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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. 10, October, 1859.

VOLUME XII.

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

The Presbyterian.

NOTICE.

We regret that the subjoined was omitted at page 140 of the number for September from Rev. Mr. Epstein's acknowledgment of sums received by him.

Carried over,.....	\$260 73
July 31.—Collected at St. John, Campbelltown, N. B.,.....	\$15 00
August 1st.—From Rev. Mr. Henderson, by Rev. G. McDonnell,.....	2 00
	\$277 73

EPH. M. EPSTEIN.

THE CHURCH IN CANADA.

COMMISSION OF SYNOD.

The Commission of Synod is appointed to meet in St. Andrew's Church, Kingston, on the 5th instant at noon.

TEMPORALITIES FUND.

According to the Act of Synod for regulating the public collections of the Church, a collection is appointed to be made in all the Churches on Sabbath the 2nd inst. for the Temporalities Fund.

Queen's College, Kingston, September 3rd, 1859.

Donations of Books to Queen's College Library, Kingston.	
Rev. H. J. Borthwick,.....	6 vols.
Rev. Jno. Livingston,.....	2 "
Alex. Campbell, Student,.....	6 "

HOME MISSION FUND.

IN CHARGE OF TEMPORALITIES BOARD.

Acknowledged in "The Presbyterian" for July,.....	\$926 59
Since received:—	
Nottawasaga, per Rev. Mr. Campbell,.....	27 75
Eldon, " Rev. J. Macmurchy,.....	10 00
Clarke, " Rev. S. Porter,.....	4 2'
Williams, " Rev. R. Stevenson,.....	4 50
Hamilton, " Jas. Walker, Esq.,.....	37 00
Brockville, " Mr. Justice Malloch,.....	33 20
Mono, " Rev. A. Lewis,.....	4 00
Total,.....	\$1047 29

J. W. COOK,

Sec.-Treas. Temporalities Board.

QUEEN, Sept., 1859.

JUVENILE MISSION FUND.

Part of the proceeds of a bazaar held in connection with St. Andrew's Church, Ottawa, \$10; Collected by Helen Kenley, Ottawa, \$2 60. Total, (per Rev. A. Spence),.....	\$42 60
Congregation at Woodstock, per Rev. John Greig,.....	2 00
Congregation at Ancaster, per Alexander Mitchell,.....	2 00
Congregation at Pasiinch, per Mr. Dixon,.....	2 55
" at Pakenham, per Rev. Alex. Mann,.....	7 75

QUEEN'S COLLEGE—BURSARY FUND.

The Rev. James Thom, from Woolwich congregation,.....	\$4 00
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JOHN PATON,
Sec. to the Trustees.

QUEEN'S COLLEGE,
Kingston, 17th Sept., 1859.

JEWISH MISSION FUND.

For the Presbyterian.

Litchfield Congregation, per G. Porteous,.....	\$15-00
St. John's Church, Hamilton,.....	5-00
St. Andrew's Church Sabbath School, Kingston, in aid of the Children's offering towards Mr. Epstein's Medicine Chest,.....	1-00
St. Andrew's Sabbath School, Fergus, Children's offering to purchase surgical instruments for Mr. Epstein,.....	2-00
Cornwall, per Rev. H. Urquhart, D.D.,.....	40-00
Richmond Congregation,.....	4-50
Brock, Do,.....	10-00
Bowmanville, Do,.....	20-00
Vaughan, Do,.....	22-10
Peterboro', Do,.....	6-00
Phoenix Station, Orangeville,.....	1-50
Middleville Congregation,.....	3-75
Dalhousie, Do,.....	6-50
Hopetown, Do,.....	9-20
Nelson and Watertown Congregation,.....	12-00
King Congregation,.....	7-00
St. Andrew's Church, Williams,.....	4-00
Collected by Grace, Jane and Elizabeth Malloch, in aid of the fund for procuring a medicine chest, &c., per Mr. Epstein,.....	3-75
John Wiley, Matilda, for Mr. Epstein's outfit fund,.....	1-00
Chatham Congregation,.....	1-00
Russelton, per Rev. F. P. Sym,.....	7-50
Pakenham,.....	7-75

\$195 55

PRESENTATIONS.

1st. On the 20th of June last the congregation of Eldon presented their pastor, the Rev. John McMurchy, with a valuable and elegant family carriage, and a double set of rich and silver-mounted harness.

2nd. In the month of July last the congregation of Pakenham presented their pastor, the Rev. Alex. Mann, M.A., with a horse.

3rd. The ladies of the Middleville congregation of Lanark presented their esteemed pastor, the Rev. W. C. Clarke, on the 16th of August, with an elegant pulpit gown and cassock.

TRANSLATION.

The Rev. William Barr, of Hornby, in the Presbytery of Toronto, is, we hear, about to be translated to the vacant charge of Wawanosh in the Presbytery of London.

INDUCTION.

The Rev. John Rannie, M.A., till recently an ordained missionary within the bounds of the Montreal Presbytery, was inducted on the 15th ult. by the Presbytery of London to the pastoral charge of the congregation of Chatham, C.W., vacant by the death of the Rev. John Robb, late incumbent. The Rev. William Miller, of Stratford, presided and preached on the occasion, choosing for his text these words of Psalm 74, v. 22, "Arise, O God, plead Thine own cause." The Rev. James McEwen, of Westminster, addressed Mr. Rannie on his duties, and the Rev. Mr. McEwen, of North Dorchester, exhorted the people in regard to theirs. The congregation on retiring gave their new pastor a very cordial welcome. This settlement, we understand, is a very harmonious one, and we anticipate good results.

ORDINATION.

On Tuesday, the 20th ult., the Presbytery of Montreal met in St. Andrew's Church, Montreal, for the purpose of ordaining Mr. Robert H. Story to the office of the Holy Ministry. Mr. Story has for some time been assisting the Rev. Dr. Mathieson, and the Presbytery, having been memorialized to ordain him, did, after due deliberation and the usual public trials, which were sustained as being highly satisfactory, agree to do so. We observed the following members present on the occasion: Rev. W. Snodgrass, Moderator, Revs. Dr. Mathieson, William Simpson, John McDonald, Frederick P. S. Sym, Jas. Patterson, John Moffat, Ministers, and John Greenshields and Dr. Verity, Elders. The solemn services were conducted by the Moderator, Mr. Snodgrass. After public worship he stated the reasons and object of the meeting, and, having received from Mr. Story satisfactory answers to the questions required to be put to inquirants, and his assent to the Synod's Act of Independence, he offered up an ordination prayer, by which and "the laying on of the hands of the Presbytery" Mr. Story was set apart to the office and work of the ministry, and thereafter received the right hand

of fellowship. The attendance of members from both city churches was considerable. The general public was also represented to some extent. After receiving a very cordial welcome from the congregation, Mr. Story signed the formula prescribed by the Church.

PRINCIPALSHIP OF QUEEN'S COLLEGE, KINGSTON, CANADA.—We learn that the Rev. J. Barclay, D.D., of Toronto, and Alexander Morris, Esq., barrister-at-law, of Montreal, Canada, are at present in Scotland, having been deputed by the Board of Trustees of Queen's College, Kingston, to confer with the Colonial Committee and with other friends of the Church of Scotland, with the view of securing for that rising institution the services of a duly qualified Principal. We trust that they may succeed in their responsible mission.

The above extract is copied from the *Edinburgh Evening Post and Record*, of 20th August, and we have since heard of the receipt of letters from the deputation, intimating the great kindness and attention shown to them by the leading ministers of the Church of Scotland. A duly qualified Principal for Queen's College is most earnestly to be desired, and we believe that the sending of this deputation will also be the means of making known in Scotland the position and wants of Canada, and of increasing the interest felt in this Branch of the Kirk.

ST. ANDREW'S CHURCH, OTTAWA.—A Bazaar in connection with this Church was held on the 13th Sept. and following days, partly for local purposes and partly to assist the missionary and religious schemes of the Church. It is gratifying to know that it was successful and did great credit to those ladies who took such a lively interest in an undertaking so laudable.

The sum realized was \$321.83, which has been appropriated at follows:—

Towards the outfit and passage money of the Jewish Missionary, . . .	\$40 00
In aid of the Temporalities Fund of the Church or Scheme of the Synod for the support of the newly settled ministers, . . .	40 00
To provide a Bursary for a Student in Divinity, at Queen's College, . . .	40 00
Towards the erection of a Church at Paisley, C. W., . . .	35 00
For a Library for Sabbath School, . . .	20 00
Necessary expenses connected with Bazaar, . . .	11 83
Balance for improvements in Church and School Room, &c., . . .	135 00
Total,	\$321 83

(From News of Female Missions.)

CANADA.

Mr. Morris to the Rev. Mr. Nicholson.

MONTREAL, 26th February, 1859.

REV. AND DEAR SIR.—I had the pleasure of forwarding to Mr. Paton lately 12s. 6d. for the Calcutta Canadian School, the gift of a class of children who are cared for by Christian charity, and live in "The School of Industry," a charitable institution, being the proceeds of their work.

After perusing your letter to Mr. Paton, I directed the *Juvenile Presbyterian* to be forwarded regularly to you, as it was to Mr. Wright. This little periodical I had the privilege to originate, and its editing has been a labour of love to me for three years past. It has a circulation of 3000, and is the organ and advocate of your Society. I am glad to see that you contemplate the issue of such a periodical. It will do good.

This juvenile missionary effort will do our Church good. Depend upon it, if the children are trained to give, the habit will follow them into after life, and their peace will grow into pounds. You are very fortunate in your Treasurer. He discharges his duties with great fidelity and zeal.

I am glad to say that our Canadian Church is active. The field is very large, and we are extending our borders as rapidly as we may. But, while prosecuting the home work, the missionary spirit is looking abroad also. We have a missionary in training, whom we expect to go forth to some portion of the Jewish field next autumn—a medical missionary and preacher.

We have also a French mission to the French Canadian Catholic people. I enclose you a circular, and prefer to you a request I made last year to Mr. Wright, and which he kindly responded to—viz., to bring the claims of the French Mission under the view of the Ladies' Association or other friends, and solicit for us a few offerings, however small.

Reciprocation in good works should be cherished, and an exchange of missionary contributions will encourage our people to persevere in the support of the Orphanage Scheme, which I presume you know is now a recognised Scheme of our Synod.

Earnestly trusting that the Church of our fathers may faithfully occupy the vast field in India, and continue to be blessed, and prove a blessing.—I am &c., ALEX. MORRIS.

[The two following, but from being inadvertently mislaid, should have appeared in a former Number.]

INDECENT PUBLICATIONS.—We had the gratification of hearing an admirable discourse in St. Andrew's Church by the Rev. Professor Mowat last Sabbath, in which the paramount importance of keeping the mind "pure and undefiled" was earnestly dwelt upon. In connection with the subject, he denounced in warm and eloquent language the destructive and demoralizing tendency of reading impure publications, thereby corrupting the mind and raising up an almost impregnable barrier against which even the most repentant Christian would have a life-long and difficult struggle to contend. The discourse was eloquently delivered and, as a specimen of pulpit literature, was such as might be expected from the position which the Rev. gentleman holds in the University; but its marked feature was the earnestness with which its truths were brought home to the hearts of his hearers. The community ought to feel grateful to Mr. M. for thus taking the initiative in denouncing from the pulpit and warning his hearers against an evil which is indulged in to a larger extent than is generally known, propagated as it is and sown broadcast in the community by the sale of indecent publications, not only surreptitiously by shameless vagabonds who peddle them about in holes and corners, themselves even ashamed of their disgusting trade, but even by respectable booksellers unknowingly, into whose hands they come, certified by the names of respectable authors and publishers, falsely assumed. It is an alarming and growing evil which, as Mr. M. said, should cause the heart of every Christian father and mother to thrill with terror at the contemplation of the fearful

pit-fall which it places in the way of their children; and we do trust that the other religious pastors of our city of every denomination will follow the example of Mr. M., and denounce one of the greatest and most glaring evils of the present day, which, if allowed to permeate the community, will make the rising generation a race of moral lepers.—*Kingston Herald and Advertiser.*

EXAMINATION AT QUEEN'S COLLEGE GRAMMAR SCHOOL.

The annual examination of the pupils of Queen's College Grammar School took place on Thursday at the School-house in William street. The pupils in the Classics, Mathematics and French were examined, in the presence of the Senatus and Trustees of Queen's College and other scientific and professional gentlemen. The proficiency of the pupils in these higher walks of learning will compare favorably with those examined on former occasions, and reflects much credit upon both teachers and scholars. In the evening the senior and junior classes were examined in the several branches of English study. There were present the Rev. professors Williamson, Lawson, Mowat and Weir, of Queen's College, the Rev. Dr. Maclachlan, Rev. Mr. Wilson, Rev. Mr. Rogers, and a number of the parents and friends of the pupils, including a large proportion of ladies. Among the subjects in which the senior class was examined was punctuation, an auxiliary to correct reading and writing to which, generally, little attention is paid in the schools. The boys were questioned closely with regard to the names and uses of the different characters used in printed books and newspapers, and in every instance gave satisfactory answers. In Grammar, Geography and "Familiar Science" the lads showed uncommon readiness. Mr. Campbell then announced the delivery of the prizes, which, he said, had been ably contended for, and the utmost discrimination had been employed in awarding them to the most deserving.

The boys of the senior class were called in the order in which their names appear in the prize list, each one receiving a book or books wherein was inscribed the particular branch of study in which the recipient excelled. It was pleasing to observe the hearty plaudits with which the unsuccessful competitors greeted their more fortunate companions, evincing a total absence of envy at their success, and a praiseworthy disposition to give credit to whom it was due. The enthusiasm of the little fellows had no bounds when the name of "Peter Ferguson" was reiterated over and over again as the prizeman in almost every branch taught in his class, he having been called up no less than eleven times. This clever lad, we understand, is the son of the Rev. Mr. Ferguson, of Esquesing in the county of Oxford.

By request the Rev. Dr. Maclachlan addressed the pupils in an impressive manner, congratulating them on their proficiency, and urging them to continued diligence in the pursuit of wisdom and instruction. He noticed with particular approbation the award of two prizes for good conduct, one in each class, and he impressed upon them all, with all their scholastic acquisitions, to endeavour by all and every means to aim at being good as well as learned.

The same learned and reverend gentleman concluded the edifying proceedings of the evening by an appropriate prayer, when all retired to their homes.

[Abridged from *Kingston Daily News.*]

MEMORANDA FROM PRESBYTERY RECORDS.

FOR THE SYNODICAL YEAR, 1858-59.

1858—May 27th.—The Rev. David Stott, Or-

dained Minister from the Presbytery of St. John, New Brunswick, received as a Missionary by the Presbytery of Hamilton.

June 1st.—The Rev. James S. Douglas, Ordained Minister from the Church of Scotland, received as a Missionary by the Presbytery of Glengary.

June 22nd.—The Rev. John Robb, Minister at Chatham, Canada West, died.

—The Rev. Charles Campbell, Ordained Minister of the Church of Scotland, received as a missionary by the Presbytery of London.

June 23rd.—The Rev. James Herald received as a Missionary from the Presbytery of Montreal by the Presbytery of Hamilton.

June 30th.—The Rev. James Herald, Missionary, inducted to the pastoral charge of the congregation of Dundas by the Presbytery of Hamilton.

—Mr. Prosper L. Leger, Student of Divinity, licensed to preach the Gospel by the Presbytery of Quebec.

August 18th.—The Revs. Charles Campbell and John Hay, Ordained Ministers from the Church of Scotland, received as Missionaries by the Presbytery of Hamilton, the former by transference from the Presbytery of London.

—The Rev. John Hogg, formerly an Ordained Minister of the United Presbyterian Church in this Province, received as a Missionary, subject to the approval of the Synod, by the Presbytery of Hamilton.

—Mr. Prosper L. Leger, Licentiate, received as a Missionary by the Presbytery of Hamilton.

—Mr. Hugh J. Borthwick, Student of Divinity, licensed to preach the Gospel by the Presbytery of Hamilton.

August 25th.—The Rev. Charles Campbell, Missionary, inducted to the pastoral charge of the congregation of Niagara by the Presbytery of Hamilton.

—Mr. Hugh J. Borthwick, Licentiate, transferred to the Presbytery of Kingston by the Presbytery of Hamilton.

September 1st.—The Rev. A. C. Stewart, formerly Minister of the United Presbyterian Church at Perrytown and Oakhills, and the Rev. James Rogers of the Presbyterian Church of Canada, made application to the Presbytery of Toronto to be recommended to the Synod for admission.

September 8th.—The Rev. James Patterson, Missionary, inducted to the pastoral charge of the congregation of Hemmingford by the Presbytery of Montreal.

—Mr. Joseph Evans, M. A., and Mr. William H. C. Clarke, Students of Divinity, licensed to preach the Gospel by the Presbytery of Bathurst.

—Presbyterians at Perrytown and Oakhills organized into a congregation by the Presbytery of Toronto.

September 15th.—The Rev. William Masson, Missionary, inducted to the pastoral charge of the congregation of St. John's Church, Hamilton, by the Presbytery of Hamilton.

—The Rev. James S. Douglas, Missionary, transferred to the Presbytery of Toronto by the Presbytery of Glengary.

September 27th.—The Rev. James S.

Douglas, Missionary, inducted to the pastoral charge of the congregation of Peterborough by the Presbytery of Toronto.

October 27th.—The Rev. Thomas Scott, formerly Minister of Williamsburgh, inducted to the pastoral charge of the congregation of Matilda by the Presbytery of Glengary.

—Mr. William H. C. Clarke, Licentiate, ordained to the office of the Holy Ministry, and inducted to the pastoral charge of the congregation of Middleville by the Presbytery of Bathurst.

November 3rd.—Mr. Joseph Evans, M. A., Licentiate, ordained to the office of the Holy Ministry, and inducted to the pastoral charge of the congregation of Oxford by the Presbytery of Bathurst.

—Mr. Prosper L. Leger, Licentiate, received as a Missionary from the Presbytery of Hamilton by the Presbytery of Montreal.

November 9th.—The Rev. Francis Nicol, formerly Minister at St. John's, New foundland, and sent out to Canada as a Missionary by the Colonial Committee of the Church of Scotland, arrived at Hamilton.

November 16th.—The Rev. Walter R. Ross, Ordained Minister of the Church of Scotland, arrived at Toronto.

November 18th.—The Rev. John Moffat, Missionary, inducted to the pastoral charge of Laprairie and Longueuil by the Presbytery of Montreal.

December 15th.—The Rev. Francis Nicoll Missionary, transferred to the Presbytery of London by the Presbytery of Hamilton.

—The Rev. James Rogers, Missionary within the bounds of the Presbytery of Toronto, received as a Missionary by the Presbytery of Hamilton, pending his application to the Synod for admission.

1859.—January 5th.—The Rev. Alexander Forbes, formerly Minister at Dalhousie, New Brunswick, inducted to the pastoral charge of the congregation of Leeds and Inverness by the Presbytery of Quebec.

March 10th.—Mr. Prosper L. Leger, Licentiate, ordained to the office of the Holy Ministry, and inducted to the pastoral charge of Beauharnois by the Presbytery of Montreal.

March 13th.—The Rev. William King, Retired Minister, died at Carradoc, aged 69 years.

May 4th.—Mr. Robert Herbert Story, Licentiate of the Church of Scotland, received as a Probationer by the Presbytery of Montreal.

—Mr. Hugh J. Borthwick, Licentiate, received as a Probationer by the Presbytery of Kingston.

PRESBYTERY OF BATHURST.

The regular meeting of this Court was held in St. Andrew's Church, Ottawa City, on Wednesday the 14th day of September.

Sederunt the Rev. William White, of Richmond, Moderator; Revs. Messrs. Mann, Bain, Spence, Myne, Morrison, Thompson, Lindsay, Sinclair, Clark and Joseph Evans, ministers; together with Messrs. Davison, Petrie and McDonald elders.

The Rev. William McHutcherson, of Beckwith, was chosen Moderator for the ensuing year. He being absent, Mr. White, the former moderator, was requested to occupy the chair, which he did accordingly.

After several items of routine business arising out of the minutes of last meeting were disposed of, reports from Messrs. Thompson and Canning as to the Missionary appointments given them at last meeting were read and sustained.

A letter was read from Arnprior, praying the Presbytery to continue to grant Presbyterial supply, and thanking the Presbytery for the liberal supply granted at its last meeting.

The Clerk read a memorial from the Congregation of Douglas, signed by R. Smith, Esq. and others, praying the Presbytery to appoint one of its number to moderate in a call, at some convenient day, in favor of the Rev. W. T. Canning, who is at present labouring among them as the Presbytery's Missionary; also one from the Congregation of Ross and Westmeath, signed by John Kerr, Esq. and others, praying the Presbytery to appoint one of its number to moderate in a call, at some convenient day, in favor of Mr. David Camelon, a licentiate of the Church, at present residing in the Presbytery of Toronto.

The Rev. G. Thompson, of Renfrew, was appointed to preach at Douglas on Wednesday the 28th day of September at 12 o'clock M., after which to moderate in the call in favor of Mr. Canning. The Rev. Mr. Spence, of Ottawa, was appointed to preach at Forester's Falls in the Congregation of Ross and Westmeath at 11 o'clock, A.M., after which to moderate in the call in favor of Mr. Camelon.

The Presbytery agreed to meet at Perth on Tuesday the 4th of October at 12 o'clock M., in the view of sustaining these calls in order to expedite their settlement.

The Rev. Mr. Spence introduced to the Court Mr. H. J. Borthwick, formerly a probationer in the Kingston Presbytery but now a resident in this Presbytery, who laid on the table an extract of his license from the Presbytery of Hamilton, bearing date of August 18th, 1858.

In accordance with Act of Synod, Mr. George Porteous, student of the 3rd year in Divinity, appeared and was examined in the various branches of study pursued by him last Session in the Hall. Also, Messrs. Joshua Fraser and James b. Mullian, students in the Arts, appeared and were examined in Latin, Greek and Mathematics, Natural, Mental and Moral Philosophy and Logic in the view of entering the Divinity Hall. The Presbytery agreed, upon a conjunct view of the whole examinations, to sustain the same, and ordered the Clerk to grant these students certificates in terms of the aforesaid Act.

A large number of Presbyterial appoint-

ments were then made for Spencerville and Arnprior. The following Missionary appointments were also made, namely Mr. Thompson was appointed for six Sabbaths at North Augusta, for three at Fitzroy and Tarbolton, for three at Arnprior respectively, and for the remaining Sabbaths, up to the next regular meeting at Litchfield. Mr. Canning was requested to continue his labours at Douglas, where he is soon to be settled.

The interim Act of Synod anent ministerial support was then taken up, but, owing to a difference of opinion prevailing among the members as to its practical working in connection with Church extension in the present state of the Church and country, it was deemed advisable to let it remain on the table until next regular meeting to see what can be done in the way of raising a Presbyterial fund with a view to a'd weak and struggling congregations.

The question of dividing the Presbytery next came up, but upon this also there was a diversity of opinion: some were prepared to have the Presbytery divided into two separate Presbyteries, others were prepared to oppose a division on any account. It was said by a third party that, owing to the geographical dimensions of the Presbytery, it would be as well to allow it to remain as one until two or three ministers were settled in the northern section of the Presbytery, say, in Douglas, Ross and Westmeath, Litchfield, and Arnprior, which must soon take place, when it could be divided, so as to be more convenient to all parties, into three Presbyteries, which might be known as the Presbyteries of Ottawa, Perth and Renfrew, having Ottawa, Perth and Renfrew as their respective places of meeting.

Owing to some of the members having left, and no report having been sent in by the absentees, the Court delayed until next regular meeting to enquire as to whether all the congregations within the bounds of the Presbytery have taken up a collection in aid of the Jewish Mission Fund.

By looking at the Synod Roll it will be seen that there are 33 members in the Presbytery of Bathurst, whose duty it is to be present at all the regular meetings of that Court, yet there were only 14 present at this meeting. What kept the 19 at home? We cannot allow ourselves to believe that the 19 absentees would plead *inability to attend*. It is quite true that, when the Presbytery must be attended on certain fixed days, circumstances over which man has no control may prevent some from attending, but that a good and valid reason should simultaneously come in the way of 19 members of a Church Court is a supposition that requires no lengthy argument to refute.

It is of the highest importance, and inseparably connected with the prosperity of our Church, that those who are appoint-

ed to look after her interests should attend to that important duty which they voluntarily undertook to perform.

It is true that this is accompanied with much self-denial both by ministers and elders; but *true love* knows no self-denial, but reckons all inconveniences as insignificant trifles in comparison to the great work of extending the Redeemer's Kingdom. Those who love father or mother more than Me, says our Saviour, are not worthy of Me. Would it be more uncharitable for us to say that those ministers and elders who love their home, ease, farms and business more than the interests of Christ's Church are not worthy to be rulers in that Church? It is to be hoped that members will see it to be their solemn duty to attend to *all* the duties of their office as rulers in the Church of God. We may advert to this subject at some future time, but we sincerely hope and trust that it will be altogether uncalled for.

This meeting of the Presbytery was exceedingly interesting, as all its meetings are. Much valuable information was elicited during several lively conversations regarding church polity, which was of great importance to the younger members of the Court. We agree with Dr. Hill, who says, that a minister or elder cannot spend a day more profitably than in a Church Court.

Condensed from the *London Free Press*,
LAYING OF THE CORNER STONE OF ST. JAMES CHURCH, LONDON, C. W.

On the 9th day of September the Most Worshipful Grand Master of Canada, accompanied by the officers of the Grand Lodge and a large body of Brethren from the various Western and Eastern Lodges, performed the ceremony of laying the corner-stone of the new Church of St. James, in connexion with the Church of Scotland. The day was very fine, and the ceremony passed off with the greatest possible eclat.

The Brethren assembled at the Lodge Room at high noon, and, having formed in due order, proceeded to the Tecumseh House, to escort the M. W. Grand Master, Col. Mercer Wilson, and the other Grand Officers to the Lodge Room. After a short delay the procession returned to the Lodge Room, when the Grand Lodge was opened in due form.

After certain business had been transacted, the procession, under the command of the Grand M. of C., again formed. The Military Band headed the procession, performing appropriate airs. The Brethren then proceeded to the ground on Richmond Street, where the ceremony was to take place; and we venture to say that a more imposing array of Brethren belonging to the Order of Freemasons never before gathered in this city since the laying of the foundation-stone of St. Paul's Cathedral. The number could not have been fewer than 200 to 300 Brethren, and, as they proceeded two and two, arrayed in the full insignia of office, from the M. W. G. M. of Canada down to the simple master Mason, presented an imposing spectacle.

Arrived at the ground, the Brethren, under the able direction of Bro. T. Francis, G. M. of C., formed two lines, between which the M. W. Grand Master, accompanied by the Grand Stewards, followed by the Officers of the Grand

Lodge, Sword Bearer, Knights Templar, Royal Arch Masons, P.M.'s, followed by the Brethren of the various lodges, passed up to the platform, on which the ceremony was to take place. The stone which was destined to be laid was already suspended, and in another below was a receptacle wherein to place a vase containing various documents, provided for the occasion. The M. W. G. M., and the various officers of the Grand Lodge, the Rev. Brother Nicol, &c., gathered round the stone, when the proceedings of the day commenced by the assembly singing the 100th Psalm, copies of which had been printed and circulated among the Brethren.

Rev. Bro. Nicol then read the 7th chapter of the 2nd book of Samuel, and engaged in prayer. The M. W. Grand Master then addressed the Fraternity in the following terms:—

"Men, women, and children, here assembled to-day to behold this ceremony, know all of you that we be lawful Masons, true to the laws of our country, and established of old with peace and honour in most countries, to do good to our brethren, to build great buildings, and to fear God, who is the Great Architect of all things; we have among us, concealed from the eyes of all men, secrets which may not be revealed, and which no man has discovered, but these secrets are lawful and honourable to know by Masons, who only have the keeping of them to the end of time. Unless our craft were good, and our calling honourable, we should not have lasted so many centuries, nor should we have had so many illustrious brothers in our Order, ready to promote our laws and further our interests. To-day we are here assembled, in the presence of you all, to build a church for the public use of this city, which we pray God may prosper, if it seem good to Him, that it may become a building for good men and good deeds, and promote religious harmony and brotherly love till the world itself shall end."

RESPONSE:

"So mote it be."

The Grand Chaplain, Rev. A. McKid, of Godrich, then offered up the following prayer:—

"Great Architect of the Universe, Maker and Ruler of all worlds, deign from Thy celestial temple, from realms of light and glory, to help us in all the purposes of our present assembly. We humbly invite Thee to give us, at this and all other times, wisdom in all our doings; strength of mind in all our difficulties, and the beauty of harmony in all our communications.

"Permit us, Thou Author of light and life, great Source of love and happiness, to erect this temple, so that hereafter it may be solemnly consecrated to the honor of Thy glory.

"Glory be to God in the highest.

RESPONSE:

"As it was in the beginning, is now, and ever shall be, world without end. Amen."

The Worthy Grand Secretary then read the translation of the following Latin inscription, recorded on a parchment beautifully engrossed by Mr. Symmonds:—

*Dei Omnipotentis Gratia,
Nono die Septembris, A.D. MDCCCLIX.,
Anno Lucis 5353,
Et Vicesimo Tertio Regni Victoriae nostrae charissimae
Principis Magnae Britanniae, Hiberniae, Indiae,
Possessionumque in Europa, Asia, Africa,
America, et Australasia Posita-
rum Regni;
Illustrissimo Edmundo Walker Head, Equite,
Britannicae Septentrionalis Americae
Praefecto;
Ingenuo Gulielmo MacBride, Praetoris Urbani
Munero Londini Functae;
Venerando Johanne MacMurchy,
Conventus Presbyteriano Ecclesiae cum Sociis con-
iunctae in Canadensi Regione constituto
Moderatore;
Ephrem Angall Principem huius aedis sacrae, Nomine
Sancti Jacobi appellatae, collatae praemia
aedificatae in cultum Supremi,*

*Gulielmus Mercer Wilson, Curio Maximus a summo
conclio veterum liberorum probatorumque
latomorum comitatus secundum vetera artis
Tectoria Instituta posuit,
QUOD DRUS SECUNDET.*

The following is a copy of the translation:—

In the favor of Almighty God,

On the ninth day of September, A.D. MDCCCLIX.,
of the era of Masonry 5359.

And in the twenty-third year of the reign of our
most beloved

Sovereign Victoria,

Queen of Great Britain, Ireland, India,

AND THE

DEPENDENCIES IN EUROPE, ASIA, AFRICA,

AMERICA, AND AUSTRALASIA:

The Right Honourable Sir Edmund Walker Head,
Baronet, being

Governor-General of British North America;

William M'Brade, Esquire, being Mayor of the City
of London;

Reverend John MacMurchy

Being Moderator of the Synod of the Presbyterian
Church of Canada,

In connexion with the Church of Scotland.

The Corner Stone

OF THIS

ST. JAMES' CHURCH,

Erected by Public Subscription for the Worship
of the Most High,

WAS LAID BY

Gulielmus Mercer Wilson, Esquire,

Most Worshipful Grand Master.

Attended by the Grand Lodge of Ancient Free and
Accepted Masons of Canada,

According to the Ancient Usages of Masonry:

Which may God Preserve!

The vase was then taken by the Grand
Treasurer, Bro. W. Muir, and put in the recep-
tacle provided for it. The following documents
were first placed inside:—

1. The list of officers of the Grand Lodge of Canada.
2. List of officers of St. John's Lodge, London.
3. List of officers of St. George's Lodge, London.
4. List of officers of Kilwinning Lodge.
5. List of St. James' Church Building Committee and Trustees.
6. Coins, Canada decimal coinage, 20, 10, 5, and 1 cent pieces.
7. Copy of FREE PRESS, Sept. 9th, 1859.
8. Copy of *Prototype* " " "
9. Copy of "Proceedings and Acts of the Synod of the Church of Scotland in Canada, 1859."
10. Parchment Record of the ceremony in Latin.
11. Translation of the same on parchment.
12. Copy of Ode and Psalm sung on the occasion.

A quantity of pitch was then placed around the glass, rendering it perfectly impervious to the atmosphere, the sides of the vase being surrounded by deposits of stone, sand, &c. The vessel being secured in the receptacle in the stone, and it being leveled, a quantity of mortar was spread over the top ready for the descent of the "corner-stone." The stone was then let down with three regular stops, the Fraternity singing the following ode to the air of "God, save the Queen":—

Hail, Universal Lord!

By Heaven and Earth adored:

All Hail! Great God!

Before Thy name we bend,

To us Thy grace extend,

And to our prayer attend;

All Hail! Great God!

The band then struck up the National Anthem. The M. W. Grand Master then addressed the R. W. Deputy Grand Master, T. Wilson, as follows:—"You will now cause the various implements to be applied to the stone, in order that it may be laid in its bed according to the rules of architecture, which was accordingly done. The M. W. Grand Master then directed that the stone should be squared, leveled and plumbed. The foregoing ceremonies having been performed by the respective keepers of the square, level and plum, the M. W. G. M. said as follows:—"Having full confidence in your skill in the Royal art, it remains with me to finish our work." He then gave three knocks on the stone, saying "well-formed, true and trusty; may this undertaking be conducted and completed by the craftsmen according to the grand plan in peace, love and harmony." The cornu-copia and cups with corn, wine and oil were then handed to the Deputy G. M. and sen. and jun. Grand Wardens, who in succession handed them to the Grand Master. He then scattered the corn and poured the wine and oil upon the stone with the accustomed ceremony. The M. W. Grand Master then pronounced the following benediction:—"May corn, wine and oil, and all the necessaries of life abound among men throughout the World, and may the blessing of the Supreme Grand Architect of the Universe be upon this undertaking and all connected with it, and may the same Providence preside over and preserve it from ruin and decay to the latest posterity."

The M. W. Grand Master, having examined the plans of the church, directed (in the following words) that they and the implements should be returned to the architect:—

"Mr. ARCHITECT,—The foundation-stone of St. James' Church, planned in such wisdom by you, being now laid, and these implements having been duly applied to it, and approved of, I return them to you in full confidence that, as a skillful and faithful workman, you will use them in such a manner that the building may rise in order, harmony and beauty, and, being perfected in strength, will answer every purpose for which it is intended, to your credit and the honour of those who have selected you."

The Brethren then gave three loud cheers and the ceremony was concluded. The whole was conducted in a most pleasing and imposing manner, and was witnessed by a large concourse of spectators. Immediately afterwards V. W. Bro. Wm. Muir, as Chairman of the Building Committee, presented the M. W. G. Master with the trowel which had been used on the occasion, which is of solid silver, exquisitely chased, and bears the following inscription:—

Presented

TO

W. M. WILSON, ESQ.,

M. W. GRAND MASTER

OF FREE AND ACCEPTED MASONS

IN CANADA,

BY THE

Building Committee of St. James' Church,

LONDON, G. W.,

9th SEPTEMBER, 1859.

The M. W. Grand Master in returning thanks said that he should retain the trowel as a memento of the kindness of the Building Committee, and as a souvenir of one of the most interesting ceremonies he had ever taken part in.

The Rev. Bro. Nicol then addressed the Brethren assembled and spectators as follows: "We have assembled here to-day for a great purpose, to erect another temple to God, another

er church to His Son. In the true and catholic spirit of our holy religion we hail the occasion as one of glory to God and of good-will to man.

I am glad to see around me on the present occasion the ancient order of Freemasons, to which we are indebted for those noble specimens of Gothic architecture which have come down to us from the middle ages; and to the secrecy of whose organization, as well as the zeal with which they pursued their noble art, we owe the preservation of architectural principles, which might otherwise have been lost in the ignorance and tyranny of barbarous ages, and the highest cultivation which architecture has yet received since the palmy days of Greece, when Phidias breathed his spirit into the stone, and the temples of Athens rose to be perpetual monuments of genius and taste.

The humble edifice of which we have been now laying the foundation-stone has no pretensions. It is the church of a poor people, and in a community scarcely yet advanced to recognize with much effect the principles of architecture. But I trust it will soon be obvious to the citizens of London that it is rather in advance—not *behind*—the styles previously in use; and I feel confident that it will possess sufficient beauty to lead the eye of the stranger, as he enters the city, to rest with pleasure upon it. It is a Gothic building of the 14th century,—a period when the *mind* of Europe was still wrapped in slumber, though shortly to awake,—when the school-men were wasting their acute and powerful intelligence in light and frivolous warfare,—and when the science of architecture was almost the only branch of human invention which was worthy of the European mind.

But, my friends, we must never permit the love of architecture nor the reverence for antiquity to interfere with the true character and the holy purpose of the House of God. Far better that we should worship under a thatched roof than that the power and simplicity of the Gospel should be wanting. It is in vain that we tread the tessellated court and the mosaic pavement, in vain that the eye, captive, roams over the magnificence of groin and arch and vaulted roof, if the heart ascends not unto God in pure and fervent love. No canopy so suitable and soul-inspiring for the worshiper as the azure dome of heaven—no gaze so serene and sanctifying as into the bright clouds, beyond which lie the glory and majesty of the Godhead, no neighbourhood, no company, so rich in association, so full of benefit as the proofs around us of a creating hand and a bountiful Providence.

It would be unbecoming in me to allow this occasion to pass without adverting to the connexion which this church will maintain as an outpost of a national and venerable institution, which in its long experience has seen both trouble and prosperity, and is still prepared to fight the battles of her Lord and King. For more than 300 years the Scottish Church has raised its blue banner aloft, and left the impress of its doctrines and discipline upon the minds of her people. Perhaps in no country has the mark been so clear and distinct.

The bare simplicity of the ritual has transferred itself to the character: and in the clear, resolute and steady purpose of our countrymen, as you find them in all the countries of the World, do we behold in another form the naked and stern simplicity which belongs to her worship. It may be that the system of Scottish worship has stretched its severity into ruggedness; a feeling of this kind is arising within the Church itself, and it is not improbable that in the next quarter of a century you may behold changes which will improve and commend, and not as a few would think, deface and destroy its ancient forms. But let the Church of our

fathers always hold fast by the Truth. If she cannot refine to the eye of sense without imperiling the integrity and simplicity of her doctrine, then perish all outward forms rather than the Truth as it is in Jesus should be lost to a single soul.

Nor ought I on this occasion to overlook the fact that the Scottish Church is now not one but many. Children have gone forth from her, and in some parts of these Colonies, of which this city is one, the children are stronger than the mother. I trust that the parent has some of the perpetual youth of Christ about her, and that she will yet give good signs to the Church and the World of a healthy vitality. Presbyterians are divided. It is perhaps a fault of theirs that they are naturally inclined to divide. Well, there is a division, a variety which is neither displeasing to God nor offensive to man—such as we see abroad over all nature and in the dispensations to our fellow-creatures—such as we shall doubtless behold in the Kingdom of Heaven, when all the tribes and tongues, and kindreds and nations shall stand around the Throne. But there must be no bitterness in it, no persecution, no undue elevation of ourselves, no false and unmerited depreciation of others. With regard to the Presbyterian Church of Canada, however, I believe the days of division are soon to cease. The opinion is fast taking hold of its people, and even of the clergy (who are generally the last to retire from the ancient strongholds), that Old Country divisions have no proper place here, and that it is best for the interest of the Presbyterian cause in Canada to have but one Presbyterian Church. I pray God that He may soon accomplish this most desirable object.

But the Church which we all love most, I hope, is the Church of the living God, the holy and peculiar people whom God gathers from every denomination and from every clime—who walk with Him upon the earth, who reign with Him in the glory of the sky. It will be the privilege of our various Churches that, through the instrumentality employed in them, they furnish a few to this illustrious band. And of Zion it shall be said, This and that man were born in her. I trust, therefore, that, while we offer up prayer to Almighty God for a blessing upon this sanctuary, and an outpouring of the Holy Spirit upon the means of grace which are employed, our hearts may be full of interest and love for the whole kingdom of Christ. Oh, may it be the happy portion of these lands, to which God has imparted so much fertility and beauty, to carry upon their bosom a people, rich in all the graces of Christian truth and charity, inheriting the virtues which have placed high in the scale of nations the noble races from which they have sprung, and seeking to provide for their children and for the wandering sons of Europe a home where liberty and happiness, peace and religion, shall flourish together. There is, we may be sure, a great destiny before these countries with their immense capabilities. Westward the tide of emigration will hold its way, so long as an outlet is afforded to the teeming population of European countries, and vast as is this continent, boundless, apparently, as are her forests and prairies—the time will come at length (unless the manifest purpose of God should change,) when the woodman's axe will no longer resound through the opening space, nor the buffalo roam over his wide and ancient pasture-ground,—when from shore to shore, from east to west, nations will flourish and fulfil a purpose in the World. We who live on the banks of these mighty lakes and of the noble river which they send to the sea,—who are planted on the highway of this continent,—may well look forward with profound interest to the unopened volume of the future. When our day

and our destiny come, may we not be unworthy of the place which God has assigned to us."

The Rev. Mr. BAIN, of Scarborough, next addressed the assembly in a very felicitous and impressive manner.

The M. W. Grand Master then stepped forward and congratulated the Building Committee on the progress they had already made in the erection of the Church, as also the citizens of London in requiring the building of such an edifice among them. It was, he said, perhaps as well that there were divisions in the Church of Christ, and he sincerely believed that it tended to advance the interests of Christianity and our common humanity to be thus divided. The body which he had the honour to represent was undivided, and their great object was to advance the cause of mankind and to cherish those feelings of charity which tend to alleviate the ruggedness of our nature. He hoped that the time would soon come when the sentiment expressed by one of the noblest sons of the Craft, in the works of the Scottish Bard, would be realized, and he thought that he could not do better than by quoting them:—

"Then let us pray that come it may,
As come it will for a' that!
That man to man the world o'er
Shall brothers be for a' that."

The Fraternity then re-formed and proceeded in the usual order, headed by the band, to the City Hall, where the Grand Lodge was closed in duo form. Thus terminated one of the most pleasing ceremonies that has ever been witnessed in this city. As many friends would like to be informed respecting the new church, we subjoin the following account:—

The style of this Church is a kind of Gothic, much in use in the latter part of the 14th century. The design is the same as the new Trinity Church, Edinburgh, the position of the tower alone being different. It was selected from 12 designs sent in for competition, and was furnished by Messrs. Fuller & Jones, of Toronto, the successful architects for the Government buildings at Ottawa. It is expected to accommodate 500 on the ground floor and 250 in the galleries—in all 750. The form of the building is a Grecian cross, the interior presenting an octagon shape, galleries in the three wings to the sides and front of the pulpit, connected together by a commodious front seat extending all round.—The building is to cost about £2000, exclusive of the galleries and tower, the erection of which is to be delayed for a season or two. The material is white brick with a considerable amount of stone dressing. The first contract for the foundation-walls, held by Mr. James Johnston, is already finished. These consist of about four feet of stone upon a bed of concrete one foot and a half in depth. These walls have been very much commended for their strength and build and the excellence of the workmanship. The second contract for the brick and stone work is also held by Mr. Johnston, and is now being proceeded with. It is to be finished before the approach of winter. The contract for the carpenter work has been given to Messrs. Reid & Hoskins. After the lapse of winter the inside work will immediately be proceeded with, and it is expected that the Church will be opened for Divine service by the 1st of June, 1860. We may state that the works are under the personal superintendence of Mr. Robinson, city engineer, and Mr. Jones of the firm of Fuller and Jones.

REPORT TO THE SYNOD BY THE FINANCE COMMITTEE.

The Finance Committee beg leave to submit their Report, together with the Treasurer's

Accounts, for the Synodical year just ended. They have received during the past year \$400.88. Of this sum, \$291.88 were for the year 1858, \$94 for arrears for previous years, \$21 in advance for the current year, and \$1 from sale of "Acts of Synod." The arrears still due amount to \$136; of this \$76 are due for the year 1858, and \$60 for previous years. Thus the revenue for this year proper would have amounted to \$367.88, or more probably \$375, had all the sums due been paid up.

The arrears are due by 21 Sessions, of these, 11 are in arrears for 1858, 2 for previous years, and 8 for 1858 and the previous years combined. Of these 8 Sessions, 7, viz., Dorchester, Woodstock, Westminster, South Gower, Mulmur, St. Louis and Camden have the same Ministers under whom these sums became due, and one, Williamsburgh, has a different Minister.

The liabilities at present due by the Synod amount to \$198.38½. To meet this the Treasurer has in hand \$9.30, leaving a balance of \$189.08½ against the Synod. Even though the arrears were paid up, the Synod would still be indebted to the amount of \$53.08½.

The estimated expenditure for the present year amounts to \$520, divided as follows:—

Synod Clerk's salary,.....	\$200 00
Delegates' expenses,.....	100 00
Printing,.....	205 00
Church Officer's allowance,.....	10 00
Contingent expenses,.....	5 00

\$520 00

To meet this sum, the Committee respectfully recommend the Synod to fix the following rate of assessment, making it compulsory on each Session to contribute the amount apportioned to it in the appended schedule, and leaving it optional to supplement this by such further sum as it may find itself able and disposed to give.

Hamilton—St. Andrew's, Kungaton, Montreal—St. Andrew's and St. Paul's, Quebec, Toronto. Each \$12.

Cornwall, Ottawa. Each \$10.

Belleville, Brockville, Fergus, Goderich, Guelph, Nelson and Waterdown, Perth, Scarboro', Vaughan. Each \$8.

Brock and Reach, Clifton, Darlington, Dundas, Eldon, Galt, Georgetown, Huntingdon, Lachine, Lancaster, Lochiel, Markham, Martintown, Niagara, N. Easthope, Orms- town, Osnabrock, Peterboro', Point Levi, Saltfleet, Seymour, Thorah, Three Rivers, Williamstown. Each \$6

Beauharnois, Beckwith, Nottawasaga, Ramsay, Renfrew and Horton, Simcoe, Uxbridge, W. Gwillmsbury. Each \$5.

Ancaster, Arthur, Beamsville, Beech Ridge, Camden, Chatham, C. E., Chinguacousy, Clark, Cumberland and Buckingham, Dorchester, Finch, Hamilton—St. John's, Hemmingsford, Horaby, Huntly, King, Kitley, Lanark, Laprairie and Longueuil, Leeds, Litchfield, L'Orignal, Maulda, Melbourne, Middleville, Milton, Mono, Mulmur, Newmarket, Orangeville, Oxford, Pakenham, Paisley, Pickering, Plantagenet, Richmond, Russelltown, Smith's Falls, South Gower, Stirling, St. Louis, Stratford, Valcartier, Westminster, Williams, Williamsburgh, Woodstock, Woolwich. Each \$4.

The Committee would further ask the sanction of the Synod to the proposed charges for sale of the following printed documents, viz.,

Four dollars for each copy of "Reprint of Minutes from 1830 to 1842."

Twenty-five cents for ditto. of Minutes of previous years.

Twelve and a half cents. for ditto. of "Acts of Synod."

All which is respectfully submitted.

The above Report was approved of.

REPORT OF THE ORPHANAGE AND JUVENILE MISSION SCHEME.

Given in and read to the Synod at last meeting. It again becomes the duty of the Treasurer of this Scheme to submit an Annual Report to the Synod, whose younger adherents have devoted so much of their sympathy, and also a goodly portion of their little stores, to the extension of the Redeemer's Kingdom. Other schemes can show larger results, but it may be doubted if, in proportion to their means, the supporters of these are contributing more liberally, or are more truly deserving of the commendable appellation "cheerful givers" than the hopeful band of Sabbath scholars. Having once succeeded in gaining the interest of children, it needs no lengthened arguments or laboured appeals to draw forth their liberality, but Sabbath after Sabbath the humble offerings are cast into the Lord's treasury with childlike confidence that the seed to be sown in a distant land will ripen to an abundant harvest.

Nor has the simple faith of these youthful givers been disappointed. From time to time are their hearts cheered to read accounts from the mission field of orphans rescued as "brands from the burning," of Hindoo sisters baptized into the visible Church upon earth, or anxiously enquiring what they must do to be saved. As occasionally a touching letter is received from some of the orphans who are supported by the Mission, written in curious characters under an Indian sky, but breathing gratitude and Christian love for those who have been the means of their deliverance from dark idolatry, it is impossible to look upon the delight of our Sabbath scholars without feeling thankful that some portion at least of their warm affections has been consecrated to so noble a cause. To the Great Shepherd the Lambs of His flock are assuredly not less precious, when delivered from the very arms of the destroyer, than are those children of Canada, so carefully nurtured in Christian homes. May we not then trust that a Scheme humbly designed to engage the efforts and the prayers of our youth for the salvation of many who are now a prey to the great enemy of souls, will draw forth a blessing upon our Sabbath Schools, and perhaps even upon the Church by which these are fostered.

The Juvenile Mission, in its operations abroad, continues to act in concert with the Scottish Ladies' Association for Female Education in India, under the superintendence of the General Assembly's Committee on Foreign Missions. This excellent Association has made good progress, their receipts during the year ending May, 1858, having increased to £1760, and steps are now being taken greatly to enlarge their operations. Through this connection the Juvenile Mission have the benefit of aid and sympathy in India, which enables its supporters to effect a large measure of good with comparatively limited resources.

Although mighty changes on the eve of their accomplishment have turned attention in a great measure from India to the scene of conflict in Europe, yet it cannot be without interest to note how the Great Ruler of the Universe is causing the wrath of men to praise Him in our Eastern Empire. During the mutiny many mission stations were destroyed, and not a few servants of God laid down their lives for the truth, but the blood of martyred Christians is again becoming the seed of the Church, and the millions of India are more prepared than before to receive the Gospel of salvation. The power of a mercenary Company, ever adverse to the promotion of Christianity among the Native population, has been abolished, and in its stead is now exalted the Christian sceptre of a sovereign whose influence and example will encourage every missionary effort.

During the year ending 31st March, 1859, the receipts of the Juvenile Mission have been as follow:—

For the support of Orphans,	\$308 00
For the Canadian School, ..	169 53

\$477 53

The first of these sums is smaller than in the previous year, owing to peculiar difficulties. When first the Scheme was organized there were many orphans at Calcutta, Madras and Bombay, unappropriated, and applications from schools that these might be assigned to them were at once successful. Since then, however, momentous events in the history of India have taken place, disturbing all missionary efforts, and rendering extension impracticable. For some time, therefore, the applications for Orphans have not met with a ready response, and a temporary check to the receipts of the Scheme has been unavoidable. A brighter day now dawns upon India, and with renewed zeal Christian enterprise is there reopening the mission work. In this good cause the Ladies' Association are not behind, and we may hope ere long to hear that, with enlarged accommodation at their Orphanages, they are admitting into the fold many who will become special objects of Christian affection to our Sabbath Schools.

Most gratifying accounts have been received of all the orphans supported by this Mission. Of these perhaps the most interesting is Chundrie, a monitress at the Marathi School in Bombay, who is under the special care of St. Andrew's Church Sabbath School, Montreal. One girl, Ruth Toronto, has been baptized during the past year, after satisfactory examination and trial, and another is now a candidate for this holy ordinance.

As those dispensations of Providence which, for a time, seemed so mysterious to the friends of Indian Missions, are now found to work mightily for the advancement of the Redeemer's Kingdom in that benighted land, so the difficulty in obtaining orphans has been a means of opening up to the supporters of the Juvenile Mission a new sphere of usefulness. At the suggestion of Miss Hebron, the superintendent of the Calcutta Orphanage, it was decided to appeal to our Sabbath schools, and especially to those that were waiting patiently for the appropriation of orphans, on behalf of a day-school to be supported entirely by this Scheme. The appeal met with most encouraging success, and on the 1st September last, a day memorable from the noble proclamation of our beloved Queen, which at length conferred upon India the inestimable blessings of a Christian Government, the doors of the Canadian Girls' School in Calcutta were opened. The services as teachers of a native Christian catechist and his wife having been engaged, over 20 children were at once placed under instruction, and at last accounts the number in attendance at the school had been increased to 35, with prospect of further additions to any extent which might be wanted by the state of our funds. The school is under the personal supervision of Miss Hebron, who writes in most encouraging terms of its success, and the religious instructions which form a chief part of the daily lessons are directed by the Church of Scotland Missionaries at Calcutta. In addition to the labours of the School, it is also pleasing to learn that the indefatigable catechist devotes a portion of his time to missionary work in the adjoining district.

It is hoped that these statements may tend to encourage the supporters of our Juvenile Mission, and may account for unavoidable delays in the appropriation of orphans. Those schools which applied first had girls assigned them, and the claims of subsequent applicants have

been met in rotation as opportunity offered. To anticipate disappointment, which might well arise, the Canadian School has been established as an object in which all can take a personal interest, and, though contributions from different sources must necessarily be blended in one stream for its support, yet each youthful donor may feel that the little sum deposited in the missionary box has no unimportant place in the good work for which we unite. As it is not by the vast wealth of this world that the Lord is pleased to advance His kingdom, we can trust that the mite of a child, sanctified by child-like faith, will not be cast away.

It would indeed be underestimating the importance of this Scheme to regard it only in its operations abroad. "The liberal soul shall be made fat; and he that watereth shall be watered also himself,"—is the blessed promise to all who labor for the good of their fellow-men. Especially encouraging is this great truth when applied to the case of the young. Ere the cares and strife of this world of toil have influenced their susceptible minds, before the unselfish generous natures have been seared by contact with worldly men, how important to impress upon their minds the lessons of Christian benevolence, to train them up in active practice of the admonition that "none of us liveth or dieth to himself." Daily we are reminded of the fact that our Church, if she is to maintain a position of usefulness, must be sustained in all her interests by more self-denying liberality among her members, and that each and all of her Schemes is sadly retarded by lack of this support. In her Sabbath schools are now gathered those who must ere long take their places in the ranks which are so rapidly swept away from this earthly scene, and can her efforts and prayers be consecrated to a nobler object than the training of a seed to serve Him who is the Great Head of the Church? If in early youth the heart is opened to the claims of the Gospel, and its energies enlisted in the extension of the Redeemer's kingdom, it is no vain expectation to trust that, through the blessing of God, after years may bring forth fruits of earnest piety and active benevolence.

The statement of receipts and expenditure is appended to this Report.

Respectfully submitted,
JOHN PATON,
Treasurer to the Synod.

REPORT ON SABBATH OBSERVANCE.

To the Rev. The Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland.

The Committee on Sabbath Observance have this year again to repeat their expression of regret at the painful extent to which God's holy day continues to be desecrated throughout the land.

Your Committee, during the last Session of the Provincial Parliament, presented Petitions to the several branches of the Legislature, in which they anew set forth the sacred obligations of the Sabbath, and the guilt and evils connected with the disregard of these obligations, and prayed for the abolition of all labor on the Sabbath in the public works and departments of the Province under Government.

Your Committee regret to have to report that a Bill which was introduced into the House of Assembly, having for its objects the relief of the employees in the Post Office from the labors now exacted of them, was lost.

The small majority of *two*, however, by which this Bill was defeated, may well serve, your Committee feels, to encourage the Synod, and all the friends of the Sabbath throughout the land, to continue their endeavours to vindicate

the claims of the Sabbath, and to secure to all the servants of the Government, and to all classes of the Community, liberty to observe God's day according to His own appointment and requirements without forfeiture, or exclusion from, employment in any of the departments of the public service of the Country.

Your Committee therefore would reiterate what in former reports they affirmed in regard to the aggravated character of the sin of Sabbath desecrations, and to the sure and fearful judgments from on high, with which, sooner or later, God shall visit those communities that publicly proclaim their disregard of His authority by the profanation of His Sabbath, which, in His infinite grace, He has given to His professed people, and commanded them throughout their generations to keep, declaring it to be a sign between Him and them, that they may know that He is the Lord that doth sanctify them.

Your Committee would also recommend to your Reverend Court to renew your instructions to the Ministers within the Church to exercise vigilance in reference to this important matter, and to use their best endeavours in the Pulpit and otherwise to promote among their own congregations, and to secure to all classes of the community, the religious observance of the Sabbath, as required by God's Word.

The Committee would also further suggest to the Synod, in terms of last year's Report, the propriety of bringing under the notice of the Directors of the several Railroads and Steamboat Companies, by memorial or otherwise, the great power possessed by them, in the Providence of God, to contribute by the proper regulation and conduct of their business to the right observance of the Sabbath, and to the interests of morality and religion in general; and to urge upon them the solemn responsibility under which they are placed to employ this power accordingly.

All which is respectfully submitted on behalf of the Committee,

WM. BAIN,
Concener.

Ottawa, 28th May, 1859.

REPORT ON SABBATH SCHOOLS.

The Committee of the Synod on Sabbath Schools have to report that, in pursuance of the trust reposed in them, they commenced their duties by addressing a circular to the Moderator of each Kirk Session in connection with the Synod.

As intimated in the Circular, a copy of a "Scheme of Sabbath School Lessons," prepared by the Committee in accordance with the recommendation of last Synod, was also forwarded to every minister in the Church. Copies were likewise sent to the Professors of Queen's College, to retired ministers, and to the missionaries labouring within the bounds of the Synod.

In reply to their Circular, your Committee have received answers from 40 Sabbath Schools, the statistics of which are presented in the form of a "Digest," which will be furnished to each reporting Sabbath School, and to each pastor who may not have supplied any return. In addition to the 40 Sabbath Schools referred to, the Sabbath School of St. Andrew's Church, Westminster, sent a report, which was received about the middle of May, after the "Digest" was in the hands of the printer. Another return respecting the Union Sabbath School of Woolwich arrived still later. Even had it been forwarded in time, the Committee may observe that, as a Union School, it does not seem to come within their province. The Committee also received a communication from the Rev. Mr. Lewis, explaining how it was that he had not a Sabbath School.

It is impossible to notice the various reports that have been received, imperfect as their infor-

mation frequently is, without feeling encouragement. They are all fitted to induce thankfulness and hope. The "Digest" shows a considerable increase in the number of schools and scholars reported over that of last year, and it is confidently hoped that the next "Digest" will evince even greater improvement. The Committee are certain that there still remains a large number of Schools, teachers and pupils in connection with the Church, respecting whom no information has been communicated to them. This is not to be. When the Synod enjoins its members to attend to such a responsible obligation as that of making known what is being done for the young of the flock especially, every pastor in particular is called upon to take action. Omission here is morally wrong.

It is a truth which, though almost obvious, requires to be iterated, that it is extremely desirable, if not absolutely requisite, in order to the healthful working of the Christian and ecclesiastical interests of any of our congregations, to have the Sabbath School in operation. Whether we consider the meagreness of Christian instruction in our Common Schools, the importance of the pastoral oversight of the young, or the dangers of error and negligence, this will be apparent. That great obstacles often interpose themselves the Committee are well aware, yet here, as in many other departments of active exertion, to set about the work hopefully and resolutely will, with the blessing of the Shepherd and Bishop of souls, ensure a degree of success.

When revival and quickening are needed among the adults of a congregation, one very influential method of attaining to these is by striving to Christianize the rising generation, to disciple them for our Lord and Saviour Jesus Christ. If unhappily ministerial efforts fail materially to improve the older portion of a charge, they may be successful with the younger; wisely and prayerfully put forth, they never lose their reward. Let all devoted disciples of the Divine Teacher do what they can. In particular is this field of spiritual labour, now white unto harvest among ourselves, commended to the earnest and affectionate attention of every Minister and every Kirk Session. Already some of our Sabbath Scholars know the felicity of receiving and of imparting "the pearl of great price."

Of those Schools which have reported, it is impossible to ascertain exactly the number of Teachers and of Scholars on the Roll, or that of the average attendance. There are so many omissions in the statistics that the total can only be approximated. The Register in some cases is very defective; in others it is feared that none is kept,—the attendance being probably guessed at. The Committee would urge each Sabbath School to keep a record of the attendance of male and of female teachers, as also of male and of female scholars, besides having the names entered on the Roll. By adding the numbers actually present on each Sabbath throughout the year, and dividing by the number of Sabbaths (suppose 50) during which the School is open, we arrive at the average attendance of the year. When the Sabbath School is only taught in summer, or when any other peculiarity occurs, such facts ought to be stated, when compared with any previous period as to increase or diminution of attendance, it is clear that the distinction between the names on the Roll and those forming the average, ought to be kept in view.

If we include the pupils known to attend the Sabbath Schools at Wolfe Island, the praiseworthy teaching among the negro congregation at Niagara, the St. Andrew's Church Westminster Sabbath School with 6 male teachers and 74 Scholars, averaging in their attendance 60, and the proportion that may belong to us of the Woolwich Sabbath School with 4 male teachers

and 60 scholars, averaging in attendance 40, we have reported about 3,000 Sabbath Scholars and 331 Sabbath School teachers. Besides these the Rev. Dr. Cook has a Bible Class of 50, and the Rev. Mr. Spence one of 73 members.

In reply to the interrogation which the Committee ventured to propose, "Have you witnessed any evidence of spiritual life and growth in grace among your Scholars?"—the "Digest" will show that in a few instances the answer is positively affirmative, in a large number good hope is expressed. Bearing in mind that the end and essence of the Christian Sabbath School is to teach and to train the young for Christ, such replies must be deemed very encouraging.

Nearly all the reported Schools, it is pleasing to observe, have libraries. Many of these are obtained from the Religious Tract Society of London, an association whose publications are ever promotive of true Christianity and of true civil liberty. The Committee are not aware of any more unexceptionable source whence to obtain books. All the works given out in our Sabbath Schools ought to be of the class fitted for Sabbath reading. To foster the sanctification of the Sabbath should be one grand aim in the purchase and selection of Sabbath School Libraries. Those that have been specified in the various Reports forwarded appear generally to be of this character.

While the "Child's" and "Children's" papers are extensively circulated among our Sabbath Scholars, it is gratifying to learn that our own "Juvenile Presbyterian" is taken in 25 of our schools to the amount of 1066 copies. When we remember that the circulation of that periodical is nearly three times that number, it is evident that there must be many schools among us of whose doings we have not heard. Of those from whom we have heard, one takes 125 copies, another 81, two take 75 copies each; other two 70 each. the remainder vary down to 20, the minimum number.

As might have been expected, considerable variety obtains as to the methods and exercises of the Sabbath School. While the *desideratum* of singing sacred songs appears wanting in a few, the schools generally are commenced and concluded with praise and prayer. The Holy Scriptures, the Shorter Catechism, the metrical version of the Psalms of David, and the paraphrases, are recited and explained, while more elementary instruction is communicated to the younger portion of the scholars. The practice of proving from the Word of God some doctrine or duty is increasingly obtaining. With the subject lucidly proposed to the school, and a leading scripture proof supplied with which to start, such an exercise must be beneficial in a high degree, and it not only fits the scholars present in the school but also in many cases the parents and the domestic circle of the pupils.

Much attention has been paid to the best methods of conducting Sabbath Schools by the "Montreal Sabbath School Teachers' Association." They have issued a "Scheme of Sabbath Lessons" and a beautiful hymn-book for the use of Schools. Besides being used in the 4 Sabbath Schools connected with the Association in Montreal, it has been adopted by other 3 of the schools reporting. It is gratifying to find that, in the place and connected with the church where the first Sabbath School in Canada was originated in the year 1804, so much rigour and efficiency are manifested on behalf of Sabbath Schools.

The "Scheme" issued by the Committee is used in the Sabbath Schools at Wolfe Island, as also by 2 other of the Sabbath Schools mentioned in the "Digest," while 2 more express themselves as "about adopting it." Difficulty may have been felt in adapting such a "Scheme" to younger classes. It is to be remarked, how-

ever, that almost any of the lessons indicated in the "Scheme" admit of curtailing, and so of adaptation. The only other plan appears to be to have a distinct "Scheme" for beginners. The present one is simply an experiment suggested by the Synod, and the success or failure of it may be said to be yet undetermined. Certainly an intelligent Sabbath School teacher may at least derive from it suggestions.

The instituting of quarterly or other periodical examinations of the Sabbath School is commended by the Committee. The mere weekly examination does not afford the benefit to the classes which ought to result from such a review and revision. An increasing number of Sabbath Schools are acting upon this conviction.

Of those schools that have reported, the large proportion that supports orphans in India, contributes to the Canadian School in Calcutta, and otherwise evinces Christian liberality and beneficence, is reviving and invigorating to all those who love the prosperity of our Zion. We here see the *training* to Christian effort combined with the *teaching* of the knowledge of Christianity in healthful operation. When our young Canadian members are thus evincing their zeal, love and piety, we surely have an augury of future good, and are called upon "to thank God and take courage."

Teachers' meetings for prayer, conference and preparation are increasing in numbers and appreciation. Wherever it is practicable, such meetings should be held. Their tendency will be felt in the heart of Christians in "provoking to love and good works."

It is impossible to read thoughtfully the various returns in the "Digest" without perceiving that much good must result from such nurseries of righteousness. The pastoral and Christian influence thus brought to bear directly upon childhood and youth is well fitted to aid and stimulate the best parental care. While the value of the Sabbath School must be calculated according to the Christian character of the teachers, it is most pleasing to know that some of the best of our people are giving themselves to the work of the Lord in this department of duty; and it is fervently hoped that many more from among the excellent of our flocks will come forward to co-operate with those who are now seeking to win souls. To ministers and teachers feeding with fidelity and affection the young of "the flock of God" there is the present double reward of imparting and receiving spiritual blessings, and, "when the chief Shepherd shall appear, they shall receive a crown of glory that fadeth not away."

All which is respectfully submitted,

GEORGE MACDONNELL,
Convener.

THE CHURCH IN THE LOWER PROVINCES.

ARRIVAL OF THE REV. G. W. STEWART.

The Rev. Geo. W. Stewart, who was appointed by the Colonial Committee of the Church of Scotland, on an earnest application for a missionary sent home by the Presbytery of Halifax, arrived here by the last steamer. We had the privilege of hearing him conduct Divine Service last Sabbath in each of the city churches; and, in the discourses to which we listened, consider him well qualified to build-up the waste places of our Zion. We learn that he has left town to enter upon his labors in Musquodoboit and Truro. May the blessing of the Lord rest upon him, and make him successful in winning souls to the Saviour.—*Monthly Record for September.*

THE CHURCH OF SCOTLAND.

JUBILEE CELEBRATION.—At the Presbytery of St. Andrews on Wednesday last it was resolved to give a public dinner on the 29th September next in honour of two of the members—Mr. Watson, Leuchars, and Mr. Wright, Kingsbarns—who will both, if spared to that time, have completed the 50th year of their ministry. Dr. Buist, of St. Andrew's, to whom, seven years ago, this tribute was paid at a similar period of his ministry, is still in the active discharge of his duties.—*Fifehire Journal.*

EDDERTON, ROSS-SHIRE.—The Marchioness of Stafford has presented the Rev. James Joass, missionary at Locharkaig, Fort-William, to the church and parish of Edderton in the Presbytery of Tain. Mr. Joass is the third minister who has been appointed to this parish since the Disruption—his predecessors, the Rev. John Cameron and the Rev. Donald Mackintosh, having occupied the benefice respectively 10 and 4½ years, and being both removed by death. It is gratifying to state that, in the settlement of each of these three clergymen, the adherents of the Church have been unanimous in the choice of their pastor, and that in every case the noble patroness has presented the object of their choice.

CALL TO THE REV. JAMES WALKER.—On Thursday the Presbytery of Kirkwall met in the Cathedral for the purpose of moderating in a call to Mr. Walker. The Rev. Mr. Fisher of Deerness, moderator, preached from Psal. i. 21, 'These things hast thou done, and I kept silence.' After sermon the moderator read the form of the call which was laid on the table for the signature of the heritors, minister, elders, members and adherents, male and female. After the signing of those present the call will lie for a short time in the house of the clerk of session for the signature of parties not present. It is peculiarly gratifying to know that the presentee will enter upon the duties of the second charge of that town and parish with the unanimous and cordial consent of the congregation.

SCOTCH CHURCH IN PARIS.

From what we learn respecting the past success and future prospects of a place of worship in connexion with the Church of Scotland in Paris, it seems strange that there has not been one established there long ago. The Church has in fact been wonderfully neglectful of her children who have located themselves temporarily or permanently on the continent of Europe. If we are not greatly mistaken, there are Scotch colonies planted in various parts of France and other continental countries which require the attention of the Church quite as much as, and perhaps a great deal more than, those in Canada, Australia or other dependencies of the British Crown. Surely inquiries ought to be made on such an important subject. Who knew anything about the Scotch residents in Paris until this mission was commenced last year? Now we hear that, besides the continual current of visitors who pass through or spend a few weeks or months in the French capital every year, there are Scotchmen of every grade, though perhaps not in very great numbers, permanently established, or resident for considerable periods of time. There are families of independent fortune, professional gentlemen, students, tradesmen, governesses, stable servants and operatives. We hear of our ministers preaching to a little congregation of 90 persons connected with a factory at St. Denis in the vicinity of Paris. We hear of Scotch operatives collected in factories at Montmartre, Belleville and La Va-

lette in the immediate neighbourhood. Probably still more will be discovered. These are facts which demand the most serious attention of the Church at Home, and it is with great pleasure that we learn that a Committee was appointed by the General Assembly for the purpose, and that for a year past our ministers have been regularly officiating in Paris. The Scotch congregation in Paris itself seems to be a most promising one. Though hitherto labouring under the disadvantage of a borrowed place of worship, which was available only at the most inconvenient and unfavourable hours, its success has nevertheless been most encouraging. This difficulty has now been removed. A large hall in a central situation (the Rue de l'Arcade,) formerly occupied by an English congregation, has been secured, and was opened on Sabbath, July 3rd. We hope, therefore, that we may now look upon a Scotch Church in Paris as *un fait accompli*, and with the assistance of the Consular Act it ought soon to be independent of the Church at Home for support. We have heard it spoken of as a very expensive mission as it now stands, owing to the frequent change of ministers. This change is of course unavoidable until a settled pastorate is established, but, if our information is correct (and we have it from the best authority,) the economy of the Committee is so great as to be excusable only on the ground of poverty, £5 a week being all that is allowed for travelling expenses to and from, maintenance in Paris, and all other personal disbursements. Now, as we know that Paris is at this moment the most expensive place to live in in Europe, perhaps in the World, we suspect that even a permanent pastorate could not be maintained at so low a rate. We trust, however, that every exertion will be made to procure the settlement of a permanent minister. No man will ever meet the requirements of the situation but one who enters upon it as his own special and exclusive field of labour. Meanwhile we congratulate the Church on this experiment, and wish it God-speed.

FEMALE EDUCATION IN INDIA—PUBLIC MEETING.

YESTERDAY in St. Andrew's Church was held the 20th annual meeting of the Scottish Ladies' Association for Promoting Female Education in India—the Rt. Hon. the Earl of Mansfield, K.T., in the chair.

The meeting was opened with devotional exercises, after which the report of the committee for the past year was read. It began with stating that the operations of the Society in Calcutta had suffered only a short interruption from the recent disastrous events in that Presidency. In the other provinces all had gone on as usual. In the orphanage at Calcutta there were 48 children, and, when those attending the various day-schools were added, the total number receiving instruction in the Society's schools was 180. In Madras the total number enrolled was 429, and the number in daily attendance 340. The schools of Bombay had in all an attendance of 134, and those of Ceylon of 100 children.

The committee acknowledged a legacy of L.70 from the late Mrs. Macfie, Edinburgh, and another of L.50 from the late Miss Susan Keith, Turriff.

The income for the year 1857-8 (exclusive of these legacies) was L.1700 18s. 9d., and the expenditure L.962 14s. 4d., leaving a balance of L.738 4s. 5d. to be added to the reserve fund.

The Rev. W. Robertson, of St. Bernard's, in moving the adoption of the report, said that the great question of the day was—How was India to be Christianised? It was the desire of one party, he said, to remain entirely neutral

in regard to religious matters in that empire, while another class were in favour of petitioning the Legislature that such false neutrality should be set aside. In both these views he thought there was a considerable amount of error. The extreme party wished that caste should be outraged, and every expedient adopted for abolishing the Hindoo religion. If that view were to be carried out, it would be to write upon the Cross the same motto that had been inscribed on the Crescent—it would be a stirring in India of the conflict of faiths and races. He thought, therefore, that that view of the matter would not bear examination. On the other hand much less would the system of dishonourable neutrality bear examination. That course was an absurd, base and servile one. Moreover it was impossible to be entirely neutral. The attempt to follow that course had ended in the patronage of heathen worship by the British Government. To the question—How then were they to meet and deal with the great crisis in the East? He would shrink from replying with dogmatism, but he thought they must take the golden mean between the two courses he had indicated. The Gospel, he held, was more than a system—it was a life, and in that fact its strength lay; and, in seeking to set it forth in that light, they would be saved from neutrality on the one side and from rash zeal on the other. Many of their missionaries, he proceeded to remark, had gone to India as a matter of necessity when they could find no employment at Home, and the education even of many who had gone from the best motives had been of an imperfect character. They had sent youth and even positive ignorance as their representatives, and they might well be amazed that God had in any measure honoured them as witnesses for His Truth, and not rebuked their lukewarmness and presumption with humiliation and shame. Another pernicious influence was that of such men as General Jacob, who, had represented the Bible as a book of fables. The Gospel, indeed, he thought, had often in our Indian history been wounded in the house of its friends. On the other hand he referred to the noble conduct of many of the sufferers in the Indian mutiny, which had reflected the highest honour on their Christian profession.

In conclusion he moved that the Report be adopted, &c., &c.

The Rev. Mr. Leitch, of Monimail, seconded the motion, which was unanimously adopted.

The Rev. Mr. Fraser then moved the second resolution to the effect—"That the meeting acknowledge with gratitude to Almighty God the protection afforded to their agent and the children committed to their charge, and the success that has attended the operations of the Society, and resolve, with the Divine assistance, to prosecute the work."

This resolution having been seconded by Dr. McCulloch, was also agreed to.

The thanks of the meeting were then tendered to the chairman, and the proceedings terminated with the benediction.

(From *News of Female Missions*.)

LETTER FROM REV. MR. YULE, MISSIONARY TO THE JEWS.

ALEXANDRIA, March, 1859.

IN trying to give you some little information about ourselves and work I am at a loss where to begin. You would see in the *Record* of last December a sketch of our Mission for the half year then ended. About the time that appeared, I was sent by the Committee up to Smyrna and Macedonia, to inspect the Missions at these places—a trip which was far from pleasant at that season of the year.

From old associations the visit to Smyrna

and Salonica was deeply interesting to me; and I was very much pleased with our missionary and his work at Smyrna. I preached to the English congregation, which is a large one for the place. The service in Spanish for the converts is not attended by many; but I believe that in the hands of Mr. Coull the mission, by God's blessing, will be successful.

Since my return the work here has been going on as usual; but, owing to rain and cold, our congregations have not been so large. Now that the rough weather is gone, I expect them to improve; and I do sincerely hope that my hands will be strengthened by assistance before long.

I expect shortly to have a Scripture reader for seamen out, and this will greatly relieve me for other work. The British and Foreign Sailors' Society have voted me £20 per annum towards his salary, and I have collected from sailors and officers about £90 during the year, so there will be no fear of supporting him on the spot without any charge to the Committee.

Then I hope to get a Scripture reader for the Greek and Italian population. We have a man at Smyrna, who is not of much service there, and who would be useful here. I have asked the Committee to send him, and, should this be agreed on, I purpose beginning a class of inquirers through the medium of Italian, and in course of time I hope to have a regular service for them on the Lord's day.

Further, the Glasgow Ladies' Society are thinking of establishing a female school in this place. Dr. Jamieson has written to me on the subject, and I have recommended them to think of a superior school, and of charging fees. We have already an excellent female school for the poorer classes, but we are sadly in want of a good school; and I have every reason to believe that, were such a thing set agoing, it would be supported, and, in point of fact, would be essentially missionary in its character, for those people I seek to benefit by it are as much in want of teaching as are the heathen; and, while rich Jews would send their daughters, Greeks and Latins would also patronise it. Of course a great deal will depend on the teachers, and I must have none unless they are (besides being able for the work in an educational point of view) thoroughly imbued with a missionary spirit. It is not of the slightest use for Committees to send either men or women into the mission field unless they are possessed of an intense desire after the work.

During the past year a few friends met together in my house and formed themselves into a Bible Committee, as auxiliary to the British and Foreign Bible Society. We had several meetings to mature our plans, and, when all was arranged, we took a shop and opened it for the sale of the Scriptures and religious books. The number sold has exceeded all our expectations. But this is not the only thing we look at: the shop is a meeting-place for inquirers, and day after day numbers come in to talk about religious matters. Saturday especially is a great day for the Jews, and on last Saturday the place was quite crowded for the whole day. Should I get the man from Smyrna, I purpose placing him in that shop three days a-week, to meet and talk with those who call. The other three days will be taken by the American missionary, who is a very superior man, and well acquainted with Arabic. He is a Presbyterian, and we work very much in concert. He has a boys' school, and is also superintendent of the girls' one, which is managed by a local Committee of which Mrs. Yule is a member.

About a month ago I went up to Cairo to see whether or not I could make arrangements for having a service for the engineers of the railway stationed there. As it was a first visit, I was not able to do more than see some of the

people, and put in motion one or two things which in course of time will have to be worked out. If my plans succeed, I shall have a monthly service in Cairo, and I purpose also to send the Scripture reader up occasionally to visit the people.

If I had 50 or 60 copies of such a publication as the "British Messenger" sent monthly for distribution amongst the people, I believe it would be very useful.

My work in the harbour has been very much interrupted during the winter; but yesterday I started afresh with lovely weather and an attendance of more than 100 sailors. The congregation on shore was also very good. Indeed, though there are occasional discouragements, there is *very much* to encourage us in the work here.

CENTRAL PROTESTANT EVANGELISATION SOCIETY.

(From *L'Esperance*, Paris, 17th June.)

THE Rev. Mr. Boucher, commissioned to represent this Society in the General Assembly of the Church of Scotland, has addressed to the Secretary of the Permanent Commission the following communication, which we are asked to publish, and which accordingly we have great pleasure in presenting to our readers:—

EDINBURGH, 27th May.

DEAR BROTHER,—The General Assembly (or National Synod) of the National Church of Scotland, gathered together at the present time for its annual sitting, welcomed and heard your delegate the day before yesterday (on the 25th of May,) the first day of the jubilee of our glorious Church Reformation, with a brotherly affability, the delicate Christian courtesy of which you will duly value. I am still under the influence of those blessed hours;—hours as delightful to your representative as precious to the cause which he had to plead in this great and august assembly.

The Moderator had the goodness to invite me to a breakfast, at which were found convened the *élite* of Presbyterian society in Edinburgh, before whom he expressed, in terms as touching as they were affectionate and Christian, the pleasure he experienced in "partaking of the bounties of Providence with so many well-beloved brothers and sisters." He then deigned to appoint me to reply to his words of cordial greeting:

Next day at the evening sederunt after a report, excellent both in matter and in form, presented by the Convener of the *Committee on Foreign Correspondence*, and in which he begged distinctly to call to mind that, already in 1849, your delegate had been presented in the same place to the members of the Venerable Assembly, I was invited to speak. If an inspired apostle, and one invested with the authentic marks of his mission, could say that he came among his brethren "with much fear and trembling," you may judge how much more he must tremble who, deprived of the apostolic gifts and graces, and desirous of having at his service the language of angels to address that noble and commanding audience, must content himself with the instrumentality—always so imperfect—of a foreign dialect; but the unequivocal signs of sympathy succeeded, after the first words, in dissipating a portion of this legitimate fear; that which still remained became a new motive for asking support from the Lord—from Him who manifests His strength in all weakness that is prostrated at His feet with faith. The goodness of the cause bore it up above the imperfections of the advocate; our excellent, patient and demonstrative Scottish brethren soon displayed their cordial sympathies by all sorts of mani-

festations—of the hands—of the voice—and, I must add, of the feet.

During nearly an hour the Churches of France, and the Central Society in particular, obtained the closest attention at once from the members of Assembly and from the numerous audience admitted to the galleries. I returned thanks for the past; then, reminding those friends that the south of France began our jubilee this very day—that we might, as it were, hear among the hills of Scotland the sounds of adoration and praise rising from the Cevennes, I asked and obtained, by an immediate sign of consent, the permission to associate the sons of the *Covenanters* with the sons of the Huguenots in giving united thanks to God; the whole Assembly spontaneously stood up, and I offered to the Lord a short prayer in French, full of the conviction that, on learning Scotland has prayed *for* and *with* France, evangelical France will one day pray solemnly *for* and *with* Scotland!

After some words from Dr. Macleod, Principal Tulloch and the Rev. Mr. Nicholson—words all glowing with attachment to us—they came to a vote on resolutions which contained promises of support for the encouragement of the Central Society. All the votes at which I had been present had been preceded by keen and interesting discussions; but on our subject there was none, and the vote was unanimous! After this happy and practical result the Moderator rose, and, addressing himself officially to your delegate, and in name of the whole Church of Scotland, he charged him to express to you all the brotherly affection and confidence inspired by your persons and by your works, at the same time that he deigned to express to your representative sentiments, the exceeding kindness of which can be accounted for only by the character with which you have invested him.

It is to this character that I ought equally to attribute the honour done me by the Earl of Mansfield, who this year represents Her Majesty Queen Victoria. The day after this *sederunt* I was invited by him to a great banquet in the ancient Palace of Holyrood, and His Grace, after giving orders that my seat should be by his side, conversed with me in French during the whole repast, showing, in addition to perfect courtesy, much knowledge of men and things on the Continent.

I am persuaded, dear Brother, that, the more frequent and intimate our intercourse shall come to be with the Presbyterians of Scotland, the more also will their interest increase and be manifested by an effectual union. One may say of some men that it is their friends that have made their principles for them; but of our Society it may be affirmed that it is its principles that have won for it friends. May the Lord strengthen the first in our hearts, and increase the second through the whole world!—Yours, &c.,

PH. BOUCHER,
Delegate of the Central Society.

P.S.—The Rev. Dr. Cook, Moderator, put me in possession of the substance of his address to me. It runs thus:—

DEAR BROTHER,—I have peculiar pleasure in being the organ of communicating to you the thanks of the Assembly and the assurance of our warm sympathy and regard.

It is not the first time that we have had the pleasure of hearing you; and, though ten years ago, few, if any, of us can have forgotten the deep impression made by your eloquent Christian address.

Nor has our interest since that time been at all weakened in regard to the state of your country and your Church, still in trouble and perplexity.

We feel it is profitable for ourselves to hear from you tidings of the trials and difficulties with which it has pleased God that your Church should still be encompassed.

It is a lesson to us in our own spiritual life. We are a National Church, but we desire to remember that it is not on our own external position or privileges that we depend for the effectual support and existence of the Church of Christ.

We, too, are exposed to temptations and seductions in regard to the Truth; and it is encouraging to us to learn that you, and so many of your brethren in France, have been enabled, by the grace of God, to assert your Christian liberty, to hold fast the words of sound doctrine, and to bear witness, amid rationalistic and neologic perversions, to the truth, the fulness and sufficiency of the Word of God.

It is gratifying to us that at this time, when your brethren in France are celebrating the Tricentenary of the blessed Reformation of the Christian Church, you should have done us the honour to come to our Assembly; and on this very day, when your brethren are meeting to praise God, joining your prayers with ours for the Divine blessings on our Church and on yours.

It is well, Sir, that so many of us in a full meeting should have had an opportunity of hearing your able address. In recommending to our people the object in which you are to be engaged, it will embolden us to recommend it to their support when we are enabled to say that such a man is devoting himself to its success.

We bid you God-speed, and shall rejoice to hear of the fruit of your labours.—H. & F. *Mission Record for August.*

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

FOREIGN MISSIONS.

MADRAS.

THE Committee have recently resolved to accept of the services of the Rev. Alex. Forbes, a licentiate of the Presbytery of Cupar, of whose qualifications for the duties of a missionary to India they had received favourable accounts. Ample attestations as to the attainments and character of Mr. F. have been given by ministers to whom he has been long known. It is expected that he will receive ordination in the course of a few weeks, and soon after sail for Madras.

Mr. Jacob David has now been ordained as the minister of the native congregation at Madras. The Committee have agreed to contribute to the augmentation of his salary, in consequence of very interesting communications received from Rev. J. R. Macfarlane, M.A., senior chaplain, and the Rev. S. Wright, junior chaplain at that presidency.

CALCUTTA.

Mr. Clark, another of the missionaries, whose appointment has already been reported, will, it is understood, proceed to Calcutta. Mr. Ogilvie is the only European missionary at present in Bengal connected with our Church. At the close of an excellent discourse preached some time since by Mr. Ogilvie, with a view to raise funds for the mission, he states:—"There are at present 20 native teachers, besides some Christian ones. For several months past I find that the amount of the salaries of all these teachers, together with my own salary, and various other charges, such as for servants and taxes, has not exceeded 800 rupees, sometimes less than that. Now, if from this you deduct the fees—about 150 rupees a-month—that makes the cost of the whole establishment only about 650 rupees." The monthly expenditure at Calcutta will be considerably increased by the

payment of Mr. Clark's salary; but at present too much labor is imposed on Mr. Ogilvie.

BOMBAY.

The Committee rejoice to say that they have already received substantial evidence that the appeal for a subscription with a view to the erection of a church at Sealcote has not been unsuccessful. In addition to the sums reported in last month's *Record*, they are now able to report the receipt of £21 15s. through subscription papers circulated by one lady.

The two missionaries destined for Sealcote may probably remain for some months at Bombay. Mr. Sheriff's health, the Committee are glad to believe, is improving; but he is yet unable to resume his labors in India.

A very interesting letter, of date 22d June, 1859, has been received from the Rev. George Cook. With reference to the best method of carrying on his missionary work, and in allusion both to teachers and pupils, Mr. Cook says:—"I believe both parties will be best prepared for more preaching work by the school intercourse; the teacher observing the minds, characters and peculiar ideas of his pupils, as these are drawn out in the course of study, and in their Bible lessons especially; and the pupils in that familiar and close way (perhaps both their own and their teachers' language mutually helping) coming to clearer and more correct ideas of what the Gospel really is." This letter contains the following postscript:—"I have received a proposal from the Church Mission in Sindh yesterday to give them our convert Nusroolah as a catechist. They can find no qualified native of Sindh. He is a native of Upper Sindh, and knows the language thoroughly." When Mr. Cook despatched his letter the issue of this proposal was not known.

Mr. Peter Grant, writing also from Bombay, of date 23d June, says:—"I will answer it (your letter) fully by next mail, when I will describe some changes that I have introduced into the Institution. . . . I am glad to say that everything is going on well in the Institution, and I trust we are improving matters rapidly."

Some time since the Committee received a copy of a London paper, *The Reasoner*, of March 6th, 1859, containing a communication professing to be a letter from "Juggunnath Dinnajee." This person is mentioned as one of "two inquirers" in a letter from Dinanath Raganathjee of date 19th August, 1858, addressed to Mr. Sheriff, which appeared in the *Record* for November last. The letter printed in *The Reasoner* is intended to convey the impression that very undue influence had been employed for the purpose of inducing this Juggunnath Dinnajee to declare himself a Christian. The Committee, having sent a copy of the letter to Bombay, have received a distinct and thorough refutation of the charges brought against the converts connected with the Institution. It is not thought necessary to print here either the article and letter as contained in *The Reasoner* or the communications received from Bombay, but an assurance can be given in the most decided terms that the statements in the letter bearing the signature of "Juggunnath Dinnajee" are unworthy of credit.

JEWISH MISSION.

LADIES' ASSOCIATION FOR THE CHRISTIAN EDUCATION OF JEWISH FEMALES.

I. SMYRNA.

Letter from Mrs. Rosenberg to the Secretary of the Association, dated Smyrna, 13th June, 1859.

I am happy to inform you that during the last month a few more pupils have joined our school. I have now 15 upon the roll, and of

these, 13 have been attending regularly. Four of those who joined us lately are Jewesses; the others are Greeks. Of the 4 Jewesses, who have joined the school since my last report, only 2 have remained as regular pupils. I am glad to say that those interesting pupils, whom I mentioned on some former occasions, are still attending regularly, and making very considerable progress in the various branches taught in our school; and I am sure every sincere Christian will join in the earnest prayer that the knowledge which they are acquiring may be sanctified to them, that the eyes of their understandings may be enlightened to perceive the Divine truth, and that, casting off the veil of darkness and superstition, they may be led with their whole hearts to love the Lord Jesus Christ in sincerity and truth.

The advantages of a good education begin to be appreciated, and to this we may attribute the success which has followed our efforts, notwithstanding the determined opposition we met with at first. In the hand of Providence the desire for obtaining an education that will enable its possessor to take a respectable position in society may also become the instrument, through grace, of doing much good. The influence of piety is well known; and, if it please God to bless to those young persons the religious instructions they daily receive, none can calculate the extent of the benefit that may be done to society at large.

I thought it advisable to open the school at an early hour, before the extreme heat of the day sets in, and ever since the beginning of last month we have begun our exercise at 8 in the morning. From 12 to 1 we have an interval, but neither my pupils nor myself can go out at that hour,—we take our luncheon at the school. We have school in the afternoon from 1 to 3.

There are now four languages taught in our school, viz., English, French, Greek and Spanish. We engaged a French master about three weeks ago at the earnest request of some of our pupils who belong to wealthy families and are willing to pay for that extra branch. The French language is very generally spoken in society here, and we hope that this will be an additional attraction to our school, and that it will be the means of drawing a still greater number of pupils around us.

Some of the pupils have made considerable progress in English. They have read for morning lessons in English in the New Testament the Gospels of St. John and St. Luke; and in the Old Testament, part of the book of Genesis and the books of Proverbs and Ecclesiastes, with which they appeared to be much delighted, the language being easy and simple, and some of the lessons strikingly beautiful. The pupils in this class being mostly grown-up young persons, such lessons can be appreciated by them, and we may hope that they will not be forgotten. They are now reading Isaiah. The same pupils are also studying the geography of Palestine in connection with Scripture history. They are thus led to search their Bibles to find out certain little histories and remarkable events connected with the names of places which seem quite new to them; and I must confess that it was to excite their curiosity in this way that I took up the geography of Palestine. This class is also studying English grammar, and a fair commencement has been made. In arithmetic some of the class know the 4 simple rules, which is a very good beginning in that branch, when we take the circumstances into consideration. Some of the pupils write with great care, and copy hymns, &c., from books with a considerable degree of neatness and good taste.

I am much pleased with the kindness and good feeling always manifested by my pupils

towards me. They run to meet me, and try who will be the first to take my hat and cloak when I come in the morning, and to bring them to me when I go in the afternoon; and they not only show their affection in this way but they visit me at my own house. The parents also visit me; and, when I go to visit them, they load me with kindness. I am sorry that I am not able to visit more than I do; I might be able to do good among the old as well as young.

This report of the school was intended for last month. I know of some additional pupils who expect to join us very soon, so that I hope next report will be even more favourable than this.

I feel assured that all who take an interest in the diffusion of Divine truth will bless the Lord with us for the success that has attended our labours, and will pray, as we do, that this may be an earnest of still greater things—that the Lord would be pleased to pour out His Spirit upon all of us here in this place, and revive His own work, granting unto His servants strength and courage to persevere in it, and subduing whatever opposition may offer itself to prevent the dissemination of Gospel truth, which alone can make mankind wise unto salvation.

2. KARLSRUHE.

Letter—Miss Mittelbach to the Secretary, dated Karlsruhe, 16th June, 1859.

EFFECTS OF THE WAR ON MISSIONARY LABOURS.

I gave you in my last month's report an account of the state of my Jewish friends, and this last has not been at all altered within the last four weeks. Their hearts seemed filled with fear and with forebodings as to the future, but this is only with regard to the state of political affairs and of outward things, so that what merely relates to Divine things finds but little response in their hearts. With Mrs. M. and her sister I have had several long and serious conversations, a sort of continuation, I might say, of those which I reported to you in my May letter.* It is quite astonishing to see how very fearful these people are lest they should lose their worldly property, while still in the anxiety of their hearts they are so disinclined to draw near to God, and ask Him to hear and to help them, while at the same time I always hear the complaint made, "How dreadful it is that God can look on upon so much distress and misery, and seem to favour those who cause the death of so many of their fellow-creatures!" Upon this theme our conversation becomes very like another. You received a full account of such in my last report, and of my replies to them.

A MISSIONARY'S TRIALS.

Mrs. T. appears not to have forgotten our last conversation, although I am still obliged to listen to the same complaints as formerly, which are occasioned by her discontented nature. Ah, you know yourself the difficulty of making any progress with these people. They have no desire to come out of darkness into light. And yet I would not seem unthankful in thus speaking, for with the Lord all things are possible, and does He not, through the darkest clouds, sometimes send a faint light, as of the breaking morning? I do not wish to make any complaints to you, and I will strive not to be so anxious.

THE MISSIONARY'S ENCOURAGEMENT.

I have now to inform you that our dear young friend, Miss H., although she has not laid aside her reserve, still, in spite of the cloud which has come between us, was willing to speak to me for a little upon the ascension of

* This letter has never come to hand.

our Lord, for she came to visit me on the day which celebrates that great event, just because it was that day, she said. She was affectionate and cheerful, although somewhat reserved. The Lord knows how this dear child is to be led and guided! May He complete the work in her heart!

Miss Huth's visit did me much good. We spoke a great deal of our missionary work, and came together to the conclusion that we greatly need patience and hopefulness.

3. DARMSTADT.

Letter from Miss Huth to the Secretary, dated Darmstadt, 21st June, 1859.

I can only send you a short report this time, as I have nothing to say but what would be but a repetition of what I have so often told you before, as I communicate generally with the same people, and have generally to contend with the same difficulties and objections over again. These principally consist in the denial that Jesus was the promised Messiah, or He would have restored the kingdom to Israel. His divinity is another stumbling-block, and many believe that a man can be saved, whatever may be the religious belief. Many boast of their position as a covenant people, but forget that by disobedience and forsaking God they have broken the covenant, and that, as a scattered nation, they no longer receive spiritual blessings. In a conversation I lately had with a Jew we spoke of sacrifices. He allowed that sacrifice had a deeper meaning, but would by no means allow that sacrificial worship had received its full accomplishment in the sacrifice of Christ, because one man could not suffer for another. When I pointed out the 53d chapter of Isaiah to him, he said he would never believe that God had taken humanity upon Him in the person of Christ. He denied that the Divine name and attributes were applied in the Scriptures to the Messiah. I showed him the passage in Jeremiah xxii. 6, where the Messiah is called The Lord our Righteousness. He replied, somewhat angrily, that his reason told him what he ought to believe about God, and he would not submit it to what any man might say to him of the Word of God. I replied that he was no true Israelite in his opinions if, like a heathen, he chose his own god and thought of him as he liked.

I visited several of the neighbouring villages lately, and was well received by most of the families. The military are quartered everywhere, and this occupies the attention of the women greatly, and they are filled with anxiety about the future.

I paid a visit of a few days to Miss Mittelbach lately at Karlsruhe. We had not met for two years, when she was here, and I had felt a great desire to see her again, that we might talk together over our work and our experience among the daughters of Israel.

4. LONDON.

Excerpt from Letter from Mrs. Rosenfeldt to the Secretary, dated London, 28th June, 1859.

In giving you the following brief account of my humble labours in the Lord's vineyard, I feel thankful and happy to be able to inform you that, since I had the pleasure of writing to you last, the Lord has graciously permitted me to employ my time in visiting many of my old acquaintances among the Jews, and also in forming very interesting new acquaintances among them. The reception I met with from almost all of them was, indeed, very encouraging; but, on the other hand, the sad want of progress in spirituality, which, in spite of the pains I always take to enlighten them on the nature of true religion, forms still a most prominent feature of their religious character,

greatly alloyed the joy I felt at the eagerness and attention with which they listened while I explained to them the Word of God, and the meaning of their own religious rites and festivals.

During their late feast of Pentecost, which they keep two days, I visited many Jewish families, and in all of them I had to act the part of a teacher of Mosaism, before I could bring before them the works and doctrines of the Divine Founder of Christianity. On the first day of the festival I visited a very numerous Jewish family; I immediately found opportunity for a serious conversation about religion; but to my great astonishment and sorrow I found one of the eldest daughters reading to her younger sisters and some other Jewesses out of a periodical. While expressing my deep regret at their profanation of that solemn festival, I told them that, to judge from their manner of observing it, they could not be aware of how great and important an event their nation commemorated on that day. In reply to this some of them made an attempt at refuting this charge of ignorance but with no other result than that of displaying it more fully; for all that they knew about it was that it was called the "feast of weeks," and that it was called so in Hebrew because it was celebrated 7 weeks or 50 days after Easter.

I then took the Word, and after a brief account of the Exodus from Egypt, and the wandering of Israel in the wilderness, proceeded to give them a full narration of the great and awful event which took place on Mount Sinai, where God entered into a special covenant with their forefathers, which consisted in their solemn promise to keep the Divine law and thereby prove themselves to be God's people, upon which condition God promised to protect them and to bless them, and to keep them in the land of promise, and thus to show them by His mercies that He is their covenant God. The end of all this, I showed them, was that all the nations of the earth should notice the manifestations of God's power and love to a people who serve Him, and thereby be led to abandon their idols, and to return to the only living and true God.

I then proceeded to show them, from the whole history of Israel and Judah, that they have broken the Lord's holy covenant, transgressed His laws, and thereby provoked His wrath to punish them severely, and thus to make them an example of His justice to all those nations to whom they ought to have been an example of His mercy. Hence and particularly from the duration of their punishment and alienation from God I proved to them the necessity of a divine Redeemer to redeem them from the guilt, punishment and power of sin. I then went on to show them that the Lord Jesus is the Redeemer of Israel, and that by His meritorious death He has once for all made full atonement not only for their sins but also for the sins of the whole world, and that by faith in Him we become partakers of the blessings which He has promised and prefigured in the Old Dispensation and fulfilled in the Gospel.

(From the H. & F. Miss. Rec. for Sept.)

JEWISH MISSION.

SMYRNA.

Extract from Letter from Mr. L. Rosenberg to the Secretary, dated Smyrna, 4th July, 1859.

SINCE our Saturday and Sunday meetings commenced, they have been kept up very regularly, and from the attendance we have continually been encouraged. At the Saturday meetings we have had always, till the third meeting of last month, from 30 to 40 Jews present, with whom I used to remain for two

hours, on every occasion expounding to them the Word of God, and especially those portions of it which sufficiently tended to convince their intellectual faculties at least of the Messiahship of Jesus. The reason why they have not continued to attend these meetings during the latter part of the last month may probably be the excessive heat of the weather.

The Sunday meetings have also been regularly kept up and regularly attended till the present time, and in every meeting during this month, besides our agents with their families, there have been several Jews present. At one meeting there was 4; at a second 6; and at a third 8; and on the second Sabbath of last month there was also present a Jewess, who, perhaps, may be 50 years of age, and who, after my discourse on the text, "But rather seek ye the kingdom of God, and all these things shall be added to you," gave her benediction for the exposition of God's Word. Besides these opportunities of doing good I have also to add that within this month, now and then, our agents, Melitz and Joshua, have brought, either to me at my house, or to the Mission-house, several Jews, and that others, independent of our agents, have also visited me; and, though these last come chiefly about worldly matters, they never leave me without my having a talk with them of those things which concern their eternal welfare, and acquainting them with their rejected Messiah, Jesus Christ.

I must now give you some details respecting the school, which, in addition to the facts above mentioned, make my heart rejoice in reflecting on the progress made. We had last month 15 boys attending the school with other three, one of whom is a Greek, and the other two Jews, who are not very regular in their attendance. And I do the more rejoice when I see that in both departments—boys and girls—the number of our pupils amounts to 35,—being of all nations and creeds. All our pupils, with the exception of a few who are not as yet able to read more than words of two or three syllables, read the Word of God daily in their respective tongues as their first lesson, and then again all read the Scriptures in the English language. Our plan hitherto has been to avoid as much as possible touching upon the peculiarities of their several creeds, lest hostility should be excited against the school in consequence of bringing before their minds such topics. We deem it sufficient for the present to acquaint them with the Word of God, and to explain it by itself without raising any controversy. Let them get instructed in it, and they of themselves will see the plain absurdities of worshipping images, praying before saints, and other similar errors. At the same time I must also mention to you that they have made some progress in other acquirements, such as languages, reading, writing, arithmetic and a little grammar.

Mr. Coull and myself having considered it necessary that one of us should visit Voorla, at our last monthly meeting it was decided that I should proceed thither. On the 11th ult. I set out, accompanied by Mercado, and we reached our destination between 4 and 5 o'clock in the afternoon. The remaining part of that day and the following I spent in visiting our brethren in Christ, the few inquirers of the house of Israel, and several Greek families, some of whom are well disposed towards the Truth, also those who in matters of religion show themselves to be indifferent. My conversation was, as a matter of course, for the most part directed so as to be profitable for their eternal interests.

I felt disappointed when I was told that 5 of the Protestant Greeks and 3 of the Protestant Armenians had gone into the interior, whilst others were in Smyrna transacting business. Those in the place, having been informed that I

was anxious to spend a Sabbath with them in order to give them an exposition of some portion of the Word of God, came together to our agent's house, in number 3 Armenians, 1 Greek, and 3 Jewish inquirers. I began Divine service (which was conducted in the Turkish language) with a prayer, then read the 3d chapter of St. John's Gospel, and took as my text the 5th verse of the chapter I had read. At the end of the discourse the meeting was closed with prayer offered up by Mercado in the Spanish language. I hope that the consideration of God's Word will be blessed to the souls that were present in the room, as also to the souls of the 3 Turkish women who were listening in the neighbouring room through a door. I was told by our agent that they come to listen on every occasion when the brethren meet together for worship.

On the Sabbath evening I had again the 3 Jewish inquirers with me, and I exhorted them to continue to search the Scriptures and the testimonies which Moses and the Prophets bear to the Messiahship of Jesus. As one of them touched on the subject, I told him that it is not our chief object to baptize Jews, though we would not withhold it from those who really experienced the baptism of regeneration.

I cannot omit mentioning to you a case which came under my notice during a visit in a Greek house, where I met a Greek (who was paying a visit to the family at the same time with me) between 50 and 60 years of age, and a member of the Greek Church. In speaking of the Word of God as the only rule of the belief of Protestants in general, this gentleman made the following reply in favour of the Word of God:—"I do not fail," said he, "to read many volumes of human productions, as well as the Bible; but the difference I find between the two is this, that I soon get tired of reading history and other books, but not so with the Bible; the more I read it the more my soul desires to read it again and again; and every time when I return to some portion of Scripture which I have read, I derive some fresh instruction always for my soul; and I find it is a book which can never be exhausted by the human mind." This shows that, although he is a member of a Greek Church, which is overrun with corruption and ignorance, yet he has learned as much as to put to shame the wisest of infidels, who, though wise in their own conceits, have not learned so much as to know their Creator and His revealed will to mankind.

MISCELLANEOUS.

A CHURCH FOR DEAF MUTES.—The New York correspondent of the *Daily Telegraph* says:—"An interesting philanthropic enterprise has recently been started in this city. A church for deaf mutes has just been opened with appropriate services. In 1852 the project was undertaken by the Rev. Thomas Gallardet, whose reputation as an instructor of the deaf and dumb is European as well as American. Since that time the congregation has continued to increase, until it numbers 150 members. To make that enterprise self-sustaining, the friends of the deaf mutes were permitted to take part in it; and now the congregation considers itself strong enough to have a building of its own. The services are conducted in accordance with the Episcopal forms, and are partly oral, and partly in the sign language. When sermons are delivered by any one beside the pastor, they are interpreted by him to the eyes of the congregation."

The Royal family are all at various country retreats. The Queen is still at Osborne in the Isle of Wight, where she remains till next month, when she favors her Scottish seat, Bal-

moral, with the Royal presence. The Prince of Wales has for some time been staying at Holyrood Palace, Edinburgh, where he has made several brief excursions to the neighboring country, generally attending the Scotch church, and manifesting much interest in local matters. Next term he takes his place at Oxford as a student of that time-honored University, and already his tutor has been appointed to "coach him through" just as many a more plebeian youth has been "coached." It is not improbable, by the way, that he may visit Canada this October, to be present at the opening of the new bridge on the Grand Trunk Railway. He has remarkably quiet tastes for a boy of eighteen, and really seems oppressed with the weight of attention and formality constantly rendered to him. While in Edinburgh, he rides about on horseback with one or two friends, and prefers on all occasions to move about with the freedom from observation which is allowed to ordinary persons.

AFRICA.

Mr. Ross, in a letter, dated April 1858, says—"There is at present a terrible war between the Free State Boers and Moshesh, the chief of perhaps 30,000 Basutos. There have already been two engagements. A Government official from Hopetown, 50 miles south of us, has written to me that 500 Basutos are killed and 17 Boers. The latter have made a most disgraceful attack upon the French station, Beersheba, lately, and quite demolished it; they burned the village of the people, Basuto-Bechuanas, and, as we hear, even fired upon the chapel and house of Mr. Rolland, the respected missionary. The Boers can muster not more than about 2000; but such a number against a native army is certain death to very many." Having seen it stated in the *News of the Churches* for January, in its correspondence from the Cape of October last, "that Sir George Grey, our respected Governor, had successfully executed the difficult task imposed upon him of mediating between the Free State Boers and the Basutos (Basuto-Bechuanas), and that a treaty of peace had been concluded on terms which are considered fair to both parties," I took the liberty of writing to a gentleman in London who must know the truth so far as it is known in this country, asking whether this happy result had actually taken place, and had for reply—"I am glad to say that peace has been restored between the Boers and Basutos; but I learn that neither party is satisfied by the conditions prescribed by Sir G. Grey. Those conditions I have not yet been able to consider; but I fear, from all that I know, that the weaker party, like other aborigines, have been rendered weaker thereby." Again says the Cape correspondent in the same letter, "It now appears that the mission buildings at Beersheba and Morijah (French stations) are not quite so much injured as believed. None of the other stations appear to have sustained material damage, but, in consequence of all communication with them having been strictly prohibited by Free State Boers (or Ishmaelites, as they may be styled) during the war, our information respecting them is very scanty." Likatlong is about 50 miles north of Beersheba, and therefore all communication with it is for the present closed. The statement is the more alarming because, a very short time previous to the above date, Mr. Ross says in a letter (and none has been received in this country from that locality since)—"I rode to the Free State Commando, a distance of 70 miles, on the 26th July, in order to learn what was to be done, and to intercede for peace. However it was decided that war was to be waged against all who had formerly been opposing the Boers, while we at Likatlong would be spared and protected. I wrote to

the Commandant General of Pietorius, chief of the Transvaal Boers, who was approaching Taung" (the town where Mr. Ross built and filled a church) "with his command, if possible, to call on Tantzi and Mahura, the peaceful chiefs of Likatlong and Taung; at the same time praying for protection to all our Church members and scholars, and also to allow missionary brethren and people in the land. Besides Tantzi, chief here, went also to sue for peace. Notwithstanding the Boers recommenced to fight, and the result is that a great many chiefs and others of high rank in Taung, some of whom had fled thither for safety, have been slain. Many of the common people have also been killed. Two of them were Church members. Not a few of the little children in Taung and Borigelo, have been taken captive, and most of the cattle carried off." The "*latest news*" from the Cape contain these sad words: "War to the knife is declared against the London Society's missionaries in the Transvaal republic." Mr. and Mrs. Ross are among the few, and are not the least prominent. Besides Mr. and Mrs. Helmore, and their little band of young missionaries, are on their way from the Cape to the Makololo tribe, and by last report had not reached the place of war, although directing their steps thitherward. * * * Why is not more done by the Churches at Home to arouse our Governments in behalf of our brethren who are periling their lives in the cause of our Divine Master in the very heart of heathendom? Surely these missionaries are worthy of protection. They are not the most expensive, nor are they the least humane or least effective aids our naval force can get for the suppression of the abominable traffic in the flesh of the poor sons of Africa. While the Boers may shoot down the aborigines in multitudes, Britain does not permit the aborigines to use gunpowder in self-defence, even after missionaries have succeeded in conveying to them many of the blessings of a Christian civilisation.

NOTICES OF BOOKS.

NEWS OF FEMALE MISSIONS IN CONNECTION WITH THE CHURCH OF SCOTLAND. This interesting little periodical, two numbers of which have reached us, is a Quarterly. In size it is a little larger than the "*Juvenile Presbyterian*," and there are 28 pages in each number. The price is 1½d. stg., a number, or 6d. stg., per annum. The Publishers are Paton and Ritchie, Edinburgh. The object in view is to invite a deeper interest in Female Missions, and for this it is admirably adapted. It consists in a great measure of the correspondence of male and female Missionaries now at work. Its circulation in Canada would be a benefit. It is well suited for Sabbath School Teachers and even Sabbath School Children; for these it can be had at the rate of 4s. stg. per annum, (a dollar currency) for 12 copies.

THE PAROCHIAL AND MISSIONARY MISCELLANY.—The price of this monthly is one shilling stg. per annum for one number, not a shilling per number as we stated last month.

OBITUARY.

(From *News of the Churches*, Sept.)

THE REV. WILLIAM HENRY.

This venerable servant of God, who was

one of the founders of the South Sea Mission towards the close of the last century, expired at Ryde, near Sydney, on or about the 1st of April last at the age of 89. Mr. Henry, who had survived all his early contemporaries in the missionary field, embarked on the ship "Duff" on the 10th of August, 1846, and landed at Tahiti on the 6th March in the following year. On that and the neighbouring islands, but chiefly at Tahiti, he continued to labour with zeal and fidelity in the cause of the Gospel until the year 1842, when, in consequence of advancing age, he retired to New South Wales; and it is remarkable that, from the time of his leaving England, 63 years ago, he had never revisited his native country.—*Missionary Herald*.

BISHOP BOWEN OF SIERRA LEONE.

Most of our English readers have already received the sad tidings of the very heavy blow that has befallen the Society's West-Africa Missions in the recent death of Bishop Bowen, which took place at Sierra Leone on May 28th last.

Of a noble, generous and manly nature, he became, under the power of Divine grace, one of the most efficient and zealous soldiers of the Cross in Mohammedan and heathen countries that these latter days have witnessed. His early manhood was spent in Upper Canada, where he passed upwards of seven years as a settler, serving in the militia during the rebellion there. A desire for a higher vocation led him to return to England in 1842; and, after graduating at Trinity College, Dublin, he was admitted to holy orders by the present Bishop of Durham. Having soon afterwards inherited considerable property in Wales—a circumstance which many would have regarded as justifying them in a life of ease and retirement—he made it the opportunity of offering himself to the Church Missionary Society to proceed to whatever part of the World they might think fit, at his own charges, but in all other respects under the usual control and direction of the Committee. On these terms he twice visited the Palestine Mission and the regions further east between the years 1847-1851 and 1854-1856, obtaining a thorough command of colloquial Arabic, and a great insight into the characters and prospects of Mohammedanism, and furnishing the Committee with much valuable counsel and information for the prosecution of missionary work amongst the Arabs.

In 1857 he was called from the Rectory of Orton Longueville, Hunts, to undertake the spiritual oversight of the see of Sierra Leone, and arrived in his diocese on December 13th in that year. In February last, after a commencement of his labours, in which he displayed those qualities which had before won for him the hearts of all with whom he had to do, and had laid out many plans for the progress of the Gospel, and the elevation of the African race, he visited the Yoruba Mission, furnishing the Committee with a valuable report as to its state and prospects.—*Church Missionary Intelligence*.

THE REV. A. F. LACROIX.

"It is with the deepest regret that we announce the death of this eminent missionary, who, after an illness of two months' duration, finished his earthly course at Calcutta on the 8th of July in the 60th year of his age. He was the oldest missionary in Northern India, having gone out there in connexion with the Netherlands Missionary Society in 1821; and seven years afterwards, when that Society determined on confining their operations to the islands of the Eastern Archipelago, and abandoned their station at Chinsurah, Mr. Lacroix—having made himself master of Bengali—ex-

pressed a wish to remain and join the London Missionary Society with the entire approval of the Dutch Committee. His labours were exclusively in the vernacular. He is allowed on all hands to have been for 30 years the best Bengali preacher in the whole country; and his discourses both to Christians and heathens have contributed immensely to spread the large amount of Christian knowledge which prevails throughout the province of Bengal. His personal religious character was of the highest order, and acquired universal respect. His large-headed catholicity led him to seek friendship and Christian communion with believers, and especially missionaries of various denominations; and both by example and precept he did much to increase and maintain the practical union existing between the agents and members of the several Missionary Societies in India. He was trusted, honoured and beloved amongst them all, and the high regard in which the London Missionary Society is held in Northern India was built to a large extent upon the high character which he, its oldest missionary, maintained so long. His alarming illness, which began at the end of May, excited universal sympathy, and called forth unceasing prayers in every church and chapel of every denomination. His dying interviews with old friends—as Dr. Duff, Mr. Wenger, Mr. Wylie and others—were affecting in the extreme; and strong men left his room weeping like children, 'sorrowing most for the words that he spoke, that they should see his face no more.' His funeral was the largest which the city of Calcutta has seen for many years. Christians of all Churches, including the Bishop of Calcutta, Archdeacon Pratt, and numerous ministers and missionaries, with a large number of the native Christians from the Society's stations, gathered round the grave. The Rev. T. Herdman, chaplain of the Scotch Church, the Rev. Dr. Duff, and the Rev. J. Wenger, of the Baptist Mission, undertook the burial service, reading the Scriptures and offering prayer in the English and native tongues. The death of Mr. Lacroix is a great loss to the Society and the Mission, in which his eminently wise judgment, his warm affection and his devoted zeal have had great influence for many years. He leaves a widow and two daughters in Calcutta, his eldest daughter, Mrs. Mullens, being at present in England."—*Patriot*.

REV. DR. ALEXANDER OF NEW YORK.

We have the sad duty to announce the death of Rev. James W. Alexander, D.D., one of the most distinguished clergymen of the Presbyterian Church. He died last Sunday morning at the Virginia Springs, to which he had repaired for the invigoration of his health. We have no particulars of the melancholy event, but may be well assured that he died as he lived, leaning on his Beloved. For such men to die is gain; but, because it is so, earth can ill afford to spare them. Dr. Alexander had long been the beloved pastor of the congregation formerly worshipping in Duane Street, but latterly in the Church at the corner of 5th Avenue and 19th Street. His funeral will take place this afternoon, four o'clock, at Princeton, N.J., and his remains will be there interred.

The death of so distinguished a man as the Rev. Dr. Alexander is a public calamity, as there have been but few members of the Presbyterian ministry who commanded from other denominations so much esteem.

He was respected for his evenness of character, his simplicity of faith, and for the incessant use he made of the fine intellect with which he was endowed. There is in his brief but excellent life the imperishable example of greatness, founded upon a conscientious interpretation of his duty as a messenger of the Gospel; likewise

a nobleness of action, and a devotedness to his congregation, which could not emanate except from a warm-hearted and gifted man. He was a brilliant specimen of a religious orator, a liberal pastor, and a faithful friend.

The following notice of the deceased we copy from the *American Encyclopedia*:—

J. W. Alexander, D.D., eldest son of Dr. Arch. Alexander, was born in Louisa county, Va., in 1804, graduated at the College of New Jersey in 1820, and was appointed a tutor in that institution in 1824. He resigned that station in the following year, and was settled as pastor of a congregation in Charlotte county, Va., where he remained about two years, when in 1828 he accepted a call to Trenton, N.J. In 1830 he resigned that charge, and became editor of the *Presbyterian*, a religious newspaper published in Philadelphia, whence he was called in 1833 to the Professorship of Rhetoric and Belles-Lettres in the College of New Jersey. He discharged the duties of this office with marked ability until 1844, when he accepted the pastoral charge of the Duane Street Church in the city of New York. In 1840 he was appointed Professor of Ecclesiastical History and Church Government in the Theological Seminary at Princeton, where he remained until 1851, when he was elected pastor of the 5th Avenue Church in the city of New York, which station he now occupies. The degree of D.D. was conferred upon him by La Fayette College, Pa., in 1843, and again in 1854 by Harvard University. His published works are numerous and popular. Among them is a volume of Sermons, entitled "Consolation, in discourses on Select Topics, addressed to the suffering people of God;" "Thoughts on Family Worship, and Plain Words to a young Communicant;" a series of essays entitled "The American Mechanic and Working man;" a Biography of his father, Dr. Arch. Alexander; numerous contributions to the *Biblical Repository* and *Princeton Review*, some of the publications of the American Tract Society, and several essays first published in the Newark *Daily Advertiser* and the *Literary World*, over the signature of "Cæsariensis." His writings are characterized more by precision of language, exact scholarship and literary elegance than by the profound erudition which is so conspicuous in the works of his father and brother.—*New York Journal of Commerce*.

THE CROSS.

Blest they who seek,
While in their youth,
With spirit meek
The Way of Truth.

To them the sacred Scriptures now display
Christ as the only true and living Way;
His precious blood on Calvary was given
To make them heirs of endless bliss in Heaven;
And e'en on Earth the child of God can trace
The glorious blessings of his Saviour's grace.

For them He bore
His Father's frown;
For them He wore
The thorny crown;
Nailed to the cross,
Endured its pain,
That His life's loss
Might be their gain.
Then haste to choose
That better part,
Nor ever dare refuse
The Lord your heart,
Lest He declare,
"I know you not;"
And deep despair
Forever be your lot.

Now look to Jesus who on Calvary died,
And trust on Him alone who there was crucified.
—*N. Y. Observer*.

THE LITTLE BOY THAT DIED.

The following beautiful poem, which has been attributed to several different authors, was written by Joshua D. Robinson, Esq., of Newburyport, a Member of the Massachusetts Legislature for 1857 and 1858, and was first published in the Newburyport *Union* of May 1, 1850. The occasion of its composition was the death of the brother of the writer, a beloved and interesting boy of but four years of age. The tender pathos of the lines can but awaken feelings of sympathetic emotions. Four verses of the composition have recently been travelling through the papers with the authorship attributed to Dr. Chalmers:—

I am all alone in my chamber now,
And the midnight hour is near,
And the fagot's crack and the clock's dull tick
Are the only sounds I hear;
And over my soul in its solitude
Sweet feelings of gladness glide;
For my heart and my eyes are full when I think
Of the little boy that died.

I went one night to my father's house—
Went home to the dear ones all,
And softly I opened the garden-gate,
And softly the door of the hall,
My mother came out to meet her son,
She kissed me, and then she sighed,
And her head fell on my neck, and she wept
For her little boy that died.

And, when I gazed on his innocent face,
As still and cold he lay,
And thought what a lovely child he had been,
And how soon he must decay;
"Oh Death! thou lovest the beautiful,"
In the woe of my spirit I cried,
For sparkled the eyes, and the forehead was fair,
Of the little boy that died.

Again I will go to my father's house—
Go home to the dear ones all,
And sadly I'll open the garden-gate,
And sadly the door of the hall.
I shall meet my mother, but never more
With her darling by her side;
But she'll kiss me and sigh and weep again
For the little boy that died.

I shall miss him when the flowers come
In the garden where he played;
I shall miss him more by the fire-side
When the flowers have all decayed.
I shall see his toys and his empty chair,
And the horse he used to ride;
And they will speak, with a silent speech,
Of the little boy that died.

I shall see his little sister again
With her playmates about the door,
And I'll watch the children in their sports
As I never did before;
And, if in the group I see a child
That's dimpled and laughing,
I'll look to see if it may not be
The little boy that died.

We shall all go home to our Father's House—
To our Father's House in the skies,
Where the hope of our soul shall have no blight,
And our love no broken ties;
We shall roam on the banks of the River of Peace

And bathe in its blissful tide:
And one of the joys of Heaven shall be
The little boy that died.

And therefore, when I am sitting alone,
And the midnight hour is near,
When the fagot's crack and the clock's dull tick
Are the only sounds I hear,
Oh, sweet o'er my soul in its solitude
Are the feelings of sadness that glide,
Though my heart and my eyes are full when I
Of the little boy that died. {think

THE ELEVENTH COMMANDMENT.

'A new commandment I give unto you, that ye love one another.'—John xiii. 34.

The learned and pious Usher* once, unknown,
Came to an English priest, on foot, alone,
And asked his leave to preach the ensuing morn,
But on the traveller he looked down with scorn.
The jeering priest demanded if he knew
Heaven's high commands—how many or how few.
Usher replied that God's commandments, given
On sacred record, were, in all, eleven.
The priest directed (this good man to mock)
That on th' eleventh he should address his flock.
He did; and, brought to tears, the people heard
What he as Christ's peculiar law declared,
That all by deeds alone their faith should prove,
And every man his brother learn to love.
The priest, confounded, in amazement stares,
For he'd 'received an angel unawares.'

* Bishop of Armagh.

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QUEEN'S COLLEGE

THE SIXTH SESSION of the Medical Department of the University of Queen's College will commence on the FIRST WEDNESDAY of NOVEMBER. For information regarding the Course of Study, Fees, &c., reference is made to the Annual Announcement, a copy of which may be had on application to JOHN STEWART, Secretary to the Medical Faculty.

QUEEN'S COLLEGE.

THE Eighteenth Session of Queen's College will begin on the first Wednesday of October (5th October, 1859) at which date all Intrants and regular Students in the Faculty of Arts are required to be present.

The Divinity Classes will be opened on the first Wednesday in November.

Candidates for matriculation, as regular Students of the first year, will undergo an examination before the College Senate in the first three books of the *Æneid* of Virgil; the first three books of *Cæsar's Commentaries*; *Mair's Introduction*; the *Greek Grammar*; the first book of *Euclid*; and *Arithmetic*, as far as *Vulgar and Decimal Fractions*, and the *Extraction of Roots*, inclusive.

The only charges are \$4 for Matriculation fee; \$8 for each class (of one hour per diem) for the Session, to be paid on admission to the classes; and \$4 additional in the *Natural Philosophy Class* for expenses of Apparatus.

Each Student on entering must produce a certificate of Moral and Religious character from the Minister of the Congregation to which he belongs.

Intrants becoming candidates for Scholarships will be required, in addition to the ordinary Matriculation Examinations, to undergo an examination on the *Greek Grammar* and the first ten chapters of the *Gospel of John*. For Students of previous years the subjects of examinations for Scholarships will be those prescribed at the close of the session.

THE PREPARATORY DEPARTMENT, or College School, will be conducted, as usual, under the charge of competent Masters. This department is under the superintendence of the Professors. The course of instruction is conducted so as to prepare the pupils for entering with advantage the Classes of the College.

By order of the *Senatus Academicus*.
GEORGE WEIR, A.M.,
Secretary to *Senatus*.

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