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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. 6, June, 1861.

VOLUME XIV.

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

The Presbyterian.

A WORD TO ALL.

With this number each subscriber will receive his account showing amount due up to 31st December, 1861. This publication has lately been freed from its debt for printing, and the proprietors are exceedingly desirous that this free position should be maintained. If this is to be done, remittances must come in much more plentifully than during the last two months.

Those who do not receive any account will know that they have paid up to the commencement of next year, and those who receive accounts, even though only for half a dollar, will greatly oblige by prompt remittance. This being the sixth month of the year cannot be regarded as too early for payment of the current subscription.

THE CHURCH IN CANADA.

JUVENILE MISSION.

Our Treasurer has closed his accounts and sent in his annual report to the Synod, which meets at Quebec early this month. As our young readers are probably anxious to know what has been the result of last year's collections, we proceed to give following extracts from the accounts.

| | |
|--------------------------------------|----------|
| The money in the Treasurer's hands | |
| 1st May, 1860, was..... | \$170 21 |
| Since then has been paid in for the | |
| support of Orphans, and to present | |
| them with Bibles..... | 284 90 |
| For the Canadian School at Calcutta, | 218 82 |

| | |
|--|----------|
| For the Memorial Church at Sealkote, | 4 50 |
| | \$675 44 |
| Out of the above sums the Treasurer remit- | |
| ted as follows:— | |
| For support of 18 Orphans, £24 0 0 | |
| “ one year Canadian | |
| School..... | 40 0 0 |
| “ supplies, books, maps, | |
| &c., for School, ... | 5 0 0 |
| “ sub. to Nev. of Female | |
| Mission..... | 0 10 0 |
| “ Sealkote Memorial | |
| Church..... | 0 10 0 |

£100 0 0 Stg.
94 \$486 67

| | |
|--------------------------------------|--------|
| The expenses, including postage on | |
| Indian letters, \$2.50 for a bible | |
| twice paid, &c., were..... | 13 50 |
| And there remains now in Treasurer's | |
| hands, | 175 20 |

\$675 43

The above is a most pleasing proof of the growing interest felt by our Sabbath Schools in the cause of missions and in the advancement of the Redeemer's Kingdom. Great openings are now held out in India for extending the orphanages and Canadian School. We trust that the new year now entered upon will be even more satisfactory in its results than the one just ended.

CONGREGATION OF MILTON.

PRESENTATION.—The Rev. William Stewart, recently inducted into the charge of Hornby, has been presented with a horse and harness by the members of his congregation at Milton. The presentation was accompanied with a gratifying and affectionate address.

It is pleasing to witness a friendly feeling existing between Pastor and people, and to see a congregation by acts of kindness endeavor to render more comfortable the situation of him who devotes his time and talents to their moral and spiritual improvement. The value of the article bestowed is not of so much consequence, but the knowledge that they take such an interest in his welfare will have a tendency to lighten those cares and anxieties that may be likely to disturb him, and to encourage him to greater diligence and zeal when he sees that his labours are appreciated.

What gave rise to these remarks is our receiving for publication the following communication from the congregation of the Scotch Church, Milton, to their worthy Minister, which we cheerfully insert:

Milton, April 27, 1861.

REV. AND DEAR SIR,—Be pleased to accept this Horse and Harness from the Milton congregation as a token of their regard for yourself personally and of their esteem for your abilities and zeal as a Minister of the Gospel.

They trust that this gift will enable you with greater comfort and convenience to meet your appointments at your respective places of worship, and to attend to the other duties required of you as Pastor over so distant and scattered congregations. And their fond hope and desire is that you may be long spared to administer to the spiritual wants of your flock and to go out and in among them.

(In behalf of the Milton Congregation,

We have the honour to be,

Rev. Sir,

Your obedient servants.

JAMES REXTON,
Wm. D. L'ON.

Hornby, April 27, 1861.

Messrs. Ruxton & Lyon,

Gentlemen—I beg to tender to you and through you to the Milton Congregation my grateful acknowledgments for the valuable and timely gift of a Horse and Harness. I feel very highly favored by this token of regard and by the warm expressions which accompany it of the acceptance of my ministerial labours, and I hope it will stimulate me more and more to pursue my course with joy. I feel deeply sensible of the great responsibility attached to the wide and arduous field of duty which has devolved upon me, but I trust, through the grace and strength of Heaven and your countenance, it will still be found that I have not run in vain neither labored in vain. With the increase of facility of intercourse which your kindness has afforded me it must still be kept in view that the time of merciful visitation both of Pastor and people is but short, and so requiring all to be "diligent in business, fervent in spirit serving the Lord." In the words of the Apostle, "I think it meet, so long as I am in this tabernacle, to stir you up by putting you in remembrance of those things, though you know them, and be established in the present truth." I desire as a steward to be found faithful and that my labours may ever tend to the furtherance of your faith and joy, and to the praise of our common God and Redeemer.

I am

Sincerely yours

WILLIAM STEWART.

PRESBYTERY OF GLENGARY.

The ordinary quarterly meeting of this Presbytery took place in St. John's Church, Cornwall, on the 8th May. Present: the Rev. Thomas Scott, Moderator, Hugh Urquhart, D. D., Robert Dobie, Peter Watson, John Davidson and James Mair, Ministers; Messrs. Alex. Robertson, F. B. McLennan and Walter Colquhoun Elders.

The minutes of last ordinary meeting together with those of two *pro re nata* meetings were read and sustained. Commissions from the Kirk Sessions of Osna-bruck, L'Orignal and Hawkesbury, appointing Mr. Richard Loucks and Mr. Charles P. Treadwell respectively, Representative Elders for the current year, were presented.

The Committee appointed to make a selection of Catechists reported that, before they had been able to make a selection, the Gaelic students had all been engaged by other Presbyteries.

Mr. Archibald Currie, Student of Divinity, being present and having offered his services as Catechist, the Presbytery appointed him to labour as such in the vacant Gaelic congregations of Lochiel, Dalhousie Mills and Cote St. George, with the understanding that the people remunerate him upon the terms of his engagement with them last year.

Extracts from minutes of Presbytery of Toronto in reference to a call from the congregation of Lochiel in favour of the Rev. Donald Ross, minister of Vaughan, were read, wherein it was stated that Mr. Ross, after having given anxious and careful thought to the subject, had come to the conclusion that it was his duty to re-

main in his present sphere of usefulness. The Clerk was instructed to communicate the result of their call to Mr. Ross to the Kirk Session of Lochiel.

The Session Records of Cornwall, Martintown and Matilda were examined and attested as carefully and correctly kept.

The Presbytery then entered upon the consideration of an extract minute of the Presbytery of Toronto transmitted to them, expressive of the desire of that Presbytery to obtain the concurrence and co-operation of the various Presbyteries of the Church to express the high sense they entertain of the conduct of the Moderator of Synod in maintaining with so much dignity the position of our Church on the occasion of the visit of H. R. H. the Prince of Wales. After due deliberation the following resolution was unanimously agreed to.—That this Presbytery do heartily respond to the expressed desire of the Presbytery of Toronto, and do cordially approve of the movement initiated by them to draw forth the expression of the approval of the Church in the matter referred to, and do hereby engage their co-operation in carrying out the object so laudably proposed. But, inasmuch as this measure requires, as it deserves, the concurrence and co-operation of the whole Church, this Presbytery deem it proper to suspend action in the proposed movement until the initiatory is taken by the Church in Synod assembled, which course this Presbytery regard as most befitting the dignity and importance of the contemplated movement.

The Presbytery next took into consideration the Interim Act (anent the maintenance of Ministers) and unanimously approved of the same being made a permanent Act of the Church. In regard to the 2 Bills sent down by the Synod for the consideration of Presbyteries, and Dr. Cooke's overture anent Representative Elders, the Presbytery agreed to the following deliverance,—That this Presbytery regard the Bill anent the Representation of the Eldership in the Superior Church Courts as unnecessarily cumbrous and complicated in its structure, and as too stringent and exacting in its requirements; and, considering the well understood character and duty of a Ruling Elder, and the responsibility of Sessions in selecting and appointing a proper person to fill that office, this Presbytery are of opinion that the overture of Dr. Cook presented to the Commission of Synod, and transmitted to Presbyteries, is amply sufficient to call Presbyteries to a sense of their duty, and do therefore recommend that the same be made a permanent Act, with the distinct understanding that Sessions make an annual appointment.

With the exception of the renewed declaration of the duty of Ministers to give attendance at Superior Church Courts, this Presbytery regard the Act anent the same, submitted to their consideration, as

unnecessary, and, as regards the requirement in both Acts, that the expenses of Ministers and Elders in attending Church Courts be provided for by Kirk Sessions, however reasonable and proper, the Presbytery consider the same unattainable in the majority of Sessions, and attainable only in such cases as are least needful. Nevertheless the Presbytery recommend that the duty of congregations in this matter be kept before all congregations.

After the dismissal of a few other items of business of lesser general importance, the Court adjourned to meet in Cornwall on 2nd Wednesday of August. The meeting was closed with prayer.

ROBERT DOBIE,
Pres. Clerk.

THE PRESBYTERY OF MONTREAL.

The ordinary meeting was held on Wednesday, 1st May. *Sederunt*. Rev. James Patterson, Moderator; Revs. Dr. Mathieson, Wm. Simpson, Alex. Wallace, Fred. P. Sym, Wm. Snodgrass, Wm. Masson, Ministers; Messrs. Alex. Morris and Samuel Baird, Elders.

An extract of the election of Mr. John Greenshields on the 10th June, 1860, to be Representative Elder of the Session of St. Paul's, Montreal, was read and sustained. Mr. Greenshields took his seat as member of the Court.

Mr. Wallace reported that he, Dr. Muir and Mr. Paul were present on Monday, the 8th day of April, at the funeral of the late Rev. James Anderson of Ormatown, who died on the 8th of the said month in the 64th year of his age, leaving a widow and several children.

The Presbytery desires to acknowledge the hand of God in the dispensation with which it has been recently visited. It has seemed good to Him to remove another of its respected members from their number. With utmost humility and submission would this Presbytery acquiesce in His holy procedure, persuaded that all His determinations are for the best. Amid the loss of useful men and Ministers of Christ, it would rejoice in the assurance that Infinite Wisdom presides over all, and regulates all things and makes them to work together for good to those who love God; and, although there is much that we cannot fully understand in His procedure, still in faith and confidence we would bow our heads and worship. "Even so, Father, for so it seemed good in thy sight."

With reference to the late James Anderson, the Presbytery would place on record its high estimate of his zeal and earnestness in the work of the Gospel Ministry. He was a good man. We believe that he faithfully laboured in the work of his Divine Master. We regard him as having been eminently devoted and painstaking in the discharge of the duties of his high office, and we cherish the pleasing conviction that, as the result of these

labours, and through the blessing of God upon them, many were led to give themselves to the Lord, and then joined themselves to the Church by the will of God.

The attainments of the late Rev. James Anderson were highly respectable. He had a well balanced mind, an education well-fitting him for the position which he filled, an aptness to teach, an earnest and unfeigned faith, and all the other requisites that go to make the useful man. And useful he unquestionably was. We are persuaded that the congregation of which he was so long the pastor, were it necessary, would bear cheerful testimony to his usefulness, would testify that he was a scribe well instructed in the things of God—a Minister of Christ not needing to be ashamed, rightly dividing the word of Truth.

The Session records of Beauharnois, Hemmingford and Russeltown were revised and attested.

Collections on behalf of the French Mission Fund were reported to have been made by the congregations of Lachine, Huntingdon, Beauharnois, St. Paul's, Montreal, Hemmingford and Ormstown.

The Moderator introduced the Rev. Allan Pollock of New Glasgow, Nova Scotia, and in the name of the Presbytery invited him to take part in the deliberations of the meeting.

The Committee on the Fleming Bequest reported that in their opinion the legacy should be invested in the name of the Moderator of the Presbytery for the time being on some good security, and that the interest be appropriated to the support of such missionary as may from time to time be labouring within the city under the superintendence of the Presbytery. It was agreed for the meantime to deposit the amount of the bequest in the Savings' Bank Department of the Bank of Montreal in the name of the present Moderator and his successors in office.

According to notice given at last meeting, Mr. Snodgrass moved that the Presbytery, having taken the present undefined state of their boundaries into consideration, and deeming it desirable that these should be fully determined by geographical marks, agree to overture the Synod at its next annual meeting to specify what the boundaries of this Presbytery should be.

The following appointments were made for the supplying of vacant pulpits:—**LA PRAIRIE:** *May*, Mr. Haig; *June*, Dr. Muir; *July*, Mr. Simpson. **DUNDON:** *June*, Mr. Snodgrass; *July*, Mr. McDonald. **CHATHAM:** *May*, Mr. Paterson; *June*, (two Sabbaths) Mr. Black; *July*, Dr. Mathieson—these appointments being (with the exception noted) for any one Sabbath of the month specified.

The Session of Ormstown were enjoined to use diligence in fulfilling the function entrusted to them by the Court for supplying the pulpit there.

A communication from certain office-bearers and members of the congregation at Chatham, pledging the payment of \$400 annually by the congregation for the support of a minister, was read and ordered to be kept in *retentis*.

The Moderator read a letter which he had received from the Rev. T. H. Mackerras, Assistant Clerk of the Presbytery of Toronto, together with an extract minute adopted by that Presbytery, suggesting the propriety of taking steps to raise a subscription throughout the Church for the purpose of expressing its appreciation of the course pursued by the Rev. Dr. Mathieson, Moderator of Synod, in connexion with the presentation of the Synod's Address to H. R. H. the Prince of Wales. The Presbytery cordially approved of the suggestion, but, in order to secure unanimity in action, think it better that the matter be taken up at the ensuing meeting of Synod after Dr. Mathieson has given in his report of his fulfilment of the Synod's instructions.

Circular letters were read from the Presbytery of Glengary in favour of Mr. Archibald Currie, from the Presbytery of Toronto in favour of Mr. Alexander McLennan, and from the Presbytery of Kingston in favour of Messrs. William Darrach and James S. Mullan, Students of Divinity, whom the said Presbyteries severally propose to take on public probationary trial. No objection being offered, the letters were laid on the table.

A letter was read from Mr. Alexander Campbell, Corresponding Secretary of the Students' Missionary Association, Queen's College, Kingston, of date Feb. 4th, informing the Presbytery that, if they wish to employ students as Catechists during the ensuing summer, an early application should be made.

Mr. Black reported on the missionary operations at Pointe St. Charles and St. Joseph Street, and represented the desire of many members of the congregation to have the communion dispensed at the former station. The Court directed Mr. Black to dispense the ordinance at such time as he might deem fit before the next ordinary meeting of Presbytery, and to procure the assistance of elders from the congregations of St. Andrew's and St. Paul's, Montreal.

The next ordinary meeting will be held at the usual place and hour on the first Wednesday of August.

THE CHURCH OF SCOTLAND.

SEALKOTE.

Extract of a letter from Mr. Taylor, 30th Jan., 1861.

(H and F. Mis. Record for April.)

You would be gratified to learn from Mr. Paterson's last letter of the zeal of John (the convert who was baptized shortly after our arrival) in his efforts amongst his fellow-servants,

and of the success which has attended these in the marked change which has taken place on one of them, an old sweeper. I learned from Harriet (John's wife), who called on me to-day, that previously they had experienced great annoyance and persecution from the old man. Now he is constantly with them, desiring to know more of the Gospel from that store of it which they have, limited as it is. He is most earnest, she tells me, in prayer, and he is most regular in his attendance at the Hindustani service on Sabbath morning. Harriet was giving me an account of the manner in which she adds to his knowledge.

Almost daily the old woman Mrs. Campbell, who was under God the instrument of their conversion, comes to their house and gives Harriet a lesson in Tamil, which she translates into Hindustani for the benefit of the old sweeper. I may say here that Harriet is desirous to learn to read Hindustani, and she has offered to come daily for that purpose, and Mrs. Taylor is now so far advanced in the study of the language in the Roman character as to be able to give her lessons. The zeal in spreading the Truth, which is manifested by these converts, is a matter for thankfulness to God, and is likewise a stimulus to a greater earnestness and fidelity in seeking to instil into their minds the truth as it is in Jesus. "A little leaven leaveneth the whole lump." Of the inquirer Abdul Raheem, to whom Mr. Paterson referred in his last letter, I have very good accounts to give. He lives on my compound, and from close observation of his daily life I have reason to believe that he has no worldly motive in coming to us. I have given him only what is sufficient for his maintenance, and I require of him that he render an equivalent in services done to me. He is present at our family devotions, which are partially conducted in Hindustani, and from these prayers on these occasions I have reason to hope that God has influenced his heart. He is daily taught a lesson in Hindustani, and one from Scripture, either by myself or the native catechist, who also lives on my compound. Since the arrival of the intelligence regarding Mr. Hill he has kindly granted to us one of his preachers, and the one given is the most valuable to us, inasmuch as he is perfectly familiar with the Persian and Arabic languages. We have been visiting all the villages within 5 or 6 miles from cantonments for the last month or 6 weeks, always 4 and sometimes 5 days in the week. I am only sorry that the want of a tent and other materials for itinerating prevents us from doing much more in the way of preaching than we are now doing. We cannot say that we have met with any manifest tokens of success. Frequently, however, we have had quiet and attentive audiences, and some seemed to enter into the spirit of the remarks and evinced their interest by proposing many appropriate questions upon the subject.

We have still on some occasions to deplore the opposition of the Mohammedan portion of the population, but we must not be discouraged but rather regard this as an indication of their fear for the safety of their faith. It was when the craft was in danger that the craftsmen cried out, "Great is Diana of the Ephesians!" Mr. Paterson is at present out on a mission or tour with the Rev. Mr. Bruce of Amritair, who was at Sealcote on a visit a short time ago. He is an agent of the Church Missionary Society, and a most indefatigable labourer. The tour, I doubt not, will be of great advantage to Mr. Paterson in introducing him to the work. He has been out for 2 weeks, and will probably continue for 2 weeks more.

The school, I am sorry to say, does not increase as we could wish; and, as the Government proposes to erect a larger one in the city

than it has at present, our school will suffer some further diminution. We cannot despair of it. The Gospel is read from day to day by the first class. Translation and explanation are also given. And we must believe that the Truth will exert some influence for good.

You will be gratified to hear of Mr. and Mrs. Prinsep's arrival at Sealkote. I am sure that they will afford us much encouragement and support in our operations. We look to Mr. Friese as an excellent counsellor in much relating to our work. He has put us on a proper plan as to the management of the erection of the church, which, I am sure, will meet your approval. A diary is to be kept of all transactions relating to the building, abstracts of which are to be sent to you from time to time. Captain R. McPherson, one of the Committee of your nomination, has been transferred to Allahabad, so that only 4 of us remain, but I trust that you will deem this sufficiently general for the execution of the trust. I send you by this mail the plan of the Memorial Church, as drawn by the executive engineer of Sealkote. There has been every care paid to combine neatness and simplicity with as little outlay as possible. The specifications have not yet been drawn out, but the cost will fall within Rs. 8000. Liberal contributions, I hope, will be obtained in Sealkote, and probably a grant of Rs. 1000 will be received from Government. This will leave a balance, which your Committee may ultimately see fit to invest in the erection of Mission premises.

I must now conclude; and with best wishes to you and your Committee, and a desire for an increased interest in your prayers, I remain, &c.,

JOHN TAYLOR.

FOREIGN MISSIONS.

BOMBAY.

(*From F. Mis. Record for April.*)

The annual examination of the General Assembly's Institution took place on the 31st January last, and was very gratifying both as regards the number and proficiency of the pupils. The Corresponding Board in their minute express themselves in the following terms:—"With reference to Scriptural knowledge, to which particular attention had been directed, the lowest classes are well grounded in its elements, and the highest classes showed considerable acquaintance with Biblical facts and doctrines. Altogether the improvement made since the last examination is very marked, and reflects much credit on the diligence and ability of Mr. Grant and his native assistants. The Board rejoices to find Mr. Sheriff in such improved health that he will again be able to devote himself to the Christian instruction of the more advanced pupils and of all inquirers after saving knowledge. Considering the amount of labour which has to be overtaken in the Institution—the great importance of endeavouring to continue a missionary's personal influence over young men who have left it—the time that must be devoted to the instruction of inquirers not directly connected with the Institution, and to the training of candidates for the native ministry, as well as the necessity of attempting to occupy other departments of missionary duty, the Board would express a fervent hope that the Foreign Mission Committee may have it in its power shortly to send out another thoroughly qualified ordained missionary. This would, under God's blessing, afford the means of raising to high missionary usefulness an Institution which has long laboured under great difficulties."

The examination was noticed in the *Bombay Gazette* of February 12 in the following laudatory terms:—

The annual examination of the pupils of the General Assembly's Institution took place yesterday afternoon in the Institution Rooms, Kalbadavie. Professor J. Harkness, LL.D., occupied the chair. Among the ladies and gentlemen present we observed Mesdames Wilson, Robertson, Colvin, Scott, Gordon, Duff; Miss Somerville; Sir Alexander Grant, Bart.; Rev. Dr. Wilson; Rev. Messrs. Carliile, Macpherson, Robertson, Sheriff, Aitken, Montgomery, Galbraith, Bowe, Wilson; Messrs. G. Stael, A. B. Boswell, W. Johns, J. P. Hughlings, M. H. Scott, J. Hunter, J. R. Drynan, G. Macpherson, A. Grant, John Connon, H. Maxwell, T. Comber, &c. The principal is the Rev. J. Sheriff, missionary, and the superintendent, Mr. P. Grant. It is attended by 300 pupils, comprising 246 Hindoos, 2 Mahomedans, 2 Parsees, 4 Jews, and 46 Christians, besides 82 girls belonging to the Marathi Female schools. The boys are divided into 7 classes, the lowest of which is taught reading and writing, and the highest have historical lessons from the Scripture, from the Histories of Rome and of England, Geography, Grammar, Arithmetic, Geometry and Reading. The teachers form a separate class, studying the Philosophy of the Plan of Salvation, Exodus, Moral Science, Milton and writing essays. Dr. Harkness, with the assistance of Mr. Sheriff and Mr. Grant, examined all the classes *seriatim* in the subjects of their respective studies. In Reading, the pronunciation of the youths was simple, clear and for the most part free from peculiarities. Their knowledge in History, Geography and Grammar, as displayed in answers to questions put to them, appeared to be fair, and reflected much credit upon their intelligence and industry as well as those of their teachers. The highest class went through a few geometrical problems with much facility. Some of the younger boys recited select passages from their text-books in very good taste, which gained applause from the audience. The essays read by the pupil teachers showed no little originality of thought and expression, and the authors of some of them, who were Hindoos, propounded views which evinced that they had been fully impressed with the truths of the Gospel. On the whole the boys made a very creditable figure. After the distribution of prizes the Chairman congratulated the pupils on the satisfactory progress they had made in their studies, which, he said, reflected great credit on them and on their teachers.

The Rev. D. Macpherson, Corresponding Secretary to the Board at Bombay, gives the following as supplementary of the minute of Board above quoted:—"Owing to the interest felt in Mr. Sheriff's return, more Europeans were present than have been, I believe, for several years. The chair was taken by Dr. Harkness, Principal of the Government College, whose wise practical counsels have long been one of the principal supports of our Mission. The examination was searching, and occupied between 3 and 4 hours. It is well known that since 1843 there has been nothing approaching to continuous energy in our Mission; all has been done by fits and starts. When Mr. Sheriff was obliged to leave, rather more than 4 years ago, it was in very considerable efficiency, but during the subsequent 15 months there was no European superintendent even for the more strictly educational department, and it was in imminent danger of dying a natural death. It is no easy matter to raise an institution from a state bordering on prostration. It was more than a year, therefore, before Mr. Grant had much to cheer him. Last year the Corresponding Board could characterize the appearance made at the annual examination as merely respectable, and no student had attained the standard necessary to the holding of a scholarship. This year, however, permission has been

given to hold a competition for 10 scholarships; and, although Mr. Grant has had no European fellow-labourer, the progress has been so satisfactory as to warrant the hope that our Institution may soon come to occupy its proper position. It is of course utterly impossible for one European to bring an institution up to the requisite standard; but whatever the untiring energy of one man could do Mr. Grant has done. Much progress was made in several departments in the 6 weeks Mr. Sheriff was here before the examination. He laboured hour after hour with Mr. Grant without flagging. The Board did not deem it necessary to report specially on the Teachers' class. The especial missionary interest of our Institution is concentrated in this class and in the 2 highest classes of scholars. Mr. Grant has daily devoted to the instruction of the teachers the hour's interval between the forenoon and afternoon meetings. No work can be more interesting. Several of them are very intelligent, thoughtful young men. May they all have the moral courage to act an independent part according to the promptings of conscience. They have thoroughly mastered their little text-book, 'The Philosophy of the Plan of Salvation,' and understand clearly the principles and evidences of Christianity. There are a good many clever, promising boys in the first 2 classes, who know Christian truth well; and, when one looks into their honest, earnest faces, one cannot but hope it will take root in not a few of them. Several of the essays were well composed. I may mention that the Professor of English Literature, who was present, expressed to me his high satisfaction with them. What a blessing that our missionary institutions are every year sending forth many men of intelligence with such a knowledge of Christianity that one can follow them all their life with the hope that the truth they know will work in their breasts till, through God's blessing, it may bring them out into His light and freedom. What a responsibility this lays on them, and what a responsibility on us too, of finding a sufficient agency to keep watch over them and endeavour to exert an influence on them in their various walks of life. One word more on the great question of Missionary Educational Institutions. Mofussil preaching has many facilities and advantages. May our Church begin to prosecute that field with much energy. But it is undeniable that the future of India must largely depend on the young men that are now receiving their education in the Presidency towns. They are the centre from which an influence will radiate throughout the land. In this centre therefore the banner of Christianity must be raised; here the strongest and bravest bearers of its colours are needed. Granted that Mofussil preaching is necessary, the infusing of a Christian element among the rising native youths is surely equally necessary. Though all souls, learned or unlearned, are individually equally precious, it is a matter of common sense that, the higher social or educational standing a man has, the more will heathenism be shaken by his conversion and subsequent influence.

"The Report contains another appeal for an additional missionary. On this point I can say nothing more than I have said twenty times before, except that the recommencement of more specially missionary work by Mr. Sheriff makes the necessity press like a dead weight on the mind of every one interested in the Mission. There are not many more severely wrought men in Bombay than Mr. Sheriff and Mr. Grant. Mr. Sheriff's strength in especial is overtaken by the amount of work that falls to an ordained missionary. Considering that he has just recovered from an illness induced by overexertion, every one feels that it is the sacred duty of the Mission not to delay in providing an able coad-

jutor. Few missions have such a labourer as he is, so wise, and learned and devoted; so much esteemed by Europeans and natives. He begins work at 7 A.M. On alternate days he meets one or two inquirers of high standing, and teaches a large class of young men and men advancing in life, who are engaged in business during the day. The aim of the latter is of course to obtain secular knowledge; but in return for that they attend with punctilious honour on the mornings devoted to Christian instruction. Then Mr. Sheriff takes wholly into his own hands the religious instruction of the highest class—devotes a part of every day to the training of the catechists or students of divinity, and shares with Mr. Grant the charge of the teachers' class. Enough work this in an Indian climate. In addition, however, he has a Bible class and regular service on Sabbath. He cannot do less work, and yet it is too much for any man. It would surely be the path of wisdom to enable him to husband his strength a little. Then, though life is infused into our Mission once more, and it is rising from former prostration, this will only make its position the more tantalizing to its friends, and there will still be danger of its some day falling again if the opportunity is not seized, and the agency so extended as to prevent the constant feeling that good places are continually crammelled. A man of talent who could devote himself to the study of Marathi, take part in the missionary department of the work of the Institution and in general missionary work, both in the English and Marathi languages, is indispensable to the energy and stability of our Mission—and would have before him noble and blessed work."

MADRAS.

CHURCH OF SCOTLAND MISSION INSTITUTION.

(H. and F. Missionary Record for April.)

The Annual Public Examination of the above Institution was held on the evening of Friday, December 21, 1860, in the Mission House, North Beach. In the unavoidable absence of the Honourable the Governor, Colonel McGoun kindly presided on the occasion. Notwithstanding the numerous examinations that have taken place lately, and the fact that two occurred on the same day, many visitors were present. There were present 362 pupils attending the Central Institution and the Poodoopet Branch School, and likewise a large assemblage of their relatives and friends.

The meeting was opened with prayer by the Rev. J. Macfarlane, after which the 5th class consisting of 31 boys, was questioned by the Rev. Mr. Forbes, superintendent of the Mission, on the earlier part of the History of India, and answered remarkably well. The 2nd and 3rd classes were next examined on the book of the Acts of the Apostles, and subsequently on the latter portions of the History of India; and the 4th class was taken in Luke's Gospel by one of the catechists. All these classes showed a thorough acquaintance with their several studies. The 2nd class was also examined in the 1st Book of Euclid, and demonstrated with correctness and intelligence several propositions. The 1st class, consisting of 11 young men, was called up thrice during the evening, and examined in Mathematics, the Epistle to the Galatians, Brewer's Science, and the Life and Travels of St. Paul as contained in the Acts of the Apostles and in his Epistles. The appearance made by them in the examination on all these subjects showed a high state of proficiency, and elicited general praise.

After the examination Mr. Forbes read a statement regarding the Mission, and the Report of the Private Examiners, Rev. Mr. Symonds, Secretary of the Propagation Society,

on the Bible; Captain Carpendale, Principal of the C. E. College, on Mathematics and Arithmetic; Rev. Mr. Ashton, London Mission, on History; Rev. Mr. Burgess, Wesleyan Mission, on Geography and Grammar; Rev. Mr. Winfrid, American Mission, on Vernacular Translation.

The prizes having been distributed, Col. McGoun addressed Mr. Forbes to the effect that he regretted much that the Governor had not been able to be present, according to his intention, as he would certainly have been delighted with an examination that was so interesting and satisfactory. He said that he felt he was but expressing the opinion of all present in stating that what they had witnessed had afforded them gratification and delight. He congratulated Mr. Forbes on the success which had attended his labours since coming to Madras, and expressed to him his best wishes for the continued prosperity of the Institution. The proceedings were then closed by prayer and benediction by the Rev. Stewart Wright.

The following is a part of the Rev. Mr. Forbes' statement referred to above:—

"Mr. Chairman—In accordance with a custom usual on occasions like this, I must now request your permission to submit a few observations regarding the present condition and prospects of this Mission.

"From various causes before the close of 1858 the whole of the agents had been called away to other spheres of labour with the exception of Mr. Walker, who was also removed in the month of August last year, having been appointed one of Her Majesty's chaplains. Consequently upon these changes, the Mission was left without any European agent from August 1859 to March of the present year, when I arrived to assume the charge of it. During that interval, however, an East Indian head-master was engaged, and the chaplains of the Church of Scotland devoted as much time to its superintendence as they could afford, and this largely contributed to maintain its efficiency.

"Regarding the prosperity of the Mission since it has been under my care, I hope some indication is afforded by the rapid augmentation which has taken place in the number of the pupils; the attendance having almost doubled within the last 7 months, and being now quite as great as at any former period in the history of the Mission. This increase has not been a sudden influx, which is liable as quickly to subside as it rose, but has proceeded gradually and regularly, and may therefore be hoped to prove permanent. The average number in daily attendance in the Central Institution is 293, and in the Poodoopet Branch School about 40, which gives a total attendance of 333. The number enrolled is of course considerably greater, amounting to above 390. It is not desirable that the attendance should advance to any further extent, as such a body of youths form a field which it may well exercise the diligence and faithfulness of one missionary to cultivate. Indeed mere numbers are in themselves of no importance, viewed apart from the due employment of Christian labour, whereby the great truths of salvation may be applied to the hearts and consciences of the youth entrusted to our care. It is in no boasting spirit that a reference is made to the addition to our pupils, because it is clearly felt that each new scholar involves a new responsibility, and that we are in the position of those who must give account. Amidst the toil of the secular work I hope that the great and essential design of our vocation is never lost sight of, either by myself or by the Christian men who labour along with me.

"It is not so much our endeavour to com-

municate religious knowledge as to arouse the understanding and conscience, and awaken some perception of the living power of Divine things. Religious knowledge is not more difficult to impart than any other branch of information which is new and strange to the pupils; but its enforcement is the task which tests the missionary's faith and zeal and hope. Our secular studies have not embraced any very advanced or difficult subjects, the aim in view being merely to qualify our pupils for engaging in some useful occupations, and becoming respectable members of society in the sphere in which Providence has placed them. The same prominence is not given to the vernaculars here as in some similar institutions. The question, however, of whether or not it would be advisable to appoint Moonshoes for grammatical tuition in the native tongues is now under consideration. And, while we have at present no masters exclusively so engaged, we are not unmindful of the important place which the vernaculars must occupy in such a school as this. Accordingly in all the classes except the 1st the whole of the English lessons are by the teachers fully explained and paraphrased to the pupils in their own language on the day in which the lesson is prescribed. Especial care is used to secure this being done with all the Scriptural studies; and on the day in which the lesson is delivered the verses read are always similarly translated and explained by the pupils themselves. The whole of the Scripture lessons, it may be added, are taught by Christian men, converts of the Mission. Before quitting the subject of the Central School, I shall only mention that about 140 of our pupils assemble regularly on the Sabbath, and are taught for an hour in the Bible and catechisms, and then attend service, which is conducted in Tamil by the catechists in rotation. To come to our Branch Schools, it is somewhat painful to be compelled to mention the discontinuance of a school which had long been established in Trivator as an offshoot of this Mission. The resolution to withdraw it was not arrived at, because the school had been a total failure. It was some years ago attended by a considerable number and taught with much success; and there are still on the average 12 pupils daily, which is quite as many as in the case of some similar village schools. But it was felt that in a place so populous as Trivator an attendance of 12, though not a total failure, was a very discouraging result. Accordingly various efforts to awaken a better appreciation of the value of the schools among the inhabitants having been made, but without success, it was abolished, and the teacher transferred to the Central School, where, at less than half the outlay, he now imparts instruction to three times the number of his former school, to whom, but for his additional assistance, we must have refused admittance. At the same time that this backward movement took place, an advance was made in another direction, and a very promising school at Poodoopet, which had long been supported by St. Andrew's Church, was adopted by the Mission.

"Those who have been friends of the Mission in former years will no doubt have some recollection of the Preparandi Class established in 1856. It consisted of 3 of the converts of the Mission and 3 young men, sons of native Christian parents, and 1 East Indian. The East Indian accepted civil employment after a short term of study. Mr. Jacob David, one of the 3 young men, Christian by birth, was last year licensed and ordained as a missionary, and now labours with much zeal and acceptance in Poodoopet, and has gathered around him a goodly number of adherents and communicants. The other 2 students, not

converts of this Mission, were this year licensed, and it was resolved that they should proceed to a station up country, there to carry on educational and evangelistic work. After due inquiry Vellore was selected as the station, preference being given to it, among other reasons, because we had obtained a footing there at a former time by a branch school. After 3 months of hopeful work this department of our operations has sustained a check from the sale of the premises which we occupied, which have been purchased by a native, and presented to Government as suitable for the Vellore Normal School. The amount which this philanthropic person has expended in this way is 3083 rupees; and surely the spectacle of such liberality for the promotion of mere secular education ought to stir up the friends of the Gospel to greater willingness to spend and be spent in the cause of Christ. While alluding to this undoubted truth, this opportunity may be taken of thanking the many supporters who have given of their substance, as God has enabled them, towards the maintenance and extension of our work. May it be theirs to lay up treasure in Heaven, and to use their present possessions as stewards of the Lord of all, who at His coming shall require his own with usury. Notwithstanding the temporary check which, as we have said, has been sustained in our Mission operations, it is not in the least intended to abandon them. Should no other suitable quarters be found in Vellore, the Mission shall be transplanted elsewhere, and we doubt not our way shall be made plain before us. The remaining 3 students of the Preparandi Class are still prosecuting their studies, and may be expected in due time to attain to the grade of missionaries. They are about to undergo an examination in theology and science by the Presbyterian body of the Church of Scotland. All 3 have secured in some degree my regard; and there is 1 in particular to whose future course I look forward with hope and expectation. The 3 catechists have long been trained practically in the duty of unfolding to their countrymen the riches of redeeming love. It has been the custom for them annually to make a lengthened evangelistic tour, and to this practice it is intended to adhere during the ensuing vacation, and an account of this branch of their work shall probably be included in our regular report.

"In reference to our present meeting, it may be explained that only a very partial and imperfect view of our work can be given within so short a time. We have endeavored to supplement the necessary deficiency of such a test as the present by resorting to private examinations, which have been conducted by competent gentlemen, whose reports will shortly be read. It is perhaps, however, hardly necessary to state that the way to obtain a really reliable idea of the state of this or any similar institution is to see it in its ordinary condition by making a personal visit on a common day. We have far too few of such visits and would welcome a greater frequency of them as a boon. But we trust and feel that, while perhaps in such a climate as this personal visits must be rare and unusual, the missionary and his great undertaking are not seldom thought upon by the people of God, and that he is not unfrequently remembered at the throne of grace.

"In concluding a year in some respects prosperous and encouraging, we hope, trusting in God's strength, to go on in the future with increased resolution and earnestness; and we shall be not a little cheered on our way if aided and sustained by your contributions, your sympathy and your prayers."

When we devote our youth to God,
'Tis pleasing in his eyes:
A flower, when offered in the bud,
Is no vain sacrifice.

CORRESPONDENCE.

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

MORNING THOUGHTS ON GENESIS.

Chap. 1, 4, 5. God saw the light that it was good—alas, how oft we shun what God calls good,—would it not be better to use the light God has called good instead of what we kindly for ourselves? The separation of light from the darkness was the first day's work then; followed the wonders of each succeeding day. So, when time shall be no more, the separating of what is light from what is darkness shall be the beginning of a glorious eternity, abounding in such mighty works of power, holiness and love as not even the arch-angel can conceive. Oh, that we all were children of the light and forever shunned the works of darkness. O Holy Spirit, enlightener of the Church, come to her, bless her, and may her lamps burn with an ever brighter and brighter light.

6-8. Again God's word hath been uttered and there is a firmament above and waters beneath. In the days of childhood we looked up to the blue sky and saw this firmament; we looked on the ever restless ocean and said, These are the waters beneath; that blue sky was to us the water above, whence came the rain when the windows of heaven were opened.

The astronomer takes his far-seeing glass and says, "There is no firmament, I find here suns and worlds without number rolling through illimitable space. These suns and worlds are not like gems in a solid setting." "And is there no heaven, and are all my childish hopes in vain? Astronomer, look again, what star is yon that causes so many wise men to study with intensity the times and seasons? See, it moves. They follow. They lose it. Again they find it, and, following it steadily, it guides them to the ancient Jewish town and hovers o'er a stable. The wise men enter that stable as reverently as if it were a holy temple. To that babe, lying on the knee of a virgin mother, they bow down lowly and present their gifts. Astronomer, I believe in the wheeling of planets and the mighty magnitude and the mysterious multitude of suns, but that Bethlehem star teaches me to believe in Heaven."

"What has come over the sun at noon-day? That is not an ordinary eclipse. What awful darkness is this? Ascend with me Golgotha's steep. Though you cannot see you, may hear the rumble of the earthquake and feel the earth's breast throbbing beneath your feet as if she were sobbing in sorrow. You cannot see the cross, but hear those groans that tell of sorrow and suffering more bitter and keen than ever man endured before. Put thy hand forth, feel the tree is quivering with the writhings of the crucified. Astronomer, the crucified is the Son of God, who garnished the firmament with stars. When I read how God made the firmament, in thought I look to Palestine and imagine I stand on Calvary, and that darkened sun—that heaving earthquake—that thick cloud of darkness—all unite with the promptings of my soul in exclaiming Amen, it is true. Amen, it is true"

Oakleaf.

LABORERS FOR THE HARVEST.

The exciting events in the United States have during the last few weeks riveted the attention of all, and our warm sympathy has been stirred up by the eagerness and enthusiasm with which the brave northern men, leaving their peaceful avocations, their homes and all that made life sweet,

have hastened forward to enrol themselves as the defenders of their country and of the cause of freedom. But, while our admiration and our sympathies go out freely towards them, we might be excused for thinking of another warfare, and sadly contrasting with the ardent zeal of the American volunteers the scanty number who come to enrol themselves under a far nobler banner, to enter a far more glorious service.

It is disheartening, when we look upon the spiritual destitution of this growing country and the scantiness with which its needs are supplied, to notice how few young men, in our own church at least, are coming forward to the Ministry. It is not so in other professions, there the supply is more than equal to the demand. Hundreds of young men throng to the Medical Schools, and the number of aspirants to the Bar is so great that, unless Canada becomes a far more litigious country than can be either expected or desired, it is a mystery where their subsistence is to come from. Engineers, as every one knows, have been for some time at a discount, and of merchants of all varieties there seems to be no lack.

But, alas, for the ministry! There seems to be no danger of too great a supply there. With a wide missionary field stretching around us in all directions within our own province, with the neighbouring provinces very scantily supplied, with the important colony of British Columbia looking to us for help—how scanty are the means with which our Church can meet so great demands! As yet the number who yearly go out from Queen's College has been counted by twos and threes, sometimes not rising even so high. And how many hundred young men there must be within the bounds of our Church with talents and energy amply sufficient to make them most valuable additions to her ministry, were they but willing to engage in the noblest work which a mortal can be privileged to perform!

No doubt the great deficiency of adequate ministerial support in this country is one cause of this scarcity of laborers. In many of our country districts the ministers are miserably paid, and those who, while well able to do better while barn and bin are overflowing with the undeserved bounties of last year's harvest, stint their hard-working minister of his well earned support, would do well to remember that on them rests the responsibility not only of abridging his comforts but of discouraging from a profession so miserably remunerated many a young man who might otherwise be entering its ranks. This impediment the Church, and by the Church is meant the whole body of our people, should endeavour to remove. Our Home Mission Scheme is a noble beginning, may it be amply sustained. Much might also be done by both clerical and lay influence to stir up the zeal and educate the liberality of

the people in destitute countryplaces where a hard struggle for the necessaries of life and the want of the custom of giving make it so hard for them to give away the money on which they set so high a value.

Undoubtedly it is a sacrifice when a young man, full of youthful ambition and feeling that he possesses abilities which would win for him the wealth and fame so much coveted, resolves to devote himself to a humbler and more unostentatious profession in which the rewards and distinctions are certainly not of *this* world. But is the spirit of missionary zeal so far extinct among us that such sacrifices should be rare? In order to gain distinction in any profession sacrifices must be made, sacrifices of feeling, of ease, of social enjoyment, &c., &c., often far greater, though perhaps more unconscious, than any made in choosing the ministry. For, taking it all in all, the ministry is in itself the happiest of all professions, and it is right to look at its attractions as well as its depreciations. It is not the smallest of its advantages that it presents a freedom from temptation much greater than any calling which leads men into eager competition about the things of this world. A Christian cannot escape responsibility in any profession; he will be narrowly watched by scrutinizing eyes to see whether his acts accord with the religion he professes, but in the ministry it is less difficult for him to be blameless and without rebuke than in the more tortuous windings of other walks of life. It is more favourable also for his own spiritual welfare. Instead of having his Christianity exposed to the darkening influences which an engrossing secular pursuit must to some extent exert, his very duties are of a nature that tends to keep his spirituality ever fresh and his zeal for the cause in which all his interests are embarked ever ardent and undiminished. It is more conducive also to enlargement of mind, for, however hard-working a minister may be, he works all the better for recruiting his mind occasionally with general study, and he is neither doing himself nor his flock justice if he neglects to develop the abilities bestowed upon him by keeping up, so far as his circumstances will permit, habits of study and scholarly attainments. And, while the business of the lawyer must necessarily lead him into frequent contact with the base and sordid passions of men, and the doctor's duty often carries him into dark and painful scenes, the approach of the minister is generally under far more pleasant circumstances, and, even when he does enter the dark haunts of vice and misery, it is with such a message of love and light and peace as might well make his feet eager to carry such "good tidings." It is his too to follow his Master to the marriage feast, and in His name pronounce the blessing which seals the marriage vow; it is his to admit the

young unconscious lambs into the fold of the Good Shepherd, to watch over their growth and provide, as they grow older, such food as their tender age requires; it is his to administer the sacred symbols which show forth the wondrous mystery of a crucified Redeemer to a reverential and awe-struck assembly and to pour into their softened hearts admonitions for their guidance on their onward walk; and his is the privilege, perhaps most blessed of all, of ministering to the soul just preparing for Heaven and witnessing the joyful departure to be "for ever with the Lord" of some humble spirit made "perfect through suffering." Who shall say then that the minister's calling is not a holy and blessed one? Few indeed have such opportunities for influence as the minister who is faithful to his duty. He is called to sympathize with his flock in every sorrow or joy that chequers their lot. They come to him in all their difficulties and perplexities for advice and encouragement; with him is bound-up most of their spiritual history, and no hand can touch so skilfully as his every chord in their hearts. Although not adopting the Romish designation, he becomes, as time advances, little less than a "father" to his flock.

His occupations too, unlike those of most other callings, have the effect of keeping his spirits fresh and genial and social, *social* in that right sense in which we should cultivate kindly and frank intercourse with our fellow-men and feel a deep, true sympathy in their concerns. And that, in spite of sacrifices and privations, the ministerial career is not a gloomy one is certainly indicated by the cheerfulness of ministers, which is almost proverbial, and not least noticeable in those who work the hardest.

But, even were the sacrifices which the ministry demands greater than in the most gloomy view they appear, ought it to be too much to demand from our Christian youths that they should make them? Are the talents they have received from God too precious to be devoted to His service? If the love of Christ have really influenced their hearts, if they have felt what they owe to that gracious Redeemer, to His life of toil and grief and woe, to His death of agony for *them*,—is it too much to ask that they should, like Peter, though at far less cost than he, devote their energies to obeying His parting command, "Feed my sheep." Is life too long a time to work for Him who gave His life for *them*? Oh, surely

"Love so amazing, so Divine
Demands our love, our life, our all!"

And, if *motive* can give energy and success, in what profession is there to be found such a motive for energy and success as in this, a motive reaching far beyond the things of time and sense into the immeasurable extent of a coming eternity. When the "faithful servant" shall look back

from the presence of the Lamb upon his earthly course and survey the souls saved from destruction through his instrumentality, is he likely to grudge his petty sacrifice of earthly ambition in devoting himself to a service crowned with so rich a reward?

The soldiers of an earthly sovereign rush into danger and freely shed their blood for his cause, it is only the soldiers of the Lord Jesus Christ who are laggards in offering their lives at His feet. How long shall this be so?

It is at least one good effect of the organization of the Romish church that she has always at her disposal abundance of agents to send wherever she wishes to extend her influence. When a new country is opened up to the advances of Christianity, Jesuit priests have always been first in seizing every available post; while Protestants have to watch long and wearily for a single laborer. Shall this reproach rest upon our Protestant name? Shall it appear that the spirit of Christian zeal is to be found only among the followers of Loyola and the tenants of monkish cloisters, that the burning zeal of St. Francis Xavier is to be so scantily found in a church whose history boasts such names as John Knox and Patrick Hamilton? Young men of our Church, the answer rests with you. It is for you to remove such a reproach, for you to show that a pure christianity is not inconsistent with warmth of zeal and love for souls, but on the contrary is their best and truest impetus.

Should this meet the eye of any Christian youth about to turn aside to a secular profession, we would earnestly beseech him to stop and consider what is his duty to his Master in this particular. It is no answer to say that there is great need of Christian men in other professions. This is undoubtedly true. But the question is, Whether *he individually* cannot do *more* for a work whose needs are so urgent by devoting to it his *whole* time and energies than by giving it merely so much time as he can spare from the engrossing pursuits of an absorbing profession, while exposed in the mean time to the deadening influences and temptations which the encroachments of any worldly occupation certainly involve. Is he sure that under such circumstances he will be able to retain spirituality of mind and purity of heart, and to resist the insidious advances of that worldliness which steals on so insensibly and has destroyed effectually the Christian influence of so many?

If "want of fitness" be his real or fancied excuse, it is hardly a better reply. If he have average abilities, *sincere* love for his Redeemer, and—what is inseparable from this—a desire to work in His cause, he needs no other fitness; and this is indispensable for engaging in any department of Christian usefulness. Surely he is not laying his account with being a *slothful* servant.

In every age the Church has had some special need. When she required martyrs and confessors, many willingly went to torture and to death. Now the pressing call is for *labourers*, and are Christians at liberty to throw so much valuable time and energy into mere worldly channels while the Lord's fields are lying waste; and this while they are asked, *not* to suffer torture and persecution, but to engage in an earnest, noble, blessed work.

Let every young man then, who professes to be a disciple of Christ, when making his choice of a profession, try to throw aside what is merely captivating to the fancy and to decide in the light of Christian duty. Let him remember, while not underrating the serious responsibilities of the ministry, that God's grace is given as it is required, that "faithful is he who calleth us, who also *will* do it." Let him make his choice, thinking how it will appear to him from a dying bed when the things of time are for ever fading from his view, and let him remember the glorious reward, so far above all earthly distinctions, which will only be more prized when these have lost all their value, which is promised to those who faithfully serve their Master here. "They that be wise shall shine as the sun, and they that turn many to righteousness as the stars for ever and ever."

NOTICE OF BOOK.

THE KINGSTON SABBATH REFORMATION SOCIETY.

We have been favoured with a copy of the eleventh report of the above Society, presented at its annual meeting in January last, the perusal of which has produced a feeling of lively gratitude for the existence of such an organization in the central city of the Province and the beneficial influence it cannot fail to be exerting towards the due preservation and observance of the Lord's Day. The Sabbath is an institution of Divine origin and appointment. The sovereignty of Jesus is pledged to its perpetuation. By numerous express declarations the Word of God invests it with a peculiar sanctity. Its design as a memorial of Christ's resurrection and a means of establishing the people of God in the enjoyment of Gospel rest in time and of preparing them for the heavenly rest of eternity is of the loftiest character. The effect of maintaining a becoming respect for it and of keeping it in a proper manner by professing Christians has always told materially upon the welfare of communities. These are reasons sufficiently weighty to justify and commend the formation of Societies for its protection and of arousing the whole Church to the duty of countenancing them in a spirit of holy jealousy for one of its most precious ordinances. While we hold that the first and chief value of the Sabbath lies in its character and end as a reli-

gious institution, and that on this ground the strongest arguments may be advanced for the government of a country taking action to preserve it entire and intact for the benefit of all subjects, we believe that, on the lower ground of its being a civil right, its importance can scarcely be overrated, and the duty of the State to exercise its legislative functions and executive authority, so as to secure to every man the full enjoyment of it without let or hindrance, may be fairly and earnestly set forth. Labour has its rights as well as capital. Working men, mechanics, clerks, storekeepers and shopboys, all have an interest in the privileges peculiar to the Lord's Day, and are entitled to the protection of the State in the preservation thereof. Employers will find it to their advantage to do all in their power to maintain it, and, if the intelligence and religiousness of communities are insufficient to check all tendencies to its subversion, the arm of the law should be invoked for the purpose. The Synod has a Committee on Sabbath Observance, which, we trust, is alive to this important subject. In addition to the efforts of the Church we desiderate in all our chief cities and towns the formation of associations akin to that at Kingston. S.S.

SELECTIONS.

POPULAR ERRORS.

(From the *Pictou Monthly Record* for May.)

There are popular errors, dangerous because popular, on all subjects,—delusions with respect to food, medicine, matters scientific and historical, personal and social, secular and sacred. There are congregational popular errors, one or two of which we would like to specify, and the more of our readers who take them home to themselves the better.

1. When a congregation builds a church or a manse, not a few of the members consider that they have acted most generously to their minister. Did we not build a church for him? did we not give him a manse? No you did not. Had you given him the title-deeds of either, you might speak so. As it is, you have built a church for yourselves. The manse remains your own property, and you can dispose of it by sale, or give it over and over again to half a dozen ministers. I do not wish to discourage church or manse building, but I say, call not that generosity which is done only for yourselves. If you erect a district school-house, and offer as part of a teacher's salary a dwelling rent-free, have you any right to say, "We gave the man a school and dwelling-house," and to think that you have acted most nobly?

2. When a congregation pays its minister what was promised to him before God and man, not a few of the members consider that they have acted most generously. Have you? When you do not pay him, is it not simple falsehood and dishonesty? When you do pay him punctually, what is it but the commonest duty? a duty that you never think of taking credit to yourself for performing when your doctor or lawyer is concerned. And yet I do not rest the claim of a minister to his stipend merely on the low ground on which other professional men are entitled to remuneration. If so, the chief bond between minister and people would

be this of so much pay for so much service. And it is the tendency of Voluntaryism thus to cloud the nature and design and relationship of the ministry. Bitterly did the Rev. John Purves, Free Church minister at Jedburgh, speak on this misapprehension three years ago; "We are compelled," he says, "from year's end to year's end to occupy every Presbytery with money affairs, and, instead of going to the pulpit with the rich blessings of Heaven in our hands, there to proclaim them free as the air we breathe, to carry on an eternal wrangle and reproach with the people about their own niggardly supplies. . . . It is not now so much a contest with us to obtain their acceptance of our own dearly earned and freely proclaimed blessings, but a contest on their part to resist our demands and hold fast their goods. I could weep tears of bitterest agony over such a loss of character and such an obscuration, if not total blighting of one's holy ministry, and I for one will be a partner in such hideous bankruptcy no longer." Christian men! do not, by your sinful and dishonest lack of punctuality, do yourselves and your ministers this great injury.

3. When a congregation contributes well to missions or any of the schemes of the Church, not a few of the members think that they act generously to the minister. This is the oddest mistake of all. They might as well say they act generously to their minister when they do any other duty,—when they give a penny in charity or a pound to pay their debts. "He is an excellent beggar," they growl, as if he were begging for himself. They seem to think that he and they are natural enemies; and that, as it is his duty to squeeze out of them as much as possible, so it is equally theirs to resist to the last, and at the last to die game—i. e., to let as little come out as possible. "O ye of little faith, do ye not understand the five loaves of the five thousand, and how many baskets ye took up?"

We do not intend to argue upon these popular errors. State them in words, and we see their absurdity. From a miserly, most miserable spirit do they each and all spring.

DR. LIVINGSTONE.

(From the *Cape Monitor*, Feb. 21.)

Important news of the Livingstone party on the Zambezi has just come to hand via the Transvaal. And Mr. Baldwin, who has just returned thence to Potchefstroom, confirmed the particulars of the sad death of the Rev. Mr. Helmore and family and Mrs. Price and family in the desert. The *Oude Emigrant*, of the 1st instant, is the authority from which we derive the following information:—The arrival of Mr. Baldwin, the indefatigable traveller and hunter from the Zambezi en route to Natal, places much interesting information within our reach. We will premise by stating that Mr. B. has the honour of being the first white man who has penetrated to the Zambezi from this coast, and is the second white man who ever saw the celebrated Victoria Falls which Dr. Livingstone discovered 5 years ago. Mr. B., after a most eventful and successful hunt as far as Moselikatz's county, left his waggons on account of the Fly, and, his people having refused to accompany him, he gallantly started (unaccompanied) on foot. With that steadfast friend—his gun—and a pocket-compass he struck for the Victoria Falls; he had no guide but a map, and Dr. L.'s description. After much distress, owing to scarcity of water, ignorance of the country, interruption from wild animals, &c., he to his own great astonishment hit the river not 3 miles above the Falls. He was obliged to remain by the river two days before any Kafirs would come over in

their canoes. The river was in this place at least 4700 yards wide, with an immense number of islands, some of large extent. At length a canoe crossed, and, as Mr. B. had shot a rhinoceros, he regaled the Kaffirs and sent some meat to the chief. The next day other boats came to bring him over; it had been a sultry day, and Mr. B. could not resist the tempting appearance of the cool water, and with the impulse plunged in, he got out again, fortunately without accident. He was not aware that the river was swarming with alligators, and the natives considered it dangerous even to put their hand into the water. A few days after Mr. B. saw a Kaffir in the act of taking water out of the river, when one of these monsters sprang on him, swam about 300 yards with the poor fellow, and sunk to devour him. Mr. B. was introduced to the petty captain of the Batokas, who asked him who he was? Answer: An Englishman. How did you find your way here? Showed them the compass. This was considered a poor answer, so Mr. B. explained to them as well as he could that Livingstone told him to come. At the name of Livingstone they showed much interest. Where had he seen him? He had never seen him. Then how could Livingstone tell him to come if he never saw him? &c., until our friend got quite bewildered. As soon as possible Mr. B. went off to the far-famed Falls, the roar of which was fearful even at 3 miles' distance. Mr. B. was lost in amazement at the wonderful works of nature, and the description given of them by L. is tame and underdrawn, for the reason that words cannot describe the wild and fearful grandeur of the scene. On his return to the Kaffir village he was summarily taken prisoner, and the most unpleasant part of the business was, he had no idea for what offence. He describes this part of his adventures as causing him a great deal of uneasiness. With the river before him, deprived of his gun, his enthusiasm waned, but not his pluck; and he remained in this position several days when most opportunely and unexpectedly Dr. L. arrived, accompanied by his brother Charles and Dr. Kirk, with a retinue of 70 Makololos, all armed with double-barrelled guns. The Dr. was on his way to Sckeletu, from Tete to Linyante, 76 days on foot from Tete. The only animals they had with them were 2 donkeys, the use of which Dr. Kirk and Mr. C. Livingstone were often glad to avail themselves of; but Dr. L. had footed it the whole distance. He was in good health and excellent fettle. The Livingstone party were not a little astonished at finding Mr. B. there. A favour that Mr. B. asked was Dr. L.'s good services to get him out of quandary, when the explanations were singularly amusing. The Kaffirs said this man comes here in a most wonderful manner; and the first thing he does is to jump into the river, which is like death. Next he goes to the Falls, and attempts to go where a monkey would not dare venture. We were sure he would kill himself, and then some one would come and ask where he was, and they would not believe he killed himself, but would say we killed him. So we took care of him as he was seeking his death. The Dr. set matters to right, and they stayed several days together.

The Dr. told Mr. B. that he had penetrated to lat. 14° S., and discovered Lake Shirwee, 90 miles long, and another lake, which, from description, must be more than 300 miles long. In the neighbourhood is a table mountain 20 miles long. The surrounding country is most salubrious, and good for cattle, sheep, &c. A great quantity of cotton is grown by the natives; and sugar, coffee and in fact all tropical productions thrive there, and a finer field of colonisation is not to be found in the World.

Dr. L. was very communicative, but it would be unfair to forestal the Dr., who will lose no time in making public his latest discoveries. Mr. B. confirms the report of the death of the Rev. Mr. Helmore, wife and 3 children, also Mr. Price and 1 child. The eldest son of Mr. Helmore recovered. Mr. Price left the lake still very ill, having with him young Helmore. Mr. Price is of opinion that the Kaffirs poisoned them; this Mr. Baldwin doubts. Mr. McKenzie, with wife and child, was last heard of 4 days from Sicomo, Cowana, his oxen were quite knocked up. They are doubtless by this time at Kurumun. The sad fate of this party ought to be a warning to other parties whose enthusiasm and earnestness in the "good cause" decided them to try and do good to the benighted Makololo. No party ought to attempt to penetrate those parts if without experience, or unaccompanied by men who know the country. There is far less danger in travelling from place to place than in settling on the spot. Mr. Helmore's mistake was in staying at the Linyante, a most unhealthy place; but unfortunately he did not know it. Tete is found to be very healthy, and Dr. Livingstone recommends it for a mission station.

THE SYNOD OF FIFE.

[From the Pictou Monthly Record for May].

We observe that the Scoonie Case has been brought before the Synod of Fife and dealt with as it deserves. It is truly lamentable to observe the length some ministers will go in vindictively persecuting some of their brethren. A minister is chosen to a Church by upwards of 900 of the congregation. Some dozen object, and by means of quibbles and appeals the church is kept empty while these persons carry the matter in succession through the various courts. Not a word can be said against the conduct and life of the presentee. He is one of the most popular ministers in the Synod. His sermons after being subjected to the criticism of 3 or 4 brethren, animated evidently with the strongest personal hostility, come out of the ordeal with triumph. All that could be alleged was, that in one of them there were some *thoughts* which resembled a published sermon: and yet in the face of this ministers could be found to move that Mr. Blackwood, the chosen of 912 parishioners, should be set aside and make way for somebody to be recommended by the 9 or 10 dissentients. The Assembly will make short work of this disgraceful business.

WEDNESDAY, April 10.—The Synod met again this morning at 10 o'clock according to adjournment—Rev. James Anderson, of Cults, Moderator.

The Synod proceeded to consider the appeals taken by the objectors against the judgements of the Presbytery of Kirkcaldy on the merits of the case finding the three objections not proven.

Mr. Oliphant addressed the Court in support of the appeals. At the outset he stated that the objections did not charge heresy, as that could only be done by label. They were simply to the effect that the 4 sermons, preached by the appointment of the Presbytery, were calculated to raise doubts and difficulties—that in many instances they missed the aim and teaching of the text—and that they did not deduce the lessons which the objectors had hitherto understood to be deducible from the texts from which the presentee discoursed. The 2nd sermon was on Acts xxiv., 25, "Go thy way for this time; when I have a convenient season, I will call for thee," and he admitted that it was the best of the 4 sermons, although it contained

expressions which were totally unintelligible. For example, in that sermon it was stated, "The earth has given forth the treasures of her bosom to bridge across the trackless ocean"—a sentence which to his mind was totally unintelligible, and he would leave it to the learned counsel on the other side to explain its meaning if he could.

Mr. J. Campbell Smith—Have you never heard of iron steamers?

Mr. Oliphant—Iron steamers sail across the ocean, they do not bridge it across. ("Oh, ah!" from members of Court.) He had now to refer to the last of the sermons and compare it with a sermon in the *Homilist*. He then proceeded to quote various passages in a sermon published in the *Homilist* in connection with similar passages in the 4th sermon of Mr. Blackwood, and insisted that it was very clear from these passages that the sinews and the backbone, the body and the soul, of the 4th sermon had been taken from the *Homilist*, although certainly there were some rough robes thrown over that body.

Mr. J. Campbell Smith next addressed the Court for the presentee and against the appeals. He said that Mr. Oliphant began his speech by disclaiming all intention to impute heresy to Mr. Blackwood, and he ended by imputing heresy; for the conclusion of his speech, as well as many other parts of it, had no meaning at all unless they were imputations of heresy. He had read over the sermon several times, and he thought he knew something of English grammar, and there was not one mistake in English grammar in the sermons, so far as he had observed. But, although there had been mistakes in English grammar in these sermons, such mistakes had been observed in the productions of the most classic authors. They would find mistakes of grammar in the writings of Swift, Scott and Byron, and in the highest and most finished compositions that had ever been written by man. Any one who had looked into a treatise of grammar knew that very well. Cobbett, a very acute grammarian, showed a very great many examples of errors in grammar, and he had displayed his radicalism by showing these errors in grammar out of king's speeches—compositions which ought to be at least as strictly prepared as sermons composed for a country congregation. There was no doubt a thought or two in the presentee's sermons that were to be found in the *Homilist*; but he would ask what sermon did not contain a thought or two which were to be found in other sermons. The charge of plagiarism proceeded upon an entire ignorance of literature, and of the obligations under which authors were to each other. The very greatest authors had been the greatest plagiarists. Shakspeare did not invent the story of any of his plays, but he took them from previous writers, and worked them out and elevated them into his own idea. What poet was more original or at the same time more indebted to those who went before him than Milton? There was not a simile in Homer or Virgil that Milton had not appropriated—indeed there was scarcely a fine idea in any writer in antiquity that Milton had not appropriated—so much was this the case that he was known in literature as the "celestial thief." With regard to the objectors themselves, it was better that their pretensions should receive no countenance whatever from reasonable men. They entered into this opposition from pure motives, he had no doubt; but their position had degenerated very much into persecution; and it was but right that those who would not learn Christian charity as a duty should be taught humility by defeat. (Applause from the audience.)

Mr. Rose, of Markinch, next addressed the

Court in support of the judgement of the Presbytery.

Mr. Oliphant having replied, parties were removed and the Synod proceeded to give judgement.

Dr. Anderson, of Newburgh, trusted that, as the case was again before them with a still stronger body of numbers in favor of the presentee, the Synod would unanimously agree to the motion which he begged now to make—"That the judgements of the Presbytery be affirmed, the objections repelled, and the Presbytery enjoined to proceed with the settlement of Mr. Blackwood with all convenient speed according to the rules of the Church." (Applause from the audience.)

Mr. Taylor, of Carnbee, moved—"That the appeal be sustained, the judgement of the Presbytery reversed, and the objections held proven and substained."

Mr. Greig, elder, seconded Dr. Anderson's motion.

Mr. Webster, of East Anstruther, seconded Mr. Taylor's motion.

A vote was then taken, when Dr. Anderson's motion was carried by 20 to 6, the following being the state of the vote:—

For Dr. Anderson's Motion:—Dr. John Anderson, Mr. W. Reid, Mr. James M'Nair, Mr. Broun, Mr. Murray, Mr. Morrison, Mr. Mitchell, Mr. John Steele, Mr. W. Ferguson, Mr. Pennell, Mr. M'Whannel, Professor W. Milligan, Mr. Alexander Hill, Dr. Alexander M'Laren, Mr. R. Buchanan, ministers. Mr. Adamson, Mr. James Asher, Mr. John Luke, Mr. Andrew Greig, Mr. Buist, elders—20.

For Mr. Taylor's Motion:—Mr. A. Taylor, Mr. H. Scott, Mr. D. Foggo, Mr. John Webster, ministers. Mr. James Peebles, Mr. W. Morgan, elders—6.

Mr. Oliphant protested, and appealed to the General Assembly against the decision of the Synod.

THE LATE PROFESSOR ROBERTSON OF EDINBURGH.—On Sunday week a memorial sermon was preached by the Rev. Laurence Macbeth in the National Scotch Church, Halkin Street West, Belgrave Square, with reference to the late Professor Robertson, his life, his work, his worth and his preeminent and disinterested services to his native country. The *Times* says—A considerable number of Scotch Members of Parliament and other distinguished Scotchmen, among whom were Sir George Clerk, Sir C. McGregor, Mr. P. Blackburn, Captain Gordon, Mr. Miller, &c., were present. The neat little church, which has recently been enlarged by the addition of a commodious gallery in order to accommodate the rapidly increasing congregation, was well filled by a respectable auditory. The preacher referred at some length to the great exertions made by Dr. Robertson to promote the Endowment Scheme of the Church of Scotland—to constitute 150 new parishes and 100 missionary stations in destitute districts, to be afterwards erected into parish churches. For this purpose a sum of £500,000 was requisite; and Dr. Robertson by his extraordinary activity, energy and self-sacrifice had succeeded in raising £450,000. Of the remainder £43,000 is to be collected in Scotland during the spring, and the balance, £7,000, is expected to be contributed in London. For this purpose a meeting is to be held in Freemasons' Hall, Great Queen Street, about the middle of next month, at which the Duke of Argyll has consented to preside. The Dukes of Buccleuch, Montrose and Roxburgh with other peers, many Members of Parliament, and eminent merchants and others have promised to attend. The Rev. Mr. Macbeth, who deserves great credit for initiating and organizing the movement in London, stated that he had also received

assurance of very liberal subscriptions from a variety of quarters. It is hoped that the sum originally contemplated will now be raised, and that the completion of this great Christian enterprise will be recognized as a fitting memorial of one of the worthiest of Scotland's great and good men."

THE JEWS.

The rule of the Sultan over Syria was virtually at an end when the French entered it last summer. No one believes that the Sultan's rule will ever be restored. To give Syria back to him would be the signal for outbreak and massacre among its hostile tribes. What, then, is to be done with it? Shall the French be permitted to retain it? This is impossible. To deliver over Palestine to France would be to put into her hand the key of India. Shall Russia be permitted to occupy it? This is equally impossible. Britain must keep open her road to her Eastern possessions. She cannot permit her empire to be cut in twain. Shall we colonize Syria ourselves? Though we were willing to do so, neither France nor Russia would permit it. And yet inhabitants must be found for this country. War threatens to embroil the nations if it is not peopled. A neutral and friendly power must possess it, for such only can fulfil the conditions of the problem. We look from east to west over Europe and Asia. We can discover but one race on the face of the earth that answers all conditions—but one race which the powers interested would consent should occupy this land, and whose occupation of it would accomplish the end sought. That race are the Jews, its rightful heirs. For 2000 years and more prophecy, as we read it, has pointed to this issue. Man was not driven out of his first paradise till he had the promise of another and a fairer. And so the seed of Abraham, before being cast out of their land, had the promise given them of a return. This prophecy has burned like beacon light upon its hills through all the long ages of its desolation. Its echoes followed the Jew into the most distant lands of his dispersion, upholding him under the world's opprobrium and oppression, and implanting inextinguishable hopes in his breast.—*Free Church Home and Foreign Record.*

POETRY.

CHARITY.

Give! let the gift be ever so small,
Better do little than nothing at all;
An act of kindness, a word, a prayer
To lighten the burden of sorrow and care.

Little hands, little hearts, their little may do,
Little words of advice, so kind and so true.
Little errands of mercy and actions of love,
Little prayers prayed in earnest for help from above.

The cheerful giver is loved of the Lord,
And charity never shall lose its reward.
Even the poor widow's mite was better than all,
'Twas the best she could do, though the gift was small.

From the Dublin Monthly Record.

THE DOVE.

Genesis viii Matthew iii

The cloud of darkness which had veiled the land
Was lifted, and the mountain tops were dry.
A wind passed over, loosed by God's own hand,
And closed the open windows of the sky.
Out from the casement of the wandering Ark
Looked forth the second sire of all mankind,
And, lo! a flood of sunshine lit the dark,
Dissolving wars that on the plain reclined.

From the dark height of lonely Ararat
His vision scanned the sweeping depth below,
Where on the liquid desert ruin sat,
Its shadow deepened by light's roseate glow
Out from the confine of their floating home
He sent a raven forth as pioneer,
The bird of darkness loved the lingering gloom,
And spread its plumage on the watersphere.

Returning home no more. The patriarch then
Sent from the window forth a timid dove,
The gentle bird that seeks the haunts of men,
In faithfulness the very type of love!
Forth on her errand sped she o'er the waste.
But found no spot to rest her tired wing,
So turned to seek the Ark with trembling haste,
As refuge from her homesick wandering.

Seven days passed on. He sent her forth once more;
The fresh green trees were struggling to the light,
These, as she sped the landscape to explore,
Offered sweet rest and shelter to her flight,
And from the olive-tree, whose kindred shade
In later time unto the Son of God
On hallowed Olivet a temple made,
She plucked a leaf, green from the assuaging flood,

And homeward bore the trophy to her lord.
He took the symbol—knew that wrath was past,
Dear pledge of love, of blessedness restored,
Peace and good will, Christ's antitype at last.
The joyous Earth, once more assailed from sin,
Looked up in green redemption from the flood,
The olive leaf without—the dove within—
Peace came from heaven and love went up to God.

Long centuries passed of type and sacrifice,
Those wondrous mysteries within the veil,
When in the orient depths of Bethlehem's skies
Glittered a star that made the morning pale.
It stood above the young child's manger-bed,
Shone out in glory around the Nazarene,
And, like a crown, dropped o'er the sacred head
Of Him who stood beside the Jordan's stream.

Where John baptized, fulfilling all things thus
By seer predicted and by faith believed.
Christ there ordained a sacrament for us,
And on His brow the hallowed drops received.
Then, as He rose, down from the gates of light
A dove descended, and a voice was heard,
A double blessing sanctified the rite—
By outward sign and God's approving word.

Once as the type of peace, the dove on earth,
Now as the pledge of life, the dove from heaven,
Still in the Ark to all of mortal birth
Shield and salvation, as of old, are given
Christ is our Ark, omnipotent to save,
It soars above the deluge swept by sin.
Let the floods gather, we can trust the wave,
If to its shelter we have entered in.

Still through the water pass we to the door—
Symbol of entrance to the refuge won—
Our father's home is open evermore—
The Dove the Spirit, and the Branch the Son
Our Ararat dark Calvary's mountain side.
Our Ark there rested on a sea of love,
And through the offering of the Crucified
We have our promised Comforter, the Dove

Halifax, April 25th, 1861

M. J. K.

SELECTIONS FROM THE SYNOD'S MINUTES.

REPORT OF THE COMMITTEE ON THE JEWISH AND FOREIGN MISSION.—1859-1860.

The Committee respectfully beg leave to report.—

1st. As to the practical commencement of the Mission.

The Committee rejoice to be enabled to report, that our Church has at length a Missionary employed under her auspices, in healing the sick and proclaiming the glad tidings of the Gospel, in European Turkey, to his brethren after the flesh, God's ancient people.

In accordance with the instructions given them, the Committee requested the Missionary Mr. E. M. Epstein, to visit the provinces of Nova Scotia and New Brunswick prior to his departure, which he accordingly did and was kindly received by the members and congregations as well as by the respective Synods of our Church in the Lower Provinces.

It is trusted that as one of the results of his visit, our brethren in the Lower Provinces will unite heartily with us in the maintenance and extension of the Mission. Already tokens of an encouraging interest have been received from these Provinces and it is confidently expected, that the Mission will be heartily sustained by the adherents of our Church in Nova Scotia, New Brunswick, and Prince Edward Island.

After the completion of his visit to these Provinces, the Missionary proceeded to New York and there, after submitting to the usual examination on the completion of a course of medical education, received the degree of M. D. from the University of the State of New York.

After his return thence to Kingston, the Presbytery of Kingston, on the 6th day of October last, in accordance with the instructions of your reverend court, took Dr. Epstein on trials with a view to his Ordination, and thereupon ordained him to the office of the ministry. Dr. Epstein is the first Missionary, who has been ordained and designated by any Canadian Church, to the work of the ministry, as a Missionary to Foreign Parts.

The Missionary and his family subsequently sailed from Quebec on the 19th day of November last, by the Steamer North American, and arrived at Liverpool, whence he took the Steamer Melita, and on the 22nd of January arrived at Salonica after a protracted and somewhat perilous voyage, through which the good providence of our God safely brought him.

Dr. Epstein has entered upon his work, and is finding many openings for usefulness. Let the members of the Church see to it that he is sustained by their offerings and their prayers.

THE FIELD.

2nd. A subject of much interest, in connection with this hopeful effort, is the selection of the first station for the permanent establishment of this our first Mission to the Jews or to any Foreign Part. The Committee with the sanction of the Synod, as expressed by the finding of this venerable Court last year, and after due deliberation, adopted European Turkey as the field, in some station of which, the Committee should commence the Mission work.

By arrangement with the Convener of the Jewish Mission Scheme of the Church of Scotland, the missionary has been meanwhile instructed to station himself and family at Salonica, one of the chief cities of European Turkey, the ancient Thessalonica, for the purpose of acquiring the languages spoken in that country, and aiding the missionaries of the parent Church there. In Salonica, there is a Jewish population of 45,000 who are accessible to the labours of the missionaries, and it may be found a desirable field for permanent occupation.

The Committee have however instructed the Missionary to visit Monastir, and Berea, towns in the neighbourhood, and report to them, as to the openings for Missionary labor which they may be found to present. He has already visited Larissa at the request of Professor Mitchell. In these visits Dr. Epstein will be accompanied by the Rev. Mr. Crosby, the Missionary of the parent Church. After the receipt of the necessary information as to these places, the committee propose to adopt such one of the stations for permanent occupation, as after conference with the Committee of the parent Church, may be deemed to present the most encouraging field for Missionary enterprise. The Committee trust that in coming to so important a decision, they may be guided and directed to take such steps as will conduce to the advancement of the Redeemer's kingdom in European Turkey, and they ask that the prayers of the members of the Church may be preferred on their behalf with reference to this important matter.

FINALS.

3rd. This report is accompanied by the Treasurer's statement, which shows that there is on hand a balance of \$2,105 3/4. Of this sum, however, \$1,328 1/2 is at the credit of the Aiton Jerusalem Mission Fund and against the remaining balance of \$767 1/4 is to be set a draft for \$250 or thereabouts on account of the Missionary's salary which has to be protected out of it, so that the committee have but \$517 1/2 on hand towards the expenses of the ensuing year.

The Committee have to acknowledge with grateful thanks, the receipt from the Committee of the Church of Scotland of £120 sterling, towards

the expenses of the outfit and passage of the missionary and his family, The committee ask authority to invest "the Jerusalem Mission Fund" on some good security in their discretion. The committee have been encouraged during the year by the hearty interest evinced towards the Scheme by many of the congregations and by the liberal contributions which have been forwarded to them. They have confidence that our people will not slacken in this good work, but that now that our Church is solemnly and deliberately committed to the work, and that we are responsible for the maintenance of a Missionary physician and his family on the Mission field, the committee will be spared anxiety as to funds. They regret, however, that several wealthy and important congregations have neglected to obey the injunction of the Synod to contribute to this effort. They therefore request that the instruction to Presbyteries to enquire as to the collections for this Scheme and to take orders that collections be taken up in conformity with christian duty and our Presbyterian polity, be renewed.

The committee have prepared an abstract of the sources from whence the funds have been derived during the year. It is as follows:—

| | |
|---|------------|
| Presbytery of Hamilton,..... | \$34 65 |
| “ London,..... | 39 79 |
| “ Bathurst,..... | 321 88 |
| “ Kingston,..... | 203 31 |
| “ Toronto,..... | 152 35 |
| “ Quebec,..... | 37 50 |
| “ Montreal,..... | 166 75 |
| “ Glengarry,..... | 82 00 |
| Lower Provinces,..... | 189 98 |
| Individual donations, special and Juvenile contributions, | 214 70 |
| | <hr/> |
| | \$1,492 86 |

In addition to these sums, the further amount of \$271 1/2 was contributed in the Lower Provinces during the visit of Dr. Epstein to the Provinces.

The Committee have also to report as a token for good, that in response to an appeal made by the editor of the Juvenile Presbyterian, the children of the Church raised the sum of \$147, to be applied in purchasing a medicine chest and set of surgical instruments for the use of the mission. This seasonable aid enabled the committee to procure these necessary articles for the equipment of the Mission.

The Committee further think it their duty to direct the attention of the Synod to the fact that the Synod of New Brunswick has formally adopted this mission as one of their Schemes, and that the Synod of Nova Scotia, as also commended it to the support of the congregations there. The mission may therefore be now regarded as the mission to the Jews from the branches of the Church of Scotland in British North America—a most gratifying and encouraging fact.

The Committee in concluding this branch of the subject, would only remind the Synod, that a very great responsibility devolves upon them as to the support of the Mission, and while they ask the material aid of all our congregations they ask also the prayers of every lover of our Zion to the great Head of the Church, that He would impart His wisdom to the Committee and the missionary, and that His blessing may be largely added to the mission, that so, the work may be owned and prospered, and that many of God's ancient people may be brought to a knowledge of Him, whom of old they pierced, as indeed "The Christ."

BRITISH COLUMBIA.

The committee have not yet felt that they could request the Church to enter upon any foreign field of mission work, as distinguished from the Jewish field. They yet deem it their duty to express their strong sense of the importance of planting a pioneer branch of our Church in British Columbia and the Hudson's Bay Territories.

They had hoped to hear ere this that the Church of Scotland had been enabled through the Colonial committee to enter upon this important field of labour. They are aware that the Colonial Committee are desirous of sending a missionary to British Columbia, but have not hitherto done so, chiefly owing to the difficulty of finding a suitable laborer.

Your committee believe our branch of the Church might possibly be able to supply the mother Church with a missionary possessed of the necessary requisites for so important a position, as that of planting the church in the capital of Pacific British North America, and they therefore suggest, that they be authorized to consider the subject and if found expedient, to enter into communication with the Colonial Committee with reference to it. Should our Church be enabled thus to do somewhat, towards obeying the great commission to preach the gospel, which has devolved upon her in common with every other branch of the Church of Christ, it would be cause for thankfulness, and would help onward our home work of evangelization.

The whole respectfully submitted.

J. B. MOWAT,
 Vice Convener,
 ALEX. MORRIS,
 Treasurer.

Kingston, 20 May, 1860

ALEXANDER MORRIS IN ACCOUNT WITH THE JEWISH AND FOREIGN MISSION FUND.

Table with columns for date, description, and amount. Includes entries for 1859, 1860, and 1861, detailing various mission activities and financial transactions.

Table with columns for date, description, and amount. Includes entries for 1859, 1860, and 1861, detailing various mission activities and financial transactions.

APPENDIX.

Table with columns for date, description, and amount. Lists various contributions and meetings from 1859 to 1861.

REPORT OF FRENCH MISSION SCHEME.

Unto the Reverend the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland.

The Committee on the French Mission Scheme, respectfully report as follows:-

Except in regard to the important matter of revenue, your Committee think there is no reason for discouragement at the affairs of the Mission, but on the whole good reason for thankfulness to Almighty God: for, although the means at the command of the Committee have been small and their operations necessarily circumscribed, the Head of the Church has allowed them to continue the work upon which they entered eighteen months ago, when the Missionary, the Rev. Louis Baridon, was first engaged, and in addition to what may be his hidden designs and movements, He has vouchsafed some perceptible tokens of His favour.

Your Committee have not to report any extension of the Mission, in any one particular, as regards the field and the work. Much as they desire to increase the importance and usefulness of the Mission, by adding to its appliances, the state of the funds has prevented them from giving practical effect to any of the several plans which have occurred to them during the year. They continue to maintain one Missionary in the same district as before, namely, in the Northern part of County Clinton, State of New York, bordering upon Canada. They do not know of any field more favourable for occupation, and the reasons which determined their adoption of it, still weigh with them in resolving to keep it. As for the Missionary, both as regards the character of the man and his faithfulness in the active and prudent discharge of duty, your Committee have pleasure in reporting continued satisfaction. According to last accounts received from him, the stations in which he labours are these seven, Champlain, Chazy, Perry's Mills, Moers, Centerville, and Sciota. Mr. Baridon, resides at Moers, two miles distant from the Lines separating the British from the American Territory, the centre of the district in which these stations lie. For a condensed statement of the geographical position and religious condition of these localities your Committee, refer to the supplement to their last Annual Report. The stations just named comprise at least fifty families of French Canadians, once Romanist, but now Protestant. A few individuals only can read. With this exception they are all entirely dependent for the means of religious instruction upon the periodical visits of the Missionary. "You will understand," says Mr. Baridon "if this number of families were grouped together in a town or village, it would be easy to form them into an organized congregation, which might enjoy a regular ministry and be more developed. But it is not thus. I visit them and preach to them in turn from place to place, one after another. It is a missionary work rather than a pastoral one."

Sciota is the principal station. Mr. Baridon preaches there, twice every second Sabbath, to a congregation numbering from 25 to 30. He has attempted to form a regular organization, but from divisions amongst the people regarding material interests and conduct worthy of reproach, the effort has hitherto failed. "This people," he says, "are in the woods, isolated, and the most of them devoted by the anxieties, what shall

Table with columns for date, description, and amount. Includes entries for 1860 and 1861, detailing various mission activities and financial transactions.

we eat, what shall we drink, and wherewith shall we be clothed? not having sufficient strength to know how to wait upon the Lord and to expose to Him their wants. This state of things, all distressing as it appears, is not of modern history only. This has long been seen among those who are born under the influence of the priests. To combat and to conquer sin which is of the old Adam, has been in all time the work of an experienced disciple of Christ, and not of a man newly brought to the knowledge of the truth of the Gospel, of which he only understands the surface." The people, however, profess much anxiety for the education of their children. To quote the words of our Missionary, "they have asked earnestly for a school to be placed under the care of the Mission. It would have a good influence, and I love to hope that later, if your treasury is more rich, you will place a schoolmistress there. Looking for better days we continue to labour there, in the hope that one day or another the seed of the word will bear fruit."

At Centerville there are 12 or 15 Protestant families. These the Missionary visits from time to time, preaching sometimes in one locality and sometimes in another. "Some of these families," he writes "are very poor, owning nothing, and living from day to day like the birds of the air. My presence among them is generally welcome. We pray together and read the word of God, which consoles those of them who are cast down in spirit." Mr. Baridon mentions that the children of the 8 or 10 families resident at Champlain and Chazy attend the American schools and become Protestants. Your Missionary writes hopefully of the 19 families resident at Perry's Mills, although the meetings there cannot be held so regularly as at other places. "They are generally firm in the paths of the Gospel. The annual meeting which took place there in September last was numerously attended. About 100 persons, who formerly bowed under the yoke of the priests, were present, and rejoiced over that Word which has taught them the way of safety."

Before leaving this part of the report, your Committee would submit the following quotations from the missionary's statement, both because they are interesting in themselves and they show the peculiar nature of the work, in regard alike to its difficulties and encouragements.

"It is necessary to observe that the half of the Canadian population, Protestants and others, who live in the States, are a floating people, constantly changing their residence. It is not easy to determine the degree of good that we can accomplish among those who belong to this class. A family is visited and preached to for some weeks or months. It receives good impressions, they leave the place to go elsewhere, and we see them no more. It may be that the Word has acted upon this people and that it will grow and develop in the new place to which they will go, and thus one such family may find here the treasure which is destined to enrich it fifty miles hence. An example of this kind occurred recently. Six weeks ago I visited a family near here. I spoke to them of the things of God and read the Bible to them. During this time there came into the house a neighbour who had just come from Canada with his family. The man sat down and I continued to read and speak. He listened, and then went to call his wife, and returned with her. I continued as before, and after some time I asked the man and his wife if these things were true. 'Yes,' they replied, 'this is what we ought to believe. We have come from Canada to the States to be free to hear that Bible read which we are hindered from hearing in Canada.' In the morning I visited them and spoke to them again. They came also to my house, and I instructed them from the Bible. But, not finding work in the place, they went elsewhere. This people received the word but others will gather the fruits. There are constantly like cases in my work."

"As to the other class, that is to say, the stable Protestant families who are in our field, good is certainly done among them. These families have been edified and nourished with the truth, according to the degrees of faith, and assurance in the promises of God. The second generation, their children, have participated in the benefits and have been fortified in the paths of piety which their parents follow. Besides these persons, if they are of a lively faith, propagate little by little, among their Romanist neighbours, the truth which we teach them. We avoid making a noise and proclaiming as conversions those of which we are not thoroughly certain. We think it is best according to Scripture, not to sound the trumpet when we give alms, that is to say, when we are giving the best good for the body and soul."

In addition to other trials the Lord has seen meet, to visit our Missionary with severe family affliction and bereavement. In the end of March last, his partner in life was removed by the angel of death, and one of his children was laid down with a protracted and most dangerous illness. This necessarily interfered for a time with the active performance of evangelistic work; but considering the gracious character of all the dealings of the Lord towards those who love and serve him, it is not too much to hope, that the influence of this dispensation upon the Missionary and his labours, may prove to be most salutary. Let us earnestly pray that this result may abundantly follow.

Your Committee regret exceedingly to report, that the state of the funds of the Mission is most unsatisfactory and discouraging. From

the Treasurer's financial statement herewith submitted the balance on hand at the commencement of the year, will be seen to have been \$153-7 1/2 cts., an amount so inadequate that but for the liberality of the Treasurer in advancing Mr. Baridon's salary, the work of the mission would very soon have been brought to a close. Small as that sum was with a whole year's expenditure to be met, the balance now, in the same circumstances, is even less, being only, \$136.75

Agreeably to the injunctions of Synod contained in the "Act for regulating public collections," a circular was issued on the 16th day of March last, in the name and behalf of the Committee, intimating the appointment by your Reverend Court, of a collection to be made in all the churches on the first Sabbath of April, and along with this circular an appeal to be read by ministers from their pulpits. Up to the date of this Report your Committee have heard only from 34 of the 111 congregations on the roll and the collections received amount to \$348.11. This then is the present pecuniary position of the Scheme,—there is on hand a very little in excess of what is required, to pay the salary of the Missionary for three months, that is up to the end of August next.

The Committee feel the embarrassment of their situation very much. An important Scheme has been intrusted to them. They are expected to carry it on with some degree of efficiency, otherwise they would not have been asked to undertake its management. The members of Synod, in unanimously appointing a general collection in its behalf and issuing an injunction to ministers and congregations to observe the appointment, clearly assumed the obligation of supplying funds. Some proof is given, that the money spent in the prosecution of this Mission is not spent in vain. Yet, fewer than one third of the congregations has obeyed the instructions of your Court and responded to the appeal of your Committee.

Were even a majority of the congregations to contribute, each, an amount equal to the average of the collections already received, the duty of at least maintaining the Mission in its present state would be discharged. Unless additional contributions be speedily received, your Committee will be under the necessity of discontinuing the Missionary work. They would rather be spared this painful step. They therefore call upon the friends of the Mission to bestir themselves, to be liberal in their contributions towards the support of this Scheme, and to abound in prayer to Him who teaches how to scatter so as to receive a plentiful increase. Then will your Committee be able to hold out the encouragement which Mr. Baridon, in the conclusion of his statement, expresses a desire to obtain, namely, that our treasury may be so replenished as to enable us to extend our work for the employment, not of one Missionary preacher only, but of several.

All which is respectfully submitted in the name and behalf of the Committee.

W. SNODGRASS, Co-treasurer.

Montreal, May 22, 1860.

TREASURER'S STATEMENT.

| RECEIPTS | |
|---|----------|
| Congregational Collections from 17th May, 1859 to 22nd March, 1860. | |
| King, Rev. J. Tawse | \$ 0 00 |
| Smith's Falls, Rev. S. Milne | 4 00 |
| Lachine, Rev. W. Simpson | 4 00 |
| Milton, Mr. P. McCallum | 0 00 |
| Brook, Rev. J. Campbell | 5 00 |
| Toronto, Rev. Dr. Harelay | 26 00 |
| Perth, Rev. W. Bain | 58 00 |
| | \$173 00 |
| From 4th April to 16th May, 1860. | |
| Lanark, Rev. T. Fraser | 3 00 |
| St. James, Montreal, Rev. W. Snodgrass | 76 15 |
| Chatham, C. W., Rev. J. Hanne | 5 00 |
| Rock, Rev. J. Campbell | 7 00 |
| Hartintown, Mr. P. Conroy | 5 07 |
| Valcartier, Rev. D. Shanks | 4 00 |
| Peterboro, Rev. J. Douglas | 6 00 |
| Markham, Rev. J. Gordon | 5 00 |
| Toronto, Rev. Dr. Harelay | 21 00 |
| Stratford, Rev. W. Miller | 3 00 |
| Niagara, Rev. C. Campbell | 12 00 |
| Sithrie, Rev. A. Buchan | 12 00 |
| Lachine, Rev. W. Simpson | 4 00 |
| Parkham, Rev. A. Mann | 5 00 |
| Vancouver, Rev. H. Ross | 5 00 |
| Perth, Rev. W. Bain | 12 00 |
| Perth, Rev. G. MacDonnell | 15 00 |
| Hemmingford, Rev. J. Patterson | 7 50 |
| | \$247 11 |

| DONATIONS | |
|----------------------------------|---------|
| A Friend, Edinburgh, Scotland | \$ 5 00 |
| A Well-Wisher | 1 00 |
| St. Joseph Street S.S., Montreal | 1 00 |
| | \$11 00 |

| RECEIPTS | |
|----------------------------|--------------|
| Balance on hand | \$153 7 1/2 |
| Congregational collections | 223 16 |
| Donations | 11 00 |
| | \$477 53 1/2 |

| DISBURSEMENTS | |
|--------------------------------------|---------------|
| Postage and Printing | \$ 9 12 |
| Rev. L. Baridon's Salary | |
| From 1st May, 1859, to 1st May, 1860 | 342 00 53 1/2 |
| Balance | 126 75 1/2 |
| | \$657 57 1/2 |

Montreal, 19th May, 1860. ARCHIBALD FERGUSON, Treasurer.

RESERVED BUILDING FUND.

| | | | | | |
|--------------------------|----------|-------------------------------|--|----------------|----------|
| Dr. | | 1859. | | Cr. | |
| Feb. 23.—To Postage | 0 20 | May 11.—By Balance of Account | | this day | 97 60 |
| To 1 Share Mont'l Bank | | By rent of house in Dor- | | chester Street | 80 00 |
| Stock, at 16 per cent. | 236 00 | By dividend on 4200 | | Bank Stock | 61 00 |
| To paid Insurance, house | | By balance due Treasurer | | | 0 60 |
| in Dorchester Street | 6 00 | | | | |
| | | | | | |
| | \$242 20 | | | | \$242 20 |

5 Shares Montreal Bank Stock worth 20 1/2 per cent. premium... \$1202.50.

ARCHIBALD FERGUSON,
Treasurer.

Montreal, 19th May, 1860.

REPORT OF THE COMMITTEE ON SABBATH SCHOOLS.

The time has again arrived when it becomes the duty of the Synod's Committee on Sabbath Schools to submit their Annual Report. Three years have now elapsed since the Synod caused special attention to be directed to Sabbath School interests and Statistics. In the first Report, that for the year 1857, it is stated that the Committee "only received thirty-three replies;" while some of these reported no Sabbath Schools. In the second Report, that for 1858, the Committee state that they "have received answers from forty Sabbath Schools." For the year 1859, your Committee have to report answers from forty-three Sabbath Schools, and of more than that number they have heard.

The number of Scholars on the Rolls of the 43 reporting Schools is found to be 3,628, with an average attendance of 2374 1/2. This would give on the Roll of each School 84, and an average attendance of 55. Throughout the whole there is during the year an increase of 209 scholars, and a decrease of 32, making a gain of 177. In these Schools we have enrolled 194 male teachers, and 172 female, making a total of 366 teachers, or at the rate of over 8 teachers for each School.

Obviously these numbers do not represent the actual numbers of our Sabbath School Teachers and Scholars; they only exhibit the attendance of those Schools which have complied with the instructions of the Synod. Of the Schools heard from this year, 11 are either new or not previously reported. From the minister of our Church at Brock, the Committee learned that while he had found it impracticable to have a Sabbath School, he was in the habit of teaching a week-day Bible Class. From Osnabruck the Minister writes, that owing to distance, there is no Congregational Sabbath School; but that a large proportion of a Union Sabbath School is composed of his young people. There are many other instances referred to in the replies, of the children of our Church attending Union Sabbath Schools.

In addition to the numbers named of Sabbath Scholars, the Return from St. Andrew's Church, Ottawa, informs us—"There are two Bible Classes in connection with the congregation, one meets on Saturday, attended by 100, increase as compared with last year, 27. (one on Sabbath, attended by 23. Total 123." St. Andrew's Church, Quebec, also reports an increase of 10 as compared with last year in the Bible Class, making the attendance to be 60.

Of the Schools that reported last year, 7 with 462 scholars' names on the Roll, have not been heard from this year. A notice in *The Presbyterian* of March last, shows that on the first of January, 1860, there were on the Roll of St. Andrew's Church, Hamilton, 250 scholars. The Sabbath School connected with the colored congregation, Niagara, was conducted during the summer months by a student of Queen's College. We may allow 50 as the number on the roll. Dundee also reports a flourishing Sabbath School with 60 scholars on the Roll and 3 teachers, with the Minister as Superintendent. This, however, does not belong to the Statistics of 1859, as it only commenced in January last. It does not therefore enter into the Synopsis now submitted. If to these numbers we add 25 as the probable number belonging to the Bible Class of the Rev. Mr. Campbell, Brock, we shall have 1030 young persons additional to the 3628 scholars reported in the Returns; or 4658 under instruction and training by the Church, exclusive of those attending Union Sabbath Schools and those of whom nothing has been heard.

St. Andrew's Church Sabbath School, Belleville, whose return was forwarded too late, has 3 male and 4 female teachers: 50 scholars on Roll, average attendance of boys 23, of girls 17; has a library of 560 vols., and takes 30 copies of *The Juvenile Presbyterian*.

The Committee deeply regret that the Statistics supplied, come so far short of affording a complete view of the numbers of children and youth taught in our Sabbath Schools. In order to remedy this defect, they earnestly suggest to the Synod the propriety of enjoining Presbyteries to take the oversight of this business.

Besides the strictly Congregational and Missionary Schools of the Church, Union Sabbath Schools may properly receive attention when circumstances render it desirable. Each Minister should ascertain, as nearly as possible, the number of his young people who are attending these or other Sabbath Schools, and forward the information to the Committee that may be appointed.

From the fact that some Schools which appeared in last year's Report, have sent no "Returns" this year, it may be inferred—that they do not

consider it necessary to report every year. This is an error that ought to be corrected. In order that our Statistics may be of great value, it is requisite to know our exact strength every year, and to be able to compare the present with the past.

The Committee believe that a considerable number of Sabbath Schools have never reported at all. This may arise from indifference, negligence, or from a desire not to expose their weakness. The omission, however, is injurious and culpable. Some of the Reported Schools are indeed small, but their compliance with the wise injunction of the Synod is at once honorable to themselves and useful to the whole Church.

It is of great consequence that each Pastor should, if possible, have a Sabbath School for the young of the flock, and that he should superintend it himself. The precious seeds that he there sows, he may confidently anticipate, will not perish, but ripen into the fruits of righteousness. His own mind and spirit will there be often invigorated and refreshed, by witnessing the buds and blossoms of genuine Christianity in young disciples of the adored and loved Master. Still, important as the presence and influence of the spiritual shepherd are in the school, it is much to be regretted if it be broken up or the work be declined, "when from any cause he ceases to superintend it personally."

Some of the Schools complain of discouragement from the want of teachers. It is sincerely hoped that suffering from this cause will be greatly diminished by the increased interest felt in the welfare of Sabbath Schools by our Christian people. When the private members of the Church give themselves gratuitously, lovingly, and humbly to the good work of Sabbath School teaching, we have one of the most healthful manifestations of life in the Church.

Universal experience has shown that Sabbath School influences are an aid and a stimulus to the successful fulfilment of the duties of home Christian education. While the children of the godless may be savingly benefited by the teaching and guidance of true Christians striving for their highest good, the Sabbath School Institution, when efficiently conducted, is highly valued by pious parents, as promotive of discipleship to Jesus. The objection that it interferes with parental obligations or leads to their neglect, is now seldom heard. When the existence of a School is so perverted, it may well be feared that without it things would be in a worse state.

It needs to be repeatedly urged that the necessarily limited religious instruction—communicated in our week-day Common Schools,—is a strong argument for the Church's zealously operating on the hearts and minds of those who are in the morning of life. It will require the harmonious co-operation of pastors, teachers, and parents, to obviate the evils to which the young are exposed and to instil into their souls the lessons which "the Spirit of Life in Christ Jesus" will bless, for enabling them to walk in wisdom's ways. Here again the responsibility of each of Zion's watchmen appears, to take heed, that so far as in him lies, only "sound doctrine" and "the truth as it is in Jesus" shall be taught the little ones of the flock. Hence not only the Congregational Sabbath School, but any Sabbath School where the Christian Pastor has young members, calls for his vigilance.

Much benefit is derived from the systematic visiting of the scholars on the part of the teachers. The Committee are persuaded that there is room for vast improvement in this respect. In our circumstances we can scarcely look for District visitation; but that of the members of the Class on the part of the Sabbath School Teacher, is extremely desirable. A delicacy may be felt when, as sometimes happens, some of the parents of the Scholars belong to other Christian denominations; but if they have sent their children to any of our Sabbath Schools, it may fairly be presumed that they will gratefully receive and appreciate the visits of teachers who, in the spirit of Christian fidelity and affection, are seeking the spiritual good of those most dear to them. Such visiting is thoroughly different from that which has proselytism for its aim.

In the last report of the "Committee of the General Assembly on Sabbath Schools," we find that there had been enrolled throughout the year the impressively large number of 126,961 Sabbath Scholars, with an average attendance of 95,378. The example of the Parent Church in its attention to Sabbath Schools is highly animating and worthy of our zealous imitation. The same Report also informs us that the number of scholars above 14 years of age is about one-fifth of the number on the Roll in January. This last statement should be eminently suggestive to us, and the Committee trust that in future, particular attention will be paid to ascertain how many of our Scholars are above the age of 14. The regular attendance of a large proportion of such senior scholars would be regarded as healthful and encouraging.

Nearly all our reported Schools have Libraries. Only three of them distinctly say that they have none, and this is much to be regretted as one very important element of the Christian good flowing from Sabbath Schools is the diffusion of books fitted to advance and induce sanctification of the Sabbath and all that pertains to the Divine life of the soul. The proportion of our Sabbath Schools having libraries is greater than that of the Sabbath Schools of the Church of Scotland. Not one-half of their Schools appear to have libraries; only about one-third have.

Of the Schools in the "Synopsis," 26 take *The Juvenile Presbyterian*

to the amount of 1105 copies, to which if we add 30, the number taken in the Belleville St. Andrew's Church Sabbath School, we have a total of 1135 copies taken. Almost all the Schools distribute other publications also, such as the "Children's Paper," the "Child at Home," the "Sabbath School Visitor," and "Child's Paper." "Songs of Praise," "Bateman's Sacred Songs," and Tracts, are also in some instances given. 12 of the Schools use the "Scheme" of the Montreal Sabbath School Association; 3 use the Edinburgh Teacher's Notes.

When the Sabbath School has done nothing for Missions, this is not a felicitous state of things. "The Juvenile Presbyterian" in the No. for May acknowledges receipts to the amount of \$463.13. Of the 43 Schools reported, 10 are seen to have contributed to this result. Devoutly to embody in practical operation the principles of true religion as taught by the Christian instructor of the Sabbath School, is an evidence of Christian prosperity. How infinitely momentous is it that we all,—each in our several spheres, "be instant in season, out of season!" How applicable to all connected with the solemn work of Sabbath Schools, are the words of the Apostle: "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord."

All which is respectfully submitted.

GEORGE MACDONELL, *Convener.*

SYNOPSIS OF STATISTICAL RETURNS.

Received by the Committee on Sabbath Schools of the Presbyterian Church of Canada, in connection with the Church of Scotland, for the year 1899.

| No. | NAME. | TEACHERS. | | | SCHOLARS. | | | | | Increase. | Decrease. | Volumes in Library. | Copies of "Juvenile Presbyterian" taken. | Contributed for Missionary purposes. |
|-----|---|----------------|---------------------|------------------|---------------------|-------------------|------------------------------|--------------------------------|---------------------------|-----------|-----------|---------------------|--|--------------------------------------|
| | | Male Teachers. | Average Attendance. | Female Teachers. | Average Attendance. | Scholars on Roll. | Average attendance of Males. | Average attendance of Females. | Total average attendance. | | | | | |
| 1 | Arthur Sab. School, | | | | 54 | 26 | 23 | 43 | 8 | | | | | |
| 2 | Brockville, St. John's Church Sab. Sch., | 6 | | 5 | 95 | 25 | 50 | 63 | 10 | 300 | 25 | \$16 00 | | |
| 3 | Buckingham, St. Andrew's Ch. S. Sch., | 3 | 3 | 13 | 33 | 9 | 12 | 21 | 3 | 150 | 20 | | | |
| 4 | Buckingham, Mission Sab. Sch., | 1 | 1 | 1 | 50 | | | 36 | | 175 | | | | |
| 5 | Cumberland S. Sch., | 3 | 1 | 2 | 31 | 12 | 10 | 22 | 5 | 100 | 20 | 10 76 | | |
| 6 | Clifton, St. Andrew's Church S. Sch., | 4 | | 5 | 83 | 15 | 21 | 37 | 2 | 394 | | | | |
| 7 | Cornwall, St. John's Church S. Sch., | 3 | | 5 | 76 | 17 | 46 | 63 | 6 | 125 | 34 | 14 00 | | |
| 8 | Fergus, St. Andrew's Church S. Sch., | 6 | | 3 | 114 | 28 | 24 | 55 | 6 | 400 | 31 | 22 00 | | |
| 9 | Guelph, do. do. do. | 4 | 3 | 6 | 61 | 20 | 30 | 50 | | 324 | | | | |
| 10 | Hemmingford, do. | 2 | | 2 | 59 | 26 | 15 | 41 | | 101 | 16 | | | |
| 11 | Kingston, do. do. do. | 3 | | 3 | 240 | | | 190 | | 350 | 150 | 32 00 | | |
| 12 | Barrie, Church S. Sch., | 3 | 3 | 2 | 50 | | | 37 | 5 | 100 | 25 | 4 00 | | |
| 13 | Portsmouth, Church S. Sch., | 5 | 5 | 5 | 74 | 23 | 30 | 53 | 12 | 140 | 6 | 16 00 | | |
| 14 | Wolfe Island, Church S. Sch., | 6 | | 4 | 96 | | | 75 | | 150 | 25 | | | |
| 15 | Lanark Scotch Ch. S., | 4 | 3 | 3 | 60 | 25 | 20 | 45 | 10 | 300 | | 16 00 | | |
| 16 | Middleville & Dalhousie S. Sch., | 4 | 4 | 4 | 60 | | | 60 | | 200 | 2 | | | |
| 17 | L'Original Presbyt. Ch. Sab. Sch., | 3 | 3 | | 58 | 8 | 11 | 19 | | 100 | 12 | 16 00 | | |
| 18 | Melbourne, St. Andrew's Ch. S. Sch., | 2 | | 5 | 61 | | | 45 | 21 | 250 | | 40 41 | | |
| 19 | Montreal, do. do. do. | 10 | 9 | 11 | 189 | | | 96 | 11 | 300 | 100 | 45 00 | | |
| 20 | St. Paul's Ch. Sab. Sch., | 10 | 8 | 10 | 115 | 35 | 40 | 75 | 5 | 340 | 70 | 11 50 | | |
| 21 | Montreal, Point St. Charles Ch. S. Sch., | 9 | 7 | 3 | 68 | 23 | 23 | 51 | 19 | 180 | 70 | | | |
| 22 | Montreal, St. Joseph Street Ch. S. Sch., | 11 | 10 | 7 | 138 | 33 | 42 | 95 | | 350 | 160 | | | |
| 23 | Niagara, St. Andrew's Ch. Sab. Sch., | 12 | 12 | 1 | 34 | 10 | 18 | 28 | | 300 | 30 | | | |
| 24 | North Easthope do. | 1 | | 1 | 45 | 15 | 15 | 30 | | | | | | |
| 25 | Notarasaga, Kirk Sab. Sch., | 12 | 12 | 8 | 181 | 52 | 62 | 154 | 49 | 215 | 25 | | | |
| 26 | Oranville, Bethel Ch. Sab. Sch., | 9 | 6 | 6 | 140 | | | 75 | | 75 | | | | |
| 27 | Ottawa, St. Andrew's Ch. Sab. Sch., | 8 | | 11 | 144 | 32 | 60 | 112 | 4 | 500 | 51 | | | |
| 28 | Oxford, Wolford, Augusta and Genet's Sab. Sch., | 12 | | 4 | 193 | 70 | 80 | 150 | 15 | 105 | | | | |
| 29 | Palsley, St. Andrew's Ch. Sab. Sch., | 3 | 4 | | 51 | 15 | 10 | 25 | | 110 | | | | |
| 30 | Pakenham, do. do. | 3 | | | 51 | | | 25 | | 210 | | | | |
| 31 | Perth, do. do. | 3 | | | 133 | | | 74 | | 400 | | | | |
| 32 | Peterboro', do. do. | 3 | | | 50 | | | 36 | 20 | 162 | | 20 00 | | |
| 33 | Quebec, do. do. | 3 | | | 50 | | | 36 | | 600 | | | | |
| 34 | Wolfe's Cove Mission S. S., | 10 | | 10 | 275 | | | 225 | | | | | | |
| 35 | St. Roch's do. | | | | | | | | | | | | | |

| No. | NAME | TEACHERS. | | | | SCHOLARS. | | | | Increase. | Decrease. | Volumes in Library. | Copies of "Juvenile Presbyterian" taken. | Contributed for Missionary purposes. |
|-----|-------------------------------------|----------------|---------------------|------------------|---------------------|-------------------|------------------------------|--------------------------------|---------------------------|-----------|-----------|---------------------|--|--------------------------------------|
| | | Male Teachers. | Average attendance. | Female Teachers. | Average attendance. | Scholars on Roll. | Average attendance of Males. | Average attendance of Females. | Total average attendance. | | | | | |
| 36 | Ramsay, St. Andrew's Ch. Sab. Sch., | 3 | | 3 | 50 | 20 | 25 | 45 | | 10 | 200 | | \$ 5 00 | |
| 37 | Simcoe, do. do. do. | 3 | | 3 | 30 | | | 24 | | | | | | |
| 38 | South Georgetown Ch. Sab. Sch., | 3 | 3 | 4 | 4 | 65 | 30 | 35 | 65 | | 200 | 20 | 25 00 | |
| 39 | Toronto, do. do. | 6 | | 4 | 145 | 37 | 34 | 71 | 15 | 462 | 75 | 16 00 | | |
| 40 | Valcartier, do. do. | 4 | | 3 | 44 | | | 30 | 3 | 211 | 4 | | | |
| 41 | Westminster, do. do. | 4 | 4 | 3 | 76 | 25 | 35 | 60 | 2 | 162 | | | | |
| 42 | Williamstown, do. | 3 | | | 70 | | | 55 | | 175 | | | | |
| 43 | Woodstock, do. do. | | | | 20 | | | 18 | | | | | | |
| | | 194 | | 172 | 5028 | | | 2374 | 209 | 32 | 1105 | 243 | 67 | |

NOTES FROM THE "RETURNS."

1. *Arthur*.—This School complains of "want of Teachers and want of books."
2. *Brockville*.—The Teachers meet "for conference as to the interests of the School on the first Sabbath of every month."
3. *Buckingham*.—The School does good through the library; the scholars evince a growing interest in the School. The "Mission School" suffers from want of Teachers.
4. *Cumberland*.—In this School there is "a deep interest manifested by a few. Others besides the scholars attend and seem interested." The families connected with the School are benefitted.
5. *Clifton*.—Suffers from "irregularity of attendance." The Teachers have occasionally met with an especial view to preparation for the School.
6. *Cornwall*.—The School is "appreciated by the families," as indicated by the large average attendance of the scholars.
7. *Fergus*.—There is reason to believe that good is being done. The subject of Scripture doctrine or duty to be proved, often engages the attention of those at home besides that of the scholars. The want of more female teachers is felt, of visitation of the scholars by the teachers, and of a well-sustained Teachers' meeting.
8. *Guelph*.—There is observed "a deeper acquaintance with Divine truth. In two instances there has been marked anxiety about salvation. The Teachers meet weekly to prepare the lesson and secure uniformity of teaching."
9. *Hemmingford*.—The Teachers attend very regularly. The distances of scholars from the School are disadvantageous.
10. *Kingston*.—In this largest of our Sabbath Schools, the Teachers' attendance is "regular." They have meetings for conference and spiritual improvement. The "Child's" and "Children's" Papers are taken.
11. *Barrie*.—The School here has only been taught for about six months of the year. A meeting of the Teachers was held weekly, at which others were wont to be present—making the number attending to be about 20.
12. *Portsmouth*.—There has been increased attention to lessons on the part of many. The School has suffered from the general depression of trade in the village. Ship-building especially has fallen off, in consequence of which a considerable number of families have left. In many cases the School exercises a beneficial influence. The children belong to different denominations. The Teachers meet twice a year. They live at a distance from the School, and belong to St. Andrew's Church, Kingston. When the School was commenced, there was great need for it. Since then, various Sabbath Schools have been commenced or revived. Still, "though smaller in numbers," says the Return, "we believe the interest in our School to have increased. The girls especially attend with great regularity, and give most commendable attention to their lessons. We visit regularly the families of the children, and find there many proofs that our labours are not altogether in vain." "We have a social meeting of children and their friends every New Year's morning, and every summer we have a Steamboat excursion, which affords the greatest pleasure to our School. Ruth Iona is regarded as a sister by her supporters."
13. *Wolfe Island*.—Sabbath Schools have been in operation during the Summer months, for nearly six years. The people here are likely soon to have the oversight of a settled Pastor of their own. This will greatly promote the interest of the School.
14. *Lanark*.—There has been "some" evidence of spiritual life.
15. *Middleville and Dalhousie*.—Are only kept open for six months of the year. Distance and bad roads are impediments; hopeful of the future.

17. *L'Original*.—The attendance has increased to the amount of 14 per cent.

18. *Melbourne*.—The attendance of Teachers is regular. There has been a good increase during the year, and "much that is hopeful" observed as to spiritual life. The "Well Spring," "S. S. Visitor," with Tracts and Pamphlets distributed. Increasing interest manifested. The School contributed for various purposes, about \$30. The Sabbath School is considered "an indispensable adjunct of a living Church."

19. *Montreal, St. Andrew's*.—The attendance has increased during the year. The change to the afternoon has been found favorable. There is a monthly meeting of the Teachers for devotion and consultation.

20. *Montreal, St. Paul's*.—The Scholars are generally attentive and evince seriousness. There is difficulty experienced in obtaining a sufficient number of Male Teachers. The "Children's Paper" is distributed. The Teachers have "a monthly meeting for the maintenance, stability, usefulness and general well-being of the Sabbath School." The meetings "have been usually fairly attended."

21. *Montreal Sabbath School Association*.—This Association was formed two years ago. There is a weekly meeting on the Friday evening of the Teachers of the four City Schools—at which, a model class is taught in connection with the lessons of the following Sabbath. After the dismissal of the class, there is a conversation upon the lesson. There are also quarterly meetings for hearing reports of the different Schools, discussion of some particular subject, and devotion. These meetings have evidently contributed to an increase of earnestness in the work. In connection with the Association work, the two Mission Schools are sustained. At St. Joseph Street, besides the School, visitation of the district, and a Deacons Society have been maintained. The usefulness of the association is extending.

22. *Montreal, Point St. Charles*.—A growing earnestness is observable in a few. There is a want of a sufficiently large library. Much interest is manifested by very many of the parents in the school. The "Children's Paper" is distributed. The Teachers have monthly meetings for prayer, a statement of the School for the month is made by the Superintendent, and any matter of interest is discussed.

23. *Montreal, St. Joseph Street*.—The progress of the School has been steady. The Superintendent, Mr. Hay, says:—"Although I do not feel warranted in stating that any of the Scholars have been 'born again,' I may say this much, that from the regularity and orderly conduct of some, I am led to believe that they are enquirers. Gratifying cases of a desire to read the Bible have come to my knowledge." The School-room is felt to be small. The library has books for general reading; 70 copies of the "Child at Home" are circulated. "Every Sabbath after the dismissal of the School, the Teachers meet and engage in prayer for blessing on the day's labours."

24. *Niagara*.—The Sabbath School connected with the colored congregation is conducted during the summer and autumn months by a Student of Queen's College, the Minister giving the regular service every second Sabbath during the whole year.

25. *North Easthope*.—This School has no library.

26. *Nottawasaga*.—School suffers from want of Teachers. Occasionally the Teachers meet for prayer and preparation of lessons.

27. *Orangethorpe*.—Spiritual life has been observed "in a very few instances."

28. *Ottawa*.—The scholars manifest great interest.

29. *Oxford, &c.*—Have observed evidences of spiritual life "in several instances." Schools suffer from the general poverty of the people.

The Minister says: "In one of our Schools we meet weekly to study the lessons, to confer on School matters, and seek the Divine blessing on our labours. There is "an increase of proficiency and diligence in the Teachers and of interest in the Scholars."

30. *Paisley*.—"Suffers from want of Teachers duly qualified, and of clothing for the children who otherwise might attend."

31. *Pakenham*.—"Various publications are from time to time distributed. The scholars contribute weekly for Missionary purposes."

32. *Perth*.—"The Teachers attend very regularly."

33. *Peterboro'*.—"School shows "careful attention and special good behaviour. It has monthly Teachers' Meetings for consultation."

34. *Ramsay*.—"The attendance of Teachers is "quite regular." The School is "only kept open during the five summer months." There are several Union Schools in the vicinity, attended by children of the congregation."

35. *Simcoe*.—"Has "monthly examinations."

36. *Valecartier*.—"The Teachers "all attend regularly." Long experience has proved the great excellency of the Shorter Catechism."

37. *Westminster*.—"School evinces an earnest desire to read and listen to the Gospel. The parents of the children and other adults attend, with an earnest seeking after the "Word of God." Reward Cards are given to meritorious scholars. Teachers' Meetings are held for prayer."

REPORT OF COMMITTEE ON CHURCH PROPERTY.

The Synod's Committee on Church Property beg leave to report: That since the last meeting of Synod, they have obtained information respecting Church property from the following places, namely, Hemmingford, Peterboro, Matilda, Mount Forest, Eldon, Brock Reach and Mariposa, Ramsay, Belleville, Smiths Falls, Kincardine, Bayfield, Varna, and Drysdaleville. Churches are erected or in course of erection in all these places except Varna and Drysdaleville, and there are Manses in Hemmingford, Eldon, Ramsay, Belleville, Brock, and Smith's Falls.

The Committee regret that they are not yet in possession of sufficient information to enable them to prepare an abstract or statement of Church property throughout the Province, to be laid before the Synod at this meeting.

Applications have frequently been made to the Committee from friends of the Church in different localities for blank forms of the Model Deed for the conveyance of property approved of by the Synod. These deeds are now out of print, and the Committee deeming it of importance to the general interests and welfare of the Church at large that these deeds should be supplied to parties requiring them, recommend to the Synod that a sufficient number of them be printed, the cost to be defrayed either by charging a small sum for each deed, or in such other way as the Synod may direct.

Seeing that the returns furnished by the Synod's Committee on Statistics contain much information regarding Church property, and that any other necessary information might be obtained by that Committee with very little additional trouble to them, and at a considerable saving of trouble to those who are annually required to furnish that information, your Committee respectfully recommend to the Synod that the two Committees on Statistics and Church Property be merged in one Committee on Statistics and Church Property.

All which is respectfully submitted.

A. LOGIE, Conrener.

Kingston, 30th May, 1860.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

| | |
|---|---------|
| May 1. Rec. from Clifton, per Rev. Geo. Bell | \$10 00 |
| " 3. " Beachridge, per Rev. John McDonald | 2 00 |
| " 3. " West Gwillimbury & Innisfil, per Rev. W. McKee | 8 00 |
| " 8. " Stratford, per Rev. Wm. Miller | 6 25 |
| " 9. " Middleville & Dalhousie, per Rev. W. C. Clarke | 12 00 |
| " 9. " Chingacousy, 1st Pres. Church, per Rev. Thomas Johnson | 4 00 |
| " 11. " Brantford, per Rev. D. Stott | 3 00 |
| " 11. " Belleville, per Rev. A. Walker | 36 00 |
| " 14. " London, per Rev. J. McEwen | 8 00 |

| | |
|---|-------|
| May 15. " Douglas, per Rev. W. T. Canning | 4 00 |
| " 15. " Scott & Uxbridge, per Rev. W. Cleland | 5 50 |
| " 16. " South Gower, per Rev. Joseph Anderson | 4 00 |
| " 20. " Seymour, per Rev. Robert Neill | 18 00 |
| " 22. " Huntly, per Rev. James Sinclair | 10 00 |

JOHN GREENSHIELDS, Treasurer.

Montreal, 24th May, 1861.

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