Monday, a meeting of the congregation was called, when J. Gillies, Esq., Reeve of Elderslie, was called to the Chair, and J. Mair, Esq., appointed to act as Secretary. There was read by J. Valentine, Esq., Provisional Warden of the County, a statement on behalf of the Building Committee, of which he had acted as Chairman, to the effect that within a few weeks, when all the subscriptions had been collected and all the accounts discharged, the church would be handed over to the Trustees in complete order and altogether free of debt. Thereafter three resolutions were proposed, seconded and carried; the first acknowledging the Divine goodness to the congregation, and pledging it to the work of evangelization in the district around; the second expressive of gratitude to the friends of the congregation, among whom were specially mentioned—the Colonial Committee of the Church of Scotland; the Ladies of St. Andrew's Church, Ottawa; the Ladies of St. Andrew's Church, Fergus; John Brockie, Esq., Elder of the last named church; and many other sympathizing and liberal friends in the cities of Quebec, Montreal, Kingston, Toronto,

without whose aid the work could never have been completed; and the third in the form of a very strong vote of thanks to the minister, to whose zeal and energy, in the words of the resolution, the congregation have to attribute, under Providence, their comfortable and encouraging meeting on this occasion. With these expressions of gratitude and satisfaction the proceedings of the engaging season were brought to a close.

The report which is now published would not have been given at such detail unless for the very peculiar circumstances of the Paisley congregation. But these circumstances are fitted to warrant the prominence which has been given to this account of their proceedings. The church now opened is the only one which we possess, with the exception of that of Mount Forest, in the two very large counties of Bruce and Grey. Nor has Mount Forest yet obtained a minister. In this way the minister of Paisley is the only representative of our Church in an immense and most important field. He has long striven to overtake part of it at least by extraordinary missionary labour; but the field is large enough for half a dozen men. It is true that he is assisted now and again by younger evangelists, and that there is one on the ground at present who is fully occupied; but withal there is a loud summons for our Church to be up and doing in these new districts of the country, if we are to hope for the pleasure of presenting other reports like that which we have now been glad to admit into our columns.

REPORT ON STATISTICS.

The Committee on Statistics beg leave respectfully to report:—

That they issued Schedules to 102 Kirk Sessions, and have received from 61, 75 Returns, embracing 5195 Families, 7995 Communicants (being a net increase of 569); an attendance of 9963, and 2747 Sabbath Scholars. In three returns the number of families is not given, in two, the number of communicants; and in three, the attendance. In connection with 20 Congregations, there is no Sabbath School; 3 of these are where the Minister officiates in two Churches—4 where Ministers have only been recently settled, and 2 where the Churches are vacant; in regard to most of the others, the want arises from the distance of families from Church.

The Returns received show property to the value of:—

\$26,100 00 in the Presbytery of London; \$45,345 83, in the Presbytery of Bathurst; \$8,000 00 in the Presbytery of Kingston; \$28,705 00 in the Presbytery of Toronto. \$8,284 00 in the Presbytery of Quebec; \$93,505 00 in the Presbytery of Montreal. \$75,959 00 in the Presbytery of Glengarry, \$28,582 61 in the Presbytery of Hamilton. Total \$315,181 51.

The Debt on the same being:—

\$3,800 00 in the Presbytery of London; \$1,944 91 in the Presbytery of Bathurst; 1,400 00 in the Presbytery of Kingston; \$905 75 in the Presbytery of Toronto. \$820 00 in the Presbytery of Quebec; \$13,407 00 in the Presbytery of Montreal; \$1,171 00 in the Presbytery of Glengarry; \$5,692 91 in the Presbytery of

Hamilton. Total \$29,142.57, which being deducted from the value of Property, as given above, leaves unnumbered Property of the value of \$280,023.94.

There are 5 Churches and 1 Manse, the value of which is not included in the foregoing, not being given in their respective Returns. In connection with 18 Churches, there are no Manses; in connection with 19, there are no Glebes, while it appears that no efforts are meanwhile being made to procure either.

The Committee would respectfully suggest to the Synod that the attention of the Committee on Church Property should be called to the titles of one of the Churches in King in the Presbytery of Toronto; of Athelston and Dundee in the Presbytery of Montreal; and of Inverness in the Presbytery of Quebec, and more especially to the last mentioned, which at present is not in possession of the Church.

The returns received show that 18 Ministers officiate in two Churches, and 2 in three, at a distance of from 2 to 10 miles.

The phrase "Diets of Public Worship on each Sabbath" was understood by the Committee to mean "Diets of Worship in Church," but it is to be observed that in very many cases, where it appears from the general sheet that there is only one Diet, the Minister has one or more Preaching Stations, where he officiates in the afternoon or evening.

28 Kirk Sessions report favorably of the observance of Family Worship; a few report very favorably of the observance of the Sabbath, and a few unfavorably, arising in many instances from the mixed nature of Communities. Some state that there is a marked improvement in the matter of Sabbath observance on former years, while others do not answer the queries either as to the observance of the Sabbath or of Family Worship.

Many Ministers have a weekly prayer meeting; a few have a monthly one; others have besides, a monthly missionary meeting; while several have neither, owing to the sparse nature of the population.

The total amount of the ordinary Sabbath collections for the year of those Churches which have reported on this head is \$4591.21. 5 congregations make no ordinary Sabbath Collections; in the case of 5 more, it is not stated whether any are made or not, while a few, having mistaken the meaning of the query, give only the amount of collection made on one Sabbath. These mistakes being so palpable are not inserted in the general sheet. Besides the ordinary Sabbath collections 59 Churches have collected the sum of \$8457.53 for Missionary and other purposes during the past year.

With reference to the sources whence Stipends are derived :

- 17 are from Pew Rents,
- 8 " " Pew Rents and Subscriptions,
- 30 " " Subscriptions,
- 1 " " Pew Rents and Rent of Glebe,
- 1 " " Pew Rents and collections,
- 1 " " Pew Rents, Sabbath collections and Rent of Glebe,
- 1 " " Subscriptions and Rent of Glebe,
- 1 " " Subscriptions and Grant from

Colonial Committee, while 3 do not state whence Stipend is raised.

In the case of one Congregation, the value of a quantity of cordwood cut from off the Glebe, which is said to have been given to the Minister, is included in the Revenue of the Church, whereas it is the conviction of the Committee that such is the property of the Minister in virtue of his office, and therefore cannot be regarded as forming any portion of his Stipend or of the Revenue of the Church.

The Stipend paid during the past year to		
5 Ministers is	considerably less than	\$100
2 " "	"	\$100.
6 " "	less than	\$150.
8 " "	less than	\$200.
5 " "	"	\$200.
9 " "	considerably less than	\$300
2 " "	"	\$300.
2 " "	less than	\$400.
2 " "	"	\$400.
4 " "	less than	\$500.
1 " "	"	\$800.
1 " "	"	1600.
1 " "	"	2000.

The amount of Stipend promised to 53 Ministers is \$20,246.

The amount of Stipend paid to 48 Ministers is \$13,954.

The average Stipend of 45 Ministers during the past year is \$212.31.

Arrears of Stipend of 3 Ministers in Pres. of		
" " 4 London are	\$355-00	
" " 1 Bathurst	1164-00	
" " 1 Kingston	1080-00	
" " 5 Toronto	692-25	
" " 1 Quebec	284-45	
" " 3 Montreal	462-00	
" " 7 Glengarry	1619-37	
" " 4 Hamilton	1139-72	
	28	\$6546.79

while the arrears of a large number are not given.

It is worthy of observation that only in the case of 7 Congregations is the Minister's Stipend paid in advance; in 8 it is partly so, while in no less than 42 is this laudable practice and well known law of the Church practically repudiated. From 2 Churches, no information on this point is furnished.

It will be found on referring to the general sheet that the columns headed "Sittings let and unlet" are in very many cases left blank. This arises from the fact that the Revenue of such Churches is derived from other sources; but it is to be observed that, though the Sittings are regarded as free, yet they are not free in the sense of being reserved for strangers or the poor, as a few seats usually are in City Churches.

It is moreover to be observed that, in two or three Churches from which returns have been received, the Pews have been sold absolutely, and without any Annual Rent attached to them—a thing which, under any circumstances, even for the erection of the Churches, is highly objectionable, preventing, as it does, any Revenue ever afterwards being derived from that source.

The Committee beg to call attention to the fact that the Managers of 8 Churches do not regularly report to their respective Congregations, while a few do not reply to the query at all, and some even state there has hitherto been no organization whatever, so that the Temporalities have been uncared for.

In 18 Churches, the Committee find that the Sacrament of the Lord's Supper is dispensed once a year, in 36 twice, in 7 three times, and in one quarterly. In 25 three week-day services are connected with the observance of this solemn ordinance, in 24 there are two, in 11 there is only one, in 1 there is none, while regarding 2 no information on this head is given.

Regarding Missionary Labor there are openings in the several Presbyteries as follows:—

- London.—At Chatham, Williams and Stratford.
- Hamilton.—Salem, Simcoe and Paisley.
- Toronto.—In Counties of Grey and Bruce, where there are 10,000 people and only 1 Minister.
- Kingston.—At Seymour.
- Bathurst.—At Darling and Lavant.

Glengarry.—In rear of Osnabruck, in Townships of Winchester, Roxborough and East Hawkesbury, also at Vankleek Hill and Alexandria.

Mont. cal.—At Athelston and Oak Creek, and in City of Montreal.

Queb c.—At Durham and Brampton.

Additional Churches are also required in the Presbyteries of

London.—At Williams, where building material is already drawn.

Toronto.—At Orono.

Kingston.—At Campbellford, where a site is obtained.

Glengarry.—In Finch, Roxborough, Alexandria, East Hawkesbury and Matilda.

Montreal.—At Point St. Charles, Montreal (to build which, one thousand dollars have been subscribed by Members of the City Churches), and at Chatham.

Quebec.—At Leeds.

The Committee, in conclusion, have to state that, while endeavouring to prepare for this Court as complete and as correct a Statement of the Statistics of the Church as possible, they regret that many Kirk Sessions have not in this matter complied with the injunctions of Synod of last year, and that several have only very imperfectly replied to the queries submitted to them, while those of Paisley, Simcoe and Laprairie have sent in their Returns so late that, though they be embraced in this Report they could not be inserted in the general sheet.

All which is respectfully submitted,
ROBERT DOBIE,
Convener.

THE CHURCH OF SCOTLAND.

ECCLESIASTICAL ITEMS.

DIED,

At the Manse of Elton, Aberdeenshire, on the 26th ult., the Rev. William Brewster in 20th year of his ministry and 15th year of his incumbency of that parish

At the Manse of Tyree, Argyllshire, on the 27th ult., the Rev. Neil McLean, M.A. aged 74, in the 48th year of his ministry.

At the Manse, Methven, on the 24th inst., the Rev. Thomas Buchanan, D.D., minister of that parish.

At the Manse of Chapel of Garioch on the 14th inst., the Rev. James Greig, M.A., in the 40th year of his age, and 16th year of his ministry and incumbency of that parish.

The Rev. P. Cameron is appointed Minister of Glenisla.

The foundation-stone of a new Church for the Parish of Inch was laid by Vis. Dalrymple, Lord Lieut. of the County Wigtown.

The Rev. Mr. McGaffie is ordained minister of Sheuchan.

The Rev. J. C. Lees, Carnock, is appointed minister of the second charge of the Abbey Parish, Paisley.

The Rev. Mr. Ingram, Macduff, is appointed to Urquhart.

Newton Chapel is being erected into a Parish Church.

The Rev. D. McCaig is chosen minister of Muckairn, Lorn, Rev. Mr. Sinclair having resigned.

The Rev. Mr. McGill is ordained minister of New Sauchie.

We understand that the Rev. Mr. Alex. Leck, minister of Kilmalcolm, at the meeting of Session on Thursday last was presented with an elegant pulpit Bible and Psalm Book, full bound in morocco, as a token of respect for his indefatigable services in the parish.

PARISH OF CHAPEL OF GARIOCH.—Sir James D. H. Elphinstone has presented the Rev. Wal-

tor Irvine, minister of Dollar, to the church of Chapel of Garioch, vacant by the death of the Rev. James Greig.

PARISH OF CRANSTOWN.—The Presbytery of Dalkeith met last week at Cranstoun and moderated a call to Rev. Thos. R. W. Niven, in room of Rev. Alex. Welsh, deceased.

PARISH OF KIRKWALL.—The Presbytery of Kirkwall on Thursday week moderated a call in the Cathedral of St. Magnus to the Rev. James Walker to be minister of the second charge of Kirkwall and St. Ola in room of the Rev. Wm Gordon, now minister of Ruthwell, Dumfriesshire.

PARISH OF KILDALTON.—The Queen has been pleased to present the Rev. James McFayden to the church and parish of Kildalton in the Presbytery of Isla and Jura and county of Argyl, vacant by the death of the Rev. Archibald McTavish.—*Gazette.*

PARISH OF EAGLESHAM.—The Presbytery of Glasgow met on Thursday within the church of Eaglesham and moderated in a call to the Rev. H. D. Hill to be minister of that parish.

WOODSIDE CHAPEL, ABERDEEN.—The Presbytery of Aberdeen on the 18th inst. met for the ordination of the Rev. W. M. Keay, A.M., as minister of Woodside chapel in the parish of Old Machar, in the room of the Rev. M. M. Ross, appointed chaplain at Bombay. On Sunday last the Rev. J. C. Easton, of Meldrum, introduced Mr. Keay.

PARISH OF PARTON.—The Presbytery of Kirkcudbright met on the 18th inst. in the church of Parton and ordained and inducted the Rev. H. A. Patullo, as minister of that parish. On Saturday last the Rev. Robert Gillan, D. D., of St. John's, Glasgow, introduced the new pastor to his congregation.

MISSION STATION AT ST. ROLLOX.—By the exertions of the Rev. Mr. Arthur of Springburn, minister of the parish, and the generous aid of Messrs. Tennant and other friends, the first step has been taken to establish a regular ministry in connection with the Church of Scotland in the St. Rollox district. The Rev. John McDiarmid has been chosen to occupy the important sphere of labor. A place of worship has been secured, and in a week or two after a visitation of the district Mr. McDiarmid will enter upon his duties. We are glad to learn it is expected that ere long the mission will be consolidated.

PARISH OF EAGLESHAM.—The formal call from the parishioners of the parish of Eaglesham to the Rev. H. D. Hill was laid upon the table by the Moderator, who stated that it had been signed by 111 parishioners, and that no objections had been offered to the settlement.—Mr. Hill read the remainder of his trial discourses, which were sustained, and his ordination was fixed for Friday, the 23rd inst., at 12 o'clock. Mr. Menro, of Campsie, was appointed to serve the edict on Sabbath first, and to preach and preside on the occasion of the ordination. Dr. Runciman said he was convinced that Mr. Hill would prove a faithful, diligent and affectionate pastor to his people. Dr. Patou cordially concurred in these remarks.

PRESBYTERY OF Ayr.—This Presbytery met at Craigie on Thursday last to moderate in a call to the Rev. David Sirling to be minister of that parish, Rev. James Murphy presiding. After the call had been signed the parish of Dalmelington was ordered to be summoned on the 18th inst., to appear before the next ordinary meeting of Presbytery of Ayr on the 5th October, that they might be heard for their interest.—On Friday following the Presbytery met at St. Quivox, to moderate in a call there to Rev. James Wilson. After sermon by Rev. Mr. Shaw the call was duly signed and sustained, and Mr. Wilson's trials prescribed. This

settlement, as well as that of Craigie, promises to be a very harmonious one.—No opposition having been made by the parish of Coylton to Rev. Mr. Underwood's translation to Kirkpatrick Irongray, he was loosed from his charge by the Presbytery.

PRESBYTERY OF EDINBURGH.—This Presbytery met yesterday, Dr. Fowler Moderator. There were produced in behalf of the Reverend William White, who has received a call to the pastoral charge of the Scotch Church, Manchester, two bonds in security of his stipend, and the Presbytery, being satisfied with them, agreed to grant induction, the church being attached by its constitution to the Presbytery of Edinburgh. Dr. Crawford, one of the ministers of St. Andrew's Church, Edinburgh, presented his commission as Professor of Divinity in the University of Edinburgh, to which he was lately appointed by the Town Council in room of the late Principal Lee. The Professor-elect duly signed the formula.

PRESBYTERY OF HAMILTON.—This Presbytery met on Tuesday last, the Rev. Mr. Watt, of Shotts, Moderator. Papers were laid on the table regarding the erection of a new church at Calderwaterhead, which were approved. It was announced that since last meeting several subscriptions had been received towards the completion of this object, and among others the handsome contribution of £100 from his Grace the Duke of Hamilton. The Presbytery thereafter proceeded to consider an application from the managers of the chapel at Chapelton in the parish of Glasford, praying for the ordination of the Rev. John Murray, who has for two years past been laboring there as missionary.

PRESBYTERY OF LORN.—This Presbytery met on Wednesday, 28th September, for the induction of the Rev. Donald Maccaig, who was loosed and translated on Thursday, 16th September, by the Presbytery of Cathness from the incumbency of the parish of Watten, to be minister of the church and parish *quoad sacra* of Muckairn in the parish of Ardchattan, void by the cession of the Rev. John Sinclair, the late incumbent thereof. The Rev. Colin Archibald McVean, of Kilniver, having intimated the serving of the edict for induction on Sunday, 18th September, by the appointment of the Presbytery, the Rev. Dugald Neil Campbell, of Kilmore and Kilbride, conducted the services on the occasion of his admission.

DEATH OF THE REV. JOHN CLARK OF EDINBURGH.—We regret to intimate the death of the Rev. John Clark, one of the ministers of the City, and incumbent of the Old Church. The Rev. gentleman had been unable to officiate in the pulpit for several weeks and on Thursday last he went to Bridge of Allan for the benefit of his health, but had to be brought home again on Saturday. His malady (bronchitis) increasing upon him resulted in death on Friday morning at 5 o'clock. The Rev. gentleman was ordained in 1823, and for the first 20 years of his ministry he officiated in the Parish of Canongate, having long filled the second charge with the Rev. Dr. Gilchrist as his late colleague. Shortly after the Disruption Mr. Clark was translated to the Old Kirk Parish of Edinburgh, rendered vacant by the translation of the Rev. Dr. Thomas Clark to St. Andrew's Church. Mr. Clark was characterized by great soundness and ability. Personally, he was held in high esteem by his congregation and by all with whom, either in private life or in the discharge of his pastoral duties, he came in contact, and his loss will be mourned by not a few who experienced his unvarying kindness. Mr. Clark, who died unmarried, was about 56 years of age.—*Edinburgh Courier.*

ORDINATION OF THREE MISSIONARIES FOR INDIA.

In St. George's Church, Glasgow, was presented on 24th Aug. a spectacle somewhat novel in its character, and deeply interesting to every true friend of the Redeemer's cause. This was the ordination by the Presbytery of Glasgow of 3 young clergymen who have devoted themselves to the mission work in India. Their names are Mr. Robert Paterson, a licentiate of the Presbytery of Hamilton; Mr. Clark, of the Presbytery of Glasgow; and Mr. John Taylor, of the Presbytery of Irvine. Messrs. Paterson and Taylor have proceeded to Sealcoat in the Punjab, the spot where the late much-lamented Mr. Hunter fell a victim to the fury of the Indian rebels; Mr. Clark to Calcutta. Messrs. Paterson and Taylor have gone out to India, along with their wives, by the Cape route, Mr. Clark, being unmarried, has proceeded to his destination overland.

The Rev. Alexander Hill, of Kilsyth, preached the ordination sermon from John xiii. 34, and the charge was delivered by the Rev. Professor Hill, under whom the missionaries had studied in College. The charge was most impressive and appropriate. The Professor spoke as one who would not in the course of nature again meet his young friends and pupils on Earth, and the words which he used on the occasion were thus invested with an interest and import which could not be resisted. He spoke to them affectionately as to the regulation of their public conduct and private devotion—inculcating at once the duties which pertained to the mission station and the home closet—placing before them the peculiar difficulties of their work, but also the encouragements and incitements which were attached thereto. The closing words of affectionate well-wishing for their temporal and spiritual welfare, and the success of the noble cause to which they had devoted their strength, must have touched every heart; and we cannot doubt that a cordial amen from the congregation present followed the warm "God speed" uttered in the ears of the missionaries by their revered father in the Church.

A hearty "amen" these columns echo. May the richest Divine blessing attend the labours of these 3 Scotch missionaries! May He who is His servants' strength and guide even to the ends of the Earth be specially present with these heralds of the Cross to benighted India! May the example of devotion which they have set be followed by many others! Matt. ix. 37-38.—*Parochial and Miss. Miscellany for Sept.*

MISSION IN AFRICA.

On the 16th August there was a special meeting of the Presbytery of Cupar-Fife for the purpose of expediting the trials for ordination of the Rev. Mr. Forbes, missionary at Springfield, who has gone out to India as a missionary. It having been intimated to the meeting by Mr. Leitch that Mr. Fisher had on the previous day received a letter from the Rev. Mr. Ross, Central Southern Africa, concerning whose safety there had been serious apprehensions at Home for several months past, the letter, dated Likatlong, June 7, of which the following is an outline, was read at the request of the reverend Court:—

I cannot tell how far I have travelled lately, nor all that has transpired in doing what we could to prevent war—indeed to prevent a clean sweep over all our Bechnana-land. I can state with the deepest gratitude, however, that the threatened command of the Transvaal Beers has not yet come. There is at present a great stillness on the point, but what is to be the immediate or distant result we cannot say. In December last we (Mr. and Mrs. Ross) went to meet the little band of missionaries who had

left Southampton in the preceding June, part for the Makololo and part for the Matabele tribes on the north and south of the Zambesi, and also our eldest daughter, and were truly glad to see them all safe after their long, perilous and dreary pilgrimage through the wilderness. We found our daughter at Lyndoch, and she is to remain for some time at Clifton (For this place consult Thomas Pringle's *Enterprises in South Africa*.) His brother, W. D. Pringle, Lyndoch, is a brother-in-law of mine, and nephew to the late Dr. Pringle, Perth. As the Boers would not permit the missionaries to go onwards beyond Likatlong and Kuruman, but threatened their lives should they attempt to proceed on their still lengthened trackless journey, the little parties have been scattered throughout the mission stations that are considered safe. I now begin a mournful tale. Shortly after our return to Likatlong we repaired to Kuruman, (the station of the venerable Moffat, who is about to lead the Matabele mission,) where Mr. Ashton, our excellent neighbour there, had just been called, in the mysterious providence of God, to experience that severest of domestic trials, the death of his beloved and excellent wife. Mrs. Ashton departed to her rest after giving birth to a daughter. We have taken our brother's daughter, who is still spared and doing well, and another little girl, 7 years of age. Mr. John Moffat's male child, of 3 months, died the day before we arrived. The male child of Mr. Sykes, 1 of our young missionaries, died while I was away on a visit to Taung, and Mrs. Sykes also died 2 days after we had left Kuruman. How awfully solemnising! But, alas! even this is not all. Our dear little daughter, Harriet, of nearly 3 years, died of croup after an illness of 3 days. How our hearts do bleed! But the Lord gave and the Lord hath taken away, blessed be the name of the Lord. Our dear child deceased on Saturday evening, the 28th ultimo, at about 9 o'clock. I made a coffin during the night, preached on Sabbath forenoon, buried our dead about mid-day, and preached again in the afternoon, from Matthew xiv. 12—"Ali ge tha bar utoi," etc. ("And his disciples came and took up the body and buried it, and went and told Jesus.") Mr. Helmore, also an experienced African missionary, is leader of the party bound for the Makololos among whom Dr. Livingstone, who went by sea, and then ascended the river Zambesi in his dwarf steamer, is understood to be already as pioneer, although no longer a missionary but a Commissioner of Her Majesty.

He (Mr. Helmore) has now reached Kuruman, and is anxiously waiting any possible opportunity of setting out for their destination. We all trust that it will, in the infinite goodness of Him whose kingdom ruleth over all, be very soon. Clouds and darkness hang over all our missions, yet God can be the breaker-up of our way. The want of food throughout the land, arising from long-continued disease among cattle, and the war have greatly injured and unhinged many of our people. Still not a few are inquiring both here and at Taung, What must we do to be saved? I obtained a Government grant of ammunition, (forbidden to us by the treaty at the end of the Kaffir war,) which has been the means of helping many in the way of procuring food. And upon reporting to our noble Governor, Sir George Grey, another grant may be got. It is truly distressing to witness the effects of the famine at the stations where war has so lately raged, such as stealing from and wholly plundering one another. As I was successful in keeping our people here out of the war, and obtaining assistance to procure food, the people of Taung say, if I had been there, there would have been no war with them, and there would have been sure help for getting food; and they are so far right, as the

grant was withheld from them simply because of their having taken part in the war. If we are allowed to remain in the land, as I sincerely hope we may be, I intend to build two wings to our large chapel here, also to make our dwelling-house more comfortable; besides, at all the out-stations there must be repairing or rather rebuilding of the chapels, which have been so sadly desolated by the Boers, who have carried off everything of iron kind, such as hinges of doors and windows, barrow and waggon wheels, church bell, etc. Your large box has not yet reached us. I need scarcely say that its value to us will be very great. Locks, hinges, screws, clasp-knives, and strong wearing apparel for the people and good cotton handkerchiefs are greatly needed. And, as food is so scarce at present, I must exert myself in the way of begging money to purchase for as many as I can. This extensive and populous district is far from being destitute of interest to any who pray for the extension of the Redeemer's kingdom. Though not unfrequently we have been and are encompassed by clouds and darkness, yet we also have had delightful sunshine and refreshing showers, well fitted to stir us up to take fresh courage in the Lord. We have 359 week-day scholars, 512 communicants, 100 inquirers after salvation, besides a large number of church attendants, and Sabbath scholars young and old.—*Par. and Miss. Miscellany for Sept.*

In the *London Missionary Magazine* for September we have the following extract from the speech of His Excellency Sir George Grey on proroguing the Cape parliament on the 8th July: "I feel great satisfaction in being able to inform you that the president of the Transvaal Republic has transmitted to me a very satisfactory assurance that no apprehensions need be entertained of the inhabitants of that state making any attack on the Kuruman Mission Stations."

A letter, dated 8th July, has just been received, in which Mr. Ross states, "We hear to-day that Mr. Helmore and party have started for the interior, and that many people are to accompany them in the capacity of hunters. We are still in the enjoyment of the blessings of peace amid threatenings that it may not be of long continuance. The present famine is most trying to all, while some are dying of starvation. I have been successful in obtaining a second supply of ammunition for procuring game, and hundreds and thousands are reaping the fruits of it."

CORRESPONDENCE.

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

THE RELIGIOUS MOVEMENT IN SCOTLAND.

We are indebted for the ensuing interesting letter to a gentleman in Scotland, who has kindly promised to send us an occasional letter. We hope also to be favoured with letters from another quarter:—

LETTER FROM A SCOTCH CORRESPONDENT.

PAISLEY, 17th Oct., 1859.

To the Editor of the *Presbyterian*.

MY DEAR SIR,—You will be glad to hear the Lord has not forgotten us altogether in this place. There is no crying-out, no prostrations as yet; but throughout the whole town there is a shaking among the dry bones; and scarce a house you visit but the "Revival" is the subject of conversation. Many are now asking

themselves earnestly, "Am I really a Christian?" and they are alarmed they cannot answer. They have lived thinking and taking for granted that they were; but now, when the words of Jesus—"Except a man be born again he cannot see the kingdom of God"—are pondered over, they feel they have never given this soul-important truth a place in their heart; and some come in deep anguish of spirit to the Minister to ask him, "Have I been born again?"

But the Lord's people are stirred-up to be more zealous than ever in the Master's vineyard. The following incident will give you an illustration:—At one of our prayer-meetings in this town, "Doing what we can in the sphere God has placed us" was the subject spoken on that evening. A lady asked herself, "Have I done what I could?" and was numbed when she thought how little she had done for her Lord. But she vowed now to the Lord she would give herself to Jesus, and be faithful to Him. On her way home from the meeting she was praying along the street that she might give her strength to the Lord. While so engaged, she saw one approaching with whom she was intimate, but one that knew not the Lord in the heart. Now she said to herself, "I am to do what I can in the sphere the Lord has placed me. I will speak a few words to this one about her soul." But, alas, for the weakness of the human heart! she did not keep her resolution—a resolution just formed, and just broken; and the acquaintance passed on without a warning word. All this just occupied a few seconds, but what a change in the soul of this lady! If she was humbled before, she now felt crushed down into the dust. The accusing conscience cried out against her cowardliness. She who was looking to Jesus for the salvation of her immortal soul, and yet, when God gave her an opportunity to speak a word for Him, she shrunk back. She had not gone far in this sad state when another opportunity of doing good was given to her. In turning round the corner of a street the light from one of the lamps shone on the face of a poor unfortunate female who was passing. The lady knew her face and story: they had been in the same class together when at school. She who was now the castaway then belonged to a highly respectable family, but one step and another she took, down and down, till now she was among the vilest of the vile, and so fierce that she has been called the "lioness of the prostitutes." The lady lifted up her soul, imploring help, and turned and followed her. Coming up to her, the lady spoke and named her, and then gave her own name. But I cannot give you the whole of the conversation; but, with a heart yearning for that poor soul, she intreated her to come to the Lord Jesus, for He would not reject her. The words were listened to, by and bye a tear came, and then she sobbed, and from that moment has left the streets and is now working with her hands, and is anxiously crying for help from on high.

The other morning four anxious ones came to my house. One especially had on her face the marks of deep anxiety, and, in conversing with her, she said, "Oh! Sir, I love sin, but dinna want to love it." How clearly the seeming contradiction explains the struggle that goes on in many a breast, witness'd perhaps only by the Lord and His Angels.

Last week I visited a seaport town on the Frith of Clyde, where the good fruits of the present awakening are apparent to all. One of the most marked changes is in a ship-carpenter's yard: almost every man in the yard has been more or less affected. Profane swearing has been given up by all with one exception: he has all along been opposed to the movement, and for long has been a notorious swearer,

and, when ordering anything to be done, following the order with a string of blasphemous oaths. Yet even he too has not altogether been unaffected, for now his oaths have all dwindled away to the following expression—"For guide sake." This, perhaps, as much as anything I know, shows the reality of the work.

And what about Montreal? Are you not going to wait upon the Lord for a blessing? Remember the reply of the watchman in Isaiah, "The morning cometh, and also the night." Yes, the time is at hand when it shall be morning to those who have closed with the offers of mercy; and night, the gloom of a perpetual night, to those who would not answer when the Lord called.

You will probably hear from me again.

Cordially yours,

OAKLEAF.

"PRAYERS FOR SOCIAL AND FAMILY WORSHIP."

We ought ere this to have drawn the attention of our readers to this volume of prayers compiled by a Committee of the General Assembly of the Church of Scotland. It is specially designed, as its title-page tells us, for the use of "soldiers, sailors, colonists, sojourners in India and other persons at home or abroad who are deprived of the ordinary services of the Christian Ministry." A number of copies has been sent out for sale and circulation in this colony, and the volume can, we believe, be procured on application to any of the Ministers of the Church.

The lack of any manual of devotion has perhaps more than anything else tended to loosen the hold of the Scottish Church upon the affections of her children at a distance from their native country.

The Scottish Presbyterian, if he be placed in a locality where there is no regular service according to the rites of his Church, has really nothing save his memories of the past to connect him with the Kirk of his fathers. He has no Scripture lessons allotted to each several Sunday—he has no book of prayer which he can read to his family—he has no litany in which he and they can express their common wants and devotions.

It is a sad want, and those are a very select few who can adequately supply it for themselves. But no one can fully supply the blank which the absence of a Manual of Devotion creates in the religious history of a family or community. There are a hundred reverent feelings and tender associations which would cling lastingly round such a centre and which without that run to waste.

Hence it is that we so often see defections from the ranks of the Presbyterian Church and contributions to those of the Episcopalian body.

In 18 cases out of 20 these are entirely owing to the fact that the Episcopalians have a liturgy and that the Presbyterians have none; that in the one case the congregation—whatever the minister may be—has the certainty of its devotions being

conducted in beautiful language and seemly order; and in the other that the congregation has no such certainty and is perhaps obliged to listen to tiresome and unnatural addresses to the Deity in which it cannot with any feeling of real devotion join. Lately in the Church at Home a wise and timely effort has been made to remedy to a certain extent this misfortune and defect in our ecclesiastical machinery; and to the surprise, we should suppose, of most sensible people it has been branded by the minority, who in the Church Courts strove to stifle it, as an attempt to assimilate our Church to the English Church, and as exhibiting not only Anglican but even Romanistic tendencies. It is sad that there should be many persons of influence and name—who can thus confuse the essence and the accident, and suppose that the possession of a liturgy is an absolutely necessary condition of an Episcopal Church, or the want of one indispensable to a Presbyterian Establishment continuing Pre-byterian. We have no leanings to Episcopacy as such, and no reverence for Episcopal authority, and no shred of belief in Apostolical succession—neither, we should suppose, has Dr. Robert Lee—but we cannot blind our eyes to the fact which led him to take the steps he did, that the English Church in her liturgy possesses an immense advantage over us and has a hold upon her people which our church has not on hers, and that our service is liable to much abuse and capable of much amendment without any injury to its simplicity—which is by no means always as Scriptural as it is called.—We could wish that the volume of prayers published by Dr. Lee were also in circulation in Canada—for we cannot but think many of his compositions would appear to favourable advantage beside those prepared by the Committee. And perhaps from comparing the two—combining and adding or eliminating here and there—a work might yet be produced not unworthy of being adopted as a manual by the Church at large. We do not think the Committee's volume will be or can be so received. Indeed, after a Church has existed as long as ours has without a book of prayer, the difficulty of constructing a fit one is by no means slight.

The tone of these compositions appears to us too doctrinal—too formal. There is a want of the simple purity of Scriptural expression. Not a few of them are rather long. Dr. Crawford states that the compilers have had recourse chiefly for assistance to the works of Calvin, Knox and the other reformers—the Westminster Directory and other similar sources. They might also have profitably examined the liturgical literature of the Greek and Latin Churches, the writings of not a few of the fathers and the beautiful manuals of the Continental Churches, in a number of which Churches,—Presbyterian though they be, we may observe in passing, is to

be found liturgical service combined with occasional and extempore prayer. The results of such a study would probably have been that this volume would have presented a collection more simple and Scriptural in language and thought. We by no means wish however to express an opinion in the least degree depreciatory.

Susceptible of much amendment as the work is, we regard it as a most valuable contribution to the gradually accumulating mass of efforts of a similar nature and in a similar direction, from which we hope to see a Book of Prayer compiled which shall supply what has long been the great want and defect of our Church. Till that most desirable end shall be attained, we accept this thankfully as an earnest of the Church's desire to grant this great boon to her adherents both at home and abroad, and as a proof that attention is and seriously directed towards a point than which none is really of more importance.

In the volume before us there are forms of worship for the morning and evening of 5 Sundays; family prayers for the morning and evening of 2 weeks—a variety of prayers and thanksgivings for special occasions—prayers for the dying, sick and afflicted, and a well chosen table of Scripture readings classified and indexed so that those who are less educated or less acquainted with the Bible than others can readily select such passages as they may wish to peruse or may consider most interesting. The book is excellently printed and bound and is of a most convenient size. It comes to us with the recommendation and authority of a large and influential Committee of the General Assembly, virtually indeed with the authority and sanction of the General Assembly itself; and we have no doubt that the Church's many scattered children far from the enjoyment of regular religious ordinances will gladly avail themselves of its aid in worshipping their Father's God, and will feel confidence that a volume so authorised and recommended will offer them no little spiritual food, help and solace.

MISSIONARY AND RELIGIOUS.

MISSIONARY STATION ON THE NIGER.

The first station established on this great stream has been fixed by the Church (of England) Missionary Society at Orisha in the Ibo country, and placed under a native minister, two Rev. J. C. Taylor, who has laboured more than 12 months among people of his own tribe, from whom his father was kidnapped by the slave-dealers many years ago, and captured by our cruisers and liberated in Sierra Leone. Mr. Crowther reports: "Mr. Taylor has exerted himself in this place to his own credit as well as to the admiration of all the gentlemen connected with the expedition. Our mission-house and the factory have become neutral ground, on which contending parties meet and talk together to their own surprise. They themselves have remarked the change, and foretold that it is we who shall put an end to their old grudges and quarrels, inherited from their

fathers." This zealous minister himself writes: "I am glad of this opportunity to report to you that this station is now becoming an important one. I can assure you that God has opened a wide and extensive field for spiritual usefulness in Central Africa, which now calls loudly upon the Christian church to double their exertions. I have won the hearts of nearly all the native chiefs, and have their minds towards the work of God. Everywhere there are decided pantings after the Bread of Life. Repeated calls have been sent to me from the right and left in this district of teachers to be placed over them. Some of these calls have been sent to me from 50 to 80 miles inland.—*Church of England Magazine*.

THE COPTIC CHURCH.

Closely by the shore of the eastern harbour stands the convent of St. Mark, the only Coptic church, so far as I could learn, in Alexandria. The low mean-looking entrance-gate leads into a small quadrangle, around which are the crazy apartments of the convent; and beyond it is the place of worship—small, dingy and dark, and much more resembling a barn than a Christian church. The evening service was going on at the time we entered. The officiating priest occupied a small pulpit, elevated only a few feet above the ground. Around him stood the congregation, consisting of 16 or 18 persons, all males. Those nearest to him held lights in their hands to enable him to read the service. He chanted it in the Arabic language in a low, plaintive, melancholy tone, not unlike some of the cadences of the Gaelic psalmody of our own northern Highlands. At certain parts of the service all present joined in a confused hum. Portions of the service were read by a youth, not more than 12 years of age, and who evidently was no great proficient, the priest having frequently to put him right. The accommodation for females was concealed by a screen or lattice; but I rather think that none were present. In a small aisle in the back part of the little church we were shown the tomb of the apostle Mark, surmounted by a sorry picture of that reputed founder of the Alexandrian church. And this was all that remained to represent it. There was something in this view singularly touching in the sight of this handful of poor people, gathered together in the dusk of the evening in this decayed and miserable building, celebrating their worship almost in the dark; a state of things, it is to be feared, but too emblematic of their own religious ignorance, and of the ruinous condition of the once renowned and flourishing Alexandrian church. In Cairo the Coptic Christians are greatly more numerous, amounting there, it is said, to nearly 20,000. The whole number in Egypt is estimated at 80,000, and they are scattered over the entire face of the country from the sea coast of the Mediterranean up to Assouan on the borders of the Nubian desert. A revival of Divine light and life in the Coptic church would therefore be still a great event for Egypt. Their own tongue is a dead language. Their priests are taught to read it; but it is believed that few of them really understand it. Were such a work done for the Coptic church in Egypt as the noble American missions seem to be in the act, under God, of accomplishing for the Nestorian and Armenian churches in Asia Minor, a light would be kindled that ere long might be blessed to illumine the whole dark valley of the Nile.—*Buchanan's Clerical Furlough*.

THE LATE REV. JOHN ANGELL JAMES.

It is with regret we have to announce that the Rev. J. A. James, of Birmingham, expired at his residence there on Saturday morning

after an illness of only half an hour. The venerable deceased, who was in his 75th year, was well known as an author, and as one of the most prominent members of the Independent body. Mr. James' work "The Anxious Enquirer," is said to have a larger circulation than any book of its class, having been translated into 12 languages. He has been connected with Carr's Lane Chapel, Birmingham, as pastor for nearly 55 years. On the occasion of completing the 50th year of his ministry a celebration of the event took place, which was attended by deputations from all parts of the country, from America and the Continent, and, to commemorate the occurrence, a very handsome chapel was erected at Edgbaston at the cost of many thousand pounds, that being the shape he desired the presentation to him should assume. He still continued to officiate in Carr's Lane Chapel, but in the new one he preached what proved to be his last sermon on the evening of Sunday. By the clergy of all denominations Mr. James was much revered, and his loss will be deplored not only by the body of which he was so distinguished a member but by the people of Birmingham generally.—*English Paper*.

We condense from the Birmingham *Daily Post*, the following information respecting the Rev. John Angell James:—

"For some time past the venerable old man had manifested symptoms of the wear and tear of years. Indications of physical decay made themselves felt now and then, but his intellect was as clear and vigorous and his imagination as fresh and buoyant as it was fifty years ago, age only seeming to render it more brilliant and acute."

For ten days preceding his death, Mr. James had become perceptibly more feeble. He, however, preached once on the Sabbath preceding his death, and during the week, although poorly, prepared a sermon for the next Lord's day. On Friday he wrote to his brother, the Rev. Thomas James of London:—

"My condition just now is very low, not my spirits. I thank my Heavenly Father I am peaceful, I may say happy, quietly and contentedly waiting to see how it will go with me. My appetite entirely fails. Through mercy I get tolerable nights; but I believe it is the beginning of the end."

On the same day Mr. James corrected the proofs of the last production of his pen, a "Review of the Life and Labors of Rev. Richard Knill." In a letter to the minister who is preparing Mr. Knill's memoirs, Mr. James says:—

"I think it probable that with these few notes on dear Knill's life and labors I shall lay down my pen, which has written much; would God it had written better. But while I say this I am not without hope, yea I may add conviction that it has in some degree written usefully. In some humble degree I have aimed at usefulness both in my preaching and writing, and God has, to an amount which utterly astonishes and almost overwhelms me, given me what I have sought. It seems a daring and almost a presumptuous expression, but with a proper qualification it is a true one—that usefulness is within the reach of us all—the man who intensely desires to be useful and takes the proper means to be useful, God will not withhold His grace from such desires and such labors. Oh! my brother, how delightful it is, notwithstanding the humbling and sorrowful consciousness of defects and sins, to look back upon a life spent for Christ. I thank a sovereign God I am not without some degree of this."

The day after, Saturday the 1st., Mr. James woke early in the morning. His appearance

alarmed his attendant. The Physician was instantly sent for. "At a glance the medical gentleman saw there was no hope. The nervous system was utterly exhausted, there were symptoms of heart disease, the physical structure had fallen into perfect decay. The venerable minister lay upon his death-bed calm and unmoved; he held out his hand and muttered a word or two to his son, and, with a calm smile upon his face, he closed his eyes and placidly fell into the sleep of death. A *post mortem* examination has disclosed partial ossification of the heart, and proved that death was actually caused by the rupture of a small vessel in that organ."

Mr. James was born in 1785. When a mere youth he was designed for commercial life; but through the advice of Dr. Bennett, he studied for the ministry, and before he reached his 20th year was the ordained minister of Carr's Lane Chapel, Birmingham. The congregation then numbered about 150 people, with a membership of 40. It is now the largest and most influential congregation in Birmingham.

The great friend of every effort to extend the Gospel of Christ, he gave much attention to the great work of missions. China was his favorite field.

"His special services for the promotion of his project to send a million copies of the New Testament amongst the disciples of Confucius, and which resulted in sending more than two millions, are so recent that they cannot be forgotten. More recently still he published "God's Voice from China," the effect of which was a response from the public of £7,000 or £8,000 to the funds of the Missionary Society. There was, in fact, no end to his labours. He took a prominent part in the formation of the Bible Society and the Evangelical Alliance.

Mr. James was widely known and highly esteemed as an author. The publications which issued from his pen are very numerous, but none of them is so well or more universally known than his "Anxious Inquirer," which, next perhaps to the Bible and "The Pilgrim's Progress," has been more extensively read than any other work. Countless editions of it in the English language have been issued; into all the Continental tongues it has been translated, and thousands of copies sent out every year speak of the lasting and living interest in a very remarkable work. Amongst his other publications are, "The Young Man's Friend and Guide through Life to Immortality;" "Female Piety; or, the Young Woman's Friend and Guide through Life to Immortality;" "A Pastor's Sketches;" "The Christian Father's Present to his Children;" "The Course of Faith;" "An Earnest ministry the Want of the Times;" "The Church in Earnest;" "The Christian Professor;" "The Family Monitor;" "The Widow Directed to the Widow's God;" "The Flower Faded; or Memoirs of Clementine Cuvier, daughter of Baron Cuvier, the celebrated French Naturalist;" "The Olive-branch and the Cross." All of these works have run through from 2 to 19 editions; and some of his latest productions, especially a series of "Christian Charity," "The Course of Faith," and "Christian Hope,"—the last only recently completed, and about which he used to say he thanked God he had been enabled to complete before he died,—have been no less successful.

Princeton College, New Jersey, conferred upon Mr. James the degree of D.D., and the *Senatus Academicus* of Glasgow subsequently conferred the same honor, but Mr. James declined both.

LETTER FROM A MISSIONARY IN
EROMANGA.

We are indebted to Captain John Han-

cock, the commander of the British Surveying Schooner *Galatree*, for the ensuing deeply interesting letter from the Rev. Geo. N. Gordon, who is labouring in Erromanga as a missionary from the United Presbyterian Church of Nova Scotia, to the dark Island of Erromanga, a name which awakens fearful associations and which is yet full of interest to the friends of the missionary cause, as the scene of the death of that christian martyr John Williams, the apostle of the Pacific, whose murder is mentioned in the letter. We are confident our readers will peruse this letter with much interest.

Extract of a Letter from Rev. G. N. Gordon.

ERUMANGA, 30th Jan., 1859.

MY
I have just received your welcome letter. It is truly a blessed privilege for a poor solitary missionary, surrounded by wicked heathens on every side, to have the assurance of the continued prayers of those who have power with God to prevail I must now insert a paragraph for the juveniles of the Schools with which you are connected. What kind of people are the heathen? (See Rom. 1, 21—32.) Why are they so vile and wicked? They worship devils; the natives of Erumanga ascribe to their Gods, all the attributes and evil feelings of devils, and I only now understand that Scripture the Gentiles sacrifice to devils. The Bible tells us that all men at one time knew God. This is quite true of the men who first came to this Island. They told their children that one great Being made every thing we see and protects every thing, even the stars from falling, mankind, it appears only excepted for they now ask the protection of devils. How came they to make this fearful mistake? (See Rom. 1, 21.) They, through the love of sin, lost the knowledge of the only Being and true God. What then did they do? When their chiefs and protectors on earth died, they began to call on their spirits to protect and help them and having some original knowledge of evil spirits, they, in process of time, through the vile of Satan, identified them with the spirits of their departed chiefs, only retaining the name of the latter. Natte-mas, "dead patriarch." When men or dogs fight they say that these spirits are in them, and when they speak evil of white men they call them by this name which means a demon or devil. Thus they seem to have fallen into this great sin of worshipping devils as their gods, who they believe come frequently and reside in rude stones which are their material idols. I have only found two of these idols in an upright position and have sent one to Sydney and the other to London. In the former city they attracted much attention at a public meeting. I visited a settlement at the north end of this Island a few weeks ago, and shortly after I landed I began to look out for a suitable place for shelter from the rays of a tropical sun where I could address the natives who began to assemble around me, and soon found a convenient spot under a few trees with a stone in their midst for a pulpit. I was, however, soon requested to recede from my position, as the place was sacred, the residence of one of their gods. I asked, "Where is he?" I don't see how he could get inside of this stone. They told me I would be smitten. I then used a little more irony and walking heavily upon the stone, but could not waken up the sleepy god to good or evil. Instantly seizing their own traditions of the Lord God the Creator of all things, I soon had their attention drawn to-

wards Him who is alone God over all blessed for ever, by whose beloved Son we have eternal life, and was soon left in peaceable, if not welcome possession of the place of my choice.

I had some difficulty in getting any native of Dillon's Bay to carry to the boat the idols I have sent away. One poor fellow, I asked to carry one, exclaimed, oh, I will be smitten with sickness! I may say they are nearly all, if not all, but one exception, wretched heathens; many of them are continually fighting, killing and eating each other. A foreigner carried two fine looking Tena women here a short time ago, and a European has just told me that one of them was killed a few days ago and eaten. Yesterday our School-house could not accommodate all who came to hear the word of God. The man who killed Mrs. Williams and Harris, say they are afraid that I am deceiving them, and will some day revenge the death of these men of God on them. "Surely he will some day strike us." I assure them that we heartily forgive them, because of the love of Christ I believe that when the Gospel touches the hearts of these men, their wailings will be long, loud and deep, on account of the innocent blood which they have shed. Our kindness and love towards them already seems to be the occasion of increasing their painful thoughts. Why are you so fearful? I inquire, oh, say they, it is not so much fear as a burning sense of shame we feel.

Yours, ever yours in the Lord,
Geo. N. Gordon.

THE BELFAST CONFERENCE OF THE EVANGELICAL ALLIANCE.

We insert a condensed report of some of the proceedings of the Evangelical Alliance at Belfast. The notices of the Revival are very interesting. In Scotland a similar work is progressing. Would that a "time of refreshing" might come to us also. Let our prayer be, Revive Thy work in our midst, Lord.

Wednesday Sept. 21st.—The first meeting of the Conference of the Evangelical Alliance took place in the Music Hall, Belfast. The chair was occupied by the Bishop of Down and Connor.

The Rev. Charles Seaver, incumbent of St. John's Church, Belfast, opened the proceedings by giving out the 100th Psalm according to the Scotch version. He then offered up prayer, and read a portion of Scripture.

The Bishop of Down and Connor said—"In occupying the chair at the first public meeting of the Evangelical Alliance in Belfast, I greet you all, brethren and friends, with the Apostolical benediction—"Grace be to all that love our Lord Jesus Christ in sincerity," and may this Divine blessing rest on us, that we may exemplify it and reflect it by our love towards the brethren, for 'he that loveth not his brethren whom he hath seen, how can he love God whom he hath not seen?' The Scriptural principles of brotherly union and Divine love and charity, which is the bond of peace and of all virtue, will form the address of the honoured Moderator of the General Assembly of the Presbyterian Church; and I can assure my respected brother that it adds to the personal gratification, which I feel in taking this chair, to know that I shall hear from the lips of one who bears this high office in a sister church words of sympathy and counsel. And I feel sure that I can say for him and for his brethren that it will not detract from the satisfaction, which he must feel in being privileged to address this large assembly, to know that he delivers his address under the presidency of a Bishop of the Established Church. May this holy Alliance, so

illustrated, so exemplified before me, by the union of brethren and sisters of various communities of the Catholic Church, find an abiding resting-place among us, that, when these few short days of brotherly communion be passed and gone, we, who have fellowship in the Gospel, but still bear our treasure in earthen vessels, may learn to live and love as brethren."

THE GENERAL ADDRESS.

The Rev. Professor Gibson, of Belfast, Moderator of the General Assembly of the Presbyterian Church in Ireland, addressed the Conference in an eloquent speech, setting forth the principles of Christian union, the causes of division, and the influence of the Spirit as a bond of unity. He concluded by a reference to the effect of the recent religious movement in promoting Christian charity:—

"The Alliance comes into the midst of us to strike a chord in unison with all those spiritual sympathies which have been awakened by the effusion of that marvellous grace so signally displayed in all our borders, and by which, to an extent unknown before, our hearts have been enlarged towards one another. The meetings which the last three months have witnessed in this hall, as well as those in which during the same period the brethren of the evangelical family in so many districts in the north of Ireland have come together in exercise of common thanksgiving and supplication, while they attest the genuineness and extent of that wondrous movement by which we have been stirred, as by the breath of the Almighty, no less attest that we are all one in Christ Jesus, and that the grand, the only solvent of sectarian jealousies and alienations is the baptism of the Holy Ghost. Let this disperser of confusion only rend the heavens, and come down to do things for which we looked not, and the mountains shall flow down at His presence. Separations that threatened to last for ever shall yield to His glad advent, and the perpetual hills shall bow before Him whose ways are everlasting. The Evangelical Alliance comes among us at a peculiarly auspicious season; and, lifting up its gentle voice in this the day of our new baptism, and after the distractions that have sometimes vexed our spirits and marred our counsels, it addresses all of us in the loving spirit breathed in the beseeching words of good Bishop Hall, when at the Synod of Dort he made this earnest appeal before the theologians of world-renown who were there assembled:—"We are brethren, let us also be associates. We are Christians, let us be of one soul. We are one body, let us also be of one mind. By that tremendous name of the almighty God—by the pious and gentle bosom of our common mother—by our own souls—by the most holy compassions of Jesus Christ our Saviour—aim at peace, brethren, enter into peace, that, laying aside all party spirit and evil affections, we may all come to a happy agreement in the same truth. Giving heed to every such admonition, our discords will melt away under the genial influence of Christian love; and, though discouragements may impede and difficulties arise, yet they shall prove but preparations for another and a better day, and there shall be such a transition as was indicated in the venerable saying of the illustrious leader of the Scottish Reformation, when, speaking in reference to one great crisis in his own religious history, he observed that these tumults and trials, strifes and enmities in which we may be involved, and through which we all may have to make our way to the desired consummation of our hopes, may be but as the voice of mighty waters, preparing the way for

the music of the harpers harping with their harps, when the whole earth shall be filled with melody and mirth, and when the name of it shall be 'Jehovah Shammah'—The Lord is there!"

MR. JAMES OF BIRMINGHAM.

The Rev. Dr. Steane, Camberwell, said—“Before your Lordship calls upon any other brethren to address the meeting, I will take the liberty of trespassing for a moment, in order to present to your Lordship and this assembly a note addressed to Mr. Henderson by our valuable and beloved but now absent and afflicted brother, the Rev. John Angell James of Birmingham. At the first meeting at which preliminary steps were taken to form the Evangelical Alliance our beloved and afflicted brother, Mr. James, occupied the same position which your Lordship this morning occupies so gracefully and with so much advantage to this meeting; and from that time till the present he has been one of the most valuable and useful friends of the Alliance. He says in his letter:—“I shall be with you in spirit at the holy gathering this week; but, instead of being with you as God's active servant, I must remain at home God's suffering one. Perhaps the dear brethren will think of me as they approach the Throne of Grace, and, that it may not be forgotten, I will enclose in this letter a written supplication to that effect, which you will be kind enough to present at one of your devotional meetings. Such a prayer from such an assembly will perhaps have power with God to prevail.” Then follows the rest:—“Mr. James sends his paternal love to the brethren assembled at the annual meeting of the Evangelical Alliance, and, while praying that the great Lord who is the centre of Christian unity may be in their midst, earnestly solicits their prayers on his behalf that, if the cup of personal and relative suffering which is now put into his hand may not pass from him, he may be favoured with bright manifestations of the presence and power of Christ, and be enabled to bear present and future affliction with all long-suffering and joyfulness, and be thus assisted to glorify God in the fires.”

FOREIGN DEPUTIES.

John Henderson, Esq., of Park, then took the Chair, and some routine business was gone through.

The foreign deputies were introduced. The Rev. M. Casali, at the head of the Mission Institution in Paris, then spoke as to the state of things in France relatively to religious liberty:—

“As to the present state of things in France, I must tell you that our position is very encouraging. We can now preach the Word of God without hindrance; and of late our relationship to the State has been much better. Now, when one of our places of worship is to be opened, it is not necessary that permission should be asked of the police when the house is to be opened—it is not to be asked of petty officers who might only throw difficulties in our way; but we have the right to appeal to the Emperor in Council himself. That is a great improvement, as we shall be above the influence of petty officers, and our claims shall be tried in every case solely by the Emperor and his Council. There is, also, something more for which I feel we should be thankful. When the war in Italy was entered upon, we felt the necessity of sending religious consolation to the Protestant soldiers in the army of Italy. For this purpose a society was formed under the presidency of our respected brother, M. Ferrette. Now at that time we brought the subject under the attention of the Government, expressing our desire that something

should be done for the religious consolation of the army in Italy. The Government, I am happy to say, went even farther than we requested. Not only would they allow us to send chaplains to the Protestant soldiers but they expressed their readiness to supply the pastors we should send forward with outfits; that they would give every one of them the pay and the footing of captains of the army, and that each of them would be supplied with a horse. We desire to give thanks to God for all this; and now, that I do not wish to occupy your time much longer, I will tell you something more about our troops. A great number of Bibles and Testaments have been distributed among our soldiers; and indeed the great majority of them have been eager to receive the Bibles. The colporteurs have made their way among them, and the greatest blessings have in consequence followed. The soldiers have themselves admitted that in this way they have been brought to a knowledge of Jesus Christ, and been refreshed by the glorious influence of the New Testament. Well I may tell you of an incident which occurred with one of our colporteurs. When distributing Bibles near Magenta, one of the soldiers of the Guard came to him and said, ‘I want to have one of those New Testaments; but there is another request, and that is, Will you pray for me? Will you come and pray for me?’ ‘Yes,’ said the colporteur. ‘But,’ said the soldier of the Guard, ‘I do not want to pray standing; I would rather we would go to another place where we might kneel down. I think I could pray better upon my knees, for I feel myself to be a great sinner before God.’ The colporteur afterwards asked him how he had come to peace, and the reply was, ‘It was all through a brother soldier. And now,’ continued the guardsman, ‘it may be that I shall soon die also; but if I do, I wish to die in the Lord Jesus.’ We have heard no more of that soldier. He belonged to that body of soldiers who fought so bravely at Magenta, the body he belonged to suffered a great deal, and it is likely that he fell on the day of the battle. Such are some of the fruits of the labours of the men who are spreading the Gospel among the people of my native land; and may the grace of the Lord be with you all, and continue among you the spirit of Christian union and brotherly love.”

The Rev. M. Spittler of Basle gave the following sketch of the Mission Institution there:—

“In the neighbourhood of Basle, about five miles from that town, upon a hill about 1500 feet from the level of the sea, there stood an old church in an almost ruinous state, and, as often as certain persons went up to this place, they felt grieved in their hearts that such a lovely place and such a beautifully situated church should be so utterly useless. And they desired and prayed to the Lord that this place might, if possible, be dedicated to the service of Christ; and in the year 1839 and 1840 an application was made to the government of Basle that this church might be set apart and might be used for missionary purposes. The application was granted, and from that time till the present day—now nineteen years—this church has been employed for the purpose of training students for missionary labours in distant parts of the World. The peculiarity of the institution is this, that during the three years of training the students do not only study—do not only receive a moderate theological education—but they pursue manual labour according to their ability. They are taught different trades—such as carpenters, tailors or shoemakers. They also perform every domestic duty. They wash their own clothes; they bake their own bread; and they cook their own food. The institution

is surrounded by a considerable number of fields, which are farmed by the students; and, besides, as many of the students as possible are employed in the occupation of colporteurs. Some of these have gone to Russia scattering the Scriptural truth under the influence of Russian princes and nobles; others had gone to Austria; some are to be found among the German families of Texas; and even in Buenos Ayres and Patagonia they have found a field for their work. Six of our brethren are labouring, under God's mercy, in Palestine, and others are endeavouring to extend His kingdom on the west coast of Africa, while six are scattered throughout India and the Gold Coast; and the London Society has one at Salem, and others in different lands. Our principal source of employment is Palestine, but our eyes are generally directed to the east country of Africa. At Jerusalem we have a house which we have hired for six or seven years, and this is occupied by four or five of our brethren, who are either tradesmen or merchants. These brethren have shops in which they transact business as well as attend to the work of the mission; and, while we send them such articles as we think they can dispose of, they in return send us wine, fruit and other things, the proceeds of all of which go to the support of the cause in which we are all engaged. While they attend to the trades in which they are employed, the work of education still goes on, and they make use of every opportunity to converse with the Turks, and to circulate Bibles and tracts among them. The Bishop of Jerusalem has taken a great interest in these labours, and one of the best fruits of what has been done is this, that at Mount Zion six of these students were about being dedicated to the spread of the Gospel in Abyssinia—perhaps the first men who ever left that sacred spot upon such a holy mission.”

Professor La Harpe invited the Alliance to Geneva, and thus pressed the claims of the ancient city:—

“I think that Geneva has many claims upon your attention and interest, and that few more fitting places than that could be selected for one of your meetings. I will not dwell upon its physical attractions, although they are of no common order. The beauty of the country—the range of aspect, lovely as that of the Rhone which flows out of it—and which, more than any other river, would remind us of the river that gladdens the city of our God. I need not remind you of all these as inducements for your visiting Geneva. But the spiritual attractions of the city of Geneva will far outstrip its natural attractions, wide and beautiful although they are. It pleased God, 300 years ago, to make it one of the great places from which a glorious light arose, which shed its lustre upon the Continent; and, if it has not advanced so rapidly since, still it has pleased God to raise it to some degree of importance in the progress of Scriptural truth. It has been one of the sayings of Calvin, —‘Find us wood, and we will find arrows. We have found it in Geneva, where the work of the ministry in the French language and other languages was performed in his own lifetime, and from which flowed those truths of the Gospel which have spread over all Protestant countries. If they held a meeting of the Alliance in Geneva, they would in reality hold one in France; for their words would be scattered abroad and listened to among that people.”

THE REVIVAL MOVEMENT.

Prepared papers were read on the Revival Movement in its different aspects, the writers having been requested by the Alliance to take up this subject.

The Rev. C. Seaver, of Belfast, read a paper of much interest, from which we give a few extracts embodying its main features:—

“The duty which I have undertaken is not one of my own choosing. I have been requested by the Alliance to take up the subject, and I shall now humbly endeavour to discharge the task assigned me. A movement affecting largely numbers of his fellows cannot fail to prove of deep interest to the Christian; but, when that movement is concerned not merely about the things of time, but the deep realities of eternity—one which influences those springs of action which produce results lasting as man himself—the interest of the true philanthropist becomes intensely deepened; and, when this movement takes a heavenly direction—when men are quickened from their natural state of deadness and carnality to consider spiritual things, when he finds them asking the way to Zion with their faces thitherward; when it is accompanied by hatred of sin and love to the Saviour—it cannot but sensibly affect him. His first enquiry will be, Is this true? is this real? His next object is to render all praise to Him to whom all praise is due; and then to apply himself to the question, How can this work be deepened? How can it be extended? What is a ‘religious revival?’ What are its features? what its fruits? and what its dangers? By a ‘religious revival’—as the name indeed indicates—we mean an awakening of the mind of the community to a due sense of the importance of revealed truth, evidencing itself in an increased love for the means of grace, and especially of Him to whom these lead. We would expect, as an effect of increased feeling, that prayer, which is the natural result and evidence of the feeling, would abound; that the revealed word of God would be more studied; that the sanctuary of God would be more largely attended; that religious conversation would abound; and an increased love for souls of others be manifested. We should expect it would partake to a greater or less degree of the characteristics of the people among whom it took place, and of the circumstances surrounding them; that necessarily open vices would disappear, and ‘whatsoever things are true, pure, lovely and of good report’ abound; that the great enemy of souls would be on the watch, endeavouring to frustrate God’s good purposes, not by direct interposition but rather through the human agent, leading him to the perpetration of extravagance and error in doctrine and practice, which would naturally and effectively tend to mar the good work. These features will come out with great distinctness as we proceed in the history of this work of God among us. How bright and beautifully suggestive is that great outpouring of the Spirit which heralded the introduction of this dispensation, and which is recorded in brief but eloquent language by the holy penman;—‘And they continued steadfastly in the apostles’ doctrine and fellowship, and in breaking of bread and in prayers. And fear came upon every soul; and many wonders and signs were done by the apostles; and all that believed were together, and had all things common, and sold their possessions and goods, and parted them to all men, as every man had need. And they continued daily with one accord in the temple, and, breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people; and the Lord added to the church daily such as should be saved.’—(Acts ii. 42–47.) In our own day a gracious God has once more appeared for our salvation—once more again poured out His Spirit, and not only upon

our nation and Church but upon many lands and many peoples! In America, in Sweden, in England, in Scotland and in Wales the glorious work is going on; hundreds of thousands feel and acknowledge its power, and exemplify in their lives its truth and reality. In one district of the United States, and in one denomination, 136,000 members have been added within the space of one year and a half. In one country parish in Wales, consisting of about 2000 persons, chiefly miners, immorality and vice of every kind have disappeared, while there is not a person of sufficient age who is not a communicant. The history of the Ulster Revival and its general features are, however, our peculiar theme, and to them we now turn. What have been the results of the movement in Ireland? It is rather premature to speak of them; yet, as Paul gives thanks unto God for the Thessalonian converts, although their conversion was but of recent origin, so may we for those who have been called, though but recently, out of the darkness of nature into the light of spiritual life. In addition, then, to the striking facts on the face of society already noticed, we remark that congregations have been greatly increased. One clergyman, the minister of a large town, writes to me that all his congregation have been aroused to spiritual concern. Another states that his morning congregation has increased from 550 to 850, and his evening from 250 to 600. Another that his congregation has been doubled; and another increased one third; and in every parish where the work has gone on the same results have followed, while the number of communicants has in many cases doubled. In one district in Belfast, where the average number of young persons confirmed in former years was about 20, in this year it reached above 120; and in my own district the number was five times as great as in the four preceding years, while a feeling of intense and increasing earnestness pervades all classes and ranks in society. Shall we not be thankful for these things? Shall we not lift up our hearts with our voices to our God, ‘who has done for us great things, whereof we are glad?’ ... In truth there is less of man in this work than in many others we have known. There has been little of powerful preaching, little of man-made places for the conversion of souls. Yet that a deep and wide-spread religious feeling is abroad, none are found so hardy as to deny. In our churches, in their houses, in the markets, on the public roads—under all possible variety of circumstances—men have been touched, aroused, quickened, while the children of God have experienced a season of refreshing unknown before. Doubts, long cherished, have been removed, difficulties vanished, and peace and joy been shed abroad. Third, Are we not bound, then, to acknowledge the good hand of God? to attribute these effects to the true cause, the mighty operation of the Holy Ghost? Shall it be deemed a thing incredible that God should act thus? Shall we limit the Holy One of Israel by our puny faith? Is he not able to do great things for us? Have we not asked Him to do them? Why shall we not believe that He has heard and answered our prayers, and poured ‘His Spirit over our seed and His blessing over our offspring.’ Yes, O Father, Thou hast done it. Thy right hand and Thy mighty arm hath gotten for Thee the victory. Thou hast been as dew to Israel; therefore they have grown as the lily and cast forth their roots as Lebanon. The wilderness and the solitary place have rejoiced and blossomed as the rose; thanksgiving has been heard therein, and the voice of melody. Let us realize the presence of Him who is the centre of union; and in the warmth of the love proceeding from Him we shall

all love the Lord Jesus Christ in sincerity and truth, and in Him love one another. Then will the Spirit dwell among us, and we shall be a temple meet for His dwelling.

“Behold how good a thing it is,
And how becoming well,
Together such as brethren are
In unity to dwell.

‘Like precious ointment on the head,
That down the beard did flow,
Ev’n Aaron’s beard, and to the skirts
Did to his garments go.

‘As Hermon’s dew, the dew that doth
On Zion’s hills descend:
For there the blessing God commands,
Life that shall never end.”

The Rev. J. A. Canning of Coleraine next addressed the meeting. His speech was chiefly occupied with a sketch of what he had himself witnessed:

“I am not here to philosophize but to state facts and to declare my own impressions. The first fact, then, which I will state, is one which is suggested to my memory by the scene which I see around me. I find myself in the midst of ministers and members of all Evangelical Churches on this platform, praising and praying for the prosperity and for the peace of God’s spiritual Jerusalem; and yet such a scene, blessed be God! I witness every morning in the town where I labour. Such a scene may be witnessed every morning in the week, at half past nine o’clock, in the Town-hall of Coleraine. There is rather a remarkable incident connected with that hall, which I may mention. Some three months ago that hall was completed, and handed over by the architect to the Corporation. Considerable difference of opinion arose as to the manner in which it should be opened, when, upon a given evening in the month of June, a dense multitude assembled in the open air to hear the Gospel preached. Many persons from a considerable distance in the country were present, and towards the close of the meeting very many of these people were reduced to a state of perfect physical helplessness beneath an overwhelming sense of guilt and danger. The question arose, Where were those poor distressed ones to be sheltered during the night? A pewed church is not the most convenient place on such an occasion; and some one, having experienced this fact, and happily thinking of the Town-hall, suggested that those stricken ones should be conveyed thither. The suggestion was at once acted upon, and, the hall having been opened, it was very soon filled with poor sinners crying for mercy, and Christian men and women labouring to direct the broken-hearted to Him who alone can bind up. I think, sir, that was a happy solution of the difficulty about the mode of opening our Town-hall, and that an interest will long attach to that building which cannot belong to any other building of its kind. Well, sir, in that hall, as I have said, there has been a meeting of an evangelical alliance every morning for more than two months past. Some 500 people meet there at half-past nine o’clock and pass a delightful half-hour in communion with God and with one another. High and low, rich and poor, kneel side by side in prayer and most earnestly drink in the brief word of instruction and exhortation addressed to them. . . . Sir, all the fruits of this work, so far as I have come into contact with them, are good. I bless God that in the scene of my labours we have been mercifully saved from the extravagances, and many of the painful concomitants, of this blessed movement. I would respectfully take leave to say that, if at the commencement of

the work in any locality a little firmness and a measure of prudence were manifested on the part of those who have influence among the people, most of these painful accidents of the work would likely never appear."

The Bishop of Down and Connor came forward, and was received with much applause. He said:—

"Mr. Chairman and Christian brethren, I had not intended to have taken any part in the discussion of Christian revivals, which so profitably occupied your time this morning; but on consideration, and considering the official position in which it has pleased Providence to place me, I thought it better in a few words to express my opinion on the matter. In doing so, I will say I give my cordial, my entire, my full—I do not say adhesion, for that word would imply that at one time I held a different opinion—my entire concurrence in those valuable papers which were read this morning. I approve of them and of their language. I endorse them in their sentiment. I have made this official statement with all the weight of responsibility which I naturally feel attached to it from my office. I almost feel I might be excused from saying one single word more—but I think it is the duty of us all to add ever so little to the common stock of our information—that we should gather up of the fragments of our common knowledge, that nothing be lost to the Christian Church. It is with this view that I offer one or two words, and that solely with regard to the points of these religious awakenings. And you will excuse me if I allude more particularly to the fruits which have been produced in that Church with which I am myself connected, and that more especially with the view of giving my reverend brethren of my own Church who are here from a distance the facts which have come under my own immediate observation; for it is best to tell of what we have seen with our eyes in these matters. And, while I shall speak more particularly of my own Church, I feel satisfied that different other Christian Churches could show quite as much fruits as I claim in mine own; for I rejoice to say that this movement has not taken a sectarian character; for it is like the dew of heaven falling upon all lands and causing them to bring forth fruit. I must in the first place refer to one of the features in connexion with the movement, as an instance of its fruits. It has been my habit hitherto to hold an annual confirmation at Belfast, but on this occasion, from the number pressing forward, instead of holding one confirmation, I must hold five. I held one in the Church of the Rev. Mr. Campbell. The annual number in previous years averaged 24, whilst on the recent occasion I confirmed in that Church, of young people belonging to the same district included in former years, no less than 122. And, what is more gratifying still, 117 of these young persons remained to partake of the Lord's Supper. In the Church which is ministered unto so faithfully by my brother, the Rev. Mr. Seaver, whose admirable paper we all listened to with so much pleasure to-day, the average number in past years was 10, and this year I confirmed in that Church 55. I mention these instances particularly to show you that this religious awakening is producing fruits. There are various other results which I could show as the fruits of the revival, but I rejoice to think that they are so patent to all within the province of Ulster that they hardly require to be alluded to. Now can you or any one suppose that this springs solely from hysteria, from any fear, or from any epidemic, or that it had its origin in these secondary effects? They were only the accidents of it. The husbandman has sown the seed, and the larvae

spring up, and you ask me, why? I answer in the words of my Master—'An enemy hath done this.' I will read to you portions of a letter which I have received from a beloved brother of the Episcopal Church of America, Bishop M'Ilwaine."

The Bishop then read the letter of Bishop M'Ilwaine, and proceeded:—

"I will not say another word. I could not take from this advice; I could not add to it. Let us, then, my Christian friends, among whom God's Spirit has been poured in a remarkable manner, pray earnestly and pray faithfully that the work of that Spirit may be still carried on, and the time will certainly come 'when the earth shall be filled with the knowledge of the Lord as the waters cover the sea.'"

A number of other speeches were delivered on the subject, the concluding one by Mr. Moore of Ballymena. In the course of his speech he thus referred to the hindrances of the work:—

"Now, my dear friends, one word upon the hindrances to this work. I shall merely mention them. I may say to you, my dear friends, that I have found—as I believe it has been found in other places—that visiting in the houses of these poor, so-called converts does not assist the work. Consider a poor family that have to live by their industry visited by twelve or fifteen parties every week. Then a gentleman or a lady will sit down from another land, and, with pocket-book in hand, will take down their answers to the metaphysical—the sometimes very hard metaphysical—questions which they may be pleased to put to these poor, unlearned people. 'Oh, sir,' said to me a woman who had been converted, 'if these people would only go home, and look into their own hearts!' Yes, my dear friends, the words of that woman were true; for, instead of placing hard questions before these poor, weak people—weak like ourselves—we should go home and enter our own closets, and before God examine our own souls. But these visits have also the effect of keeping up an unhappy excitement and vanity among the people; for I recollect the case of a little child who came to me and said—'Oh, sir, there have just been seven gentlemen visiting me, and they said I was the best case they ever saw.' Observe the vanity of this child. Besides are not the cases of marking, of which we have heard in Belfast and Lisburn, the result of visiting and of money? Oh, the injury that may fall upon the cause of Christ by the constant visiting among these poor people of the ladies and gentlemen of Edinburgh and Glasgow. When you desire to visit these people, let it not be in their homes and among their families but in the places of public worship; and, unless you go there in the name of God, confine yourselves to your own rank and leave the poor alone. Well, now, there is another matter to which I wish to direct your attention. Almost all the strangers who have come among us have suggested the idea that we are to expect that this work will cease. I ask you is not this strong expectation of a thing one of the causes which might bring it about? We believe that it is not for us to expect that the Spirit of God will leave us. Why should we expect that the Spirit of God will leave us? The Spirit is willing to abide with you, and why should you be the first to drive Him away?"

CONCLUSION.

Various resolutions of a formal kind were proposed. It was agreed to record the pleasure with which the Alliance had received the invitation to Geneva, and its readiness to prepare for a meeting in that city in 1861. A vote of

thanks was passed to the local secretaries, to the Bishop of Down and Connor, and to the Moderator of the General Assembly and others, and the proceedings terminated.

On Friday evening a public meeting was held in May Street Church, at which a large audience attended, and a number of speeches were delivered—*News of the Churches.*

MISCELLANEOUS.

NEWS FROM DR. LIVINGSTON.

(From the Montreal Witness, October 15th.)

The following interesting letter was received by John Livingston, Esq., of Montreal, on Saturday, and has been by him kindly furnished for publication in this paper:—

KONGONE HARBOUR, ZAMBESI, 21st May, 1859.

MY DEAR BROTHER,—No letter from Europe has followed us hither, though we have been more than 12 months away. I used to grumble at the inundation of letters with which the "penny post" afflicted me, but would now be glad of a few. We have come down here in hopes of meeting a man-of-war with salt provisions for our crew, and you may guess our anxiety for news from Home and India. We got a scrap of American news some months ago, and that was to the effect that "Dr. Livingston's party had been driven back by the natives to the Cape!" We never had an unpleasant word with the natives, though we came between them and the Portuguese, when engaged in active hostilities. We have since been exploring the River Shire. We went up the Shire, a branch of the Zambesi, erroneously put down East of Morambala in my map, and found it navigable for a good 100 miles. Being deep, and no sand-banks, it is easier than the Zambesi itself. The Portuguese never ascended it, because the people were so warlike. Our first visit created great alarm, but they never harmed us. Leaving our decently good conduct to have its effect, we returned in the end of March, and, finding them all friendly, left the vessel in charge of our quarter-master with a chief named Chibisa, and proceeded northwards on foot. On the 18th we discovered a magnificent inland lake. Lake Ngami is a mere pond in comparison. It is of a pear or, if you like the comparison better, of a tadpole shape. The broad part is from 25 to 30 miles, and 60 or 70 long. It has no known outlet, and its water is bitter but drinkable. It contains plenty of fish, hippopotami and alligators. We ascended some way up a mountain (Tirinit) and could see 26° of watery horizon, with two mountain tops rising in the blue distance 50 or 60 miles away. It is called Shirwa, and is very beautiful, being surrounded by lofty mountains on all sides,—one, Dzomba or Zomba is over 6,000 feet high, and its top is inhabited. Shirwa, according to native report which we see no reason to doubt, is separated by only 5 or 6 miles of comparatively level land from Lake Nyinyesi—the Nyanja, Nyassa or Umamesi of the maps. This is believed to extend pretty well up to the Equator, and opens out an immense tract of territory; for we discovered afterwards that the southern small end of the Shirwa Lake is not much more than 30 miles distant from the navigable Shire. Possibly the Shire comes out Nyinyesi. This word means the "stars." Nyanja means a large or any collection of water.

Its country is well peopled, and well, though not all cultivated. We never saw so much land under cotton before. All spin and weave it. You may see chiefs sitting spinning or picking cotton. They have no two varieties—one, hard and strong and of short staple, closely resembles wool; the other, from foreign seed,

yields cotton equal to the best Egyptian. They plant it so that it is in the ground through the mild winter of the climate, and comes to maturity before the rains begin, or insects come forth to spoil the crops.

The people are called Mang-anja. All are tattooed in straight lines. The women wear enormous lip rings, which make them very ugly. The men use bows and poisonous arrows. We got on well with all except a party of Banjana slave-traders, and they were disposed to be impudent only until they knew we were English. They took us at first for Portuguese.

Several of our party have had fever. Dr. Kirk and I have escaped. It began so mildly in consequence of our being well provided for, that we did not recognize it at first, as that which, when destitute of every comfort, I suffered so severely myself. Charles has suffered but recovers readily. We can cure it with ease. We take him in our next trip to make magneetical observations for the Royal Society. He is now at Tette.

The cotton trade is quite ready for development in the Shire. The people do not require new seed, and they are ready to sell, but the Portuguese seem bent on keeping the entire river to themselves, and they attend to nothing but ivory, of which they export under 2,000 lbs. annually. They talk of sending out 300 colonists to occupy this region! We are waiting for a stronger ship to take us up the rapids above Tette.

DAVID LIVINGSTON.

LECTURES ON EGYPT AND ITS ANTIQUITIES.

(Abridged from the Montreal Gazette.)

On Thursday evening, Oct. 20th, a large audience assembled in the rooms of the Natural History Society to listen to an address from Mr. Robert W. Ferrier, Jr., on his travels through Egypt, and to one from Prof. Cornish on the Antiquities of that country, as well as to see the various Egyptian curiosities collected by Mr. Ferrier and his father in their late tour through the East.

His Lordship the Anglican Bishop introduced Mr. Ferrier, saying—

Ladies and Gentlemen.—We are met here this evening on a very interesting occasion—very interesting from the subject matter which will be brought before you, and very interesting also, I think, as taken in connection with the welfare of this Society with which we are connected. We are here on this occasion to listen to some explanations on a vast number of curiosities which have been brought here by one of our fellow-citizens from a very distant part of the World. It is only very recently that we have possessed a proper and fitting receptacle in which to place any such presents and donations which might be made to us for their proper conservation and exhibition to the public. This building in which we are now assembled is such a receptacle, and I do trust that this honourable and munificent example, which has been given by our neighbour and fellow-citizen in presenting this large and valuable collection, will be but the first on the part of friends who shall be anxious to make the Museum of the Natural History Society of Montreal one worthy of the reputation of this great and important city and country. It is reasonable to expect that the accumulation of such treasures as make up the museums of curiosities will not be the first thing which is thought of in new countries. We are now come to that time when we ought to look to the accumulation of such treasures as these amongst us, in order to foster in our citizens a love of science; and seeing you assembled here this evening is a proof of the interest

you are taking in such subjects, and, had the weather been less unfavourable, a still larger number would, I doubt not, have been present. The matters now brought before you will, I am sure, fully and amply repay you on this occasion. I beg leave to introduce to you Mr. Ferrier, who will explain the manner in which these curiosities were collected, he himself having taken a main part in the collection and safe transmission of what we see around us.

Mr. Ferrier then took the stand and spoke in substance as follows:—He began by saying that Egypt to the historian, the antiquarian, and the pleasure-seeker, was one of the most interesting and wonderful of all countries. Its monumental relics in their number, magnitude and splendour, as also in the vast amount of information they conveyed, far exceeded those of any other region, and disclosed the fact that the land of the Pharaohs was the cradle of the civilization of the early World.

The connection of Egypt with the early history of God's ancient people gave it also an especial charm for Christians of every name. Almost everything great in the World's history seemed to converge into the pathway of him who traversed that memorable country. Abraham, Sesostris, Moses, Agesilaus, Alexander, Pompey, Caesar, Cleopatra, Aristarchus, Origen, St. Mark, Athanasius, Saladin, Napoleon, Mehemet Ali,—what names were these? What contrasts did they not bring before us? In Egypt the past was so faithfully reflected in the present that the drama of ancient life seemed never to have been interrupted. This fact encouraged him to hope that a brief account of the "lights and shadows" of Egyptian travel would not prove uninteresting. On the morning of the 28th of December, 1858, the low-lying land of Egypt was visible from the mast-head of the steamer "Vienna," of the direct line between Smyrna and Alexandria. The only object visible from the deck was a small speck, and that was Pompey's pillar. Standing on the vessel's deck in the harbor of Alexandria, the eye wandered over the town to which the ancient city has left nothing but its name and very few of its ruins. One could observe but little of what it once had been, and imagination could hardly find a place for the ancient walls 15 miles in circumference, the 4000 palaces, and the homes of 600,000 people. All that was now visible within the shrunken walls was a town half European and half Oriental. The suburbs were incumbered with the wretched hovels of the Arab poor, and immense mounds of rubbish occupied the space between the town and its walls. The objects of principal interest in Alexandria were unquestionably Pompey's Pillar and Cleopatra's Needle, both of great antiquity, yet of neither could it be said that it bore a correct name, nor was in the place to which it originally belonged. There were also many remains of sumptuous buildings concerning which there was no tradition among the inhabitants, or any account on which reliance could be placed. Arrived at Alexandria, the traveller was yet far distant from the Nile. The traveller who was bound for Cairo might either go there in seven hours by rail, or take the Nile boat at Alexandria and consume as many days on the canal and river. The latter is more commendable. The objects of interest on the river before reaching Cairo were altogether of modern origin. There was first a railway bridge, constructed on a similar principle and now as near completion as the magnificent work of art which spans the river opposite this city; and next a magnificent structure of brick, pointed with stone, stretched across the Nile at a point a little below the apex of the Delta, and intended to raise the waters somewhat higher, and thus increase the annual inundation. A few short hours' sail from this

point brought the travellers within sight of the Pyramids on the western bank, and in another short space of time on the opposite bank were to be seen the domes and minarets of Cairo. The approach to Cairo was by a spacious avenue, lined and covered with the olive, the tamarind and the sycamore. The walls of the city were of mud. The most fashionable streets were not above 12 feet wide, and, as the upper stories arched over them, only a narrow strip of blue sky appeared between the topping verandahs. Mean-looking and crowded as Cairo was, it possessed some extensive squares and stately houses, but its most interesting building was certainly the Citadel, where Mehemet Ali treacherously murdered, with the exception of one only who escaped, the Mameluke Beys whom he summoned to consultation on the approach of war. Five miles of a carriage-road brought the traveller from Cairo to Heliopolis, the On of Scripture, and the Oxford of old Egypt. Having spoken of the Pyramids and a visit to them, as well as the arrangements of a Nile boat, the speaker went on to say that his party visited the sepulchres of the rich and poor of old Memphis. For miles they rode over heaps of bones, skulls and mummy swathing. This vast cemetery extended 20 miles. The nearness of this ancient ruin to the modern city left the traveller but little chance to procure antiquities of any kind. He proceeded to detail a very interesting account of his visit to the catacombs of Bennisassen, the temple of Dendera, and Sbebesarnak. They spent part of their time at Thebes in procuring from under the very nose of the Pasha of temples and tombs, who unfortunately was performing his duties very rigorously, the greater part, indeed almost the whole of the curiosities now lying on the tables. So strict was the surveillance that the cover of night and early morn was resorted to in order to convey the mummies to their boat. Having described visits made to other deeply interesting localities, Mr. Ferrier expressed a hope that the distinguished flag of Canada, which was to be seen floating from the yard of their Nile boat, might never be found wanting among the flags of other nations which every winter were seen hovering over the inviting waters of the great river of Egypt.

On the close of Mr. F's address his Lordship moved that the thanks of the audience be tendered to Mr. F. for the pleasure he had afforded them by his very interesting lecture, which being carried by acclamation, the Bishop thanked the lecturer on behalf of himself and the audience for the gratification given them by his address.

After this there was a recess of 15 or 20 minutes, occupied by those present in examining the various Egyptian curiosities, as also the previous collections of the Society in the other rooms of the building.

When the audience were reassembled, the Bishop again took the stand and introduced Prof. Cornish, who, he said, would give them some account of ancient Egypt.

Prof. Cornish spoke to the following effect:—That it was not his intention to enter upon any consideration of the vexed questions of Egyptian history and chronology, for to give even a sketch of these points would more than occupy an entire lecture, much more than a fraction of one. The Egyptians, the lecturer stated, considered themselves the aborigines of the land they inhabited, but their form, features and other peculiarities clearly indicated them to be of Caucasian origin, and that they probably migrated to Egypt at an early period of time. No other country dating so far back into the past had left so many memorials of what it once had been. The numerous mummies brought to light, the representations on their monuments, &c., enabled them to judge,

with tolerable accuracy of the form and features and approximately of the character of the ancient inhabitants of Egypt. They had oval countenances, foreheads rather low and retreating, hair thick, crisp and curly, complexion of a reddish brown, and the whole appearance rather pleasing than otherwise. The population of Egypt, when at the largest, was estimated by historians at about 7,000,000 of souls. There were many differences, Professor Cornish went on to say, between the habits and customs of the Egyptians and those of other countries,—as, for instance, that the women were employed in avocations usually considered as belonging to men, the latter remaining at home, engaged with the loom or otherwise, while the women went to the markets and the ships by themselves; that sons were not obliged to support their aged parents, while daughters were compelled to do so. That the men shaved their whole bodies two or three times a week, (cleanliness being a marked feature,) and the fact that they thus shaved their heads was gravely assigned as a reason for the superior thickness of the Egyptian skull. In many other ways, the lecturer pointed out, did the Egyptians differ from other nations. Polygamy, he said, was not practised by them, and great reverence was paid to the aged—the young men rising when an old man entered the room, and standing aside in the street to allow him to pass. The garments worn by the higher ranks were almost entirely of linen, but the working classes more frequently were dressed in woollen clothes, both as being less expensive, and as being more suitable to the nature of the avocations. Cotton also was much used. The lecturer then proceeded to explain the various castes into which, according to different historians, the Egyptians were divided, and the various avocations of those castes, or, more properly speaking, classes, as the children were not compelled to follow the same avocations as their fathers, but might change it according to their own wishes. Of these castes the two most prominent were, first, the priests, and next, the military, both of whom were proprietors of land and free from taxation. The Professor then took up the subject of the hieroglyphics or written language of the Egyptians, showing how for so long a period they had been sealed books even to the most patient investigators of them, until at length some little light was shed upon the subject by the discovery of the famous Rosetta Stone in the year 1799. The theology of the Egyptians was then discussed by the lecturer, who stated that originally the religion of Egypt was monotheistic, but by degrees the various attributes of the Deity were themselves deified and elevated to the rank of gods. He then gave an account of the three ranks of gods, of the divine triad Osiris, Isis and Horus, entering into an interesting explanation of the judgment scenes portrayed on many of the tombs, and in especial of one copied from the original by Mr. R. W. Ferrier, which was among the articles on exhibition, explaining how the good deeds done in the body were weighed in the balance, in order to determine whether the deceased had a right to enter the realms of the blest, or whether he should be refused admittance, in the latter event being condemned to be transformed from one animal to another for the space of 3,000 years. The several modes of embalming the mummies of Egypt, the most expensive being estimated to cost about £250 sterling, were also treated upon, the manner of interment, and the ornaments which were placed in and with the deceased, reference being made to the mummies which were then before the audience, and one of which was to be opened and exposed to view by Dr. Fenwick after the lecture was concluded.

When Prof. Cornish took his seat, he received the thanks of the audience through the Bishop. Dr. Fenwick then, assisted by several other gentlemen, proceeded to unfold to view one of the mummies which the Hon. Mr. Ferrier brought from Egypt, embalmed probably thousands of years since, and which on the present occasion was handled much more unceremoniously than when invested in the numerous folds of sacred linen at some far distant period. From the great number of the wrappers in which the shrunken form was enveloped it was a work of no little time to bring it to light, and, when exposed, it had much the appearance of a skeleton covered over with a very dark brown skin, with numerous pieces of what were supposed to be spices used in embalming, adhering to it and emitting an odor heavy and disagreeable. It was an object suggestive of many thoughts, reaching far back to the time when that shrivelled-up form and remnant of humanity was endowed with life and vitality, and was susceptible of the same feelings—feelings of fear, or love, or hate—as those who now gazed upon him with so much curiosity, thoughts reaching back to the time when Egypt was in its palmiest days, when its massy pyramids, its temples and its obelisks were reared by the proud sovereigns who ruled over it, and which now remain but as landmarks to tell of the greatness and grandeur of a people whose power and glory have passed away, no more to return to them.

SUBSCRIPTIONS RECEIVED SINCE LAST PUBLICATION.

Rev. Jas. Sierewright, Melbourne, 1859, ..	\$0 50
Peter Hume, Aultsville, 1859, ..	0 50
John A. Bockus, " " ..	0 50
George Cross, " " ..	0 50
Gilbert Stewart, " " ..	0 50
Mrs. Shaver, " " ..	0 50
John Croil, " " ..	0 50
Wm. Warner, " " ..	0 50
Samuel Ault, " " ..	0 50
J. R. Ault, " " ..	0 50
John Dafoe, " " ..	0 50
Wm. Colquhoun, " " ..	0 50
Mrs. Hawley, " " ..	0 50
Josiah Rutley, " " ..	0 50
Mrs. G. N. Archibald, " " ..	0 50
J. Lambie, Point Levi, 1859-60, ..	1 00
Douglas Brymer, Melbourne, 1858-59, ..	1 00
Mrs. J. McLean, Cornwall, " " ..	1 00
Andrew Elliott, " 1859, ..	0 50
John Walker, " " ..	0 50
A. McCracken, " 1857-8-9, ..	1 50
Hon. James Morris, Brockville, 1859, ..	0 50
A. McKee, " " ..	0 50
John Wright, " " ..	0 50
Mrs. W. Mattheie, " " ..	0 50
Alex. Roger, " 1858-9, ..	1 00
R. Watson, " 1859, ..	0 50
A. Drummond, Kingston, " " ..	0 50
John Mowat, " " ..	0 50
G. L. Mowat, " " ..	0 50
Hon. J. Hamilton, " " ..	0 50
J. Creighton, " " ..	0 50
John Duff, " " ..	0 50
R. Carroll, " " ..	0 50
S. D. Fowler, " " ..	0 50
Wm. Ferguson, " 1859-60, ..	1 00
John Craig, " 1856-7-8-9, ..	2 00
Alex. Russ, " 1859-60, ..	1 00
Rev. Dr. Machar, " 1858-9-60, ..	1 50
James Currie, " 1859, ..	0 50
Wm. Leslie, " " ..	0 50
John Hood, " 1856-7-8-9, ..	2 00
W. Mudie, " 1859-60, ..	1 00
Robert Newton, " 1857-8-9, ..	1 50
James Fisher, " " ..	1 50
James Morton, " 1859-60, ..	1 00
G. McRobie, " 1856-7-8-9, ..	2 00

Mrs. McCaul, Kingston, 1857-8-9-60, ..	2 00
G. Davidson, " 1859, ..	0 50
Hugh Fraser, " 1856-7-8-9, ..	2 00
Hugh Ross, " 1859-60, ..	1 00
Robert Mitchell, Toronto, " ..	1 00
W. Mitchell, " " ..	1 00
H. Fowler, " " ..	1 00
John Paterson, " " ..	1 00
D. McDonell, " 1859, ..	0 50
S. B. Campbell, " " ..	0 50
J. Gilmour, 2 copies " " ..	1 00
Judge Maclean, 4 " 1857-8-9-60, ..	8 30
John Cameron, " 1856-7-8-9-60, ..	2 50
Rev. J. Barclay, " 1859-60, ..	1 00
W. G. Cassels, " 1859, ..	0 50
W. Pyper, " " ..	0 50
Robert Hay, " 1859-60, ..	1 00
Mrs. Jaques, " " ..	1 00
Mrs. Arthur, " 1855-6-7-8-9, ..	2 50
John Kerr, " 1859, ..	0 50
A. Wilson, " 1858-9-60, ..	1 50
W. H. Dow, " 1859, ..	0 50
John Robertson, " 1859-60, ..	1 00
O. Mowat, " 1857-8-9-60, ..	2 00
R. Macpherson, " 1859-60, ..	1 00
Russel Inglis, " 1857-8-9, ..	1 50
John Bowman, " 1857-8-9-60, ..	2 00
James Michie, " 1859-60, ..	1 00
Angus Morrison, " 1852-3-4-5-6-7, ..	3 00
Duncan Campbell, London, C.W., 1858-9	1 00
Rev. W. McEwan, 4 copies " 1859, ..	2 00
A. McLennan, Lancaster, 1860-61, ..	1 00
P. Dixon, Binbrook, 1858, ..	0 50
J. M. Rogerson, Hamilton, 1858-59, ..	1 00
E. J. Ferguson, " 1859, ..	0 50
James McLennan, " 1859-60, ..	1 00
Rev. R. Burnet, " 1859, ..	0 50
W. Roddick, " " ..	0 50
T. McIlwraith, " 1859-60, ..	1 00
John Henderson, " " ..	1 00
T. C. Kerr, " " ..	1 00
John Brown, " 1858-9-60, ..	1 50
James Pollock, " 1858-9, ..	1 00
W. Reid, " 1856-7-8, ..	1 50
A. Steven, " 1858-9-60, ..	1 50
Mr. Turnbull, " 1859, ..	0 50
G. A. Young, " 1859-60, ..	1 00
W. Bellhouse, " 1858-9, ..	1 00
John Young, sen., " 1857-8-9-60, ..	2 00
Q. McKendrick, " 1858-9, ..	1 00
Thomas Rae, " 1859, ..	0 50
A. Allan, " " ..	0 50
Miss Irvine, " " ..	0 50
Mrs. Vipond, " " ..	0 50
R. E. Rae, " " ..	0 50
A. Miller, " 1857-8-9-60, ..	2 00
A. McDonnell, " 1859, ..	0 50
J. F. McClure, " 1858-9, ..	1 00
Judge Logie, " 1859-60, ..	1 00
Dr. Craigie, " 1858-9, ..	1 00
W. E. Chittendon, Niagara, 1859, ..	0 50
P. Yates, " " ..	0 50
James Crockett, " " ..	0 50

Owing to want of space, we are compelled to postpone the acknowledgment of other subscriptions.

WILL SHORTLY BE PUBLISHED, THE SCHEME OF SABBATH SCHOOL LESSONS FOR 1860.

Prepared by the Montreal Sabbath School Association of the Presbyterian Church of Canada, in connection with the Church of Scotland.

THE Scheme will include a Class Lesson, Lessons to be committed to memory, Shorter Catechism, and proofs. JOHN LOVELL, Publisher.

Montreal, October, 1859.

THE PRESBYTERIAN Is printed for the Proprietors by JOHN LOVELL, St. Nicholas Street, Montreal.