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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. 12, December, 1857.

VOLUME X.

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

The Presbyterian.

THE EDINBURGH TEACHERS' NOTES.

With reference to an advertisement of Sunday School requisites on the last page we have pleasure in directing the attention of our readers to "The Edinburgh Teachers' Notes," which we have every confidence in recommending for general use. A Class Lesson is given for each Sabbath of three years with hints for study by Teachers, and a practical application of its precepts. Having had it in use for some years past, and knowing its merits, we consider it superior to any other class-book for the Sunday School we have met with, especially for Presbyterian Schools. To the teacher with a limited library for reference, it will prove of great service. "Bateman's Hymn Book" is a choice selection by a clergyman of the Church of England, and contains some beautiful gems for the use of the children.

A GOODLY BAND OF MISSIONARIES.

We have much pleasure in intimating the arrival at Montreal, by the "Indian," of a missionary company, the advance guard, we trust, of a large army. On the 4th ultimo there reached Canada, the Rev. J. Herald, J. Moffatt, J. Rennie, J. Paterson and A. P. Marshall, the four first

deputed to the Presbytery of Montreal, and the last to that of Kingston. These missionaries would have arrived sooner but for the loss of the Clyde on her voyage Home, by the return trip of which vessel they had engaged their passages. From the testimonials they bear with them, and the discrimination exercised by the Colonial Committee, we doubt not these young ministers will prove a valuable acquisition to the Canadian Church. But, in view of our numerous vacancies, what is even this unwonted accession! Those assigned to Montreal are already labouring with acceptance among the vacant congregations, some of which have for years been without a pastor. Mr. Marshall proceeded to his destination at Kingston, and has, we presume, entered upon his labours there.

MEMORIAL CHURCHES AT DELHI AND CAWNPORE. WHY NOT ALSO AT THE PUNJAB!

We notice that the Society for the Propagation of the Gospel have announced their willingness to receive subscriptions for the erection of Memorial Churches in connection with the Church of England at Delhi and Cawnpore. This is a proper step, indicative, we trust, of the future era of things in India, where the Government shall no longer pander to idolatry and ignorance of Christianity.

Why should not this excellent idea be taken hold of by the Church of Scotland, and a Memorial Church erected in the Punjab to perpetuate the name and memory of her first Missionary to that district and Martyr, Mr. Hunter. Though the banner has fallen from his hands, we doubt not it will be grasped by other Missionary hands, and the light of the Gospel yet diffused by the instrumentality of this Mission in the Punjab. If our brethren in Scotland adopt the idea of a Punjab Church, we are sure the Colonies would contribute a few stones to the pile. There is sound practical truth in the ensuing extract.

THE GRAVE AT CAWNPORE.—An intelligent officer of Engineers, who is a near relative of seven of the Cawnpore victims, says:—"There is some talk of raising a monument over that well. They don't understand the natives, or they would do nothing of the sort. What does a Hindu care for a marble pyramid or obelisk? Now what they should do is this—build above that well a Christian temple, as small as you like, but splendid, so that after generations of Christians shall say to us many generations of Mahomedans and Hindus, 'Look here!' On this spot your fathers wrought the very blackest of their deeds to get rid of Christianity from India. See what came of it! Christian rites are now celebrated and Christian worship presented on the very site of that well, and above the ashes of 200 Martyrs! What an illustration this would be for coming ages to witness of the sacred truth—'He maketh the wrath of man to praise Him!'"

THE MINISTERS' WIDOWS' AND ORPHANS' FUND.

We would remind our readers that the annual collection for this important object is appointed to be taken upon the first Sabbath of January next. We therefore insert last year's Report of the Board, and also the Treasurer's Report, by which it will be seen that there were in May last 14 widows on the Fund, while no less than three widows have since been added to the list of annuitants. We know of no object which has stronger claims upon the Christian liberality of our people. Here and there some few objectors will exclaim, "Why can't the minister provide for his widow and children?" "Why do not the people provide sufficiently for his temporal wants to enable him so to do?" And, "Why indeed do they not?" We reply. All this is very plausible in theory, but we have to deal with stern facts and things as they are; and, with reference to this matter, it is beyond dispute that on this Continent ministers, as a class, are not so remunerated as to enable them to provide for their families. The farmer who can leave a well cultivated farm behind him, the merchant who accumulates a sufficiency, the mechanic who has enough and to spare, all may leave behind them provision for those most dear to them. But not so, we (laymen ourselves) fearlessly assert, with the underpaid Ministry, who, as a class, are the least remunerated of any profession, trade or calling. Rarely, very rarely, can they even lay by anything for the day of sickness, much less for the support of an orphaned family. Dealing then with things as they are, and not with the imaginations of a well meant optimism, or the pretences of the niggardly, we call upon all our people to come forward generously to the discharge of a plain and evident duty, in their liberal contribution to this excellent Fund, which is lightening the load of care which weighs down many a struggling widow, and is caring for many a helpless orphan. "He that giveth to the poor lendeth to the Lord." Bear in mind the duty of Christian benevolence, and contribute as God hath prospered you.

THE CHURCH IN CANADA.

FRENCH MISSION FUND.

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

Per Rev. Alexander Mann, Pakenham.....	£1 10 0
Per Rev. Dr. Machar, being collections made at a series of Prayer Meetings in St. Andrew's Church, Kingston.....	15 10 0
	£17 0 0

ARCH. FRIGGSON,

Treasurer.

SUBSCRIPTIONS, &c., IN AID OF THE BURSARY FUND OF QUEEN'S COLLEGE.

SINCE LAST ACKNOWLEDGMENT.

Ottawa Congregation, per W. Hamilton, Esq.....	£6 10 0
Lochiel Congregation, per Rev. D. Macdonald.....	£5 0 0
Belleville Congregation, per Rev. A. Walker.....	£2 5 0
St. Andrew's Church, Hamilton, per G. A. Young, Esq.....	£8 10 0
Students' Missionary Association, Aberdeen, Scotland, per Rev. Dr. George, £7 stg.....	£8 10 4
Nottawasaga Congregation, per Rev. J. Campbell.....	£1 15 0
	£32 10 4

JOHN PATON,
Secretary to the Trustees.

QUEEN'S COLLEGE,
Kingston, 17th Nov., 1857.

QUEEN'S COLLEGE.

We have much satisfaction in announcing the commencement of the Sixteenth Session of this University, which took place on Wednesday, the 7th October. On that day the students in the Faculty of Arts assembled, and the classrooms again assumed the pleasant aspect of activity and animation. In this Faculty there are now 38 students matriculated, a large number of whom intend to enter the Ministry.

The Faculty of Theology was opened on Wednesday, the 4th November, and the number of students is at present 9. We regret much to learn that some delay has been unavoidably caused in the delivery of the Lectures on Theology by the non-appointment of a Principal. A meeting of Trustees will, however, be held on Wednesday, the 2nd December, when arrangements for the discharge of the important duties devolving upon the Theological class will be made. The Rev. Professor Mowat entered upon his new duties at the opening of this Faculty.

Since last session arrangements have been made for the delivery of a course of Lectures on Chemistry, by which the Rev. Dr. Williamson will be relieved from the labours of this class, which he has hitherto taught in addition to his own important chair.

Queen's College School is in a most satisfactory state under the charge of a very efficient teacher. The number of pupils is now 42, and is increasing.

We are glad to see from the monthly notices in our columns that not a few of our congregations are responding to the appeals made on behalf of the Bursary Fund. This is a most deserving Scheme, and is a means of enabling many young men of great promise to study for the Ministry. The congregations who have not yet contributed to the Bursary Fund will, we trust, do so ere it is too late.

The Medical Faculty was opened on the same day as the Theological Faculty. Twenty new students have been enrolled this year. Ten graduated last year. The

number of students attending this session promises to be considerably greater than that of last year, which was fifty-seven.

ST. ANDREW'S CHURCH, MELBOURNE, CANADA EAST.

We are much gratified to know of the advancing prosperity of this Church, and the stations connected with it. Two of these stations, it is probable, will soon be supplied with places of worship. At Windsor preparations are so far advanced that on Wednesday, the 14th October, a meeting was held in the school-house for the purpose of choosing Trustees and fixing on a site, when the following were elected viz Messrs. Robert Paterson, John Sampson, James Kerr, Wm. Douglas, Mungo Douglas, Robert Shanks, Rev. Mr. Sievwright, Secretary-Treasurer. There being two sites obtainable, Messrs. M. Douglas and Robert Paterson were appointed to select the best and report. The subscriptions now amount to fully \$200, a sum which of itself bears witness to the earnest desire of the people for stated ordinances weekly. At Brompton Gore the people are subscribing liberally, and we think there is little doubt that before the end of winter all the necessary materials will be collected so as to commence building in the spring.

It is evident from the case of these two stations, that laborers alone are wanted to form many a congregation of our adherents, who are now, unfortunately, uncared for, and of whom numbers, it is to be feared, are forgetting the lessons of their childhood, and becoming utterly careless and indifferent about religion. There is room and to spare for the missionaries who may see it their duty to come over and help us, and in most cases, we firmly believe, they would not long be a burden upon the funds of the Colonial Committee. We cordially welcome the six who have been appointed this year, but how very inadequate is such a number to supply the clamant wants of this colony, with its present large population, and absorbing, as it does, thousands of Scotchmen yearly. May the time soon come when every emigrant ship reaching our shores will bring at least one zealous missionary from the Church of Scotland; and may more of our own youth see it their duty to devote themselves to the service of the Lord as ministers of His Word. May the Lord of the harvest send forth laborers into the harvest.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

The regular Quarterly Meeting of the Board of Managers of the Ministers' Widows' and Orphans' Fund was held in the vestry of St. Andrew's Church on the 5th ultimo, at which were present the Rev. Dr. Mathieson, Chairman, J. Greenshields, Treasurer, Alexander Morris, Secretary,

and the Rev. W. Snodgrass and Archibald Ferguson, Esq.

The Secretary laid on the table intimations from the Rev. P. McVicar, Clerk of the Presbytery of Glengarry, of the induction of the Rev. W. Johnson at L'Original, and of the Rev. Colin Grigor at Plantagenet. As this was the only Presbytery which had complied with the instructions of Synod as to this matter, it was agreed in the annual circular again to call attention to the importance of observing the rule.

It also appeared that, though there were widows to place upon the Fund, yet the Board were unable to take up their cases owing to the absence of any application from the widows, or of the necessary intimation from the Presbyteries of the bounds.

Several matters of administration and relating to the finances of the Fund were disposed of. Notwithstanding the existing depression, the Treasurer's Report as to the payment by the debtors of the Fund of the interest accruing, was very satisfactory.

The minute of Synod relative to the extension of the Scheme to the Lower Provinces was considered, and the following resolution adopted:—

"That the Rev. Dr. Mathieson, the Rev. W. Snodgrass, and Messrs. Ferguson, Greenshields and Morris be appointed a sub-Committee of the Board to consider the feasibility of extending the benefits and operations of the Fund to the Lower Provinces: to consider the practicability of such an extension and its effects upon the Fund; to devise, if found feasible, a scheme for effecting the extension upon terms just to the original Fund, and upon an equitable basis: to procure the legal opinion required by the Synod: to correspond with the Committees of the Synods of the Lower Provinces, and to take all necessary steps, reporting their action to the Board, Mr. Morris to be Convener."

A circular letter was ordered to be prepared and printed, in order to its being read to the several congregations before the annual collection for the Fund.

The Secretary was instructed to write those ministers mentioned in the Annual Report, who had neglected to take up the Congregational collection for last year, and, in the event of their continued neglect, to write to the Presbyteries, within whose bounds they are, on the subject, as suggested by the Synod.

Mr. J. M. Ross, of Montreal, was on motion added to the Board in lieu of the late Hew Ramsay, Esq., the Synod having omitted to fill the vacancy.

The Board amended the fifth by-law by the substitution of certain words suggested by a Committee of the Synod, with the view of making its meaning more plain, and the amended by-law was adopted. It did not in any respect alter the effect of the by-law.

The next Quarterly Meeting was agreed to be held in the same place on the first Wednesday of February next at half-past 10 o'clock in the forenoon, being the same

day on which the Presbytery of Montreal meets, and the Meeting then adjourned.

PRESENTATION TO REV. K. McLENNAN, DUNDAS, &c.

On Wednesday last that portion of the Rev. Mr. McLennan's Congregation, who reside in West Flamboro' and Beverly, followed up the worthy example, shown to them by the Rev. Gentleman's friends in Dundas, by waiting on him, and presenting a Purse containing a munificent sum of money, as a token of their high regard for their late Pastor. If the Purse is but a small tribute, the kind and affectionate words in the following address will, to a degree, assure Mr. McLennan that, while amongst his flock, he has been respected, and, that now parting from them, though to be absent, his stay in Dundas will be long remembered with most happy feelings.

To the REV. KENNETH McLENNAN, A. B., Minister of St. Andrew's Church, Dundas:

REV. AND DEAR SIR:—We, the undersigned Members and hearers of your Congregation, residing in West Flamboro' and Beverly, having learned that the connection which has for some time past, existed between yourself and us is about to terminate, cannot but express our extreme regret that such is the case; for, although the connection, at least as regards some of us, has been only for a short period, still, it has been interesting, and, we trust, beneficial to all of us.

We cannot, however, permit you to go from among us without returning to you our sincere thanks, and expressing the deep sense of gratitude which we entertain towards you, for the very great interest which you have taken in our spiritual welfare, and for the kindness which you have manifested towards us in having for some time past, at considerable sacrifice of personal comfort on your part, had regular service in West Flamboro' for the special benefit of us and of others residing at a distance from your pastoral charge in Dundas.

We beg your acceptance of the accompanying Purse, as a token of our esteem and regard for you, and as a small but inadequate testimonial of our appreciation of the zeal, faithfulness and ability with which you have discharged your pastoral duties while labouring among us.

We beg to tender our respects to Mrs. McLennan, and to assure you that we shall always feel a lively interest in the welfare and prosperity of yourself and family.

And now, in bidding you farewell, our earnest prayer is, that you may enjoy peace and prosperity in this world: that you may long be spared to your family and your flock; and that in the new field of labour, upon which you are about to enter, you may reap a rich harvest of reward by the conversion of souls to Christ.

We remain,
Rev. and Dear Sir,
Very faithfully yours,
For ourselves, and other subscribers to the Testimonial,

JOHN WEIR,
WILLIAM MILLER,
W. D. DONALDSON,
A. B. CROOKS,
D. R. CROOKS,
R. SANDERSON,

West Flamboro', July 8th, 1857.

To J. WEIR, W. MILLER, W. D. DONALDSON, A. B. CROOKS, D. R. CROOKS, and R. SANDERSON, ESQUIRES, and the other Subscribers to the Testimonial:

GENTLEMEN:—The generous kindness of your speech and action, on the occasion of my leaving you, is extremely affecting. It grati-

fies me particularly, as coming from not a few over whom I have had no prescribed superintendence, and who are not in communion with my own church, and as being, on the part of others, the last of many manifestations of respect and affection, which I have received in the course of my private and public ministrations among them, and on other occasions.

The interest which I have always felt in West Flamboro' and Beverly, the increasing intercourse and sympathy which was binding my hearers in these localities and myself together, and the apparent good which arose from my humble labours, make it impossible for me to part from you without sincere regret, or to think of you in the future with other sentiments than those of affectionate interest and attachment.

Believe me when I say that I have done little among you in comparison of what I had desired, and would have done, had not well-known circumstances hindered. The result of that little, as you now exhibit it, and as I myself have seen it, amply rewards my efforts; but it also excites my deep concern that the work is now suspended. Let me assure you that any influence which I can exercise shall be ever warmly devoted to the promotion of your religious interests.

I trust the providence of God has in store for you better privileges than you are now losing; and that the courts of the Church may extend to the promising field which you represent a wise and kind consideration, hitherto withheld from it.

Mrs. McLennan will feel much gratified with your interest in her and our family, sharing fully, as she does, my sentiments and feelings towards you.

With an interest in you and all that concerns you, which recent occurrences have rendered stronger and more tender than it was before, I again thank you for your generous attachment, and bid you an affectionate farewell.

Yours faithfully,
K. McLENNAN.

PRESBYTERY OF MONTREAL.

A regular meeting of this Presbytery was held in St. Andrew's Church, Montreal, on Wednesday the 4th ult. There were present the Revs. John McDonald, Moderator, Dr. Mathieson, James Anderson, William Simpson, Alexander Wallace, Thomas Haig, Frederick P. Sym and William Snodgrass, Ministers, and Messrs. Alexander Morris, John Greenshields and Dr. Verity, Elders.

The minutes of the adjourned meeting of Aug. 6th and of the *pro re nata* meeting of Sept. 30th. were read and confirmed.

An extract minute of the election of David Mullan as representative Elder by the Kirk session of Chatham was read and sustained.

The Clerk reported that he wrote Mr. Muir respecting the election of a representative Elder and his own absence from meetings of Presbytery, and that he had received no reply. The Presbytery agreed to record their great dissatisfaction with the conduct of Mr. Muir, and instructed the Moderator to write him again on these matters.

Mr. Paul not being present, the Presbytery had no report of the fulfilment of their instruction to him respecting the recording

of the election of a representative Elder by the session of St. Louis.

Mr Haig reported that, circumstances remaining as before, there had been no meeting of the session of Beauharnois.

Mr McDonald reported that, in accordance with the recommendation of the Brethren who conducted the Presbyterian visitation of his congregation at Beechridge, a meeting had been called for the choosing of fit and proper persons to act as Elders, when Messrs. Hugh McLeod, Donald McKay, James Murdoch and Isaac Barber were nominated, and the Presbytery were requested to take steps for their ordination as early as possible, all these parties having consented to act. Mr. McDonald was instructed to serve their Edict of Ordination on the first Sabbath of December next, and the Presbytery appointed Mr McDonald, Mr. Sym, Mr. Haig, and Dr. Livingston to proceed with their ordination on the third Sabbath of December next, according to the rules of the Church—Mr. Sym to preach and preside.

The Clerk reported his fulfilment of all the instructions laid upon him at the last regular meeting and the meetings held since. Presbyterian Visitations and appointments of supplies were reported to have been fulfilled.

The Presbytery instructed the Committee on St. Gabriel Street Church and property to exercise renewed diligence in the matter intrusted to them.

The Clerk reported that some returns had been made with reference to the Expenditure of the Manse and Glebe Fund. Ministers who have made no return were enjoined to do so without delay.

It was reported that the collection of the congregation at Hemmingford in behalf of the Ministers' Widows' and Orphans' Fund had been received by the Treasurer of that Fund.

The Moderator not having sent circular letters, intimating the *pro re nata* meeting of 30th Sept. last to the representative Elders, the Presbytery ordained that henceforth the Moderator be careful to attend to the rules of the Church in this matter and notify every member of any *pro re nata* meeting that may be called.

Mr. Snodgrass introduced to the Presbytery the Revs. James Herald, John Moffat, John Rannie and James Paterson, who arrived yesterday at Montreal. They laid upon the table duly authenticated extracts of their ordination by Presbyteries of the Church of Scotland—viz; Mr. Herald by the Presbytery of Aberdeen, Mr. Moffat by the Presbytery of Greenock, Mr. Rannie by the Presbytery of Kincardine O'Neil, and Mr. Paterson by the Presbytery of Dunoon; also Presbyterian certificates, and their several commissions from the General Assembly of the Church of Scotland's Colonial Committee, appointing them to act as Missionaries within the bounds of this Presbytery. These documents having been read,

the parties bearing them were welcomed by the Court.

The Presbytery agreed to the following rates for each Sabbath day's supply so long as the congregations specified continue vacant, namely Hemmingford and Dundee, 30s. each, and La Prairie, 20s. The Presbytery further resolved that a collection be made in all the churches having settled ministers for the Home Mission Fund on the first Sabbath of February next, and that all receipts from these two sources be remitted to the Colonial Committee to assist in meeting the salaries of the Missionaries designated to this Presbytery. Mr. Archibald Ferguson, Montreal, was appointed Treasurer of the same, and the Clerk was instructed to prepare a printed Circular notifying the collection and the object of it. The Clerk was also instructed to intimate to the Secretary to the Temporaries' Board the arrival and employment by the Presbytery of the four Missionaries, above referred to.

The Presbytery, having sat for some time with closed doors, adjourned to meet in this place tomorrow morning at ten o'clock.

The Presbytery met again the following day according to adjournment, when the Revds. John McDonald, Moderator, Dr. Mathieson, William Simpson, Frederick P. Sym, and William Snodgrass, Ministers; and Mr. Morris and Dr. Verity, Elders, were present. The minutes of yesterday's meeting were read and sustained.

The following appointments of supplies and missionary services were given, viz; to Hemmingford, by the Rev. James Herald, on Sabbaths the 8th, 15th, 22nd and 29th Nov., and 6th Dec.; by the Rev. James Paterson, on the 13th, 20th and 27th Dec. and 3rd Jan., and by the Rev. John Rannie on the 10th, 17th, 24th and 21st Jan.; to Dundee, by the Rev. John Rannie, on Sabbaths the 15th, 22nd and 29th Nov., and 6th Dec.; by the Rev. James Herald, on the 13th, 20th and 27th Dec. and 3rd Jan., and by the Rev. John Moffat, on the 10th, 17th, 24th and 31st Jan.; to the Chatham District, by the Rev. James Paterson, on the 15th, 22nd and 29th Nov., and 6th Dec., and by the Rev. John Rannie on the 13th, 20th and 27th Dec., and 3rd Jan.: to La Prairie, Point St. Charles &c., according to directions of the City ministers and representative elders till next meeting, by the Revds. John Moffat, James Herald and James Paterson.

The Committee on Supplies was directed to superintend the fulfilment of their appointments and to arrange any alteration that may be unavoidably necessary: the Clerk was instructed to notify these appointments to parties concerned; and the Missionaries were requested to prepare brief reports of their labours for next regular meeting.

The Committee on Supplies was instructed to inquire what is necessary to be done

to satisfy the law on Registration of the Acts of Baptism, Marriage and Burial, and to direct the Missionaries in the matter as they see fit.

Dr. Mathieson was appointed to visit Chatham in company with Mr. Paterson with the view of arranging with Mr. Mair about the services of a Missionary within the bounds of his extensive charge.

The Presbytery, having taken into consideration the conduct of certain clerical members in sometimes absenting themselves altogether from meetings of this Court, and at other times in not being punctual and constant in their attendance, thereby leaving the Presbytery in great difficulties as to the transaction of business, agreed to record their great dissatisfaction with this conduct, and their determination, if it shall be continued, to adopt the most rigorous measures for its correction; and further ordain that it is a duty, henceforth to be attended to, that any minister who expects to be unavoidably absent from any meeting shall send a written apology to the Clerk in sufficient time to be communicated to the Presbytery.

The Committee on Statistics reported their preparation of certain questions and forms, when the Presbytery remitted to them to consider the matter further, and prepare a full report for next meeting, with a view to its being transmitted to the Synod.

It was resolved that the first business of next meeting, after reading the minutes, shall be the reading of the Report of Presbyterian Visitations.

The Presbytery having appointed their next meeting to be held in St. Andrew's Church, Montreal, on the 1st Wednesday of February, 1858, the proceedings were closed by the Moderator pronouncing the benediction.

PRESBYTERY OF TORONTO.

The Presbytery of Toronto met on the 17th November, in St. Andrew's Church. Rev. Mr. McKerras Moderator. The attendance of Members was not so full as usual, but the business was important and interesting. Messrs. Brown, McKay and Kilpatrick appeared as commissioners from W. G. Williamsburg, praying the Presbytery to moderate in a call to the Rev. Mr. McKee, whose labours among them had been so satisfactory that the congregation was unanimous. A numerous signed paper had been presented at a previous meeting with subscriptions amounting to £140 of stipend per annum, with a manse and eighteen acres of excellent glebe, all in a state of good cultivation. Moderation appointed to take place on the 11th of January, Mr. McKerras to preside. Reports were called for from the ministers and elders present respecting progress in the Home Mission Scheme, from which it appeared that congregational associations had been generally formed, and subscriptions

either realized or in progress; where such associations are not formed, the usual collection was ordered to be made. Mr. Tawse reported for King, that £20 might be expected; Mr. Barr for Hornby, £10; Mr. Brown for Newmarket, £7; Mr. Gordon for Markham, £15; Mr. Bain for Scarborough, £43, which had just been paid into the hands of the Treasurer; the Rev. Mr. Ferguson (who happened to be present) for Esquesing, £20; Mr. A. Brown, elder, for W. Gwilliamsburg, £17 10s.; Donald Cameron, elder, for Vaughan, £10; Mr. Cleland for Uxbridge, that the subscriptions were in progress, but meantime paid to the Treasurer, as his own, £4. Dr. Barclay stated that his absence accounted for no Association having been formed in Toro to, but that the annual collection would be for coming. Ordered that absent members be immediately corresponded with on the subject, and that the attention of new Congregations and Mission stations be called to the duty of aiding the Scheme. Contributions to be sent to Mr. Barclay without delay, also the names of the contributors. Dr. Barclay and Mr. Bain were appointed to draw up a report for publication. Order to be taken at next Presbytery for holding the Annual Congregational Meetings. Appointed the 27th current to be observed as a day of humiliation, agreeably to his Excellency's Proclamation, that a Presbyterial minute be read from all the pulpits to effect on that Sabbath first, and that collections be taken up in aid of the Fund for relief of sufferers by the deplorable events in India. A report was read from Mr. Ross, student and catechist of his labours in Vaughan, Osprey Linghampton and North Corners, at which latter place there were upwards of a hundred families; the report gave great satisfaction. During the interval of the College Session Mr. Ross has labored chiefly in Vaughan, the congregation handsomely relieving the Presbytery Fund of all charge for their supply. Certificate to be granted to Mr. Ross, and, considering the expense and trouble attending his appearance in Toronto, that the Presbytery of Kingston be requested to examine him, with a view to his entering the Hall for another Session. The Rev. Mr. Livingston reported fulfillment of appointments at Peterboro', Fenelon, Verulam, Lindsay and other places. His report of the condition and prospects of the congregations and stations was so full and interesting that the thanks of the Presbytery were unanimously awarded. A petition was received from Lindsay, stating their desire for the dispensation of Gospel ordinances, that a Committee had been formed to procure subscriptions, and that they wish to be formed into a congregation. Mr. Livingston gave a further account of the prospects of the church in Lindsay, which, as the centre of a flourishing district, and the terminus of the Port Hope Railway, may

with an enterprising and zealous management, and the blessing of God, soon become the seat of an excellent congregation. Mr. S. was appointed to organize the people by receiving them into the fellowship of the Church. Reports were then given of the appointments made at last meeting, from which it appears that most of the ministers had been more or less engaged in supplying vacancies. Peterboro' in particular was represented as having strong claims on the care and attention of the Presbytery. Mr. Bain urged them at considerable length. As a centre of influence, he considered it second to no place in the Province, and that properly nurtured in the meantime, and afterwards under a suitable pastor, it would speedily become a flourishing Church. The following appointments were made. Esquesing, Ferguson, Barr, Johnston, Cleland. Vaughan, Porter, Bain, Campbell (Brook). Colquhoun. Peterboro', Brown, Livingston, McCaughey, McKee, W. Gwilliamsburg, McKee, Tawse, Lindsay and Fenelon, Livingston, McMurchie, Watson, Orangeville, McKee, Lewis.

The attention of the Presbytery having been called to the want of ministerial agency, it was stated that little or no aid was to be expected from Queen's College this season, and that immediate application should be made to the Colonial Committee. Dr. Barclay warmly expressed the obligations of the Presbytery to Professor Weir for two days services in Peterboro'; other applications had not been so successful. Mr. Bain could not allow the occasion to pass without paying a tribute to Professor Weir for his well known readiness and zeal in supplying the wants of the Church, whenever it lay in his power. He considered him an example of what the Church, in its present condition in this country, needed and expected. After a variety of other business the Presbytery adjourned. Same place, 18th, after prayer by the Moderator, proceedings were resumed. The Clerk reported that patents had been at length obtained for the lands resulting from the application of the Seaton Fund, and that he was now in a condition to have the arrangements fully carried out. He also reported that he and Mr. Bain had visited Uxbridge, and met with a number of the people, but that there was no satisfactory result—the Manse was still unfinished and not in a habitable state, nor did any disposition to proceed with it appear. It came out that the congregation had drawn the £150 from the Manse fund, and had expended it, along with some £30 of their own, in payment of a site and their own contracts, but that there was a lack of funds which they had no disposition to supply. Mr. Bain refrained from giving full utterance to his sentiments on this painful affair, more especially as he knew many excellent persons there, whose better nature and matured thoughts, it was hoped, would

soon make them free themselves from a course so discreditable; but he felt it to be his duty to intimate that unless things were in a different position by next meeting of Presbytery, he should move that the Minister and Kirk Session of Uxbridge be summoned to appear for remissness in discipline, allowing parties to continue on the communion roll and to take part in congregational meetings on this and other matters, who had not worshipped with them for years. He regretted Mr. Cleland's absence, who, he understood, had left by this morning's train, but he would take care to acquaint him and his Session with the present notice. The meeting was closed with prayer.

TENTH ANNUAL REPORT OF THE MANAGERS OF THE MINISTERS' WIDOWS' AND ORPHANS' FUND.

The Board of Managers of the Ministers' Widows' and Orphans' Fund, submit the following Report of their operations during the past year:—

Having, with the concurrence of the Synod, resolved that the Accounts shall be made up on the 1st April, and that the Statement of the condition and operations of the Trust, given in to the Synod, shall be made up to that period annually, this Report will only embrace the operations of the Board for the first ten months, from the rising of the Synod, instead of, as on former occasions, for a whole year.

The Board have much satisfaction in stating that, from a review of last year's proceedings, the revenue from Congregations and Ministers exceeds that of any preceding year by £144 17s.

Notwithstanding the injunction of the Synod that all congregations shall collect and remit the amount, contributed by each, to the Treasurer before the 1st day of April each year, and also that Presbyteries shall take care that collections be taken up in the vacant Congregations and duly remitted, the Board has to lament that there are some who have paid no attention to this rule, thereby preventing the Board from submitting a full and complete statement of the condition and prospects of the Trust. The default chiefly lies with Presbyteries in relation to vacant Congregations. With Congregations there has been a marked improvement with respect to the regularity in remitting their contributions.

The Congregations on the Roll of the Synod, who have not yet sent in their contributions, are L. Orignal, Guelph, Saltfleet and Binbrooke, Puslinch, Arthur, Richmond, Camden, Stirling, Mulmur, Vaughan, West Gwilliamsburg and Melbourne. No collection having been taken in the Church at Melbourne, a member of that Congregation has sent in his contribution to the Scheme, in the prosperity of which he feels a deep interest.

The Board has repeatedly endeavoured to impress the minds both of Ministers and Members of Congregations with the important bearing which the Scheme of a Ministers' Widows' and Orphans' Fund must have on the general welfare of the Church, and, also, that it is a sacred duty that should rest on the conscience of every one who is blessed with the dispensation of Divine ordinances, that some provision should be made for the families of men who have toiled in poverty and the endurance of many privations in ministering to the Church the riches of the Grace of Christ, should they in the Providence of God be removed from them by death. The prospect of leaving those, whom they are sacredly bound to provide for, in a state of destitution, which

they have not the means of preventing, and the miserable pittances generally allowed for Ministerial labour, must operate unfavourably both on their own minds and the faithful discharge of their duties. Yet the Managers are grieved to say that there are some Congregations who either from not having their duties clearly set before them by their Pastors, or in the face of every effort employed to remind them of their responsibility, remain insensible to moral obligations of the highest order, and have sent in contributions utterly disproportioned to the wealth and numbers of the congregations. The Managers, from delicacy, and entertaining a hope that on serious reflection their sordid parsimony will strike them as altogether inexcusable, forbear to name the Congregations who to them seem to have been remiss in their duty in this respect.

The Board would recommend that the Synod shall enjoin Ministers, along with their contributions from Congregations, to send to the Secretary of the Board a statement, as near as can be ascertained, of the number of families who form the Congregations.

By last Report the amount at credit of the Fund was:

Ministers' Contributions.....	£1676	13	9
Congregational Collections....	2579	12	0
Total.....	£4256	5	9

To which has been added since received:

Ministers' Contributions—Professors, Queen's College.....	247	10	0
Congregational Collections and anonymous Contribution....	513	19	8
Interest on Investments.....	408	4	2
Out of which have been paid annuities to Widows.....	303	7	6
Incidental charges	15	2	5
There is invested, bearing interest	4812	0	0
Cash in the Treasurer's hands..	297	14	8
The Total Amount of Fund at this date as per Treasurer's Report is.....	£5109	14	8

Since last Report one Widow (Mrs. Bell) has been added to the Roll of annuitants, and one (Mrs. McKenzie) it has pleased God to remove, as we hope, to the inheritance of the just.

The number of annuitants remains the same as reported last year, viz., fourteen.

A question has arisen on which the Board desires an expression of the Synod's opinion, viz: whether the annuity to a Widow shall be paid up to the day of her decease—or at the term of the current half year in which the demise takes place. For various reasons the Board would recommend the latter alternative, but, before adopting it as a by-law, they desire an expression of opinion on the point by those interested.

As the Rules adopted by the Board both for collection and distribution of the Funds intrusted to them must be founded on the strictest equity, regularity of payments is a point of essential importance to the successful working-out of the Scheme. Remissness on the part of some would be unjust to those who were regular in their contributions, would inevitably introduce confusion into the accounts, and tend to ruin the Scheme itself. There must be a remedy to meet this evil. An endeavour must be made to call up all deficiencies, and put every one on the same footing, so that impartial justice may be dispensed unto all. The Board would therefore specially refer this point to the consideration of the Synod, and would crave that some plan be suggested that would secure the regularity and certainty of payments appointed to be made, and the nature

of the penalty to be inflicted for non-compliance.

The Synod was pleased to homologate and confirm a Report of the Committee appointed to make such suggestions as would prevent the evils which the Board encountered in the administration of the Trust. The Board has still to complain that the injunctions to Presbyteries, (Minutes, page 37) to send to the Secretary of the Board the date of the ordination or induction of all Ministers now on the Roll of the Synod, and that they report the date of every subsequent ordination or induction within one month after said ordination or induction has taken place, have not been complied with, except by the Presbyteries of Bathurst and Hamilton.

It is to be hoped that information of such importance to the administration of the Trust will be no longer withheld, and that Presbyteries will show more respect to the injunctions of the Superior Court.

The Synod was pleased to confirm the Scheme of Distribution adopted by the Board, and declare the same to be binding on all parties now contributing to the Fund, until the same be rescinded and altered with the full concurrence and approbation of all concerned. The following is the scale of distribution adopted last year, and now in force:—

4th—That the annuity to be paid to Widows shall be at the rate of £12 10s. from the Fund consisting of Ministers' Contributions, and according to the following scale from the Fund consisting of Congregational Collections.

Where the average annual amount collected is under three pounds, the Managers may in their discretion allow an annuity not exceeding fifteen pounds.

Where the average is £3, and does not amount to £6, the annuity shall be £20.

Where £ 6 and under	£ 9 to	£25
Where 9 and under	12 to	30
Where 12 and under	15 to	35
Where 15 and under	18 to	40
Where 18 and under	21 to	45
Where 21 and under	24 to	50
Where 24 and under	27 to	55
Where 27 and under	30 to	60

And no annuity shall exceed the last mentioned sum, namely, £60.

5th—That, in the event of a child or children coming on the Fund in consequence of the death of both parents, the same annuity as in the case of a widow should be payable to him, her or them, until the youngest daughter shall attain the age of 21 years, or the youngest boy shall attain the age of 18 years, unless he is studying with a view to the ministry in the Church of Scotland or in this Synod, when it shall continue to be paid until he attain the age of 21 years. When the youngest daughter shall have attained the age of 21 years, and it appears to the Managers that the family is in destitute circumstances, they may, where there is more than one daughter, allow an annuity not exceeding one half what would be paid to a widow, and, where there is only one daughter, an annuity not exceeding one third of what would be paid to a widow. Whenever any daughter is married, her interest on the Fund shall cease. In the case of boys who from mental or physical incapacity are unable to support themselves, the Managers may allow an annuity for a longer term than attaining the age of 18, such annuity in no case to exceed half of what would be allowed to a widow."

The Managers will commence paying annuitants on the increased scale, on the first of July, for the half year which commenced in January last, without any risk, as they believe, of detriment to the Fund. With increasing prosperity and in exercise of the same caution which they have hitherto observed, they hope

that a further increase to the annuities of widows may, in a few years, be made.

The Managers cannot close this Report without expressing their deep sense of the irreparable loss which the Church in general, and this Board in particular, has sustained in the death of their Secretary, H. Ramsay, Esq. To Mr. Ramsay, more than any other man, has the Church been indebted for the success which has attended the Ministers' Widows' and Orphans' Fund Scheme. The prudent measures which he advised—the professional skill which he brought to bear on the working-out of the plan—the disinterested and untiring labour which he bestowed in raising it to its present efficiency,—the earnest desire which he cherished, that it might be ultimately brought to such a state of perfection as would make it one of the strongest bulwarks of the Church, as well as one of the noblest proofs that the power of a living faith animates her in her great Christian enterprises, are qualities which in vain we will seek to see soon replaced. His memory is associated with the foundation and establishment of this—one, we are persuaded, of the most excellent of the many Christian enterprises of our Church—and embalmed in the tears of the Widow and the Orphan.

The Treasurer's Report is herewith submitted. All which is submitted,

ALEX. MATHIESON, D.D.,
Chairman.
ALEX. MORRIS,
Secretary.

Montreal, May 19, 1857.

REPORT OF THE TREASURER.

In submitting the Tenth Annual Report of the money received and expended by the Treasurer, it is cheering to observe that the revenue is steadily increasing from all sources; and it is most gratifying to perceive that the largest increase is shown in that branch of the income which comes directly from the congregations, indicating thereby that the people are, year by year, awakening more and more to the importance of the Fund, and to its bearing upon the prosperity of the Church.

When the year commenced there was a balance on hand of.... £5 15 9
And there has been received during the year—

1st. From Ministers' individual contributions.....	241	10	0
2nd. From Professors of Queen's College.....	6	0	0
3rd. From Congregational Collections	511	19	8
4th. Interest on Investments....	408	4	2
5th. From an anonymous Contributor in Brompton, C. E.....	2	0	0
6th. The Loans re-paid.....	940	15	0

Making the total receipts of the year.....£2716 4 7

During the year there has been expended—

1st. In Annuities to Widows..	£303	7	6
2nd. In expenses of Management, Printing, Postage, &c.,	15	2	5
3rd. In Investments bearing interest.....	1500	0	0
And there remains on hand....	297	14	8

£2116 4 7

It may be observed that only one Professor at Queen's College has availed himself of the opportunity offered to Ministers by this Board; none of the others stand upon the Roll.

In making the addition to the amount paid to Widows, which takes effect this year, it is hoped that the increasing liberality of the people will prove that the Managers have acted wisely in this matter, and that Congregations will show by the amount of their annual coi-

lections their desire to sustain the Board in this matter.

The following is the list of Congregational Collections:—

Sout' Gover, 1853	Rev. J. Anderson	£1 0 0
Nottawasaga	J. Campbell	2 5 0
Newmarket and Holland Landing	J. Brown	4 6 0
Scarboro	J. Bain	6 2 2
Monro	A. Lewis	1 0 0
West Gathlaby	A. Ross	2 10 0
Beech Ridge	John McDonald	1 10 0
Quebec	John Cook, D.D.	20 0 0
Point Levi	D. Anderson	3 0 0
Clark	S. Porter	1 0 0
North Dorchester	W. McEwen	2 0 0
Nelson & Waterdown	J. Skinner, D.D.	4 11 4
Thorah	D. Watson	7 10 0
Williams	Robt. Stevenson	1 5 0
Melbourne	per D. Cameron	2 10 0

The above, although received this year, were actually collections for last year.

1857.

Cornwall	Rev. H. Urquhart, D.D.	17 8 9
Path, for two years	W. Bell	2 10 0
Markham	J. Gordon	4 5 0
Brookville	D. Morrison	4 0 0
Monro	A. Lewis	1 0 0
Uxbridge	W. G. Land	3 0 0
Lauch	D. McDonald	9 0 0
Etobicoke	John Lindsay	3 15 0
Horbury	W. Barr	1 5 0
Laith	W. Simpson	11 0 0
New Richmond	John Davidson	5 0 0
Finch	D. Monro	6 0 0
Cumberland	P. Macrae	4 10 0
St. Paul's, Montreal	W. Simpson	11 8 3
Hamilton	R. Lamb	17 0 0
Toronto	John Fairly, D.D.	31 3 0
Kingston	John Bacher, D.D.	21 0 0
Pakenham	A. Davy	3 5 0
Arbita & Esquesing	P. Macrae	4 5 0
St. Andrew's, Montreal	A. Macrae, D.D.	35 0 0
Hawkesbury	W. Barr	1 10 0
Osnabruck	R. Dolan	3 0 0
Indiana Lands	P. McEwen	2 0 0
Marintown	Do	4 5 0
Thorah	D. Watson	6 0 0
Cote St. George	Mr. J. McEwen, Elder	4 5 0
King	Rev. J. Macrae	1 10 0
Williamsburg	Thomas Scott	1 5 0
Beech Ridge	John McDonald	2 0 0
Simcoe	George Bell	3 0 0
Nelson & Waterdown	J. H. Skinner, D.D.	3 5 0
Lanaster	Thos. McEwen	4 0 0
Nottawasaga	John Campbell	1 15 0
Darlington	J. H. Nicholls	4 5 0
Newmarket and Holland Landing	John Brown	3 10 0
Ottawa	A. Spence	7 10 0
Niagara	J. H. Mowat	9 0 0
Perth	W. Bain	4 11 9
Fergus	George M'Donnell	5 0 0
Georgetown	J. C. Muir	3 10 0
Goderich	A. M'Kidd	4 5 5
Bayfield	Do	2 6 3
Seymour	Robert Neill	7 0 0
Chincoteague	Thomas Johnson	1 0 0
Ransey	Rev. John McEwen	3 0 0
Beckwith	Mr. J. McArthur, Elder	1 0 0
Woodstock	James Stuart	3 0 0
Reidrew	George Thomson	3 0 7
Russelltown	P. S. Smith	4 6 3
Beauharnois	Thomas Haig	4 0 0
Three Rivers	G. B. Ferguson	5 0 0
Woolwich	James Thom	2 10 0
Galt	H. Gibson	3 0 0
Shak-square & North Easthope	W. Bell	2 0 0
Chatham, C. E.	W. Maer	2 5 0
Williamston	P. Watson	5 0 0
Smith's Falls	Sol. Mylne	1 10 0
Kitley	D. Evans	2 0 0
Laurie	per Mr. Penton, Ridor	1 11 1
St. Louis de Gonzague	Rev. J. F. Paul	1 5 0
Dundas	R. M'Leannan	5 13 4
West Flamboro	R. M'Leannan	1 17 8
Chatham, C. W.	J. Hobb	3 0 0
Huntley	J. Sinclair	3 0 0
Pickering	J. G. M'Gaughey	3 0 0
Greenville	W. Maer	1 0 0
Laurie	Thomas Fraser	2 10 0
Eldon	John M'Arthur	4 10 0
Quebec	John Cook, D.D.	25 0 0
Dundas	W. McHutchison	2 5 0
Brook, Reach and Mariposa	John Campbell	4 0 0
Ormsvorn	James Anderson	2 10 0
Scarboro	J. Hain	7 17 6
North Dorchester	W. M'Kean	2 0 0
South Gover	Joseph Anderson	1 0 0
Clark	S. Porter	1 0 0
Belleville	A. Walker	5 0 0
Westminster	J. M'Ewen	2 10 0
Huntingdon	A. Wallace	3 0 0
Dalhousie Mills	Mr. A. Cattermole, Elder	2 0 0
Clifton	Rev. George Bell	4 10 0
Valcartier	D. Shanks	0 13 9
Point Levi	D. Anderson	3 0 0

Two Ministers on the Roll of the Synod have disregarded its injunction, and sent in no collection, viz., Rev. John Merlino, of Hemmingford, and Rev. Archibald Colquhoun, of Mulmur.

It will be observed that the smallest congregational collection on the list is 14s 9d., and the largest £41 8s. 3d.; but, while it is acknowledged that there is a commendable degree of liberality displayed by many congregations, and that the aggregate increase is very encouraging, it is nevertheless greatly to be lamented that many large and wealthy congregations should send in collections so very paltry in amount. Nevertheless the increase over any former year from this source amounts to £140 7s. But a part of this, say £60, properly belongs to last year.

The number of Ministers now having a claim upon the Fund is 84. The increase to the revenue from this source is £4 10s. over last year.

The investments are considered secure, and consist of 13 Mortgages, on which is lent the sum of.....£4662 0 0

And one Railroad Bond, on which is lent..... 150 0 0

Total invested.....£4812 0 0

To this may be added the cash on hand..... 297 14 8

Showing the total amount of the Fund to be.....£5109 14 8

From the statements now submitted it is abundantly evident that the most important element in this Fund is the Congregational Collections, and every effort should be made to make them larger in amount, and to induce Ministers to be more regular in returning them.

The loss sustained by the death of Hew Ramsay, Esq., is felt by every member of this Board, but more particularly by the Treasurer, as the nature of their duties to this Fund brought them very frequently together. There are few who would willingly devote so much time and labor to this work—fewer still who could bring to it such rare ability and sound judgment.

The whole is respectfully submitted.

JOHN GREENSHIELDS,
Treasurer.

Montreal, May 19, 1857.

CHURCH OF SCOTLAND.

COLONIAL CHURCH.

Annual General Collection on Sabbath, the 11th of October.

By appointment of the last GENERAL ASSEMBLY, the ANNUAL COLLECTION on behalf of the COLONIAL MISSION will be made in all the Churches throughout Scotland on the Second Sabbath of October, being the 11th day of the month.

The Committee, appointed by the General Assembly to conduct the affairs of this Mission, most earnestly solicit the liberal aid as well as the prayers of the members and friends of the Church in behalf of their operations. They do so upon the ground of Christian duty, and also upon the ground that during the past year they have been enabled, by the blessing of God, to supply so many destitute places in the Colonies with the ordinances of religion. Of this latter remark the best illustration that can be given is the following list of clergymen, all appointed during last year, and all in their dif-

ferent spheres of duty now engaged in proclaiming the glad tidings of Salvation:—

Names.	Station.
Rev. A. Ferguson,	Parish of St. Luke's, Dauncrae, D.
Rev. G. Harper,	Parish of St. Clement's, Berhice.
Rev. A. D. Murray,	Church of St. Andrew's, Georgetown.
Rev. G. McIrvine,	Church of St. Andrew's, Mauritius.
Rev. W. M' Hutcheson,	Presby. of Montreal, Canada.
Rev. W. Masson,	Presbytery of Hamilton.
Rev. A. Lochhead,	Prince Edward's Island.
Rev. T. Duncan,	Do.
Rev. W. M' Laren,	Do.
Rev. D. Macrae,	Synod of Nova Scotia.
Rev. J. Wilson,	Do.
Rev. T. Jardine,	Do.
Rev. G. Boyd,	Do.
Rev. J. Muir,	Do.
Rev. J. Duff,	Do.
Rev. J. Christie,	Do.
Rev. T. Nichol,	Do.
Rev. D. Stoll,	Synod of New Brunswick.
Rev. W. Macrae,	Do.
Rev. Thos. Johnston,	Presbytery of Matland, New
Rev. Duncan Ross,	South Wales.
Rev. William Ross,	Australia.

When reporting this truly gratifying list, the Committee explained to the General Assembly, and they are anxious now to explain to the members of the Church, the reason of so large a preponderance of their appointments having been made in favour of Nova Scotia and Prince Edward's Island. The field is a very extensive one, containing many thousands of our people; no misrepresentations regarding the Church, industriously circulated among them, no wearisome delays in providing them with pastors, nor the lonely situation of the two or three ministers within their vast territory, with little prospect of obtaining more, for a moment shook their attachment to the Church in which they had been baptised, of which they had been privileged to become members, and of which, in the country of their adoption, they cherished the most affectionate remembrances. All along they stood firm, and prayerfully looked for brighter days to themselves and their children. It rejoiced the Committee to be instrumental in bringing about, to a large extent, these brighter days to our beloved countrymen; and the communications which have been since received from the venerable Superintendent of Missions express their deep gratitude for the precious blessing which has been conferred upon them. By this large addition to the number of their clergymen their Presbyteries and Synod, comprehending the provinces of Nova Scotia and Prince Edward's Island, are not merely nominal bodies, but courts in vigorous operation, to whose decisions and counsel deference and weight are attached. Churches which had long been closed are re-opened, and the Gospel preached in them; families are again visited by messengers of salvation; the sick, the bereaved and the dying have the consolations of the Bible administered to them; and the young are trained in the sanctuary to serene calm whose gracious promise is, "I love them that love Me, and they that seek Me early shall find Me."

All the other appointments have been made after a careful consideration of the claims of the different localities appealing to the Committee. Since last General Assembly the Committee have prosecuted the important mission confided to them with all the attention and zeal in their power, and they are thankful to be able to intimate the following additional list of ministers and missionaries sent to the Colonies since May last:—

MINISTERS.

Rev. John Morgan, of Lerwick,	To be Collocate Minister of St. Andrew's Church, Denmark.
Rev. G. W. Spott,	To be Scotch Church at Kandy, Ceylon.
Rev. G. Mitchell,	To the Scotch Church at Grenada.

MISSIONARIES.

Rev. J. Herald,	To the Presbytery of Montreal, Canada.
Rev. J. Moffatt,	Do. Do
Rev. J. Rennie,	Do. Do
Rev. J. Paterson,	Do. Do
Rev. A. P. Marshall,	To Kingston, Canada.
Rev. R. G. MacLaren,	To Presbytery of London.

Grants have been made during the past year, amounting in all to L.280, to aid congregations in erecting suitable places of worship.

The Committee confidently rely upon the facts now stated as sufficient to ensure continued support to the Colonial Mission,—a mission which, by the blessing of the Head of the Church, is so prosperous. They are convinced that no Christian man will refuse to contribute to an undertaking which, within the last eighteen months, has sent a body of thirty messengers of salvation with the Word and Bread of Life to our countrymen scattered over different lands. They are convinced that all who value the knowledge of the Gospel themselves will be grateful to God that so many others are, through their agency, enjoying the same inestimable blessing, and will not fail to implore the Divine favour upon this department of missionary work in which the Church of our fathers is engaged.

It will not surprise the members of the Church to learn that the large number of ministers and missionaries sent to the Colonial vineyard has necessarily incurred large amount of expenditure—indeed, that the expenditure of last year exceeded the income by L.709. This excess was paid by a draft to that amount from the Reserved Fund which the Committee fortunately possesses. It is earnestly hoped, however, that the Collections will be such as not to oblige the Committee to draw upon that Fund during the next year. Such a sum in reserve is of the greatest use in meeting an extraordinary expenditure, but ought to be preserved exclusively for emergencies.

Having submitted these facts, the Committee leave this Mission and its important interests in the hands of the members and friends of the Church, with the earnest prayer that God may put it into all our hearts to contribute as, in the goodness of Providence, He has enabled us.

In name and by appointment of the Committee,

J. C. FOWLER, L.L.D.,

Convener.

BATHO, 24th Sept. 1857.

INCOME of last year,	£707 15 7
EXPENDITURE do.,	410 18 2

EXCESS OF EXPENDITURE paid from Reserved Fund,	£709 2 7
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We extract from the "Bible Reporter" of the British and Foreign Bible Society the ensuing valuable testimony to the success of the new Jewish Mission of the Church of Scotland. It is gratifying to hear of such openings for usfulness among God's ancient people.

TURKEY.

From the Rev. I. Lourdes,

Salonica, June 10, 1857

On the 31st ult. I left Constantinople, and on the 2nd instant reached this place, where the apostle of the Gentiles formerly preached the Gospel with so much effect, and where a Christian church was gathered, respecting the members of which he spoke with so much interest and affection, and from whom the Word of God sounded out in Macedonia and Achaia.

There have been Protestant Missionaries here for some years, and at present the Mission is carried on by the Established Church of Scot-

land, and appears to be in a more promising state than it has been at any former period. They have three Missionaries on the station, besides a medical man, one of whom has just left on a visit to Scotland. These have preaching every Lord's-Day, and their services are held in English and Spanish; nor do they labour in vain. I was happy to find they were well known, also, to the Turkish governor, the Pacha of Salonica, and one of them, Mr. L. Rosenberg, had frequently visited him, and found him ready, on all occasions, to attend to their representations. I considered this a favourable opportunity to present to him one of the handsomely-bound Turkish Bibles sent me by the Committee for any such occasion, and, accompanied by two of the Missionaries, I took it. I found the Pacha very affable, told him who I was, and that I had called to pay my respects to him, and present him with a copy of the Scriptures. He received it very graciously, returned many thanks for it, and, in doing this, he shook me by the hand in a very friendly manner. I told him I intended to go to Cassandra, and he at once, unsolicited, offered one of his guards to accompany me, whom I gladly accepted, and not the less so, as it was reported that travellers had, on some late occasions, been attacked and robbed on the way. He sent even two; and, as I had previously made arrangements with the British Consulate for one, I had three guards, and met with no impediment on my journey.

On the 3rd instant, accompanied by one of the Missionaries, Mr. Leopold Rosenberg, whom I had known long when he was a student in the Malta Protestant College, and who kindly agreed to go with me, I left this place for Cassandra on horseback, where we arrived on the following day, and as he had previously visited the place, and was much respected by the people, the way was thus prepared for me.

On my arrival I found the report I had heard when in Athens and Malta, and which was confirmed again here, was not imaginary, but well founded. There are several families and members of families, who have fully embraced Bible Christianity in sincerity and truth. The work commenced here by the simple reading of the Word of God. A person of the name of Aristides Buzak, who gave me the account himself, on one occasion when he visited Salonica, wanted to purchase a book, in reading which he might employ his time, without having any fixed idea as to the kind of work he should buy. He found his way to the store where Scriptures are kept for sale, and took a New Testament, on the condition that, if he did not like it he might return it, or pay for it at any future time if he chose to keep it. One thing that struck him was the cheapness of the book, and this, connected with the kindness with which it was granted on the above condition, led him to read and examine it, and, as he read, he was very much astonished to find that, though it contained an account of the introduction of Christianity into the world, it said nothing about the peculiar opinions which were current in the Greek Church, and which had been present to his mind from his earliest years. He soon returned to the store, and paid for the book, which he continued to study with increased interest. For about three years he kept his thoughts to himself, revolving them over in his own mind, on which light had broken, and at last he called on the Missionaries at Salonica to converse with them on the subject. He had made himself so familiar with the New Testament, and had imbibed so much of the spirit of it, that the transition was very easy, and he at once declared himself a Protestant. He was followed by others, and they are now recognised by the Turkish Government as a Protestant community, of which this man is the acknowledged representative.

It would have been strange indeed if these things had taken place without exciting angry feelings in those who are of the opposite party. Aristides was assailed in various ways: representations were made to him, pointing out the dishonour he was bringing on the Greek Church. Suspicious were entertained that he was bribed by the Missionaries, and proposals were made to secure as much to him if he would return. Monks from Mount Athos, which is near, were employed to reason with him and bring him back. When none of these means succeeded, recourse was had to threats and persecution, and he was thrown into prison, where he remained for two months. But he maintained his attachment to the Truth firmly, and, when the case was fairly represented to the Government, he was immediately set at liberty. It is now about a year and a-half since these things took place, and, though hostile feelings are still nourished by many, open persecution is not followed out. Aristides and others assured me that there are many who secretly favour them, and entertain feelings and sentiments much in unison with theirs, but are deterred from a declaration of them, only from an apprehension that the change produced may be no more than the effect of excited feelings, and that, after a time, things may return to their former state. Family connections also, and other considerations, have no doubt much influence in keeping them back. But the Word of God has taken effect, and those who have received it in the love of it are well grounded in the faith.

As they speak the Greek language, I was able to communicate with them freely. In various conversations which I had with the people I was much gratified to find that the Word of God is the standard to which they appeal on all occasions, and that those also, who still dispute and oppose, are, in general, ready to submit to its decisions. When Divine Truth is acknowledged as of supreme authority, much is achieved. Every view of the subject and all my communications with the Missionaries and the people themselves lead me to the conclusion that the Mission at Cassandra is one of great promise, and founded on Bible Christianity. The Word of God has found entrance there, it brings forth the fruits of righteousness, and He is glorified in them that believe. They are far from being a polished people, but they are humble and teachable.

The Established Church of Scotland, in addition to their other Missionaries in Salonica, have appointed one for Cassandra, who is also a medical man. He is a native of Northern Greece, and has paid them one visit. He is to settle among them soon. I know him well, having met him often in Athens: I esteem him much, and have much reason to hope he will prove a great blessing among the people, who are anxiously waiting his arrival.

I took with me some Scriptures, part of which I have left in this place, and the rest in Cassandra. During my stay there of three whole days I visited four of the villages only, as others were too far distant. There are twelve in all, in most of which the principles of the Gospel are known, or in the process of being communicated.

One great disadvantage throughout the place is the general want of education; but means are to be adopted by the Missionaries to remedy this by the establishment of Schools, in which I trust they will be supported. While I was there, arrangements were made for the establishment of a Female School in one of the villages, and it was to be commenced immediately. In this village one of the brethren, quite a leading man, had died lately, leaving behind him a very satisfactory testimony, confiding his family to the care and superintendence of the Missionaries, and requesting them

to take care of the education of his children. This School is to be in his house. At present the Missionaries have a Colporteur in Cassandra, who goes from village to village to converse with the people.

ECCLIASTICAL INTELLIGENCE.

CHAPLAIN FOR THE HIGHLAND DIVISION.—The Rev. Hugh Drinnan, a native of Tarbolton in this county, sailed from Southampton on Tuesday last, en route for Calcutta, he having been appointed chaplain to the Highland Division in India. Mr. Drinnan was in the Crimea during the late war, and was the first Presbyterian minister at Scutari.—*Ayr Advertiser.*

THE CHURCH OF SCOTLAND AND THE INDIAN RELIEF FUND.

The first list of the collections in our National Churches in aid of the Indian Relief Fund amounts to the truly magnificent sum of £2788, 16s 9d. This contribution from the Church of Scotland is independent of and in addition to the large donations of her individual members in Edinburgh, Glasgow, Aberdeen, Perth and other towns.

REV. MR. CAIRD, OF ERROL.—On Sunday, in terms of the arrangements of the Presbytery of Glasgow, the Rev. Mr. Caird, of Errol, preached three sermons, forenoon and afternoon, in the Barony Parish Church, as presantee to the splendid church now verging towards completion in the West End Park. At each diet the church was filled to overflowing, and hundreds went away unable to obtain admission. On Monday at two o'clock the Presbytery met in the same place of worship for the purpose of affording the parishioners an opportunity of judging of his gifts and qualifications, and have appointed a meeting for Thursday the 29th for moderating in a call.

PRESENT OF TESTAMENTS TO THE SCOTCH SOLDIERS IN INDIA.—It will gratify our readers to learn that the Rev. Hugh Drinnan and the Rev. Charles Morrison, chaplains to the troops in India, in addition to donations from other quarters, were furnished, on their way through London, with a box containing 150 small 32mo Testaments for the use of the Scotch soldiers—the gift of the Messrs Bagster, Paternoster Row. Previous donations of a like nature had been made by the same firm during the present as well as the late war. In this instance care was taken to have the Scotch Psalms and Paraphrases bound up with the copies consigned to the care of the Scotch chaplains, which will no doubt much enhance their value to our soldiers in the East.

PRESBYTERY OF EDINBURGH.

INDIA RELIEF FUND.

Dr. Muir recalled the attention of the meeting to the injunction, given by the last Presbytery, to make a collection in all the churches within the bounds on the Day of Humiliation for the relief of the sufferers by the Indian mutiny—the collections to be deposited in the Royal Bank until disposed of by the Presbytery. He stated that simultaneously with that was issued an order from the General Assembly's Committee, appointed two years ago for a hindred object, to deposit the collections with Mr. Murrie of the Schemes' Office. In consequence of that he was unable to say what was the amount of the collections within this Presbytery, but it was necessary now to come to some resolution as to the disposal of those funds which had been deposited in the Royal Bank.

Dr. Fowler expressed his great satisfaction

that his fears as to this collection interfering with the collection for the Colonial Scheme had been altogether disappointed.

Dr. Paul thought they should see that justice was done to the Church of Scotland by bringing out the aggregate as well as the individual amount of the collections for this object in the different parishes.

Dr. Macfarlane proposed that the money should be handed over to the Edinburgh Committee, as the funds collected by the Assembly's Committee had been. He thought that Committee had shown themselves most anxious to discharge their trust in a becoming spirit.

Dr. Muir suggested the desirableness of coming to some arrangement whereby any cases of distress strictly connected with the Church of Scotland should be relieved out of the collections made at their church-doors, and intimated the probability of one or more such cases arising.

After some further conversation the motion was agreed to, and Dr. Muir was requested to make the necessary arrangements for transferring the funds in the Royal Bank to the Edinburgh Committee.

The Presbytery then proceeded to take up private business.

PRESBYTERY OF GLASGOW.

An ordinary meeting of this rev. court was held on Thursday in the Town Hall, Rev. A. Watson, of St Matthew's, moderator.

EDUCATIONAL BOOKS.

Dr Gillan gave notice* of his intention at next meeting to move—That this Presbytery send a protest and remonstrance to the Committee of Council on Education against their sanctioning 'lesson-books' which are deeply tainted with Popish heresies, and against their voting grants of money for the purchase of the same."

SETTLEMENT OF MR CAIRD (OF ERROL) IN GLASGOW.

The constitution of Park Church (West-End) having been signed, and considering the building was not yet ready, the Presbytery appointed Mr McLeod to intimate from his pulpit, on Sabbath first, that Mr Caird would preach there on Sabbath, 18th, and on Monday, 19th, at two o'clock; and that the Presbytery would meet there on Thursday, 29th, at twelve o'clock for the purpose of moderating in his call, and receiving objections to his settlement, if any should be offered, the Moderator to preside.

The Presbytery of Glasgow met on Thursday in the Barony Parish Church for the purpose of moderating in a call to the Rev. J. Caird, of Errol, the presantee to Park Church, West End. The Rev. Arch. Watson, moderator, presided, and preached an appropriate and excellent discourse from 1st Cor. iii. 6. The Rev. Dr. Smith, clerk of Presbytery, afterwards read the call to Mr Caird, when an opportunity was afforded to any one present who had objections to offer to the proposed settlement to come forward, but no one appeared. An opportunity was likewise afforded to any of the members of Park congregation who might be present to attach their signatures to the call, which was placed in the Session-house for that purpose, and afterwards left with Mr. Ritchie, Moore Place, till Wednesday first, when the Presbytery meet.

THE LATE REV. MR. HUNTER.

The following extract is from a letter written by a Free Church missionary, Bombay, who was intimately acquainted with the Rev. Thomas Hunter and his family:—"Our beloved Christian friend and fellow-labourer, Mr. Hunter, of the Established Church Mission, has fallen a

victim, with his wife and child, to the savage rage of these wicked men. Only about nine months ago, I think, did this dear brother in the Lord, with his family, depart from the midst of our mission circle in Bombay to Sealkote in the Panjab. During his stay here he had endeared himself to all that love the Lord by his earnest Christian spirit, his devotedness to the cause of the Gospel among the heathen, his evident determination to spend and be spent for Christ. Nobly bent on a high ideal of missionary labour—that of preaching in their own tongues to the people of India the wonderful works of God—and depending on the Holy Spirit, he set out amidst the love and fears of many friends. He took a Mahomedan convert, Mahomet Ismael, with him, being one whom he himself had baptised. It appears that, on the 8th July, an alarm arose at Sealkote, and that Mr. Hunter, having taken a buggy (a kind of gig), either then or next morning, set off with Mrs. Hunter and their baby to Lahore, about seventy miles distant (according to a more probable account, however, to the Fort of Sealkote). For some reason or other which cannot be ascertained, they put up during that night in a house about two miles distant from their own. On the morning of the 9th, as I could gather—but there are conflicting accounts—when they were again on the way, they were fired upon, and then a villain of a jail-keeper came with a sword upon them, and cut off the three precious lives."

CORRESPONDENCE.

A PEACEFUL DEATH.

"Blessed are the dead who die in the Lord" is at once a sublime and consoling truth. This truth has not often been more beautifully exemplified than in the death of James Dickson, a student of Queen's College, and son of Dr. Dickson, one of the Medical Professors of that Institution. The young man, the subject of this notice, who was little more than sixteen years of age when he died, had been a student of the College, and, I believe, had greatly distinguished himself by his diligence and success. Indeed it is supposed that his extreme application to study was to some extent the cause of the disease that proved fatal.

It is not however my intention to speak of his excellence as a scholar, but simply to state a few things, regarding the Christian excellencies of his character. Although so young in years, yet he had attained to the faith, hope and resignation of the mature Christian. It would appear that he had early given himself to God, and the work of grace had been carried on in his heart silently and to a great extent unobserved until it was brought out on his death-bed in such a way as to surprise and gladden all who were privileged to witness it.

James was taken ill early in Spring, and, although he suffered much, yet he bore his sufferings with wonderful meekness and patience. He ever manifested an entire submission to the will of God. He would sometimes say to his mother, "God has some wise end in afflicting me:—perhaps I had formed acquaintances with bad boys, and might not have had enough of resolu-

tion to break off from their company. God moves in a mysterious way with me, but it is all for the best." He often expressed gratitude for God's mercies to him, and among these he reckoned his affliction. "What a variety of pains and complaints I have had all summer" he said; but added, "Had I been well, perhaps I might have fallen into greater sin. Now I can see a great deal of good that has come to me from my sickness, for by this sickness, I have had my sins brought before me. This has been a very happy summer, mother, we have had such sweet talks together while reading the Bible, and such sweet prayers." The prayers and conversations of good people were indeed a real pleasure to him. "What a blessing is it," he would say, "to have so many dear Christian friends as God has given to me. I love to hear their prayers and counsels. I have altogether much to be thankful for". One of the strongest wishes he had when ill was that he might have it once more in his power to go to the house of God. He was pleased to see that his illness had been a means of good to some of his young relations, and he embraced various opportunities of speaking seriously to them. Addressing his mother one day, he remarked, "What I have said to my young relatives may do them some good, whether I live or die. God must have put the words in my mouth, for I never thought I could have said such things to them". After conversing very pleasantly one day with a lady who came to see him, he remarked:—"Perhaps I may never see you again, but I hope we may meet in Heaven." She replied, "Dear James, I always thought you were too good for this world. If any one is ready, I am sure you are, you have been so good." "Oh! no, no," he said, "if I trusted to my goodness, I could never face death. Jesus died for me." Speaking of a young friend, he said—"He is one of the best-natured fellows I know; he only wants true godliness. Do you remember the young man whom Jesus looked on and loved? "One thing thou lackest," might be said of many professing Christians in our day. We cannot love and serve God and love and serve the world. We may enjoy the world, but must not seek our happiness in it."

On one of his worst days he said, "Oh, I am so weak and restless." His mother, thinking his mind distressed, remarked—"My darling, do not let Satan shake your confidence in God." With a look of such joyful confidence, as will ever be remembered, he cried—"Oh, no, no, not that, not that"—and his countenance added, "That is impossible"; and then, closing his eyes peacefully, he engaged, as was his wont, in prayer. When he became too ill to pray as he had been accustomed, he said, "God does not require connected prayers. I am not able to think long on one thing, but Jesus knows my thoughts—pray for me, I can follow you." On one occasion, when a near relation from a distance was at the

house, and his mother objected to leave the sick bed to take her place at the breakfast table:—"O, yes," said the dying youth, "go and take breakfast with Uncle, and I will turn round my face to the wall and talk with Jesus till you come back."

Being naturally of a timid disposition, his friends feared for some time to tell him of his danger, but, when they did so, he said calmly:—"God's will be done, not ours. Jesus will not forsake me—this world is full of temptation—if I were to live, I might sin—God knows what is best." When his mother, on one occasion was praying very earnestly for his recovery, he laid his hand gently on hers, saying—"If it is God's will, mother." Seeing the deep sorrow of his near relatives, he said—"Tell Father not to be so anxious—I cannot bear to see him so grieved. It will only be a little while till Father and you, Mother, and all of us are, I hope, in Heaven." Putting his arms round his mother, he said—"Dear mother, how I love you—we have had such sweet prayers together, and your prayers are all answered now." Soon after this he began to sing—"Oh, There's a happy land." When one near him spoke of sending his likeness to some friends in Australia—he remarked, "How strange! when they are looking at the likeness of my body, my soul will be in Heaven." When bidding farewell to his brothers and sisters, he talked and prayed earnestly with each, saying, "When I used to speak to you, you thought I did not mean what I said, but I did. I was in earnest, and now remember it." On the Monday before his death he exclaimed; "What madness is it for people, for the sake of fifty, sixty, or a few years more, of pleasure here, to risk millions on millions, and millions more to begin with, of an eternity of misery." "O Eternity, Eternity, how awful the thought! What folly to leave preparation for death to the last hour! What would become of me now if I had done so? But I did not, I hope God has forgiven my sins and I can rest sweetly in Jesus. Do not be uneasy about me, I am very easy, for Jesus puts such precious thoughts into my mind. It is pleasant to be able to talk of death, judgment and eternity and feel no fear. I like to talk of death and Heaven and Jesus. I wish I had strength to tell you all the sweet thoughts I have." And thus he passed peacefully away.

Dear young reader, was not this a happy death? But let me ask, Would it be so with you, were you called away to-night? Well, reflect on this, and let the above brief narrative teach you that, although life courses in your veins so strongly that you can scarcely conceive the possibility of sickness or death being near, yet both may be very near. Would it be peace with you in death? Scarcely two years ago I first saw James Dickson, and he was then healthy, beautiful, amiable and intelligent, and then taking part with spirit in the studies and amusements of his fellow-students. None among them all appeared less likely than

he to go down to an early grave. Even at my last meeting with him, although he was then ill and feeble, I had no thought that the hand of death was upon him. Nevertheless its work was going on slowly but surely. Ah, who knows how near death may be to any one of us! That we may meet it with the same peace and joy as James Dickson, let us strive like him, while still in health, to obtain peace with God through our Lord Jesus Christ. C. G.

(From our Correspondent in Scotland.)

Since the date of our last communication to the "Presbyterian" we cannot say there has been much of peculiar interest in the way of Church news to relate. The Indian mutiny and more recently the commercial difficulties in the United States have absorbed for months the attention of the British public. In compliance with the command from our Gracious Queen, Wednesday, the 7th inst., was observed as a day of humiliation, fasting and prayer throughout the land, on account of the sad troubles in the East; and, from the reverential way in which the day was universally kept, the occasion seemed to call forth the most suitable sentiments on the part of the whole nation. Some few dissenting congregations, we believe, refrained to comply with the Christian request of our Sovereign from the old foolish jealousy of the civil power; but, as a rule, they were ashamed in common decency to act on such narrow and childish scruples. The *Times* and all the English papers were filled with abridgements of the sermons which were preached at this time; and for the most part they gave a very favorable view of the manner in which our clergy appreciated the solemn circumstances in which we are at present placed. For some reason or other very few of the discourses delivered in Scotland were published; although the ones that did meet our eye appeared quite equal in force and impressiveness to those in the southern portion of the Kingdom. The cruel butchery of our brave missionary, Mr. Hunter, has invested recent events with a peculiar interest to every member of the Church of Scotland; for we have to deplore the loss of one who went to India, not to trade, or fight, or make money out of the natives, but to preach to them the Gospel of Jesus Christ, and to present them with the olive branch of peace. However the blood of the martyrs is the seed of the Church. "The Indian knows his place of rest;" and years afterwards, it may be, he will bend with sorrow and remorse for his country's shame over the grave where the missionary and his wife and child lie now mangled and bleeding.

Already our national invocations seem to be answered; for scarcely two days ago the glad news reached us that Delhi had fallen.

When the details arrive, we may expect

to hear of great losses. Meanwhile it becomes us to unite humbly in thanksgiving, as formerly in penitence.

Professor Robertson has, as usual, been devoting himself with apostolic earnestness to the prosecution of his noble Scheme for the Endowment of Chapels. Being confined for the most part during winter to his academic duties as Professor of Church History in the University of Edinburgh, he employs himself, like St. Paul, during his long summer recess in rousing the zeal of our thousand parishes and soliciting aid and sympathy in behalf of our more destitute fellow-countrymen. This year his labours have been confined very much to the North, as last year to the South, where he has met with the substantial patronage of her Majesty, who headed his subscription list with the handsome donation of £500; and subsequently manifested her favour by commanding him to preach before her. Two influential meetings were held under the presidency of the Marquis of Stafford and Lord Haddo, the eldest sons, respectively, of the Duke of Sutherland and the Earl of Aberdeen; and we have every reason to hope that the results under such auspices will be encouraging and satisfactory.

It is thus that Dr. Robertson, in pursuing with almost unexampled zeal a mighty enterprise of national charity, has already won for himself deservedly, yet unconsciously, the highest name in our Church and country. It may be said, without any disparagement to others, that he stands alone and pre-eminent. The rare beauty in his character is his single-eyed devotion to the work which he has taken in hand. We never saw any one in whom the consciousness of self was so completely lost in a large-hearted love for humanity. We only wish we could give you a faithful portrait of the living man. You have before you a very plain, blunt speaker; but, as his voice and his bosom swell with generous emotion for the spiritual destitution of the masses, you cannot fail to be affected with admiring regard. No one can look on that absorbed countenance, and listen to his loud and impassioned tones, without feeling a kindred enthusiasm. You see that he has the capacity of a great and the earnestness of a good man, whose life is consecrated to the noblest purposes. Long may he be spared to the Church!

It is gratifying to observe the favour with which the sermons of the Rev. Mr. Caird and the Rev. Mr. Stewart, of St. Andrew's, Edinburgh, were received by Queen Victoria and the English auditory at Balmoral. It was asserted in some papers that the former had got the Royal command again to publish his discourse; but at least it is certain that it was transmitted in manuscript by request to the palace for perusal. We have been informed on good authority, that Mr. Caird is at present occupied in preparing a volume of sermons for the press, which may be expected to appear at the commencement of the ensuing year.

He has lately been delivering his trial discourses in Glasgow, preparatory to his entering upon his new charge in that city. The church which has been building for him is now completed; and, as you walk westward on Sanchiehall street, its handsome tower is to be seen, rising conspicuously behind and above Woodside Terrace and the other adjacent residences of the merchant princes. He will have an ample field in this great metropolis for his marvelous pulpit eloquence and for all the high functions of his sacred office.

We are happy to inform you that Government has appointed the Revd. Messrs. Ross, Drennan, Fergusson and Morrison as chaplains to the Scotch troops in India with a liberal salary to each of £960 per annum. The three gentlemen first named were also chaplains in the Crimea. Mr. Morrison was for some time a preacher in Newington chapel near Edinburgh. They have all embarked. They carry with them a handsome gift of Bibles for the use of our Scotch soldiers from a generous firm in London. The "Missionary Record" for this month contains the most cheering account of our Colonial Scheme which it has ever been our privilege to read. The Conventer states that within the last eighteen months no fewer than thirty clergymen have been sent to different quarters of the Colonial field, including several who have gone to Canada. Truly we are now assuming the attitude of a Missionary Church, and the reproach, which has so long rested on us, is being wiped away. The annual collection for the Scheme was made on the 11th inst., only four days after a collection most liberally responded to on the Fast in behalf of the sufferers in India. If you notice, therefore, any falling-off in our congregational collections for the year, you must attribute it to the unusual demands made upon us, and not to any decrease in our charity towards our expatriated brethren.

Amongst the recent appointments, by the way, you will notice that of the Rev. Mr. Sprott to Kandy, Ceylon, one of your old Colonial clergymen, who ministered for three years lately in Halifax, Nova Scotia.

The circumstances attending his departure are rather peculiar. He had returned to this country, and was assistant in St. Michael's Parish, Dumfries, when he was presented to the chaplaincy in Kandy this autumn. The congregation of St. Michael's, unwilling to lose the services of one so valuable, considering the age and infirmity of the Incumbent, started a movement to get him made Successor by the Crown Patron. Several influential members became guarantee for an annual supplement of £50 in addition to the £100 promised by the Incumbent to his Successor; and a most overwhelming petition to the Crown was subscribed. But the Municipal body, the Town Council, acted the part of obstructives. They have only a small share of the sittings in St. Michael's Church, and should therefore have only had

the voice and influence of a single heritor. But the Home Secretary handed over the matter to our Free Church Lord Advocate, who again, from motives, we suppose, of political craft, yielded to the Radical authorities rather than to the congregation; and so the movement was baulked. It is surely a sad anomaly that official bodies, who have little interest in common with the Church, should have it in their power to prevent the wishes or interests of a very large and harmonious congregation.

We are sorry to hear very unfavorable accounts of the health of the very Rev. Dr. Macfarlan, Principal of Glasgow University. He met with a fall lately, which occasioned a fracture in his leg, and it is feared that a recovery is hopeless at his advanced age. The Bishop of London, while paying a visit to a relation in New Kilpatrick, when in Scotland this summer, attended the Parish Church. There is no bigotry in him. Asiatic cholera, after making its old dreaded route by Hamburg, is again in the south of England. May God arrest this frightful scourge.

Oct. 28th, 1857.

MISSIONARY AND RELIGIOUS INTELLIGENCE.

THE CHRISTIAN SEPOY.

Somewhat less than forty years ago there was an upper room over one of the gates of the city of Meerut, daily occupied by small companies of Hindoos for reading the Word of God, and offering prayer. Six or seven, or even as many as a dozen, poor Indians, part of them converts to Christianity, and part inquirers after it, were wont to frequent the place, while the inhabitants of the city went in and out by the gate below, not giving a thought to the men or to their occupation, for the Hindoos in general care little or nothing about the doctrine of Christians if they can but go on their way quietly without suffering any ceremonial pollution by their practice. One day a stranger, a person unknown and utterly unexpected, made his appearance in that little chamber, and craved instructions. The man was a Sepoy of the 25th Native Infantry, a Brahmin of high caste, just returned from a furlough in the Mauritius, where no one had presumed to address him directly on the subject of Christianity, but where the devotions of Christians, met together to worship their Heavenly Father on the Lord's Day, and the purity and kindness of their demeanour, had been to him in the stead of exhortation. The soldier, unsolicited by mortal man, had now resolved to trust in Christ, the Saviour of His people, for salvation. He made himself known to the little party, told them his intention, and asked to be taught the way of God more perfectly, and great was their joy when they saw Prabhu Din proceed to the house of a Christian minister to solicit baptism. The English Chaplain, after making close inquiry, being convinced of his sincerity, admitted him into the Church of Christ by baptism, and, after a few ejaculations of wonder at the change, even his heathen comrades left him free to pursue his course, "strong in the strength which God supplies through His Eternal Son." While his fellow soldiers almost kept silence on the subject, two or three zealots did indeed offer

him money if he would renounce his baptism; but he held fast to the faith of Christ. No consternation disturbed the peace of the Honorable Company's army because of the defection of Prabhū Din, nor was the shock of momentary surprise felt at the first known inroad of Christianity into that army in the slightest degree perceptible beyond the orderly-room of the 25th. There, however, the adjutant kindled into indignation at the unauthorized conversion, and reported to his superior the singular and unprecedented circumstance; the Governor-General in Council also took fire, censured the chaplain for having dared to baptize the Sepoy, and ordered a court of inquiry to be held upon the case, in which court the convert boldly, yet modestly and humbly, confessed Christ; and then the Marquis of Hastings, acting in his capacity of Commander-in-Chief, dismissed Prabhū Din from the regiment, as disqualified for the service by his profession of Christianity; but, perhaps thinking to keep him quiet, and prevent unpleasant publicity, gave the man his daily pay, and for some time detained him a prisoner at large in the neighborhood of his former regiment.

Now it is in this very Meerut that three native regiments, three of those very Sepoy regiments have in one instant fallen like beasts of prey upon the European inhabitants, and spread rapine and slaughter into every nook of the city. No more Sepoys were known to be converted, but, after the vigilance of the Company had done its utmost to keep the very name of Christ out of sight and hearing, those pampered pagans rose up in a mass to wreak death and worse than death first upon the Christians of Meerut, and then upon their brethren wherever to be found. Henceforth Meerut shall have a twofold dreadful fame: as the scene of a first solemn deed of persecution by the combined authority of the East India Company and the most noble representative of the sword and the sceptre of England, and then again of that most fearful stroke of retribution under which scores of sufferers endured the mockery of that self-same army in its mutiny, and rebuked the godlessness and the timidity of men to whom Great Britain had entrusted the honor of her crown and of her faith in India.—*London Christian Times.*

THE DAY OF HUMILIATION.

London, October 9, 1857.

Wednesday last was the day appointed by the Queen in Council for the Nation to fast and pray on account of the rebellion in India, and rarely, if ever, in modern time was there a similar occasion more generally or devoutly observed. In this city, and, as the papers tell us, throughout the land also, the shops and places of business were all but universally closed, and the churches and chapels filled with people. The Roman Catholics and the Quakers were the only parties who, as communities, refused to fall in with the national arrangement; but even these singularities, however, deemed it necessary partially to bow to the spirit of the hour by appointing their own periods of confession and prayer. The great mass of the Protestant Dissenters, however, seemed to vie with their conforming brethren in following out the Royal behest,—not, however, because of the command, but because the thing was right and seemly. Mr. Spurgeon, of course, felt bound to do a singular thing, so as to stand aloof from the commonality of the preachers of the day; so he made an arrangement with the Directors of the Crystal Palace at Sydenham to let him preach therein to as many as would go to hear him. By some he was strongly censured for this, but his friends generally applauded the deed; and it turned out to be a decided hit, notwithstanding that the day was wet and

lowering. Trains began to run from London as early as seven o'clock, and by noon nearly four and twenty thousand people had reached the Palace—the mass of whom took up their position in the Great Central Transept, the galleries, and in those parts of the Nave from which a view could be obtained of the angle of the transept where the pulpit was placed. The preacher at length made his appearance, and the service began with a hymn to the tune of the Old Hundredth, which, as sung by the congregation aided by the Great Organ erected for the Handel Festival, was overpoweringly grand and impressive; selecting for his text a part of the 9th verse of the 6th chapter of Micah. "Hear ye the rod, and who hath appointed it."

The sum collected in the building on account of the India Relief Fund amounted to £475 10s 11½d, in addition to which the Crystal Palace Company contributed £200, bringing up the collection to £675 16s 11½d.

There existed among the ministers who preached on Wednesday a remarkable unity of sentiment with reference to the main cause of the Indian revolt—a manifest want of Christian principle in our government of the country, by giving a positive support to grossly heathenish institutions and practices, and a stern discouragement to evangelistic efforts. Regarding our present duty as a nation, the great majority of those who ventured to express an opinion virtually said that we ought to enlist on behalf of the powers that be all the disposable might and resources of the empire, in order to crush this sanguinary insurrection—this murderous crusade against helpless babes and unoffending women. Vengeance was not to be demanded, but just and due retribution was mercy to the rest of the empire as well as justice to the guilty. Every Sepoy found armed against our Queen and her authority in India should meet the traitor's and the murderer's doom. This, we think, was the prevailing sentiment of the preachers everywhere on Wednesday, both Church and Dissent. There were, however, some singular individuals who urged the ultra-humanitarian view, and made no pretence of instructing our rulers how to deal with the existing difficulty and restoring tranquillity to India. It is a little curious to observe that in most cases—if we may judge from the hundreds of reports contained in the London and provincial press—where it was most strongly urged that mercy to the miscreants would be an outrage upon society, the sums collected for the sufferers by the atrocities of the rebels were the largest in amount. The noble contribution obtained from the monster congregation at the Crystal Palace, who assembled to hear Mr. Spurgeon, must be regarded as every way an exceptional case. The sum collected was some six times as large as the most liberal collection at any of the metropolitan churches or chapels. The Episcopal congregation of St. Pancras heads the list with £135; next stands Dr. Cumming's, the Scotch Church, with £105; then St. Paul's Cathedral, with £103; and none of the rest, so far as reported, exceed £100; few reach £90; and the multitude are less than £20. But the aggregate sum of all the collections of the land will no doubt make a handsome total.

MEETING OF THE EVANGELICAL ALLIANCE AT BERLIN.

The Evangelical Alliance, at the invitation of the King of Prussia, met for conference at Berlin on the 9th of September. The meetings are stated to have been of an exceedingly interesting character. About 1,400 names were enrolled as members. Of these, about 100 are English, 50 American, 20 French, a few from other continental countries, while the

great majority are Germans. The Conference was opened with devotional services, the singing of the 100th Psalm. The exercises of the evening consisted solely of reading portions of Holy Scripture and offering prayer in German, French and English. After the eloquent and fervent prayer put up by Pastor Kuntzel, from Elderfield, M. Fisch, from Paris, and the Rev. Baptist Noël, followed, each reading a chapter from the Bible in his own tongue. These prayers implored God's blessing on the object of the meetings—viz., the spread of brotherly love among all Protestants, the invigoration of the churches of the Protestant faith, and the extension of its truth over the whole world, together with a blessing on the King and his family, and on the people and capital of Prussia. The Hon. and Rev. Baptist Noël also included in his prayer our suffering fellow-countrymen in India, and certainly nowhere else out of Great Britain and her dependencies can this prayer find such warm sympathy for the sufferers, or such deep execrations of the heathen miscreants that have so barbarously maltreated women and children and unarmed prisoners. After further singing and a closing blessing the meeting separated, deeply impressed with this opening act.

"The Rev. Dr. Krummacher, well known to the religious world, delivered an address of welcome, as full of warm feeling that touched the heart as it was distinguished for plain, good sense that recommended it to the head. He hailed that day as the dawn of confessional union within the Protestant Church, as a scene never yet witnessed on German soil, as a weakening of all the factitious ramparts of exclusion that have hitherto kept asunder men whose hearts were at bottom one in Christ. After cursorily alluding to the opposition that had been exhibited against these Conferences and the Evangelical Alliance, and the victory which a better knowledge of their nature had gained over the misrepresentations of their opponents, he pointed out the fresh objections that had been started at the eleventh hour as an incentive to the meeting to keep constantly in view the practical object of their coming together—viz., the diffusion of fraternal love among Christians and the recognition that Christ is all in all."

A sketch of this speech was, for the benefit of the British and Americans, communicated in English by a clergyman from Scotland.

The representatives of various distant bodies of religionists then came forward to greet the meeting. Sir Culling Eardley pronounced his thorough concurrence in all that had been put forward by Dr. Krummacher; and desired to express the deep gratitude they all owed to the King of Prussia, who, in the face of great difficulties and much opposition, had remained true to his original convictions, and thus successfully carried out the grand idea of which he was the originator—viz., a meeting in Berlin of Protestant Christians from all countries. A gentleman from Scotland and a German clergyman from Australia followed. The evening meeting was devoted to two discourses by a Prussian theologian, Dr. Jacobi, and Dr. Merle D'Aubigné, the Genevese historian of the Reformation, having for their subject "a comparison between these conferences of Protestant Christians of various countries and the assemblies of the early Christian Church." The new American Minister lately accredited to this Court, Mr. Wright, testified to his own warm adherence to the principles of the Evangelical Alliance, which he characterised by 'Our Christ, our Lord, our Bible.' Bishop Simpson, from the Episcopal Methodists of the United States, offered the salutations of his connexion, and expressed their ardent desire that all Christians might become of one heart and one soul. Dr. Baird, an American Presby-

terian, presented an address of greeting from his co-religionists with numberless signatures attached, and appealed to that as well as to the number of Americans present and about to arrive as an evidence of the sympathy felt for this movement in the United States. A Protestant clergyman from Hungary bewailed that his co-religionists at home could only accompany this movement with secret sympathy and stealthy sighs, and, as the guiding axiom which he delighted to recognize as influencing the meeting, he designated that apothegm of St. Augustine—"In necessariis unitas, in dubiis libertas, in omnibus caritas."

On the first day addresses were delivered on the oneness of the people of God, however diversified in creed or nation.

On Friday the members of the Conference were invited, with their lady friends, to visit the king at Potsdam. Special trains were provided for the guests. On arriving at the palace, the members of the Alliance arranged themselves according to their nationalities, and were presented in rotation to His Majesty, who congratulated them on the auspicious commencement that had been made, and trusted that God would finish the good work of conciliation and concord that was evidently commenced among them.

"Saturday morning was devoted to addresses, by Dr. Nitzsch and others, on the Priesthood of all Believers. The Romish and Anglican theories found no mercy at the hands of these great men, while they clearly exhibited the privileges and responsibilities of the Christian church. In the afternoon the great church was crammed, as it was known that the King would visit the Conference. He came at five with his staff, and remained till the conference broke up, between seven and eight. Addresses were delivered on the Condition of Protestants in Roman Catholic Countries, the most remarkable of which was in Spanish, from Professor Don De Mora, of Madrid. Lord Roden came to the English meeting, and spoke in a very Christian way. In the evening all the English-speaking brethren were invited to a soiree by Mr. Bewlay, of Dublin, at the Hotel de Russie.

On Sunday a variety of services were held for the benefit of the gentlemen attending the Conference, but by far the most interesting was the administration of the Lord's Supper in the afternoon to 200 English communicants. A public room had been taken for the purpose, and the Dean of Canterbury and the Rev. Messrs. Brook and Carr Glyn, of the Church of England; Dr. Steane and Rev. Baptist Noel, of the Baptist denomination; Rev. Mr. Scott, a Wesleyan; and the Rev. Mr. Sherman, an Independent minister, divided with each other the labours of celebrating the sacramental rite. The amount of £27 was collected on this occasion, and devoted towards a fund for the relief of poor Protestants in Styria. This sum was further increased at a Bible meeting, held in the same room in the evening with Mr. Wright, the new American Minister, in the chair, where an equally numerous party met together for mutual edification, on the text of the 4th chapter of Ephesians."

A correspondent of the British Standard says:—

"The papers delivered by various eminent ministers on different subjects touching the past history and future interests of the Church—happily to be placed on permanent record and published in German, French and English,—and the nature and value of a visible union among Protestants, afforded, as far as understood, unqualified approval.

This union had some fine exemplifications in the fact that often by mutual arrangement, for purposes of a true and permanent oneness, while the philosophic genius of the German mind found its wonted exercise and delight in

propounding great principles of truth, the practical characteristic of the English and American mind was employed in organizing measures and providing means for their embodiment and application.

The conduct of the honored Sovereign of this country, Frederick William, has been beyond all praise. Feeling a cordial attachment to evangelic doctrine and desire for evangelic unity, he has ventured, like a true and free man, in a most emphatic way to avow the same."

THERE is in Sweden a Ladies' Bible Society which presents a copy of the Bible to every newly married couple.

PROPOSED MISSIONARY CONFERENCE IN CONNECTION WITH INDIA.—A proposal is at present before the public to the effect that a Conference of Missionaries and the friends of Missions, belonging to the various Protestant denominations, should be held, with the view of discussing the general question of the Christianisation of India.

THE JEWISH POPULATION OF FRANCE.—The *Lien d'Israel* contains some interesting particulars concerning the Jewish population in France. It appears that this population has, since 1808, actually doubled, and cannot amount now to less than 100,000 souls. The Jewish population of Paris, which in 1808 amounted to 2755, counts now 18,000 souls; that of Strasburg has risen, within the same period, from 1476 to 2400; that of Bordeaux, from 2131 to 3200; and that of Marseilles, from 440 to 1800. It is gratifying to observe that with the increase of the Jewish population, and its diffusion all over the empire, even in regions where Jews never before settled, prejudice against them is speedily decreasing, and that to such a degree that the majority of the Christians consider the Jews removing from a place as a public misfortune. The identity between Jew and Christian in all that concerns public interests is so complete that a religious distinction is not any more noticed, even in those provinces in which religious hatred against the Jews was most perceptible.

AMERICAN BOARD OF MISSIONS.—The forty-eighth convention of the American Board of Commissioners of Missions met at Providence, R. I., on the 8th inst, and was largely attended. The receipts of the year from all sources have been \$388,932 and the expenditures \$391,788. The debt has been reduced from \$36,191 to \$2,347. Three corporate members and four missionaries have died during the year; twenty-eight missionaries have gone out, and eighteen are under appointment. Returned Missionaries from Constantinople describe the Turks to be fast awaking to earnest enquiry concerning Christianity. The Bible is freely sold everywhere by Turks and to Turks, even in the yard of St. Sophia's Mosque. Many have become Christians and been baptized, and some of them are preaching the Gospel. The Bulgarians are also earnestly inviting Missionaries to come among them. The Koords are also gladly hearing the Gospel in every direction. There is a call for direct missionary labour and many of the native churches are open to the Missionaries for preaching. The work among the Armenians has reached its highest point of demand. Dr. Pomeroy announced that the ordinary appropriations of the Board for the coming year would be at least \$375,000, and, if enough missionaries can be secured, more will be needed.

THE PRINCESS GAUROMMA.—Allusion has been made to an *on dil* respecting the marriage of the Princess Gauromma of Coorg. Our reader, doubtless, remember that the Queen, at the solicitation of the Rajah, was kind enough to undertake the guardianship of the young

Princess. Her Majesty was her godmother, and accorded her a direct personal protection. The Rajah, though he had sense and liberality enough to wish his daughter to be educated as a Christian, could not, however, emancipate himself in his own person from the thralldom of habit and early education. Hence the Queen thought fit to lay down certain rules to be observed on the visits of the Princess to her father, so long as the Rajah persisted in maintaining Hindoo customs in his own house. The Rajah remonstrated, but her Majesty, having undertaken a sacred duty, would not permit the lady, under whose charge the Princess was placed, to give way, though her removal was demanded by the Rajah. The firmness of the Queen produced the best results. The young Christian princess has completed her education undisturbed by contradictory principles; and during the twelve months that have elapsed since these occurrences, it is said, the Rajah has seen the wisdom of the proceedings.—*Court Journal*.

CONVERSION OF TWO HUNDRED ROMAN CATHOLICS TO PROTESTANTISM IN FRANCE.—The *Siecle* describes the conversion to Protestantism of a considerable number of the inhabitants of the Vienne, and praises the conduct observed by the Protestant clergymen concerned in this circumstance. It says:—Some few years ago there was not a single Protestant in Neuville, the chief town of the department of Vienne. In 1849 several inhabitants asked permission of the mayor to invite a Protestant clergyman to expound to them his doctrines—not that they were Protestants, but that they might decide on their future conduct. The mayor, like a prudent man, advised the petitioners to reflect well on their request; he did not wish to refuse them the practice of a right, but he at the same time wished to avoid the reproach of having advised them to act with rash haste. The advice of the mayor was followed, two years were passed in reflection, and in 1851 a deputation waited on the Protestant clergyman of Poitiers, and invited him to visit their town and expound to them the principles of the Protestant faith. This invitation was accepted, and the clergyman, accompanied by a colleague, held two conferences in Neuville, at which from 500 to 600 persons were present. After the second conference the ministers, far from seeking to impose their faith on the inhabitants, declared that they would not return again to the town without a formal invitation. A written appeal to them was speedily covered with signatures, and at the third sitting a formal Protestant service was performed. Nearly 200 persons had freely embraced the Reformed faith.

IRISH PRESBYTERIAN CHURCH.—The sittings of the Irish General Assembly were held last week. Reports on various matters interesting to the body were read and discussed. £4,784 6s 5d had been collected during the year for the Church and Manse Fund. Since its establishment upwards of £18,000 had been paid; and more than £11,000 expended on the object of the Fund. The Sabbath question excited some warm and in one or two cases rather angry discussions. On ministerial support much effort has been expended, and with considerable success. Deputations have been employed in appealing to the congregations on this matter. Forty-one congregations reported an increase of £859 to ministerial income. Fifty others reported an increase of £859 to ministerial income. Fifty others reported an increase of £1,150, and nearly all the Synods expressed their readiness to make the effort. From the address of Dr. McCosh, one of the Professors at Belfast, we select the following:—He had been supplied, through the kindness of the Clerk of the Assembly, with the number

of ordinations and installations in the congregations General Assembly of the Presbyterian Church that took place in the course of a year. The average number each year, for the five years from 1851 to 1856 inclusive, was twenty-five, so that they would require each year twenty-five persons ready to undertake the work of those who had been called away. But, while this number was absolutely required for their congregations, a larger number was needed for all the other purposes. In addition to the number stated, their missions had to be supplied, and then a large number of those who came forward to prepare for the work of the ministry was laid aside from a variety of causes—some by sickness, some by death, and some were turned out of the way by secular pursuits. The various schemes of missionary work appear prosperous. In the Colonies agents are wanted. At Home the mission to Roman Catholics was extending over 900 miles of country. Thirty-seven places were occupied by the agents, assisted by twelve colporteurs. Their schools were numerous. In Connaught, their success had been signal, and the Gospel was now preached in many towns where a few years ago Romanism had no rival. Open-air preaching had been practised to some extent, and was strongly commended by the Assembly.

GENERAL HAVELOCK AS AN INDIAN MISSIONARY.—The Rev. Mr. Graham of Bonn, at a Bible Society meeting in Belfast on Tuesday evening, related the following deeply interesting particulars of Major General Havelock:—General Havelock, now so distinguished in India, although a Baptist, was a member of this (Mr. Graham's) missionary church at Bonn, and his wife and daughters were members of it for seven years. (Applause.) He could also narrate an anecdote regarding that great and good man, which he had heard from the lips of Lady Havelock. When General Havelock, as colonel of his regiment, was travelling through India, he always took with him a Bethel tent in which he preached the Gospel; and, when Sunday came in India, he usually hoisted the Bethel flag, and invited all men to come and hear the Gospel. In fact he even baptized some. He was reported for this at head-quarters, for acting in a non-military and disorderly manner—(laughter)—and the Commander-in-Chief, Gen. Lord Gough, entertained the charge, but, with the true spirit of a generous military man, he caused the state of Colonel Havelock's regiment to be examined. He caused the reports of the moral state of the various regiments to be read for some time back, and he found that Colonel Havelock's stood at the head of the list; there was less drunkenness, less flogging, less imprisonment in it than in any other. When that was done, the Commander-in-Chief said,—"Go and tell Colonel Havelock, with my compliments, to baptize the whole army." (Cheers.) Mr. Graham also said that he (Mr. G.) had had an opportunity of seeing the necessity for Bible circulation under the iron rule of Turkey, in Malta, and in Italy, where the state of morality was such as imperatively to call for the light of Gospel truth. He had established a Bible Society in Bonn; and the son of one of the Cabinet Ministers of the King of Prussia was a member of his congregation, and an active advocate of the Bible Society. (Hear, hear.) Bibles were being circulated throughout Germany, and hundreds of thousands of copies were printed in the cities on the Rhine in the German language.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.—We omitted to notice the Report of this Society in a previous number. The Report stated that the total income in the year ending December 31, 1856, had been £104,470. Two principal features marked the recent operations of the Society—1st., its gra-

dual withdrawal of assistance from place increasing in wealth and ability to maintain their own clergymen; and 2d., its establishment of new missions among people removed from the influence of the Gospel. Thus in British North America it had within the year retired from supporting the clergymen of West Canada, and had retrenched its expenditure in East Canada, comprising the dioceses of Quebec and Montreal, but had effected scarcely any reduction of its expenses in New Brunswick, Nova Scotia, and Newfoundland. In that part of the world it had taken preliminary steps for the commencement of a mission to the native Indians in Vancouver's Island. In South Africa it had been labouring every where zealously. Its missions had been prosecuted uninterruptedly in the diocese of Graham's Town, and to the Fingoes, as well as to the tribes of Umhalla, Sandilli and Krelli. It had commenced in Natal two new missions at Umlazi and the Klip River; and its work was proceeding most favourably at the principal station, Ekukanyeni. It was about to extend its missions in Mauritius and Ceylon. Its missionary work had been very great in the East Indies, especially in Central India, and in the presidencies of Bengal and Madras. It was preparing to send out clergymen to Borneo, where its work had been hindered by the want of missionary labourers; but it was gradually relieving itself from the charge of Australia on account of the growing wealth of those diocese; and in the West Indies and Guiana it had withdrawn its support from 4 places in Jamaica and Antigua. Still 27 of its missionaries continued their labours at other places in the West Indian dioceses, and 9 clergymen were partly supported by it in New Zealand. In Europe it occupied missionary ground in a distant and famous corner, 2 clergymen having been sent to Constantinople, and Ortakioi.

POETRY.

OH, MAY WE LOVE THE BIBLE!

Oh, may we love the Bible!
God's Holy Book of Truth,
The blessed staff of hoary age,
The guide of early youth!
The lamp that sheds a glorious light
On else a dreary road;
The Word that speaks a Saviour's love,
And shows the way to God!

Oh, may we love the Bible!
For it alone can tell
The way to save our ruined souls
From Satan, Sin and Hell!
In words of truth it tells us how
We may ascend to Heaven;
That, if we trust in Jesus' blood,
Our sins are all forgiven.

Oh, may we love the Bible!
That tells of Jesus' love;
Who came to earth for us to die,
And pleads for us above;
Who bore our sins of every dye
Upon the cursed tree,
And sends the Holy Spirit down,
That sinners may be free.

Oh, may we love the Bible!
The deepest, richest mine,
All filled with brightest gems of Truth
For men of every clime;
The guilty sinner here may learn,
The Gentle and the Jew,
To wash his robes in Jesus' blood
From sins of every hue.

Oh, may we love the Bible!
For which the martyrs died,
And spread the glorious truth of God
Wherever men reside;
It tells the dying how to live,
When time has passed away,
And walk with God in robes of light
Through realms of endless day.

Oh, may we love the Bible!
And shun the crafty tongue
That would this treasure take away
And leave our souls undone;
That would consign immortal minds
To gloom of endless night:—
May we "maintain the truth in love"—
nrde oitnhGg, d,Afe,hd e'.

LINES

ON THE DEATH OF MARY, DAUGHTER OF THE REV. B. D. PECK.

She is dead—we saw her fading,
Slowly fading, day by day,
But hope's whispers still we cherished,
That she might not pass away

In life's bright and golden morning
When the future seemed so fair,
And new pleasures ever dawning
Mingled not with thoughts of care.

She is dead—the young and gifted,
Waves the cypress o'er her now;
Gone ere grief, or woe, or sorrow,
Traced their lines upon her brow.

With our tears her tomb we'll water
At soft twilight's evening hour,
And fair wreaths of blooming roses
O'er the loved and lost we'll shower.

Mary is dead—but still she liveth
In the true heart's changeless shrine;
Liveth safe from earth's reverses,
In the land of joy Divine;

Liveth where we hope to meet her,
When a few brief years are o'er,
In that bright celestial city,
Where Death's hand shall come no more.

THE SABBATH DAY.

Day ever bless'd!
Thy light, thy rest,
I hail with glad emotion;
Ordained for man,
When time began,
For solace and devotion.

Day more endeared
Since Christ appeared,
The Life and Resurrection.
That Morning's rays
Shed o'er these days
His glory's bright reflection.

Gain's sordid strife,
Toil's o'erstrained life,
Arc now a while suspended;
E'en serf and slave
Brief respite have,
And mourn the Sabbath ended.

Through all the day,
Prayers wing their way,
The Throne of Grace addressing;
With thousand songs
From holy throngs,
Returned in showers of blessing.

Now spreads around
The joyful sound,
The dead to life awaking:
The poor, the sad
Are now made glad,
Of mercy's feast partaking.

Sweet Sabbath hours!
Time's golden flowers,
With balm and incense freighted;
Throughout the week
Of Heaven they speak,
And things to Heaven related.

In union sweet
Fond circles meet,
And home becomes still dearer,
As early ties
Catch Hope's bright eyes,
And Heaven itself seems nearer.

Day ever bless'd!
Type of the rest
That for the saints remaineth;
Happy is he
Who joys in thee,
And ne'er the joys profaneth.

JOSIAH CONDER.

REVIEW.

SERMONS AND SERVICES OF THE CHURCH. By the late Rev. WILLIAM LOGIE, D.D., Minister of the First Charge of Kirkwall and St. Ola. With a Memorial Notice of the Author by his Son, the Rev. William Logie, B.A. Edinburgh: Oliphant & Sons.

Prefixed to the Sermons there is a very interesting memorial notice of Dr Logie by his son, the minister of Firth and Stennis. In this biography of his deceased father Mr Logie has avoided that out-of-place affectation which not unfrequently induces a near relative diligently to search out points in order that he may obtain the praise of a poor impartiality. This sketch of Dr Logie's life, written with a singular modesty, is just what it ought to have been—a fair reflex of the original. As well to show the ability of the writer, as to record the worth of his lamented father, we give one or two passages. The following exhibits Dr Logie's disinterestedness in his choice of the sacred profession:—

"The piety and purity of his motives in devoting himself to the ministry must at once appear, when his worldly circumstances and prospects are considered. Small as the pecuniary remuneration of the clergy undoubtedly is, as contrasted with other professions, standing far lower in the social scale, yet the original position and circumstances of a majority of the young men who enter the Church are such that the ministry not only raises them in society but furnishes them with means more abundant than they could otherwise have expected, and far above what the circumstances and prospects of their youth could have indicated except in rare instances of superior talents. In such cases, though self-denial and self-devotion may exist, yet the choice of the ministry as a profession by no means proves their existence. But, if Dr Logie had chosen to devote himself to commercial pursuits, his father's long-established business furnished him with the means of an easy-made and ample fortune. He had only to go on as his father had begun, and with his exact and punctual habits, wealth would have been the almost certain result; and he knew this. But, though his father had no other son spared to succeed him in business, yet Dr Logie could not be drawn aside from the Christian ministry; and he allowed the best commercial business at that time in Orkney, which might have been his, to pass into the hands of a near relative. He 'sought not his own, but the things which were Christ's.' It may also be mentioned, as a proof of his disinterested devotion to his profession, that after his father's death he succeeded to the small landed estate of Isbister in the parish of Rendall, and to other property, which might soon

have made him altogether independent of his stipend, if he had devoted himself to its improvement; but he felt he could not do this without to a great extent sinking the minister in the man of worldly business, and taking up much of his time and distracting his mind with pursuits which, however useful and commendable, were yet quite foreign to the great objects to which he had deliberately devoted his life. Accordingly he made up his mind to abide by his profession; and, while by no means injuring or diminishing his patrimony, his resolution of exclusive devotion to higher objects prevented him from using the means of increasing it."

Dr Logie having devoted some attention to the science of medicine, his skill as a physician enabled him to be of considerable service to his rural parishioners in Sanday. Nor was his knowledge of polite learning inconsiderable: of poetry he was an ardent admirer. His great work, however, was that of his pastorate, whose duties he discharged with fidelity, being distinguished by that genuine evangelicalism which at the close of the last century, when he began his ministry, was a characteristic rare enough to be noted. Here we have an account of his manner of composition and style of preaching:

"On the composition, of his sermons he expended much time and labour, and that not merely when he was a young man, but uniformly and constantly till within a few weeks of his death. They were all fully written out, and afterwards committed to memory with such accuracy that in their delivery without any notes he seldom omitted a single word. But, while this was his own practice, to which he invariably adhered during his whole lifetime, he was quite aware of the great tax it imposed upon time and strength, and, provided they were used with ease and freedom, he shared in none of that prejudice which exists in some quarters against the use of manuscripts in the pulpit: nor did he disapprove of extemporaneous address in those rare instances where it is a natural gift, improved and furnished with solid materials by deep study and reflection. Few things, however, excited his aversion more than that noisy empty declamation, that loose and unpremeditated style of harangue, which frequently passes as a counterfeit of preaching. He could scarcely listen with patience to those who made a boast of preaching without preparation, substituting mere sound for sense, and fluency for force and substance. Though never a severe or captious critic of sermons, and though always far more disposed to dwell upon their good features than to pick out their defects either in matter or delivery, yet he could not tolerate in the pulpit coarseness or vulgarity of sentiment or expression, affectation, or anything savouring of what is familiarly known as a clap-trap style, straining after mere effect and novelty, or a mere rant of loose, unconnected verbiage, set-off with unnatural violence of gesture and manner."

Though the course of Dr. Logie's ministry seems to have been on the whole placid, it was not without its occasional troubles. Of these, that which he denominated the "stone and lime disruption," well known in Kirkwall, was one. It was succeeded and eclipsed by the greater national catastrophe of 1843. Dr. Logie sat in the memorable Assembly of that year. From principle and attachment he remained in the Church, and on his return to the North zealously set himself to repair its waste places. His colleague seceded, and for a time he performed double duty:

"It was not till December, 1843, that he was released from the self-imposed labours of the second charge by the settlement of the Rev. W. Spark as his colleague. The contrast presented by the proceedings adopted in filling up the vacancy caused by Dr. Logie's death is too

obvious to notice here. The interval then allowed between the declaration of the vacancy and the issue of a presentation was only four days; and, though this is not the place to canvass motives which may have been pure, yet it seems proper to add that the responsibility of the proceedings referred to was not shared by more than the very smallest number of persons."

Dr. Logie's zealous efforts to secure the Cathedral as a legal parish-church had at last been successful, but he was not permitted to inaugurate the venerable pile after its restoration:—

"The hand of death was then upon him, but he fondly cherished the hope of being able to open the Cathedral, and with his usual forethought he had already chosen his text for that occasion from Psalm xlvi. 12-14, 'Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God for ever and ever: He will be our guide even unto death.' All who knew him can imagine with what eloquence, taste and solemnity he would have spoken from these words on such an interesting occasion. But he was a worshiper in a far nobler temple ere the time arrived; and the first living throng that trode the courts of the Cathedral was the crowd of mourners that carried his remains through its lofty aisle to the 'narrow house appointed for all living.' This was a most solemn inauguration of that house of the living and the dead."

Of the 'Sermons and Services' it is beyond the province of a mere secular newspaper to speak at length. They appear embued with the spirit of calm and solid Christian devotedness and devotion which so largely characterised Dr. Logie. To our minds 'The Ethiopian's Joy,' and the 'Character of Cornelius,' are the most comprehensive and best fitted to benefit, although of none of them could it be fairly said that they approached mediocrity, or are not indicative of considerable ability, and marked by careful study and conscientious desire after usefulness. Doubtless to those who heard them delivered these posthumous remains of their worthy minister possess an interest far greater, with all their worth and excellence, than to those who peruse and become acquainted with them for the first time.

The volume is most appropriately dedicated to the congregation worshipping in the Cathedral of St. Magnus, and Parish Church of Kirkwall and St. Ola, in a very suitable dedicatory epistle, and the getting-up of the whole work, including the writing of the memoir, was undertaken and has been most successfully carried out by Mr. Logie, of Firth, son of the deceased. We need not say that the memoir indicates the gentle operations of filial affection, moving the pen of the author to the indicating of those kindly sentiments that give no ordinary attraction to the volume, and are at once honourable to the writer and a fit tribute to the departed. Yet it is fair to add that there is not the slightest indication of overstraining, or of an undue or unwarrantable attempt at exalting Dr. Logie's character above its worth. The memoir has an air of unstrained truthfulness which commends it to the reader, and leaves the impression that the portrait is a faithful representation of Dr. Logie's character, labours and worth.

It is by no means the least fitting memorial of Dr. Logie that his congregation have erected a handsome tablet to his memory, bearing the following inscription:—

Erected in Memory of
THE REVEREND WILLIAM LOGIE, D. D.,
Minister of the First Charge of Kirkwall and St.
Ola, by the Members of his Congregation,
in Affectionate Remembrance of his Faithful

Ministrations among them for Thirty-two Years; and in Testimony of the Admiration of his Talents, and the Respect for his High Character, Piety and Worth.
Dr. Logie was Born 23d February, 1786.
Ordained, 25th April, 1811.
Died, 5th Sept., 1856.

We leave this goodly volume, which, by the way, contains a portrait of the deceased, and is in every respect well got up, with a high respect for the memory of Dr. Logie, and with thanks to his son for presenting the people of Orkney with such a fitting memorial of one so well worthy of being held in respectful and affectionate remembrance for many many years.—*The Northern Ensign & Orcadian.*

SELECTION.

SANCTIONS ACCOMPANYING GOD'S TEACHING.

Results, vast as the happiness or misery of your whole being for time and eternity, are to follow your reception or rejection of God's teaching. To operate upon your love of happiness and your susceptibility of hope, God tells you that, if you hear Him, your soul shall live. A new spiritual life in the play of its happy and vigorous functions shall commence within you, "as a well of water springing up unto everlasting life." You shall have righteousness, and peace, and joy in the Holy Ghost now; the favor and friendship of God on earth, the protection and all the kind provisions of His providence; communion and fellowship with Him in your earthly pilgrimage; His shield to defend you from its temptations; His consolations amidst its trials and sorrows; His strength to sustain you under its afflictions; His grace to make all things work together for your good, and to give you a glorious victory over death, your last enemy. Beyond that He opens to you the splendours of an eternal Heaven, with its uninterrupted progression in knowledge, holiness and bliss; and offers Himself as your exceeding great reward there, if you will hear the voice of His teachings now! On the other hand, God has brought tremendous motives to operate on your fears. It is with infinite emphasis that Jehovah hath said, "He that refuseth instruction hateth his own soul." That soul shall remain now under the evils of spiritual death. It shall be cut off from communion with God; His frown shall rest upon it; His protection be withdrawn from it amidst the dangers and trials of life; His consolations withheld from it amidst its conflicts and sorrows,—“the stars in their course shall fight” against that soul in its pathway through the world, and in death it shall struggle alone, abandoned of God, and a prey to all the forebodings of coming wrath. And beyond that God discloses the gloom of an eternal Hell, with its rayless, endless night of ignorance, desertion and exile from God, holiness and hope. Oh! what tremendous sanctions to enforce His instructions! Who can teach like Him?—*From the "Great Salvation," by the late H. Mair, D.D., of Fergus.*

POSTS-CRIPT.

OPENING OF THE MANSE.

To the Editor of the Sentinel.

On the 5th inst. a large concourse of people assembled at the Rev. James

Stewart's, Pastor of the Presbyterian Church in connection with the Church of Scotland, congratulating him on his New Manse, which is a splendid building, costing the congregation £800. Owing to the inclemency of the weather, there were not so many present as was expected.

On the 31st October, 1856, Mr. Stewart was called to take charge of the Congregation, then very small; but I am happy to say, by the Blessing of God on his Ministry, it has increased to double its number. About six o'clock the Company partook of a sumptuous supper, during which the Choir enlivened the company with some of their choicest pieces, namely, the 'Harvest Home,'—'Saints' Home Chant' and 'Vesper Hymn.' The greatest harmony and good feeling existed during the whole proceedings. On the removal of the cloth two very appropriate addresses were delivered by the Rev. Mr. Stewart and the Rev. J. McEwen, of Westminster.—After which a vote of thanks was given to John Greig, Esq., for his indefatigable exertions in behalf of the Church. The Company then retired each to their homes, much pleased with the evening's entertainment.

A VISITOR.

Woodstock, 11th Nov., 1857.

INDIAN RELIEF FUND.

Collections in aid of this Fund were taken up on the Fast Day, and amounted—

In St. Andrew's Church (Dr. Mathieson) to£32 13 0
In St. Paul's Church (Rev. W. Snodgrass) to 28 5 9

Congregations of the Presbyterian Church of Canada, in connection with the Church of Scotland, which have taken up collections, and have not yet remitted them, may forward the amount to Mr. John Green-shields, who will send it Home along with the two collections above reported.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

Ministers are reminded that the first Sabbath in January is the time appointed to take up a collection in aid of this Fund.

SUBSCRIPTIONS RECEIVED SINCE OUR LAST PUBLICATION.

J. Allan, Pointe aux Trembles, ..	57-8	0	5	0
Mrs. McMartin, Lachine,	57	0	2	6
D. McDonald, St. Laurent,	57	0	2	6
J. Houleston, Three Rivers,	57	0	2	6
G. B. Houleston, Three Rivers, ..	57	0	2	6
George Baptist, Three Rivers,	57	0	2	6
Andrew Cowan, Cowansville,	57	0	2	6
J. Lambie, Pointe Levi,	58	0	2	6
W. Cockburn, Three Rivers,	57-8	0	5	0
John McLennan, Lochiel,	57	0	2	6
J. M. Browning,	57-8	0	5	0
J. Nicholson,	57-8	0	5	0
Mrs. J. McPherson, Danville,	57-8	0	5	0
James Lang, Chateauguay,	57-8	0	5	0
Hugh McDonald, Williams,	57	0	2	6
David Anderson, Williams,	57	0	2	6
W. R. Graham, Vaughan,	57-8	0	5	0
Neil McDonald, Georgiana,	57-8	0	5	0
John Dobbie, Fimsley, Perth,	57-8	0	5	0
John Jadin, Brockville,	57-8	0	5	0

A. McKee, Brockville,	57-8	0	5	0
A. Begg, Kingston,	57	0	2	6
A. Livingston, Kingston,	57	0	2	6
J. Mowatt, Kingston,	58	0	2	6
George L. Mount, Kingston,	58	0	2	6
D. Sinclair, Kingston,	57-8	0	5	0
J. Logan Pickering,	56-7	0	5	0
J. Greig, Pickering,	57-8	0	5	0
W. McNaughton, Orinstown,	57-8	0	5	0
J. C. Thompson, Quebec,	55-6	0	5	0
Mrs. Widow Ross, Quebec,	57	0	2	6
W. Ramsay, Quebec,	56-7	0	5	0
E. Malloch, Ottawa,	56-7	0	5	0
W. Bellhouse Hamilton,	56-7	0	5	0
George A. Young, Hamilton,	57-8	0	5	6
W. Murray, Hamilton,	57-8	0	2	6
Miss Samuel, "	57-8	0	2	6
W. Rodick, "	56	0	2	6
J. Pollock, "	56-7	0	5	0
P. Dickson, Mount Albion,	56-7	0	2	6
J. McLennan, Lancaster,	57-8	0	5	0
W. Cline, Cornwall,	56-7	0	5	0
J. D. Gemmill, Ramsay,	57-8	0	5	0
D. Crooks, West Hamboro,	57-8	0	5	0
J. Gray, Picton,	58	0	2	6

CANADA SUNDAY SCHOOL UNION.

THE attention of Superintendents of Sunday Schools is respectfully invited to the stock of LIBRARIES, ELEMENTARY BOOKS, CATECHISMS, HYMN BOOKS, UNION QUESTIONS, TEACHERS' CLASS BOOKS, and SUNDAY SCHOOL REQUISITES generally, constantly kept on hand at the Depository, 43 Great St. James Street, Montreal. The following from the publishers in Edinburgh have been added, viz:—

ISSUED BY THE EDINBURGH SUNDAY SCHOOL UNION.

Notes for Teachers, first series, in paper, 10d.
Do. do. in cloth, 3s. 4d.
Bateman's Sacred Songs,—paper, 1s. 9d. per Doz.
Do. Melodies, cloth, .. 1s. 3d. each.

Orders from Schools promptly executed.

JOHN MILNE,

Canada Sunday School Union Depository.

Montreal, 9th Nov., 1857.

MISSION TO JERUSALEM.

THE Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, having sanctioned a MISSION TO JERUSALEM, and Funds being on hand, is now desirous of making an agreement with a suitable qualified MINISTER willing to enter into an engagement for a term of years, and to proceed forthwith to the Holy City.

Information can be obtained from the Convener of the Jewish Mission Committee, to whom applications, accompanied with testimonials, may be addressed.

ROBERT BURNET,

Convener.

Hamilton, C. W., Sept., 1857.

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