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# The Presbyterian

A MISSIONARY AND



RELIGIOUS RECORD

OF THE

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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

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No. 8, August, 1860.

VOLUME XIII.

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

## The Presbyterian.

### SYNOD MINUTES AND OTHER PAPERS.

THE following printed materials are in the hands of the Synod Clerk, the Rev. W. Snodgrass, Montreal:

- Minutes of Synod from 1831 to 1836 inclusive, a reprint, . . . . . \$2 00
- Minutes of Synod from 1837 to 1859 inclusive, single copy for any year, 0 25
- Acts of Synod, collected down to 1850, . 0 12½

For Distribution Gratis.

Copies Model Deed, Model Constitution, Form of Process, Report of Committee on Ministers' Stipends (1842), Address on parental responsibility, Elders' Commissions (blank forms for Session Clerks); Circular letters. Ministers' Bonds to Widows' Fund, and Presbytery Rolls—for Presbytery Clerks.

Parties wishing any of these can have them on application. The sums mentioned as prices must first be remitted—they are for the benefit of the Synod Fund. In all communications, addressed to the Synod Clerk on this or any other business of the Church, stamps for return postage ought to be enclosed so as to save charges on the Synod Fund.

N.B.—In consequence of a recent demand for sets of minutes, only one or two copies of those for 1837 remain on hand. Parties having spare copies for that year will confer a great favour by sending them to the Synod Clerk who will gladly exchange them for minutes of later years.

### OUR SYNODICAL SCHEMES AND THEIR AGGREGATE RESULTS.

While the circle of influence exerted by our Church in Canada, is daily widening

we rejoice to believe that the people who compose our congregation, are taking a heartier interest in the support of our various Synodical Schemes. Apart from local efforts for church and manse erection, and Presbyterian Home Mission Schemes, the Synod maintains various Schemes designed to advance the cause of religion and of the gospel, and to promote the efficiency of the Church as an instrument for good.

The sums raised for these efforts now reach a respectable amount, as the ensuing abstract which we have prepared from authentic sources abundantly proves, but even this aggregate is we trust, only a token and harbinger of better things to come—of that happy state of a church, when her people give freely to the cause of Christ, as God had prospered them' setting apart on the first day of the week, with a cheerful scriptural systematic beneficence.

ABSTRACT SYNODICAL FUNDS, 1859-60.		
• Synodical Home Mission Fund, . . . . .	\$2072 37	
Widows' and Orphans' Fund:—		
Congregational collections, . . . . .	\$1733 59	
Minister's Rates, . . . . .	1164 00	2897 59
Queen's College Bursary Fund, . . . . .	858 50	
"    "    Building " . . . . .	294 00	
Synod (expenses) Fund, . . . . .	458 00	
Jewish Mission to Turkey, . . . . .	1302 88	
French Mission to Canadians, . . . . .	534 16	
Juvenile Mission to India, . . . . .	427 75	
Total, . . . . .	\$8845 25	

\*Several Presbyteries we believe, maintain local Home Missions besides. That of Toronto raises, we know, large sums annually for its own Mission.

While as members of the Church we regard this statement as of an encouraging character, we rejoice as laymen to be able to add that the laity are rallying round the Home Mission Scheme in a manner that secures its success, if it be further faithfully prosecuted, and will make it an efficient agent in the great work of the thorough evangelization of our country. We have added up the statements in the Report of the Board, charged with the care of this important Scheme, and find that in addition to raising for various purposes, the foregoing sums, partial and incomplete subscriptions from 12 of the congregations of the churches visited in the three Eastern Presbyteries, amount to the respectable sum of \$21,892 85, of which a considerable proportion has been paid, and to which large additions will yet be made. This too, we rejoice to regard as an earnest and an augury of good things to come. Let us take courage then, and each in our own sphere do what we can, and so a blessing will be added.

### SYNOD MINUTES—SESSION 1860.

The Minutes of last Session of Synod have been printed and distributed. A parcel has been sent to each minister on the Roll, containing a copy for each member of his session, so far as the number of members, taken from the statistical returns, is ascertained. In many instances the number of members is not known, and at these occasions trouble and difficulty. In

such cases if a sufficient quantity has not been forwarded application can be made to the Synod Clerk for more. There is a number of vacant congregations to whose sessions no copies have been sent, because even though the number of elders is known, the name and address of any one of them is not known. There is no difficulty in the case of sessions of vacant congregations when the Synod Roll gives the name of a Representative Elder. The very fact that a congregation is without a Minister is a good reason why steps should be taken by the Session and Presbytery for the election of a Representative Elder. Other parties who may wish to have the Minutes of last Synod,—and it would be well for members of the Church generally to supply themselves,—can have them on application to the Synod Clerk, free of postage, by remitting 30 cents for each copy. The volume is in pamphlet form, and contains 111 pages of closely but clearly printed matter. In addition to the acts and proceedings of the Synod, which ought always to be of general concern to the Church, much interesting and valuable information will be found embodied in the reports of the various schemes and other documents appended in full. We hope that many copies will find their way amongst our congregations. Ignorance of the present state of our schemes, and of what is being done with the funds which, it is pleasing to find, are being collected more and more largely every year, is quite inexcusable when ample information can be obtained with so little trouble and expense. All monies received for Synod Minutes are devoted to the Synod Fund, which as it supplies the means of sustaining the Synod's operations, it is important to keep in as healthy a state as possible.

#### THE JEWISH MISSION.

We direct the attention of our readers to the interesting letter from our Missionary which appears in this number, and in which he gives a full account of Monastir, the station originally recommended to the Committee by Dr. Schaffner of Constantinople, for our occupation, as also of Salonica, where Dr. Epstein is at present laboring. The letter will well repay perusal, and will help the Committee in coming to a speedy decision. Monastir is, evidently, an important centre for missionary operations and we concur in the view that if it be adopted, educational appliances must be eventually added to the working staff of the Mission. We trust, that the collections from congregations will be so generally taken up and of so liberal a character, as to warrant the Committee not only to maintain the present effort, but to look forward to a speedy addition of the services of a missionary Teacher to be selected from our own Church to those now so efficiently rendered by our active Missionary Dr. Epstein. We hope that no con-

gregation will omit to take up a collection for this excellent object.

#### CONTRIBUTIONS FROM NOVA SCOTIA TO THE JEWISH MISSION.

We are glad to observe among the remittances received by the Treasurer to this Scheme, two of a very gratifying character from Nova Scotia; viz.: from St. Andrew's Church, Pictou, \$50, and from the congregations of Gairloch and Salt Spring, under the ministry of the Revd. A. McKay, the very liberal collection of \$99 30, and which we understand would have been even larger, but for the pressure of the times. This collection from a rural charge, is very encouraging. We trust that there will be many such from the Lower Provinces, and that the Mission will be emphatically, one sustained and cherished by the whole branch of our church in British North America.

#### MINISTERS' HALF FARE TICKETS.

We regret exceedingly to learn that the Secretary of the Board of Directors of the Grand Trunk Railway has received instructions to intimate the withdrawal of clergymen's half-fare tickets, and we are the more sorry to know that some abuse of this very great privilege affords the chief reason for this step. It may now be a very difficult matter to obtain a renewal of the favour; but surely the superior authorities of the various denominations might devise some means of influencing the Railway Company, and of effectually protecting them from trouble and imposition in their laudable desire to furnish ministers with facilities for travelling.

#### THE CHURCH IN CANADA.

##### PRESBYTERY OF GUELPH.

This new Presbytery called into existence at the recent meeting of Synod held its first meeting in St. Andrew's Church, Guelph on the 23d ult.

There were present the Revds. Hamilton Gibson, George MacDonnell, James Thom, John Whyte, and John Hogg, ministers; the Rev. John Hay, ordained Missionary; and Messrs. A. D. Fordyce and John McCrea, elders.

The Rev. George Macdonnell, having been named by the Synod as first Moderator, duly constituted the meeting by the offering up prayer, and read the documents received from the Synod Clerk, authorising the formation of the Presbytery of Guelph. Devotional exercises were then conducted by the Rev. J. Thom.

Mr. Macdonnell was unanimously chosen Clerk. Upon his resignation of the Moderatorship, Mr. Thom was elected Moderator for the ensuing year.

Commissions were given in by the following Elders:—A. D. Fordyce, Esq., of

Fergus, and John McCrea, Esq., of Guelph which commissions were sustained.

Mr. Gibson applied, on behalf of the Rev. Peter Thomson, ordained Missionary from the Colonial Committee and now in connection with the Presbytery of Bathurst, for missionary appointments within the bounds of this Presbytery. It was agreed to receive Mr. Thomson on the Clerk's obtaining from him a transference from the Presbytery of Bathurst.

A letter was read from the Rev. R. G. McLaren, ordained missionary from the Colonial Committee, at present in connection with the Presbytery of Glengary, asking for information respecting the vacancies within the bounds of the Presbytery. The Clerk was instructed to write Mr. McLaren, affording him the desired information.

A letter was read from the Rev. Kenneth MacLennan explaining the reasons of his absence from the first meeting of the Presbytery, and bringing under notice a variety of topics and matters of business,—all of which, after discussion, were disposed of by the Presbytery.

Mr. Hay having reported his labours at Mount Forest and the vicinity, the Presbytery expressed their approbation of his zeal and diligence, reappointing him to Mount Forest until next meeting of Presbytery, with the understanding that he would also give fortnightly service at Durham.

A letter was read from Mr. Peter Muir, Priceville, expressive of great desire for missionary labour, and especially desiring the services of a Catechist for the remainder of the summer. The Clerk was instructed to answer Mr. Muir's letter.

In the event of Mr. Thompson or Mr. McLaren coming within the bounds of the Presbytery, it was agreed that each should give one Sabbath to the congregation at Puslinch, two Sabbaths at Kincardine, two at Saugeen, two at Tara and Derbe, and two at Leith and Johnstone.

The case of the Puslinch property was brought under the notice of the Presbytery. It was agreed to afford the congregation every aid and encouragement in their power, with a view of bringing the right of the property into Chancery.

A communication was received from the Rev. H. Gibson, resigning the charge of St. Andrew's Church, Galt. The Presbytery ordered the document to lie upon the table, summoned the congregation to compare before them at their meeting on the second Wednesday of August ensuing, to be held at Galt, and gave Mr. Gibson leave of absence until the day of that Meeting. Mr. Thom was appointed to preach at Galt upon Sabbath the 22nd current, and to intimate accordingly to the congregation; also to preach at Ayr in the afternoon of the same day.

It was agreed that there should be three ordinary meetings of the Presbytery in the

year:—viz; on the second Wednesdays of April, August and December.

The Presbytery adjourned to meet at Galt on Wednesday the 8th August at 11 A. M., and appointed the Rev. Mr. Hay to preach at the opening of the meeting. Various of the brethren of the Presbytery gave expression to their sincere sorrow on account of the painful circumstances in which Mr. Gibson is for the present placed and their cordial esteem for him, encouraging him to look forward to a happier state of things, which, in Divine providence, they hoped he would soon realize.

#### PRESBYTERY OF BATHURST.

We have pleasure in being able to record in this issue, an accession to the number of preachers of the Gospel in our Canadian Church. The Presbytery of Bathurst met at Perth on Wednesday the 18th ult., and received from Messrs. Robert Campbell, A. M., and George Porteous, students of divinity in Queen's College, the subjects of trial for License, prescribed to them at a previous meeting.

The trials were sustained with much approbation by the Presbytery, and afforded pleasing evidence both of respectable scholarship, and of those higher and spiritual qualifications, without which, whatever may be the talents, and the literary and theological attainments of a preacher of the Gospel, he cannot expect to be either successful or happy in his high and sacred vocation.

The Presbytery then in the usual manner, licensed Messrs. Campbell and Porteous to preach the Gospel, and they were solemnly and suitably addressed by the Rev. S. Fraser of Lanark, Moderator, P.T., who specially urged upon them, at considerable length, and in a very affectionate and happy manner, the importance of making "Christ and Him crucified," the great theme of all their discourses, of preparing carefully for the pulpit, and of cultivating personally the spirit and habit of prayer. May the Spirit of God indelibly impress upon these two young and interesting sons of the prophets, the excellent counsels of wisdom and love then delivered to them. May He richly furnish them with His own gifts and graces, for the high and responsible office to which he has called them, and make them faithful and successful ministers of the New Testament.

Mr. Campbell has been for several years head Teacher of the Preparatory School in connection with Queen's College, and having been a very faithful and efficient teacher, has already in that capacity done good service both to the College and Church. With a view of qualifying himself still more highly for the work of the ministry, he purposes we understand, visiting Scotland, and spending some time in Britain and on the continent, before settling down in a pastoral charge in this his native land.

Mr. Porteous is likely to be ordained and settled immediately over a congregation, there being more than one anxious to obtain his services.

Are there no more young men of talents and piety in any of the congregations of our Church, willing to give themselves to the Lord, for the work of the ministry? Truly the fields are white unto harvest, and there are few to reap them. There is much work to be done for Christ, and in behalf of perishing souls in this country, so intensely given to the worship of Mammon, and there are few found willing to undertake it. There is no lack of young men for the mercantile, the medical and the law professions.

Young men, shall the Lord call you to take part in the work of the ministry for him,—this work which is in its object, the highest and in its results, temporal and eternal to individuals and to the whole community the most important of all works—and will you refuse him? There is little, in the character of worldly affluence, ease or honor to attract to the Ministry in this country, and there is much to repel from it, in the low estimate in which the ministerial office is held, and in the low and often suffering condition, as regards support, in which ministers are kept. But, be it so, Moses in his choice, had respect, not to the present, but to the future and eternal recompense of reward. Seventy years hence, and, of all who read this, he only will be rich, who is rich towards God and he only will be found wise, who has sought to win souls to the Lord.

Parents! have you son after son to devote to Mammon, and have you not one you can devote and encourage to give himself to the Lord for the work of the ministry, even although you should feel that he shall have much to suffer in that work?

Our College with its staff of efficient Professors, is ready to educate without any additional cost, four times the number of Students that have yet, in any year, presented themselves. Are the labors of the Professors to be to a great extent, thrown away? We expect also to have our Staff of Professors rendered still more complete and efficient, by the arrival among us, in a few weeks of our new Principal, whose established and well merited fame in the Universities and Churches at home, as an accomplished Scholar of divine and also as a person of great moral worth, has preceded him. Are we to encourage his heart when he comes amongst us, and strengthen his hands? Are we to afford him—that the hope of enjoying which, was, we believe, his great inducement in consenting to accept the appointment—viz:—the opportunity of advancing the educational and religious interests of this young and rising country, and especially, of our Church in it? Parents and young men! the answer is with you.

#### CONGREGATION OF VAUGHAN.

It is pleasing to observe the proofs of kindness and gratitude, which have of late been manifested by many of our churches towards their ministers. When gifts are the spontaneous expression of the esteem and love of a people, they cannot but be exceedingly gratifying to the heart of a pastor, for although, the faithful servant of Christ will be influenced by motives far higher than human gratitude, yet, the manifestation of this, cannot but cheer and console him in the discharge of his arduous duties. From the many notices of gifts from Congregations to their ministers, which have within a year, or two past appeared in the Presbyterian, it may be reasonably inferred that sentiments of esteem and love to ministers are acquiring greater force in many of our Congregations. The Congregation of Vaughan have of late given several substantial proofs of their respect for their minister; the Rev. D. Ross. Last winter, the young men of the Church presented him with an elegant sleigh as a new year's gift:—while a gentleman, who refuses to let his name be known, made him a present of a very fine horse. But in addition to these, and many other proofs of attachment, it may not be improper to state, that this Congregation have made the most laudable efforts to render the temporal condition of their minister comfortable. In 1858 they bought a very handsome and commodious house for a manse, and to make this a residence every way convenient and suitable for the home of a minister, the people have recently expended over \$400 on improvements;—so that the Manse of Vaughan is now inferior to few manses in the Province. As this Congregation was long without a settled pastor, it was at one time in danger of being utterly scattered and not only lost to the Church with which it had stood connected, but many, especially of the young, were in danger of being altogether lost to the Church of Christ. There were, however, in the seasons of adversity and despondency, a few energetic, prudent, and godly men, who strove to keep the Congregation together and preserve its ecclesiastical relationship. The Great Head of the Church appears to have signally blessed these efforts. Some of these admirable men have gone to their reward; but others of them still live to see that they have not laboured in vain. The Congregation is now numerous and harmonious, and contributes liberally to the various schemes of the Church: and one would fain hope that these, as well as other things, are cheering proofs of some measure of spiritual prosperity.

#### THE FRENCH MISSION.

We insert the translation of a letter from Mr. Baridon from which it will be seen, that he has been again visited with severe afflictions, but is, nevertheless, hopefully striv-

ing to discharge his duties as best he can, and is finding the field in a more promising aspect. We trust the Mission will be liberally sustained.

(Translation.)

MOENS, CLINTON, 2 July, 1860.

DEAR SIR,

Will you, yet excuse me if I am a little late with this letter, which I owe to your Committee? My circumstances are painful. I have just lost the twin girls, whom my dear wife left behind her as a legacy. They died within two days of each other, and were placed in the tomb together yesterday. As it was Sunday, there was a funeral service, numerous attended in the Presbyterian chapel, at Moers. The Americans gave me a solemn testimony of their sympathy, on this occasion. Some 100 persons were present during the service. My little boy, has somewhat regained his health, but I still think that the Lord will not be long ere taking him also. But I ought to submit to all and adore His ways, which are all true and just. The hand which chastises is the hand which blesses.

As to the affairs of our mission, I cannot now enter into details, but will only say, that all is going on nearly as usual. At Sciota, the last meetings were more numerous attended and matters are more encouraging there. The other stations are in the same condition as previously reported.

When I shall have finished drinking the bitter cup of my family afflictions, I hope for brighter days, when my net, as a fisher of men, will be filled. I know now better than before, that the aim of our lives, ought to be the glory of God and the salvation of souls. I close these lines, by anew asking for your indulgence, hoping that you will not think that I have lost courage. No, I am not discouraged. The Lord will support my hands. He is faithful.

Your obedient servant,

LOUIS BARIDOS.

### JEWISH MISSION.

#### MISSIONARIES QUARTERLY REPORT.

*A visit to Monastir. Account of Salonica.*

SALONICA, May 6th, 1860.

*To the Convener and Committee of the Jewish Scheme of the Presbyterian Church of Canada in connection with the Church of Scotland.*

DEAR BROTHERS,—Allow me the irregularity of writing my quarterly report to you, not precisely at its close but at this time a little before it. It may be, this will yet reach you before or at your synodical meeting, and as you will have to come to the important decision as to the permanent location of your missionary station, I wish to lay before you my impressions with reference to Salonica and Monastir.

#### MONASTIR.

From the latter place I have returned last Saturday, having spent there four days, and visited and made as many inquiries as we could. The following are statistical statements as to Monastir given by the English consul's dragomen, who may be relied upon as much as any reliance may be placed in Turkish statistics.

*Population: Bulgarians, about 15,000; Turks,*

*24,000; Jews, between 3,000 and 4,000; Greeks, a few hundreds.*

*Religious Establishments: Mosques, 24; Churches; 1 large one of the Greek church; 1 Roman Catholic chapel of the Lazarists; Synagogues, 1 large and some private places where public worship is held.*

*Education: Turkish schools, 2 large ones, and one small one connected with each mosque; Greek schools, 2 large ones, and 4 small ones, in which, I was told by the above authority, (himself a Greek, and connected with the management of the schools, hence must be taken rather with caution,) are taught, reading of modern and ancient Greek, Catechism, Geography, Arithmetic, History, Xenophon, Socrates, and Homer. They have two head teachers, who receive, I was told by the same authority, 20,000 piastres a piece per annum, about £182 sterling. The whole expense of the schools amounts to 80,000 piastres, towards which the Church contributes a trifling sum. I could hardly credit this statement of so large an expenditure, but I was told by the vice-consul, that it is possible. One thing is certain, that the only nation, interested in educational establishments, is the Greek, and these they have to maintain by voluntary contributions, not receiving any aid towards it from the State. The medium of instruction is altogether the Romain, or modern Greek, though the pupils are Bulgarians, a matter displeasing to the Bulgarian people, but which they cannot easily help, they being in the hands of the Greek Church. There are no girls' schools at all, and yet there is it seems a desire for it. The Lazarists of France have here a small school for boys, taught by a priest, and they are expected to establish a girls' school under the teaching of one of the sisters of Charity. The priest teacher is also preparing himself to teach in the Bulgarian language, by which he may confidently expect an increased attendance. Among the Jews there are some schools in which nothing more is taught than reading of the Pentateuch with little understanding of it, and also extracts from the Talmud. I visited some of these miserable schools in company with the Rev. Mr. Crosby, Scotch Missionary at Salonica.*

*Languages Spoken: The prevailing languages are the Turkish, Bulgarian, and Greek, also, Valachian, Serbian, &c. The Jews speak their corrupted Spanish dialect.*

*The Jews here are all very poor, and they form altogether an insignificant portion of the population. We visited the Rav (chief Rabbi) who received us very politely, and conversed with me fluently in the Hebrew language, in a discussion which we pursued, quite calmly, about the authority of the Talmud, and the tendencies of the philosophy of Maimonides, the great Jewish authority. There were a number of other Jews present who took little part in our conversation. The Rabbi, and other learned Jews with him, returned us a visit in the house of the English*

*consul where we stopped. Our mission was quite understood, and we were treated nevertheless with politeness, because in the first place we had not yet offended him, and secondly, because we were a little above them in the social scale just then. They even expressed quite tolerant ideas, but I doubt whether they would exercise them if ever they should be called in requisition. I was also visited by a few individuals for medical advice, but with whom I could not converse much on religious topics not yet being master of their language.*

We also visited the Greek Bishop who received us with great politeness, all owing to our English connexion. These are the data, which I can communicate to you candidly, and I think you will agree with me, that a Jewish Mission alone, would not be promising to begin. Perhaps the most promising field here is among the Bulgarians, if one who is master of their language could be placed there. Still these are human surmises, and we may find ourselves happily disappointed in spite of unpromising appearances. In fact, it is not possible to learn whether a people will listen to the preaching of the Gospel or not, till one has attempted that work thoroughly, all other data are more or less unreliable. From the data before you you can judge as well as I could, whether Monastir is a desirable station for you or not. That it should be occupied as a central station is no doubt of great importance. There are Bulgarian villages about it from 8 to 24 hours distance, with populations ranging from 5,000 to 20,000, among whom the word of God ought to be freely distributed and preached. That schools could flourish in Monastir and its vicinity if taught in the Bulgarian, there may be great hope, but that you should occupy Monastir as your station alone, and neglect the villages about it, as you will have to do for want of funds, I do not think, is desirable. For myself, I am persuaded, that single handed to go there, must, humanly speaking, end in a failure both of health and object. If you could send out a teacher of thorough education to cooperate with me, it may yet be desirable for you to occupy Monastir, but otherwise I think it is against your interest. Physically speaking, Monastir is healthier than Salonica, and not so dear to live in.

#### SALONICA.

Now about Salonica. It is the sea port of Macedonia and has a population of about 70,000 more or less. The Jewish element is the prevailing one. Commerce and wealth are to a very great extent in their hand. The finest houses in town are the properties of Jews, they have about 40 synagogues, and many schools and chachamen, or wisemen (so called) innumerable. They are not so dependent on each other as they are in other Jewish communities. The poor find always employment at the port in loading and unloading vessels. In fact I have nowhere seen so much manual labour performed by Jews as I do here.

Prejudices against missionaries are considerably broken down, and men are not so easily anathematized now for frequenting missionary houses, as they were some years ago. There is also a great desire on the part of many Jews to get rid of the Rabbinical authority which the Turkish government allows to the Jewish nation as it does to the ecclesiastical powers of other nations. The yoke of the Rabbins is even more galling than that of the Porte. A great blessing would be secured, if a firman of the Sultan could be obtained, making it a criminal offence for any ecclesiastical body to pronounce an anathema upon any individual so as to hinder his intercourse with his fellow men. The spiritual disabilities none would care for, but the social ones in the case of an anathema are justly feared. A petition to this effect would be signed by many Jews in this place. Another interesting state of things among some of the Jews here is, that Rationalism is beginning to find its way among some of them. Some very few have gone the whole legitimate length of it and have rejected all divine Revelation while others happily, are not consequential in their reasoning and stop midway. Such a state of things, as I well remember its destructive tendencies to all morals and religion, which I experienced in my native land, calls for earnest intelligent, and prayerful labour on the part of the Christian missionary.

My list of patients who visit my dispensary has increased since my last report to 155, and the number of prescriptions prepared with my own hands during the last 5 months since our dispensary was opened amounts now to 344. But more than that was done which I did not record for want of time, many times when there are too many patients, and while I must perform both the offices of physician and apothecary. I am persuaded, that though this means is not a direct preaching of the Gospel, still it is an invaluable aid. When I left for Monastir many regretted even that little time, and when I came back I was received with gladness not by patients only, but others of the Jews, whose hearts are touched by what they see we are doing among the poor. I trust when able to speak the Jewish language freely, I will have the grace given me, to make full use of this state of feeling towards me. I have received about £5 sterling for medical aid and medicines from those that can pay.

I have spoken to you thus far of Salonica only with reference to the Jews. But I think something might be done also among the Greeks and Turks, at least in the way of spreading Bibles and religious publications. There is a good school here already established by your parent church, taught by an excellent Christian man, who is not less excellent in his talents and assiduity, and who therefore enjoys the respect of all who know him. In Monastir we could do almost nothing without a school and colporteur.

May you be guided by superior wisdom

as to your decision. But I beg you to decide as soon as possible, because, in the present house in which we are now we cannot remain, and we must soon look for another, if we remain here. And the same is the case with Monastir.

In the languages I have made some progress not so much however as I wish I had. Still I am less deaf than I was, and not quite so dumb. I can understand more of the Spanish and Greek than I can speak in them. Hoping to hear from you soon I remain dear Brethren, Your humble fellow laborer in Christ,

EPH. M. EPSTEIN.

#### UNITED MEETING OF GUELPH AND FERGUS SABBATH SCHOOLS.

On Wednesday, 25th July, there was a united meeting of St. Andrew's School, Guelph, and of St. Andrew's School, Fergus. In accordance with previous arrangements, the Sabbath scholars were conveyed in waggons to a pleasant grove, on Mr. Broadfoot's farm—a point nearly mid-way between Fergus and Guelph. There were upwards of 120 children present, which with parents and teachers, amounted to more than 200 persons. After the children had partaken of refreshments provided for them by the teachers and others, and amused themselves in the grove, suitable addresses were delivered by the Rev. Messrs. McDonnell and Hogg, Presbyterian Church of Canada in connection with the Church of Scotland, by Rev. Mr. Bains, United Presbyterian Church, and by Mr. Fordyce, superintendent of schools. The Rev. Mr. Thorp of Woolwich ably occupied the *rural* chair, and introduced the various speakers with appropriate remarks. Between the speeches, the children sang, in fine style, several beautiful hymns, including the universal favourite: "The Happy Land." The entertainment closed at 5 o'clock P.M. when the juvenile audience, highly pleased with themselves and the meeting, were conveyed to their homes, greatly desiring a similar reunion next year.

#### SABBATH SCHOOL EXCURSION.

On the 22nd of June last the Sabbath School of St. Andrew's Church, Kingston, together with the schools maintained by the same congregation in Portsmouth and Barriefield, had an excursion to the Crystal Palace grounds. The Kingston scholars assembled in the church, where an omnibus and other conveyances were put in requisition to convey the younger children. At the Palace grounds the scene was a most interesting one, children and their friends arriving from all directions, and the grounds and Palace enlivened by the throng of happy faces. After an hour spent in rambling about the grounds the three schools were marshalled in order each headed by an appropriate banner, and after passing through the Palace, the children were conducted to the Banqueting Hall, where an abundant supply of strawberries and milk, together with cakes in profusion had been provided. The three schools completely filled the large hall, over four hundred children being seated at the tables, where they were

supplied with good things by their teachers and friends.

This part of the proceedings over, an hour of complete liberty was given to all present, the pleasant grounds affording ample space for many an innocent game, while at the same time it was pleasing to note the order and good feeling which prevailed. About six the entire party were again assembled, this time however in the Palace, the choir of St. Andrew's Church being in front of the orchestra, and the scholars filling the centre of the building. After singing the Hundredth Psalm the Rev. Professor Mowat opened the proceedings with prayer. An apology having been read from the Rev. Dr. Machar, expressing his regret that he was prevented by illness from being present, and wishing the children much innocent enjoyment not unmingled with profit, the assemblage was addressed by the Rev. Dr. P.D. Muir and Mr. Paton, each of whom engaged the attention of the children by anecdote and illustration. Several Hymns were sung by the schools, and the choir also executed two anthems in excellent style and with most pleasing effect. The proceedings were closed with "God save the Queen" in which all present joined heartily, the five hundred voices producing a fine effect in the spacious building after which the Rev. Professor Mowat dismissed the meeting with a Benediction.

Thus terminated a happy meeting, and one which will long be remembered with delight by the children. Innocent pleasure provided in this manner cannot fail to promote the interests of every Sabbath school, and by increasing the sympathy and affection which should ever exist between teachers and taught, the great end of Religious instruction is facilitated and advanced.—*Kingston News*.

#### THE CHURCH IN SCOTLAND.

##### GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.

(Concluded from June Number.)

FRIDAY, MAY 16.

##### REPORT ON THE INDIAN CHURCHES.

Dr. Bryce gave in the Report of the Committee on the Indian Churches, and explained the leading points in a brief address.

Dr. James Charles, Kirkcaldy, said that one most important fact brought out in the report was that they had now seven chaplains in India. When they remembered that they had been fighting that battle for twenty-five years, he thought it should call forth very warm congratulations from all the members of the House, and very strong expressions of gratitude to God. He knew very well what formidable difficulties had stood in their way heretofore in India—he knew what repulses had been met with again and again from influential parties; and he could not help seeing the hand of Providence in the recent events in India, which had led on by a natural process to the ground on which they now stood; and surely all should be encouraged by these successes; for if after all that contending for a quarter of a century, they had now accomplished so much, who should despair of success—who should ever be discouraged? (Applause.) In the midst of the most depressing circumstances, all should take heart and hope from a success so remarkable as this. But yet after all the success was only partial—the ground had only been broken up and he was quite sure that the young clergymen who had been sent to India in consequence of their appointment would meet with very formidable difficulties. It was a most serious thing to break ground in India, as they were called upon to do and he was sure



that they required their utmost sympathy and their continued support. They would meet with opposition in many quarters, and experience difficulties, of which those who had not been in India could form no adequate conception, and he mentioned this in the strongest terms just for the purpose of evoking a deep feeling of sympathy with them in their labors, and of calling on all interested in the Church to offer up their earnest prayers that they might be helped in all times of embarrassment and difficulty. He happened to have been in communication with the Rev. Mr. Williamson, chaplain of Allahabad, and he had reason to know that the missionaries of North America, who had a congregation in Allahabad, had handed over to him the whole congregation, had retired from the sphere of labour, and had congratulated him on his arrival there. Now, he looked upon that as a real and most delightful token of Christian catholicity. (Applause.) He was sure it would meet with a warm response from all the members of the House.

The Assembly then engaged in devotional exercises, after which it adjourned till Saturday at eleven o'clock.

SATURDAY, MAY 19.

The General Assembly met this morning at eleven

#### REPORT OF JEWISH MISSION.

Professor Mitchell gave in the report of Committee on the conversion of the Jew.

Collections have been made during the past year in behalf of the mission in 806 churches, being 12 more than last year. The amount of these Collections is £2260 17s. 11d., as being compared with the preceding year, an increase of £207 6s. 3d. Contributions have been received from parochial and congregational missionary associations, amounting to £103 13s. 10d., being an increase of £40 5s. 1d. In the amount of Legacies received during the year there is an increase of £106 17s. 3d. over the sum received during the former year; in the contributions from individuals a decrease of £35 1s. 8d. The whole ordinary income for the year to 13th April last exclusive of the contribution from the Lay Association was £2829 4s. 3d. being £163 7s. 7d. more than the income for the previous year, and the whole expenditure for the same period, £3830 16s. 3d. being £143 13s. 3d. less than for the previous year.

Principal Tulloch said it seemed to him, on the whole, that the mission presented a most encouraging aspect. He was aware that there were some who looked with coldness on the efforts of this scheme, but he thought there were no Christian grounds on which that coldness could for a moment be vindicated. It appeared to him that the spiritual state of God's ancient people must ever be a matter most dear to all Christians, and he thought that those knew little of the Jewish race, and of what was said of them in the New Testament, who did not see that this race had peculiar capacities given to them by God, both for religious apprehension and for religious energy. It appeared to him to be impossible for any man to read his Greek Testament and not feel convinced that there were reserved for this race great destinies in promoting the Gospel of the Kingdom, and that, as in the providence of God they had in the past been mightily instrumental in advancing this kingdom, so in time to come they would be no less so. There were, no doubt, discouragements arising from alleged cases of pretended conversion, but even in modern times they were not without instances giving a bright illustration of the peculiar capacity of this race both for spiritual devotion and enthusiasm. He thought the Assembly ought to be thankful that this mission now covered so wide a field and that it occupied a

field of such historical interest, for almost every place named in the report started vivid associations in connection with the early history of Christianity. Principal Tulloch concluded with a motion to the effect that the Assembly approve of the report, express their satisfaction with the commencement of a mission at Constantinople, express their special acknowledgments to his Highness the Pacha of Egypt for his handsome donation of a steam-vessel for the use of the sailors at Alexandria, express their deep regret at the persecution to which Protestants in Turkey were exposed, and authorise the committee to take all steps that may be thought proper to urge upon the authorities in Turkey to require that the decree of the Sultan may be strictly carried into effect in the provinces as well as in the capital; renew their recommendation of the scheme to the liberal aid of the people, and enjoin every minister of the Church to give their congregations an opportunity of contributing towards it.

#### PILGRIM MISSION IN ABYSSINIA.

Mr. Spittler, minister of the Protestant Church in Wurtemberg, and agent of the Basle Pilgrim Mission in Abyssinia, then briefly addressed the Assembly on the subject of that mission, which he stated had great prospects of usefulness, and was self-supporting, the missionaries supporting themselves by labouring at different occupations, and dedicating their efforts to the temporal as well as spiritual improvement of the people. He also stated that the mission had met with gratifying encouragement from the King of Abyssinia.

Dr. Bremner moved that the thanks of the Assembly be given to Mr. Spittler for his address.

Several other members of Assembly expressed their interest in, and admiration of, the pilgrim mission, and the Moderator briefly conveyed the thanks of the Assembly to Mr. Spittler.

MONDAY, MAY 21.

#### CORRESPONDENCE WITH FOREIGN CHURCHES.

Dr. Cook, of Haddington, read a most interesting report on this subject, especially with regard to the Central Protestant Society of France, which has now 45 principal stations, 57 side stations, 50 missionaries, and 20 ordained ministers. The expenditure of the Society last year, was £4,633. The income was £4,615, all of which except £1,400 was collected in France.

#### COLONIAL COMMITTEE.

The Rev. Dr. STEVENSON, Convener of the Colonial Committee, gave in the report of that committee for the year, which gave a detailed account of the charges at the various stations under the superintendence of the committee, and stated that the expenditure for the year had been about £4600, while the income for the same period had been £3590, showing an excess of expenditure over income to the extent of £1100.

On the motion of Mr. McCulloch of Montrose seconded by Mr. Baillie, and supported by Dr. Fowlen the report was approved of.

TUESDAY, MAY 22.

#### REPORT ON TRI-CENTENARY OF THE REFORMATION.

Mr. Maxwell Nicholson read the report of the committee appointed to make arrangements for the celebration of the Tri-centenary of the Reformation. It was as follows:—"Your committee, after carefully considering the remit of last Assembly, agreed to recommend—1st, That special reference should be made to the doctrines and blessings of the Reformation in the devotional exercises appointed by the General Assembly to be conducted on the Sabbath evenings during its present sittings. 2d, That during some diet of the General Assembly prayers and thanksgivings should

be offered up to Almighty God, who through three centuries has continued to bless this nation with the pure doctrine of His blessed Word. 3d, That the General Assembly should appoint the 20th day of December next, being the anniversary of the day on which the first General Assembly met, and the day most likely to be approved of by other Presbyterian Churches, to be observed by all the ministers and congregations of this Church as a day of solemn thanksgiving to God and grateful commemoration of the benefits of the Reformation."

Principal Tulloch rose and moved the following resolutions:—

"1. That while the great and manifold blessings which have flowed to this nation and to the world through the glorious work of the Reformation from Popery call for increasing gratitude to Almighty God, the occasion of the Tricentenary of the Reformation in this land ought to be celebrated with special giving of thanks to Him who through three centuries has continued to bless our nation with the pure light of His blessed Word. 2. That this Church, tracing back her history to the Reformation preserved through many times of trouble and set for a light to our nation and to the world, is under many and great obligations to continue her protest against Popish error and usurpation, to hold fast the faith delivered to her, and to seek the prospering of truth and righteousness among all people. 3. That the General Assembly, while deeming it highly becoming that the Tri-centenary of the Reformation should be celebrated by the members of the various Protestant Churches of this land, met together in unity; yet feeling it to be a duty specially incumbent on this church to commemorate the blessed era of the Reformation, do appoint Thursday the 20th day of December next to be observed by all her ministers and congregations as a day of solemn thanksgiving to God, and grateful commemoration of the benefits conferred on us through the Reformation of the Church from Popish error and the deliverance of the nation from Popish supremacy; and remit to Presbyteries to make such arrangements as they may deem expedient for the due observance of the same. "The Rev. Principal in supporting the resolutions, said they ought to feel that they were most the children of the Reformation who not merely cared to defend all the watch words that it had, but who, feeling that there must have been something temporary in all these watch words, felt that the great end to which they were called and the great mission which God had given them, was to defend the eternal truths which they professed. There were, beyond doubt, those in our day who seemed to think that they were most like Calvin because they seemed to take up the mere asperities and intolerance of Calvin. There were some who seemed to think that they resembled Knox and Calvin because they had learned to abuse as roundly and savagely as they sometimes did—(applause)—that because they were Calvinistic in temper they considered themselves more Calvinists than others; and that, because they had learned a little to war like the lion, they thought they had the lion's strength and the lion's nobleness. (Applause.) He trusted that they were somewhat wiser than this—he trusted that they understood their historical position somewhat better and nobler than that—(hear, hear, and applause)—and that they would feel that their highest mission as a Church was not to defend the Reformers in their accidents or in their faults—for they had nothing to do with their personal qualities at all—but to defend them and their system in those noble central principles on which their system rested, and which we believe were alone essential to salvation.

He need not say more to commend the resolut-

ions which he had read, and to make them feel that the Reformation was an event for which they should never feel sufficient gratitude to Almighty God. It might be easy to explain had time permitted, why a centenary celebration of the Reformation had never taken place before. This was the first centenary on which the Church had, it might be said, an opportunity of acknowledging the blessings of the Reformation. In 1660 such an event was forgotten and out of sight of the Church, and it would be easily understood why in 1760 no such celebration had taken place, for the Church was now in a more living state than she was in 1760, and they must feel that as a Church they held the great principles of the Reformation intact, that every man and minister in the Church held it as his great charter, as it were, the same great truths which the Reformers held; and there could be no Church, whatever might be their view of the accidents of the Reformation or of later struggles, which more resembled the Reformation than the Church who felt that she had an open Bible from which her ministers could proclaim the living truth of God and the free Gospel of his grace to every sinner every Sabbath-day. (Loud applause.)

The resolutions were unanimously adopted.

OVERTURE ANENT MINISTERIAL COMMUNION

The Assembly next took up an overture from the Presbytery of Glasgow anent ministerial communion. The overture referred to the act of Assembly passed in 1799, prohibiting and discharging all ministers of the Church of Scotland and ministers of the chapel of Ease "from employing to preach upon any occasion, or to dispense any of the other ordinances of the gospel within any congregation under the jurisdiction of this Church, persons who are not qualified according to the laws of this Church, to accept of a presentation, and from holding ministerial communion in any other manner with such persons." After stating that the said act "prevents the unity, and interrupts the friendly relations so conducive to the comfort and edification of God's people which should subsist between all who are sound in the faith of the gospel," the overture prayed the Assembly "to rescind or cancel that part of the fifth Act of Assembly 1799, in so far as it prohibits ministers of the Church of Scotland from admitting to their pulpits, or holding ministerial communion with ordained ministers of other Christian Churches who hold the fundamental doctrines of the confession of Faith.

Dr Hill addressed the Assembly in support of the overture.

Sheriff BARCLAY moved "that the General Assembly remit this overture to a committee to consider and report to next Assembly whether any Act may be passed consistently with the law and practice of the Church of Scotland whereby the Church of Scotland might hold ministerial communion with other evangelical Churches, and under what provisions the said permission may be granted."

The House divided when Sheriff Barclay's motion for the appointment of a committee was carried by 161 to 94.

THE SCOONIE CASE.

The Assembly took up the appeal of the objectors to the settlement of the Rev. Wm Logie (of Firth and Steanes in Orkney), in the parish of Scoonie, Fisheshire, against judgments of the Presbytery of Kirkcaldy and Synod of Fife, finding the objectors' case not proven. The following was the only objection found relevant by the Presbytery and Synod:—"That Mr. Logie's sermons and prayers are in themselves cold and formal and without zeal and animation, and are unsuited to a congregation, the vast majority of whose members are engaged

in the ordinary labour and business of life." All the numerous preliminary appeals on both sides were departed from.

Dr PAUL, of Banbury, said he rose under a deep sense of responsibility, to move that the appeals in this case be sustained, and the judgment of the Presbytery and Synod reversed. (Applause.) He had studied with great care, the evidence both for the presentee and objectors and having taken into consideration, the number and character of the objectors, and the spiritual interests of the Parish, he could come to no other conclusion. He therefore moved that the appeal be sustained.

Mr. M'KENZIE, of Urquhart, seconded the motion.

Professor SWINTON said he had given this case all the attention in his power both by reading the evidence in the record, and attending to the pleadings at the bar; and having formed an opinion on the whole case decidedly opposed to that of his rev. friend who had made the motion and the gentlemen who seconded it, he found it his duty to move that the Assembly dismiss the appeal and affirm the judgment of the Presbytery. (Applause.)

Sheriff Bruce seconded the motion of Professor Swinton.

The house divided, when there voted—For Dr Paul's motion, 159; for Professor Swinton's motion 85—so that the appeal was sustained and the judgments of the Synod and the Presbytery reversed by a majority of 74.

Mr LOUIE (the presentee) asked the Assembly whether, if, after mature consideration, he should consider it his duty to make any explanation to the House as to the effect which he thought this decision might have upon him personally, the House would permit him *ex gratia* to do so at a future diet?

Dr PHIE moved that Mr Logie's request should be granted, which was agreed, to Mr. Logie stating that he might possibly not avail himself of the privilege but if he did so it would be on Friday morning.

FRIDAY, MAY 25.

The Assembly met to-day at eleven o'clock—Rev. Dr. Mantland, Moderator.

THE SCOONIE CASE—STATEMENT BY MR. LOGIE.

Mr. LOGIE, the late presentee to the parish of Scoonie, appeared at the bar of the Assembly immediately after the reading of the minutes, and made the following statement:—Moderator, before leaving the bar yesterday morning, I asked if the House would allow me, at an after diet, if it should appear necessary, to make any statement regarding my position; but, at the same time, I said that very possibly I might not avail myself of the privilege. I merely wished to keep the matter open. I have to thank the House for granting me the favour I asked conditionally, and I have now only to say that I do not intend to avail myself of it further than to say that the difficulties which at first sight presented themselves to my mind with respect to my position and usefulness are not removed, but they are far too momentous for a hasty decision, and I have therefore resolved to seek further counsel from God, knowing assuredly that He who hath led me hitherto will in His own time shed light upon my path, and show me the way in which I ought to go. I shall only add that, in allowing myself to be brought before this Assembly—for I was brought, and did not spontaneously come—the main objects I had in view were—first, the vindication of my ministerial qualifications, and, secondly, the vindication of what appeared to me to be the constitution of the Church of Scotland. It was still open to me to take the course which, in all the circumstances of the case, might seem most eligible. (Applause.)

It was agreed to record Mr. Logie's statement in the minutes of the Assembly.

REPORT ON WIDOWS' FUND.

Dr. GRANT gave in the report on the Widows' Fund. It is stated that on 22d November 1859 the total number of contributors was 1307, and there had been an increase in the fund of £12,000 but that increase was not attributable to the past year alone, as noticed in a note appended to the printed accounts. Still, the increase on the year was between £4000 and £5000. The stock now amounted to £268,000 of which £258,000 was invested in first class securities. The Supplementary Orphan Fund was also in a satisfactory condition, and amounted now to £2109.

FRIDAY, MAY 25.

APPLICATION OF MR. PALM.

An application by the Rev. Mr. Palm, to be admitted as a minister of the Church of Scotland, was remitted to a committee to consider and report.

The Assembly adjourned at half-past six o'clock till Saturday at eleven.

INDIA MISSION.

Dr. CRAIK gave in the report of the Committee for the Propagation of the Gospel in Foreign Parts, especially in India. The committee proceed to give a brief statement of facts in connection with the work done at the different stations.

Calcutta.—The number of pupils in the institution that have received instruction in the course of the year 1859 amounts to 723.

Bombay.—The usual public annual examination of the institution at Bombay took place on the 13th of February, in the presence of Principal Harkness, the Rev. George Cook, M. A., the Rev. Robert Francis Colvin, and other gentlemen. A favourable opinion was formed of the state of the institution, evidence having been given of decided improvement since last examination.

Punjab—Sealcoote.—The Rev. Robert Paterson and the Rev. John Taylor ordained as missionaries to the Punjab, arrived at Bombay in January last. The board at Bombay resolved that they should immediately proceed to Sealcoote, and accordingly, accompanied by Mohamed Ishmael, they left Bombay early in February. A long and interesting letter from Mr. Paterson—the first from Sealcoote—has been very recently received. As Mr. Paterson states, no time will be lost in procuring a site for the Memorial Church: and since contributions nearly to the requisite amount have now been procured, the erection of the building may be commenced immediately, and the kind intentions of those who, both in Scotland and in Calcutta, have sought in this way to keep alive the memory of Mr. and Mrs. Hunter, carried into effect without delay.

Madras.—From the recent communications your committee are able to speak very favourably of the state of your institution there. The Rev. Stewart Wright writing on the 13th March 1860 thus expresses himself, "You can with all truth say, with reference to your institution here, that it is in a healthy progressive state." The number of teachers in the institution, exclusive of the branch schools, is twenty-one, and the attendance of boys and girls is on an average 408. Of the native church at Madras, of which the Rev. Jacob David is pastor, accounts continue to be received, which are in the highest degree satisfactory and encouraging.

The operations in connection with the Ladies Association have been carried on during the year with satisfactory success. A number of young persons educated in their schools, after giving evidence of faith in Jesus, have been baptised. The number of orphans supported and educated by this association has



been very considerably increased and a further addition to the number is contemplated.

The work of the Ghospara mission continues to be prosecuted with great fidelity and zeal.

Your committee (continues the report), are able to report that you have at present six European missionaries in India. Of these, five are ordained ministers—viz., Rev. James Ogilvie at Calcutta, Rev. Alexander Clark at Gyah, Rev. Alexander Forbes at Madras, Rev. Robert Paterson and Rev. John Taylor at Sealcote. The sixth is Mr. Peter Grant, at present presiding over your institution at Bombay. There is reason to entertain the hope that the Rev. James Sheriff will be able with renovated health, to leave this country for the purpose of resuming his labours in Bombay, towards the end of September. Should Mr. Milne and Mr. Robertson, two students who have offered their services, be appointed, the Church will have no less than nine European missionaries labouring in India, and devoting their exertions, as circumstances may require, to the work of preaching the Gospel and giving education to the young. A numerous body of native catechists and teachers has always been employed. At present there are twenty-one at Calcutta, eleven at Madras, and twelve at Bombay, the teachers in the female schools not being included in these numbers. With this very considerable staff of missionaries, both European and native, whose efforts are directed to the great work of imparting a knowledge of the truth, by an education comprehending both religious and ordinary instruction, and by preaching the Gospel to the people, it is surely not unreasonable to anticipate eventually great and valuable results.

#### THE REVIVALS.

The Assembly then took up the overture from the Presbytery of Dundee on this subject:—"The Presbytery having had its attention called to the remarkable outpouring of God's Holy Spirit, with which He has favoured many lands in the course of the past year, desires to express its gratitude to God for the same, and to overture the ensuing General Assembly to appoint a diet for gratefully acknowledging it, and to instruct a committee to prepare a pastoral letter on the subject, that the attention of the ministers and people of the Church of Scotland may be directed to it, and united prayer made for a still larger 'refreshing from the presence of the Lord.'

Principal DEWAR, said that though they might differ in their views as to the mode of the manifestation of the Holy Spirit, every member of this House believed in the necessity and infinite importance of the Spirit's agency in the regeneration and sanctification of man. Having adverted to some of the great revivals of religion which had taken place in the history of the Christian Church, the rev. and learned Principal went on to say that they had good reason to believe that the Holy Spirit was now working over the world, and in our own land especially. It was said that the revivals had been accompanied with some extravagance; and he should hope that no one would suppose that he stood up there to defend some of those things that were reported to have accompanied them, but with regard to anything that was extravagant, it was not unreasonable or unnatural to expect that tares would be mixed with the wheat. He (Principal Dewar) believed that the time was fast approaching when there would be a great outpouring of the Spirit of God from heaven, and when the wilderness should become as the fruitful field. The matter of surprise to him was not that those revivals had occurred, but that they had not taken place oftener, it was not a subject of surprise that the Holy Spirit, whose voice was to be effectual in the salvation of sinners,

should manifest himself in some extraordinary way. The Principal concluded by moving that—"The General Assembly, taking into consideration the gratifying evidences manifested in many countries, and in various districts of our own land, of an increased anxiety about salvation and deepening interest in religious ordinances, followed in so many cases by fruits of holy living, desires to record its gratitude to Almighty God, and while by no means committing itself to an approval of all that may have accompanied recent religious movements, agrees to recommend to all ministers and elders of this Church special watchfulness and prayer in regard to the progress of vital religion in their parishes—watchfulness, lest that which is holy should be abused, or that which is good discouraged; and prayer, that God may be pleased still farther to revive His own work in the midst of the years, and to grant unto His Church and the world a yet fuller outpouring of His Holy Spirit."

The Hon. Major BAILLIE seconded the motion.

Dr. Dewar's motion was agreed to.

MONDAY, MAY 28.

The Assembly met again to-day at eleven o'clock—Dr. Maitland, Moderator.

#### APPLICATION FROM MR. PALM OF CEYLON.

Dr. HILL gave in the report from the committee on the application of Mr. Palm of Ceylon. The report stated that the committee found that Mr. Palm had been regularly educated at the University of Utrecht, and had been for twenty years minister of a reformed congregation at Ceylon, in which capacity he had acted with distinguished zeal, ability, and success. The committee, therefore, unanimously recommended that the prayer of the Colonial Committee, and the application of Mr. Palm, should be conceded by the General Assembly, and the General Assembly should authorise the Presbytery of Edinburgh to admit Mr. Palm to the status of a minister of the Church of Scotland in the colony of Ceylon, on his subscribing the Confession of Faith in the usual way, it being understood that this admission did not qualify Mr. Palm to hold a benefice or receive a presentation in this country. Dr. Hill concluded by moving the approval of the report.

Dr. FOWLER seconded the motion. He assured the Assembly that the committee had not arrived at any hasty conclusion on this subject. Mr. Palm had now a congregation in Ceylon numbering 1500, and he had 800 communicants. His character and his zeal had been amply attested, and it was gratifying to know that by carrying out the recommendation of the committee, their brethren in Ceylon would be enabled to form themselves into a Presbytery.

The report was unanimously approved of.

#### SABBATH SCHOOLS.

Dr. LEITCH, Monimail, gave in the report of the Committee on Sabbath Schools. It stated that the number of non-reporting Presbyteries had last year diminished to two; this year there was not a single defaulting Presbytery. The whole number of schools reported in connection with the Church of Scotland was 1688, showing an increase of 88 above last year. The number of scholars on the roll at the date of the return was 125,196, showing an increase of 13,981, this number being in the ratio of 1 in 23 of the population (according to the census of 1851), the ratio last year having been 1 in 25. That the Church of Scotland was taking her due share of the Sabbath School education of the young, was evident from the fact that, at the last census the proportion of Sabbath school children of all denominations to the population was 1 in 19. The number

actually present in school on the Sabbath immediately preceding the date of the return was about one-fifth less than the number on the roll at the same date, which was the same proportion as in the week-day schools in connection with the Church. The number of scholars above 14 years of age was 25,714, showing an increase of 5337, and being rather more than one-fifth of the whole number. Besides this, it was evident that the number was advancing in an increasing ratio to the whole number, for, while scholars above 14 years constituted only one-fifth of the whole number, they constituted one-third of the whole increase in the present year. The average number of scholars to each school was 75, which was 5 above the increase of last year and, by comparing this fact with the increase of schools, it would show that the advance of Sabbath school education was going on more rapidly by the increase of the numbers attending existing schools than by the establishment of new schools. While the proportion of scholars to population for the whole Church was 1 in 23, there was a wide difference in the various districts of the country. The Synod of Shetland stood highest, the proportion there being 1 in 17. It would be unfair, however, to conclude that this proportion was a measure of the present Sabbath school activity. The Synods of Ross, and of Sutherland and Caithness, stood lowest in point of the proportion of scholars to population, but among the highest as to proportional increase. Ross added one-fourth to the number reported last year, and Sutherland and Caithness had this year nearly doubled the numbers of the previous years. For a long period few had the heart to face the almost insurmountable difficulties to be encountered in establishing Sabbath schools in these northern Synods. Still, some did commence the almost hopeless task, and with resolute perseverance accomplished their object. The number of teachers this year was 11,246, showing an increase of 1,472. The number of male and female teachers was nearly equal, the preponderance on the side of females being 98. This number gave an average of one teacher to eleven scholars, but it was generally agreed, especially in the case of inexperienced teachers, that this average of pupils was too high. The whole number of churches and occupied chapels reported on was 1183, of these 209 congregations were not reported as having Sabbath schools. The return showed that the Sabbath schools of the Church had received a great impulse from the unusual religious interest manifested in the course of the past year, and one great advantage of our Sabbath schools was, that they presented a vast organisation throughout our land admirably calculated to fix and render permanent in their effects the impressions of such special refreshings from the presence of the Lord. The religious interest, in our larger towns especially, was sustained by the prayer meetings and preparatory classes connected with the Sabbath school work. The result of this quickened feeling on the part of the teachers was a more earnest dealing with the children in their class, and a more extensive and regular visiting of the children at their houses. This, in a great measure, explained the unprecedented increase of 14,000 scholars in one year. With such a fact before them they could not reasonably make the complaint often made, that seasons of religious excitement soon passed away, and that the crest of the wave was succeeded by a corresponding depression, so that nothing was gained by the visitation. They had reason, also, to rejoice that their Sabbath schools were so widely extended as to present so many receptacles for the showers of Divine grace, so that the blessing might be stored up and the fruit

manifested many days hence. The mere excitement of the occasion might pass away, but the solid results remained; and the past year, both in point of increase of numbers and new organisation, would mark an important era in our Sabbath School history.

Mr. Wilson, Paisley, said he was sure every member of the House would admire the accuracy and fulness of this report, and the singular ability with which it had been analysed, and its general results deduced and classified. It must be gratifying to them all to know that there was this increase in the number of Sabbath schools. The increase had been spread over the Church generally, and he trusted it might be regarded as an index of general prosperity and advancement. He regretted that the Church could not expect again to receive the same important services from Dr. Leitch in the matter of Sabbath Schools, as he was shortly to leave this country, in order to preside over an important educational institution across the Atlantic, in the prosperity of which they must take great interest. He was sure that in one respect they would all regret his loss; his personal friends, of whom he had for years been one, would feel that loss painfully; but their regret would be somewhat mitigated by the fact that he was about to be translated to a sphere of labour where he would find ample scope for his admirable talents, his extensive learning, and his philosophical habits. He was sure it would have been impossible to have selected a man out of this Church better endowed with those qualifications that fitted him for presiding over this College. The resolution he had now to move, however, contemplated his reappointment, in the hope that from time to time he would be able to pay a visit to the General Assembly. (Applause). Mr. Wilson concluded by moving a resolution to the effect that the Assembly approve of the report, commends the manner in which the returns from Synods had been prepared, and express high satisfaction with the increase of schools, teachers, and pupils during the past year in all parts of the Church, and the growing efficiency and completeness of the whole system of Sabbath School instruction; issue injunctions to Synods and Presbyteries with regard to sending in returns for next annual report; and reappoint the committee, with Dr. Leitch, convener, and Mr. McKie, vice-convener.

Mr. Cassar, Tranent, seconded the motion, remarking that it was in a great measure to the ability and zeal of Dr. Leitch that they owed it that their Sabbath schools were at this day in such admirable working order. The motion was unanimously agreed to.

THE ENDOWMENT SCHEME.

Dr. Robertson, Convener of the Endowment Committee, then gave in his annual report. It stated, that, encouraged by the cordial sympathy expressed in their favour by last General Assembly, the committee during the past year have prosecuted the work assigned them with good hopes of a successful result. Of these hopes, they rejoice to say, they have not been made ashamed. The Christian patriotism of the country has not been appealed to in vain. Every class of society has done the duty expected of it. The nobles have identified themselves with the people; and the people in every case which your committee have been allowed to have free access to them, have shown themselves eminently worthy of the distinction so conferred upon them. Grateful to have to report the princely contributions made to your funds by the heads of the houses of Hamilton, Moray, Home, &c., your committee trust they have a feeling of gratitude equally profound in having to report, at the

same time, the sums of five shillings, ten shillings, and, in not a few instances, even twenty shillings, which have been contributed by girls working in the mill. The support of the labouring classes of society they have ever desired with the greatest fervour. Were this support generally accorded to them, not only would their task be accomplished, but a sure pledge given them of its accomplishment proving a rich and ever-growing blessing to latest generations.

The means commonly used by our committee for awakening the sympathies of the members and friends of the Church in favour of your object have been district and parish meetings. At not a few of the former class of meetings influential noblemen and gentlemen have presided, and at the latter either parish ministers or respectable lay parishioners. The meetings have been held over a great part of Scotland, and more particularly in the western, northern, and midland provinces. Some of the counties of the two latter provinces, however, have not yet been visited. In almost every case, it is believed, in which a meeting has been held, it has been attended with happy results. The committee gladly embrace the opportunity now afforded them of gratefully acknowledging the valuable assistance they have received, both in organising and addressing the meetings to which they have referred, from many of the ministers and elders of the Church. To the zealous and unwearied exertions of these gentlemen the committee hold themselves indebted in a high degree for the encouraging returns which it is now their privilege to submit to the Assembly.

The following is an Abstract of the Subscriptions, &c. during the year May 1859-60—

I. General Fund—		
1. Church-door collections,.....	£2746 12 0	
2. Donations,.....	71 4 4	
3. Legacies,.....	1521 12 11	
		£4339 10 3
II. Provincial Funds—		
Group I,.....	2325 0 0	
“ II,.....	20145 6 3	
“ III,.....	506 1 0	
“ IV,.....	5066 8 8	
“ V,.....	12181 16 11	
		40221 12 10
III. Particular Churches—		
1. Gilmerton, £390		
Do. Manse, 500		
	£890 0 0	
2. Fort William, Sir Duncan Cameron,.....	1000 0 0	
3. Tarbert, £1000		
Do., Manse, 500		
	1500 0 0	
4. Faurlie Chapel,.....	20 0 0	
5. Hawick,.....	100 0 0	
6. Caddonfoot, Mrs. Pringle,.....	1250 0 0	
7. Blairingone,.....	494 0 0	
8. Clova,.....	1600 0 0	
9. Alloway (Ayr).....	600 0 0	
10. Strathkinnes,.....	400 0 0	
11. Catrine,.....	20 0 0	
12. Dalbeattie,.....	1 0 0	
13. Bargaenan,.....	11 0 0	
14. Burghhead,.....	4 0 0	
15. Inverallochy,.....	6 0 0	
16. Calderwaterhead,.....	1 12 0	
17. Amulree,.....	3 0 0	
18. Trossachs Chapel,.....	20 10 0	
19. Portobello, ...	1100 0 0	
		9631 2 0
		£53,595 5 1

Gross amount of subscriptions formerly reported,.....	343,416 12 3
	£397,011 17 4

The committee rejoice to be permitted to cherish what seems to be a well assured hope, that, if they shall be reappointed, and spared to give in another report, the Assembly will have the gratification to learn from that report the virtual accomplishment of the task committed to them. Not, indeed, that twenty chapels out of each of your five groups will then be erected into parish churches; but it is confidently expected that the provincial subscriptions will be completed for all the groups before the lapse of the next twelve months, and thus adequate security obtained that twenty of the chapels of each group will be so erected within the prescribed period of five years. Little more is now required, indeed, to complete the provincial subscriptions for all the five groups than the sum which has been subscribed with this view during the year just ended. That complete provincial subscriptions, again, would fully secure the accomplishment of your object in each province, is clearly established from the experience which has been had of the working of the scheme in respect of the chapels of the third province. The subscriptions for this province has now been complete for upwards of two years, and not the slightest difficulty has yet been found in raising the necessary balance of endowment capital to enable the committee to erect annually four of its chapels into parish churches. And though, in the case of chapels in poorer districts, difficulties as regards the raising of the balance in question must be expected to arise, the committee have a confident hope that the subscription which they have set on foot for the purpose, among the friends of the Church in London, will be perfectly adequate to obviate them. Inclusive of the parishes, therefore, which have been already erected with the aid of your Central Fund, the committee can now anticipate with the fullest confidence, that in the course of a very few years your Endowment will have added to the parochial establishment of Scotland upwards of 150 new parishes. (Loud applause.)

They had only now to raise £44,000, to be added to these provincial subscriptions, to ensure the erection of 150 new parishes—(Applause)—and when the Church in its liberality had done so much already, he could not doubt that in the course of another year they should be able, God willing, to raise that sum. The work would not then be done, for they could not say that all the destitute districts would be supplied; but if 150 of their chapels were converted into parish churches, then the funds of the Home Committee would be to a very great extent liberated, and left to be applied in support of missionary objects, simply so called—that is, they would have in their large and populous parishes a missionary supported one-half or two-thirds by the Home Mission Committee, and the remainder by the people of the district: so that in this way he trusted the gospel would be offered to every destitute family and every neglected individual in the land. Of course, he was well aware that this work, after all, was not the work of man. The work could only be done effectually through the plentiful effusion on the members of the Church of the Spirit of the living God. It became them all, therefore, to offer their fervent prayers for the outpouring of the Divine Spirit, that they should be made equal to the very solemn requirements of their day and generation, and that they might be enabled to hand down, not only in unimpaired but even with increasing lustre, to those who came after them, the infinite and precious inheritance that

they had received from their fathers. (Applause.)

Principal TULLOCH, in moving the adoption of the report, adverted to the spread of the popular interest in the scheme which had been effected by the holding of meetings in so many districts. He himself could bear testimony to the hearty interest manifested by all classes of the people at some of these meetings in the great results that seemed before this scheme, and they had as the result of these meetings the enlarged subscriptions that had been made throughout the year. It was gratifying to know that they had only to renew the same exertions for this other year, and the prospect was held out to them that the scheme would be completed; and he sincerely trusted that those districts which had fallen behind others, would be all the more active, looking to the exertions made in other quarters, and to the fact that their efforts now alone were wanting to complete the scheme. It was proposed that the Assembly should return their hearty thanks to Dr. Robertson, and to Mr. Smith, the vice-convenor. With regard to Dr. Robertson, his name would be identified with the scheme so long as the Church existed. His name would be gratefully enshrined in the memories of all who loved their country and loved their Church; and he was sure that among the proudest moments that could possibly ever happen to him was the moment when he should be able to announce that, by the blessing of God, this scheme had been completed, and that, as the result of all the difficulties and trials he had encountered in the course of the last fifteen years, he had added 150 parishes to the old Church of Scotland. (Applause.) He moved that the Assembly approve the report, and record their thanks to, and re-appoint, the convenor, vice-convenor, and committee; and the General Assembly, thankful for the measure of success with which the committee's labours had been attended during the year, affectionately recommend all the office-bearers, members, and friends of the Church to give their hearty support to this important scheme, of the main objects of which, the General Assembly rejoice to believe, their fulfilment is near at hand.

#### AIDS TO DEVOTION.

Dr. CRAWFORD gave in an interim report, and laid on the table copies of a new cheap edition of the "Aids to Devotion," craving the reappointment of the committee to complete the work. The committee invited suggestions from colonial ministers as to amendments on future editions. The report was approved of.

#### REPORT OF THE COMMITTEE ON HYMNS.

Dr. ARMOUR, Convenor of the Committee on Hymns, read the report of that committee. The report stated that the committee had selected and printed 85 hymns. Thirty-nine authors had been laid under contribution for these hymns, and the names of the authors of several of the hymns were not known. The committee trusted that the collection of hymns now submitted to the Assembly might not be too severely dealt with, but printed and circulated with such alterations as might be deemed necessary. Dr. Armour concluded by stating that if the present collection did not meet the approbation of the Assembly, and if no decided advance was to be made, he could do no more, but must retire from the committee.

Dr. FOWLER moved—"That the Assembly approve of the report, record their thanks to the convenor and the committee for their valuable services, appoint a special committee farther to revise a selection of hymns which had been prepared, and urge, if they saw cause, an edition of the collection, it being under-

stood that, in the meantime, no authority is given to use them in the public service of the Church."

The motion was adopted, and the committee reappointed accordingly.

The Moderator, after delivering an address, then engaged in prayer, after which part of the 122d Psalm was sung, and the Moderator pronounced the benediction.

The Assembly separated at a quarter to two o'clock.

#### NOTICE OF BOOK.

A GLANCE AT THE VICTORIA BRIDGE AND THE MEN WHO BUILT IT. By CHARLES LEGG, Civil Engineer. Montreal: John Lovell.

We have read this book with a great deal of pleasure, and we advise our readers who wish to have a full, accurate, and yet concise history of the great Victoria Bridge from its first conception down to its completion to treat themselves to a copy. Those who saw this great work advancing year by year, enjoyed a singular and enviable advantage in the attainment of correct views of its grandeur and magnitude. The next best thing we know of is the perusal of the very readable and interesting work before us, carefully prepared by one of the assistant engineers employed in the construction of the Bridge, and neatly printed, at a cost of 25 cents, by Mr. Lovell. There is scarcely a single chapter of the book too hard for even the general reader, and yet there is quite a mass of most valuable scientific information. Some of the chapters contain descriptions of the work in progress, quite exciting. We have a peculiar pleasure in recommending this volume to our readers, as its author was once a student of Queen's College.

#### CORRESPONDENCE.

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

#### NARRATIVE OF TRAVELS IN EGYPT AND SYRIA.

(CONTINUED.)

The entrance to Cairo from its port Boulah is by the gate of the Wybeckeh, an extensive square, which was formerly a corn-field, and during the inundation a large sheet of water, but it is now drained by a canal and laid out as a garden, and under the shady acacias and sumachs are numerous cafes frequented by the Cairenes. At the eastern side of this beautiful square is the European quarter, and the principal English hotel, where a pleasant and bustling scene presents itself to the visitor. Cairo retains very much the characteristics of an eastern city. The streets are very narrow and irregular, and almost entirely shaded by the upper stories of the houses, which frequently nearly meet across the street, and in many instances, especially in the bazaars, the

narrow lanes are completely roofed in and light is admitted from above by windows. The houses are principally built of stone, ornamented with stucco, and within they appear to have no regular systematic arrangement, but are very uncomfortable, though the picturesque style of the courts with their inland marble and open fountains, the projecting windows often with stained glass and elaborate fretwork of wood, and rich divans, cannot fail to strike the stranger, and remind him of the impression made in reading the Arabian nights. Cairo is celebrated for its mosques, of which it is said to have contained 400, though the number now cannot be near so large, and many that still stand are in a dilapidated condition. The two most interesting to the visitor are those of Mohamet Ali and El Hassan. Passing along the narrow and winding streets of Cairo, we reach the Roomaylee gate, which conducts to the citadel, and, as we enter this gate, the spot is pointed out where Emin Bey escaped during the well known massacre of the Mamelukes by leaping his horse over the wall into the valley below. The mosque of Mohamet Ali is erected on the crest of the citadel hill and occupies a most commanding position, but it scarcely equals the older mosques of Cairo in beauty of architecture. The whole of the interior is of alabaster, and the columns have elaborate and fanciful capitals supporting round arches. The general effect of the building is rather disappointing, though we must admire the beauty of its materials. It covers the tomb of its founder, Mohamet Ali, which, perhaps more than the mosque itself, is an object of attraction to the stranger. It stands within a handsome iron railing on the right of the main entrance, and is overlaid with richly embroidered cloth and cashmere shawls, but, as these are never lifted, the tomb itself is not exposed. The platform of the citadel commands an extensive view of the city and surrounding country, the numerous minarets of Cairo, the arsenal, and the mosque of Sultan Hassan immediately below, and in the distance the valley of the Nile, and on the further side of the river the Pyramids. The mosque of Sultan Hassan just without the Roomaylee gate is the handsomest in Cairo, and is a truly beautiful specimen of Saracenic architecture; its minarets and highly ornamented porches are much admired, but it is to be deeply regretted that the large stones used in the erection of this mosque were taken from the Pyramids, which have furnished the materials for many of the buildings of Cairo. This mosque, though the most attractive, is not so ancient as others in Cairo, dating only as far back as the middle of the 14th century, while the mosques of Jama Tayloon and El Hakein belong to the former to the 9th and the latter to the 10th century, and are interesting as presenting the

earliest examples of the pointed arch. Though the interior of these mosques is now dingy with age, yet the effect of the arched roofs, of the windows with stained glass and rich tracery, and of the highly yet chastely ornamented prayer niches, is truly beautiful, and this is rather improved by the figures in variegated Arab costume that are either grouped about the door or praying within. As Friday is the day held sacred by the Mohammedans, they are then more particular in observing the hours of prayer, and the congregations assemble on the noon of that day in the mosques where, additional rites are performed by the Imam and other ministers. On this day, too, one of the principal sects of Egyptian dervishes assemble within the walls of their college for the religious exercises, which consist of a rude dance and the uttering of repeated invocations. They stand in the form of a circle and exclaim, *Ta ila ha illallah*, "There is no deity but God," or repeat other invocations over and over again with great rapidity, accompanying the ejaculation with a violent motion of the head and arms or of the whole body till the strength is exhausted. These dervishes are generally artisans, though many of them are water-carriers, and others live by alms; they presume to great sanctity and are much respected by the people, who are ever ready to resent any affront offered to those devotees. The dervishes are the monks of the East, and are divided into various sects or orders, seven of which are said to exist in Egypt, and are each known by some peculiarity of rites, or by some distinguishing badge; it is impossible, however, to become acquainted with their particular tenets or rules, as they adopt a kind of freemasonry, and do not divulge their secrets except to the initiated.

Cairo is the centre from which it is customary to make excursions to places of interest in the vicinity. It is a pleasant ride of two hours to Heliopolis through an avenue of rich acacias and tamarisks; and a little beyond the modern village of Matarceh we easily discovered an obelisk raising its lofty head, and marking the site of an ancient temple; few traces of the building, however, now remain, and an occasional large block of granite or the capital of a column can alone be discovered. The obelisk, which now stands the solitary monument of the glory of Heliopolis, is but one of two which stood at the termination of an avenue of Sphinxes, and at the entrance to the temple itself.

Ancient writers make mention of the magnificence of the temple of the Sun and of its great antiquity, and this is established by the name of *Osirtasan* first found on the obelisk, and which marks it as the oldest in Egypt. Heliopolis was a town of great celebrity, and was the seat of Egyptian learning. Though it suffered very severely from the invasion of Smerthes it

yet did not entirely relinquish the right of being the university town of Egypt, and at length the colleges of this city only yielded to the schools of Alexandria. Many from the East and from Greece visited it for the study of the sciences, and especially those for which it was most celebrated, philosophy and astronomy, and when the Greek geographer Strabo visited it, the houses where Eudoxus and Plato lived were shown to him. Heliopolis is the On of the Bible, and is associated with the history of Joseph, as he was married to Asenath, daughter of the priest of On. Moses here probably received that wisdom in which he was learned, and grew to manhood in Heliopolis. Here Plato is said to have studied for 13 years, and here Herodotus attained so much of that information regarding ancient Egypt which has been preserved to us. Heliopolis stands almost on the edge of the Sinaitic desert, which is encroaching on the fields and gardens that more immediately surround the ancient city. Near to Heliopolis is pointed out the sycamore-tree under which Joseph and the virgin with the Child were said to have reposed for the first time in Egypt, and which has therefore flourished to the present day. But the most interesting excursion from Cairo is to the Pyramids. Leaving Cairo at an early hour in the morning, we rode to Old Cairo, which nearly occupies the site of ancient Babylon, and crossed the river near the place where a bridge connected the ancient city with the western bank and Memphis. After passing the village of Geezeh we rode for more than two hours through luxuriant corn-fields, and at length reached the edge of the desert where the Pyramids stand. These colossal structures are the most remarkable monuments in Egypt, and are distinguished by the traveller from a great distance, but the impression at first made is perhaps disappointing, and it is really not till you stand immediately below and look at the massive piles with their enormous blocks rising one above another into the very sky, that we at all realize the magnitude, and feel that they are really the most stupendous of man's work.

The Pyramids of Geezeh are very ancient, having been erected in the 4th dynasty, several centuries before Abraham went down into Egypt. The stones of which they are built were obtained from the Makattum hills, and were conveyed by a causeway and at great trouble to the place where the Pyramids now stand. These monuments are the records of slavery and intolerable oppression, and the name of Cheops, the founder of the great Pyramid, was execrated and odious even to posterity. Herodotus tells us that 100,000 men were employed in the erection of this Pyramid, and that in his day there was still to be seen in Egyptian characters the sum expended in supplying the workmen with provisions, and which has been

calculated to amount to £200,000 sterling. Though the ascent of the great pyramid is difficult on account of the height of the stones, still the view from the top amply repays the trouble of the climb. To the east and west the great desert stretches and seems with its billows of sand to threaten with destruction the life of the Nile valley which with its rich green is in such beautiful contrast. Cairo with its mosques and minarets stands almost in the foreground of the great panorama, and as the representative of Modern Egypt lends a deeper interest to the picture. The entrance to the great pyramid is on the northern side and some distance above the level of the ground. A long passage conducts to a much lower level, and, again ascending a staircase which was once hid, we at length reached the principal or King's chamber; this chamber is in the centre of the Pyramids, and its walls are of rough stone without any inscriptions, but it contains a sarcophagus of beautiful red granite. Other chambers have been opened, but it is now difficult to find an entrance into them. Equal in interest with the Pyramids themselves is the colossal Sphinx, which, though much mutilated and buried in the sand, is still an object of wonderment. It was no doubt the representative of royalty, and was supposed to guard the royal sepulchre. It is the most colossal sphinx in Egypt and impresses with solemn grandeur; but, what it or the Pyramids were in their better days, it is almost impossible to conjecture. Here, if anywhere, are we impressed with the contrast between the Egypt of antiquity and the country at the present day. Once the centre of civilization, it has now sunk into a state of almost semi-barbarism, and it is doubtful if its condition will be improved until it passes out of the hands of its present possessors.

## MISCELLANEOUS

### A PROCLAMATION FOR THE ENCOURAGEMENT OF PIETY AND VIRTUE.

(From the London Gazette, June 18, 1860.)

BY THE QUEEN.

Victoria R.—We most seriously and religiously considering that it is our indispensable duty to be careful above all other things to preserve and advance the honor and service of Almighty God, and to discourage and suppress all vice, profaneness, debauchery and immorality, which are so highly displeasing to God and so great a reproach to our religion and government, to the intent, therefore, that religion, piety, and good manners may flourish and increase under our administration and government, we have thought fit, by the advice of our Privy Council, to issue this our royal proclamation, and do hereby declare our royal purpose and resolution to discountenance and punish all manner of vice, profaneness and immorality, in all persons of whatsoever degree or quality within this our realm, and we expect and require that all persons of honour, or in place of authority, will give good example by their own virtue and piety, and to their utmost contribute

to the discountenancing persons of dissolute and immoral lives; and we do hereby strictly enjoin and prohibit all our loving subjects, of what degree or quality soever, from playing on the Lord's day, at dice, cards, or any other game whatsoever, either in public or in private houses, or other place or places whatsoever, and we do hereby require and command them, and every of them, decently and reverently to attend the worship of God on every Lord's Day.

Our further pleasure is, and we do hereby strictly charge and command all our judges, mayors, sheriffs, justices of the peace, and all other our officers and ministers, both ecclesiastical and civil, and all other our subjects whom it may concern, to be very vigilant and strict in the discovery and the effectual prosecution and punishment of all persons who shall be guilty of dissolute, immoral, or disorderly practices; and that they take care also effectually to suppress all public gaming-houses and places, and lewd and other disorderly houses: and also to suppress and prevent all gaming whatsoever, in public or private houses, on the Lord's day; and likewise that they take effectual care to prevent all persons keeping taverns, or other public houses whatsoever, from selling wine, beer, or other liquors, or receiving or permitting guests to be or remain in such their houses in the time of Divine service on the Lord's day.

And for the more effectual proceeding herein, we do hereby direct and command all our judges of assize and justices of the peace to give strict charges at their respective assizes and sessions for the due prosecution and punishment of all persons that shall presume to offend in any of the kinds aforesaid; and also of all persons that, contrary to their duty, shall be remiss or negligent in putting the said laws in execution: and that they do at their respective assizes and quarter sessions of the peace, cause this our royal proclamation to be publicly read in open court, immediately before the charge is given.

Given at our Court at Buckingham Palace this 9th day of June, 1860

GOD SAVE THE QUEEN.

The Halifax Nova Scotian of the 2nd July says that the Synods of the three Presbyterian bodies of Nova Scotia have been meeting lately at Pictou—the Synod of the Free Church in New Glasgow, and those of the Church of Scotland and of the Presbyterian Church of Nova Scotia in the town of Pictou. The union of the latter body with the Free Church is at length fully decided on, and a special meeting is to be held in Pictou on the fourth of October next for its final consummation.

THE SECRET OF ENGLAND'S GREATNESS.—It was a noble and beautiful answer of our Queen, says the *British Workman*, that she gave to an African prince, who sent an embassy, with costly presents, and asked her in return to tell him the secret of England's greatness and England's glory; and our beloved Queen sent him, not the number of her fleet, nor the number of her armies, nor the account of her boundless merchandise, nor the details of her inexhaustible wealth. She did not, like Hecubiah, in an evil hour, show the rich ambassador her diamonds, and her rich ornaments, but handing him a beautifully bound copy of the Bible, she said: "Tell the Prince that this is the secret of England's greatness.

#### RISE OF GREAT CITIES—GLASGOW.

We know few things more interesting than to trace back the slow and gradual rise of some of the great cities of the Old World. How full of incident! how affluent in variety?

how rich in suggestion! It is not their present teeming population alone that interests us; it is rather the old substratum which lies buried beneath. What is there for example about Cincinnati or St. Louis or Chicago to claim the attention of any body for a moment beyond their mountains of flour and miles of pork? There is little to charm the mind and gratify the imagination of the antiquary in either. There is a certain pride perhaps in the feeling that fifty years ago, or even less, the ground on which an opulent and populous city now stands was a portion of the primeval forest, and the very spot now occupied by a fine lady's drawing-room, may, while that lady was teething, have afforded shelter to the grizzly bear. There is the interest of a single fact and of but one idea, the starting link and nothing more; we take it in a moment, turn away, nor care to give it another thought.

How different with great historical cities? But we must not take up too much space in barren reflection. We intend in the present brief article to tell our readers a few things about a great city of which they have all heard, the commercial capital of Scotland. We scarcely require to tell them that at the present day it has reached very respectable dimensions, though without giving any signs that it has arrived at any thing like its full growth. Some 400,000 human beings live and move and work in a great variety of ways within its limits. They spin, they weave, they forge, they build for no inconsiderable portion of their fellow-creatures. At this moment one company has 15,000 tons of steam shipping building on the banks of its river, which almost within the memory of living men a child could wade across. Not far from that very ford (which was) is rising in stately proportions a huge steam battery for the Queen of England, 6000 tons burden, and to draw, when launched, 24 feet of water. It is not however of the present, but of the past, that we intend to speak in the present paper. We have no satisfactory account as to the time when Glasgow was first conquered from the forest, but history tells us that in 1350, or 150 years before Columbus discovered America, the good bishop Ræc built a stone bridge across the Clyde at his own expense for the benefit of the 1500 inhabitants that at that time composed the city. This bridge did duty till the year 1850, when, though still firm and staunch, it gave way to a more convenient and imposing structure. The formation of the Sea of Glasgow gave it importance at an early period, and drew around it the early churchmen of piety, learning and wealth—who built their castles and mansions in what is now the oldest but the poorest portion of the city. The noble cathedral, a fine specimen of the architecture of the times, after a service of at least 500 years is as august and grand as ever—the most imposing parish church in broad Scotland. These rude old Scots after all knew how to build fully as well as their posterity. There is a dignity in mere antiquity, and the most thoughtless, as he enters this august pile, views its vast and solid proportions—and thinks upon its age and its history, could not shake off, even if he would, that earnest feeling of interest which is akin to reverence and devotion. This building has witnessed many changes. Till 1560 it rejoiced in the gorgeous ceremonies and idle supererogations of the Romish Church, but was fortunate enough to escape the general destruction which overtook the other ecclesiastical edifices in the kingdom at the Reformation. This piece of good fortune she owes to the spirit and patriotism of the citizens of Glasgow, who had sense enough to understand that they might dispense

with the mummeries of a false religion and yet retain the pride and ornament of their city. It is curious to note the slow growth of this and kindred cities. In the time of Mary the population did not exceed 5000. In 1593 a large portion of the present college buildings was erected, though the College itself was founded in 1450. Its black and venerable walls still stand in what is now almost the dirtiest part of the city, but in those early days was the most aristocratic. Within these 400 years not a few of earth's greatest men have come out from its gates. It is perhaps noteworthy that, about 20 years ago, this venerable seat of learning very narrowly escaped destruction by a very vulgar and mammon-like process. A great railway company wished the site for a railway station, and offered so extravagant a sum that the Gothic bargain was actually struck, and arrangements were made for erecting a new and more showy structure in the New Town. Fortunately evil days came upon this great company, and they could not fulfil their agreement, so that the youthful student may yet walk in the same quadrangle where walked old Zachary Boyd, that stoutest of old Churchmen, and Adam Smith and Simpson, and Wodrow, and Burke, and James Watt and hundreds of others, whose memories are in themselves a sacred inspiration.

In 1600 the population was 7000. In 1678 a contract was made to run a stage-coach between Edinburgh and Glasgow, to leave on Monday morning and return on Saturday night, D. V. Nowadays the same journey can be performed in 3 hours. In 1681 Donald Gargill, the minister of the church now so worthily presided over by the Rev. Norman McLeod, was executed at Edinburgh for having resisted Episcopacy. These were rude days, but they were the nurses of Scotland's present greatness. It was then no uncommon thing for ministers to mount the pulpit armed with daggers and pistols.

In 1700 the population was about 14,000. Shortly after this Glasgow began to show signs of becoming a commercial city. The union with England opened up great advantages, more especially in the trade with America, which even then was considerable and exceedingly profitable. It was at that time what were commonly called the Tobacco Lords arose in Glasgow, who made immense fortunes in the tobacco trade with Virginia. The American Revolution came, and Glasgow thought she was ruined for ever by the destruction of her darling tobacco trade. She was mistaken however; her prosperity experienced no material check, and she now advances at a much more rapid rate than before. Glasgow reaped the full advantage of the genius of her great citizen Watt.

The channel of her shallow and crooked river was widened and deepened, and obliged to run in a somewhat straighter course. The first steamer that ever broke the waters of a British river was launched on the Clyde. As the steam engine began to be introduced, huge brick buildings rapidly rose up, spinning and weaving cloth of almost every texture—adding immensely to the wealth of the city, but not much to its adornment. From this time forward its progress has resembled that of a modern American town more nearly than a staid and respectable European city of undoubted pedigree. The Clyde, though not 100 miles in length, is now one of the great commercial rivers of the World. On its banks are built the mightiest and swiftest steamers that plough the Ocean. The Trustees of that river have besides their available funds borrowed £800,000 to deepen its channel, while it yields an annual revenue of more than £90,000. One hundred years ago it was



navigable only for fishing shallops—now it can float a steamer with all her ornament of 4000 tons. There are people living whose fathers remember when the population was barely 14,000, now it is nearly 400,000.

Nor has Glasgow ever disgraced on her coat of arms, "Let Glasgow flourish by the preaching of the Word. In the midst of much outlying wickedness she has ever been a determined upholder of our Presbyterian faith, and has held out a warm and open hand to the support of the Gospel. There are in the city 55 churches in connection with the Established Church and 48 with the Free Church, besides the other Presbyterian dissenters as well as the very numerous other sects. At the Secession in 1843 it was thought by many, and, we fear, hoped by not a few, that our Church in Glasgow would scarcely recover from the blow: but, the truth is, never, since she was a Church, was she so powerful for good as she is at this moment in Glasgow. In 1843, many excellent and able men left her; Dr. Brown, the worthy successor of Chalmers, taking with him also to a man a congregation whose average attendance on the Sabbath day was upwards of 1600. To-day that church is quite as crowded with devoted adherents to the Church of Scotland. The same might be said of almost all the other churches. Indeed we believe that without almost one ex-

ception the churches are far better filled than they were previous to 1843. Much of this is no doubt due to the care with which able ministers were sought to fill these important charges, and the ability and devotion with which these excellent men have performed their duty. Glasgow has seldom been without some great leading divine: during the last generation Chalmers was not only her pride but the light and ornament of Christendom. During the present generation she possesses not one star but almost a galaxy. Caird the earnest, the eloquent, the classical; the McLeods, father and son; J. R. McDuff, Gillan, Robertson and Runciman—all able and popular men, any one of whom would be an ornament and a distinction to any Church. In such a city as Glasgow, a minister, to be successful, must, in addition to other gifts, possess above all that of popular eloquence; though, of itself, that never will keep, never has kept, a Church in a really sound and flourishing state. There is a good deal of truth in the saying of good old John Wesley that "no amount of eloquence in the pulpit will keep your church full unless you visit constantly from house to house." This is, perhaps, true to a greater extent of the country than of a large city; but there can be no doubt that it applies largely to both. We have some notable instances of the different

degrees of success of different ministers in this same city of Glasgow. The Church of St. Andrew's, a noble structure, had for many a long year been so deserted that all hopes of its ever being again filled had almost disappeared. Dr. Patterson, its incumbent, was an able and amiable man; he left it in 1843, as everybody thought, to the moles and to the bats; but Dr. Runciman had not been in it many months before not sitting but almost standing room was wanting. Kingston Church was so far reduced that the congregation was to be counted by the dozen, not by the hundred. Yet Mr. Gibson, its then occupant, was an able man though a bitter controversialist. He too left it, as he fondly hoped, an undisturbed refuge to the spider and her brood, but Mr. Pollok, who succeeded, in a short time filled it to the door.

Such are a few unconnected jottings of this fine old city, abode of many a warm and generous heart, great in performance, greater still in promise. How often has the stranger blessed thee for thy unbounded hospitality! Thou hast done much, thou hast much to do, and much ability has been granted thee to do it. May the blazon of thy shield shine forth in letters of gold, "Let Glasgow flourish by the preaching of the Word," and may thy citizens ever be proud to fight for and under so glorious a device.—*Pictou Record.*

SELECTIONS FROM THE SYNOD MINUTES.

SYNOD ROLL.

MAY 30th, 1860.

REV. ALEXANDER MATHESON, D.D., MONTREAL, Moderator.  
REV. WILLIAM SNODGRASS, MONTREAL, Clerk.

\* The column of dates gives the times of the appointment of Ministers to the first charges held by them in connection with the Synod.

1. PRESBYTERY OF KINGSTON—REV. ARCHIBALD WALKER, Clerk.

Meets at Kingston and Bellerive alternately, on the first Wednesday in May, August, November, and February.

MINISTERS	APPOINTED.	ELDERS	CHARGES
John Macfar, D.D.	25 Apr. 1857	Joseph Bruce	Kingston.
Robert Neill	23 Jan. 1859	Thomas Hume	Seymour, a.
James Williamson, L.L.D.	25 Feb. 1843		Queen's College, b.
James George, D.D.	4 Aug. 1843		Queen's College, b.
Archibald Walker	10 May 1854	George Neilson	Bellerive.
Alexander Buchan	12 Nov. 1856	Geo. H. Boulter, M.D.	Stratford
John B. Mowat, M.A.	2 May 1850		Queen's College, b.

Wolfe Island, Pittsburgh, and Wendinaga, Mission Stations.

††† Post Office addresses of Ministers when not expressed by the names of their charges: a, Burnham; b, Kingston.

2. PRESBYTERY OF TORONTO } REV. JONAS BARCLAY, D.D., Clerk.

REV. JNO. H. MACKERRAS, M. A. Asst. Clerk.

Meets at Toronto on the third Tuesday in February, May, August, and November.

MINISTERS	APPOINTED.	ELDERS	CHARGES
John Tarrow, M.A.	7 Mar. 1857	William Tynline	Kings
Thomas Johnson	4 Aug. 1846		Chancery a.
Alexander Lewis	4 Aug. 1846	Robert Dodds	Bona
John Macmurchy	19 Jan. 1848		Eden
John Barclay, D.D.	6 Dec. 1844	John Cameron	Toronto.
Samuel Porter	23 Apr. 1846	Hugh H. Sharpe	Clarke, b.
John Campbell, M.A.	7 Jan. 1853	John Macmurchy	Weston, a. c.
David Watson, M.A.	21 Aug. 1853		Thorn, d.
John H. Mackerras, M.A.	26 Sep. 1854	Alexander Corville	Parliament, e.
Archibald Colquhoun	11 Jan. 1852		Malabar.
William Cleland	2 Aug. 1854	William Stickle	Scott and Cambridge
John Brown	26 Aug. 1854	Jacob Wells	Newmarket
James Gordon, M.A.	24 Sep. 1854	Archibald Tucker	Markham.
James Bain	10 Oct. 1854	Alexander Stirling	Warboro', p.
John Campbell, M.A.	10 Sep. 1854	Charles Black	Truck, a.
William McKee	3 Mar. 1858	James Mackay	West Gwillimbury and Inisfil, i.

James S. Douglas, M.A.	27 Sep. 1858	Robert Dennistoun, Peterboro'
William E. Mackay, B.A.	29 Oct. 1856	Alexander Skelton, Orangeville.
Donald Ross	20 Jul. 1859	John Lockhart, Vaughan, k.
David Cameron	12 Dec. 1859	Port Hope.
		John Turnbull, Milton.
		David Forrest, Hornby.
		James Madill, Pickering.
		W. Ashby, Walsby.
		Cobourg.
		Kawarville.

Peter Ferguson, Esq., Retired Minister.

Walter R. Ross, Ordained Missionary.

Lindsay, Fenelon, Osprey, Artemus, Caledon, Mission Stations.

B, a, Norral; b, Newmarket; c, Burnham; d, Brantford; e, Brantville; f, Cambridge; g, Woburn; h, Wick; i, Bradford; k, Maple.

3. PRESBYTERY OF QUEBEC.—REV. DUNCAN ANDERSON, M.A., Clerk.

Meets at Quebec.

MINISTERS	APPOINTED	ELDERS	CHARGES.
John Cook, D.D.	1843	John Thomson	Quebec.
David Shanks	2 Jan. 1844	William Knox	Pointe-aux-Lies.
Duncan Anderson, M.A.	25 Dec. 1853	John Lambie	Pointe-aux-Lies, a.
George D. Ferguson	16 May 1855	John H. Johnston	Three Rivers.
James Stewart, B.A.	20 Jul. 1857	Robert Ross	Johnston.
Alexander Forbes	5 Jan. 1859		Leeds and Inverness, b.

c, a, Pointe-Levi West; Leeds, b.

4. PRESBYTERY OF MONTREAL.—REV. JAMES PATTERSON, Clerk.

Meets at Montreal on the first Wednesday in February, May, August, and November.

MINISTERS	APPOINTED.	ELDERS	CHARGES.
Alexander Matheson, D.D.	19 Oct. 1854	Alex. Morris, M.A.	Montreal, St. Andrews
William Muir	24 Jul. 1853	John Doig	Chatham
James Anderson	18 Jul. 1855	Samuel Baird	Ormatoua
James C. Muir, D.D.	25 Sep. 1856	Daniel McDougall	Georgetown, a.
William Simpson	16 Mar. 1856	Thomas Allan	Lachine.
Alexander Wallace, B.A.	10 Oct. 1861		Laingdon.
James T. Paul	3 Jun. 1859	William Smith	N. Louis de Gonzague.
John McDonald	31 Mar. 1854	Hugh McLeod	Beaconsfield, b.
Frederick P. Syme	29 Sep. 1853	Don A. Livingston, M.D.	Kennettville.
William Sawler	4 Nov. 1856	John Greenhalgh	Montreal, St. Paul.
James Patterson	3 Sep. 1854	Fred. N. Verity, M.D.	Hemmingford.
John Moffat	23 Nov. 1857	John Macintosh	Laprairie and Longueville.
John Livingston	26 Nov. 1859		Beaconsfield.
		John M. Brownning	St. Eastache.

John Merrill, Hemmingford, 1st Sep. 1854, Retired Minister.

Thomas Hale, Ordained Missionary.

James Kerr, Probationer.

Point St. Charles, Mission Station.

c, a, North Georgetown; b, Norton Creek; c, Laprairie.



5. PRESBYTERY OF GLENGARRY—REV. ROBERT DOBIE, Clerk.

Meets at Cornwall on the second Wednesday in February, May, August, and November.

Table with columns: MINISTERS, APPOINTED, ELDER, CHARGES. Lists names and dates for the Glengarry Presbytery.

Colin Grigor, 1. Original, 15th Jan. 1844, Retired Minister. Robert G. McLaren, B.A., Ordained Missionary. c, South Finch, b, Dickison's Landing, e, North Williamsburgh, d, Iroquois.

6. PRESBYTERY OF HAMILTON—REV. GEORGE BELL, B.A., Clerk.

Meets at Hamilton on the third Wednesday in April, August, and December.

Table with columns: MINISTERS, APPOINTED, ELDER, CHARGES. Lists names and dates for the Hamilton Presbytery.

John Hay, Ordained Missionary. Dover, Langedoch, Kincairdine, Tara, Durham, Pricerville, Ayton and Allan Park, Mount Forest, Leith, Mission Stations. a, Waterdown; b, Winterbourne; c, Mount Albion.

7. PRESBYTERY OF LONDON—REV. JAMES McEWEEN, M.A., Clerk.

Meets at Stratford or London, on the first Wednesday in March, May, September, and December.

Table with columns: MINISTERS, APPOINTED, ELDER, CHARGES. Lists names and dates for the London Presbytery.

Hayfield and Varna, Zora, Ekfrid, Mission Stations. a, Shakspeare, b, London, c, Woodstock, d, Nairn, e, Goderich.

8. PRESBYTERY OF BATHURST—REV. WILLIAM BAIN, M.A., Clerk.

Meets at Perth and Ottawa City alternately, on the second Wednesday in January, May, and September.

Table with columns: MINISTERS, APPOINTED, ELDER, CHARGES. Lists names and dates for the Bathurst Presbytery.

Peter Thomson, Ordained Missionary. Ross and Westmeath, North Augusta, Darling, Lantzic, Hall, Fitzroy, and Tarbolton, Mission Stations. a, Heck's Corners; b, Toledo, Kitley, c, Renfrew, d, Cumberland; e, Carp, Huntly; f, Franktown, Beckwith; g, Larnak; h, Oxford Mills, County Grenville.

CORRESPONDENT.

Rev. Alexander Mc Gillivray, D.D. McLezan's Mountains, Nova Scotia.

MISSIONARIES.

Rev. Ephraim M. Epstein, M.D. Missionary to the Jews at Solowica. Rev. Louis Baridon. Missionary to the French Canadian.

ADDRESS TO THE QUEEN.

To the Queen's Most Excellent Majesty.

MAY IT PLEASE YOUR MAJESTY:—

We, the Ministers and Elders of the Synod of Canada in connection with the Church of Scotland, now in Synod assembled, in the City of Kingston, embrace this opportunity, of once more testifying as dutiful and loyal subjects, our profound respect for Your Majesty's person, and our sincere attachment to Your House and the Constitution of the country.

In common with all our fellow colonists, we hail with great delight the hope of soon seeing among us, His Royal Highness the Prince of Wales. In complying with the wish of the Parliament and people of this Province, that the eldest son of Your Royal House should visit this part of the Empire, Your Majesty has given a signal proof of your wisdom, goodness and condescension; and we cannot doubt, but the visit of our young Prince will strengthen the ties that bind Canada to the Mother Country. Whatever is fitted to bring the distant portions of Your Majesty's dominions into closer relationship with the Throne and the central power of the State, cannot but have the best moral and political effects.

We rejoice that in the good Providence of God, peace now prevails in all parts of Your Majesty's widely extended dominions, and we hope and pray that through the wisdom of Your Majesty's counsels, and if need be, through the valour of your soldiers, the difficulties which at present exist in China may be brought to a speedy and satisfactory termination, so that, it may be found in this, as in other cases, that the extended influence of British Power is conducive to the extension of Christianity and civilization.

It affords us great pleasure to state, what Your Majesty will no doubt be pleased to hear, that this Province is rapidly recovering from the evils under which it has suffered from two bad harvests, and from that commercial derangement to which it was exposed of late, in common with other parts of the world. We fondly cherish the hope, that under wise laws and the guidance of able and patriotic men, this portion of Your dominions will be distinguished in course of time, for great material prosperity. But while it affords us much satisfaction to contemplate this, it is with still greater pleasure that we have to state our hope, that the spread of education and the sound principles of religion, on which everything really good in a State depends, is making considerable progress in this country. As a Church, we think we may say truthfully, that we are labouring, with some measure of success, to disseminate among Your Majesty's subjects those Christian truths and lessons of morality, which cannot fail, in as far as they are learned and reduced to practice to make the people virtuous, happy, and loyal.

That God, by whom Princes reign, may bless Your Majesty with all the gifts of His Holy Spirit and with all happiness, is the earnest prayer of Your Majesty's loyal and obedient subjects.

Signed in name, and by appointment of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, at Kingston, the Fourth Day of June, Eighteen Hundred and Sixty Years, by

ALEXANDER MATHIESON, D.D. Moderator.

ADDRESS TO THE PRINCE OF WALES.

MAY IT PLEASE YOUR ROYAL HIGHNESS,

The Synod of the Presbyterian Church of Canada in connection with the Church of Scotland beg to approach your Royal Highness with our respectful and cordial welcome on the occasion of your arrival in this part of the dominions of our beloved Sovereign the Queen.

We hail with the most lively satisfaction the appearance amongst us of so important a member of the Royal Family as the heir apparent to the throne—regarding, as we do, the presence of so distinguished a Visitor as adding another to those numerous links of sympathy and affection which already bind the North American Provinces so firmly to the British Crown.

We are persuaded that in your tour through the Province, amid much that may manifest the infant state of the country, your Royal Highness will observe with satisfaction the progress that has already been made in the development of its material resources, and the numerous indications of a yet greater advancement.

Feeling assured that without the influence of religion presiding over national advancement, true prosperity cannot be enjoyed by any people, it is our care as a Branch of the Church of Scotland, from which so large a portion of the population have come to this new land, and it shall be our endeavour in the exercise of the duties of our sacred office, to keep the adherents of our Church in the path of piety and virtue in which their fathers walked. And whilst thus in our own sphere doing our part to promote the spread of true and undefiled religion, we are also persuaded that we thereby take the surest means of cherishing in their breasts, sentiments of loyalty to the Sovereign and respect to Her Government.

That Almighty God may bless Your Royal Highness with length of days and all other temporal and spiritual blessings, and that he may

finally call you to the inheritance of that crown of rejoicing which is laid up for those, whether of high or low degree, who serve the Lord, shall ever be our earnest prayer.

Signed in name, and by appointment of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, at Kingston, the Fifth Day of June, One Thousand Eight Hundred and Sixty Years, by  
ALEXANDER MATHIESON, D.D.,  
Moderator.

ADDRESS TO HIS EXCELLENCY THE GOVERNOR GENERAL.

To His Excellency, Sir Edmund Walker Head, Baronet, Governor General of British North America, &c., &c., &c.

MAY IT PLEASE YOUR EXCELLENCY:

We, the Ministers and Elders of the Presbyterian Church of Canada, in connection with the Church of Scotland, now in Synod assembled in the City of Kingston, gladly avail ourselves of the opportunity afforded us by the return of our annual meeting, again to express our loyal attachment to the Sovereign and Constitution of the Great Empire of which we form a part, and to assure Your Excellency of our respect, both for the high office which you occupy and for the personal qualities which you bring to the administration of it.

In conformity with the example of the Church of Scotland, during a long and if sometimes a troubled, yet always an honourable history, extending now over a period of not less than three hundred years, we beg to assure Your Excellency that it shall be our practice, as it is our sacred duty, to continue instant and earnest in the inculcation of that holy religion, which tends equally to secure the peace and good order of human society and to provide for the highest moral and spiritual interests of individuals.

Our earnest prayer is, that in the administration of the Government of this portion of the British Empire, Your Excellency may be guided by the wisdom which cometh down from above, and that after a long enjoyment of earthly blessings, you may enter on a heavenly inheritance.

Signed in name, and by appointment of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, at Kingston, the Fourth Day of June, Eighteen Hundred and Sixty Years, by  
ALEXANDER MATHIESON, D.D.,  
Moderator.

Letter to the General Assembly of the Church of Scotland.

FATHERS AND BRETHREN,

The Synod of the Presbyterian Church of Canada in connection with the Church of Scotland acknowledge, with lively satisfaction, the receipt of the fraternal letter which your Moderator addressed to us on your behalf. We thank you for your assurance of your continued interest in us, and your sympathy with our efforts to build up our Church in this rising dependency of the British Crown; and we rejoice to believe that we are followed in our labours by your prayers to the Great Head of the Church for a blessing on our work. The Province in which we dwell is increasing in population, and is advancing rapidly in all the elements of material progress. If then, it was necessary in the early history of the Province to send forth Missionaries from the Parent Church, to care for the spiritual wants of her children who had crossed

the Atlantic to seek a home in this new land, it is now surely no less important, that the Church, which has already grown up as the result of these early Missionary labours, should be enabled not only to maintain her present position, but to extend and advance her bounds. We are striving to consolidate a Church in this land, clinging fondly to the time, honoured standards and noble Presbyterian polity of the Church of our Fathers, and not, we trust, altogether wanting in activity or energy in the sacred work to which Providence has called us.

But we stand very greatly in need of aid and encouragement, and we hail with satisfaction your renewed assurance, that you will continue to encourage young men of piety and zeal to join us in the cultivation of this portion of the Master's vineyard. All such will receive our most cordial and hearty welcome, and will, we believe, find ample room for the consecration of their energies and talents in the service of the Master. We have recently received valuable accessions to our ranks from the Church of Scotland, as well of Ministers as of Missionaries; and though we are endeavouring to train up a native Ministry, we are far from being able to trust to that exclusively for the supply of our congregations, and shall therefore hope to receive from time to time fellow labourers from your Church.

Before tendering an expression of our cordial sympathy and affection, we may briefly give you a few details of our present position.

Our Synod was formed in the year 1836. We now number nine Presbyteries, comprising ninety-six settled Ministers. We have a College, possessing a Royal Charter, with Faculties of Arts, Medicine, and Divinity. We are endeavouring to establish and support various Schemes for the maintenance and extension of the Church. We have a Widows' and Orphans' Fund kept up by ministerial contributions and congregational collections. We have a Fund for the maintenance of Ministers, the result of the commutation with the Provincial Government of the stipends of the Ministers of the Church which has been liberally presented to the Church by these Ministers, and we are taking active measures to add to it an efficient Home Mission Fund, in order to enable us to overtake the wide and growing Home Mission field we are called to occupy. We have begun to look beyond our own borders and have sent forth our first Missionary to European Turkey; and our children and Sabbath School Scholars also have planted, and are maintaining, a Canadian Missionary School in Calcutta.

In these brief statements, though there be no cause for boasting and though but for the Secession of 1844 the statement might have been far more satisfactory, yet there is encouragement for faithful labour and earnest prayer for a blessing on the work in which we are engaged.

While we entreat you to accept of our grateful thanks for the expression of your kindly interest, of which we have already received so many and such substantial evidences, we beg to assure you that we do not fail to remember in our prayers, the Church and the Country of our Fathers, and we shall continue to ask that the blessing of the Great Head of the Church may continue to be largely vouchsafed to the Church of Scotland, and that as it was in time past, so in times to come that Church may be made a blessing not only to Scotland but to the Christian world.

Signed in name and by appointment of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, at Kingston, the Fifth Day of June, Eighteen Hundred and Sixty Years, by

ALEXANDER MATHIESON, D.D.,  
Moderator.

MONEYS RECEIVED.

\* MINISTERS' WIDOWS' AND ORPHANS' FUND.

Congregational Collections.

Westminster, per Rev. James McEwen,	\$ 8 00
Saltfleet and Binbrook, per Rev. Wm. Niven,	12 00
Whitby, vacant, per Mr. Wm. Laing,	24 00
Bromley, Grattan and Wilberforce, per Rev. George Canning,	6 00
Paisley, per Rev. K. McLennan,	4 00
Dundas, per Rev. James Herald,	9 60
Flamboro' West,	16 05

JOHN GREENSHIELDS,  
Treasurer.

Montreal, June, 1860.

\* This acknowledgment was excluded from the July number.

FRENCH MISSION FUND.

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

May 29.—Received from Revd. Thos. McPherson, Lancaster, a congregation collection,	\$ 8 00
June 4.—Received from a friend to the Mission, a donation,	2 00
" 18.—Received from Revd. Robert Dobie, Osnabruck, congregation collection,	5 00
" 22.—Received from Revd. Dr. Mac-har, Kingston, congregation collection,	40 00
" "—Received from Revd. A. Walker, Belleville, congregation collection,	20 00
" "—Received from Revd. J. Herald Dundas, congregation collection,	1 50

Brought over.....	\$76 50
" "—Received from Revd. A. McKid, Goderich, congregation collection,	4 85
July 20.—Received from Revd. T. Scott, Matilda,	2 00
" "—Received from Revd. E. McKay, Orangerille,	2 00
" 24.—Received from Revd. James Evans, Oxford,	3 00
" 26.—Received from Revd. Wm. McEwan, London,	3 00
" 27.—Received from Revd. J. Mackerras, Bowmanville,	4 00
" "—Received from Revd. J. Johnson, Chinquacouy,	2 00

\$101 35

ARCH. FERGUSON,

Treasurer.

Montreal, 27th July, 1860.

JEWISH MISSION.

\* Receipts by the Treasurer for the year 1859-60, and hitherto unacknowledged in the Presbyterian:—

Collection at Eldon, per Rev. J. Mc-Murphy,.....	\$16 00
Do in St. Andrew's Church, St. John, N. B., per Rev. W. Donald,	72 68
Do in St. Paul's Church, Fredericton, N. B.,.....	24 00
Mono, per Rev. A. Lewis,.....	4 00
Dundas, per Rev. J. Herald,.....	1 00
Flamboro', Do ,.....	1 00

\$118 68

ALEXANDER MORRIS,  
Treasurer.

Montreal, 30th June, 1860.

JEWISH AND FOREIGN MISSION.

RECEIPTS.

Mono, per Rev. A. Lewis,..... 1859-60	\$4 00
Dundas, " J. Herald,..... "	1 00
Flamboro," " " " " "	1 00
1860-1.	
Fergus, per Rev. A. D. Fordyce,.....	14 57
Remitted per W. Gordon, Esq., Picton, N. S.,	
A friend to the Jews per Rev. A. Pollock, Gairloch Congregation, per Rev. A. McKay,.....	56 00
Salt Springs Congregation, per Rev. A. McKay,.....	40 00
St. Andrew's Church Picton,.....	50 33
N. Williamsburgh C. W. Rev. J. Davidson,.....	6 50
Valcartier, Rev. D. Shanks,.....	4 00
St. Andrew's, Montreal per J. Goudie, Esq.,.....	48 00
St. Louis de Gonzague, per Rev. J. T. Paul,.....	3 00
St. Paul's Montreal, per J. M. Ross Esq., Ottawa, per W. Hamilton,.....	86 45
Buckingham and Cumberland, per Rev. P. Lindsay,.....	30 50
Matilda, per Rev. T. Scott,.....	19 00
Martintown, per P. W. Couroy,.....	3 00
Kitley, per Rev. D. Evans,.....	7 00
Lanark, per Rev. T. Fraser,.....	8 00
Arthur per Rev. J. Whyte,.....	8 00
Pickering, per James Madill,.....	2 00
North Easthope,.....	6 60
Chatham, per Rev. J. Rannie,.....	8 00
Peterboro, per Rev. J. S. Douglas,.....	9 25
Woodstock, per Rev. J. Stuart,.....	7 00
Oxford, per Rev. J. Evans,.....	2 60
Arnprior, per Rev. W. Johnson,.....	4 25
Middleville, per Rev. W. C. Clarke,.....	4 25
Niagara, per Rev. C. Campbell,.....	10 50
Williams, Rev. R. Stevenson,.....	26 00
Perth, per Rev. W. Bain,.....	7 50
	40 00

ALEXANDER MORRIS,  
Treasurer.

Montreal, 27 July, 1860.

INDIAN ORPHANAGE AND JUVENILE MISSION SCHEME.

Already acknowledged,.....	\$34 00
Mrs. Machar, Kingston, to present a Bible to Margaret Machar, at Calcutta,.....	2 50
St. Paul's Church Sabbath School, Montreal, per A. Macpherson, Esq., for support of Catharine McK. Gibson	16 00
	\$52 50

JOHN PATON,

Kingston, 18th July, 1860.

\* This acknowledgment was excluded from the July number.

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

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