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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. 4, April, 1859.

VOLUME XII.

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

## The Presbyterian.

### NOTICE TO SUBSCRIBERS.

In reply to parties anxiously inquiring if they can be supplied with copies of "The Presbyterian" from the commencement, we regret that we are under the necessity of informing them that there is no possibility of doing so at the Publisher's office.

### ARRIVAL OF REV. MR. STORY.

We understand that the Rev. Robert Story, of Roseneath, Scotland, arrived (by the "North Briton") in Montreal towards the middle of last month. He has entered upon the discharge of his duties as assistant in St. Andrew's Church, Montreal, to the Rev. Alexander Mathieson, D.D.; and will, it is believed, prove a valuable accession to our Canadian Church.—a workman that needeth not to be ashamed, rightly dividing the Word. We cordially welcome this young minister to Canada.

### THE REV. J. M. BROOKE, D. D.

We are gratified to observe that the Rev. John M. Brooke, D. D., of Fredericton, New Brunswick, Minister of our Church there, and who, it will be recollected, was present as the first delegate to the Canadian Synod from that of New Brunswick at Kingston two years ago, has been lately appointed Chaplain to the Legislative Council of New Brunswick. He succeeded the late Archdeacon Coaker,

who for nearly 30 years discharged the duties of the Chaplain.

While we are satisfied that the new Chaplain will discharge the responsible duties of his office with dignity and solemnity, we are rejoiced at the recognition, by the Legislative Council in New Brunswick, of the equality of the branch of the Church of Scotland in New Brunswick with that of the Church of England. It was only after a long contest that the like admission was made in Canada with respect to the Clergy Reserves.

### STANDING ORDERS OF SYNOD.

Nothing tends more to the orderly conducting of business in Church Courts than the regular and punctual observance of those rules which are formed for the securing of that most desirable end. It is easy enough to make good laws; every thing depends upon their careful observance. Disorderly procedure is never so censurable, as when it arises in violation of laws self-imposed.

At last meeting of Synod the three standing orders, which we copy below from the Synod minutes, were unanimously agreed to. We are firmly convinced that, if observed, they will be instrumental to a very great degree in facilitating and furthering the business of the Supreme Court. We hope that all parties concerned will be careful to observe them.

The framing of a printed docket of

business for the use of members of Synod is of the greatest consequence, but this will not be satisfactorily attained unless that part of the standing order which requires all papers whatsoever, intended for the meeting of Synod, to be in the hands of the Clerk, at least, five clear days before the meeting be fully attended to.

The order respecting the form of written papers, and the recommendation to print them in certain cases, is of much greater importance than is at first sight apparent, and than most people are aware of. Presbyterian clerks are required to leave their Rolls in the hands of the Synod clerk, at least four days before the meeting of Synod, and we would call their attention to the circumstances that in giving the dates of Minister's appointments, it is not the dates of induction to their present charges that are wanted, but the dates of their appointments to the first charges they have held in connection with our Synod. We have italicised some of the most important clauses.

### PRESBYTERY ROLLS.

That the Presbytery Clerks furnish full and accurate particulars under the following headings, placed in the following order, viz.: *Ministers, Dates of Appointment*, (that is, of Ministers to their first charges in this Church), *Post Office Addresses* (that is, of Ministers), *Elders, Charges*; that they fill up these columns in a clear and distinct handwriting, being careful to spell the names of persons as the persons themselves do, and the names of places as the inhabitants and Post Office authorities are accustomed to spell them, and to affix marks

of degrees where they are due; that they designate as *Vacancies* only such charges as have once had Ministers regularly settled, and return as *Mission Stations* all other places receiving Presbyterial supplies with the view of being ultimately erected into distinct charges; that they furnish regularly and correctly the information conveyed along with the Synod Roll usually prefixed to the printed minutes of Synod in reference to the time and place of the stated meetings of Presbyteries to Clerks, retired Ministers and Missionaries within the bounds; that they submit the Rolls to their several Presbyteries for revision previous to transmission to Synod, and attest them as revised and ordered to be transmitted; and that they forward them so prepared to the Synod Clerk, so as to be in his hands at least four days before the Annual Meeting of Synod; further that Presbytery Clerks be enjoined to forward the Presbyterial Reports required by Act of Synod, 1844, along with their Presbytery Rolls, so that they may be read to the Synod.

#### APPOINTMENT OF COMMITTEE ON BILLS, OVERTURES AND BUSINESS.

That the Synod at their Annual Meeting appoint the Committee on Bills, Overtures and Business for the following year; instruct the Committee so appointed to meet at 7 P. M. of the day immediately previous to the meeting of that year, at the place where the Synod may be appointed to be held, to arrange as far as possible the whole business of the meeting, and prepare a printed docket in a sufficient number of copies for the use of members; and ordain that the Moderator and Clerk of Synod, the Presbytery Clerks, and nine other members of Synod the best qualified for this purpose that the Synod can select, shall compose this Committee, and that papers of every description without exception, intended to be submitted to the Annual Meeting of Synod, be forwarded to the Synod Clerk, so as to be in his hands at least five clear days previous to the meeting before which they are to be laid, and be by him or his instructions placed upon the table of the Committee: nevertheless this order shall not be held as preventing any papers from being presented and received by permission of the Synod at any time in the course of the meeting when they refer to matters arising out of the proceedings of the meeting to which they are presented. The following Committee is appointed for the ensuing year in terms of this Overture, viz:—The Moderator, the Synod Clerk, Presbytery Clerks, Dr. Mathieson, Dr. Machar, Dr. Cook, Dr. Urquhart, and Messrs. A. McKid, A. Spence, J. Mackerras, Jas. Bain, R. Burnet.

#### FORM OF WRITTEN PAPERS.

That, whereas it is extremely desirable to preserve all documents coming before the Synod in a form easy of access and convenient for reference, the following standing order be observed, That Reports, Overtures, References, Complaints, Appeals, Extract Minutes, and all other matters whatsoever, intended to be submitted to the Synod or Commission of Synod, be written on foolscap paper, with sufficient margins, so as to admit of their being bound in volumes; and, for the sake of securing fully the ends of justice, the Synod strongly recommend parties, having causes or questions which they deem it important to bring before the Synod for consideration and disposal, to print copies of the same in sufficient numbers for the use of members and in a simple suitable for binding along with the printed minutes of Synod.

#### THE EXTENSION OF THE CHURCH.

It is probable that, before this paper is in the hands of the majority of our readers, the collections ordered by the Commission of Synod, on behalf of the Temporalities Fund of our Church, will have been held in most of the congregations of the Province. But as these collections may have been delayed in some of our charges, a few remarks on the subject will not be considered out of place.

There cannot be a purpose more worthy of the support of the members of the Canadian Church than the increase of the small Endowment Fund, for the possession of which it is indebted to the liberality of its Clergy. Every true friend of the Church will admit this. All such desire the extension of the Church; all such desire that the many vacant charges should be supplied; all such desire that the voices of our ministers should be heard in the new settlements which are every day forming. And how can these good results be better brought about than by generous additions to the Fund in charge of the Temporalities Board? At a future day, a general effort will be made, throughout the Province, to add to our Endowment. At present, all that is asked is a congregational collection, to enable the Managers of the Fund to meet the actual charges upon it. We do trust that the appeal will be liberally responded to, and that the amount received will fully make up any deficit which may exist.

What profession is so noble, or so useful, as that of a minister of the Gospel? How much good is achieved thereby? But if there is any body of Christian ministers, whose work is specially useful, both spiritually and temporally, it is that of the ministers of the free branch of the Church of Christ, to which it is our privilege to belong. Presbyterianism and national prosperity has always gone together. There can be no better way of advancing the interests of the Province than by assisting to build up in it, on firm and lasting foundations, what John Knox so well termed "a city most Christianly reformed."

It is not our purpose at present to dilate at any length on this theme. We merely wish to remind ministers and elders of what they have already been informed by circular: that the first Sabbath of April was selected by the Commission of Synod for the congregational collection in aid of the Temporalities Fund. It is earnestly hoped that the wishes of the Commission will be attended to in all the parishes; and that the different amounts may be remitted to the Secretary of the Board by the first week in May.—(Correspondent.)

#### COLLECTION FOR THE TEMPORALITIES FUND.

The following circular has been addressed to the ministers of the Church that they may make use of it in intimating to their congregations the appointment of a

collection to be made on the third day of this month. We hope that, before this number reaches our readers, they will generally have manifested a becoming liberality. We give insertion to it now in case any of the copies may not have reached those for whom they were intended, and also that vacant congregations, many of which are enjoying missionary services, may have an opportunity of contributing. These congregations may be said to be peculiarly interested, as the comfortable settlement of ministers over them depends in a great measure upon the state of the public funds. Since their expenditure is at present comparatively small, they are favourably situated for devising liberal things for an object of such great importance. They cannot have a better opportunity of showing their anxiety for the regular administration of ordinances. The circular presents a strong appeal to them when it states that the "funds will be inadequate in July to allow £50 to each minister." Presbyteries should see that vacant congregations have an opportunity of collecting.

REVEREND SIR,

I am directed by the Commission of Synod to send you the following resolution:—

"At St. Andrews' Church, Toronto, the Sixteenth day of February, One Thousand Eight Hundred and Fifty-nine; which day the Commission of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, met and was constituted:—

Inter alia,

There was read a letter from the Chairman of the Board of Managers of the Temporalities Fund of date 2nd October, 1858, written with the view of being submitted to the meeting of Commission appointed to be held at Kingston and stating that the interest of the investments belonging to the Church is not sufficient to defray all the charges upon it, and at the same time to admit of the payment of a Stipend of £50 per annum to the Ministers who have been recently appointed; that the Board do not consider the present time of extreme depression the proper time for making such an appeal as that contemplated by the Synod in their resolution upon the subject passed at last meeting, and that the Board have resolved that their Chairman request the Commission to pass an Act making it imperative on every Minister of the Synod to make a Congregational collection in aid of the Funds of the Board on or before the 3rd of April next.

The Commission, having considered the subject of the letter, find that, by a resolution of Synod in 1857, Congregational collections are appointed to be made annually throughout the whole Church, in order to meet the salaries of the recently settled and future Ministers and Missionaries of the Church, and Presbyteries are enjoined to use all diligence to see that these collections be duly made in all the Congregations within the bounds, call the attention of Ministers and Presbyteries to the said resolution which the Commission understood to be imperative; and, for as much as supplementary funds are required to meet this present year's charges, and for as much as the Synod has not appointed any particular day for an annual collection to be made, and it is desirable that such a day be appointed for the present year, the Commission ordain a collection to be made in all the Churches within the bounds of the Synod, where collections for this purpose

have not been already made, on the third day of April next, and to be transmitted without delay to the Secretary to the Temporalities Board, Mr. John W. Cook, Quebec, and request the Secretary to forward to each Minister a printed copy of this resolution, accompanied with a statement of the position of the Temporalities Fund, in sufficient time for it to be used in giving intimation of the collection hereby appointed.

Extracted from the minutes of the Commission of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, by

(Signed) W. SNODGRASS,  
Clk. Comm."

In submitting this Resolution to the members of your Congregation, and requesting them to contribute for the object specified, it may be advantageous to make the following statement:—

The monies received by the Ministers of the Church in commutation of the annual stipend secured to them for life from the Clergy Reserves, and by them made over to the Church to form a Fund for the support of the Ministry, have been invested, and are under the management of a Body Corporate, the members of which are chosen by the Synod, and which is entitled "The Board for the Management of the Temporalities of the Presbyterian Church of Canada in connection with the Church of Scotland." From the interest of the capital so obtained and invested, according to the conditions of the original gift to the Church, the Board pay First, the sum of £112 10s. Cy. to each of the Ministers who commuted, and Secondly £100 a year to each of ten Ministers, who, though on the Roll of the Synod at the time of the Secularization of the Clergy Reserves, were deprived of the stipends which they had previously enjoyed by the Legislature of the Province. In consequence of the death of a considerable number of Ministers who commuted, the Board have also been able hitherto to give £50 a year to every Minister who had been placed upon the Roll of the Synod since the Commutation.

It has been a matter of deep regret to the Board that this allowance is so small. It is the earnest desire of the Board, acting under the instructions of the Synod, that the Fund under their control should be so increased, either by donations to be invested at interest, or by annual subscriptions and Congregational Collections, to be distributed with the income of the invested capital, as that they would be able to give £100 a year to each Minister on the Roll. To attain this is an object which the Board keep steadily in view. They believe that it may be and will be attained—counting with confidence on a liberality in the Laity corresponding to that which there is such just reason to acknowledge in the Ministers of the Church, and they have only delayed the effort to obtain it, in the belief that at a future period it would prove more effectual.

In the meantime, however, they have to state that, owing to the increasing number of Ministers coming from Scotland or educated at Queen's College, their Funds will be inadequate in July to allow £50 to each Minister, and they will be still more so in January, before which time, it is expected, that a considerable number of Ministers will be added to the present Roll. As a temporary expedient therefore, and till a great and united and, as they trust, successful effort shall have been made in this matter when more favourable times arrive, the Board suggested and the Commission of Synod have enjoined a Congregational Collection throughout the Church and it is earnestly hoped that

no Minister will neglect to give his people an opportunity of contributing to this object, and that no Congregation will fail, according to its ability, to respond with liberality to the call made on it. It would be peculiarly gratifying to the Board if they were enabled not only to continue the allowance of £50 but to increase it.

I am, Reverend Sir,  
Your obedient servant,

J. W. COOK,  
Secretary to the Temporalities Board.

P. S.—I have to request that remittances be sent to me, at furthest, by the second week of May, that the accounts may be laid before the Board and the Synod at their next meeting.

Quebec, 2nd March, 1859.

THE PRESBYTERIAN HISTORICAL ALMANAC AND ANNUAL REMEMBRANCE OF THE CHURCH, for 1858-1859. JOSEPH M. WILSON, Philadelphia.

We have examined a copy of this valuable publication, and are disposed, notwithstanding a defect we are compelled to notice subsequently, to welcome it as an important accession to our Presbyterian literature. A goodly tome of 316 pages, with 14 portraits of Presbyterian Moderators and 12 engravings of Churches, it is a marvel of cheapness at one dollar per copy. It is a work *sui generis*, and supplies a want that was much felt. It was a good idea to bring together in one view information respecting all the sections of the great Presbyterian family in Britain and America. It brings out clearly the fact that, in the words of the preface, "Differing as they (*i. e.* the Presbyterian bodies) do from each other, still the golden vein of Calvinism pervades each organization, and, though distinct as the billows, they are one as the sea."

This book contains the time and places of the next meetings of the different Presbyterian bodies in 1859, and also an account, more or less at large, of the last meetings of their various Church Courts of Supreme Jurisdiction, with, in some cases, a sketch of the Moderators' sermons. It also contains a list of the Ministers of all the Presbyterian Churches in Britain, the United States and British North America, and Statistics relating to some of these bodies.

The plan of the work is a comprehensive one, and, as we have said, we cordially welcome the appearance of such a work, a copy of which has accidentally come under our notice. But we must, nevertheless, take exception to the blemish we alluded to at the outset of our remarks. Such a work should be free from party views, and should not place any of the larger sections of the Presbyterian family in a subordinate position, or admit into its pages, from whatever source emanating, one-sided and partial views of recent events. It is natural that men, who have

hardly put off their armour after an ecclesiastical conflict, should be always ready to rush into the mêlée and assail the shadow of a past warfare, but the historian on this side of the water should take a larger and more dispassionate view, and should not lend himself to a studied exclusion from its proper position of the parent Presbyterian Church—the old and yet happily vigorous Church of Scotland, which is anew rising in her strength, and preparing for fresh and widely extended usefulness. Such a raking-up of the embers of a past conflict too, as that contained in some portions of the article on the Presbyterian Church in England, and the narrative of the defeated attempt of the Free Church party in Manchester to substitute a new deed of the Grosvenor Square Church there for the original trust deed, would have been better omitted. It could and can do no good to revive it. We complain then, (and, in doing so, we attribute the blame most to those who supplied the information and who unduly magnified their own body,) of a uniform slighting of the Church of Scotland in this work. In fact application does not seem to have been made to any member of that body for information. But (to explain what we allude to, and to select a minor feature, inasmuch as straws show how the wind blows), the portraits of the Moderators of the Free Church in Scotland, Canada, and England, grace the columns of this periodical with their intelligent thoughtful countenances, but why was the Moderator of the Church of Scotland not there also? Surely he, worthy man, is as good-looking as his comrade of the Free Kirk. We have no quarrel with the Moderator of the Free Church in Canada, and only remark that, as the Moderator of the branch of the Church of Scotland in Canada was, this year, the first licentiate of the Presbyterian Church in Canada, his portrait would have had a fitness in these pages. But, as to more serious matter, then again 14 pages and 2 engravings are devoted to the Free Church in Canada, and but 2 pages containing the meagrest information are assigned to the account of our equally energetic and progressive Church in Canada—by no means a fair proportion. Again the Church of Scotland in Nova Scotia is disposed of in half a page with the important information that various questions were brought before the Synod, and after debate disposed of. We regret to have thus to comment on so marked a blemish in so really valuable a work, and only do so in the belief that, when the attention of its publisher is called to it, the edition of next year will be free from such defects and acceptable as a whole to the great Presbyterian community. The book can be ordered of D. McLellan, Hamilton, or J. Durie, Ottawa, and is well worth purchase, as a valuable addition to any Library.

THE CHURCH IN CANADA.

HOME MISSION OF MONTREAL PRESBYTERY.

The Treasurer of the Home Mission Fund for the Presbytery of Montreal acknowledges the following payments:—

March 12, 1859.

Received from Dundas, being a collection for Missionary services, .....	\$39 00
Received from Beauharnois, being a collection for Missionary services, .....	40 00
	<hr/>
	\$79 00

ARCH. FERGUSON,  
Treasurer.

Montreal, 26th March, 1859.

INDIAN ORPHANAGE AND JUVENILE MISSION.

Already acknowledged, .....	\$304 37
<i>Canadian School.</i>	
Two Ladies at Lachine, per Rev. W. Simpson, .....	3 00
From Rev. Dr. Brooke, Frederickton, N. B.; a few friends in and near Woodstock, .....	3 00
From St. Andrew's Church Sabbath School, Williamstown, per D. J. McLean, Esq., .....	20 00
From St. Andrew's Church Sabbath School, Hamilton, per G. A. Young, Esq.; a New Year's offering, .....	3 50
From Sabbath School, Ramsay, per Rev. J. McMorine, .....	4 00
<i>Orphanage Scheme.</i>	
From Sabbath School at Lachine, 2nd year of Mary A. Simpson, .....	16 00
From St. Andrew's Church Sabbath School, Kingston, for Esther Munno, .....	16 00
From St. Andrew's Church Sabbath School, Kingston, for Hannah Tooney, .....	16 00
	<hr/>
	\$385 87

JOHN PATON,  
Treasurer.

FRENCH MISSION.

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

March 3rd.

Received from W. R. Croil, Esq., Onnabruck, being a congregational collection, .....	\$ 6 50
4th.	
Received from William Hamilton, Esq., Ottawa City, being a congregational collection, .....	22 00
Received from Rev. J. S. Sieveright, Melbourne, being a congregational collection, .....	8 00
6th.	
Received from Jos. M. Ross, Esq., Montreal, being a congregational collection in St. Paul's Church, .....	45 50
Received from Rev. James Patterson, Hemmingford, being a congregational collection, .....	6 07½
Received from Rev. J. Anderson, Orms-town, being a congregational collection, .....	8 00
Received from Rev. John Davidson, North Williamsburgh, being a congregational collection, .....	5 00
17th.	
Received from Rev. Robert Neill, Seymour, being a congregational collection, .....	30 00
Received from J. S. Lockhart, Esq., Niagara, being a congregational collection, .....	11 15

25th.

Received from Rev. D. McDonald, Lochiel, being a congregational collection, .....	6 00
Received from Rev. J. S. Paul, St. Louis de Gonzague, being a congregational collection, .....	2 00
Received from William Gourlie, Esq., Pickering, .....	1 00
Brantford, Congregational collection, per Rev. David Stott .....	2 00
	<hr/>
	\$153 22½

ARCH. FERGUSON,  
Treasurer.

Montreal, 26th March, 1859.

THE JEWISH AND FOREIGN MISSION.

Received by the Treasurer, and hitherto unacknowledged.

Jany. 31.—Collection at Pakenham, per Rev. A. Mann, .....	\$ 6 00
Feb'y. 28.—Collection in St. Andrew's Church, Montreal, per James Goudie, Esq., .....	68 00
March 2.—Moiety of a collection for missionary purposes in St. Paul's Church, Montreal, per J. M. Ross, Esq. 45 50	
March 11.—Collection at Martintown, per Rev. P. McVicar, .....	14 00
March 17.—Collection at Williamstown, per Rev. P. Watson, .....	13 00
March 18.—Collection at Seymour, per Rev. Robert Neill, .....	30 00
March 24.—Collection at Lochiel, per Rev. D. McDonald, .....	17 00
March 25.—William Gourlie, Pickering, C. W., .....	1 00
March 26.—Collection at Stirling, per Rev. A. Buchan, .....	10 00
March 29.—Collection at Toronto, per Rev. Dr. Barclay, .....	66 30
March 29.—Collection at Nottawasaga, per Rev. J. Campbell, .....	11 00
March 29.—Collection at Uxbridge, per Rev. J. Cleland, .....	4 00
	<hr/>
	\$285 80

ALEXANDER MORRIS,  
Treasurer.

Montreal, 30th March, 1859.

UNIVERSITY OF QUEEN'S COLLEGE.

Kingston, 28th Feb., 1859.

The following contributions have been received for the Museum:—

From His Excellency the Governor General, case with specimens of new Canadian coinage.	
From And. Bell, Esq., complete set of specimens from the Carleton Place lead mines; two arrow heads found near Carleton Place; fossil (Endsцерus Proteforme) found near Pakenham.	
From Allan McPherson, Esq., modern silver coins of England, France and Italy; copper coins.	
From Mrs. Greene, N. Y., fruit of Trapa Vicorius, or water-chesnut, used as food in China.	
From Col. Cameron, Garden Island, fine specimens of fossils. Stone chisel formerly used by Indians for skinning deer.	
From Professor Dickson, Queen's College, part of a double-headed shot found on the site of Old Fort Frontenac, Kingston.	

Subscriptions received for the various schemes of the Lay Association of Montreal for 1858:—

Hon. P. McGill, .....	\$10 00
Messrs. Carter, Kingan & Mair, .....	5 00
Messrs. J. & R. Esdaile, .....	6 00

Messrs. Stewart & McIntyre, .....	5 00
Messrs. Kingan & Kinloch, .....	5 00
Messrs. S. Greenshields, Son & Co., ..	12 00
Mr. Joseph M. Ross, .....	5 00
Mr. John Smith, .....	5 00
Mr. Wm. Dow, .....	5 00
Mr. Wm. Edmonstone, .....	5 00
Mr. Andrew Shaw, .....	5 00
Mr. James Dougall, .....	5 00
Mr. Geo. Stephen, .....	4 00
Mr. Walter Benny, .....	4 00
Mr. Wm. Skakel, .....	4 00
Mr. James Hervey, .....	4 00
Mr. James Goudie, .....	4 00
Mr. David Shaw, .....	4 00
Mr. John Fraser, .....	4 00
Mr. Thomas Peck & Co., .....	3 00
Mr. Thos. Watson, .....	2 00
Mr. Alex. Mitchell, .....	2 00
Mr. George Templeton, ..	2 50
Hon. W. Morris, .....	10 00
Mr. Robert Muir, .....	5 00
Mr. Wm. Stephen, .....	5 00
Mr. Andrew McFarlane, .....	5 00
Mr. James Johnston, .....	5 00
Mr. John Brown, .....	5 00
Mr. Chas. A. Lowe, .....	5 00
Mr. John Dods, .....	5 00
Mr. Andrew Allan, .....	5 00
Mr. J. Frothingham, .....	6 00
Mr. Alex. Morris, .....	4 00
Mr. Wm. Darling, .....	4 00
Mr. M. Ramsay, .....	4 00
Mr. Arch. Ferguson, .....	4 00
Mr. Donald Ross, .....	4 00
Mr. James Mitchell, .....	4 00
Mr. Thos. Morland, .....	4 00
Mr. Geo. Macdonald, .....	3 00
Mrs. And. Dow, .....	2 00
Mr. E. McLennan, .....	2 00
Mr. Robert Leckie, .....	2 00
Mr. R. O. Mann, .....	2 00
Geo. McKenzie, .....	1 00
C. D. Proctor, .....	1 00
James McNab, .....	1 00
Andrew A. Watt, .....	1 00
W. D. Hamilton, .....	1 00
W. C. Menzies, .....	1 00
A. Watt, .....	1 00
W. R. Clarke, .....	1 00
W. McNider, .....	1 00
H. McKay, .....	1 00
A. McPherson, .....	1 00
A Friend, .....	1 00

The subscriptions for 1859 are now being taken up; and, as the Association is in debt, it is hoped that the subscriptions this year will be increased.

LACHINE SABBATH SCHOOL SOIREE.

A very interesting meeting of the children attending St. Andrew's Church Sabbath School was held on the evening of the 24th ult. The children attending the Episcopal school were present by invitation. Col. Wilgress occupied the chair, and addressed the meeting, more especially mothers, in an earnest manner. The pastor of St. Andrew's gave a brief report of the history and condition of the two schools. Appropriate addresses were delivered by the Rev. W. Simpson to parents, by the Rev. James Patterson of Hemmingford to the children, and by the Rev. W. Snodgrass of Montreal to the teachers. The children sang a number of suitable hymns with excellent effect. During the course of the evening an abundant supply of varied refreshments was

distributed; and the magic lantern was made to contribute to the amusement of the company. The arrangements were good, but, owing to unfavourable weather, the attendance of adults was less than was desired or expected.—*Comm.*

#### WINDSOR AND BROMPTON GORE CHURCHES.

The Rev. James Sieveright desires to return his grateful thanks to those friends of the Church who responded so liberally to the appeal made on behalf of the above Churches, though the season of the year and the aspect of the times were most unfavourable.

Both Churches, neat unadorned structures, (each capable of accommodating over 200 people) are now completed, and have cost about £550. Of this sum Montreal contributed £86, Quebec £20, Ottawa City £19 15s., King-ton £12 17s. 6d., Cornwall £5 10s., Brockville £3 4s. 9d., Congregational Church, Sherbrooke, £5 7s. 6d. Individual subscriptions in other localities and a few collections in Scotland swell up the amount of foreign aid to £200. A grant of £100 stg. is expected from the Colonial Committee, and the local contributions have amounted to £225.

The urgent need felt for increased church accommodation and the conviction that it is a disgrace to leave any township, where there is a peopled neighbourhood sufficient to form a congregation, without some regular place of worship, led to the erection of these churches, which, in little more than a year, have been begun and completed, free of debt. The Home Mission field is no secondary work. Are there not still many localities where the Church accommodation is greatly in arrears of the population, where, either from the poverty or spiritual indifference of the settlers, there is a great deficiency in the means of religious instruction? Let our Church in Canada stir in earnest to grapple with her share of the work of home evangelization, and, though stripped of state support, yet strengthened by the extension of her ministrations, and rich in the blessing of the alone Source of life and strength, she cannot fail greatly to prosper, to be more and more for a "praise and a glory" in this land.

#### NEW PRESBYTERIAN CHURCH.

We understand that the Rev. Mr. Porter of Clarke, assisted by the Rev. Mr. Stewart of Perry Town, has for some time past been endeavouring to promote the spiritual interests of the Presbyterians here, who incline to the Presbyterian Church of Canada in connection with the Church of Scotland, and that a respectably signed petition was presented to the Presbytery of Toronto at its last meeting, praying their attention to the Presbyterian interest in this quarter. To countenance these brethren in their praiseworthy efforts, the Presbytery appointed the Rev. Messrs. Bain of Scarborough, Douglass of Peterboro', and MacKerras of Darlington, to officiate at intervals till next meeting. The Mayor and Town Council have

generously granted the use of the Town Hall, and the Rev. Mr. Bain officiated last Sabbath, morning and evening, to respectable and attentive audiences. At the close of the evening service, the preacher said, that he was here by appointment to countenance them in their efforts to secure a regular dispensation of the ordinances of religion. He could not look around him on this rapidly rising town without seeing ample room for another Presbyterian Church, and he felt assured that all the respected labourers now in the field would welcome a diligent and devoted minister as an accession to their strength: they would address him in the magnanimous language of Abraham to his nephew. "Let there be no strife, I pray thee, between thee and me, nor between my herdsmen and thy herdsmen, for we are brethren." We regard as brethren all who hold the head even Christ, and labour in the cause of the common salvation. We are at one in all those great principles that affect the foundation of the Saviour's glory, and the foundation of the sinners' hope. More particularly does it become us to cherish Christian regard towards the different branches of the Presbyterian family, all of whom hold the same standards of faith, and the same forms of government and discipline. At no period did the civil power of the Province ever interfere with the affairs of any of them, and now none of them have any connection with the state whatever. Instead of jealousy and contention, there is no right-hearted man who does not desiderate their union and look forward to it as an event fraught with the greatest blessings to the Province cherishing good-will and charity to all. Pursue steadily the good object you have in view and let me assure you of the countenance and aid of the body I represent. "Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

The reverend gentleman then intimated that there would be a meeting of those friendly to the cause on Monday evening in Mr. Wright's School Room at 7 o'clock; and that the Rev. Mr. Stewart would preach in the Hall next Sabbath at 11 o'clock forenoon. At the meeting on Monday a large and influential committee was appointed to look out for a suitable site, and take the necessary steps for church organization and a regular supply of sermons.—*Port Hope Atlas, March 12.*

**NEW CHURCH AT VALCARTIER.**—A new Scotch Church was opened for Divine Service on the 2nd inst. in this settlement. The solemn services of the day were performed by the Rev. Dr. Cook, who preached a sermon appropriate to the occasion. The church reflects the greatest credit on the Minister and congregation of Valcartier. It is a substantial stone building, capable of seating about 200 people, and was built by Mr. Wm. Wilson of this city, whose work has given the greatest satisfaction to the congregation. It is a pleasant sight to see a rural congregation assembling in the very heart of Lower Canada to worship God according to the simple order of the Scottish Church; and the townspeople present were also gratified to hear of the substantial progress of the church in Valcartier. When the settlement was first formed under the auspices of the late John Neilson, and the late Andrew Stuart, the Presbyterian congregation met at rare intervals in a school-house to hear any Minister who might occasionally visit them from the town. After this they put up a small wooden building, which was also opened for worship by Dr. Cook shortly after his arrival in Canada. The tasteful stone church, in which they and their children will now worship, is indeed a pleasant sign of zeal and of progress. Its situation is a

most commanding one; and near it, in the middle of the humble church-yard, lie the remains of the lamented Mr. Neilson. At the conclusion of the service, Dr. Cook, on behalf of the ladies of the congregation, presented a Pulpit Gown to Mr. Shanks, together with an elegant Bible and Psalm Book to Mrs. Shanks, prefacing the gift by suitable remarks expressive of the strong feeling of respect and attachment with which Mr. Shanks is regarded by his parishioners. Mr. Shanks feelingly replied, briefly recounting the history of his ministry from his settlement in the parish. It gives us much pleasure cordially to congratulate the excellent minister of Valcartier and his congregation upon the opening of their new church. And we have only to add that it would be unjust to omit mention of the manner in which the carpenter, whose name we did not learn, and Mr. Kerr, painter of this city, have fulfilled their tasks. The congregation are also obliged to James Dean, jr., Esq., of Quebec, for the handsome present of a bell.

It gives us much pleasure to copy the above from the Quebec *Morning Chronicle*. The new church at Valcartier is another proof of the increasing energy of our Canadian Church, and of the attachment of its people. The church of Valcartier is the fourth new house of worship the erection of which we have recently had to report within the bounds of the Presbytery of Quebec; the others being the churches of Three Rivers, Point Levi, and Windsor. Valcartier is situate about 18 miles back of Quebec, and is surrounded by French and Irish Catholic settlements. Mr. Shanks has won the respect of the inhabitants of all origins by his zealous discharge of duty, and his earnest desire to promote both the spiritual and temporal interests of the settlement. The following are the addresses spoken of by our Quebec contemporary:

Dr. Cook said:—Mr. Shanks, the ladies of your congregation request your acceptance of this Pulpit Gown, as a small token of the regard in which they hold both your personal character and your ministerial services. They are deeply sensible of that benevolent and christian spirit which disposes you at all times, in season and out of season, to seek both the temporal and spiritual good of the people under your charge; and they earnestly pray that it may please God long to continue your ministry, and abundantly to bless it.

They also request Mrs. Shanks' acceptance of a Bible and Psalm Book, as a token of their regard and esteem.

Mr. Shanks replied as follows:—

I beg leave to thank you most sincerely, and the ladies of this church, whom you so worthily represent, for the handsome gift you have now put into my hands.

Valuable as this is, the pleasure of knowing from you that my character and conduct as a Minister meet your approval, is far more so. Next to the approbation of God, nothing is better fitted to cheer and sustain the heart of a Pastor amid the many discouragements and difficulties that beset his path in the faithful discharge of his official duties than the assurance that his services are appreciated by his people.

Though sensible of many deficiencies and defects, I am conscious of having made it my great object among you to win souls to Christ, that in due time you may all be made perfect in Him.



I assure you I highly value your wishes that my labors may be long continued among you. Through your prayers for a blessing upon them, and animated by this token of your affection, may I not hope to be made more zealous for God and His cause, and the spiritual good of those committed to my care, than heretofore?

I thank you also for the invaluable mark of your affection presented to Mrs Shanks, which I know will be highly prized by her.

May the Lord bless and guide you all by His counsel while here, and afterward receive you into glory to be ever with Himself!

## PRESBYTERY OF MONTREAL.

### INDUCTION AT BEAUHARNOIS.

A meeting of the Presbytery of Montreal was held by appointment in the Church of Beauharnois on the 18th day of February last, when there were present the Revs. Frederick P. Sym, *Moderator*, Dr Mathieson, James Anderson, Dr. Muir, Alexander Wallace, James T. Paul and James Patterson, Ministers; and Messrs William Hamilton, William Paton and James Lang, Elders. The purpose of the meeting was to moderate in a call in favour of Mr. Prosper L. Leger, licentiate of the Church, to be minister of the charge of Beauharnois, which became vacant in May last by the resignation of the Rev. Thomas Huig on account of ill health. An appropriate sermon was preached by the Rev. Dr. Mathieson, and after Divine service a form of call, being produced and read, was subscribed by competent persons then present. Arrangements were made for receiving additional signatures, and the Presbytery agreed to meet again in the same place on the 9th of March, having previously ordered all relative documents to be produced for consideration on that day. Subjects of trial for ordination were prescribed to Mr. Leger, and he was instructed to be prepared with them by next meeting.

The Presbytery met in the Church of Beauharnois, pursuant to the above resolution, on the 9th ult., when there were present the Revs. Dr. Mathieson, James Anderson, John McDonald, William Snodgrass and James Patterson, Ministers; and Messrs. Alexander Morris, William Hamilton and James Lang, Elders. The call to Mr. Leger, with subscription lists from the Beauharnois and Chateaugay sections of the congregation, were taken into consideration, and, the Presbytery having judged them to be satisfactory, and having arranged that there should be Divine service at Chateaugay on the forenoon of the first Sabbath and the afternoon of the second Sabbath of every month, they were sustained and put into the hands of Mr. Leger, who requested a little time for consideration before giving his answer.

The Presbytery having met after an adjournment of two hours, there was read a letter from Mr. Leger accepting the call which had been presented to him. He was then taken upon trials, which, having been gone through according to the laws of

the Church, were unanimously sustained as being highly satisfactory. The Presbytery then resolved to meet on the following day at 11 o'clock, to proceed with his ordination and induction. The Rev. James Patterson was appointed to preside, and an edict ordered to be affixed to the church door.

The Presbytery again met, according to their resolution, on the 10th ult., when there were present Revs. Frederick P. Sym, *Moderator*, James Anderson, Wm. Snodgrass and James Patterson, Ministers; and Messrs. Alexander Morris, William Hamilton, and James Lang, Elders. The edict announcing the purpose of this meeting was returned duly attested as having been served, and there was read a certificate that Mr. Leger had qualified himself to government by taking the oath of allegiance. The usual proclamation was made three times at the church door, and, no one appearing to object to the life, doctrine or conversation of Mr. Leger, the Rev. James Patterson went to the pulpit and preached an able and appropriate discourse to a very large and attentive audience, and thereafter narrated the circumstances which rendered the charge of Beauharnois vacant, and the steps hitherto taken by the Presbytery to supply the same. He next put to Mr. Leger the questions required to be publicly answered by Intrants, to which Mr. Leger gave satisfying replies, and then read to him the Act of Synod, 1844, declaring the spiritual independence of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, to which Mr. Leger assented. Mr. Leger was then, with the usual impressive forms, by prayer and the imposition of hands, in the name of the Lord Jesus Christ and of the Presbytery, solemnly ordained to the office of the holy ministry, inducted to the charge of Beauharnois, and admitted to all the rights and privileges thereto belonging, after which he received the right hand of fellowship; and suitable exhortations in regard to their respective relative duties were addressed to pastor and people. The congregation being dismissed, an opportunity was afforded them on retiring of welcoming their pastor, which they all cordially embraced. Mr. Leger thereafter signed the formula prescribed by the Church and bonds in duplicate for the Ministers' Widows' and Orphans' Fund. The elders, managers and subscribers having returned to the Church, according to intimation given before dismissal, inquiries were made into the state of the session, churches, manse, and other temporal affairs, which, while eliciting certain suggestions from the Presbytery, were on the whole deemed satisfactory and promising. The Clerk was instructed to intimate this induction to the secretaries to the Temporalities Board and managers of the Widows' Fund, and the whole of the interesting proceedings were

brought to a close by the Moderator pronouncing the apostolic benediction.

It will be gratifying to the friends of the Church to learn that, like most of the other Presbyteries, the Presbytery of Montreal has been recently making a considerable increase upon the number of clerical members. The above is an account of the third induction within a period of six months, reducing the pressing vacancies to the single one of Dundee; and we have reason to hope that before the expiry of as many months we will be in a position to record that it too is off the list of vacancies. Truly there is abundant cause of thanksgiving to the gracious Head of the Church for His great and manifest goodness, and we pray that by His blessing this our day of prosperity will not only be prevented from exerting a relaxing influence but be also sanctified to the Church, rousing her up to a dutiful recognition of all her privileges, to a pious remembrance of all her undertakings, and to a wise and active zeal in advancing the interests of the Redeemer's kingdom.

We have the greatest pleasure in adding that the last settlement is no less harmonious than the two which preceded, and that, as an evidence of interest, if not as an example to be followed, the expenses necessarily incurred by ministers have in the whole three instances been cheerfully borne by the people.

### MONTREAL SABBATH SCHOOL ASSOCIATION OF THE PRESBYTERIAN CHURCH OF CANADA, IN CONNECTION WITH THE CHURCH OF SCOTLAND.

We have before us the Report of this Association submitted to its anniversary meeting, a notice of which appeared in our last impression,—and we lay before our readers a short abstract of its contents, believing that they may not be without interest to the friends of Sabbath Schools throughout the Church.

The Association was formed in April, 1858, by the Sabbath School Teachers of the two Churches connected with our denomination in the city, as the result of a suggestion emanating from the Teachers' Meeting of the St. Andrew's Church Sabbath School.

Its object is set forth in the Report to be, "to consolidate and strengthen the efforts of our Church in the cause of Sabbath Schools in the city and neighborhood by holding meetings of the Teachers for the purposes of devotion, mutual counsel, sympathy in common difficulties, and united action in those schemes, a union in which would save labour and expense."

At its institution it consisted of three schools, St. Andrew's Church School (established in 1804), St. Paul's Church School (established in 1834), and Point St. Charles Mission School (established in 1857).

The Report furnishes some interesting facts connected with the history of these schools, which, however, we must refrain from touching upon.

The Report announces the opening, in November last, of a second Mission School in the outskirts of St. Joseph Street, which appears to have met with gratifying success, owing, it is stated, to warm support from residents in the district.

The following Statistics are supplied of the four schools connected with the Association:—

St. Andrew's, Teachers on roll 19, average 15; Scholars on roll 130, average 85, Library, 400 vols., Missionary collections, \$37.02.

St. Paul's, Teachers 20, average 17; Scholars 110, average 75; Library 365 vols.; Miss. coll., \*\$50.89.

Point St. Charles, Teachers 10, average 8; Scholars 62, average 38, Library 130 vols., Miss. coll., \$7.77

St. Joseph St., Teachers 12, average 9; Scholars 69, average 42; Library 213 vols.; Miss. coll., †\$3.03.

Totals, Teachers 61, average 49; Scholars 371, Libraries 1,114 vols., Miss. coll., \$99.31.

The Association holds quarterly business meetings, at which the statistics of the schools are reported, and a conversation takes place on some practical subjects connected with the work of the Sabbath School Teacher.

A weekly meeting had been in existence for three months, in connection with the Association, the object of which is to consider the lesson of the following Sabbath. A class is taught by one of the male teachers, several of whom take charge of conducting the meeting in rotation; and after the dismissal of the class the teachers generally converse on the subject of the evening. A member of Session from either church is present at the meeting, which is well supported by the Teachers, an average of about 25 having been present throughout the quarter. All these meetings are opened and closed with devotional exercises.

The Association has a published scheme of lessons for its schools, a copy of which is supplied to each scholar; and at Christmas a hymn-book, entitled "Songs of Praise," was issued by the Association, intended for the purpose of placing in the hands of the scholars a few compositions in the simple language of children.

The Report explains that the scheme was issued before the announcement of that of the Synod's Committee on Sabbath Schools, adding, "Another year will probably see our schools united with the others throughout the Province in the use of the Synodical Committee's Scheme." The Report acknowledges the liberal terms on which the publisher of the hymn book—Mr. Lovell—has issued it. It states that he has undertaken the entire responsibility of an edition of 5,500, and agreed to supply the schools of the Association with what

they may require at a wholesale price.—The Report adds, "Extremely desirous that the little book may obtain such a circulation as will at least reimburse the publisher's outlay, the Association is sensible that, until an edition with music can be issued, the work will never come into such general use as it is hoped it will be found to deserve."

The Report speaks of a meeting of the scholars of the four schools on New Year's Day, and looks forward to another social meeting, or *soirée*, proposed to be held within two months.

The Association acknowledges its obligations to the Trustees of the St. Andrew's Church for the use of a room for its meetings, and for outlay incurred in enlarging the rooms at their request.

We have stated hurriedly the principal matters touched upon in the Report, which, but for its length, we should have been glad to have published entire. We wish the Association continued prosperity, believing that in its own sphere it is calculated to do good by improving the efficiency of Sabbath Schools, and thus strengthening the hands of Ministers and Sessions; as well as, in the case of the Missions Schools, doing something to bring neglected ones within the pale of Christian influence. Would it not benefit country schools, were it only by correspondence, to connect themselves with such associations in cities? Turning towards Scotland, we find a similar Association in Glasgow reporting on the schools of the whole Presbytery, and, as will be seen from an extract from the "Edin. Christian Magazine" published in our last, inviting country ministers to introduce to it any of their young members, who may resort to the Western Metropolis seeking a livelihood in commercial pursuits.

We would suggest to this Association to put itself in communication with similar Associations in Scotland, and thus, perhaps, be the means of giving a good direction to many young men whom the tide of emigration may bring to our shores, and who are in such circumstances peculiarly liable to forsake the religious habits which anxious parents have sought to form and to foster in those who are thus passing from their superintending care, and, so far as immediate influence for good is concerned, placed beyond the reach of everything but their prayers.

#### DEATH OF MR. JOHN ANDERSON, LATE JANITOR OF QUEEN'S COLLEGE, KINGSTON.

It is with profound sorrow that we make known the death of Mr. John Anderson. This event took place on the 2nd of February. The death of Mr. Anderson will be learned with sorrow by those of our readers who have been educated at Queen's College.

Mr. Anderson was born in Berwick-

shire, Scotland. He came to this country in 1830, and was since that time engaged in several parts of the Province. In 1851, he was appointed Janitor of Queen's College, an office he has held to the satisfaction of Trustees, Professors and Students. The interests of the College lay deep in his heart. He laboured to promote the comfort and happiness of the students in every way that he possibly could. He had the confidence of all connected with the Institution. By the Professors he was respected and beloved. He was always willing to advise the students in anything that tended to promote their welfare.

For sometime past he complained of a disease of the throat. About four months ago, Dr. George and several others endeavoured to induce him to go to Scotland, thinking that by such a step his health might be improved. He did not see his way clear for taking that course, but stated, that if God spared him till next summer he would do so.

When his disease assumed a serious aspect, it was thought advisable that he should retire from the College buildings, so that there could be more attention paid to him while living with a family. No influence could be made to bear upon him to leave the College. A few weeks before he died Dr. George requested the Divinity Students to sit with him at night, as he had no brother, wife or sister, a request with which the students complied. All who attended him considered it was not only a duty but also a privilege to sit with him, for his conversation was of such a nature that it benefited those who heard it. The Professors visited him daily. He was delighted to see them, and more especially when they expounded the portions of Scripture which they read. His beloved and esteemed pastor, Dr. Machar, paid him the greatest attention. His visits to this dying saint were blessings. For many years Mr. Anderson was a member of his church. He took a deep interest in the Sabbath School.

Dr. George called every evening to read and pray with him. His sufferings were very great, and, when any spoke to him of them, his answer generally was: "I have only a short way to go now. I will soon be home in my Master's house." To a friend who called on him, he said: "I believe that it was Providence that prevented me in not leaving the College. I don't know what I would have done. I would have been lost had it not been for the prayers of the young men who have attended me. I am indebted to the church for them. I am indebted to you all." To the writer one evening, when conversing about the joys of heaven, he said: "I intended, if God spared me, to go home to see my father in Scotland, but it seems that it is appointed otherwise. I am going to another Father; to another and better country. Oh, how pleasant is the thought!"

\* Not wholly devoted to Missionary purposes.  
† Collected since the opening of the school.



In the presence of a number of the students he prayed so that he could be heard. He first prayed for himself, for God to pardon all his past sins, then for his aged parent in Scotland, next for the Church, and lastly for the College.

The most touching scene of his death-bed was on one occasion when a student called to take farewell of him. Rising in his bed, he said: "I know how that you are placed. I know that your poor mother has had difficulties in getting you educated. You will never be able to repay her. Do not forget her. But, above all, do not forget God. Seek Him now, and oh, it will be well with you at a death-bed."

Visit him when you might, the same spirit was manifested; always happy.—Never was there a frown or a fret. With the will of God he complied.

The day on which he died many people came to see him. During the middle of the day he seemed to revive a little, but it was only for a short time. The cup was about full; the scenes of the eternal world were bursting before him. At the close of the Theological class Dr. George called, but it was for the last time to find him in life. Scarcely had he finished a few sentences of prayer when, without a sigh, the spirit took its flight to the realms of eternal day. It was deemed proper to close the College until the funeral was over. The morning on which the funeral was to take place Professor Mowat intimated to the students that they were to attend it in their gowns. At two o'clock in the afternoon the professors, students and public met in Dr. Williams's class-room, when Dr. Maclar delivered a touching address on the text, "Oh taste and see that God is good." To the memory and character of the deceased Dr. Maclar did ample justice. After a very impressive prayer was offered by Dr. George, the students followed the funeral to the outside of the city, the day being so cold that they were unable to proceed further.

Never was there a more triumphant display of piety as in the case of John Anderson. The scenes of his death-bed will ever be fresh in the memory of those who witnessed them. His name will be long remembered by the professors and students. He was sensible of his approaching dissolution, and for it he prepared. His Lord and Saviour did not forsake him when death was approaching. He was sustained under his heavy afflictions. He bore them meekly. His discourse was such as became a dying man, and more especially a dying saint. He possessed uncommon joys. His soul was supported with the pleasing hope of a glorious immortality. His views of Christ were clear. His piety was of the highest order. His love to God was strong. No passages of Scripture seemed so precious and refreshing as those which unfold the glorious

character of Christ. No conversation so pleasing as that which gathered all our thoughts around the Cross. No hymns so sweet as those in which every line breathed the love of Jesus.

He is gone from amongst us. That pleasing countenance, which presented itself at the door of the class-room when the bell was rung for prayer, is not to be seen now. But, thank God, we mourn his loss not like those who have no hope. May God grant that all of us, who were delighted in his company on earth, may spend an eternity together in that place where the Lamb in the midst of the Throne shall lead us unto the wells of living water, and God shall wipe all tears from all eyes.

WILLIAM DARRACH.

Queen's College, March 14, 1859.

P. S.—We may notice that it is the intention of the Trustees of the College to place over his grave a marble slab.

#### SABBATH SCHOOL SOIREE AT MONTREAL.

A Soirée of the children attending St. Andrew's Church Sabbath School, Montreal, was held in the basement of St. Andrew's Church on the evening of Wednesday the 23rd ult. By invitation the teachers and scholars of St. Paul's, Pointe St. Charles, and St. Joseph Street Sabbath Schools were also present. A large number of the members of both congregations were present. The chair was occupied by the Rev. Dr. Mathieson. The proceedings of the evening were opened by reading the Scriptures and prayer by the Rev. W. Snodgrass; after which the children sang an opening hymn, and the choir of St. Andrew's Church sang the C. Psalm.

The Superintendent, Mr. A. Morris, then read the ensuing Report of proceedings for the year 1858:—

The Superintendent and Teachers of St. Andrew's Church Sabbath School beg leave to submit a Report of their last year's operations:

They premise that the School is the oldest in the City, and perhaps in the Province, as it is understood to have commenced its operations in 1804.

It is believed to be now in an efficient condition, while it may become more useful if it receives the general countenance of the whole congregation.

The Roll of Teachers is 21, inclusively of the Superintendent, Assistant Superintendent and Librarian. There are 11 Female Teachers and 10 Males, who teach 18 classes.

In addition to the ordinary classes there are three deserving of special notice, viz:—The two Bible Classes, respectively male and female, and the Mission Class.

The first is taught by Mr. W. C. Menzies, and is looked to as a Normal Class, whence a supply of teachers is likely to be obtained. The female class has been taught by Miss Hervey, who kindly offered her services for a time. It is a large and promising class.

The Teachers believe there are many young persons connected with the congregation who ought to attend such classes, and they hope

that now, that the Pastor of the Church has at length obtained the services of an assistant, arrangements may be effected for the maintaining of a large Adult or Bible Class, while the present classes should still be maintained as senior classes of the school.

The Mission Class, or rather classes, are regarded with much interest. These have been under the management of Mrs. Perkins, who has watched over them with fidelity and zeal since their formation. She is assisted by 2 young ladies.

These classes number 30 children, who are instructed in the elements of religious knowledge, and in reading. The school has been under obligations to the ladies of the Dorcas Society, who have clothed many of these children during the winter.

The school, though not so large, as it ought to be, steadily increases in numbers.

The actual average attendance of 1858 was 63; but this does not give an accurate view of the numbers ordinarily in attendance, as the average is occasionally diminished by accidental circumstances, and also by the character of our Fall and Spring weather.

There are 130 scholars on the roll. The attendance last Sabbath was 120; and the average of the first three months of the present year has been 101.

If means can be devised to bring out the children of all classes of the congregation, the school would very largely increase. The subject will have due consideration during the year, and it is hoped that so desirable an object may be attained.

The Teachers have endeavored to promote an interest in Missionary efforts among the children, and have to some extent succeeded. They have striven to impress upon them the duty of the support of the preached word at home and abroad; while they have also explained to them that they desire the contributions to be their own offerings—the result of their self-denial in forbearing some little pleasure—as thus, they believe, a real appreciation of this manifest duty will be better enkindled in the minds of the children. The Teachers refer with pleasure to one such offering, the sum of 12s. 6d., contributed by the children attending the school from the School of Industry—the proceeds of their work.

They believe that other little offerings of like character are thrown into the Mission Box, and will not be overlooked by Him who despised not the widow's mite.

The children support a monniss, "Chundrie," at the Church of Scotland Orphanage, Bombay, with whom they maintain an interesting correspondence.

They also have contributed the sum of \$42 to the Canadian School of Calcutta, an effort which is wholly maintained by the children of our Canadian Church.

The Superintendent takes this opportunity of thanking the Teachers for the assistance they have rendered him, and for the punctuality and evident interest with which they have discharged their responsible duties. The work, humble as it may be, is yet a noble one; and, though it be accompanied by difficulties and discouragements, has yet its triumphs and rewards. Work is a Christian duty. All the members of the Church ought to work, while it is yet day, in their Master's cause, and in some corner of the vineyard—each in their respective spheres. Here is an inviting field of labour, and a department in which the Christian may labour usefully and profitably in the endeavor to obey the command of the Lord, "Feed my Lambs!"

The Teachers would rejoice if others would join them in their labours, as there is ample room for all who may desire to do what they

can. They have been much encouraged as they have welcomed of late one and another joining their ranks, and they hope yet to secure during the year still larger accessions.

They also take the opportunity of stating that the Mission Schools recently opened have not thinned the number of Teachers or Scholars, but the reverse, as the extension of the work seems to have a beneficial influence on the Main Schools.

Those of the Teachers who have attended the Joint Teachers' Meetings, held weekly for the purpose of the preparation of the lessons for the Sabbath, taken from the Scheme of Lessons, which was prepared by the Sabbath School Association, and is used in the 4 City schools, have found them profitable and beneficial.

And now, in conclusion, the Teachers solicit the countenance and approval of the congregation, and trust it will be evinced by their sending their children to the school, by their occasional presence, and by their seeing that the children make due preparation for the exercises of the school.

The Teachers only seek humbly to act as an auxiliary to parental instruction. They are fully conscious that the brief teachings of an hour on the Sabbath can never take the place of and were never designed to relieve the parents of the solemn duty they owe to their children, to bring them up in "the nurture and admonition of the Lord."

They ask, then, the sympathy of the congregation and their prayers for a blessing on their work, and they shall endeavour humbly to continue in the discharge of their duties, striving to sow in the young hearts entrusted to them some portion of the Word, and remembering that it is God alone that can give the increase.

May the great Head of the Church bless richly this humble instrumentality for teaching the young to remember the Creator in the days of their youth.

Mr. Morris afterwards spoke to the children, taking as his subject "The children of the Bible." The children were addressed also by Mr. Robert Hay, a teacher of St. Paul's School, on "The influence of example"; and by the Rev. Mr. Story, who gave an interesting account of the mode in which a ragged congregation of 1400 people had been gathered in Glasgow, and addressed a brief word of practical counsel to the children.

The Rev. Wm. Snodgrass also addressed the children and the parents present in an earnest and appropriate manner, taking as his subject "Popular Delusions," and especially those which children are so apt to cherish with regard to religion.

During the intervals between the addresses the children and the choir respectively sang several hymns and psalms. Mr. Anderson, the leader of the choir, also sang "We shall meet again," a sacred song, with good effect. At about half-past nine o'clock the children, having been again supplied with oranges and other refreshments such as they could take home with them, sang the Dismissal Hymn. Dr. Mathieson then, after a few words to the children, closed the proceedings with the Benediction.

The children from the Mission Schools at Point St. Charles and St. Joseph Street, owing to the distance of these quarters

from the Church, were brought to the meeting and taken home in three omnibuses, which were closely filled from each of these districts.

The gathering was a very large one, 450 Sabbath School children, who are receiving instruction in the school's connected with our Church in this city, having thus been brought together.

The meeting conveyed to the spectator a vivid idea of the extent to which the Sabbath School work may be developed when it is systematically pursued, and was a very successful one.

#### THE JEWISH AND FOREIGN MISSION.

We are glad to observe that the Treasurer for this important mission has been enabled to acknowledge several remittances from various congregations. As we believe that many others have obeyed the injunction of Synod to take up a collection, we would suggest to them to forward the contributions without delay. A liberal support of the Mission this year on the part of our people, will strengthen the hands of the Synod in coming to the weighty resolution to send forth our missionary to proclaim the glad tidings of the Gospel in the East. We are glad to learn that the ladies of one of our city congregations have commenced an effort with the view of raising the sum of £50 towards the Outfit Fund of the Mission. Could not this effort be supplemented in other quarters likewise, and thus provide the Mission with a proper supply of medical instruments, books, household effects, &c? We believe that this Mission will recommend itself to the sympathies of our people, and we are thoroughly satisfied that its hearty support will act and react on all our Home efforts. We trust that no congregation will omit to take up a collection for this important object before the close of the Synodical Year.

#### THE CHURCH IN THE LOWER PROVINCES.

Within the past few years seven new elegant and commodious churches have been built in Nova Scotia, in connection with the Church of Scotland, at New Glasgow, Pugwash, Wallace, Cape John, Salt Springs, East Branch of East River and Garloch. The church at the last named place is said to be the finest in the Province. Two more are about to be erected, one at McLennan's Mountain and another at Barney's River. We believe these churches have all been built by our friends in Nova Scotia without any assistance from beyond themselves.

On the 2nd of February last a call was moderated in by the Presbytery of Pictou in favour of the Rev. Alexander McKay, M.A. of Belfast, Prince Edward Island, to be Minister of Salt Springs, Nova Scotia. We understand Mr. McKay has signified his intention to accept the call.

The Rev. Mr. McLaren, a missionary from Scotland, is labouring zealously and successfully in Prince Edward Island. He has been instrumental in commencing the erection of two new churches in places where there were none before.

We learn that the Rev. William Murray, recently of Monckton, New Brunswick, has been inducted to St. John's, Dalhousie, in the same Province, that charge having become vacant by the translation of the Rev. Alexander Forbes to Leeds and Inverness, Lower Canada.

#### THE CHURCH OF SCOTLAND.

##### ECCLIASTICAL ITEMS.

A soiree was held in the parish church, Bressay, on Thursday the 3rd Feb., on which occasion a splendid gold watch and pulpit gown were presented to the Rev. Z. M. Hamilton, minister of Bressay, by his parishioners, as a testimony of the esteem in which that gentleman is held in the parish, of which he has been minister for nearly 30 years.—*Northern Ensign.*

The parish church of Lerwick is now brilliantly lighted with gas each Sabbath evening while the Sabbath school is taught; a very great number of children attend, and, in consequence of the easy and attractive mode in which Mr. Saunders communicates instruction, a large number of parents and others are to be seen in the galleries each Sabbath evening, listening with attention and pleasure. The funds necessary for lighting the kirk were raised by subscriptions in the course of a few days; several dissenters contributed as well as churchmen. Owing to exposure during this very inclement season, while travelling to the country, and in the discharge of his other duties, Mr. Saunders's health has suffered much; and on the 23rd ult. he was unable to finish his sermon in the forenoon, and on the following Sabbath was unable to come at all. Yesterday he preached both forenoon and afternoon, but he still feels unwell.—*Ibid.*

CHURCH OF SCOTLAND LAY UNION.—An association has recently been organized in this district, under the name of "The Church of Scotland Lay Union in the Presbyteries of Kelso, Jedburgh, Selkirk and Lauder." This new Church society already numbers amongst its members many of the most influential laymen, as well as clergymen, belonging to the Established Church in the four Presbyteries. The society is intended to be, in all respects, auxiliary to the existing institutions of the Church; and, though for the present no direct alliance with presbyteries or sessions will be attempted, it will be the aim of the society to co-operate with these in all measures affecting the religious and temporal interests of the people.—*Kelso Mail.*

CELTIC ANTIQUITIES.—At the request of the Celtic Society of the University of Aberdeen Principal Campbell delivered a most instructive and interesting lecture on the above subject on the evening of Saturday, the 12th inst., to a very respectable audience. The Celtic, he said, was the second great human stream directed westward through Europe, and it was superior in intellect and energy to that preceding it. Their settlement is shown by the fact that the names of the rivers and most important towns in Spain and Portugal can be traced to Celtic roots. He briefly alluded to their settlement in the Highlands of Scotland, and to their laws respecting property and succession of property. Their system was patriarchal; the chief had no right to the lands of his clan, but only to maintenance in his office,

and a yearly tribute of cows, sheep and horses. Then came the feudal system, which caused so many dissensions in the Highland history. At the conclusion Mr. Murdo Mackenzie, Secretary to the Society, proposed a vote of thanks to the Principal, which was seconded by Mr. D. Macleod, student in Divinity, and was most cordially and enthusiastically given by the meeting. We understand that the Principal was requested to give the lecture to the Society so as to be published; with this part of the request, however, he did not comply.—*Northern Ensign.*

**Gaelic Professors.**—The Edinburgh Highland Society, established in 1855, and of which Sir Charles Forbes and Cluny Macpherson are members, has addressed a petition to the Scottish University Commissioners in favour of establishing one or more professorships of Gaelic in our Scottish Universities. They say:—"There are 138 parishes, or thereabouts, in Scotland, where the Gaelic is the mother tongue of the people; and the united population of these parishes at the last census amounted to upwards of 328,270. In these parishes there are upwards of 160 ministers belonging to the Established Church of Scotland, who preach the Gospel every Sunday in the Gaelic language; and there are about 140 ministers and congregations connected with the Free Church of Scotland, besides several other congregations connected with various religious denominations; all of these celebrate Divine worship in the Gaelic language. There are also upwards of 20 Gaelic congregations scattered about various parts of the Scottish Lowlands. The number of schools in the Highlands, in connection with the Church of Scotland and other denominations, amounts to about 350. In all these schools Gaelic is daily taught. That, as every clergyman officiating as above requires to have a certain amount of University education, the establishment of a Gaelic professorship would be of the greatest advantage to the students (of whom there are a considerable number attending the different Scottish universities), qualifying themselves to preach the Gospel to their countrymen in the Highlands."—*Ibid.*

**DEATH OF DR ESDAILE.**—Many of the citizens of Perth will hear with regret of the death of our late townsman, James Esdaile, M.D., H.E.I. C.S., on the 10th inst. at his residence, Syonham, aged fifty years. His many friends mourn the loss of one deservedly loved for his generous character, and admired for his singularly clear intellect, his intrepid inquiry after truth, and his manly avowal of whatever he found to consider true. These qualifications made him an ornament to his profession. Latterly his fame as a surgeon became of public notoriety in consequence of his having the happiness to introduce into India the practice of painless surgery by means of mesmerism. The performance of some three-hundred painless operations, many of them of the most terrible description, and yet followed by an astonishingly small mortality, is justly regarded as one of the most remarkable facts in the annals of surgery. Dr. Esdaile's rare merits were appreciated and rewarded—the Marquess of Dalhousie, Governor-General of India, having appointed him Presidency Surgeon with the most gratifying expressions of respect for his exertions in the cause of science and humanity. Since his return Home feeble health was not permitted to interfere with constant efforts to be of use to his fellow creatures. The introduction of Pisciculture into Scotland originated in his suggestion. His last act of benevolence was to devise a scheme for giving the best education, on the lowest terms, to the daughters of ministers of the Church of Scotland—a noble idea, the realisation of which will cause his name to be gratefully remembered.

**EVENING SERVICES AT THE BARONY CHURCH.**—Dr. Norman M'Leod, of the Barony Church, Glasgow, began his services for working people about the beginning of the winter 1856-7. Evening service was conducted in the Martyrs' Church during the winter of 1856-7, all persons being rigidly excluded except in their working dress, and the church was crowded on every occasion till the close of the season. In April, 1857, after the winter's services, 76 persons applied for admission to the Lord's table. Of these, 28 had at some former period been members of churches, but had fallen away, mostly through their extreme poverty; 48 had never belonged to any church. The majority were well advanced in life. After examination 69 were received; they sat down to the communion in the parish church in their working clothes. From 50 to 60 of those persons afterwards obtained clothes for themselves, solely by their own industry, none of them having received money or clothing in charity; 24 connected themselves afterwards with other congregations upon Dr. M'Leod's recommendation. Last winter these services were held in the parish church, which was filled every evening—1500 being present on some occasions. In April last 47 applied for the communion, and about 40 were admitted. During summer a special service for these communicants has been held every sabbath evening by the parish missionary, attended by from 50 to 100 persons. These communicants have also been visited at their homes. One old man communicated for the first time at the age of 70 years. Last Sabbath the attendance was about 1,000, consisting of working people, belonging to the lowest class, and others who, though better off, have no "Sunday suit," and come in moleskins, often dirty enough. The women are very poorly dressed and without bonnets, but very generally they come with their Bibles in their hands. The attendance, doubtless, would not be so great were it not that Dr. M'Leod preaches himself. It requires a minister of no ordinary talent and tact to interest such a congregation, and, though Dr. M'Leod conducts the services in the usual way, his sermons are spiced with remarks peculiarly adapted to the circumstances and habits of thought of his interesting congregation.—*Glasgow Courier.*

#### THE LATE REV. DR STEVENSON.

(From the Bombay Guardian.)

Notices of the late Rev. Dr. Stevenson, of Ladykirk, have appeared in the columns of the *Standard* and *Gazette*. His death, we regret to say, was the consequence of a fall which he had from a horse on the 1st of last month, when returning to his home from a neighbouring parish, in which he had been preaching. Though on the day of the accident he felt able to officiate in his own church, he complained much of pain in his head, which appears, with occasional intermissions, to have increased till the day of his death from the injury which it was found his brain had received.

Dr. Stevenson arrived in Bombay in February 1824 as a missionary of the Scottish Missionary Society; laboured in the Southern Concan till 1830 and in Poona till 1835, when he accepted one of the chaplainships of the Scotch church in Bombay, the connection with which he maintained till he finally left India in 1854. He was much esteemed in Bombay as a member of society, as a Christian pastor and as a preacher. His forte consisted in considerable readiness of extemporary address, evincing much liveliness and ingenuity, by which the attention of his hearers was easily sustained.

He contributed several valuable tracts to the Bombay Tract and Book Society, of which he was a cordial and painstaking supporter from

the time of its origination till his departure from this country. The very first report of that Society acknowledges the receipt of a Marathi tract prepared by him. A valuable tract from his pen, bearing the title of "Discussions in Poona," has been often reprinted. Another by him is entitled "On knowing God." He was the author of a Gospel Catechism and of a Work on Speculative Philosophy. All these were in Marathi. For twenty years he continued on the committee for the examination of tracts, and it would be difficult to over-estimate the value of his labours in connection with this society and also with the Bombay Auxiliary Bible Society. He is better known to the general public perhaps by his labours as an Orientalist. We may be excused for attaching a good deal of importance to his efforts in connection with the above-mentioned societies, bearing, as they more directly do, on the spiritual interests of the masses of Western India.

Dr. Stevenson prepared a Marathi Grammar and also an English Grammar in Marathi. He edited a portion of the *Rig Veda*, and contributed a great many articles on various Oriental topics to the Bombay Branch of the Royal Asiatic Society.

Dr. Stevenson was one of the originators of the *Bombay Guardian*, and during the first three years of its existence took a constant and prominent part in the editorship.

The memory of Dr. Stevenson will ever be cherished by those who knew him, especially on account of the genial and Catholic spirit that he unflinchingly manifested. The interests of the Church of Christ were above all dear to him, and he never allowed denominational peculiarities to hinder the expression of this attachment.

#### FOREIGN MISSIONS.

[From the Home and Foreign Missionary Record for March.]

##### MADRAS.

The *Madras Spectator* of December 20th contains the following account of the Examination of the Institution, which took place on Friday the 24th in the Mission House:—

##### Church of Scotland's Mission Schools.

The Annual Examination of the Church of Scotland's Mission Schools took place on Friday last in the Mission House, North Beach. The Hon. Walter Elliot, Esq., presided. Although the day was an inconvenient one for the public, a considerable number of ladies and gentlemen were present.

The Rev. James Ruthven Macfarlane having, at the request of the Chairman, opened proceedings with prayer, the Rev. A. Walker called up the lowest class, and examined the children minutely in the Scriptures and Catechism, in which they answered with great readiness and intelligence. This part of the examination was in some respects not the least interesting, as the cross-questioning from time to time in their own language as well as in English showed that they thoroughly understood what they were saying. A senior class was next examined at considerable length in mathematics. The practical application of trigonometry to the measurement of heights and distances caused great interest and excitement among the pupils, being illustrated by several familiar problems, such as the height of the Mission House, the distance between the two steamers lying in the roads, and their distance from the shore. All these were cleverly and quickly done with the help of a very primitive-looking but accurate theodolite. The highest class was then examined in the doctrines of Christianity, and answered with a readiness and accuracy which showed that, however their hearts might as yet be unaffected by these sacred truths, their heads were at least well stored.

The theological class passed a satisfactory examination in mental and moral philosophy. Mr. Walker stated that the young men had likewise gained a considerable acquaintance with theology, Church history, Greek and Hebrew, &c., but, as they were preparing for ordination, it was considered that their examination on these subjects fell more properly to the Presbytery.

A crowd of volunteers now pressed forward eager to be examined on the geography and history of India, on which they answered admirably.

The Chairman in distributing the prizes spoke kind and encouraging words to each of the pupils, and concluded by expressing his sincere gratification and satisfaction with the whole proceedings, alluding in terms of marked approbation to the evidence afforded throughout the whole evening of the careful and successful training and development of the intellects of the pupils, their replies being not a mere exercise of the memory, but the result of a quickened and active intelligence.

We cannot but commend the quiet and orderly conduct of the pupils, and Mr. Walker's lively and pleasing method of examination, which sustained, throughout the whole evening, the unflagging interest both of the spectators and pupils. Another feature of the proceedings had our unqualified approbation, —the whole examination was concluded in two hours and a half, and we were pleased and surprised to find how much could be done in so short a time, by method and tact in the examiners and promptness in the pupils, to show the nature and amount of the knowledge imparted.

If we may judge by the very flattering remarks of the visitors, the examination was as interesting to them as it must have been gratifying to the superintendent and teachers, while it gave ample evidence of the efficiency of the Institution.

The Rev. Mr. Walker read a Report of the operations and prospects at the Mission.

The following extract from this Report will be read with the deepest interest:—

During the year we have had under our charge a comparatively large number of pupils. In the parent Institution and the two Branch Schools in Black Town and at Trivatoor there are altogether 584 boys and girls. And, while several of the senior classes have made considerable progress in their acquisition of sound secular knowledge, thus fitting themselves for the proper discharge of the duties of this life, we have been privileged to communicate daily to all of these 600 young people—even to the youngest, in a manner suited to their capacity—the all-important truths of the Gospel. And I am glad to say that in the Institution this has been done exclusively by Christian men. In former years the younger classes were necessarily left very much in the hands of their heathen teachers, but now, by the efficient aid of the catechists, the Bible is taught by those only who believe it to be the Word of God. This no doubt will be regarded by all as an important point gained.

I may mention that the catechists referred to form a preparatory class for the training of catechists and preachers. They have now been with us for upwards of 2 years, and have made considerable progress in theology, Hebrew, Greek, mental and moral philosophy, Church history, and other studies calculated to make them efficient ministers of the Gospel of Christ. Their examination more properly belongs to the Presbytery, but, should there be time, we may ask them a few questions on one of the subjects which they have studied.

I need scarcely say that the grand paramount object ever kept in view is—to make

All our pupils acquainted with that gracious plan of salvation revealed to us in the Word of God. That we have succeeded in doing so, to some extent at least, I shall this afternoon endeavour to show. And in connexion with this subject of Bible education—a subject which is now occupying the attention of all interested in the welfare of India—I may be allowed to allude to a simple fact which, however insignificant in itself, may yet help, along with many similar facts furnished by other Missions, to enable those who are honestly considering the matter, and who wish to be guided by the dictates of an enlightened prudence, to come to a right and satisfactory conclusion. Some years ago, encouraged by the liberality of one of the friends of the Mission, we opened our branch school at Trivatoor, which, as you all know, is one of the strongholds of Brahminism. We explained our motives fully and candidly to the people, telling them that we were willing to open a school in their village, but that we intended, along with secular instruction, to teach their children the truths contained in our *vetnum*. There was, I believe, some discussion on the subject for a little while amongst the more influential members of the village, but the result was, that we were requested to commence operations, and to go on in our own way. The little school not only still exists, but it is, I am happy to say, in a very flourishing condition, though the Bible and the Westminster Assembly's Shorter Catechism have been two of the class-books from the day that it was opened. There has been as yet no case of conversion in connexion with it, but there can be no doubt that by means of the daily reading and explanation of the Bible, often in the hearing of many of the parents of the pupils, much light has been shed on a place formerly enveloped in thick spiritual darkness. And what I am able to affirm regarding one place, other Missions, I doubt not, can say about many—thus clearly showing that the voluntary reading of the Scriptures in all schools, especially when commenced and carried on in accordance with the admirable views contained in the late despatch of Sir John Lawrence, would not be objected to by the great mass of the people of India. So far from being followed by any adverse consequences, we cannot doubt that it would be fraught with the richest blessings.

I have only now to mention that in connexion with the Mission we have two small congregations of Christians, formed of the fruits of our educational labours, and the results of preaching to the adults. In one congregation, which meets regularly on Sunday in the chancel of St. Andrew's Church, there are 30 communicants; in the other, which meets in the Mission House, there are 18. And at present there are 7 inquirers whom we hope soon to admit into the Church. It will readily be believed that the charge of those who are as yet but babes in Christ is often the source of great anxiety, especially when it is remembered how much in the case of many, there remains to be subdued within, and how powerful and how numerous are the temptations without; but I am happy to say that the consistent conduct of all during the past year with only one exception has given us that peculiar joy which forms the richest reward of the missionary. It may be pleasing to many here to know that the members of one of the congregations are in the habit of meeting on Saturday evening for prayer and the reading of God's Word. These meetings, which are superintended by the catechists—the members themselves engaging in prayer—have not only tended to the spiritual growth of the Church but have likewise afforded many opportunities of making known the Gospel to the

heathen, who often assemble, to the number of 20 or 30 around the house in which the meeting may happen to be held.

Thus the good work proceeds. And, although the obstacles may be great, and the progress consequently slow, we can have no doubt regarding the ultimate result of the conflict between light and darkness. We have the words of the Faithful Promiser to sustain and encourage us, and we know that He will not leave His Church till He hath done all that He hath spoken to her of. India will yet be the Lord's. "The idols He shall utterly abolish. Then violence shall no more be heard in the land. No lion shall be there, nor any ravenous beast. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree: and it shall be for a name, for an everlasting sign, that shall not be cut off."

The Rev. William Buchanan has ceased to be connected with the Mission. It was arranged that he should leave Madras for the purpose of returning to Scotland in January last.

The Convener has received from the Rev. Wm. Grant, so long connected with the Mission at Madras, the following communication. The letter which accompanies it is well fitted to convey a correct impression of the attainments and feelings of a native preacher, after having enjoyed the training afforded by our missionaries. Let it be the prayer of the Church that he may continue to receive that influence from above, by which he may be more and more qualified for his important labours.

ATHELSTANEFORD MANSE, NEAR DREM,

February 14, 1859.

I received a letter from my excellent native Christian friend, Jacob David, of Madras, last week. You may perhaps remember his name as being that of one of our most promising catechists there; and I have thought it might be well to submit his letter to you, that you may judge whether or not it might get a place in the *Missionary Record*, as furnishing evidence that good is doing in the Mission, and also as unfolding a specimen, if I may so express it, of the native agents you have in view for mission-work in Madras...

I may add, by way of explanation, that the writer is the young native Christian whom the Edinburgh Presbytery last year authorised the Madras Presbyterial body to license and ordain. I consider him a most sincere and devoted Christian. The style of his letter is quite in accordance with his usual modes of thought and expression, which I know well, having been in the habit of almost daily religious intercourse with him for a considerable time—years, indeed—in Madras.

I may also add that, when he speaks of his studies, about Hebrew, &c., he mentions those of them only in which chiefly he has been occupied since I left. He had made good progress, along with the class, in Greek, divinity, Church history, &c., previously. In speaking, too, of his "native Church," he means one of our two little native churches in Madras, which he was mainly instrumental in keeping together as well as collecting by his energetic and persevering devotedness. Perhaps you will remember that all our native converts who became students of divinity have been trained in the habit of preaching regularly for a number of years. He may be said to have been for a good many years almost pastor of the church of which he speaks, though he was neither licensed nor ordained....

WILLIAM GRANT.

MISSION HOUSE, MADRAS,

December 13, 1858.

REV. AND DEAR SIR,—Thank God for His

great mercy in giving me this opportunity to meet you with affection and Christian love by these few lines. We felt great joy to learn by your kind note that you arrived safely in your native land, and gave thanks to God accordingly. I thought more than once to write to you, but I did not know where to direct it. At last I have come to understand where to direct it by the letter you sent to Mr. Daniel Jacob. So I began to write this letter to you. I hope that God will aid me to finish this.

Dear Sir, we have learned a great deal by your kind letter to me, for which kindness I feel much obliged. I am very glad to learn that God has enabled you, even in the ship, to do some work for Him. I hope that God will send His blessing abundantly upon your labours, and in His appointed time your labour will produce some good fruit for His glory.

Ever since you departed from us, we have been doing well, by the grace of God, and we trust the same blessing attends you and all the children of God. We have been going on with our studies, and have almost finished them. We are now able to read Hebrew fluently, and we also understand the Grammar. We have read Genesis, Exodus, Isaiah, and a few Psalms. In logic, we have gone as far as syllogisms. In mathematics, to the 6th book.

Dear Sir, though we possess all this knowledge, yet, if we be deficient in the saving knowledge, of what use is all this knowledge? Therefore I beg that you will pray that God may give us a full and perfect knowledge of the Gospel of His Son.

The little flock of God which is committed to my care is in a prosperous state. I have reason to believe humbly that some of them are truly converted, and have given up their hearts to their Lord, who died and shed His blood for them; and others endeavour to follow the example of these their brethren. The Lord adds to His infant Church from time to time such as should be saved. But I am sorry to say that I am unable to do much in my congregation. There are more than 100 souls in it, and of these about 40 are communicants. Besides these are 5 candidates for baptism, and they are now under instruction. How can I teach them? For six days I am in the Mission House occupied with my studies. On Saturday I am at home. On this day only I can visit the people and instruct them, and in the evening of the same day I have a meeting of the congregation.

Oh, dear Sir, my heart is heavy. Hitherto I have not done the work of God properly. There is a great deal to be done. It is not enough to preach once a Sunday. I am like a physician who prescribes medicines without ascertaining the condition of his patient. I know and feel by my own experience that the native Church requires frequent pastoral visits and incessant teaching; but I am not able to do this at present, although I have great willingness to do so.

My Saturday meeting is getting on very well. It is regularly assembled in each member's house (in rotation), from 6 P.M. to 8 P.M. This meeting is generally conducted by the members of the Church who are present and myself, and sometimes by Joseph. Oh! what joy it is to me in seeing that some of the members, who a few years ago were heathens, now read and expound the Word of God with faith and love to their fellow-brethren, and to their poor perishing countrymen, who come to see what they are doing. Indeed I perceive that what they speak they really believe. Oh, let our Lord's name be praised!

On Sunday, 5th December, a middle-aged man, about 40 years of age, acknowledged his faith in the Lord Jesus Christ, and dedicated himself to God by baptism, which was solemnly

administered by Mr. Walker in my native Church. I trust that he is a sincere and warm-hearted convert. I trust that he (both) knows who Jesus Christ is and loves Him. I am sorry he has left the Church for Calcutta before he has learned a little more. Oh, dear Sir, do not forget this poor man in your prayers.

I think that you are aware that an application was made by the Madras Presbytery concerning my licence and ordination to the Presbytery of Edinburgh, and authority was granted by the aforesaid Presbytery to proceed accordingly. The Madras Presbytery intend to examine me at the beginning of next year. Oh, Sir, what a poor, ignorant and unworthy sinner I am for such a high and responsible work! I am unworthy, unfit for such a work in myself, but I strongly believe that the God who cleansed Isaiah and sent him to accomplish his great work will also do the same to me. Oh, dear Sir, pray for me that I may seek nothing but His glory, and that He may give me wisdom, piety and zeal to do His responsible and great work in accordance to His divine will; and pray also for my poor Church.

Our Institution is getting on very well. We, along with the missionaries, take the classes for an hour and a half in Scripture. During this hour (and a half) we not only teach but preach to hundreds.

The beloved disciples of Christ in Scotland who earnestly pray to God for those who do not serve the true and only God, that they may accept the Gospel message, and enjoy the blessings which Christ procured by His death and blood, and who warmly support the cause of our crucified Saviour by their silver and gold, have no cause to fear that their efforts are not accomplished. Oh! why must we fear? Our God is not the god of the heathens. He is faithful in His promises. I know that He will hear our prayers, and will not leave our poor labours without any blessing. Hitherto He has heard our poor prayers and blessed our poor and unworthy labours. I doubt not but that you will encourage the children of God in Scotland to persevere in the cause of Christ.

Now, dear Sir, I conclude this letter with my humble Christian regards to all the faithful children of God both in Edinburgh and Glasgow. More especially remember me to our esteemed Convener, Dr. Craik, and to Mr. and Mrs. Hamilton, Mr. Sheriff and Mrs. Walker; and also to Dr. Bowie. I think that he cannot recollect me, but I remember his countenance. Give my compliments to all who eagerly seek the *salvation of Hindus*. Please remember me to Mr. and Mrs. Leitch of Cornwall, and kindly tell them I did not forget them and their works of love; and accept the same for yourself, from your sincere and faithful servant,

JACOB I. DAVID.

P.S.—All the students send their kindest regards to you. May God be with us.

## JEWISH MISSION.

(From the *H. & F. Miss. Rec. for March*.)

### 1. SALONICA.

The following extract from his most recent letter will show our readers how Mr. Schilling, our new teacher, continues the work, the commencement of which we announced last month, and will, we trust, tend to secure for him the sympathies and prayers of our readers:—

A few weeks have passed away imperceptibly from me since I commenced my work in the little school.

Mr. Crosbie and Dr. Wolf assisted me to get the children who were in attendance at the school of Mr. Rosenberg; and, though I have as yet only a few pupils, I esteem it a precious work to serve the Lord among such children,

who have an open mind for His Word. The parents of 4 of the girls are still Jews. Mr. Mercado, a member of our little congregation, reads with the pupils the Gospel in the Hebrew-Spanish language. In the different branches of instruction the English language is used, and every day I give a lesson in French.

In our reading in the Spanish language I am so far advanced as to make with the pupils a translation of Biblical histories.

During the festival times I had twice the peculiar pleasure of having nearly all the German inhabitants of Salonica and its vicinity, even some Roman Catholics, convened for Divine worship; they have engaged to meet with me weekly for prayers and for hearing of the Word. I wish with all my heart to be a blessing to them.

More than ever I feel how dependent I am, in all my doings, on the Lord. May He rejoice my heart during this year with much success!

The following extract from another communication, lately received from Salonica, directs attention to the openings our missionaries find for doing good among the Greeks in the neighbouring villages, and will, we doubt not, tend to increase the interest that is felt in this department of their labours:—

In compliance with an application of some persons from Seres, who wished to secede from the Greek Church and to form themselves into a Protestant community, we sent Mr. George Kazakos with a firman from the Sublime Porte, releasing the applicants from the jurisdiction of the Greek hierarchy. We instructed him at the same time not to deliver the firman until he ascertained the character of the applicants, and whether their object was strictly religious and not political. On his return Kazakos reported that a certain Greek, who first became acquainted with evangelical Christianity at Salonica, and whom we supplied with Bibles and tracts some time ago, was in the habit of communicating the little that he knew of the Truth to others, and distributed the Bibles and tracts among his friends, several of whom became desirous to hear the Gospel preached to them.

Mr. Kazakos went from house to house, argued and prayed with them, and his labours have not been fruitless. One family, especially, who thought Protestantism a species of dangerous heresy, became convinced of its evangelical simplicity. One old lady said that she was very much edified with his prayers, but she thought it a pity that his face was not directed towards the East.

In Seres we are called Evangelical Christians, in contradistinction to the Greeks, who are called Patrical. It would perhaps have been better if the first missionaries had introduced a similar appellation throughout the east; because "Protestantism" conveys no meaning to a Greek ear, and is a bugbear to the Jews, who confound it with "Freemasonry" or infidelity. We therefore employ among the Jews the appellation "Believers in the Messiah."

In Seres Kazakos found, in addition to the above-mentioned gentleman, another Greek family who are fearing God and sincere in their inquiry, after the Truth. They stated that there were others in the neighbouring villages. He left the document with them to communicate with the neighbouring people, and thus conjointly to deliver it to the authorities.

### 2. SMYRNA.

In the most recent communication received from the Rev. Mr. Coull it is intimated that a school has also been opened at this station, which, it is hoped, will, under the blessing of the Great Head of the Church, greatly increase the efficiency of the Mission. In promising to



inform the Convener monthly of the progress that is made. Mr. Coull thus expressed himself:

If there may at times be nothing new in the way of apparent favourable results to report, there will always, I hope, be evidence that, on the part of us all, work in earnest has been performed; and, by the grace of God accompanying our weak endeavours, we may not doubt that the general result will be such as to give encouragement to you and all who at Home take an interest in the missionary work in Turkey, as well as to strengthen our hands and bear us up amid whatever disappointment or opposition we may occasionally meet with.

I have, I need scarcely now tell you, been always very sanguine with regard to Smyrna as a place for the employment of educational efforts. There is no fear, to say the least, of anything the rabbies or chachamin (!) may do, shutting the school door.

It might be worth mentioning that a rabbi brought the first two pupils, were it not that he has an ulterior end in view. He wishes our interference in the business of a widow, a relation of his, who has been unjustly treated, it is believed, and defrauded of her rightful property. The case is beyond our power or province to interfere in.

The man himself professes great reverence for the New Testament as the Word of God, and says he has read it through several times. I can only say with regard to him, May God bless to him the knowledge of which he is already possessed, and bring him to an open confession of what he says he is secretly convinced.

#### LADIES' ASSOCIATION FOR THE CHRISTIAN EDUCATION OF JEWISH FEMALES.

##### 1. DARMSTADT.

*Letter from Miss Hull to the Secretary, dated Darmstadt, 15th January, 1859.*

Another year has now begun. May the Lord in His rich mercy strengthen me anew that by the grace of His Holy Spirit I may be enabled to go on with faithfulness in His service, with an earnest desire for His glory, and for the salvation of His covenant people.

It was Christmas before I was able to go with the children of my dear departed friend, to visit my brother, as my presence was required for some forms of law, which had to be gone through, regarding the property left by the late Mrs. Lehner.

I remained with him a fortnight, and visited occasionally the two Jewish families who live there; and was permitted to speak to them without opposition of the truth as it is in Jesus. Only here again I had to complain of their ignorance of God's Word, and their mistaken conceptions and expectations of a Messiah. One of the women expressed herself as very thankful for the blessings which the Jews derive from the Christians, and she praised especially the good education given in their schools.

All the villages in the neighbourhood are at some distance, and with the dirty roads and unfavourable weather it was not possible for me to go to many of them.

##### GROSSZIMMERN.

I only went to see my friends in Grosszimmern. One young woman, who had always been very friendly towards me, I found was no longer living. A sister of hers told me that a few months before two of her children had died in one week, and the poor mother soon followed them. The husband was not at home. I expressed my sympathy with her, and took the opportunity of speaking upon how fleeting our life is, and how this should warn us not to defer our repentance and conversion. She would however scarcely let me speak; but broke out into praises of her sister, in which her own self-

righteousness was very observable. I endeavoured to explain to her that the only righteousness, which could avail before God, was that which arises out of faith in Him who died for our sins and rose for our justification. This she opposed, and said that, if she said every day the prayers which are ordained, and observed the law and commandments, especially on the day of atonement, this would ensure to her future happiness. On this I pointed out to her from the Old Testament how God required, even from true Jews, far more than this—how Moses and the prophets had always laid stress upon the circumcision of the heart as being necessary. To this she replied, "I am, and shall remain, a Jewess. Do not confuse me, or try to teach me anything else. Still I shall be very happy if you will visit me when you come here." This I promised to do, and took leave of her.

In my other visits I found two women ill. One seemed very glad to see me, and allowed me to read several psalms to her, and received some tracts thankfully. The other seemed to have little comfort, and showed great fear of death. When I spoke to her of the consolation of Israel, and pointed out Christ as the Messiah who had taken away the power of death, and brought life and immortality to light, she listened attentively, but said, "That may be a comfort for you, but I cannot believe that Jesus was the Messiah, or the Jews would not have put him to death." When I pointed out to her the prophecies of a Messiah, she answered that she was too little acquainted with these things to understand them. I begged her to read the Word of God for herself, and to pray that the eyes of her understanding might be opened; and left her with the prayer that the Lord might send light and peace into her soul.

##### DARMSTADT.

I began visiting here in the town immediately after my return.

At the house of the B. family I met the daughters and a son who was there on a visit. They spoke of the newly erected deaconess's establishment, and said they could not understand how any one, merely from love to God, could devote herself to the service and work of a deaconess. This gave me an opportunity of speaking of the great love of the Saviour, who came in His great love to offer Himself up as a sacrifice for us sinners. "That is what you believe," said the son, "but the Messiah promised to our people will exalt us; but since the coming of this Jesus we have been more miserable than before." I showed them from history that this misery had come upon them because they had rejected Jesus as their Messiah, and still reject Him, and that they could never be justified till they believed on Him whom their fathers had crucified.

Mrs. W., who was also there on a visit, wished to prove a discrepancy in Christian teaching, from the disunion that exists among Christians.—Catholics and Protestants were so opposed to each other that one would suppose they worshipped different Gods. I remarked to her that all Christian Churches acknowledged Jesus Christ as the Saviour of the world, although they might differ on some points; and pointed out to her that in her own religion, formerly as well as now, many differences in teaching and opinion existed. She then abruptly changed the subject; but during this conversation of an hour long the Lord strengthened me to speak forth His name and praise. May He send His blessing upon the little which I was enabled to say for Him!

##### OUR INDIA MISSION.

*From the Edinburgh Christian Magazine for January.*

They who most honestly acknowledge their sins, and most sincerely lament them, will be

the more readily believed when they claim the credit of becoming reformed. We made no concealment of the low state to which our India Mission had been brought, and how we trembled lest the little life which remained in it should die, and leave us bereaved and desolate, the only Church in Christendom without a representative among the heathen. Our desire was to arouse and alarm those who "took their ease in Zion" to some sense of our danger and to the magnitude of our chastisement; and also to engage the sympathies and prayers of our Christian readers in behalf of the Convener and Committee of the Mission on whom the responsibility lies, and the earnest wish exists, to reconstruct a Mission worthy of the Church.

Things are looking more cheering, thank God! and our prospects are brightening. The health of our excellent missionary, Mr. Sheriff, improves, and we may hope to see him soon return to the old field of his faithful labours. A new teacher, Mr. Grant, sails in a few days for Bombay. He is a Master of Arts of Aberdeen, and has been engaged for some time as a teacher in Donaldson's Hospital, and goes out with the full confidence of the Committee, many of whose members have seen him a good deal in private, and all of whom have received the most unqualified private and public testimonials in his favor. The Rev. Mr. Stewart Wright, of St. George's-in-the-Fields, Glasgow, has been appointed Government Chaplain to Madras; and it would be difficult to select a clergyman who in every respect would be so well suited for this responsible position, or one who would prove a better friend to Missions. But, better than all, at the last meeting of the Committee 5 students of theology were present, who gave in their formal offers to be our missionaries, and were accepted of; while thanks were returned to God by Dr. Hill, at the request and in the name of the Committee, for His mercy in raising up these young men at such a time to go forth from our Church to the heathen. Their names are Messrs. Wells, Patterson, Taylor, Clarke—all 3rd year's students in the Glasgow Hall—and Mr. Robertson, in his 2nd year. The first 4 will be licensed in May by the permission of the General Assembly. Most of those gentlemen have been for some time known to the Committee as resolved to be missionaries—all of them are well known, some of them intimately, to the Convener or members of the Committee, who have every reason to be thoroughly satisfied with their general attainments and genuine piety, as far as it is possible to judge of men, and to be assured of their fitness for this important work; for the Committee are deeply sensible of the necessity of sending those only who will be a credit and comfort to the Church. *But more are needed.* It is not enough that we keep up an efficient staff at the three Presidencies. We must begin new Missions in the interior. Sealcote must be resumed. The proposal to break ground in Oude will probably be entertained by the Committee, and why should we not have the honour of taking a share in the work which must soon commence with increased vigour in China? Twelve missionaries, including those who are already selected, would be a sufficient nucleus to begin all those Missions; if, for example, we gave 3 to a station in China, 3 to Lucknow, and 3 to Sealcote, and thus began in each Mission the *preaching of the Gospel*, so as to form Christian congregations with Christian schools, pastors and people, all under rightly constituted discipline and government, to become, under God, the germ of a *Presbyterian Church in the East*. Why not have our Kirk-sessions and Presbyteries there as well as here? Why should we despair of yet seeing a General Assembly meet at Calcutta? Our paltry aims and weak faith destroy all manly effort!



But to return to the present difficulty. *Our want is men.* Now shall we appeal in vain to our universities for 6 additional missionaries? Glasgow has given 5; Aberdeen has given a teacher, and we hope soon to receive another missionary from it. But is Aberdeen exhausted? And what of St. Andrews? what of Edinburgh? Cambridge has dedicated 33 of her Masters of Art to the Mission-field—many of them men of family and "excellent prospects"—what can our Scottish universities do? A thousand men are each month enlisted for the army from among those who are considered "loose characters," and designated "blackguards." But they go nevertheless to battle, and perhaps to death, for their country, for glory, or may be only for pay and the hope of a pension. How many students who say they believe the Gospel will enlist for 5 years as missionaries to India, with every comfort, no danger, and excellent emoluments, for the sake of their Church, their fellow-men and their Saviour? Where are the courage, the enthusiasm, the energy we expect to find in them as young men—their sincerity and self-sacrifice as Christians? Let us have a practical answer at such a time as this from missionary associations to the one paramount question, *What number of missionaries can you furnish?* You have "annual sermons," essays, speeches, collections, &c., now what is the result—*what men have you?* Upon the existence of such men more of the present character of the Church of Scotland will be gathered, and more of her future history depend, than any perhaps of those to whom the question is put are aware of or will readily believe.

We are persuaded that few events would, under God, tend more to revive the Church, or react with more influence on pastoral and congregational life at Home, than an enlarged and vigorous Mission abroad. It seems to us that it would be felt by many a Christian minister and member as life from the dead, and be the occasion of many prayers and thanksgivings now pent up in the heart from despondency, and of many willing and generous contributions now grudged from the indifference caused by this hopelessness. May God stir up some of our pious students to begin a new and more blessed era!

But where is the money to come from? From God, we say in reply, who gives the men! "The life is more than meat"—the one gift is incomparably greater than the other, and may almost be recognised as a pledge of the other. Both come from the same fountain of blessing—"the silver and gold are the Lord's," as well as "the hearts of all men." It cannot be that, if missionaries offer themselves, soul and body, life and limb, to this work, ministers and people will refuse the money to support them? Impossible! In such a case the gift through unbelief would be changed into a judgment, and the knell of the Church of Scotland might soon be rung; for this would indeed demonstrate that her life was gone! "But collect the money first, and then get missionaries," is an advice often given. Collect for whom? for ideal missionaries? Shall we rouse congregations to give their subscriptions for what only *may be*? How much, then, shall we ask to support our ideal? What will be required as an outfit for our ideal? What will be its probable annual expense? Is it one ideal, or ten ideals, or how many? Let us first have our missionaries to carry out a vigorous Missionary plan, and then let us go to our congregations, and leave with them the responsibility of supporting, or refusing to support, the missionaries. For ourselves we never for one moment doubted but that money is always ready to support the men and the work; our whole doubts have been as to whether there are men ready to work

and the money. Nay, the more men we have, and the more work we do, the money we shall receive for both. No Christian man grudges the money; but just, as he acts on principle, and not from impulse or mere form, will he give, as a sensible man ought to do, only to what is worth supporting, and in proportion to the necessities of the work for which he is asked to contribute. Hence an honest, good Mission, well wrought, and doing its work faithfully before God and man, will be adequately supported with 50 missionaries far more easily than a sleepy, hum-drum Mission with only a small number of missionaries. And thus we may have money without men; but such are the adjustments of God's Providence that we never expect to see the time in this or any Church when we shall have men without the money. Let us then continue constant in prayer for both! praying first for more men—that "the Lord of the harvest would send forth labourers to His harvest"—and also for more money, that we "abound in this grace also"—and then rest in peace that our good and loving Master will hear every sincere and believing prayer, and in His own time and way do for us "far more exceeding abundantly above all we can ask or think." To Him be glory in the Church!

N.

### MISCELLANEOUS.

**MORAVIAN MISSIONS.**—A meeting of the friends of Moravian missions was held on Wednesday in Upper Queen Street Hall—Professor More in the chair—to hear a statement from the Rev. M. La Trobe, of London, with reference to the operations of the United Brethren. The rev. gentleman, after glancing briefly at the history of the Moravian Society, referred to the West Indies and the Arctic Regions as the scenes of their greatest successes. Their operations had been greatly extended within the last thirty-five years. In 1822 they had 33 stations, to which were attached congregations amounting to 33,000 souls, under the care of 168 labourers, male and female. At present the number of stations was 73. The congregations connected with these numbered in all 74,187, of whom 21,000 were communicants. The number of baptised children was 20,000, almost all of whom were in attendance at school. Of male and female agents there were in all 304. From the commencement there had been 1646 persons engaged in the Society's labours. He concluded by commending the labours of the brethren to the continued support of their friends in Scotland. Colonel Crawford afterwards addressed the meeting, and communicated some interesting intelligence regarding the Society's labours in Caffaria.

**TURKEY.**—I saw a scene the other day which certainly would have given occasion to an uprising here, if anything could. The foundation-stone of an English church was publicly laid by Lord Stratford in the very midst of a Turkish quarter in Pera. If the distinct object of the founders had been to do the greatest possible violence to the most sacred feelings of the Turks, it really seemed to me that they could not have chosen a more appropriate site for this church. It is completely and closely surrounded by Turkish dwelling-houses; on one side stands a mosque, whose minaret brushes against the temporary wooden fence that has been erected around the church lot. The other day, when prayers were offered, hymns sung and addresses delivered in the midst of a large company of Englishmen, on that very spot groups of Turkish women were gathered around, watching with the most intense interest and anxiety every part of the ceremony. In the midst of one of the groups was

a dervish, who was as intently gazing upon the scene as the rest, and seemed to say the glory of Islamism is departed. While the proceedings were going forward, it came to be one of the hours for prayer, and the Imaum went up on the top of the minaret to give notice to the neighbourhood according to invariable custom. But his issuing from the hole in the minaret upon the gallery was observed by some of the Ambassador's *Kavases* (guards of honor) below, who, putting their fingers to their mouths, beckoned to him to be still, and he remained a silent though sad spectator of the scene, leaning over the balustrade of the minaret for a full hour! The women below said to one another in a suppressed tone, "See how our poor Imaum weeps." A few years ago such a thing could not be seen in Turkey; but now things have greatly changed; and I think you will agree with me in saying that the minds of the Turkish populace here cannot be in a very inflammable state, or they would not have allowed so veritable an occasion for rising to pass unimproved.

The fact is, the Turks are dispirited, and they have occasion to be. In European Turkey especially, including, of course, Constantinople, they stand on very precarious ground. Out of 15 or 16 millions of inhabitants not over 4½ millions are even nominally Mussulmans, and of these not more than 1½ millions are real Osmanli Turks, the rest being of Christian origin. I can well believe that there may be before many years something like a general insurrection of the Christian races against the Turks, but nothing of the sort against the Christians.

### THE CLAIMS OF A LOST WORLD UPON THE CHURCH

There are, it is estimated, now upon the Earth at least 600,000,000 of our race in heathenism, not to speak of 200,000,000 more having simply a nominal Christianity.

This is a startling fact after Christianity has existed nearly 2,000 years, and the why is this? reasons upon us with tremendous emphasis, as though the amazed heavens pronounced the reproachful interrogation. The answer is easy but most humiliating and cringing: *No adequate effort has been made for their conversion.*

Allow that there have been difficulties in the way—*great, hitherto almost insurmountable*—still there remains but one answer: The Gospel has not been sent in *any proportion to the necessity.*

It is a law with regard to means that they are to be proportioned to ends. That law has been disregarded. The end contemplated is the most stupendous. The means have been painfully insignificant and disproportionate. Is it said the power is of God? True; but God has ordained an instrumentality without which He will not communicate the power; the end we will only attain by honoring the means of His own appointment. The means have been inadequate, not in kind but extent; not in quality but measure. The result has fallen short in a corresponding degree. This is logical, it is what is natural and legitimate.

At this moment the World is open to the Christian church. No brazen or granite walls rise up to say; Hitherto shalt thou come, and no further; no impassable mountains or unnavigable oceans interpose; no cannibal armies or hoary ordinances prescribe a boundary. The worldwide field is open, and its harvest ripe. A challenge of invitation, commingling from all lands, greets the champion of the Cross. Over the seas and over the hills the cry of Macedon is heard. It rises swelling from a million voices, and comes jarring from diversified tongues. Upon the mountains they stand looking for us; their outstretched arms supplicate and welcome us.

Palpitating nations long and faint for our coming, ships blossom in our ports to carry the precious burden; engines hiss and snort in depots impatient to bear us away; the breezes cry moaningly, Come, and the storm shouts entreatingly and commandingly, Go. Such is the World before us.

In this condition of things, in the name of God and humanity, charity complains of Christendom for doing comparatively nothing to meet the demand. We stand waiting and gazing, expecting some new thing, some mighty agency, to leap from the clouds, or spring up from the ground, when we are the persons to whom all eyes turn, and who ultimately must do the work.

Be not startled when, upon a survey of the field, we come back with the deliberate announcement: *The world needs at this moment 200,000 preaching missionaries.* That is nearly two hundred for every one now in the field.—*North Western Christian Advocate.*

## MISSIONARY AND RELIGIOUS.

### MISSIONS TO CHINA.

(From the *Edin. Christ. Magazine* for January.)

ANGELL JAMES—for we like to call him by the name familiar to and revered by all the Churches—was the honoured instrument of obtaining some years ago for China between two and three millions of copies of the Scriptures at an expense of nearly £40,000. He now demands, in the name of our common Master, one hundred missionaries—living epistles—to go forth as preachers of the Word to the same benighted land. For the accomplishment of this end he has issued a heart-stirring, irresistible appeal, which he most truly designates "God's Voice from China to the British Churches, both Established and Unestablished." Rather than attempt to express in our own words what the earnest-minded and eloquent author has so much better expressed in his, we shall for the present, therefore, rather occupy the little space at our disposal in giving a few extracts from this pamphlet. Let us say, however, in justice to our own deep convictions as to the momentous importance of this subject—to the grandeur of the cause which our revered father advocates—to the sense we entertain of the clear and imperative duty of the Church of Scotland at this crisis—that we bid him God speed with all our hearts, and express our firm faith that these hundred missionaries, and many more, will soon be in the field, with some contributed by our own Church, to take part in this glorious enterprise about to open for the establishment in China, so long enslaved by Satan, of that blessed kingdom which is righteousness, peace and joy in the Holy Ghost.

#### THE CALL.

China is open!! open from one end to the other for the introduction of the Gospel. If what is done on Earth be known in Heaven, I can imagine Morrison, Medhurst and other departed missionaries rising from their seats in glory and uttering the shout, "China is open to the Gospel!" while the heavenly hosts in millions of echoes reverberate the sound, crying, "Halleluia, China is open!" And shall we on earth be apathetic, dumb, inactive? Forbid it, our zeal for the glory of God, and our love to man. Let the universal Church join the strain and exult that China is open, and learn the lesson which Providence has taught by its recent wondrous dispensations towards that empire. I am not forgetful, I cannot be—who is?—of what Providence of late has been doing also in India, where its rule has been more awful, and, apparently, more obstructive of the work of evangelisation. From Hindostan, I am most

willing to admit, the call of God to Britain for evangelistic efforts has been uttered in loud and terrible voices. The dreadful tragedies of Delhi, Cawnpore, Bareilly and other places—proclaiming, as they do, that the dark places of the earth are full of the habitations of cruelty, and thus demonstrating the need of Christianity to subdue the ferocious spirit of Mohammedanism and Hindooism—put in requisition our energetic operations for the conversion of our Oriental empire. That country will be held to us more securely by the Bible than by the sword; by the missionary than by the soldier; and our Government will but repeat the infatuation of their predecessors if, by the neutrality they talk of, they intend any the most distant approach to a concealment of the fact that the Government of India is a Christian Government, or to a discountenance of evangelical operations, or to a friendly connivance at the crimes of idolatry. In advocating the cause of China I am not, therefore, forgetting India. My own congregation has subscribed 500 pounds, in addition to their ordinary contributions, for fresh efforts on behalf of Hindostan. But I am apprehensive lest the deadly and engrossing interest which attaches to India should lead to the overlooking of China. India is now reconquered, if not tranquillised, and reduced to subjection, if not yet restored to order. Let not India, therefore, be any objection against efforts to convert the Chinese.

Mark this. Twenty years ago China was hermetically sealed against the entrance of foreigners to her dominions. Till then she retained the jealous isolation of thousands of years, and there seemed no more probability at that time of the doors of her empire being unbolted and thrown open than there was a thousand years ago. We have had for ages mercantile establishments outside the walls of Canton, but we were not allowed even to peep through its opened gates into the city itself. No foot of missionary was allowed to tread its streets, not a Bible nor a tract to be given to a single individual within its walls. Oh, how we longed, and prayed, and waited for access to its teeming population! How we wished, yea, panted for unrestricted approach to its vast hire of people! Our Morrises and our Medhursts wore out their lives in anxious patience, waiting for the opening of the door, and died "in faith, not having received the promises, but having [only] seen them afar off" if any one, 20 years ago, had ventured to predict that at the expiration of that time China would, by treaty, be thrown wide open not only for commerce but for Christianity, would he not have been to us as one that dreamed? Should we not have pronounced him the most extravagant of all enthusiasts? Or, if, on the other hand, we had given credence to his prediction, would not our faith have filled us with astonishment and delight? Would not our imagination have gloated over the glorious anticipations? Should we not have made it our boast and our song, "In twenty years all China is to be opened to Christianity?" Should we not have said, "Let that be realised, and we shall be willing to make any sacrifice for its evangelisation?"

Well, behold! it is done: China is open from end to end for the introduction of the Gospel. Marvellous fact! We can send not only as many Bibles but as many missionaries as we please to any part of that country under the sanction of a treaty. Am I writing fact or fiction? Can it be true? It is. Providence has done it by one of the most wonderful of all revolutions. There is nothing like it in modern or hardly in ancient times. And yet, now it is come, we seem to hear of it and speak of it with a cool and measured delight which is astonishing and mortifying. With what songs

of joy ought we, as Christians, to go up to the temple of the Lord and thank Him that China is everywhere accessible to the Gospel!

#### THE PLEA.

1. There is the old, yet ever new and powerful one, the immense population of the "Celestial Empire." A third of the inhabitants of our globe are there—350,000,000 of immortal souls, for whom Christ died, and all hastening to heaven or hell at the rate of 15,000,000 annually!

2. Then there is the vicinage of Thibet, and especially of Japan, in the north, where the written language is the same as in China: and there is Cochin China, Siam and Birmah on the south; and the Eastern Archipelago with its innumerable islands, and Borneo, that continental island, on the east. Let China receive Christianity, and its influence must be felt over the whole eastern world—that teeming hive of nations. From thence, as a centre, would radiate over nearly half the population of our world the light of Gospel truth. Let any one take up the map of Asia and he will see at once what must be the effect of the conversion to Christ of this vast section of the inhabitants of the globe.

3. We are connected with China by a territorial link by the possession of the island of Hong-Kong. Part of China is part of our own empire. The British sceptre stretches over to that wondrous country. We have colonised it, and have set up there our government and our laws. We are in this respect its neighbours, and ought to feel the claims of neighbourhood.

4. Can we overlook the work of preparation which has been long going on, and is now so far advanced, for the evangelisation of China? The whole Bible is translated into its mysterious language. This mighty etymological labour has been achieved, and the revelation of God given, including Japan, to nearly 400 millions of the human race in characters which they can read. That which was at one time supposed to be all but impossible, except the gift of tongues were restored, has been accomplished. The patience, diligence and scholarship of our missionaries have, by God's help, transferred the truths of the Old and New Testaments into the mystic characters of these extraordinary people, and the words of Christ are presented to them in the language of Confucius. Can we dwell without rapture on such a fact, and not feel also an intense desire to send missionaries to explain the Scriptures which previous missionaries had translated? The great instrument for China's conversion is completed, and now where are the hands to wield it? Here is the difference between Popish and Protestant missions. The former send the priest to the people, but keep back the Bible: the latter send both the preacher and the Scriptures. And what is the consequence? The converts of the one in many cases sink back again into heathenism, or remain half pagans; while those of the latter stand fast in the faith, and are altogether Christians. The Jesuit missionary Hue, in his book of travels through China, tells us of the numerous attempts made through a long succession of ages by the Church of Rome for the conversion of China, and of the various means employed, and the result which followed. As regards the means, he says that among others "the missionaries carried with them ornaments of the Church—altars and relics—to see if they would attract the people to the faith of their Church." They sent Jesuits, physicians, mathematicians, artists and men of science, anything and everything but the Bible. Thus they never gave the people. No wonder therefore that Hue has to complain, after all their occasional triumphs, in the following language, of the comparative failure of their efforts:—"The soil has been prepared and turned in all directions with patience and intelligence; it has been

watered with sweat and tears, and enriched with the blood of martyrs; the evangelical seed has been sown in it with profusion; the Christian world has poured forth prayers to send upon it the blessing of heaven, and it is as sterile as ever. . . . The religious ideas do not, it must be owned, strike very deep roots in this country, and the seeds of the Christian faith, cast into it in the earlier ages, appear to have entirely perished. With the exception of the inscription of Singan no trace of the former missionaries or of their preaching was then to be found. Not even in the tradition of the country was preserved the slightest trace of the religion of Jesus Christ. A melancholy trait is it in the character of this people that Christian truth does but glide over its surface." What a proof of the insufficiency of the priest without the Bible! These missionaries kept back the Scriptures. They gave them altars, relics, ceremonies half pagan, half Christian, science, the arts, physicians, but they gave them not in their own tongue the Word of God. No wonder that Huc had to complain of the continual unraveling of the work which the missionaries did; and that all they did had from time to time to be begun again.

5. In China there is *no impediment of caste*. That diabolical invention which proves so formidable in the way of our efforts to evangelise India has no existence in the "Celestial Empire."

6. *The Chinese are a literary people* and possess the art of printing, which they knew ages before it was known by us, and are thus prepared to read our Scriptures and religious literature when it is translated.

7. And now, as the last and in some respects most cogent motive, I would put the momentous question, *Shall China be a Protestant or Popish country when converted to Christianity?* Shall she receive the Pope or the Christ? Shall the crucifix or the cross be sent to her? Protestants, I speak to you; and with all possible solemnity and earnestness I tell you that, unless you rouse yourselves from your apathy, and exert yourselves to the utmost, the "Man of Sin" will be beforehand with you and take possession of China. Rome knows the value and importance of this great prize if you do not. The Vatican for many centuries has fixed its eye and set its heart upon that country.

Its conquest has ever been a cherished object of Romish ambition. Pope after Pope has held it up to the gaze of the Roman Church as worthy of its utmost zeal. Chinese literature has been studied, and priests for centuries have been trained for the conversion of the people.

Through the passes of the Himalaya mountains priests have been smuggled in disguise into the country, when no other means of access could be found for them. At other times, when more toleration was granted, they have gone as scientific men and have been received at court. Missions have been formed, and at times have been followed with success. At one period Popery entered the Court, had its votaries among some of the nearest relations of the reigning monarch, and seemed likely to get possession of the throne. At the present moment it boasts of numerous bishops and millions of subjects. All this has been done amidst frequent opposition and occasional fierce intolerance and persecutions. And Rome has had its martyrs as well as its followers in China. What then will be its zeal, and, if not met with equal zeal, what will be its success now? I believe that we are indebted in no small measure to Popish vigilance for the article of religious liberty in the treaty of peace. I hope and would believe that Lord Elgin had an equal share of the honour of gaining this act of toleration for China; but I am sure that the French plenipotentiary would not be backward. On a former

occasion, if I mistake not, the representative of France was more forward in a similar matter than that of England.

Priests and Jesuits from the Vatican will now swarm into China. The Propaganda Society will beat its *reveille*, muster and marshal its troops, and invade in mighty force the coveted territory. Can we wonder at this or blame them? Let us rather be provoked to jealousy by their efforts, and emulate their zeal.

## AGENTS.

*Young men of sincere and fervent piety*, of ardent zeal for the glory of God in the conversion of souls, and of superior intellect, my first appeal is to you. Is there nothing in this subject that shall kindle your enthusiasm, fire your sanctified imagination, excite your holy ambition, and call forth your loftiest aspirations? Think of China's conversion to Christ, the winning of that vast empire from the power of darkness, and then say what is the acquisition of wealth to the laurels to be gathered on such a field! Shall no noble-minded, large-hearted, gifted youth, on reading these lines, say, "Here am I, send me," and burn with unquenchable ardour to be thus employed? Dr. Lockhart, one of our medical missionaries to China, was sent for to visit a dying Roman Catholic priest, who told him he had five brothers, who, like himself, were the sons of an Italian nobleman, all of whom had renounced the honours and blandishments of their high station to be employed as missionaries to China? Young men, think of this.

*Students in our colleges*, who are preparing for the work of the ministry, my next appeal is to you. "He that desireth the office of a bishop desireth a good work;" but he that desireth the work of a missionary desireth a better and a greater. If a faithful and able minister of religion is the greatest man, the devoted missionary is the greatest minister. Oh! what is the contracted circle of a village, a town, a city, or even the circumference of the British isle for your talents and your energies compared with the empire of China? If you have a soul susceptible to the impressions of the moral sublime, here is an object calculated to produce them. In imagination let this mighty country appear covered with the glories of millennial splendour and beauty, with yourself looking over them from the windows of Heaven, indulging the rapturous recollections and consciousness that you did something to produce that scene of ineffable loveliness. Start not at the difficulty of acquiring the language of China. You have already mastered in part difficulties nearly as great. You need neither the gift of tongues nor extraordinary genius for the acquisition of foreign languages, to speak or even write Chinese.

## APPEAL TO THE CHURCH OF SCOTLAND.

Perhaps I am not sufficiently acquainted with the institutions of the Church of Scotland to pronounce an opinion on its missionary zeal, but it does appear to me that it has not yet done what it could and what it should do in this way of Christian effort. I am aware of its missions in the East Indies, where it has representatives labouring with laudable zeal in Calcutta, Madras and Bombay. I assume not the office either of accuser or censor in reference to that Church: it would be impertinence to do so; but may I respectfully ask if it is not somewhat in this respects below itself, to say nothing of comparison with other bodies? What could not its numbers and its wealth enable it to do? May I venture most deferentially to call the attention of its ministers and members to China, as an object worthy of their attention?

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