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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. 2, February, 1858.

VOLUME XI.

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

## The Presbyterian.

### THE WIDOWS' AND ORPHANS' FUND.

We would remind congregations of the annual collections for this Fund. We are glad to notice from the acknowledgement in this number that our people are generally devising liberal things in regard to this very important Fund.

### COMMISSION OF SYNOD.

A meeting of the Commission of Synod is appointed to be held in St. Andrew's Church, Toronto, on Wednesday, the 24th inst., at noon. The Commission is empowered by the Synod to attend to such emergent causes as may require immediate action; to watch over the general interests of the Church; to receive any References and Appeals from Presbyteries, and ripen them for next meeting of Synod; and to give all needful advice to Presbyteries when applied for. All papers intended to be brought before this meeting should be in the hands of the Clerk some days previous to the above mentioned date. All Ministers on the Synod Roll, and all Representative Elders bearing commissions for the current year, are entitled to sit and vote as members of the Commission of Synod.

### EXPLANATION.

We have received a letter from the Moderator of the Presbytery of Montreal, from which we are sorry to learn he considers himself aggrieved by our report of the proceedings of that Court on the 4th of Nov. last, in so far as it affects his conduct in calling the *pro re nata* meeting, held on the 30th September. In explanation we state that, while the report referred to is in accordance with the Presbytery Records, as read at an adjourned meeting on the 5th Nov., it was recorded at the meeting of 30th Sept. that the Presbytery, finding that none of the Representative Elders were notified, referred this circumstance to the first regular meeting, on account of the former practice, as alleged by the Moderator, having been followed in this case. We presume the explanation desiderated by the Moderator is, that he failed to summon the Representative Elders, not through ignorance or neglect of duty, but because he acted agreeably to the practice of previous moderators.

### INDIA AND THE BIBLE SOCIETY.

We are glad to learn that the British and Foreign Bible Society have, with their usual keen foresight and attention to every opening for usefulness, determined upon making a special appeal to raise a Bible

Fund for India. We shall hereafter put our readers in possession of fuller details as to this excellent proposal.

It is deserving of countenance and cordial support.

### THE INDIAN RELIEF FUND.

It will be seen from the announcement, which will be found in another column, that notwithstanding the commercial depression, and the prevalent hard times many of our congregations have responded liberally to the appeal to aid this fund. We believe that our people are ever ready to own, with their sympathies and active aid, any really deserving object. The aggregate sum remitted is, considering the times, a respectable one.

### MISSIONARY FOR BATHURST PRESBYTERY.

We have much pleasure in informing our readers that the Rev. Wm. Bain, of Perth, has received a letter from the Secretary of the Colonial Committee, of date 29th December, conveying the pleasing intelligence “that the Rev. A. Pollok, late of Nova Scotia, has been appointed a missionary within the bounds and under the direction of the Presbytery of Bathurst.”

Mr. Pollok was to leave England for Perth, by way of Boston, on the 2nd January, so that his arrival is daily expected.

## MISSIONARY FOR HAMILTON PRESBYTERY.

We are glad to learn that another Missionary has been appointed to the Presbytery of Hamilton by the Colonial Committee. This is truly encouraging. We would urge upon Presbyteries, in addition to the statements furnished to the Synod's Committee, to forward to the Colonial Committee carefully prepared digests of practical information as to the various vacancies within their bounds, showing the number of families, probable stipend, &c., &c. We should not be remiss in taking advantage of the kindly interest evinced towards us by the Committee. Yet some Presbyteries have as yet, we are assured, neither furnished a statement to the Synod's Committee nor made an independent application to the Colonial Committee.

## PROCEEDINGS OF THE COLONIAL COMMITTEE.

By recent and reliable intelligence from Scotland we are apprised that the General Assembly's Colonial Committee, already so favourably known for their activity and zeal, have, in addition to the appointments noticed elsewhere, taken steps to revive a chaplaincy at St. Vincent's, and institute another at Callao, the port of Lima, in South America.

## THE SABBATH SCHOOL COMMITTEE.

We are glad to learn that the Committee, appointed at last Synod to supervise the Sabbath School work, have entered upon their duties, and have issued a Circular to the various Sessions and Superintendents of Schools.

In this document the primary object of the Committee is stated to be, to obtain statistical information for the use of the Synod, to enable the Committee to report their diligence, and to prepare a digest to be laid before the Synod of the results of their inquiries. Their ulterior objects are comprehensive, and indicate a desire to grapple heartily with the work. The Circular states—

"That it is contemplated to forward the organization of Sabbath School Societies in individual congregations for the mutual benefit of the Teachers, and for the establishment of District Schools, to bring Superintendents into correspondence on local and general interests, to devise some scheme of lessons to render the working of our Sabbath Schools more systematic than they have hitherto been, to further the missionary effort which has already been made with so much success in the Orphanage scheme, to unite our Sabbath Schools in a movement for the employing of a missionary to establish Schools in destitute localities, and to give an impetus to the general circulation of the *Juvenile Presbyterian*."

The Committee invite answers to be sent to their Circular before the first of March. The Convener is the Rev. Robert Burnet, of Hamilton, to whom any parties in charge of Schools, who have not received the Circular, should apply. The questions attached to the Circular are perhaps sus-

ceptible of some improvement, which can be overtaken in future issues; but we hail with real pleasure the appearance of this Circular, and the appointment of this Committee, as a real step in advance,—a public recognition by the Synod of its duty towards the Sabbath School, and we trust that all our ministers and teachers will cooperate ardently with the Committee, who are deserving of the thanks of the Church for their promptitude.

To adopt the words of the Circular,—  
"May the Almighty own and bless this beginning of systematic effort on the part of the Church 'to care for the lambs of the flock,' and to 'train them up in the way that they should go.'"

## EXTRACT FROM "THE CANADIAN PRESBYTER."

"We wish we could see any prospect of a movement in this direction, ('union with other Presbyterian Churches,') in the Church in connection with the Church of Scotland. We fear that in that community the feeling for the most part is all the other way, and that we shall have to contend with them for our own ground against the pecuniary resources which the Church at Home and the Clergy Reserve Fund has put into their hands for the purpose of aggressive extension. We, it is true, need not fear these unspiritual weapons, knowing that they carry with them a fatal influence upon the liberality, independence, and spiritual life of congregations. This state of things in that Church is certainly to be regretted, and we can only wait for a more genial state of feeling and a more favourable condition of things; sure we are that it will one day see it to be for its own interest to unite on just and equitable principles with the other Presbyterian Churches."—*Canadian Presbyterian*, Jan., 1858.

The *Canadian Presbyterian* is edited by the two Free Church Ministers in the city of Montreal, and has, we believe, at least a paying circulation. We offer a few observations upon the above extract.

The union of Christian Churches is desirable. The union of the Presbyterian Churches in this Province is especially so. But, unless it be a union of hearty goodwill, it is not, in any sense, a thing to be desired. We know not how a stronger evidence of the absence of this necessary spirit on the part of the Free Church, if the views of the writer of the above extract are generally sympathised with, can be given than by the unqualified expression of a "fear that in our community the feeling for the most part is all the other way." This is to assert that we do not possess their confidence; that to them we are objects of suspicion and distrust. The making of such an unsupported statement is assuredly not the way to induce a "more genial state of feeling and a more favourable condition of things." The Free Church party should know best the value of the reasons which led them to secede. We confess our utter ignorance of any good or valid ground on which their separation can be justified or continued, and of any principle, different from or in addition to the principles we already hold, that we are re-

quired to adopt for their accommodation or reunion. We are as free and uncontrolled in all our movements as they are. We are as jealous for the purity and efficiency of Presbyterianism. We rival them in the wish that pure and undefiled religion may prevail, and it is our ambition to do what in us lies to carry forward this glorious mission. The door by which they went out from us appears to us to be standing open for their return, and, should they come back, they will find a remarkable similarity between our doctrines and principles and their own. If they see any obstructions or difficulties in the way, we shall be glad to have them pointed out and happy to remove them, so far as a conscientious regard for principle will permit. What are the just and equitable principles on which it would be for our interest to unite with the other Presbyterian Churches? Will Mr. "K." instruct the ignorant? Supposing a union were to be consummated to-morrow, it would not be by our ignoring the Free Church of Scotland nor by their denouncing the National Scottish Church. Their readiness for union must imply that they are prepared to re-enter into Church fellowship with the very people from whom they have separated. A declaration to this effect would be more to the purpose than the unsupported expression of a fear that our feeling is for the most part opposed to a reunion.

But, again, the writer of the extract expresses a fear that the Free Church "will have to contend with us for their own ground against the pecuniary resources which the Church at Home and the Clergy Reserve Fund has put into our hands for the purpose of aggressive extension." We do not know whether to regard this statement more as an indication of their conscious weakness or an admission of our formidable position and growing strength. To one part of it we give a flat contradiction. The writer of the extract must be very ignorant of the nature of the settlement made with our Church for our share of the Clergy Reserves. Surely he does not know that that settlement was made on the principle of allowing a certain sum for the maintenance of as many ministers as were on the roll of our Synod at the time the settlement was made, and that the object of the settlement was the continued maintenance of the ordinances of religion in at least as many congregations as that number of ministers represented. And we beg to inform him that the pecuniary resources, which the Church at Home is putting into our hands, are applied to the maintenance of ordinances in our destitute congregations and mission-fields according to the terms in which they are granted. In neither case is the object contemplated that of aggressive extension in the sense in which his use of that expression obviously implies. The adherents of the Presbyterian Church of Canada in connection with the Church of Scotland are the objects of

our pious solicitude. Wherever these exist, it is our bounden duty and legitimate ambition to supply them with the ministrations of the Gospel, as far and as well as we can. If, in planting churches and securing ministers for their benefit, other Presbyterians avail themselves of the means of grace which they cannot otherwise enjoy, it would be extreme folly and sin to exclude them, especially considering the claim put forward by the members of the Free Church, or this writer in their behalf, to be regarded as zealous unionists. But what, we ask, has been the history of the Free Church but a history of aggressive extension? Hitherto we have had many difficulties to contend with. Year after year we have suffered severely by the mortality of our clergymen, and we have been able to do little more than supply their places. The Free Church, in the meantime, have not been idle in availing themselves of the means at their command, furnished in no inconsiderable measure by their Church at Home. They have been aggressively extending themselves in places where we have had people who were, neither by inclination nor principle, their adherents, but who were not so bigoted as not to avail themselves of the ministrations provided for them by another Presbyterian community.

Once more, the writer of this extract calls these pecuniary resources "unspiritual weapons." But for the inconsistency of this language with the great importance and urgent necessity attached to a larger supply of money in a previous part of his article, we might feel ourselves inclined to offer space for an advertisement, that henceforth the Church to which he belongs is to be eminently "free," inasmuch as, denouncing pecuniary resources as unscriptural weapons, they are determined to do without them. We confess ourselves to be wanting in that acuteness of discernment which can distinguish between money received in two different ways, equally honest and just, as spiritual and unspiritual. We have always been accustomed to think that the more money at the disposal of a Church the better, provided it be properly acquired and expended; and neither at Home nor here can the Free Church plead exemption from anxiety and zeal to possess themselves of as much of the needful as possible. We do not envy them the drudgery of the wholesale system of beggary to which they have been obliged to resort, nor the reflections which are suggested to us by the fact that many a dollar, the profits of traffic in slaves, was thankfully received into their treasury. But money is only the circulating representative of property. And the world knows how tenacious was the grasp with which the Free Church retained for a time a large amount of property to which they had no claim equitable or legal. Are there no instances in these colonies of their resorting to weapons that may well be

designated unscriptural? Do they not freely avail themselves of churches that belong to the community they have left? In the city of Montreal there is a snug and comfortable manse, erected before the Free Church was thought of, for the benefit of the minister of a church which, if the recorded intentions of its founders are worthy of any respect, was built in connection with the Church of Scotland, and designed to be occupied by a minister of that Church, and which cannot be alienated without recourse to legal technicalities and quibbling. In that church a "Free" minister officiates, and on this ground he is thought to be entitled to the occupancy of the aforesaid manse. But it seems that connection with the Free Church has a wonderful effect in transforming the character of things—in making that, which is material, spiritual, and that, which is dishonest, perfectly fair.

THE CHURCH IN CANADA.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

CONGREGATIONAL COLLECTIONS.

1858.	
Jan. 4.—Montreal, St. Andrew's Ch., Dr. Mathewson,.....	\$160 00
5.—Brockville, per George Mallock, Elder,.....	24 15
13.—Palcartin, per Rev. D. Shanks,.....	7 00
—Smiths' Falls, per Rev. S. Mylne,.....	9 00
—Toronto, per Rev. Jno. Barclay, D.D.,.....	80 00
—Hamilton, Rev. R. Burnet,..	66 00
14.—Markham, Rev. James Gordon,.....	12 00
15.—Galt, Rev. H. Gibson,.....	12 00
—Cornwall, Rev. H. Urquhart, D.D.,.....	30 00
—Three Rivers, Rev. Geo. D. Ferguson,.....	20 70
—Guelph, Mr. Allan,.....	12 00
—Pickering, Rev. B. G. McCaughey,.....	12 00
—Chatham, Rev. W. Mair,..	3 00
—Grenville, Do, ...	4 00
—Hawkesbury, Do, ...	10 00
—London, per Jno. McKenzie,	8 00
—Russeltown, Rev. F. P. Sym,	12 00
—L'Orignal, per Mr. Walker,.	8 00
—Lachine, per Rev. Simpson,.	36 00

JOHN GREENSHIELDS,  
Treasurer.

Montreal, 28th January, 1858.

QUEEN'S COLLEGE.

Subscriptions and Donations, received since last publication, in aid of the Building Fund:

Melbourne Congregation, C. E., per Rev. J. Sievwright,.....	\$ 8,00
Niagara Congregation, per J. Lockhart, Esq.,.....	86,00
	<hr/>
	\$94,00

JOHN PATON,  
Secy. to Trustees.

Kingston, 19th Jan., 1858.

INDIA ORPHANAGE SCHEME AND JUVENILE MISSION.

Already acknowledged,.....	£37 10 7
Sabbath School at Fredericton, per Rev. Dr. Brooke, to support Janet Brooke—1st year,.....	4 0 0
A Lady in Whitby, to support Elizabeth S. Dow—2nd year,.....	4 0 0
Per Rev. Jas. Bain, Scarboro, to support Mary T. Scarboro—2nd year, Margaret Bain—2nd year,...	4 0 0
St. Paul's Church Sabbath School, Montreal, per A. Macpherson, Esq., for Caroline Smith—2nd year,...	4 0 0
Portsmouth Sabbath School, in connection with St. Andrew's Church, Kingston, for Ruth Iona—3rd year, St. Andrew's Church Sabbath School, Toronto, per W. Mitchell, Esq., for Ruth Toronto—3rd year,.....	4 0 0
Donation in aid of Canadian School at Calcutta, from St. Andrew's Church Sabbath School at Belleville, per Rev. A. Walker,.....	1 5 0
St. Andrew's Church Sabbath School, Montreal, per Alex. Morris, Esq., to support Bebé de Saga, at Bombay—3rd year,.....	4 0 0
From the same, to support Chaudrie, a Marathi Monitress, at Bombay,..	4 0 0
From same, for a Bible for Chaudrie,	0 10 0
From same, in aid of the Canadian School, Calcutta,.....	7 10 0

£82 15 7

JOHN PATON,

Treasurer.

Kingston, 20th Jan., 1858.

INDIAN RELIEF FUND.

CONGREGATIONAL COLLECTIONS.

From Valcartier, per Rev. D. Shanks,...	\$ 8.50
Markham, Rev. Jas. Gordon, ....	13.80
Fergus, A. D. Fordyce, Elder,...	13.00
North Georgetown, Rev. J. C. Muir,	20.00
Toronto, Rev. Jno. Barclay, D.D.,	70.00
Scarboro, Rev. J. Bain,.....	37.12
Scarboro, Young Men's Christian Association,.....	23.80
King, Rev. J. Tawse,.....	6.00
Thorah, Rev. D. Watson,.....	20.00
Martintown, Rev. P. Macvicar, ..	7.00
Seymour, Rev. Robt. Neill,.....	14.00
Ottawa, Rev. A. Spence,.....	60.00
Scott and Uxtridge, Rev. William Cleland,.....	6.00
St. Paul's, Montreal, Rev. William Snodgrass,.....	113.15
Hawkesbury, Rev. William Mair, ..	11.00
Grenville, Do, ..	4.15
Chatham, C.E., Do, ..	2.75
St. Andrews, Montreal, Rev. A. Mathieson,.....	130.60

\$560.87

Equal to in Sterling, £113 3 7

JOHN GREENSHIELDS,

Treasurer.

Remitted to Rev. William Robertson, D.D., Edinburgh, the sum of £113 3s. 7d., in Bill of Exchange, 15th Jan. 1858.

Received since the above remittance was made:—

From Cornwall, per Rev. H. Urquhart,	\$22.00
Belleville, Rev. A. Walker, ....	12.00
Three Rivers, Rev. G. D. Ferguson,	15.52

\$49.52

JOHN GREENSHIELDS,

Treasurer.

Montreal, 28th Jan., 1858.

KITLEY—PRESENTATION.

The congregation of Kitley lately presented their esteemed minister, the Rev. David Evans, with an excellent cutter, as a mark of their regard and attachment. Such instances of kindly feeling are truly gratifying.

ST. ANDREW'S CHURCH, GUELPH.

We put the above heading to our notice on the supposition that the congregation of St. Andrew's Church, recently demolished to form a site for the Market House, will give their new church the name borne by the old one. The edifice now in course of erection is situated on the corner of Norfolk and Suffolk Streets, and will, when completed, be quite an ornament to the town. It is in the Gothic style of architecture, with stout buttresses, and five double lancet-shaped, heavy-mullioned windows on each side; the dimensions of the body of the building being 72 by 41 feet; the extreme length of the building, including the tower, is 90 feet 6 inches. The roof is covered with slate, and the spire is to be protected with the same, which will look fully as modest as the glancing tin. The inside work is progressing with all convenient speed; and, to add to its comfort and more easy heating, the walls are to be lathed so as to prevent the walls being damp. The west end, fronting on Norfolk Street, comprises an elaborately ornamented tower, containing the main entrance, and surmounted by the handsome spire rising to an elevation of 132 feet.

The masonry is of rubble work, the front being hammer-dressed and coursed, and the mullions and dressings of the windows, doors, &c., of cut stone. The building will be roofed in this Fall, and finished in the Spring, at a cost of about £3000. Mr. Wm. Hay, of Toronto, is the Architect; Messrs. Morrison & Emslie contractors for the mason work, and Messrs. Holt & Ryan for the carpenter work. The erection of this new church has been gone about so quietly, and progressed so rapidly, that perhaps a moiety of our local readers are not aware that a handsome addition to the architectural ornaments of the town is fast progressing to completion in their midst. It may be added that the Church is intended for 350 sitters; and that the Manse adjoins, being a comfortable two-story stone-built mansion, occupying a portion of a quarter-acre lot.—Guelph Herald.

CONGREGATIONAL SOIREE, MARTINTOWN.

The Annual Soirée of St. Andrew's Church, Martintown, was held in Mr. Urquhart's Hall (being the largest in the place) on the evening of Wednesday, the 20th of January. Nearly 400 persons were present, many of whom could not obtain seats, while not a few, besides, were unable to obtain admittance to the Hall.

The chair was taken by the Rev. Peter MacVicar, Minister of the Church, at six o'clock. A blessing having been asked by the Chairman, tea was served; and, after old and young had regaled themselves with the good things which had been provided for the occasion, the thanksgiving was sung by the assemblage. The Chairman then gave a brief report of the Sabbath School and Bible Class during the past year; from which it appear that the highest attendance at Sabbath School was .. 91 The lowest .. .. 48

The average number of scholars .. 66 presided over by 12 teachers; while at Bible Class the highest attendance was 64 Lowest .. . . . . 24 The Average .. . . . . 46 Number of copies of *Juvenile Presbyterian* taken chiefly by Sabbath School and Bible Class) 80.

In the course of the evening suitable and elegant addresses were delivered by the Rev. Mr. Milloy (Free Church Missionary), James Grant, Esq., M. D., Martintown, and the Rev. Messrs. Dobie, Osnabruck, and Watson, Williamstown.

John Greenshields, Esquire, Montreal, having been in the neighbourhood, kindly countenanced the proceedings of the evening, and delivered a few appropriate remarks at the close, expressing the unexpected pleasure he had that evening enjoyed.

Between the several addresses appropriate Psalms were sung under the efficient leadership of Mr. Nelson Montgomery. Votes of thanks having been given to the Speakers,—to the Teachers and other friends for their excellent preparations,—the Benediction was pronounced by the Rev. Robert Dobie; and all went home highly pleased with the proceedings of the evening.

Such a social gathering must be productive of much good in engendering the most kindly feelings, and in drawing more closely together minister and people, and teachers and taught, in the bonds of a holy union.

OPENING OF THE NEW PRESBYTERIAN CHURCH IN OSNABRUCK.

According to previous intimation the interesting event of the dedication of our new church for the worship of God took place on Sabbath. The sun shone propitiously upon us with unusual splendor, and the roads being very good, at an early hour visitors from the neighboring townships began to assemble, and at the appointed hour for worship a vast concourse of interested spectators, nearly all were contributors towards the erection of the building,—were seated within its walls, and so nicely was the supply of seats adapted for the occasion that, whilst the church was densely filled, there was a comfortable seat for each.

The Revd. Mr. Dobie, pastor of the congregation, prefaced the regular service of the day by an appropriate and ably delivered address, congratulating his flock on the happy circumstances under which they were permitted by a kind Providence on that morning to assemble; and in name of the congregation, in fitting terms, cordially thanked those who had for a day left their own churches, and come from a distance to grace by their presence the auspicious event, as well as the host of contributors who so cheerfully responded to our call upon their liberality, whose assistance had rendered the labours of the building committee at once easy and successful; and concluded by a well-earned acknowledgement to the architect, the builder, and the building committee, whose united efforts had resulted in a building highly creditable to their taste, and an ornament to the banks of the noble river on which it stands. Not the least pleasing feature of the whole was the fact, that the handsome and comfortable building, in which we found ourselves thus assembled, and which had cost the

sum of £1400, was now handed over to the congregation thoroughly finished and free from debt. In addition to the free-will offerings of many of all denominations in our own township we are placed under great obligations to kind friends in Matilda, Williamsburgh and Cornwall, while Montreal responded to the untiring exertion of our respected Minister by aiding us to the extent of £280, a pleasing evidence that his ministrations while in the city had not been forgotten. £90 was contributed by private friends in Scotland, while the Colonial Committee of our parent Church crowned our efforts, and manifested their approval of them by a gift of £180 currency, doubly acceptable from the handsome terms in which it was conveyed. Mr. Dobie concluded his address by reading the solemn prayer uttered by Solomon at the dedication of the temple, and there after the Rev. Dr. Mathieson, Montreal, delivered a discourse from Psalm cxxii. & 1st. "I was glad when they said unto me, Let us go up into the house of the Lord," characterized by that fervid eloquence which is an essential element of the worthy Dr's preaching. In imagination he carried his hearers back to the time of the Reformation, and drew a heart-stirring picture of the Scottish Covenanters, who, driven by persecution from their homes to the hills and glens of their native land, paused now in some sequestered vale and anon on the bleak summit of a moorland slope, with nothing but the heather for a shrine, and the lowering clouds above them for canopy, and there in fervent and humble prayer invoked the Divine blessing and protection, and in raptured strains united their voices to sing the songs of Zion. These allusions to the native land of many of his hearers, the noble experience of a benevolent and patriotic nature, touched a chord in many a deeply affected heart, and more than one hand was raised to check the falling tear. With a liberality worthy of an enlightened and cultivated intellect the Dr. concluded by addressing himself to the various denominations that might be present on this interesting occasion, impressing upon each the duty of faithfulness to that form of Christian worship and government which their conscience approved, and especially upon all the great Christian duty of charity and love to all of every name and denomination who love the Lord Jesus Christ. He then very solemnly dedicated the building to the worship of God, and addressed a few words of kindly exhortation to those who were henceforth to occupy the seats before him. All present expressed themselves delighted with the service of the day, and with the elegance and comfort of the building. In the evening the church was brilliantly illuminated, and a most interesting service conducted by the Rev. Mr. McDonald, of Lochiel.—Cornwall Constitutional, Jan. 12th.

OPENING OF A CHURCH AT OSNABRUCK, C.W.

On Sunday, the 10th of January, an interesting event took place in the Township of Osnabruck, C. W., viz; the opening of the new church of the Presbyterian Church of Canada, in connection with the Church of Scotland. This edifice is a very handsome one, and reflects much credit on the enterprise and liberality of the congregation, and those friends who aided them in its erection. It is situated in a central position, as regards the Township, on the banks of the St. Lawrence, and adjoins a church of the Church of England. The church just opened is built of brick, and is large and commodious. The roof is of slate. The internal arrangements are very excellent. The pews are large and comfortable—a feature in the economy of our churches which deserves attention. The windows are of stained glass. The church has cost £1,400; and the gratifying statement was made,

that owing to the liberality of the congregation and the aid of friends in Montreal, Cornwall, and Williamsburgh, and of a grant from the Colonial Committee of the Church of Scotland, it was free of debt, and that the old and quaint-looking church, which had been for so long a well-known landmark to the wayfarer on the St. Lawrence, had been carried to another part of the Township, and would be re-erected by the people there—who had removed the materials and raised a subscription for the purpose. A commodious and handsome brick manse adjoining the church has been erected during the last four years, and since the settlement of the present Pastor.

The services on the Sabbath were exceedingly appropriate. The church was thronged at the morning service with a very large congregation, who occupied every available seat, and filled the aisles and vestry besides. The services of the day were commenced by the Pastor of the congregation, the Rev. Robert Dobie. The Rev. A. Mathieson, D.D., of Montreal, preached an eloquent and peculiarly suitable discourse from the text:—

PSALM CXXII. "I was glad, when they said unto me, Let us go into the house of the Lord."

He incidentally alluded to the position of the congregation, composed of adherents of the Church of Scotland and of descendants of members of the kindred Church of Holland, and alluded to the haven of refuge which the latter country had in times of trial afforded to Ministers of the Church of Scotland. After clearly pointing out the duties of the people and their responsibility for the right use of their many privileges, he closed the discourse with a beautiful and very solemn dedicatory prayer. The evening service was also very largely attended, and was conducted by the Rev. Donald McDonald, of Lochiel.

The whole appearance of the congregation was very respectable, and indicated the enjoyment of much substantial comfort by the residents in that section of the country, while the large concourse of people—including many strangers from adjoining Townships—evinced the interest that was felt in the auspicious event of the day. The weather, too, was all that could be desired. The prospects of the congregation are exceedingly encouraging. The new church is nearly double the size of the old one, and already, the writer was glad to learn, all the sittings had been let, while more could have been disposed of. The congregation will yet require to erect a gallery to afford more accommodation to their increasing numbers.

Some of your readers will doubtless feel interested in thus hearing of the opening of a place of worship, but in this case it is suggestive of other thoughts. It tells of the advance of the country. The mind is carried back to the time when Canada was very sparsely settled, and when a little band of worshippers, Lutherans and Presbyterians—60 years ago—met in the wilderness, and on the same spot on the banks of the noble St. Lawrence, by what was then a noble effort, erected the quaint, weather-worn old frame-church, in which so many who have been long gathered to their fathers were wont to worship. How many hearts, throbbing with high aspirations, have since been stilled! How much of change has there since taken place! The effort of that day was a noble one. In fact it was as great as—nay, greater even than that of this day in the erection of the present handsome church, although the existing structure will compare favorably with any country church in the province and with most in the towns.

But so time passes—and so our people are advancing in material comfort, and events, like the one now chronicled, are marking the steady, substantial advance of this our country, and will be noted with real interest by all who take a large view of the requirements of our position.

If our country is to take the high rank it ought to do, moral progress must keep pace with material advancement. M.

Montreal, January 13, 1858.

SABBATH SCHOOLS OF ST. ANDREW'S CHURCH, HAMILTON.

The anniversary meeting of the Sabbath Schools in connection with St. Andrew's Church, Hamilton, took place in the basement of the church on the evening of 5th January. The Rev. Robert Burnet, pastor of the congregation, presided, supported by the Revs. David Inglis and Wm. Ormiston, of the Free and United Presbyterian Churches respectively; Rev. Mr. Hebden, Church of the Ascension; and Rev. E. Harper, of the Wesleyan Methodist Church. About two hundred and fifty children were present, and it was gratifying to observe a very numerous attendance of parents and members of the church. After the children had partaken of the good things, gratuitously and bountifully provided for them by the congregation, the chairman delivered a most impressive address on the motto of our city, "I advance," having especial reference to the circumstances of the children. The annual report of the congregational school was then read by the secretary, followed by a review of the operations of the mission school by its superintendent; both of which are appended. The chairman moved the adoption of these reports and their publication in the *Presbyterian*. In the course of the evening the meeting was edified and delighted by the delivery of interesting addresses from the several clergymen present. The interval between these addresses was agreeably occupied by the children in singing a few of the beautiful hymns from Bateman's selection, and (which was more especially pleasing and attractive) by the reading of extracts from the Scriptures by the German children, illustrating the rapid progress they have made during the past year.

A vote of thanks to the clergymen, who had honored the meeting with their presence, and delighted it with their addresses, was proposed by Judge Logie, who took occasion to refer to the pleasing feature of the brethren of so many different denominations uniting in one common cause, and, when urging forward the spiritual welfare of the lambs of the flock, recognizing only Christ and Him crucified.

REPORT OF CONGREGATIONAL SCHOOL.

In imitation of Israel of old, let us embrace this favourable opportunity, this evening of another year's pilgrimage towards the Heavenly Canaan, of erecting our Ebenezer, and inscribing thereon, "Hitherto hath the Lord helped us." Let us ascend Pisgah, and from its summit, looking back, survey the path o'er which teacher and scholar together have trod. Seemingly it was stony and rugged, the enemy of souls having disputed every inch of the way, but rendered easy and delightful by His gracious presence, our rock and our stay, our staff and our comfort, who has blessed and guided us all our journey through. Looking within,

let the oldest as well as the youngest of us ask the question, Am I a year more meet for the enjoyment of the never-ending Sabbath? Is my mind stored with a year's more knowledge of God's holy Word? Have I a year's more grace in my heart? Looking forward, fortified by the experience of the past, may we descend the Mount, and, under the leadership of our spiritual Joshua, pursue the passage of the Jordan of life with growing ardor and unceasing zeal.

At the period of our last annual gathering our Sabbath School Society comprised 30 teachers. During the year 13 teachers have resigned, and 14 have been added to the roll. At the present time our laborers in the congregational and mission schools are 31,—16 ladies and 15 gentlemen,—a gain to our numbers of one in the year.

It is of the first importance to the success of a Sabbath School that its teachers, besides being pious and zealous, should likewise be constant. The withdrawal of 13 teachers in the course of a year is a noticeable feature. Before assuming this responsible duty, it behoves an intending teacher, in a prayerful spirit, to count well the cost, to weigh well the draft it will make on what he styles his comfort, his inclination, and his time, in order that his associates may have the assurance of his *continued* co-operation. Not from the consideration of the novelty of the position, nor from the impulsive pious throes of a heart warmed for a moment by the influence of a pulpit appeal or the perusal of a city missionary's interesting narrative, let any one presume to engage in this holy office. The injury sustained by our schools from the frequent change of teachers has been very great, as is evinced by comparing the favorable condition of those classes which have been blessed with constant and faithful teachers with the discouraging aspect of those which have suffered from many changes. Poor Richard says that "three removes are as bad as a fire," and the operation of this homespun truth on our Sabbath school will account to some extent for the absence of that progress which ought to have characterised it.

"I never saw an oft-removed tree,  
Nor yet an oft-removed family,  
That thrive so well as one that settled be."

Your secretary cannot refrain from bearing testimony to the faithfulness and zeal of the teachers as a whole. The prosperous condition of nearly all of the classes is an evidence of regular attendance, careful preparation, and faithful visitation on the part of the teachers.

It may be of some importance to note the attendance of teachers during the past year, and may prove interesting and useful for reference in future years.

4	teachers	have been present every Sabbath.
4	do.	absent 1 Sabbath.
2	do.	do. 2 do.
4	do.	do. 3 do.
1	do.	do. 6 do.
1	do.	do. 7 do.
2	do.	do. 9 do.
3	do.	do. 10 do.

The monthly meetings of the Society have not been so well attended as formerly. This may be accounted for from the fact that until lately these meetings have been altogether of a business nature, and consequently not of sufficient interest to attract the teachers generally. In order to render them more profitable and interesting, it was recently decided to devote one hour to the consideration of the subject of the lesson for the succeeding Sabbath. The teachers resolve themselves into a class of scholars for the time being, when the superintendent rehearses the lesson with them as he would do with his own class on Sabbath morning. This preparatory exercise is likely to prove of essential benefit. The collective



knowledge of superintendent and teachers being brought to bear on the subject educates its salient points, while the mode of treatment by the superintendent forms an excellent model to which the teacher may adapt his instructions to his class. It is to be hoped the teachers will in the future more generally avail themselves of this system of normal training, as without doubt the progress of the children will thereby be much promoted.

A convention of the Sabbath school teachers of Canada was held at Kingston on 11th Feb., to which a delegate was sent by our Society. Interesting information was communicated relative to the progress of the cause throughout the Province, and some valuable suggestions discussed having reference to schools for the destitute, infant and Bible classes, training of teachers, missionary effort, colportage, and the composition of Sabbath school libraries.

At the instance of our Society, which promised an annual contribution of fifty dollars, the propriety of employing the instrumentality of one or more colporteurs by the Church for the purpose of forming new schools in remote districts, and awakening a more lively interest in the work among those already in existence, was brought up at last meeting of Synod by the Rev. Robert Burnet. Although no action was then taken in the matter, the warm sympathy manifested by the members of Synod in the subject induces the hope that the further agitation of the question may lead to the adoption of an extended plan of operations for the accomplishment of the object suggested by us. That it would conduce to the most beneficial result cannot be doubted.

The Library continues to form a most attractive feature of our school. It is a very difficult task to furnish appropriate and acceptable reading for the young. We have adopted the plan of allowing each teacher to make a selection from the Library of books for his own class. This mode obviates confusion in the library-room, which would be the result were the children to select books for themselves. Another advantage this plan has,—the teacher ought to know the character of literature best suited to his class and make his selection accordingly; whereas, were the scholars admitted to the library, they would naturally enough choose those books which are most elegantly bound and most profuse in illustrations, heedless whether their boards encompassed the biography of a Headly Vicars or of a Hector the Greyhound, too prone to reason that a book's proportions and prepossessing appearance are correct indices of its contents. The teachers have to acknowledge with gratitude the liberal response which was made to their appeal by the congregation for aid to render our library more complete. The handsome donation of two hundred dollars has enabled us to place two hundred new volumes on our shelves, and to put us in funds to purchase school-books, schemes of lessons, and to defray other expenses incident to the conduct of our school. By virtue of their liberality, may the generous donors realise the truth of the proverb, "There is that scattereth and yet increaseth"; "He that watereth shall also himself be watered." About one hundred volumes have been selected from our library of books which have long ago served their turn, and given for the use of the children of the Sabbath school of St. John's Church. We have now an excellent selection of books in every department of religious literature, which are eagerly read by the children. At the present day an antidote is imperatively called for to turn aside the baneful influence exerted on the minds of the sons of toil by the wholesale dissemination of that cheap and poisonous literature issuing from the press of this continent, whose tendency is to sap and undermine the social and

moral virtues of the community. Besides aiding to mould the minds of the rising generation after the image and likeness of that of the carpenter's Son, our Sabbath school libraries are calculated to prove an excellent auxiliary to the issues of the Bible and Tract Society in counteracting the poison of these appeals of Sodom, and in directing misguided humanity to appropriate that "wisdom that cometh from above, which is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."

At the commencement of the last year the number of the children attending the Congregational school was,—

1857.	On Roll.	Total.	Average Attendance.
January,	83	146	118
December,	80	144	106

The frequent changes of teachers before referred to, and the unusual depression of trade causing the removal of several families from the city, are a sufficient reason why our statistics compare unfavorably with those of last year. One scholar has died during the year and 53 have left, while 52 new scholars have been added to the roll. A wide field undoubtedly transferred to our care! We have in faith, not doubting the result, committed the good seed of the Word to a varied soil; we trust we have, although very imperfectly, bestowed our labor on that soil; we have prayed for the former and latter rain; we have besought the dew of the Spirit and the fructifying beams of the Sun of Righteousness; and, although we would not now presumptuously indicate the extent of the harvest, may we not hope that in the end of the world, when the harvest shall be gathered in, that *our* little field shall be found to have contributed *some* fruit to the barn of the Good Husbandman?

We continue to employ in our Congregational school the scheme of lessons prepared by the Edinburgh Sabbath School Union. The subjects have embraced the principal incidents in the lives of Joseph and Moses from the Old Testament; and from the New Testament the consideration of several of the parables, miracles, and sermons of our Saviour. Examination on a question of the Shorter Catechism, the repetition of a passage of Scripture, and a few verses from the metrical version of the Psalms, form the exercise of each Sabbath morning. The instructions to the younger children comprise the reading of an extract from the First Book of Lessons, the repetition of questions from Dr. Watts' Catechism, and the recitation of one of Bateman's Hymns. On the first Sabbath of each quarter an examination of the children on the lessons of the preceding three months takes place.

The Bible Class, under the superintendence of our esteemed pastor, continues to be well attended. It is to be regretted that the young men and women of our congregation do not more generally avail themselves of this opportunity of having their principle strengthened, their minds educated to a truer appreciation of Biblical truth, and their hearts warmed and animated by the exhibition of the precious promises of the Gospel, at an age when they are peculiarly prone to be led away by the fascinations of the world.

The religion of Christ is an unselfish religion. It enters the heart, selfishness retreats abashed. Where the heart was before narrow and contracted, careful only for self-gratification and aggrandisement, the admission of that holy principle has expanded its energies and affections. Having tasted the riches of faith, it is eager to extend the glad tidings of the Gospel to those who sit in darkness. If it be true that a living church is a missionary church, the interest manifested by our school in the

cause of foreign missions is an evidence of its vitality. The Indian Orphanage scheme, through whose instrumentality 68 Hindoo female orphans are receiving an education to fit them for the work of evangelization among their benighted brethren, has attracted the sympathy and aid of our school. The Sabbath schools of Canada support 22 of these orphans. Ours supports 2; one, Mary Hamilton, at the Orphanage in Calcutta, the other, Lydia Burnet, at the Orphanage in Bombay. The former is reported to be a quick and lively child, who can read the Bible in her native tongue, and is beginning to spell and read English. The only report of the latter that we have received represents her to be five years old, a complete romp, and does not learn fast. It is a subject of gratitude to God that, amidst the desolation which has overtaken the Mission cause in India during the recent direful mutiny, He has been pleased to preserve the Female Orphanages in safety. We trust that our scholars, in their petitions at a throne of grace, will ever remember to pray for Mary Hamilton and Lydia Burnet, their Hindoo sisters, that they may be spared and blessed to be the means of turning many of their brethren from the worship of idols to the worship of the living and true God.

#### ST. ANDREW'S CHURCH MISSION SABBATH SCHOOL.—REPORT FOR 1857.

The close of another year calls upon the Superintendent and Teachers of the Mission School, in connection with St. Andrew's church, anew to express their heartfelt gratitude to the Almighty, by whose aid they have been enabled during the past year to prosecute the humble though important work in which they are engaged, and by whose Divine blessing their feeble efforts have been crowned with such a measure of success.

The intelligent but hitherto sadly neglected little ones, who form the objects of their peculiar care, are the children of Roman Catholic parents from Bohemia and Germany, who have left their fatherland to find a home in the Western World. Owing to the ignorance in which they were growing up, having been taught to consider the Sabbath more as a day of idleness and amusement than as a time for devotion or religious instruction, their attendance has consequently been rather irregular during some portion of the summer months. The roll at present numbers 78 German and 41 English pupils, making a total of 119.

The average attendance during the former portion of the year was 50, and latterly has been 80; the number present last Sabbath was 105. The greatest drawback to success has been the want of additional active male teachers, some of those who at first joined the school having left the city, and others having become weary in well-doing. The regular average attendance has been 6 female and 4 male teachers, who have been most exemplary in their attention to their duties, and to whose warm and zealous support the Superintendent is under a deep and lasting debt of gratitude. Two others, ladies who have been connected with the School since its formation, having left town for a season, the burden fell with additional weight upon those who remained, some of whom also have classes in the morning school. Five other efficient female teachers have since come forward and have for some Sabbaths added greatly to the efficiency of the School.

It was not likely that such a work could be carried on without awakening the opposition of priestly interference to check the efforts of those who seek to rescue their deluded followers from the spiritual blindness in which they would fain keep them, and bring them into the glorious light of the Gospel of Truth. Again has the pleasing fact with gratitude to be re-

corded that, though some for a time were led to withdraw their children from the School, their little ones could not so easily be induced to renounce the pleasure and satisfaction which they derived from their attendance, and gradually upon each succeeding Sabbath has one after another of the familiar faces been seen in its wonted place. With the exception of the children of some families who have left the city, all who at first joined the School are still gladly receiving instruction, and to the honour of some among them be it spoken that the children of two families in particular have never missed a single day in their attendance since the formation of the School.

The Superintendent would here also acknowledge with deep gratitude that the liberality of our congregation has furnished the means of clothing these destitute ones with warm winter garments, which have been made by the kind and sympathising ladies of the Dorcas Society, who have thereby nobly sustained the honoured name of their charitable Christian Association. By their efforts all the girls have been provided with suitable clothing; and one member of our church, ever foremost in such deeds of benevolence, has kindly given a donation of the material required for a warm garment for each of the boys. Such instances of true Christian charity may thus worthily be brought under the notice of the people at large, that others seeing their good works may be stirred up to like deeds of benevolence and mercy, and thus prove themselves the true followers of Him who, while on earth, went about continually doing good.

In conclusion, the Superintendent would take this opportunity earnestly to impress upon the minds of those, whose duties permit them, the importance of lending a helping hand in this work and labour of love. Never since the formation of the School has this call so imperatively demanded attention as at the present time when the harvest appears so plentiful and the labourers are few. Surely among our young men will be found many who will gladly respond to such a call.

Some excuse themselves from the duty of Sabbath school teaching under the plea that they do not feel qualified for the work, but such a plea will not hold good in the present case, where, from the necessarily simple nature of the instruction required to be imparted, any one, possessing a true and heartfelt interest in the advancement of the Redeemer's kingdom among the lambs of the flock, is the one best adapted for this work.

Surely those possessing the time and opportunity, who yet neglect this incumbent duty of every professed follower of Christ, thus to engage in his Master's service, refuse to obey a plain injunction of their Lord, "Go work in my vineyard," and will as assuredly have to answer the solemn question, "Why stand ye here all the day idle?"

The sacrifice—how small—compared with the amount of good which, under the blessing of God, might thus be accomplished, were one of those Sabbath afternoon hours, which are in many cases spent in idleness, or at least in selfish ease, thus dedicated to the service of God in this department of Christian usefulness.

May many by Divine grace be stirred up to lend their willing aid in this good cause, and those already engaged in the work, having put their hand to the plough, not be induced to look back, but with ever-increasing devotion and Christian zeal labour earnestly in the work which has been given them to do, seeing the night cometh in which no man can work.

#### LAY ASSOCIATION.

The annual meeting of the Lay Association of Montreal was held in St. Paul's

Church on the evening of Thursday the 14th day of January last. The chair was occupied by the President, the Hon. P. McGill.

In opening the meeting, the Chairman stated that it was now thirteen years since the founders of the Association held their first meeting to form the Society. They then hoped that it might have been like the small cloud which would yet overshadow the land; but in this its projectors had been disappointed. Yet the Association had done good. Among its objects that of helping to educate young men for the ministry he considered a most important one. Though the Colonial Committee was doing much in sending out missionaries, for which we should be duly grateful, yet it was most desirable to raise up in the country a body of clergymen who should understand its wants. The aiding of weak congregations was also a duty, and he trusted that liberal contributions would enable the Association to accomplish still more good.

The Report was then read, and was as follows:

#### REPORT.

In submitting their twelfth annual Report, the office-bearers would remark that it presents a simple record of the quiet, unostentatious working of the Association in the sphere to which its operations have been confined.

Forced to the conviction, by painful experience, of the futility of their attempt to accomplish that end, that the views of the founders of the Association as to the establishment of a General or Provincial Association are at present impracticable, the office-bearers are content to labor on in the humble field that they have so long occupied, and in which they are already privileged to see fruit of their labors, and from which, they are assured, abundant returns will yet be gathered.

It is true that the annual Report of a year's operations contains but a scanty record of actual events in that period of the Association's history; but notwithstanding the Society is not to be despised. It has accomplished good. It has been a boon to the Church. During its existence it has aided many a struggling congregation to erect its church or manse; it has extended a helping hand to many a deserving Divinity Student; and, besides all that, single-handed it originated, and at a heavy annual loss it maintained during ten years, the only record of events in the history of our Synod—the only medium of communication which the congregations possessed. It is not too much to say that, had the Association done nothing else than the establishment and maintenance of the *Presbyterian*, it thereby established a claim to the gratitude of the Church. It is not too much to assert that but for the Association none of the Schemes of the Church would now have been in so prosperous a state, and that the steady advocacy of the various efforts by that periodical contributed much to this. It is indisputable that neither private speculation nor Synodical action would have so long maintained, with a heavy annual deficit, a publication which is at last self-supporting, and which has contributed materially to the advancement of the best interests of the Synod.

But, to proceed to a narrative of the events of the year, the Board would report—

#### BURSARY SCHEME.

1st. As to the Bursary Scheme, last year there were, as usual, three Bursars, viz.: James Car-

michael, Joshua Fraser and Prospere L. Leger, and that £30 was appropriated to this purpose. Deeming this effort as one of real importance, the Association has wisely determined on increasing the amount of the Bursaries to £15 each, and the Society will consequently be called to provide £45 for this purpose during the present year. The aid thus rendered will help many a Student to complete his studies for the Ministry, and the effort is especially deserving of countenance and support.

#### RELIEF SCHEME.

2nd. As to the Relief Scheme, the Managers have little to report. The grant of £12 10s. towards the Manse of the Congregation of St. Louis de Gonzague, made by the Society in a previous year, is now due, as the title to the property has been perfected under the instructions of one of the officers of the Society, and will be paid when called for. The Board, learning that the long-vacant and struggling congregation of Laprairie had made a praiseworthy effort to raise a stipend for a Minister, agreed to give £15 for three years in their aid; but, as the people adhering to our Church there are few, and are situated amid a large French Canadian population, and have displayed a real longing for the ordinances of the Gospel, the Board would recommend the Society to give £30 or even £40 per annum towards the support of a Pastor there, who should minister to that people and the adherents of our Church in that vicinity, as opportunity may arise, should the funds of the Association justify such a step, and the members of the City Congregations evince, by a liberal increase of their subscriptions, their approval of this step.

#### PUBLICATION SCHEME.

3d. As to the Publication Scheme, the officers have the pleasure of reporting that the *Juvenile Presbyterian*, edited by one of their number, is now in its second volume, and has eclipsed its parent as to circulation, having now a list of 2,500 subscribers in Canada and the Lower Provinces. It has received the commendation and approval of the Synods of Canada, Nova Scotia and New Brunswick, and will doubtless attain a yet larger circulation. The reception that it has met shows that it supplied a felt want; and the Committee believe that it will be productive of great good by enlisting the rising generation in the active service of the Church.

The *Presbyterian* maintains a steady circulation of 2,400; and the Committee rejoice to state that intelligence is much more freely communicated to it than was previously the case. If subscribers remit the amounts of the accounts recently transmitted to them, both publications would meet expenses; but many persons seem to think lightly of the practical dishonesty of receiving the papers without paying for them.

#### FUNDS.

The balance due on the City Bank Stock has been paid during the year, so that the Society has now £400 of paid-up Bank Stock; but the Treasury is nearly empty, as will be seen by the Treasurer's Statement. The expenditure of the Association during the past year in its various efforts, including the Publication Scheme, had been about £400, and its receipts, inclusively of subscriptions to the Periodicals and to the Society, £375 cy.

On the whole then, and in review of the past history of the Association, the officers are encouraged to persevere in their labours. They are satisfied that good has been accomplished, and they believe that steady, persevering labor in the same path of duty will yet result in more good, and that the bread, so patiently and perseveringly sown on the waters, will be found after many days.

The whole respectfully submitted.  
Montreal, January, 1858.



After the reading of the Report, Mr. W. C. Menzies said he had come there a stranger to the working of the Association, and he had felt interested in and gratified by the hearing of the Report, and felt satisfied that the Society would prove beneficial, if liberally sustained and faithfully wrought out. He had pleasure in moving

"That the Report now read be received, adopted, and printed in the *Presbyterian*, and that the thanks of the Association be given to the Office-bearers and Publication Committee for their attention to their duties and their efforts for furthering the objects of the Association."

This motion was seconded by Mr. Stewart, and adopted.

It was thereafter moved by Mr. Alex. Morris, seconded by Mr. Campbell,

"That this meeting heartily approves of the decision of the Officers to increase the amounts of the Association's Bursaries; and, conceiving the Scheme to be of much importance to the Church, cordially commends it to the support of the adherents of our Church in this City."

It was then moved by the Rev. Mr. Snodgrass,

"That this meeting, viewing with lively interest the efforts of the struggling and long-vacant congregation of Laprairie to secure a pastor, and considering their proximity to this City, the aid already extended by this Association, and their peculiar position as a feeble body in the midst of a large population differing from them in faith and language, heartily approves of the proposed plan to aid them in the support of a minister who may devote some portion of his time to other destitute localities; therefore remits to the Officers to devise measures for enabling the Association to supply assistance as suggested in the Report, and to confer with the Presbytery of the bounds as to the best means of effecting this desirable object, and of securing a faithful pastor for this flock."

Mr. Snodgrass, in the course of an interesting address, strongly urged the claim of the long-vacant congregation of Laprairie upon the Association. Here was a little body of Protestants at our very door, countrymen of our own, without the means of grace. They were few in number, some twenty-five families only, and were unable of themselves to secure the services of a minister for the benefit of themselves and their rising families. They had made a large effort to do what they could, and had offered £60 per annum for the services of a minister fortnightly. It was just such a case as deserved a liberal helping hand; he trusted it would be extended. The congregation was a weak one both in number and means, yet they ought not to be overlooked. They feel their own weakness; they were looking anxiously for encouragement, and he trusted they would yet secure the object of their fond desires, the resuscitation of the preached Word. He hoped the people of Montreal would come liberally to their aid.

The resolution was seconded by Mr. Christie.

It was then moved by Mr. Gibson, seconded by Mr. Edmonstone,

"That the following gentlemen be the Office-bearers of the Association during the ensuing year:

PRESIDENT.—Hon. Peter McGill.  
VICE-PRESIDENTS.—John Green Shields, Hugh Allan, Wm. Edmonstone, John Smith.  
TREASURER.—Alexander Morris.  
RECORDING SECRETARY.—T. A. Gibson.  
CORRESPONDING SECRETARY.—John Campbell.  
COMMITTEE OF MANAGEMENT.—Archibald Ferguson, James Goudie, John Kingan, William McNider, E. McLennan, William Maxwell, John McPherson, George Templeton, J. M. Ross, W. C. Menzies, Thomas Isaac, J. L. Morris, William McGill.

CHAPLAINS.—Rev. Alex. Mathieson, D. D., Rev. Wm. Snodgrass.

The Benediction was then pronounced by the Rev. Mr. Snodgrass, and the meeting broke up.

#### PRESBYTERY OF BATHURST.

The ordinary meeting of this Presbytery took place in St. Andrew's Church, Perth, on the 13th January. The following members were present:—Ministers, Messrs. Mann, McMorine, Thomson, Mylne, McHutchison and Bain; Elders, Messrs. John Stewart, Litchfield, H. Airth, Renfrew, and J. Mitchell, Lanark and Middleton.

The Clerk laid on the table reports received by him from Messrs. Joseph Evans and James B. Mullan, students of Queen's College, of their labors as catechists, within the bounds of the Presbytery, during the College vacation. These reports having been read and considered, the Presbytery expressed their approbation of the diligence of Messrs. Evans and Mullan.

The session records of Pakenham, McNab and Horton, Ramsay, Lanark and Perth were given in, and, having been reviewed and reported upon by Committees appointed for the purpose, were attested severally, as carefully and correctly kept.

Members present reported that they had fulfilled the appointments to preach in vacant congregations made for them at last meeting.

Messrs. MacMorine, Mylne, Bain, and Judge Malloch, of Perth, were appointed a Committee to take steps to procure missionaries or, failing missionaries, catechists for this Presbytery, and to direct their labors until next meeting of Presbytery, Mr. Bain, Convener.

A memorial was laid on the table and read from a number of members and adherents of our Church in the Township of Ross, expressing a strong desire to obtain a minister, requesting the advice and assistance of the Presbytery in the matter, and accompanied with a subscription-list for stipend. Also documents signed by the representatives of the congregations in Ross and Westmeath, expressing a desire to unite for the support of a minister, and to pay one-half each of his stipend.

The Presbytery expressed their approbation of the desires and efforts of the memorialists, agreed to give them all encouragement and assistance in their power,

and meantime appointed Mr. Thomson to write Rev. Dr. Fowler, Convener of the Colonial Committee of the Church of Scotland, and bring the circumstances of the memorialists, and also of the vacant congregation of Litchfield, under the favorable notice of the Committee.

A memorial was laid on the table from the Elders and Trustees of the congregations of Lanark and Middleville, setting forth that, in consequence of their increased strength and numbers, they now felt that each congregation required a minister for itself, and praying the Presbytery to separate them for this purpose. A letter from the Rev. Mr. Fraser, pastor of the congregation, (whom indisposition prevented from being present) was also read in support of the memorial. The Presbytery agreed to take steps to carry out the wishes of the memorialists.

The Presbytery agreed to grant certificates, testifying to the becoming and satisfactory deportment of Messrs. Clark, Evans and Carmichael, students of Divinity, Queen's College, resident within the bounds of this Presbytery during last vacation, and to request the Presbytery of Kingston to examine them, and grant them a certificate in accordance with the Act of last Synod relative to the examination of students of Divinity, as they had omitted to appear before this Presbytery for the purpose, through inadvertence to the requirements of said Act.

The Clerk laid on the table and read a letter from the Rev. Mr. McHutchison, of Beckwith, stating that he felt it necessary, on account of the state of his health, to place the resignation of his charge in the hands of the Presbytery. The Presbytery, sympathising very deeply with their respected brother, Mr. McHutchison, on account of the state of his health, appointed a meeting to take place in the Church of Beckwith on the first Monday of February, with the view of taking further steps in this matter, according to the laws of the Church.

Mr. McMorine stated that he had been requested by the Rev. Dr. Cook, of Quebec, who is at present, in behalf of the Church, discharging the duties of Principal of Queen's College at Kingston, to supply his pulpit for three Sabbaths in the month of February, and requested the Presbytery to grant him supplies for two of these Sabbaths. The Presbytery accordingly appointed Mr. Mylne to preach at Ramsay on the second Sabbath of February, and Mr. White on the third Sabbath.

The Presbytery further appointed Mr. Spence to preach at Litchfield on the fifth Sabbath of this month; Mr. Morrison to preach and dispense the ordinance of the Lord's Supper there on the fourth Sabbath of February; Mr. Lindsay to preach on the second Sabbath of March, and Mr. Sinclair on the second Sabbath of May.

The Presbytery then adjourned to meet in the Church at Beckwith for all competent business on Monday, the 8th day of February next, at 12 o'clock noon.

W. B.

#### PRESBYTERY OF GLENGARY.

This Reverend Court met in St. John's Church, Cornwall, on Wednesday, 20th January. After the usual preliminaries the Rev. Peter Watson, of Williamstown, was appointed Moderator for the current year.

The brethren present, who had been appointed to give supply to the vacant Churches within the bounds, reported that they had fulfilled their respective appointments. The Clerk stated that he had, according to instructions, preferred a special request to the Colonial Committee of the Church of Scotland, craving the appointment of a Gaelic Missionary to Vankleek Hill, and that he had received a letter from the Secretary in reply, stating that, while applications from this Presbytery will be kept in view, the Committee have little expectation of being able to obtain the services of Gaelic-speaking Missionaries. The letter having been read, the Clerk was instructed to communicate its contents to the Congregation of Vankleek Hill, and to inquire whether, under the circumstances, they would be satisfied with the ministrations of a Minister or Missionary speaking only the English language, and, in the event of an answer in the affirmative being received, to renew the application to the Colonial Committee accordingly.

Mr. Scott tendered his resignation of his charge of Williamsburgh for reasons assigned by him at former meeting. A deputation from the Session and Congregation of Williamsburgh appeared and offered no objections to Mr. S.'s demission of the charge; whereupon the Presbytery accepted his resignation, and appointed Mr. Dobie to preach at Williamsburgh on Sabbath 31st January, and declare the Church vacant. A call and subscription paper were laid on the table of Presbytery from the section of the Congregation of Williamsburgh resident in Matilda in favor of Mr. Scott; which call Mr. S., on the ground that there is neither church nor manse in Matilda, declined to accept. The Presbytery then appointed him to act as an ordained Missionary within the bounds, and instructed him to confine his labors to the Township of Matilda until the next ordinary meeting, and to present a Report thereof at said meeting.

Thereafter the Presbytery appointed supplies for the vacant Churches within the bounds, and adjourned to meet at Williamstown on the third day of February next.

#### THE WOLFE ISLAND MISSION.

A meeting of the Ladies' Missionary Association belonging to St. Andrew's

Church, Kingston, was held on Wednesday the 30th of December, at which was read an interesting report from Mr. David Camelon, the Missionary employed by them on Wolfe Island during the summer months. As the interesting Mission carried on by this Association has been but little known to the readers of the *Presbyterian*, a slight sketch of its operations hitherto may be desirable.

Wolfe Island, or Long Island, as it is sometimes called, is situated in the St. Lawrence, opposite Kingston, from which it is 4 miles distant. It is 21 miles long, and 7 broad; is fertile, healthy and flourishing, with a population of 3000, of whom 1200 are Roman Catholics. Of its Protestant inhabitants many are from the Highlands of Scotland, and the cherished language of their forefathers is still perpetuated among them. Not so, however, their time-honored religion. Some of the early settlers, being avowed infidels, propagated their dangerous tenets with but too much success; and, when to this circumstance are added their isolated position, want of ordinances, and the difficulty of ministerial access, it is not to be wondered at that infidelity and irreligion were fearfully prevalent, and that intemperance, Sabbath-breaking, and their train of attendant evils, spread their baneful effects rapidly over the island. In such a state of things it was impossible that the visits, which the minister of Kingston could occasionally spare from his numerous avocations, could do much to counteract the evil. His successive assistants, however, who for some years laboured in Kingston and its vicinity, bestowed on Wolfe Island no small share of their exertions with very considerable success.

When at length Dr. Machar had no longer an assistant, and the islanders were unavoidably left almost destitute of spiritual privileges, the congregation of St. Andrew's Church began to feel it an incumbent duty to do something for the spiritual necessities of their less-favoured neighbours on Wolfe Island. Early in 1855 an Association of Ladies was formed, who had previously done much by their labour to liquidate the Church debt and further Missionary enterprise, undertook, by monthly sales of work, to supply the necessary funds for the support of a missionary on the Island during the summer. In May, 1855, their first missionary, Mr. Donald Ross, who was studying for the ministry at Queen's College, entered upon his labours. He found the Island much divided among various denominations, none of which, however, were of any practical efficiency, although the Island presented ample field for the labours of three earnest ministers. This being the case, it was impossible that a solitary catechist, however faithful and devoted, could in a single summer at all overtake the amount of work to be done. Still his laborious exertions were crowned

with no small amount of success. Four Sabbath schools were organized, including 218 children, many of whom now for the first time received the elements of Christian instruction. The difficulty of procuring suitable teachers was, however, a serious obstacle to the effective working of these schools, as the missionary could not possibly be always present at each. Besides the schools, the missionary held prayer meetings in various parts of the Island, which were numerous attended, and it is hoped were to many a source of lasting spiritual benefit. He was also diligently visiting, not only the Presbyterian families, to whom he was specially sent, but also those of other denominations who desired and appreciated his visits, and this was a work of no small fatigue in a region where the population is so widely scattered and travelling often so laborious.

The missionary work was necessarily suspended during the Session of College, but in the following spring Mr. Ross again undertook the duty of Catechist. His first care was to re-establish the Sabbath schools, which during the winter had been almost suspended, and he succeeded in organizing six, attended by 230 children, who weekly received Scriptural catechetical instruction. In addition to his former labours the missionary undertook no small amount of trouble in collecting the sum which, to the extent of £130, had been in the previous summer subscribed for the erection of a church. This church is now nearly completed, though there is still a deficiency of the necessary funds. Hitherto, with the exception of £20 presented to them by the Ladies' Society, and a small sum collected in Kingston and its vicinity, the Islanders have received no external aid in building it. In addition to their exertions for this object they last year contributed £25 towards the funds of the Association which supported their Mission.

At the close of the second summer Mr. Ross finally resigned his charge, much to the regret of the Society, who had found in him a most faithful, earnest and devoted labourer. Nor was his departure less regretted by the people of Wolfe Island, on which he has conferred a lasting benefit in breaking up the ground and preparing it for benefiting by the labours of others. Whether Canada or his native province, Nova Scotia, shall be the scene of his future ministrations, he will be followed through life by the kindly recollections and best wishes of the people among whom he laboured so indefatigably, as well as of the members of the Association which found in him so efficient an agent.

Although deprived of the services of Mr. Ross, the Society were fortunate enough to find, in May last, an active and zealous substitute in Mr. David Camelon, also a Divinity student of Queen's College. During the past summer Mr. Camelon has

performed the duties of Catechist on the Island with much efficiency and success, establishing Sabbath schools and holding meetings at various stations, both on the Sabbath and during the week. He visited extensively and frequently among the families, where he was warmly welcomed, and treated with great kindness.

Hitherto, on the approach of winter, the missionary operations on the Island have been necessarily almost totally suspended, for, although the Professors and Students of Queen's College have endeavoured to give occasional Sabbath supplies, yet, owing to the uncertainty of the weather and the difficulty of crossing, this was often impossible. This winter, however, the Society have secured a steady labourer, Mr. Wm. Darroch, lately arrived from Scotland, who is now actively engaged in his work.

The Association, which have hitherto sustained the Mission, have much cause to thank God for the success which has already crowned their labours, and to take courage for the future that they "be not weary in well-doing." They have now the pleasure of looking forward to the day—probably no distant one—when their mission-field shall contain a flourishing and self-supporting congregation; and when they themselves shall reap a rich reward in the enlightened gratitude of the people to whose spiritual wants they have been privileged to minister.

Subjoined is a copy of an Address recently presented to the Association:—

AN ADDRESS TO THE LADIES' MISSIONARY SOCIETY OF ST. ANDREW'S CHURCH, KINGSTON.

We, the undersigned Trustees of St. Andrew's Church, Wolfe Island, beg leave, in the name of the Presbyterians and other friends of the same, to tender you our sincere and heartfelt thanks for your Christian efforts in behalf of our spiritual welfare.

We believe that we speak but the sentiments of the inhabitants of Wolfe Island generally, when we say that your Society has been the instrument, in the hands of God, of accomplishing much good, both morally and spiritually, among us.

The change produced in the moral and religious sentiments of the people, since your missionary first came among us, is much greater than the most sanguine among us ever expected to witness. Previous to that time, and long after it, as some of your missionaries can no doubt testify, almost every kind of Sabbath desecration was but too common among us, and even among those who had been taught better things in their youth. Thanks be to God, however, that this open desecration of the Sabbath is fast disappearing, and that a higher tone of morality, accompanied by a general disposition to attend the means of grace, is strikingly manifest, so that we now begin to thank God and take courage, thinking that we can see in the distance great spiritual blessings in store for this people.

Be assured that we are sincere when we say that we consider ourselves under a very deep debt of gratitude to your Society—a debt which though we feel we can never repay, yet we pray that God will enable you to see this work, which He put into your hearts to begin, brought to a happy issue, and that He will abundantly reward you by bestowing upon you all spiritual and temporal blessings. It is but reasonable

that your Society should wish to see us express our gratitude in a more substantial form than by words;—by giving more towards the support of the missionary than we have heretofore done. Even in this respect we hope you will find we have not altogether failed; and be assured the sum to be given would be much greater but for the efforts we have been making this season to finish our church, which, we are happy to inform you, is now nearly completed. So that we sincerely hope that, if you will continue for another season your mission, we will be able, if not to meet all the expenses of your missionary, at least to pay the greater portion of his salary.

## THE CHURCH IN THE LOWER PROVINCES.

### INTELLIGENCE FROM THE LOWER PROVINCES.

The Halifax *Monthly Record* for January has been received. It contains as usual a large amount of interesting matter. As it commences a new year, we would bespeak an increase in the number of subscribers to it in this Province. The agents here are—T. A. Gibson, Esq., Montreal; John Paton, Esq., Kingston; and Alex. Davidson, Esq., Toronto. We observe the Superintendent of Missions is engaged in compiling a report of Missionary work performed during the past year in Nova Scotia and Prince Edward Island for the use of the Colonial Committee. The Rev. Thomas Jardine, Assistant Minister of St. Matthew's Church, Halifax, has been presented, by a number of the young men connected with the congregation, with a gown and cassock, as a slight token of the affectionate sentiments they cherish towards him. Steps are being taken to revive the Halifax Lay Association, and to institute Branches throughout the Province.

## THE CHURCH OF SCOTLAND.

The father of our Scottish clergy is now, we believe, the Rev. Mr. Burns, of Kilsyth, who was ordained in 1800.

His Highness the Maharajah Dhuleep Singh has sent per Rev. Alexander Campbell, Weem, the liberal donation of £25 to the Indian Mission of the Established Church of Scotland.

INDUCTION.—On Thursday the Rev. J. Smith, formerly of Ludhope, Selkirk, was inducted to the church and parish of Greyfriars, Aberdeen, vacant by the translation of Dr. M'Taggart to Glasgow.

CHURCH PRESENTATION.—The Duke of Argyll has presented the Rev. Duncan Mackellar, missionary of the royal bounty at Tarbert, to the church and Parish of Craignish, vacant by the death of the Rev. Alexander Macintosh, late minister thereof.

EAST CHURCH, STIRLING.—On Tuesday last the Presbytery of Stirling sustained the presentation in favour of the Rev. George Alexander, of Renfrew, to the East Church of Stirling, and a call was appointed to be moderated in on the 21st of January.

CLERICAL PRESENTATION.—The Rev. James Brewster, a relative of Sir David Brewster, has received the presentation of the parish of Kilmarnock from the United College of St. Andrews.—*Dundee Advertiser*.

INVERTIEL CHURCH.—At the meeting of the congregation, held in Inveriel Church on the evening of Monday the 21st inst., the Rev. George G. Gillan, son of Dr. Gillan, St. John's, Glasgow, was unanimously chosen to be their Pastor in room of the late Rev. John Fleming. This appointment has since been accepted by Mr. Gillan.

INDUCTION.—TRINITY COLLEGE CHURCH.—On Friday the Presbytery of Edinburgh met in St. Andrew's Church and inducted the Rev. William Smith to the charge of Trinity College Church. Principal Tulloch introduced the Rev. Mr. Smith to his congregation on Sabbath last.

PRESBYTERY OF ABERTARFF.—A few days since the Presbytery met at Boleskine for the purpose of moderating in a call to the Rev. Wm. Macdonald, minister of Urray, presentee to the united parish of Boleskine and Abertarff. Mr. Macleod, of Laggan, preached and presided. The prescribed form of call was then produced, and subscribed by all present.

THE LATE MR. MALCOLM.—We regret to record the death of the Rev. Mr. Malcolm, of Firth. Among his reverend brethren, as well as among the population generally, Mr. M., who was among the oldest ministers of Orkney, was very highly respected, and the news of his death will be heard with deep regret.

HONORARY DEGREE.—At a recent meeting of the Senatus Academicus of King's College, Aberdeen, the degree of Doctor of Divinity was unanimously conferred upon the Rev. William Lillie, minister of Wick parish. This announcement, we believe, will be gratifying not only to the adherents of the Established Church here, but to the parishioners generally, among whom Dr. Lillie is deservedly esteemed.—*John O'Groat Journal*.

PRINCIPALSHIP OF GLASGOW COLLEGE.—This office, vacant by the death of the Venerable Dr. Macfarlan, has been conferred upon the Rev. Dr. Thomas Barclay, of Currie. Dr. Barclay, who is a native of Shetland, was ordained after license in 1822 to the parish of Dunrossness, in Shetland; in 1827 he was translated to Lerwick; in 1843 to Peterculter, in Aberdeenshire; and in 1844 to Currie, in Midlothian.

## INDUCTION OF THE REV. MR. CAIRD TO PARK CHURCH.

On Thursday the Rev. Mr. Caird, late of Errol, was inducted to the pastoral charge of Park Church, which has just been erected in Kelvin-grove Park. We need scarcely say that this eloquent young divine is the first pastor of the church, in connection with which there has been already formed a crowded congregation, embracing not a few of the most eminent of our West End residents. The Rev. Dr. MacTaggart preached and presided. The church was crowded, and the proceedings were altogether of a very interesting character. The voice of the eloquent preacher was to some slight extent marred by the rattle which the high wind kept up among some loose slates on the roof; but this imperfection will be remedied forthwith.

OPENING OF PARK CHURCH (REV. MR. CAIRD'S).—This elegant and commodious church was opened on Sabbath for public worship, when eloquent and impressive discourses were delivered—the Rev. Norman Macleod officiating in the forenoon, and the Rev. J. Caird, the newly-inducted minister, in the afternoon. Mr. Macleod discoursed from John xii. 24, and Mr. Caird from 1st Cor. iv. 6. The house was filled upon both occasions; but all the uncomfortable crowding which the popularity of the preachers would otherwise have created was prevented, the admission having been by ticket. Collections were made at both diets on behalf of the building fund, when a respectable sum, we understand, was contributed.

THE PRESBYTERIAN CHURCH IN AUSTRALIA.—A letter, dated Sydney, 10th of September last, states that the Synod of Australia, connected with the Church of Scotland, and the Synod connected with the Free Church of Scotland, are making a united and vigorous effort to establish a Presbyterian Theological College in connection with the Queen's University at Sydney. Committees of both Synods have, after much deliberation, arranged the constitution of the future seminary. It will be governed by visitors appointed by the Synods. All professors will be requested to sign the Westminster Confession. The Sub-Committee, in connection with the Scotch Church, consisted of Dr. James Fullerton, with the Moderator of the Synod, and ——— Garland, Esq. M.P. The Sub-Committee of the Free Church consisted of Dr. McKay, formerly of Dunoon, the Rev. S. Lumsdaine, and Dr. Smith. Government have granted a free site and £20,000 for the College, on condition that an equal amount be raised by the Presbyterians. One person subscribed £1000.

TRANSLATIONS OF THE SCRIPTURES INTO LOWLAND SCOTCH.—It was some time ago stated that the Rev. Mr Riddell was engaged in translating a certain portion of the Sacred Volume into Lowland Scotch. These translations were begun and carried so far at the instance of Prince Lucien Bonaparte, and are intended purely for linguistic purposes, and the preservation of the Scotch language. Of St. Matthew's Gospel only 18 copies were printed, and a copy presented to each of our Scottish Universities, and also to learned institutions in England and on the Continent. There were only 250 copies printed of the book of Psalms; and the Song of Solomon, the last finished of the series, was a few days ago sent off to his Highness, and by this time will probably be in the printer's hands. On perusing these translations, the reader at first has sometimes a difficulty in withholding a smile or, it may be, a laugh; and at others he is tempted to utter a regret that the language of the Sacred Scriptures should be so treated. But, when very slightly familiarised with the idiom, the perusal of the work becomes pleasing, instructing and edifying. The parts of the work already printed have received the highest recommendations from those best able to judge of their merits and faithful rendering.

#### FOREIGN MISSIONS.

(From the H & F. Missionary Record.)

NO NEW YEAR for a long period has begun, calculated in all probability to be so eventful, with regard to the future of our Indian Empire, as this on which we have now entered. It has succeeded a year stained by a most insane and treacherous revolt—darkened by atrocities not to be forgotten, however painful the remembrance; and signalised by deeds of heroic prowess and calm endurance that have won for our countrymen an imperishable renown. We mourn, indeed, over many less known or more illustrious, who have fallen in this wild and treacherous strife, but we are not unmindful of the high distinction with which their memory is encircled; and we have at least the consolation of knowing that from the bright example of the fortitude displayed by British soldiers, civilians, and missionaries in India, during the year now closed, an impulse may go forth animating other hearts to the same unshrinking bravery by which danger and death have already been so nobly met.

But let us now look forward. It is not here that we are required to enter into minute details, or to hazard conjectures as to the exact form which anticipated changes in India may assume during the course of the present year, but there seems abundant reason to expect that, to a large

extent, there may be the removal of many obstacles to missionary labour that may still remain, and the prevalence more widely of a conviction that the best interests of India, as of every other region on the earth, cannot be successfully promoted apart from the universal extension of Christianity. Waving at present all discussion of questions as to the duties of the Government in connexion with this great and paramount object, and the measures which those in authority ought to sanction and prosecute for the highest good of India, it is obvious that, as facilities for missionary operations are increased, there is laid on the Church a corresponding obligation to make more strenuous exertions. The pathways laid open ought to be entered with alacrity; and, although the unsettled condition of India, and the perils by which many are surrounded, must awaken anxious fears—while the shock recently given to commercial confidence cannot have wholly expended its force in the year just ended but must still continue to be felt—such considerations can form no argument against persevering and augmented zeal in the prosecution of the work, and the gift of liberal contributions to this object by all whom God has blessed with the means of experiencing the delightful gratification which the exercise of such munificence invariably secures. The missionary efforts of the Church of Scotland have indeed been very limited, and complaints consequently are sometimes uttered in tones less fitted to stimulate than to discourage. It is unquestionably to be much regretted that more has not been done; but combined exertion, mutual confidence, fervent prayer, would contribute most effectually to remove this reproach. Were opportunities of commending this mission eagerly sought, and explanations of its nature given to those whose attention has not been specially directed to its importance, much good might be anticipated. Able, intelligent, well-educated, pious young men, giving indication of a missionary spirit, and of a self-sacrificing, high-principled, earnest disposition, ought not to be overlooked by any one having at heart the advancement of the Redeemer's kingdom. Their attention might be directed to this field. The hope of finding many such missionaries may be faint; but let it not be forgotten that He for whose service they are required is able and willing to provide labourers for His harvest. Let this year on which we have entered be distinguished by cordial union and fervent zeal; and, while we pray that God may overrule all events in such a manner as to benefit the natives of India, let us also ask that devoted missionaries may be found in larger number, and that ample means may be provided for their support. The Committee ere long may come to the resolution of making a direct appeal for increased contributions—urged by the impressive considerations that an intense interest in all that pertains to India is now nearly universal; that the evils of heathenism have been fearfully displayed; that a loud call is addressed to us, not only to supply that place in the Punjab left vacant by the cruel murder of our late lamented missionary there, but also to increase the number of our missionaries in other stations. Whatever the Government may be induced to do, our duty clearly is to endeavour, by every means in our power, to be instruments in the great work of breaking-up that inveterate and ruinous system of error, superstition, and idolatry, by which India is now enslaved—so fruitful in falsehood and revolting crime, and in raising barriers between the natives and all that is truly good and valuable in connexion alike with time and with eternity.

#### CALCUTTA.

The Institution continues to be conducted by the Rev. J. Ogilvie and the Rev. W. White, assisted by native teachers. Much anxiety has

been frequently felt during the progress of the revolt, but there is no evidence that the work of the General Assembly's Institution has been interrupted.

#### MADRAS.

A communication has been recently received from Mr. Grant, of which the following is an extract:—

The Rev. Dr. CRAIK, Glasgow.

Madras, Oct. 28, 1857.

MY DEAR DR. CRAIK,—I have the pleasure now to reply to yours of the 31st August last more fully. You refer to the convert Rengooloo (now David John), who, after renouncing heathenism, was baptised in June last. I am glad to say he continues to live consistently with his Christian profession, and seems a very promising young man. We have not had many converts from heathenism this year; yet I baptised another Hindoo convert, a female, aged 18 years, on the 6th September last, and just now there are two young men who are very pressing to be admitted into the Redeemer's Church. One is a teacher, and the other a lad who took refuge with us in the Mission House, about four years ago, for several months, in order to be a Christian, but who at last, seduced by his relatives, left us, and has since been living among heathens. Of course we are most desirous to win over and admit into the Church as many as possible, if their hearts have been touched by Divine grace; but you are by this time aware that, however sorry to do so, we are constrained to keep many back from baptism till, after a due period of probation, we have good evidence that the Holy Spirit is indeed working in their souls. Nothing has done more harm to the native Church in this part of India than admitting claimants for baptism too readily into the position of professing Christians. Hence we wish the two individuals in question to be longer on trial.

#### BOMBAY.

Two very interesting letters have been received from the Rev. George Cook. He refers in the first, dated September 30th, to the melancholy event of the massacre of Mr. and Mrs. Hunter. He then continues:—

I heard yesterday from Mahomed Ismael. He and Nussroola are very anxious to return to the Mission in Bombay. Although their return must entail some expense on the Mission, yet, as they have expressed a wish to rejoin us, we have deemed ourselves bound to afford them the means; and I have written, directing them to make such arrangements as they can for their downward journey. They inform me that the Rev. Messrs. Gordon and Hill, of the American Mission at Sealkote, have most kindly advanced the funds for their journey to Kurra- chee, from whence we will arrange for their passage to Bombay. I fear their journey may not be without danger, but I trust that God, who has hitherto protected them, will, in His great goodness, restore them safe to us.

The American missionaries have been exceedingly kind to them, taking them, when they found them destitute and forsaken, into their family and treating them with the utmost consideration. These gentlemen write me in very favourable terms of Mahomed, whom they knew previous to the melancholy death of our friends; and we have all been gratified by the tone of his communication to us since the sad event. Together with a warm affection for those whom he terms his parents in Christ, and whose loss he deplors with unaffected expressions of deep sorrow, he exhibits great fortitude and firm religious principle. I feel sanguine that, if spared to return here, both he and Nussroola will be valuable aids in the Institution.

We had the usual quarterly examination on Friday, the 25th, and were much pleased with

the manner in which the pupils acquitted themselves. The whole educational arrangements reflect much credit on Mr. Sheriff; and we have thought that the accompanying extract minute, relative to his firm and judicious conduct in the trying scenes through which he has lately passed, would be gratifying to your Committee. It embodied in an inadequate form the high appreciation of Mr. Sheriff's whole bearing and conduct in very trying and difficult circumstances, entertained by the Corresponding Board; and they deemed it an act of justice to him, as it was most gratifying to themselves, to place their sentiments on record.

I regret to have to report very unfavorably still of Mr. Sheriff's health. He suffers a good deal, although seldom, if ever, actually obliged to give up his daily duties. But I fear they are frequently conducted under circumstances that would render quiet and relaxation both more prudent and acceptable. He is very zealous and conscientious, and feels that, as long as he can, he ought to remain at his post. I have little doubt that, had he an efficient colleague, his health would materially improve. At present we can hardly expect much decided amendment.

Things continue dull and gloomy to a considerable extent. In the north-west a contest is maintained on our part with most inadequate means and great sacrifice of life, under circumstances where the life of every European is of the utmost value. Reinforcements drop in, but hitherto slowly; and the scenes of the most important contests are far removed from the places where they disembark. We have had several partial outbreaks in our army at different stations; but hitherto the mutinous spirit has not spread at all, as in the Bengal army, which no longer exists. Altogether the times demand much faith in the Supreme Ruler of the nations, and remind us of the uncertainty of this present state. We have been mercifully dealt with here—but still the feeling of general insecurity cannot be got rid of; and not, until all the troops despatched for India are in the field, can there be any confidence cherished. The infatuation of the native troops seems to take no cognisance either of rational chances of success in their bloody and brutal outbreaks, or of the certainty of destruction. The spirit of mutiny manifests itself with all the suddenness and caprice of a pestilence.

However I must not trespass on your valuable time. I trust that God in His goodness will restore peace speedily, and bring good to the land, and glory to His own holy name, from out of these afflictive dispensations.

The second letter from Mr. Cook is dated October 17, 1857. It is of considerable length and importance, but at present only a small portion can be given:—

BOMBAY, October 17, 1857.

MY DEAR DR. CRAIK,—I have the pleasure to acknowledge your letter of August 31st, relating chiefly to the melancholy deaths of Mr. and Mrs. Hunter and child. Such details as we have received will, ere this, have reached you; and they are not, I think, calculated to lessen the grief which the sad event must have caused to all who knew our good and amiable friends.

Had poor Hunter only been able to make up his mind, and, acting with his American brethren, leave, for a time, the scene of danger, in which his exertions were paralysed, and he had none, beyond his own household, whose defence and encouragement devolved on him, all might have been well. But we cannot question the ways of God, and regrets are now vain.

By this opportunity I have the melancholy satisfaction of forwarding to you a warm testimony to the worth of our lamented friends from a body of missionaries and ministers who meet monthly, under the designation of the

"The Missionary Conference." I am requested by the Conference, through the Rev. A. Hagen, their secretary, to forward this document to you, and no doubt it is the intention of the Conference that a copy of it be furnished to the relatives of our departed friends; and this I trust that you will be able, as I know you will be anxious, to do. Although I was not present at the meeting of the Conference, I cordially concur in the spirit of their resolution on the sad event.

Extract of Missionary Conference, referred to in preceding letter:

BOMBAY, October 5, 1857.

Rev. Thomas Hunter.

The Conference desires to place on record its deep sense of the solemnity of the Divine dispensation by which the Rev. Thomas Hunter and his wife, with their infant child, were suddenly and at once cut off by the mutineers at Sealkote on the 9th July last. The members, looking back on past happy intercourse with these beloved Christian friends during the nine months of their residence in Bombay, and calling to remembrance the fact that Mr. Hunter was present for the last time at their meeting in October, 1856, almost this day year,—desire to thank the Lord of all grace for the Christian love and zeal which He enabled them to manifest, putting it into their hearts to undertake, with much devotedness, an arduous work for His and the Gospel's sake. They would express their deepest sympathy in their death—an event so painful to the sense, but so glorious to faith, and so precious in the sight of the Lord. While sympathising tenderly with the mourning relatives of these dear friends, they would pray that to them, and to themselves, this dispensation may be sanctified to the quickening of faith, and love, and zeal; and that the Punjab, that part of India in which, and for which, this and much other Christian blood has been shed in these late troubles, may be led to the knowledge of God, and of His Son Jesus Christ.

(True Copy.)

(Signed) A. HAGEN

Secy. Bombay Missionary Conference.

Mr. Cook again refers to the state of Mr. Sheriff's health, which Mr. Sheriff himself had described as "indifferent," in his letter of 28th August,—"I fear," Mr. Cook says, "our friend Mr. Sheriff's health and nervous system are more shattered than hitherto I have been altogether aware of, or perhaps willing to believe,"—and enters into various details. The letter also is valuable, inasmuch as it contains some important remarks bearing on the proposals for modifying the present system of operations in conducting the Mission, contained in the last report presented to the General Assembly.

## CORRESPONDENCE.

(From our Correspondent in Scotland.)

The Crown has appointed Dr. Barclay, of Currie, to the Principality of Glasgow College, vacant by the death of the Very Reverend Dr. Macfarlan. This appointment is at present the subject of much animadversion, and assumes unfortunately quite a political aspect. It was to be expected that such honourable preferment would have been bestowed upon some eminent churchman, distinguished for his sound ecclesiastical views on all constitutional questions, and for superior ability and dignity of character. The eminence of the position warranted such a choice.

But the Church and the country have been disappointed; and the motives which have determined the Crown in the exercise of its patronage have very naturally excited strong dissatisfaction. We do not wish by any means to say anything which might appear to disparage the private virtues and general merits of the gentleman who has been made the object of my Lord Palmerston's selection. For this selection he is as little responsible as we are. We believe, moreover, that Dr. Barclay has proved a worthy pastor in the limited sphere which he recently occupied, and from which he never ought to have been taken. But he possesses none of those qualifications which, very properly, are considered the usual grounds of promotion. He is not a leader in the Church. His name is attached to no scheme of philanthropy. His person is unnoticed in the common throng of the Assembly. He may be known to individuals as a member of the metropolitan Presbytery, but not even there as a prominent member. Nor is he distinguished as an author on theology or anything else. At least we have never heard of any book emanating from his pen. It has been said indeed by a political and partisan paper that he is a person of scholarly habits; but this is true, we trust, of many incumbents in the quiet parishes of Scotland. In short there is no reason why he should have been selected from among his fellows for special honour; while men such as Professors Hill and Robertson, Drs. Grant and Macvicar, were passed over. The only explanation of such glaring injustice is this, that Dr. Barclay has employed the small influence which he possesses to support Government in some of its radical attacks upon the Church. While settled in London, he was connected with the newspaper press, and is said to have made it the vehicle of his peculiar free-and-easy ecclesiastical views. Of late years he has taken a keen part against the connection of the Parish Schools with the Establishment; but, to show how little he represents the opinions and sympathies of the Church, his name generally appears on this question in an ignominious minority of two. The Lord Advocate, however, has at last rewarded him for his thankless services; hoping, doubtless, by the elevation of an obscure partisan to gain increased favour for his most unpopular and unfortunate Education Bill. We do not blame Dr. Barclay for this, who has a right to hold his own conscientious opinions. But we blame Lord Palmerston for sacrificing, without the shadow of a pretext, the wishes of the Church and the claims of her most eminent clergy to the vile purposes of political jobbery.

The improvement of our Universities has now for many months occupied public attention, and now, I think, something will be done. A most important meeting, which will rejoice the heart of every



Scotchman, was held last week in Edinburgh. Lord Campbell, the Lord Chief Justice of England presided, and delivered a most patriotic speech. The various resolutions, which were adopted, referred to an increase of the salaries of the professors, the subdivision of professorial labour by the aid of assistants, the erection of new chairs, as for Political Economy, an enhancement of the value of degrees by raising the standard of examination, and recognizing graduates as part of the Universities, &c. All these propositions are reasonable and necessary, and, if carried out by the help of public money, will greatly invigorate our general educational institutions. The first thing which directed attention to their inadequacy was the result of the competitive trials for civil appointments to India. Scotch scholarship was found to be wanting. However we trust this defect is on the fair way of being removed; and we feel that a deep debt of gratitude is due to Professor Blackie above all for having held the question so indefatigably and undauntedly before the eyes of our public men.

Mr. Caird was inducted into his new charge—Park Church, Glasgow—on the 24th of last month, and received on the occasion a very cordial welcome to the great field before him.—The congregation of St. Mungo petitioned the Crown to appoint the Rev. Mr. Macduff, of Sandyford Church, Glasgow, as successor to Principal Macfarlan in the Cathedral, but we observe that he has declined the intended offer. Mr. Macduff is well known as an excellent preacher, and as the author of the "Faithful Promiser," &c.—The Rev. Mr. Alexander, of Renfrew, has been presented to the first and very important charge of the East Church, Stirling.—The Edinburgh Presbytery have rejected the base proposal of the Town Council to build Trinity College Church in Ireland's Woodyard at the cost of £7000. You are aware that the North British Railway Company, when they took the Church down, gave the Council £16,000 (which has accumulated through their disgraceful delay to £20,000) on the distinct understanding that the sum was to be employed in its re-erection. And here, after years of falsehood and dishonest equivocation, is their shameless offer! Well might Mr. Learmonth, who was Chairman of the Company at the time of the transaction, say, that he could not help regarding those violators of public faith with "horror." However we are glad to hear that the matter is to be decided by law.

5th January, 1858.

### MISSIONARY AND RELIGIOUS. COMMITTEE OF FOREIGN CHURCHES.

#### THE WALDENSIAN CHURCH.

The Collection for behoof of Foreign Churches, recommended by last General Assembly, will take place (D.V.) in January next. The time

honoured Church of the Waldenses in Piedmont, the eldest-born of the great Christian family, has appeared by her deputies before the General Assembly of the Church of Scotland, to explain her wants and to demand her younger sister's aid. That this demand will be responded to with a large heart and liberal hand by all who know what the Waldensian Church has been and is, we entertain no doubt; but it may be well, previous to asking our people's contributions, to lay before them, as briefly as possible, a sketch of the character and circumstances of this illustrious Christian community—illustrious for her antiquity, as deriving her origin direct from the apostles themselves—illustrious for her constancy, as having never bowed her knee to the Romish Baal, the only Church in Christendom which can make such a boast—illustrious for the cruelty and long continuance of her persecutions, the multitude and nobleness of her martyrs, the purity and simplicity of her faith and worship—and now doubly illustrious as the centre of the Church's hopes and the basis of her operations for the conversion of Italy. For this purpose we think we cannot do better than reproduce to our readers an Appeal issued by a public meeting held in Edinburgh on 8th June last for the purpose of receiving MM. Lantaret and Pilatte, the Waldensian deputies, accompanied by some short extracts from the speech of M. Pilatte on that occasion:—

The ancient Church of the Valleys, so well known as the Vaudois and Waldenses, has certainly claims, which no other Church can produce, on the sympathy and support of all evangelical Protestants. The past history of this Church has all the charm of romance with the thrilling interest of sad and solemn reality. Its present position unfolds one of the most remarkable features of the eventful times in which we live.

It is a *primitive* Church. While other Churches date from the Reformation, the Waldensian traces its descent from the Apostles, and may be said to have existed, as an independent community, from the earliest ages of Christianity. Protestants may have "come out of Babylon;" the Waldensians were never under her captivity. They are the only Church, as has been tersely observed, "that has never sucked the milk of the Roman wolf." Retaining, during the darkest times, the true apostolic succession of Scriptural doctrine, order, and institutions, the Vaudois Church furnishes the visible link between the Churches of the Reformation and those of the Apostles; so that, when taunted by the question, "Where was your Church before Luther?" the Protestant has often, among other answers, pointed with grateful feelings to the valleys of Piedmont.

It is an *evangelical* Church. Pure in doctrine and simple in worship, its ancient formularies, which have been preserved, refute the calumnies of its enemies, and exhibit the great truths of the Gospel in bright contrast to the errors, innovations, and idolatries of the Roman Church. Nor can it fail to be interesting to Scotchmen to know that, in the forms of its worship and in its ecclesiastical polity, this ancient Church bears the closest resemblance to the Presbyterian Churches of our own land.

It has been for ages a *persecuted* Church. "Many a time," may the Vaudois Church say—"many a time have they afflicted me from my youth." At the instigation of successive Pontiffs every species of cruelty, which malice, lust, and bigotry could devise, has been perpetrated on these innocent confessors of Christ. Their mountain snows have been dyed with the blood of thousands of martyrs—children and women have been cut in pieces or hurled from the rocks—and at one awful period the

whole population was swept away from the valleys into exile. "In the writing of these sufferings," says Sir Samuel Morland, "my spirit has often waxed cold within me, and my heart even failed me; and my very hand has trembled as with a fit of the palsy." The cry of their oppression reached the ears of Cromwell, and to his generous appeal England answered by a contribution of upwards of £38,000.

It has been a *faithful* Church. Planted by Providence amidst the inaccessible fastnesses of the Alps, they have been enabled to keep the banner of the Cross floating on their native mountains; and, in spite of the armed chivalry of France and the unrelenting vengeance of Rome, they have borne a testimony, not the less honourable to the truth, and not the less effective, that it has been borne by "a poor and afflicted people." Few in numbers, feeble in resources, they returned gloriously to their native valleys, and have continued ever since, though pressed down to the earth under the most grinding tyranny, to afford a living commentary on the words of inspiration—"God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence."

It is, in fine, a *living* Church. The Spirit of Life, which had never altogether deserted her, has resumed His influence at present with remarkable evidences. Her pastors are men of God, animated not only with devoted zeal for the spiritual well-being of their flocks, but with an evangelistic ardour for the extension of the Gospel around them. And, when we consider that they are Italians, and stationed on the frontiers of Italy, ready to act as pioneers, and heralds of salvation to their benighted fellow-countrymen, we cannot fail to see the hand of Providence in their miraculous preservation.

Such is the interesting people who, after living for centuries in the obscure recesses of the Alps, have now, in the mysterious wisdom of God, been brought prominently forth into the field of Christian enterprise. Before their emancipation in 1847 they were deprived of all the liberties of citizens; now they have been placed by the Sardinian Government on a footing of equality with the rest of their countrymen.

The following address, delivered at the public meeting already referred to, by M. Pilatte, one of the deputies from the Waldensian Church, affords the most encouraging view of the missionary spirit with which this ancient Church desires to improve its season of liberty:—

M. Pilatte delivered himself with great fluency and eloquence. He expressed his deep emotion with the reception they had met with, and his high sense of the value of the Christian brotherhood they had found in this country. All present, he said, were probably well acquainted with the history of the Waldensian Church, but he might be allowed to make a few remarks on its present condition. Of the past he should say little; it was a long and bloody chapter, and they had much cause to thank God, their Deliverer, that better days at length had come. The Lord had, in another way than the great poet of this country had mentioned, arisen and avenged His slaughtered saints. He had avenged them, not by crushing their enemies, but by making them a blessing to them,—a truly Divine revenge. It was a constant source of amazement for them to look upon the past, and consider how it was that they had not been swept from off the face of the earth; that their valleys had not for ever



been deserted by human foot; and that the obstinacy of their fathers, admirable because Heaven-inspired, had made them cling to their rocks, and, when driven away, come back, preferring danger and death to remaining absent from their native mountains. They feel that God had had a design, unknown perhaps to their fathers, in keeping this light burning among the mountains, and that nothing could explain the wonderful history of the past except God's purpose to make the Waldensian Church a missionary Church for the future. Fifteen parishes, with a population of about 22,000 persons, was the total amount of the Waldensian people. They were exclusively an agricultural people, and were very poor from the natural poverty of the soil, and on account of the failure of their crops for several years past; but poorer still on account of being crowded together in these valleys, and for so many centuries forbidden to go out of them,—the population far exceeding in number the natural resources of the country. But, though poor, they had not fallen into that state of degradation which poverty so often engenders; they were determined not to be ignorant, but to attain that state of intellectual cultivation which may enable them to propagate more successfully the Gospel among their Roman Catholic countrymen. They had one college, and 171 schools, with an attendance of 4918 scholars, being nearly one fourth of the population. Nine years ago, having, through the mercy of God, been put in possession of the necessary freedom, the Waldensian Church began to enter the field of evangelization, and to cause the Gospel to be preached out of their borders in Northern Italy. Some of you may have been surprised to hear of French being the language of the Waldenses, who are Italians. It was not always so, for the original language of the Valleys is an Italian dialect. This also was the language of their preachers; but in the year 1630 a pestilence swept away all their pastors except two, and they were obliged to send for new ones to Geneva, and these could only speak in French, which was also partly understood by the people, who preferred having preachers whom they understood imperfectly to having none; and thus the French language was introduced into the Valleys. But this is in course of being remedied. Italian is taught in the schools; and in the college part of the theological instruction is carried on in Italian, and the monthly meeting of the Young Men's Christian Association is entirely conducted in Italian. Let me tell you something of what has already been done in the work of evangelization. Churches have been established in the principal towns of Piedmont, Turin, Genoa, Nice, Alessandria, and Pignerol, which was the chief seat of the persecutions in old times; and, when I say churches, I mean that in them the Church chiefly consists,—congregations of Christian people,—for congregations were gathered before we thought of putting stone upon stone to shelter them. Besides these large congregations there are a great number of towns and villages where perhaps the Gospel was never heard before, where it has now, through our means, been heard and received. We cannot, indeed, yet speak of great things, as they are counted great in the eyes of men. One here, two there, three or four in one place, a dozen in another, have received the Truth, and are now a centre of light, which, we expect, will spread more and more. It is no light matter to be the descendants of such a Church as ours, and to prove ourselves the worthy children of such forefathers; but we look for our strength from God. He strengthened them; and our trust is that He will also strengthen us. Allow me to say a few words of that people of Piedmont which we are trying to evangelize,—for as yet

the whole of Italy is not open to us. The character of the northern Italians differs considerably from the southern. There, as elsewhere, exist those differences which seem, in every country, to give a superiority to the north over the south. In the south there is more polish, more poetry, more enthusiasm; in the north, more firmness, more constancy, and, be it said without implying on my part any want of regard for the Southern Italians, something more to be depended on. This not only makes Piedmont a better field for our evangelization, but also gives reason to hope that there will be prepared labourers for the rest of Italy. Besides they are serving an excellent apprenticeship as members of a free country. Generally speaking, and compared with the rest of the peninsula, Piedmont is the country of progress. I do not mean to describe the indescribable political condition of southern Italy—of Naples, of Tuscany, of Rome, of Lombardy—where no one dares to speak or almost think of freedom, lest his own shadow should denounce him. As I have said, it is indescribable, it is the shame of the nineteenth century. But there is this good,—they all look to Piedmont with envy. No one in these states but is wishing that Vittorio Emanuele were their king; and this makes it doubly important to evangelize Piedmont—to labour with diligence there while it is the only field open to us, and to be ready for any event that may occur; for who believes that things can long remain as they are in Italy? Therefore we must be ready for that day when the petty tyrant of Tuscany will feel uneasy on his throne,—for, that day when the Roman Pontiff will tremble under his triple crown,—that day when King Bomba shall fly to foreign lands from the rage of his people. The frontiers of Central and Southern Italy will then be opened to the Gospel; we must therefore prepare ourselves, and prepare labourers for that approaching day. And who can tell when this may be? I was at Naples shortly before an eruption of Vesuvius. All was quiet, only a little smoke issuing from the top; but in a few days the sides of the mount were covered with liquid fire: so it was with Italy. There is nothing seen now but a little smoke; but within there is a raging fire, which may in a moment find vent, and burst forth in a general eruption; and, unless political changes are accompanied with the knowledge of the Gospel, they will be vain. Revolutions, which only change the government of a people without improving their moral condition, never do any good.

Witness France, which has so often excited the hopes and the fears of its friends,—what good have all its revolutions done to it? The political freedom which the inhabitants of Piedmont are beginning to enjoy has caused a freedom of thought and awakened a spirit of inquiry among them. Men are beginning to tire of priestly dominion, and to long for something, they know not what, better than what they have. Many such we have met with, many such we have preached the Gospel to, and many of them we have seen come forward to confess Jesus Christ as their Saviour! And this is what we aim at,—to bring men to Christ,—the conversion of sinners. Were it our aim to gather crowds around us of those who were willing to change one name for another, we would have no difficulty in doing so,—to make nominal Protestants or Waldensians of them would be comparatively easy work; but, when it is a question of changing a corrupt nature—of changing an old heart for a new heart—they are not so willing for that; and yet this alone is her object. As to the spirit in which the work is carried on, I am happy to state on this occasion that two years ago the Synod of the Waldensian Church solemnly and unanimously declared that the object of

the Church in causing the Gospel to be preached in Italy was solely to bring souls to Christ, and that the Church did not intend in any degree to force its forms of Church government upon the new converts. We give them the Gospel; and, when they have received it, we open our Church to them, but we leave them perfectly free to choose for themselves; we expect that the Word of God and the Holy Spirit will guide them aright in this matter; and practically we find that generally they do join us. Now I have spoken of the work which our Church believes she is called to do; but what are our means for doing it? They are very small. We are not ashamed to say that we are very poor,—that as a Church we are penniless. It is indeed honourable to our Church to be poor, for our forefathers were often tempted with offers that would have greatly enriched them, to desert their faith; and it is because they refused that we are now poor. Therefore, when we received our commission to this country, this was part of it,—to plead with you for help in this work. We do not mean to plead much, however. We only say this: If the Lord has given you anything for His work in Italy, then give it; if He has not, we should be ashamed for a moment to press you. The kindness we have already received in this country, while it makes us feel very humble, at the same time gives us reason to expect your aid. Your fraternal kindness already helps us; and, when I have seen the many kindly faces that have looked at me as I spoke, I have felt sure that there were many hearts beating in sympathy with ours,—that there will be many who will remember us and our work at the Throne of Grace. Certainly our friends in this country can never cease to have a place in our prayers.

#### THE BISHOP OF LONDON AT BETHNAL-GREEN.

Yesterday evening a scene of a very extraordinary character was witnessed in the neighbourhood of Bethnal-green. The Bishop of London had issued a notice stating that he had heard much of the spiritual wants of that neighbourhood, and especially of the poorer classes, and that he was desirous of meeting and preaching to them on subjects connected with their present welfare and future happiness. St. Matthew's Church, which is situated in the most densely populated and pauperized district of the parish, was selected as the place at which the Bishop had to deliver his address, and long before 8 o'clock, the time appointed for the commencement of the service, the spacious church was densely crowded by such an auditory as, it is quite safe to say, was never before seen in any church in England. The people who assembled were of the poorest possible classes,—men with fustian jackets and unshaven faces, many in absolute rags; but, lest there should be any women whose faces betokened the sad privations they were called upon to endure, and mistake as to the services being meant for them, some of the most respectable members of the ordinary congregation stationed themselves at the doors and in the streets, and, as the people approached, half ashamed to enter, they were invited in and shown to seats, all of which throughout the church were set apart for their accommodation. These were speedily filled, and the church being crowded to suffocation, hundreds of persons, having vainly struggled to obtain admission, assembled in the adjacent streets, and occupied themselves in discussing the nature of this new movement for their edification. The Bishop entered the church at a few minutes before 8 o'clock, and made his way with great difficulty through the dense mass of people to the vestry room. The congregation rose in a body to receive and welcome him. Having

put on his episcopal robes, he took his seat at the communion table, and the ordinary service was performed by the Rev. John Colborne, M.A., the minister of the church. His lordship then ascended the pulpit and selected for his text the first few verses of the 21st chapter of Revelation, in which St. John describes the "New Jerusalem," "the new heaven and the new earth," and the eventual departure from the world of sin and sorrow. In an animated address, suited to the minds of the congregation, he pointed out to them the vagueness of the notions of the generality of men as to the nature of heaven, assuring them that their future state of happiness would not be in some unreal and unsubstantial place among the clouds, but that their real bodies would be re-united with their real souls on a real new earth, which the Book of Revelation so majestically described. That would be the "Holy City," the "New Jerusalem," the real city of true holiness. He asked them to look forward from amid their sorrows and poverty to that new state, and then emphatically exclaimed, "There is a good time coming, when there shall be among you no more sorrow, poverty, or sin, but I warn you to ask yourselves seriously where you will be when that good time arrives." The congregation, unused to such earnestness, were struck with his lordship's animated and yet simple style of oratory, and, as he passed away from the church, followed him by hundreds, but without uttering a word. It was announced that the bishop will preach at St. Peter's Church, in the same parish, on the evening of Wednesday, the 23rd inst.

The subject of University Reform is again beginning to assume particular prominence. A large meeting of graduates is to be held in the course of a few days, to consider what steps ought to be taken to urge the claims of the Scotch Universities to be represented in Parliament, and a public meeting is to be held on Wednesday to discuss the whole question of University Reform. The last mentioned gathering will be rather a notable one in some respects—chiefly on account of what may be called the Catholicity of its platform. The list of speakers, which I have just seen this afternoon, leads to the conclusion that "Whig and Tory all agree" on the more important points of the matter. Dr. Candlish and Dr. Robertson, Sir William Gibson Craig, Mr. Stirling of Keir, Sir E. Colebrooke, Colonel Mure of Caldwell, and the Dean of Faculty, are to sit beside each other and to take part with each other. A happy family this truly—a union which would lead to the belief that we must be getting near the University Reform millennium.—*Edinburgh Paper.*

THE MADIAT.—From an interesting work by Miss Brewster, just published, we learn that Rosa Madiat and her husband, whose imprisonment in Tuscany made them famous some years since, now keep a depository for the sale of Bibles and religious books at Nice; and, like many other refugees from all parts of Italy, love Sardinia as a land of toleration and constitutional liberty.—*Express.*

SPIRITUAL PURITY.—You find not indeed absolute holiness in your persons nor in your best performances, yet, if you breathe and follow after it; if the pulse of the heart beat thus; if the main current of your affection be towards purity; if sin be in you, as your disease and greatest grief, and not your delight, then take courage; you are as pure as travellers can be; and, notwithstanding that impure spirit, Satan, and the impurity of your own spirit vex you daily with temptations, and often foil you, yet, in despite of them all, you shall arrive safe at Home, where perfection dwells.—*Leighton.*

## P O E T R Y.

## THE DYING BOY.

Draw nearer, mother—let me feel  
Your kiss upon my brow,  
And place your hand within my own,  
So cold and withered now.  
Still whisper to me words of love,  
That fill my heart with joy,  
And twine your arms around the neck  
Of your poor dying boy.

I cannot linger now, mother,  
The parting hour has come,  
Sweet angels beckon me away  
Unto a brighter home;  
And myriad voices fill the air  
With songs of peace and love,  
To cheer the pilgrim on his way,  
That seeks his rest above.

Oh, weep not when my spirit's fled,  
Let no sad tear-drops flow;  
The God who wipes the widow's eyes  
Will soothe my mother's woe,  
Will cheer her in affliction's hour,  
When faithless friends depart,  
And heal, with His Almighty power,  
Her bruised and broken heart.

## THE FIELD OF THE WORLD.

Sow in the morn thy seed,  
At eve hold not thine hand;  
To doubt and fear give thou no heed,  
Broad-cast it o'er the land.

Beside all waters sow:  
The highway furrows stock;  
Drop it where thorns and thistles grow;  
Scatter it on the rock.

The good, the fruitful ground,  
Expect not here nor there;  
O'er hill and dale, by plots, 'tis found;  
Go forth, then, everywhere.

Thou know'st not which may thrive,  
The late or early sown;  
Grace keeps the precious germs alive,  
When and wherever strown.

And duly shall appear,  
In verdure, beauty, strength,  
The tender blade, the stalk, the ear,  
And the full corn at length.

Thou canst not toil in vain:  
Cold, heat, and moist, and dry,  
Shall foster and mature the grain  
For garner in the sky.

Thence, when the glorious end,  
The day of God is come,  
The angel-reapers shall descend,  
And heaven cry—"Harvest home."  
—*James Montgomery.*

## OUR HOME IN HEAVEN.

Rev. 21st Chap, 4th and 22nd to 27th Verses.

No sickness there,  
No weary wasting of the frame away,  
No fearful shrinking from the midnight air,  
No dread of summer's bright and fervid ray.

No hidden grief,  
No wild and cheerless vision of despair,  
No vain petition for a swift relief,  
No tearful eye, no broken hearts are there.

Care has no home  
Within that realm of ceaseless praise and song,  
Its tossing billows break and melt in foam,  
Far from the mansions of the spirit throng.

The storm's black wing  
Is never spread athwart celestial skies!  
Its wailing blends not with the voice of spring  
As some too tender floweret fades and dies.

No night distils  
Its chilling dew upon the tender frame,  
No moon is needed there! The light, which fills  
That land of glory, from its Maker came.

No parted friends  
O'er mournful recollections have to weep,  
No bed of death enduring love attends,  
To watch the coming of a pulseless sleep.

No blighted flower  
Or withered bud celestial gardens know!  
No scorching blast or fierce descending shower  
Scatters destruction, like a ruthless foe!

No battle-word  
Startles the sacred host with fear and dread:  
The song of peace, creation's morning heard,  
Is sung wherever angel-minstrels tread!

Let us depart,  
If home like this await the weary soul;  
Look up, then, stricken one! thy wounded heart  
Shall bleed no more at sorrow's stern control.

With Faith our guide,  
White-robed and innocent, to trace the way,  
Why fear to plunge in Jordan's rolling tide  
And find the ocean of eternal day?

Most High and Holy Trinity!  
Who of Thy mercy mild  
Hast formed me here, in time, to be  
Thy image and Thy child:  
Oh, let me love Thee day and night  
With all my soul, with all my might;  
Oh, come Thyself, my soul prepare,  
And make Thy dwelling ever there!

Father! replenish with Thy grace  
This longing heart of mine;  
Make it Thy quiet dwelling-place,  
Thy sacred inmost shrine!  
Forgive that oft my spirit wears  
Her time and strength in trivial cares;  
Enfold her in Thy changeless peace,  
So she from all but Thee may cease!

O God the Son! Thy wisdom's light  
On my dark reason pour;  
Forgive that things of sense and sight  
Were all her joy of yore;  
Henceforth let every thought and deed  
On Thee be fixed, from Thee proceed;  
Draw me to Thee, for I would rise  
Above these earthly vanities!

O Holy Ghost! Thou fire of love,  
Enkindle with Thy flame my will;  
Come with Thy strength, Lord, from above,  
Help me Thy bidding to fulfil:  
Forgive that I so oft have done  
What I as sinful ought to shun;  
Let me with pure and quenchless fire  
Thy favour and Thyself desire!

Most High and Holy Trinity!  
Draw me away from hence,  
And fix upon eternity  
All powers of soul and sense!  
Make me at one within; at one  
With Thee on earth; when life is done,  
Take me to dwell in light with Thee,  
Most High and Holy Trinity!

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