



# 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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## The Presbyterian.

### NOTICE.

We beg to announce that Mr. William McPherson of Harwich near Chatham has been appointed an agent for this paper.

### REMITTANCES.

When remittances are sent for the *Presbyterian*, mistakes will be avoided and irregularities prevented by observing:

1st. To mention when money is sent for a new subscriber by writing after his name "New subscriber."

2nd. When remittance is made for a subscriber already receiving the paper, to state the Post Office to which his paper is at present addressed.

The list of subscribers to the paper is so extensive and they are so scattered that attention to these points is necessary to prevent mistakes which are alike prejudicial to the interests of the periodical and annoying to those who look for its regular perusal.

## THE CHURCH IN CANADA.

### MEETING OF SYNOD.

The next annual meeting of Synod is appointed to begin in St. Andrew's Church, Quebec, on the last Wednesday—the 29th day—of May, at noon.

According to standing orders now in

force, Presbytery Clerks are required to forward their Presbytery Rolls, correctly made up and duly attested, so as to be in the hands of the Synod Clerk at least four days before the meeting of Synod. Clerks not provided with blank rolls can have them on application to the Synod Clerk.

All documents for submission to the Synod are required to be of foolscap paper with sufficient margin; and it is recommended to parties to print such as relate to subjects of great importance.

All papers intended to be submitted to the meeting of Synod are required to be laid before the Business Committee, which is appointed to meet in St. Andrew's Church, Quebec, on Tuesday, 28th May, at 7 P.M., and their contents must be accurately intimated to the Synod Clerk at least four clear days before the meeting of Synod. Both these rules will be observed by forwarding the documents themselves to the Clerk within the time specified.

### SABBATH SCHOOL STATISTICS.

We desire to urge upon the attention of our readers, and especially of Sabbath School Superintendents, Kirk Sessions and Presbyteries, the deliverance of last Synod on this subject.

The Synod rejoices to hear of the growing interest felt in this important scheme; enjoin Kirk Sessions to give faithful attention to this matter; instruct Presbyteries

to take order that the various members attend to the injunction of Synod on this subject, and earnestly commend it to the serious consideration of the members of the Church.

The Circular of the Synod's Committee requests returns to be forwarded *on or before the last day of March*. That time is already past. If however there are any of our Sabbath Schools not yet reported to the Convener, we hope that all, whose duty it is to attend to this "important scheme," will send in their replies to the "queries" addressed to them *immediately*. We solicit the oversight of Presbyteries, as required by the Synod, in order that the desired object may be attained. It is absolute necessary with a view to a report that the returns be sent in during the present month.

### BEAUHARNOIS SABBATH SCHOOL SOIREE.

We spent an evening very pleasantly in the Church of Beauharnois on the 21st ult. on the occasion of a meeting of the Sabbath School children. The Rev. F. P. Sym, the pastor, presided. It was delightful to join with the children in their hymns of praise; it was cheering to witness the interest manifested by an attendance on the part of the congregation which filled the Church to the doors; and we thought to ourselves it is not every day that such

a body of Divinity is to be found on one platform. We counted 7 ministers, and they all spoke.—*Comm.*

#### CONGREGATION OF BEAUHARNOIS.

It is pleasing to find a good example producing its proper results. A short time ago we noticed and commended the conduct of the managers of Martintown in printing and distributing amongst the people there a full statement of their intromissions for the year. We are confident that, wherever adopted and judiciously acted upon, this plan must, in a quiet yet effective manner, prevent mischief and directly promote the peace and prosperity of the congregation. We have perused with great interest a neatly printed and exceedingly business-like statement by the managers of Beauharnois of their affairs up to 13th ult., accompanied by a similar report from the Session. It occupies 5 pages of about the size of those used for the Synod Minutes. The printing costs but little and in many ways far more than pays itself. This congregation, though small, adopted the pew-rent system about a year ago, and with success, for the greatest amount previously raised was only about £70, whereas it immediately went to something above £160 on the new mode, exclusive of subscriptions from Chateaugay. Without good management the best of plans will be failures, but in the case of Beauharnois there seem to be an excellent spirit and sound judgement amongst the Committee, and this has the very obvious effect of drawing out the cordial support of the congregation. One page of the report is in the form of an appendix, with columns headed in the following manner, "No. of Pew," "Name of Pewholder," "No. of Sittings," "Rate per annum," "Amount received for 9 months ending 17th April, 1861," "Arrears," "Remarks." The column of arrears is one of the few instances in which the eye is pleased by gazing upon utter blankness, while the preceding and following columns show that every obligation has been implemented. The allegiance of the congregation to the Church and the Synod is pleasingly testified by the fact that all appointments for special collections have been observed, the only exception specified being the Synod Fund, for which, however, there is no Synodical appointment, and it is usually a contribution from the Session fund. We are glad to learn that there is a movement being made for the acquisition of a new Manse in room of the present one, which is considered unsuitable.—S.S.

#### SABBATH SCHOOL MEETING, MARTINTOWN, C.W.

The scholars attending the Sabbath School of St. Andrews, Martintown, held their annual fête on the 20th February. In the afternoon their teachers, who had kindly provided sleighs for the purpose,

took them out for a drive. The fine weather and the incidents of the ride made this part of the day's proceedings especially enjoyable. On returning they were entertained at the Manse, where tea had been prepared under the superintendence of the ladies connected with the School.

In the evening a meeting was held in the Church; addresses were delivered to a large audience by the pastor, the Rev. Mr. Mair, who presided, the Rev. Mr. Watson, Williamstown, Rev. J. Black, Pointe St. Charles, Mr. McLaren, Williamstown, and James Grant, M.D.

Several Anthems were sung during the evening by the choir, whose services were kindly volunteered for the occasion, under the able leadership of Mr. Rowley, to whose careful instruction their really excellent performance does great credit.

We heartily wish the children of Martintown with their minister and their teachers many annual meetings as delightful as this of the year 1861.

**PRESENTATION.**—Since writing the above, we learn that Mr. Mair has been presented by Mrs. Wilson, one of the ladies of his congregation, with a handsome pulpit gown.

#### INDUCTION AT PICKERING.

The Presbytery of Toronto met pursuant to adjournment on the 6th day of February in the Front Church of Pickering for the Induction of the Rev. Walter R. Ross, and was constituted with prayer. The Presbytery was represented by Mr. Gordon, Moderator, Dr. Barclay, Messrs. Mackerras, Campbell (Brock) and MacLennan, Ministers; and Messrs. Barker and Madill, Elders. Of the Congregation a goodly number were present considering the severity of the weather and the blocked-up state of the roads. The Edict having been returned duly served, it was unanimously resolved to proceed to the solemn business of the day. After the usual proclamation had been made three several times and no objection to the settlement had been offered, Mr. MacLennan proceeded to the pulpit and preached a suitable and interesting discourse on the latter part of the dialogue between the rich man and Abraham in the parable of Lazarus the Beggar, as contained in Luke xvi., 27-31. After Divine Service Mr. MacLennan detailed the steps that had been taken to fill the vacancy. He then put to Mr. Ross the usual questions, to which satisfactory answers were returned; and read over to him the Act anent the Spiritual Independence of this Church, to which Mr. Ross duly signified his assent. Whereupon Mr. MacLennan did, after solemn prayer to Almighty God, in name and by authority of the Presbytery of Toronto admit Mr. Ross to be Minister of the Church and Congregation of Pickering, and the brethren present gave him the right hand of fellowship. An

eloquent and admirable address to the Minister by Dr. Barclay and very appropriate exhortations to the people by Mr. Gordon then followed. Mr. Ross's name was ordered to be added to the roll of the Presbytery; and the people, as they retired from the building, gave their newly admitted Minister a cordial welcome.

For upwards of two years Mr. Ross has laboured as a Missionary from the Colonial Committee within the bounds of the Presbytery of Toronto. In this capacity he has visited the various districts of Missionary labour now being cultivated by that Presbytery; and, wherever sent, has kept his appointments with scrupulous punctuality and evinced praiseworthy diligence in the discharge of the various duties of his office. He now enters upon a charge under much more promising auspices than the state of the Congregation of Pickering some months ago would have warranted the most sanguine in anticipating. The call, subscribed by 43 members and adherents, presented a feature which we hope to see imitated in all similar documents for the future. Instead of being accompanied by another and separate paper signed by a few of the Congregation and technically termed a Bond, it contains a clause embodied in itself guaranteeing the payment of a minimum annual stipend of £100. The call inviting him to be their Pastor and the promise to make suitable provision for his temporal support are thus signed conjointly by the whole Congregation, and the responsibility is equally divided. The incumbency of the charge of Pickering also entitles the Minister to the occupancy of a manse with a valuable glebe of 25 acres attached to it. An excellent scholar, an acceptable preacher, of genial temperament, Mr. Ross will (we trust) ere many years, if his life be spared, succeed by earnest and assiduous labours in gathering together a congregation as large and zealous and harmonious as there was in the days of the late lamented Mr. Lambie.

#### OPENING OF ST. JAMES' CHURCH, LONDON.

On Sunday, the 24th ult., this new and handsome edifice, which has been in the course of erection for the last 18 months, was opened for Divine service. The Rev. Dr. Barclay, of Toronto, preached morning and evening to crowded audiences. There was a well attended service also in the afternoon, conducted by the Rev. Mr. Proudfoot, of this city, in the absence of the Rev. Mr. Bain, of Scarborough, who had been announced to preach in the afternoon and evening. We understand that Mr. Bain, coming up from the neighbourhood of Ottawa to London on Friday, was stopped on his way by the snow-storm, which to the eastward of Kingston blocked up the railway.

The congregation, which has now for its use this new and handsome edifice, had for many years no regular pastor, and only met occasionally at the Mechanics' Institute. Early in 1859 the Rev. Francis Nical came to London as a missionary, and succeeded in reorganizing the congregation, and to his efforts, and those of several friends who resolved to erect a

Church, the completion of the present structure is due. A subscription list was circulated, and very good encouragement received; a site was obtained from the Government at a low price, and the building committee felt justified in actively proceeding with the work. On September 9th, 1859, the foundation-stone was laid with Masonic honours by the Worshipful Grand Master of Canada, W. M. Wilson. The occasion was one of the most imposing Masonic ceremonies that have ever taken place in London.

The style of the 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. The area will seat 425 persons, and the galleries, when added, 250 more. The form of the building is a Greek cross, the interior presenting an octagon shape. The cost of the work so far is about \$9,000, and, when the requirements of the congregation shall demand more space, galleries can easily be erected. The estimated cost of these (together with the spire, which forms part of the plan,) would be about \$3,000 additional. The material of the building is white brick, with a considerable amount of stone-dressing.

The interior of the Church presents a very light and pleasing appearance, and the arrangement of the pews is such that all can hear and see with comfort. The building is remarkably well adapted for sound. The singing has a very fine effect. The pulpit is of grained wood, and, like many of the old churches of Scotland, has a back with sounding board above. A handsome vestry, which will form the base of the spire, is immediately to the rear of the pulpit. The pews are very comfortable, being from 2 feet 10 inches to 3 feet wide, while each siver has a place of 20 inches. A large number of the pews is already taken up, and it is anticipated that the remainder will soon be allotted. The pews will be rented at from \$8 to \$15 each per annum, being an average of from \$2 to \$2.50 a sitting. The work is highly creditable to contractors and mechanics. Much praise is due to the Rev. Francis Nicol, to whose indefatigable perseverance may be attributed in a great measure the success which has attended the Church so far. We trust that the present debt on the building will be speedily cleared off, and the spire erected soon, when we venture to say the new St. James' Church will be one of the handsomest ecclesiastical structures in our city.

Dr. Barclay preached the opening discourse, from Isaiah 52nd chapter and 7th verse: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, thy God reigneth." The discourse was a very striking and impressive one. A friend who was present furnishes the following notes of it:

After some forcible remarks on the special adaptation and pointed reference which the hopes and promises of Christianity have to the actual condition and circumstances of mankind, and on those glorious truths by which man is guided through the pilgrimage of this mortal life, and prepared for a brighter and better destiny, he proceeded to exemplify by some striking pictures of human need and necessity the joy and gratitude awakened by the approach of the messenger of good tidings—a famine-stricken community hailing the approach of one who comes with promise of

relief from a land of plenty; the hapless passengers of a sinking ship discerning with eager eyes the bark bearing down to their aid; and the brave but little band, which in the heart of India kept at bay so many infuriated thousands, gaining the first glimpse of the banners of the relieving army, catching the first faint sound of the onward march of their gallant countrymen. How naturally the pent-up feelings of all those anxious and despairing hearts would find utterance in the words of the text, "How beautiful upon the mountains are the feet of him that bringeth good tidings." The preacher then described with great force the approach of the messenger of Christ, who lifts up his testimony for Jesus and the Resurrection in a community intent on worldly schemes and sinful objects, and encountering and subduing by his tidings of salvation the might of the powerful, the contempt of the learned, the opposition of the prejudiced and indifference of the worldly-minded, and diffusing over the face of society the virtues and the graces of a meekness for the world above. After enlarging ably and eloquently on the clause of the text "Thy God reigneth," he spoke of the *pulpit*, from which the tidings of peace are most effectually proclaimed—of the *Christian temple*, in which the messenger of salvation stands as one of Zion's watch-towers with the tidings of good—and closed in almost these words, addressed especially to the members of the congregation:

—Most commendable, therefore, have been your efforts, my Christian friends, which, I rejoice to say, are now crowned with deserved success, in the erection of a house of prayer, to which yourselves and your children may repair to worship the God of your fathers in the simple forms of that spiritual service which your fathers taught you. Surely a multitude of holy memories surround the hallowed scenes of Sabbath rest and Sabbath worship to which you were accustomed in your early youth, and surely the heart's sympathies yet respond to the sacred charm of that religion with which they are associated. If in the lovely scenery of our own native land there be a spectacle of imposing interest, it is when the Sabbath worshippers wend their way in little family groups to the house of God on the peaceful Sabbath morn—the all worldly avocations for the time laid aside—the din of the crowded city silenced—the rural retreat putting on a deeper stillness than is its weekly wont—and all nature around in sympathy with the day of rest—while from lordly hall and lowly cottage homes, from the wide upland and the shaded sequestered glen, a God-fearing population come forth to the sacred duties of the day of God—their several paths converging to the one centre of attraction—the house of prayer—where their fathers for so many generations had worshipped the same God through the same Saviour, and in the same simple forms of devotion—that they, too, might present their Sabbath tribute to their fathers' God. Around them there lie, beneath those grassy mounds in the church-yard, the long-sleeping dust of their forefathers, who, being dead, yet speak of the faith and hope in which they had lived and died, so that the living voice within the church is echoed back from the graves of departed kindred around, who thus preach with the preacher, and add their confirmation to his words of warning and admonition, of hope and consolation, bidding them be followers of those who are now inheriting the promises.—Here, if we have not those ancient memories in present operation speaking to us from surrounding scenes, we have their echoes from afar, and, better still, we have the living and actual truths of God, on whose bright hopes they rest, and from which they derive their fascination. We have here a present God, His holy day of rest, the

call and the opportunity to worship Him in His own temple. I congratulate you, my dear brethren of this congregation, on your entrance on the occupancy of an edifice neat and comfortable, which you this day dedicate to the holy purpose for which it has been erected—the worship of Almighty God—and to which yourselves and your families may come as to a trusting-place for holy communings with your Saviour, and that you may hear and know the good tidings of peace and salvation; and may the blessing of the Great Master of assemblies, Christ, the King and Head of His church, ever rest upon you, so that this house may be unto you a very Bethel, the gate of Heaven.

#### PRESBYTERY OF MONTREAL.

This Presbytery held a meeting according to appointment in the Church at Ormstown on the 10th of December last to take into consideration the state of the charge and the proposed demission of the incumbent, the Rev. James Anderson.

There were present Rev. James Patterson, *Moderator*; Revs. Dr. Mathieson, Dr. Muir, Alex. Wallace and J. T. Paul, *Ministers*; and Messrs. Daniel McDougall and Samuel Baird, *Elders*.

Mr. Anderson being unable to attend the Meeting, a committee of Presbytery waited on him at his house to receive any communication he might wish to make. Through their report the Presbytery ascertained that Mr. Anderson, being still in a feeble and precarious state of health, and utterly unable to fulfil the duties of the charge, adhered to the letter of resignation written at his dictation to the *Moderator*, and dated 15th October last; that he relinquished all claim on the congregation for further aliment, but retained his allowance from the Temporalities Fund and from the Seigniority of Beauharnois; and that arrangements had been made with the congregation respecting past claims to his satisfaction. The Kirk Session and congregation having intimated that they had no objection to offer against the proposed resignation, the Presbytery resolved that the resignation be allowed, and declared the pastoral relation between the Rev. Mr. Anderson and the congregation of Ormstown to be dissolved in terms of the committee's report.

Mr. Patterson was appointed to notify the congregation to this effect on the 23rd Inst.

On the motion of Dr. Muir the Kirk Session was authorised to invite duly qualified ministers of this Church to supply the Pulpit during the vacancy.

The Presbytery held its ordinary Meeting at St. Andrew's Church, Montreal, on the 6th of February. *Sederunt*, Rev. Jas. Patterson, *Moderator*; Revs. Dr. Mathieson, Dr. Muir, William Simpson, James T. Paul and William Snodgrass, *Ministers*; and Messrs. Alex. Morris and Daniel McDougall, *Elders*.

Session Records having been called for, the following were produced, revised and

ordered to be attested, namely those of St. Andrew's (Montreal), Georgetown, Lachine, St. Louis de Gonzague and St. Paul's (Montreal). All records not forwarded were ordered to be presented at next ordinary Meeting.

Collections for the Ministers' Widows' and Orphans' Fund were reported to have been made at St. Andrew's (Montreal,) Ormstown, Georgetown, Lachine, St. Louis, St. Paul's, (Montreal,) and Hemmingford.

A Report was given in by the Committee, appointed to consider the overture on the appointment of an agent to attend to the general business of the Church, to the effect that they have not been able to agree to any recommendation on the subject. The Committee are continued.

The following Report of the Committee on the Bill anent the Representation of the Eldership in Superior Courts was read and adopted unanimously.

"The Committee of Presbytery appointed to consider the Bill transmitted by the Synod anent the Representation of the Eldership in the Superior Church Courts beg leave to report that in their opinion the Presbytery should recommend the Synod to enact the same into Law with the following amendments:—

**SECTION FIRST.**—Omit the whole of the second clause beginning with "*and the responsibility,*" and ending, "*and Elders;*" omit also the concluding words of the last clause, to wit: "*should it be their desire or interest to attend.*"

**SECTION SECOND.**—Omit the first 4 lines and insert instead thereof—"Before the election takes place the Moderator shall read the following statement to the meeting:"—instead of "*therefore*" in the 3rd clause of the Statement insert "*it shall be the duty of:*" from the same clause omit the words "*shall be required, before his election be sustained, to acknowledge it to be his duty,*" and also the whole of what follows after the words, "*by this Session,*" in the conclusion of the same clause; as likewise omit the first 4 lines and part of the 5th, immediately following Statement to be read, and instead thereof before the words "*the Session Clerk*" in the said 5th line, insert the words "*an election shall then be made and.*"

**SECTION THIRD.**—Omit the last 2 lines and part of the 3rd, so that the section may end with the words "*to this Act.*"

**SECTION SEVENTH.**—Instead of the words "*it shall be the duty of,*" insert the words "*the Synod recommends.*"

**SECTION NINTH.**—After "*Synod*" insert "*anent the election of Representative Elders.*"

**FORMULA.**—Omit the word "*that*" wherever it occurs.

All which is respectfully submitted.

For the Committee,

(Signed,) W. SNODGRASS,  
Convener.

The Bill "anent the attendance of Ministers at meetings of the Superior Church Courts" having been read, it was moved and passed unanimously that the Synod be recommended to enact the Bill as a Law of the Church with the following amendments, namely: Omit the whole of Section 2nd:—insert the word "*recommends*" for the word "*requires*" on line 6th of Section 3rd, and omit all that follows the words, "*Meetings of Church Courts,*" from the same section.

Mr. Morris stated on behalf of James Court and William McGinnis, Esquires, executors of the late Miss Elizabeth Fleming that, as that lady was a member of the Church of Scotland, they deemed it their duty to offer to the Presbytery a legacy of £25 which had been bequeathed to them in trust to apply it "*towards the support of a Presbyterian City Missionary actually labouring and employed as such in the City of Montreal,*" on condition of the Presbytery's undertaking to apply it to that object, the executors being of opinion that the Presbytery having a Missionary now engaged in the city warranted them in making this offer.

The Presbytery gratefully accepted the offer and instructed the Moderator to sign in their presence and behalf a receipt for the sum therein specified. Dr. Mathieson, Mr. Snodgrass and Mr. Morris were appointed a committee to consider the best manner of dealing with the legacy so as to carry out the wishes of the Testatrix and report to next ordinary meeting.

The following appointments were made for the supply of vacant pulpits.—Ormstown; Mr. Masson, Feb. 24th; Mr. Sym, March 10th; Mr. Snodgrass, March 31st. Chatham; Mr. Black, March 3rd and 10th; Mr. Paul to supply Point St. Charles on March 10th. Dundee; Mr. Wallace, February 17th; Mr. McDonald, March 24th. Laprairie; Mr. Simpson, April 28th.

A communication from the Rev. Alex. Wallace, Huntington, was read, asking the recommendation of the Presbytery to the transmission of a memorial to the Colonial Committee of the Church of Scotland for aid in building a Church, the said recommendation being desired in order that it may be presented to the Synod along with the memorial. The memorial not having been laid before the Court, the Clerk was instructed to communicate with Mr. Wallace and desire that the memorial and copy of the deed be laid before the Presbytery at next ordinary meeting.

The overture and interim act on the maintenance of Ministers having been read, it was moved by Dr. Mathieson, seconded by Dr. Muir, that the opinion of the Presbytery be reported as in favour of the overture. The motion was carried; Mr. Snodgrass dissenting for the following reasons, namely because:—

1. In the absence of any fixed sufficiency

for the support of ministers, and because of their necessary dependence to a great extent on the voluntary contributions of the people, and the fluctuations to which these are unavoidably liable, the kindly exercise of a judiciously directed moral influence becomes a special duty of the local courts and is likely to be more satisfactory and successful in effecting a respectable maintenance of religious ordinances than the enforcement of any stringent law such as is contained in the proposed overture.

2. While the sum required by the overture may in some cases be less than what is necessary, in other cases where the payment of a greater amount is both possible and easy, the proposed enactment will have a tendency to make congregations satisfied with the bare fulfilment of it, and thus defeat its own end, which can only be the intelligent and willing manifestation of a larger spirit of liberality than now prevails.

3. In the present condition of this country there are some congregations so weak that the proposed overture must render the settlement of a minister a perfectly hopeless matter to them, and thereby endanger their connexion with the Church; and there are other congregations in a state similar to what has been passed through by the majority of our strongest country congregations, which in their early history could not have borne the exaction of the overture,—to wit a state of growth which, while it promises ultimate success, demands and warrants the settlement of a minister though for some time he may receive less than \$400; and in both these cases the operation of the proposed overture cannot fail to be detrimental to the interests of religion, more especially should a minister be found willing to submit to some hardship, or able from private means to encounter any pecuniary difficulties connected with them.

4. The reservation of a discretionary power by the Synod implies the existence of obstacles to the execution of the proposed law, as a general rule, and is likely to encourage the reference to it of cases more difficult for it than for a Presbytery to determine advantageously, while the delays which this course must involve may prove to be exceedingly hurtful.

Mr. Black read a report of his labours at Point St. Charles and St. Joseph Street, which was approved.

The next ordinary meeting is appointed to be held on the first Wednesday of May next at the usual place and hour.

#### PRESBYTERY OF TORONTO.

The winter quarterly meeting of this Court was held in St. Andrew's Church, Toronto, on Tuesday and Wednesday, the 19th and 20th February.

There were present Messrs. Gordon, Moderator, Tawse, Lewis, Porter, Campbell (Nottawasaga), Watson, MacKerras, Col-

quhoun, Cleland, Brown, Campbell (Brock), Mackee, MacKay, Donald Ross, Camelon, Carmichael, MacLennan, Stewart and Walter R. Ross, Ministers. The Eldership was represented by Messrs. Johnson (Clarke), McMurchy (Nottawasaga), Wells (Newmarket), Barker (Markham), Patterson (Scarborough), Brown (W. Gwillimbury), Skelton (Orangeville), and Milloy (Vaughan.)

The minutes of the last quarterly meeting in November, and of several special and adjourned meetings which had been held during the interval since that period, were read and sustained.

A commission from the Session of Caledon, appointing Mr. Hugh McKinnon, one of their number, Representative Elder for the current Synodical year, was given in by Mr. Lewis, who had been appointed to act as Moderator of Session for that purpose, and, having been read, was sustained. Mr. McKinnon, being present, took his seat.

A communication was read from Mr. Alexander MacLennan, Student of Divinity of the Third Year in Queen's College, Kingston, making application to have the usual Circular Letters, preparatory to his being taken on trials for License, issued by this Presbytery. Said application with the accompanying certificates was referred to the Examining Committee, who at a subsequent stage of the proceedings reported through their Convener, Mr. Campbell (Nottawasaga), that Mr. MacLennan's certificates were complete for the first 5 years of the Curriculum (the 6th session of his attendance being not yet finished) and were highly satisfactory. Whereupon it was unanimously resolved to issue the usual letters, as craved.

Consideration of the call from the congregation of Lochiel in favor of the Rev. Donald Ross, Minister of Vaughan, which had been laid over from the last quarterly meeting, was then taken up; when Mr. Ross at once intimated that, since the matter was previously under the attention of the Presbytery in November, he had given anxious and careful thought to the subject and had come to the conclusion that it was his duty to remain in his present sphere of usefulness. He accordingly declined to accept the call from Lochiel.

It was on motion that that effect agreed to add Messrs. Lewis, Campbell (Nottawasaga), Campbell (Brock), Douglass, Donald Ross and MacLennan to the Presbytery's Mission Committee, that thus, the different sections being more largely represented or this important Committee, the wants of the various Mission Stations and fields of Missionary labour within the bounds may be more fully known and more adequately supplied than at present is the case.

Mr. Campbell (Nottawasaga) intimated that he had intended at this meeting to move the Presbytery to take steps to ascertain from the Kirk Session of St. Andrew's

Church, Toronto, whether the decision of Synod in reference to the removal from that Church of the M. Lodeon, which had been used as an aid in the psalmody of said congregation, had been complied with; but, in consequence of the absence of the Representatives of said Session from this meeting, Dr. Barclay being in another section of the Church at the call of the Temporalities Board, he would defer the matter; and now gave notice that at the meeting in May he would bring the subject under the attention of the Presbytery with a view to the discharge of the duty enjoined upon them in said decision of Synod. The Clerk was instructed to communicate intimation of said notice to the Kirk Session of Toronto.

The call from the congregation of Lindsay in favor of the Rev. William Johnson, at present Minister of Arnprior within the bounds of the Presbytery of Bathurst, the final consideration of which had been deferred to the present meeting, was then taken up and considered. As the said call embodied a promise of a minimum annual stipend of only £50 from the congregation, and as the sum of £100 annually, exclusive of the allowance from the Temporalities Board, is required by the Interim Act of Synod anent the Maintenance of Ministers to be guaranteed towards the support of any minister called to a charge, it was resolved by a majority of votes to petition the Colonial Committee for a grant of £40 sterling for each of three years in aid of this object, as Lindsay is the centre of an extensive and interesting field of Missionary labour. In the meantime, so as to facilitate the immediate settlement of a Minister in this place, the Presbytery determined to guarantee from the funds of their Mission Scheme the sum of £50 annually for the same period, if the petition to the Colonial Committee should not meet with a favorable reception, on condition that the Minister who may be settled in Lindsay shall give his services one Sabbath out of every 4 to the Mission Station of Fenelon with as large an amount of week-day visitation as he can consistently spare from the duties of his immediate charge, and with the understanding that all sums contributed by Fenelon for such services shall go into the Treasury of the Mission Scheme. The deficiency in the minimum annual stipend required to be guaranteed having thus been provided for, it was resolved by a majority of voices to sustain the call and forward it to the Presbytery of Bathurst to be dealt with according to the laws of the Church usual in all processes of translation. Dr. Barclay, Mr. MacKerras and Mr. Camelon were appointed Commissioners to prosecute the translation of Mr. Johnson before the Presbytery of Bathurst.

Messrs. Skelton and Patterson were appointed Auditors to examine the accounts of the Treasurer of the Presbytery's Mission Scheme for the past year. These

gentlemen at a subsequent part of the diet reported that they had examined the said accounts, together with the several vouchers, and had found the same to be carefully and correctly kept.

Mr. Mackee made a statement to the effect that for the past two years he had preached in Bradford once a fortnight, that the prospects of our cause flourishing there were most encouraging, and that in his opinion it would tend materially to strengthen our interests and assure our adherents in that locality if the Presbytery were to countenance their efforts to have it erected into a regular preaching station. The Presbytery accordingly resolved to approve of Mr. Mackee's diligence in voluntarily giving to Bradford so large a portion of his services, and appointed a deputation, consisting of Messrs. Brown, Carmichael and Wells, to visit Bradford on an early convenient day, confer with our people in that place in concert with Mr. Mackee, and encourage them to adopt such steps as may best tend to upbuild our cause in that rising town.

The Interim Act anent the Maintenance of Ministers, sent down by Synod to Presbyteries for consideration, was then taken up and discussed at great length, when it was moved by Mr. Campbell (Brock) and seconded by Mr. MacKerras, "That the Act be approved of with a view to its being converted into a Standing Act of the Church." To this it was moved in amendment by Mr. Tawse, and seconded by Mr. Patterson, "That the Act be *not* approved of." The roll having been called and the votes marked, the motion was carried by a majority of voices, and the Presbytery declared accordingly.

Mr. Camelon, having made application to that effect, received permission to employ a catechist during the ensuing summer to aid him in so far as catechetical labours may be usefully employed in his charges of Port Hope and Knoxville.

Mr. MacLennan gave in a detailed Report from the Mission Committee, which was received and read, and, in accordance with recommendations contained therein, the following provisions for supplying the Mission Stations with catechetical labour during the coming College vacation were adopted. The Clerk was instructed to communicate with the Missionary Association of Queen's College, and make application for the services of Messrs. James B. Mullan, Walter Ross and Alexander Dawson, as catechists, to labour in such places as the Presbytery may appoint, and to receive the usual remuneration as fixed by resolution of the Presbytery. The vacant congregation of Caledon having petitioned for the services of Mr. Goodwill, who had laboured among them last summer with great acceptance, they undertaking to make provision for his salary, it was unanimously resolved to grant the prayer of their petition and make arrangements to

secure Mr. Goodwill's services for that place. The Mission Committee were also instructed to communicate at once, through such agency as they may deem most suitable in such cases, with the various Mission Stations within the bounds, and ascertain the amount that each is able and willing to guarantee to pay to the Presbytery for the services of the catechist or catechists whose services it may enjoy during the summer months; at the same time suggesting to these Mission Stations the propriety of at once entering into a subscription list, so that precise information may thus be furnished to the Presbytery, and of realizing and forwarding the amount of their subscription to the Treasurer of the Mission Scheme, not later than the beginning of July next. Such information the Committee were instructed to lay before the Presbytery at their meeting in May.

The usual supply of preaching for the different vacancies and Mission Stations within the bounds having been granted, the Presbytery adjourned and was closed with prayer.

#### PEREGRINATIONS OF A LAY DELEGATE.

To the Editor of the Presbyterian.

In the last number of your Journal I observe an interesting report of the sayings and doings of one of the Deputations appointed to visit the Presbytery of Bathurst, one of the largest and most important Presbyteries in connection with our Church. I had hoped to have seen some notice taken of the proceedings of other Deputations who were simultaneously engaged in advocating the claims of our Home Mission Scheme, but beyond the announcement that a meeting was held in Kingston, and that Rev. Dr. Barclay and Mr. Bain were said to have taken some part in the work, your readers are left in ignorance as to the amount of work done. I ask a little space in your columns for a few extracts of a journal recording the peregrinations of a Lay Delegate.

18 congregations in Bathurst were allotted to the Deputation consisting of Dr. Cook, Mr. Bain, Mr. Greenshields and others. The remaining 11 were allotted to Mr. Snodgrass, Dr. Barclay, Mr. Alex. Morris, &c. 5 congregations in the Presbytery of Kingston were added to their field, which rendered the amount of work of the 2 Deputations nearly equal.

I was requested to join the latter at Brockville on Thursday evening, the 7th of February. Having some business in Iroquois, I left home on the Wednesday for that place, hoping to meet the Deputation on the following day. That night was a stormy one, the wind blew and the snow drifted with great fury. The first news of next morning was that I was storm-staid, the down-train with 40 passengers had come to a dead halt at the depot, they had, a mile above the village, parted with one of their engines, which suddenly bounded off the track, and plunged into the ditch, where they left it upside down, a total wreck, luckily the train kept the road and there was no loss of life. Friday came, but no prospect of release; on the contrary it blew a gale from the N. E., and the thermometer went down to 34° below zero. I must not burden you with details, suffice it to say that the snow fell and drifted as fast, the wind blew as cold and freezing, and communication by land and rail was as effectually blockaded at Iroquois as

elsewhere. I have no adventures to relate of shovelling out locomotives, of conductors prostrated with hunger and cold, nor of hot breakfasts being forthcoming for famishing passengers by hospitable habitans. The belated travellers were housed in the hotel, and the homes of the villagers thrown open for the accommodation of the ladies. I was quartered under the roof of a friendly Free Churchman, whose kindness made me forget my captivity, and much of the time was spent in an agreeable and, I trust, not unprofitable interchange of sentiments respecting the progress and prosperity of our several churches.

The report from Montreal to-day was that "attempts had been made to open the road, but men and engines are alike powerless from the cold. Nothing will be done until the thermometer rises to zero."

Sabbath dawned like a lovely May morn. The mercury stood 40 above. At 11 I attended service in the Wesleyan Methodist Church. The first words of the minister reminded me I was from home. "Let us sing on page 193." One verse of the hymn was read, and sung by an excellent choir with melodeon accompaniment, another verse was read and sung, and so on, the congregation standing to sing and kneeling to pray. The posture seemed to me preferable to our own usage of standing up at prayer and sitting during praise.

In the afternoon I went to the Free Church, 5 miles distant. The pastor was not forthcoming; he too had been snowed-up; but our fellow prisoner, the Rev. Joseph Elliot, of Ottawa, gave us a most admirable discourse. The congregation is small; but, being in the vicinity of a village, the church is usually pretty well filled; this day it was quite full. A glance at the table in front of the pulpit told us it was a funeral occasion, for there was placed a small coffin, covered with black cloth and silver mountings, containing, I learned, the remains of a lovely little girl, 5 years old, who had died quite suddenly of croup. No winding-sheet was there, nor any of the sombre habiliments of the tomb but instead, the little innocent was to go down to the lonely grave in holiday costume. During half an hour or so the coffin remained uncovered and the congregation were invited to come forward. Children of all ages eagerly surrounded, and were apparently quite interested in the touching scene before them. It did not, however, seem to impress them as anything very solemn, but rather as a curiosity, just as if they would have said, We have seen death many a time before, but we never saw it after this fashion. The females in the church then in turn went up and gazed for a few moments and retired. Last of all came the aged grandfather and the parents of the child, who gave vent to their deep emotion of grief in a manner painful to behold. The coffin was again screwed down, 4 young men arose and carried it out, a prayer was offered up at the open grave, the benediction pronounced, then the dust returned to the dust,—earth to earth, ashes to ashes, and the congregation dispersed to their several places of abode.

Monday came, no train, no snow, no drift, but instead a drizzling rain, such as is said to wet an Englishman to the skin, by noon it rained outright, and by nightfall set in a steady pour. At 7 p. m. I attended an annual meeting of the Methodist Missionary Society. Malgré the bad roads and weather the house was tolerably well filled. Upon a platform, raised 3 feet above the floor in front of the pulpit, were seated 4 clergymen, a layman occupying the chair. Several others had been expected but were hindered by the general blockade. Mr. Elliot was at once recognized and conducted to the rostrum, where he con-

tributed in no small degree to the entertainment of the evening. The proceedings were highly interesting and well conducted. At the conclusion a collection was taken-up. This done, it was announced that a subscription list would now be opened. Then and there, with paper and pencil in hand, the minister went down among the people and gave each one an opportunity of supplementing their contributions. This somewhat disturbed my Presbyterian gravity, and reminded me of the miller tolling the grist for a second time. A committee of young ladies were next appointed to wait upon the absentees. After singing a hymn the meeting broke-up, it having been announced that the sum of \$45 had been collected during the evening. I left, thoroughly convinced with the conviction that the Methodists were in earnest, followed up thoroughly what they undertook, and that in respect of some things we might profitably take a leaf from their book.

Tuesday. A freight train arrived from above, upon time. The road is once more open, and I retraced my steps homeward. After leaving the cars found the road very bad, and, to make bad worse, there set-in a pelting shower of rain. My driver upset me in a mud-hole. Somewhat crestfallen I reached home and thus terminated my first effort to reach the Presbytery of Bathurst.

Soon came fresh instructions to commence operations at Kingston on the evening of the 19th, go through that Presbytery, and thereafter visit Bathurst. Accordingly I joined the night train on the 18th, found Mr. Snodgrass aboard, and with him reached Kingston at 4 a. m. Rev. Mr. Burnet of Hamilton met us at breakfast, having come by appointment as a member of the Deputation. Mr. Porteous, the Minister of Wolfe Island, waited upon us at 9, informed us that a meeting had been intimated to be held in his church at 10 a. m., and that our conveyance was at the door. To Wolfe Island we went, crossing an expanse of 3 miles of ice to reach it. 3 miles more of bad road brought us to the Church near the centre of the island. Here we found but a handful, certainly not more than a dozen present, much to the regret of the minister and elders. But it could not be helped; we were there, and expended as much eloquence upon the few who were present as though the Church had been full to the door. This island has been settled about 40 years, is very productive, and its inhabitants number about 4000. There are here 3 churches, Roman Catholic, English and Scotch, the last named was built within the last year, is a very comfortable, well arranged building, 52 x 32, with walls 14 feet high, and 7 feet gained from the roof, making in all 17 feet ceiling. It is seated for 200 and cost only \$1200. It is the best sample of a cheap country church I have seen. Mr. Porteous has only been a few months among them and is their first settled minister. This Congregation owes its existence to the kindness of Dr. Machar and the ladies of his congregation, and we learnt from one of the elders that the Dr. contributes a large sum yearly from his own pocket in support of their minister. Returning from the island, we found the garrison of Fort Henry busy at target practice, and the sensation was quite a novel one as we witnessed the flight of the cannon ball, and listened to its peculiar buzz as it passed within a few rods of where we stood. They seemed to fire wide of the mark and the balls rebounded and ploughed their way through the snow on the ice for several miles from where they first struck. The meeting in Kingston was a good one, and the proceedings have already been recorded in the *Presbyterian*. The Deputation received every attention from the Kingston-

ians, and formed a very favorable opinion of the efficiency of those who take the lead in management of Church matters. I remained for the night with Dr. Machar, in the model manse of St. Andrews, which, built at a cost of about £1500, was presented to the Church by the ladies of the Congregation. All honor to the ladies of Kingston! The Church is a very comfortable and well finished one, erected in 1822. The first Presbyterian Minister in Kingston was the Rev. John Barclay, who went there in 1821 and remained 7 years. He was succeeded by Dr. Machar, who went to it in 1828 and has therefore been settled in Kingston for 32 years. With the exception of Dr. Mathieson and Dr. Urquhart he is now the oldest settled minister of our Church in the Province. I had the honor of meeting here Dr. Leitch, our new principal, and was particularly pleased with his affability and frankness. Visited Queen's College, and received much kindness from Dr. George and his family. 20th.

At 9 a.m. took sail for Belleville, and arrived there shortly after noon. The Rev. Mr. Walker received us most hospitably, and the 3 of us remained under his roof during our sojourn in Belleville. Nothing could exceed the kindness which he showed us personally, nor the interest which he manifested in the success of our mission. He left not a stone unturned to further our plans, and exerted himself to the utmost to prepare the way for us in other parts. Large handbills advertizing the meeting met the eye at every corner and in nearly every shop-window. This evening there was a soiree in the Free Church, tickets were sent to us with an invitation to attend, of which we gladly availed ourselves. Both of our Ministers took part in the proceedings. The Church, a large and handsome structure, was filled to the door, the assembly representing nearly all the different denominations in town. The good people of Belleville are conspicuous in this way, and it was truly delightful to observe the manifestations of good-will which pervaded the meeting and characterized its proceedings. Here were Old Kirk and Free Kirk, Methodist and Baptist, Congregationalist and Episcopalian too, testifying by their presence that, differing in outward forms of worship, they were one in the great essentials of Christianity. Such tea-meetings (for tea and coffee of the best with abundance of good things were liberally dispensed in an adjoining room) are becoming frequent in these parts. They are a capital thing for rubbing off prejudice, and quite successful as a medium of raising the wind. From £25 to £40 is frequently realized in a night, accompanied by an amount of good-will beyond calculation.

21st. In the afternoon drove to Stirling, a village of about 400 inhabitants, lying 14 miles inland. The hour of meeting was 7 p.m. The gathering was a small one. The bad road had prevented announcement reaching those at a distance. It transpired also that a grand mechanics' ball was to be held that night in Belleville, and doubtless that had for some attractions greater than all the eloquence of a begging deputation. The audience was however a most attentive one, and the statements made seemed to be interesting, and may yet produce some good results. Enough good men and true were found to organize a committee. After the proceedings had closed we were hospitably entertained by Dr. Boulter, who is evidently a good spoke in the wheel at Stirling, and with whom the Pastor, Mr. Buchan, lodges at present. We observed an excellent brick manse, not yet completed, adjoining the Church, which is also of brick. Upon the whole affairs seemed favourable to the building-up of a substantial congregation. As yet it has been but a few years in existence.

From this point we should have proceeded to Seymour, but we learnt that it had been utterly impossible to give due notice to the scattered members of that Congregation, and, rather than risk a failure, the worthy minister had peremptorily prohibited us from going at all. It is to be hoped that this and other congregations similarly situated, may be overtaken at some more convenient season. As there were to be services at Belleville on the morrow, preparatory to the communion, there was no choice but to return that night, accordingly we left Stirling at midnight. The moon shone brightly, the air was keen, and the roads good, the horses had their heads turned homewards, and, trotting merrily over the oak-hills, brought us to the manse door at 2 a.m.

22nd. Mr. Burnet conducted the services of the fast-day, and our meeting was held that same evening. We entered the Church at 7 p.m. and found it full to the door. Doubtless many from other denominations were there. There seems to be a mania for religious meetings and for platforms in Belleville, and indeed in all the region round about, for the platform and its carpet seem to be as much a matter of importance in all the Churches as the pulpit or the pews. This platform is quite an institution, and folks may get used to it, but it is a giddy place for a bashful beginner. The chair was ably filled by George Neilson, Esquire, to whom we were also under obligations for personal acts of kindness. From him we learnt that Mr. Bain and Dr. Barclay had made their way to Bathurst, and visited all the places on our list, excepting Brockville, Kitley and Perth. These had indeed been visited, but, as the meetings were small, they intimated that we would give them a second benefit. The Belleville meeting was a most cheering one, and, though their subscriptions may not be as large as some others, I am sure that what they do they will do cheerfully, "not grudgingly or of constraint." Our prospects in Belleville are most encouraging. The Minister is evidently the right man in the right place, and it is doubtful to say whether he is most esteemed by his own flock or by others of different denominations. At the close of the meeting a collection was taken up, amounting to \$26. After which the usual Committee was appointed. We took leave of Belleville and of Mr. Burnet at midnight. Duty called him home to Hamilton, and our remaining visitations were bereft of his valuable assistance, and we ourselves of his agreeable and cultivating company. His addresses were always earnest and animated, and such as to rivet the attention of his audience. We passed two weary hours waiting the belated train, doomed to listen the while to the vociferous and somewhat rude mirth of a motley group of nondescripts, who held a midnight revelry around the stove in the waiting-room. At length the train came, having ploughed its way through a severe snow storm. It was furnished with a sleeping-car, we stretched ourselves out comfortably, and, covered-up with our plauds, were soon asleep. At 8 a.m., we awoke at the cry of Brockville and took a seat on a mail-bag, which we soon exchanged for one at the breakfast-table of Judge Malloch. Here we were made to feel quite at home, and during our stay in Brockville his kindness knew no bounds. Our meeting here was for Monday evening. Mr. Snodgrass officiated morning and evening on the Sabbath, and between these services we had the pleasure of witnessing the working of a numerously attended and well organized Sabbath School. The meeting in Brockville was decidedly a good one, although few from the country were present. We had the satisfaction of announcing that our worthy host had headed the list with a contribution

of \$100 cash down. This fact was the most telling speech of the evening. I should mention that Elihu Burrit was at our meeting, and gave us a short and well timed address. On Thursday morning we started for Kitley some 40 miles from Brockville. Part of the way was by rail, the remainder in the mail carrier's sleigh. We drove to the house of elder Smith, who resides in the village of Frankville. By him we were most kindly received. He is evidently one of those who, diligent in business, are also fervent in spirit. Much occupied with his own mercantile transactions as well as with educational and municipal matters, he also takes a deep interest in the Church. After dinner he drove us to Toledo, some 2 miles distant, where the Church is. There we met several of the elders of the congregation, and their venerable minister, Mr. Evans. It was evidently with sincere regret he informed us, that, owing to the bad state of the roads, it had been impossible to bring the people together. We had however quite an interesting interview with the few present, and learned that, although not a large congregation, it was an improving one. It has been but 10 years in existence. Mr. Evans was ordained in Glasgow 46 years ago, and is now 70 years of age. From Toledo we drove through a splendid agricultural country to Smith's Falls, distant 14 miles. This had already been visited by Dr. Barclay and Rev. Mr. Bain. As the train for Perth was just about starting, we abandoned the idea of remaining at Smith's Falls overnight, and took the cars for Perth, distant 12 miles. We reached the manse at 7 p.m., and after tea attended a lecture by Elihu Burrit. Our meeting was advertized for the following day at 11 a.m.

27th. At the hour appointed we repaired to the Church. It is a neat and substantial building, of free stone. Internally it is well finished, well heated, and, what is still better, is usually well filled. Upon this occasion, however, the gathering was small. But forewarned is to be forearmed. The minister had given us intimation of this the previous evening at tea, he had repeated it even more forcibly at the breakfast table that morning. We had but to acknowledge the fulfilment of his prediction, and the cogency of reason assigned, and make the best of it. The hour of meeting was unsuited to the townspeople; the state of the roads prevented the farmers from attending. Mr. Snodgrass preached, and thereafter the meeting was constituted, and addressed at considerable length by the Deputation. A numerous Committee was appointed, and notice given of a missionary meeting in the evening. The evening attendance was a slight improvement upon that of the morning. But, making all due allowances for unavoidable hindrances, I must confess to a certain degree of disappointment in this visit to the citadel of Presbyterianism in the Bathurst Presbytery. Still I feel confident that in the matter of giving they will not be behind others, at least it will not be from lack of the means, for nowhere can be seen a finer country nor plainer indications of material prosperity. The population of the town is 2500, of whom 380 belong to the Church, and 400 to the Free Church. The rural population is chiefly composed of Scotch Presbyterians, a large number of whom belong to the Scotch Church. We have here an excellent stone manse with 200 acres of capital land, bordering upon the town, which in course of time must become very valuable.

The first settlements around Perth and Lanark were made in 1816 by emigrants sent out from the Lowlands of Scotland at the expense of the British government. They were provided with provision, seed, implements and other necessaries, and the following year the Rev. Mr.



Bell, a Secession minister, was sent out, also by government, to attend to their spiritual wants. He remained with them till his death, which occurred 2 years ago at the advanced age of 76. He preached till the last. A second Church was built in 1832, in which the Rev. Mr. Wilson officiated until 1844. He was succeeded by the present incumbent, Mr. Bain, in 1845.

Here our Mission terminated. Here, as elsewhere, we received the most cordial welcome, from the Minister and Elders with sincere expression of thanks to the members of the Deputation who had thus visited them.

I have said nothing as to the addresses given, because the subject and the arguments in support of it have been repeatedly placed before your readers. I may be permitted to say that neither suffered in the hands of our Deputation. We had but one cause of regret, that we were deprived of the valuable aid of Mr. A. Morris, who was prevented joining the Deputation by indisposition. Apart from pecuniary consideration, an incalculable amount of good must result from such visits, and, the more frequently they can be repeated, the better it will be for the interests of our Church.

The season of the year selected for this work has been most unfavourable. It is very desirable on all such occasions to have full meetings, which from a variety of causes cannot be obtained in winter. If the roads are blocked up with snow, as they have been this winter, farmers cannot attend; if the sleighing is good, they are busy and will not. The beginning of June or of December is the best and the only season of the year in which we can reasonably expect the attendance which is necessary to success.

J. C.

Williamsburgh, 15 March, 1861.

## QUEEN'S COLLEGE BURSARY FUND.

(Congregational Collections.)

Milton,.....	\$6-30
Markham, per Arch. Barber, Esq.,.....	4-00
Kingston,.....	60-00
Valcartier, per Rev. D. Shanks,.....	3-00
Cornwall, per Rev. Dr. Urquhart,.....	40-00
Orangeville, per Rev. W. E. McKay,...	2-00
Williamstown, per Jas. Dingwall, Esq.,	11-00
From the Rev Peter Lindsay, Bucking-	
ham, subscription to the Bursary Fund,	10-00

JOHN PATON,

Sec. to Trustees.

Queen's College, 25th March, 1861.

## FRENCH MISSION FUND.

March 8.—Recd from Rev. Dr. Ur-	
quhart, Cornwall, being a	
Congregational collection, \$20-00	
23.—Recd from Rev. W. Mc-	
Hutchison, Beckwith,.....	4-00

\$24-00

ARCH. FERGUSON,

Treasurer.

Montreal, 26th March, 1861.

## CONTINGENT ACCOUNT OF HOME MISSION FUND.

Bowmanville, per Rev. J. H. McKerras,	\$25 00
North Dorchester, per Rev. W. McEwen,	3 00
Stratford, per Rev. W. Miller,.....	3 00
Townships of Bromley, Grattan, and	
Wilberforce, per G. Brown, Esq.,...	9 00

J. W. COOK,

Sec.-Treas.

Quebec, 30th March, 1861.

## SYNODICAL HOME MISSION FUND.

Payments received by the Treasurer on account of Subscriptions in Montreal to the Synodical Home Mission Fund.

Amount brought forward,.....	\$5799 89
Hugh Allan,.....	500 00
Legacy from Daniel Currie, Lanark,	12 00
	\$6311 89

THOMAS PATON,

Treasurer.

30th March, 1861.

## JEWISH MISSION.

Receipts.

Missionary Association, Cornwall, per Rev.	
Hugh Urquhart, D.D.,.....	\$40 0
North Dorchester per Rev. W. McEwen..	3 0
Beechridge, per Rev. J. MacDonald.....	3 0

ALEXANDER MORRIS.

Treasurer.

Montreal, 30th March, 1861.

## MINISTERS' WIDOWS' AND ORPHANS' FUND.

(Congregational Collection.)

Lachine, per Rev. W. Simpson,.....	\$16 00
Thorah, " D. Watson,.....	26 00
Ramsay, " Jno. McMorine,....	12 40
Buckingham and Cumberland, per Rev.	
P. Lindsay,.....	16 00
Williams, per Rev. R. Stevenson,...	5 25
Darlington, " J. H. McKerras,	12 93
Nottawasaga, " J. Campbell,...	14 07
Beauharnois, " F. P. Sym,....	24 00
Chateauguay, " F. P. Sym,....	3 25
N. Dorchester, " W. McEwen,...	6 00
Hope, " D. Camelon,...	7 00
Huntingdon, " A. Wallace,...	9 00
Pakenham, " Alex. Mann,...	12 00
Matilda, " Thos. Scott,...	4 00
Beckwith, " Wm. McHutchi-	
son,.....	12 00
Lanark, " Thos. Fraser,...	6 00
Paisley, " Geo. Macdonell	2 00
Lancaster, " T. Macpherson,	9 00
Smiths Falls, " Sol. Mylne,...	5 00

JOHN GREENSHIELDS,

Montreal, March, 1861.

Treasurer.

## THE CHURCH IN THE LOWER PROVINCES.

To the Editor of the Presbyterian.

SIR,—The following extract of religious intelligence from the journals of the day may be interesting to you for insertion in the "Presbyterian," if you have not already seen it.

Induction of the Rev. Charles S. Ogg, Chatham, Miramichi, New Brunswick.

The Rev. Charles S. Ogg, who was sent out by the Colonial Committee of the Church of Scotland to the charge of St. Andrew's Church, Chatham, arrived in the beginning of November last and commenced his labours in his new charge. At the meeting of the Presbytery of Miramichi, held on the 9th of Jan., the Rev. W. Henderson, was appointed to preach and moderate in a call to the Rev. Mr. Ogg. The call, having been numerously signed, was laid before the Presbytery at their next meeting and sustained; and the Rev. Mr. Steven of Campbelltown,

Restigouche, was appointed to preach and preside at his induction.

The Presbytery met accordingly on Thursday, the 14th Feb., when the Rev. Mr. Steven preached an eloquent, impressive and admirably appropriate sermon from Rom. i. 16, "For I am not ashamed of the Gospel of Christ," &c. After sermon the Rev. Mr. Steven, having put to Mr. Ogg the questions appointed to be put to all Ministers previous to their induction, and having received satisfactory answers thereto, did in the name of the Lord Jesus, and by the authority of the Presbytery of Miramichi, admit him as Minister of St. Andrew's Church, Chatham, he having been before ordained by the Presbytery of Cairston in Scotland. The Rev. Mr. Steven then delivered a very beautiful and appropriate address to the newly inducted Pastor, and to the Congregation over whom he was placed in the Lord.

Though the roads were in a very bad state for travelling, so that the people could not come from any great distance, there was a very good attendance, and at the conclusion of the services they gave the Pastor a most affectionate welcome.

Previous to the dismissal of the Congregation, Mr. Millar, Master of the Grammar School, one of the Elders of St. Andrew's Church, in the name of the Ladies of the Congregation read an address to the Rev. Mr. Ogg, and presented him with a handsome pulpit gown and cassock, and a purse, as a testimony of the esteem his labours among them have already called forth.

The following are the address read by Mr. James Millar to Mr. Ogg, and his reply:—

REV. AND DEAR SIR,—The Ladies of your Congregation desire to welcome and congratulate you and Miss Ogg on your late safe arrival from Scotland, and on your entrance on your new sphere of labours amongst them.

It is their most sincere prayer that the great Head of the Church may sustain and direct you in the discharge of your sacred office, and that through the Divine goodness your ministrations may be blessed for the edification and spiritual improvement of your numerous flock, and the advancement of the Redeemer's kingdom in this portion of His Vineyard.

They have procured for you this new pulpit gown and cassock, which they request you to accept as a slight token of their esteem and regard, and which they sincerely wish you may long wear in the service of your Heavenly Master.

They also request your acceptance of this purse and its contents.

REPLY.

DEAR FRIENDS,—I beg to thank you warmly and sincerely for the present token of your good-will, and for the kind expressions with which it is accompanied. In coming among you we seem to ourselves as if we had not come among a strange people; the manners, customs and worship of Scotland, dear to all of us through a thousand sweet recollections or tender ideas, flourish and live among you.

Since we came among you, we have been cheered by numerous acts of kindness, and have had occasion, like the Apostle, to thank God

and take courage. To-day the ministry over you in spiritual things has been solemnly confided to us, and would to God we could prove ourselves faithful and watch for souls as those who have to give an account. Religion is the only thing which can console and support amid afflictions and trials, or impart security at the hour of death. I pray therefore earnestly for myself and for you that the faith of Christ Jesus the Lord may be formed and established within us. The last and dying injunction of one valued and dearly beloved was that the theme of my preaching among you should be Christ crucified. O that the truths about the Crucified would in all their aspects and consequences impress and permeate our souls! The time is coming when you shall have to render an account for what you hear, and I for what I speak. Let us pray through Jesus Christ, and hope through Jesus Christ, that we may be able to take our departure out of this life with serenity and joyful hope, and appear with confidence before the Judge of all the earth, who will render to every man according to his works.

I am,  
Your sincere friend and Pastor,  
CHARLES S. OGG.

## THE CHURCH OF SCOTLAND.

### FOREIGN CORRESPONDENCE COMMITTEE.

The Convener has received the sum of £1 for the Waldensian Church, contributed by a number of young mill-workers in Montrose, attending the sessional evening classes there. Accompanying this donation were the following lines addressed to the Waldensian Assembly or Table, which we publish along with the letter of the Rev. Dr. McCulloch, explaining the circumstances in which they were composed. Coming from such a source, we do not know which to admire the more, the *poem* or the *poetry*. Taken together, they indicate an amount of intelligence, refinement and Christian feeling which, considering the moral and intellectual condition of these same individuals but a short time ago, as mentioned in Dr McCulloch's letter, is equally surprising and delightful. Truly such rapid elevation must be reckoned by the generous teachers of these young people (ladies, we believe), and by the minister who encouraged them in their good work, to be a reward beyond all price.

The Manse, Montrose, January 2, 1861.

DEAR SIR,—As you are interested about the poetry which was sent by the poor children along with their donation of £1, I beg leave to say that the authors (for it is a joint production) are poor mill-workers, their ages varying from 15 to 20, and that the verses sent to you are but a fair specimen of what they have composed of late of a similar kind. Whence their inspiration comes, I am at a loss to say.

Some years since I began evening classes for the poor and neglected, which have been attended by about 100 girls and young women. Most of those who came could neither read nor write. My first commencement was rather unpromising. Dr. Livingstone describes a scene in South Africa where the missionary gave out a hymn and began singing praises, but was greatly shocked to find his black audience go off into fits of laughter till the tears ran down their cheeks, and some rolled on the ground in convulsions of merriment. My experience was something similar, for no sooner had I begun to pray than a tittering began which increased to an explosion that brought my prayer to a premature close. Some of these parties are

now consistent and respectable members of the Church.

God raised-up a few most excellent and devoted teachers who have given three evenings a-week to the self-denying work of gratuitously instructing these poor children. Under their affectionate and devoted care the moral tone of the classes has been greatly raised. Though they have taken great pains to teach *reading* and *writing*, their grand aim has been to surround their young charge with the genialities of Christian life, speaking to them with tender anxiety for their future weal, and directing their minds to high and improving subjects. Every subject was seized which was likely to excite in their breasts sympathy with those who witnessed or suffered for a noble cause or for Christ's truth: as, for example, the history of the Waldensian Church, and I must say that this engaging of their sympathies on the side of Truth has proved a most powerful educative force.

All those in whom the poetic spirit has developed itself have been the subjects of revival; and I have noticed in each such instance a remarkable elevation above her former self—whether it be permanent time will show. The girl who had, I believe, the chief hand in composing the verses I have heard pray at the closing devotional exercises previous to dismissal, and the prayer which I heard appeared to me greatly more remarkable than the verses herewith sent. She did not at all seem conscious of my presence; but poured out a prayer which was wonderful for its comprehensiveness, its true delicacy, its high-toned sentiment and even the grammatical accuracy of its expression. If the effect be evanescent, as some predict, the more's the pity. Yet that same girl can read but indifferently, and cannot spell at all. When I look back to the rudeness and ignorance and seeming unteachableness of her former self, I am amazed and can scarcely believe she is the same. Now I consider the poetic effusions in which she and the rest indulge are a fruit of the same moral elevation out of which their prayers have sprung.

They first compose their poetry in their own minds, and then request their teachers to write it down for them. The spelling, therefore, is not theirs, and in some instances a word has been changed for the sake of the rhyme, but in no case has the sense been altered. Excuse the length of my explanation; but really I have been so deeply interested in their progress out of darkness into light that I could dwell at greater length on their condition and encouraging history.—Yours truly,

COLIN McCULLOCH.

Rev. Wm. Robertson, New Greyfriars.

### LINES.

To the Waldensian Assembly on their removal  
from La Tour to Florence.

Ah, little flock! 'tis joyful news  
To hear from you afar,  
That you are following Jesus still,  
The bright and morning Star.

You've wandered oft with bleeding feet,  
To sound Christ's love abroad;  
Press on, dear Church and father not,  
Spread wide the Word of God.

Many's the loving heart and true  
In this isle of our own,  
Whose soul wings to the Vallais  
To meet yours round the Throne.

For a witness to the world ye are  
Of our true and faithful Lord,  
Who ever hath a remnant saved  
From famine, fire and sword.

Ah, little flock! His holy Word  
Deep in your heart be graved!  
And, through the blessed seed you sow,  
May Italy be saved.

Saved she shall be! and, though her hands  
Deep with your blood she stains,  
The hope that nerved your martyr'd sires  
Shall lighten all her plains.

Even now, the Lamp of Freedom burns;  
And while its sacred fires  
Inflame her patriots with the zeal  
Which Liberty inspires.

Be thine the task to lighten them  
Along the narrow way,  
And thine to teach the Faith that makes  
Death's porch the gate of day.

### ECCLESIASTICAL ITEMS.

On the motion of Dr. Fowler it was agreed to receive Mr. Campbell, a licentiate of the Presbytery of Bathurst in Canada, who had come to reside in this country for a year on account of ill health, as a preacher within the bounds of the Presbytery.—*Scotsman*, Jan'y 31st.

CLERICAL PRESENTATION.—The Earl of Kinross has presented the Rev. Mr. Wilson, of Forgandenny, to the church and parish of Dunning, vacant by the death of the Rev. Dr. Russell. The Rev. Mr. Wilson has accepted the presentation.

CLERICAL PRESENTATION.—Captain Macdonald of Sandside has presented the Rev. Robert Wright, assistant to the Rev. Mr. Robertson, of New Greyfriars, to the church and parish of Dairsie, vacant by the death of the Rev. George Scott.—*Scotsman*.

The Queen has been pleased to present the Rev. Peter Cameron to the church and parish of Knock in the Presbytery of Lewis and county of Ross, vacant by the death of the Rev. Alexander S. Bethune; and the Rev. Donald Mackay to the church and parish of Cross in the Presbytery of Lewis, vacant by the transportation of the Rev. James Bain to the church and parish of Kilfinan.

QUARTERLY DISPENSATION OF THE SACRAMENT.—The Sacrament was dispensed on Sabbath in a number of the City churches in accordance with a new arrangement, whereby there will be in future a quarterly dispensation of the Sacrament. The Saturday afternoon services only were observed as at the half-yearly sacramental occasions.

ST. COLUMBA'S CHURCH.—A communication was read from the congregation of St. Columba's Church to the effect that the Rev. Duncan Stewart, Inverness, and Rev. Norman Macdonald, Morven, had been nominated candidates for the office of helper and successor to the present incumbent and praying the Presbytery to proceed in terms of the constitution of the Church. A memorial from certain members of the church was also read, complaining of irregular and improper conduct on the part of the managers in conducting the nomination of assistant, no person having been allowed to vote who had not been at the preceding sacrament, and no mandatories being allowed in the vote. The memorial prayed that the Presbytery would inquire into the proceedings connected with the nomination. After some conversation the memorial was placed in the hands of a committee appointed to co-operate with the minister of the church with the view of preserving the peace and harmony of the congregation. The Presbytery appointed Mr. Stewart to preach in St. Columba's Church on Sabbath the 24th, both in English and Gaelic.

## SCRIPTURE READER TO THE 71ST.

To the Editor of the Glasgow Courier.

DEAR SIR,—I have just received the following letter from the Rev. Mr. Ferguson, Army Chaplain:—

20th Dec., Camp 71st.

Kotter, One March from Gwalior.

"My dear Doctor—A Glasgow paper, of 27th Oct., has just come to hand: it has rejoiced my heart, and—(why should I be ashamed to say it?)—has made me weep. I can bear without expressed emotion painful and trying circumstances, when a single warm grasp of the hand, of genuine sympathy and help in the hour of need, will open the fountain of my tears. Thank you, thank you, thank you, old true friend and brother! Many prayers will ascend for this from the Church of Christ in the 71st, and such a welcome we will give to our Scripture Reader from Glasgow! I felt sure that I had only to mention our need to you, and through you to the benevolent citizens of Glasgow, in order to insure ready and speedy assistance. Your appeal, I feel confident, will go with irresistible force to the hearts of thousands. Were it necessary, the 71st would guarantee £200, and in the name of the regiment I offer it now in whole or in part, though I feel somehow as if this were almost an insult to such a city as Glasgow, when coming forward to assist its own regiment. We made our first march this morning towards Sealeete, where we shall probably be stationed for the next 3 years. Our daily prayer-meetings continue over the line of march. The chapel-tent is pitched daily. At our last communion on the first Sabbath of this month a considerable number of young soldiers joined us, and things look very hopeful. A Scripture Reader will be an immense boon. He will go about among the men in a manner which I cannot possibly do with my Sabbath duties, the hospitals, &c. always on my hands. Again I thank you and the people of Glasgow."

I feel assured that the above letter will be gratifying to those who have assisted in this good work, and will stimulate others to put forth that small measure of exertion to complete the subscription.

NORMAN MACLEOD.

**THE REV. DR. McLEOD AND FALSE RUMOURS CONCERNING HIM**—The Rev. Dr. McLeod of the Barony Church, Glasgow, took occasion on Sunday afternoon in his own pulpit, just before pronouncing the blessing, to give an indignant and unhesitating denial to a rumour that had been current amongst a number of credulous people and busy-bodies to the effect that he had become bankrupt to a considerable amount. He said that deputations had waited upon him during the week, informing him that this scandal had been connected with his name, and that he was going to give up his present charges. The scandal was of such an incredible and Satanical nature, and he was not so very thin-skinned, that he at first resolved not to pay any heed to it. But as he had thought afterwards that to give no denial to such a wicked fabrication might impair his usefulness as a Christian minister and a citizen, and for the sake of the working men, in whom he had taken a warm interest, and because he was connected with the formation of penny-banks, he now referred to the scandal, and declared that it had no foundation but in the imagination of those who had first spread it. Had he been pecuniarily embarrassed, which he had to be thankful, he was not, he would have applied to his friends, who would have shared their last penny with him and to whom he would have done the same. This false rumour confirmed him still more in the opinion, that he had long since formed, that there were many who, doing

justly with all men, were crushed in heart and impeded in their honest endeavours by scandal of this nature: and for those who had been so injured he felt and would now feel still more the warmest sympathy.

**PARISH OF URRAY**—On Sabbath last, by appointment of the Presbytery of Dingwall, the Rev. John Menzies, Fodderty, conducted Divine service in the Church of Urray, and, after having preached an excellent discourse from 1st Pet. ii. 3, he intimated that the Marchioness of Stafford, the patroness of the parish, to supply the vacant charge caused by the death of the late incumbent, the Rev. Wm. Macdonald, had sent the Presbytery a list of 6 candidates from which the congregation would be allowed to choose a pastor. Mr. M. then read the names of the candidates, viz.—The Rev. John Adam Macfarlane, Kinlochberrie, Sutherlandshire; the Rev. Mr. Fraser, schoolmaster of Killarilly; the Rev. Mr. Macgregor, in the Strathglass Mission; the Rev. Hugh Fraser, Whitburn, near Linlithgow; the Rev. Neil Macintyre, Rothiemurchus, and the Rev. Cumming Grant, schoolmaster, Old Meldrum, Aberdeenshire. He stated that they had been appointed by the Presbytery to officiate in the church in the order in which he had read their names—the Rev. Mr. Macfarlane on Sabbath next, and each of the other Rev. gentlemen on one of the 5 succeeding Sabbaths. It was announced about 3 months ago by an Edinburgh contemporary, and copied into several papers, that the appointment had been already filled-up, but this was incorrect. The adherents of the church in Urray, says a correspondent, are deeply sensible of the obligation under which the noble patroness has placed them in having so liberally given them a list from which to select a suitable clergyman, and it is to be hoped that the important and responsible privilege which has thus been conferred upon them will prove beneficial to the interests of the church in the parish.—*Inverness Courier*, Feb. 29.

**THE LATE MR. WALTER COOK, W. S.**—We announce with regret the death of a well-known and much-esteemed citizen—Mr. Walter Cook, W. S. During his long life—for he was upwards of 80 when he died—he was known as an active, energetic man of business, and in his earlier years conducted several cases of great importance, which had almost the rank of *causes celebres* in their time, he was best known, however, for the active part which he took in the business of the Church of Scotland, of which he was a zealous adherent. For 63 years successively he sat as a member of the General Assembly—the first Assembly in which he took his place as an elder being that of 1749. He was a prominent member of the Moderate party in the Established Church, of which his brother, the Rev. Dr. George Cook, minister of Laurencekirk, and afterwards Professor of Moral Philosophy in the United College of St. Andrews, was the leader for many years previous to the struggle which culminated in the Disruption. For 40 years and up to the day of his death, he was an elder in St. Andrew's Church. He acted also as Treasurer to the Society for the Promotion of the Lay Association for the Church, and Secretary to the Society for the Sons of the Clergy; both of which offices he held up to his death. He held also the offices of Treasurer of Donaldson's Hospital, and Collector of the Widows Fund of the Society of Writers to the Signet, both of which are consequently rendered vacant. His amiable and pious character secured for him the respect of many friends, and his benevolence was always exerted wherever he found a field for its exercise, many of the charitable schemes of this city having received from him valuable aid. Mr. Cook was a con-

temporary of the eminent band of writers who started the *Edinburgh Review*, and was for some years an intimate friend of Dr. Alex. Carlyle of Inveresk, with most of the characters and events mentioned in whose "Autobiography" he was perfectly familiar. He was the son of the late Professor John Cook, of the United College of St. Andrews, and his mother was a sister of Dr. Hill, late Principal of St. Mary's College. His only surviving son was associated with him in business in this city—two of his sons having died in India, one of them being killed in action during the Burmese war.—*Mercury*.

**CHURCH OF SCOTLAND ENDOWMENT SCHEME.**—On Monday a meeting took place in Edinburgh of the friends of this Scheme. Lord Belhaven took the chair, and there was a large and influential attendance. The speakers all alluded to the death of Dr. Robertson in terms of affection and deep regret, and as an irreparable loss to the Church. Dr. Norman Macleod spoke as follows in relation to the position of the Established Church and its backwardness in living zeal:—"I do not say that the existence of the Church of Scotland is bound up with the Endowment Scheme; but I do say that the existence of the Church of Scotland is bound up in her being a living Church to advance the kingdom of God at Home and Abroad, be it in this form or be it in another form. A dead Church cannot live—worse than all, people won't wish her to live. She must die daily, if she is to live. She must make constant sacrifices, like her living Lord, if she is to gain for herself, and through herself, the world. (Appiause.) And so I ask at this crisis of her history—for, looking at the state of her Endowment Scheme and to the state of her mission to India, I most deeply feel that not since 1843 has the Church of Scotland reached such a crisis as at this moment—Is the Endowment Scheme to come to an end for want of funds? What funds? A single pound each Sabbath for a year from every parish in Scotland would do it. A wretched fraction. There are members of the Church of Scotland—hundreds of them—that could score it with a stroke of their pen, and would not miss it. There are men in Glasgow that could do it; yet Glasgow does it not, I am ashamed to say. It fills men with awe to think what can be done when nothing but money is needed. It is not every day we get a great and a good man. That result—a great, good, self-sacrificing man—is a great result in the universe of God—the result of education, prayer, watching, of ten thousand spiritual influences, and therefore, when God gives us that gift, He gives us a mighty thing. It is difficult to get such a gift, but money—10, 20, 30 thousand pounds—a single stroke of the pen in the bank, never missed to the men, a gain to the whole country—that is all we want. There must be apathy somewhere. There must be either a dead people or a dead clergy. There must be either indifferent people or indifferent clergy. Let us divide it between us. (Hear, hear, and a laugh.) But it is that this paltry sum is not raised—not a third of what is raised by dissenting churches—one church in Glasgow by very small sums raising £3000 a-year, and the thing done easily with hardly an effort. If our clergy will only believe—if they will only share the faith and truth and love of our departed friend—and if the faith and truth and love come to their people, am I to be told that this scheme is to perish because £50 or £60 for a year cannot be contributed on an average by the parishes of Scotland?"

Th Religion that can give sweetest pleasure while we live. Th Religion must supply solid comfort when we die.

## NOTICE OF BOOKS.

## IMPORTANT REPUBLICATION SCHEME.

We have received a prospectus and numerous recommendations from distinguished clergymen in Britain, America and other parts of the World, of a scheme for the republication by a leading house in Edinburgh, Scotland, of the principal works of the Puritan Divines. These and other documents connected with the proposal we have read with very great interest, and it affords us pleasure to be the medium of giving publicity to the scheme. The value of some of the works of the great Puritan Divines, especially to ministers, is acknowledged by all who know anything about them to be very great; and to publish them at a price that will bring them generally within reach, for hitherto they have been almost inaccessible from their expensiveness, will be to confer a very important favour. Six well-known Ministers of Edinburgh have consented to act as a Council of Publication, and, while it will be their duty to fix finally the list of works to be issued, those of Manton, Goodwin, Adams, Bp. Reynolds, Sibbs, Brooks, Clarkson and Charnock are mentioned. The present cost of such copies of these works as can be obtained is little short of £70 Stg.; by this scheme they may be had for £10 10s. Stg. The plan proposed is of such a nature as to make the payment of even that sum comparatively easy. The publication of the works is to extend over 10 years, 6 volumes appearing annually, each volume averaging from 500 to 600 pages, bound in the most durable manner, and distinguished as to authorship by variety in the colour of the cover or style of ornamentation at an annual subscription of 21s. 6d., it being understood that the subscription will be for the 10 years, but the subscribers to have the right of discontinuing at any time on due notice. We have seen some specimen pages,—the volume will be “demy 8vo.” and the type and printing will be such as to make the reading a matter of ease and comfort. In Scotland the proposal seems to be taking a very practical and proper form—namely that of making these 60 volumes an immovable part of the manse furniture—a minister’s library. The last General Assembly of the Free Church of Scotland approved an overture whereby it became pledged to use its influence for the permanent establishment of such a library by each congregation, and a similar resolution was come to by the Presbyterian Church of Ireland. We heartily commend a like determination by our Supreme Court at its ensuing meeting. This is an excellent way whereby our congregations might all easily confer a great boon upon their ministers and the successors of their ministers, and we are very sure that the investment of 10 guineas after this fashion would not only go a long way in setting

off the manse but also in supplying the pulpit, for these theological productions are so rich and suggestive that, as the Rev. J. C. Ryle, whose opinion is worth something, observes, “There is often enough in 6 pages of a Puritan to make a sermon for an English or Scotch minister of 1860.” Dawson & Son, booksellers, Montreal, have been appointed to act as general agents for Canada.

S. S.

## REVIEW OF MEMOIRS OF DR. GEORGE WILSON, LATE PROFESSOR OF TECHNOLOGY IN THE UNIVERSITY OF EDINBURGH, BY HIS SISTER.

There are few minds probably, able to appreciate what is good and true, that have not felt strongly the truth and beauty of the lines in Longfellow’s striking poem in honour of Miss Florence Nightingale.

“Whene’er a noble deed is wrought,  
Whene’er is spoke a noble thought,  
Our hearts in glad surprise  
To higher levels rise.”

To a still greater extent must a noble life, a life which, even amid sorrow and suffering and weakness, bravely pursues its lofty aim and nobly fulfils its “*God-given best*,” elevate our standard of thought or, for a time at least, communicate a higher tone to the character. And no ordinary debt of gratitude is owing to those who, by recording such a life, spread its influence over a far wider circle than could originally have been benefited by it. Such a record has just been given to the world in the memoirs of the late Dr. George Wilson; and such a debt of gratitude, we think, is owing to the gentle sisterly hand which, “under the shadow of a heavy grief,” has nerved itself to the sacred task of delineating, in vivid and faithful colours the earthly course of a brother so highly gifted and so deeply lamented.

Professor George Wilson was born in Edinburgh on the 21st day of February, 1818. He was one of a family of 11, which was from time to time diminished by death, till now but 3 survivors remain of the band of happy children who “filled one house with glee.” The mother of the family, who still lives, seems to have been a woman of no ordinary intelligence, wisdom and piety. The best testimony to her wise, kind and judicious training is to be found in the history of her children, and in the warm love and deep reverence with which they always regarded her. The tenderness with which in later years George was wont to recall the simple Scriptural benediction pronounced by her lips over him and his twin-brother on her nightly visit to their couch reminds us of Cowper’s touching reminiscences of the mother whose loss saddened his childhood. As a child, George Wilson seems to have possessed a happy and loving nature, truthful, generous and self-sacrificing, as was evinced in many traits of his boyish life. He was studious and fond of studying nature in all her forms, and was always eager to draw information from those who could give it. At school he was always among the first of his class and was then remarkable, as in after life, for the amount of general knowledge he possessed. As an instance of his enthusiasm in literary pursuits, it may be noticed that while at school he and his brothers formed with their young companions a “Juvenile Society for the advancement of knowledge,” at which “papers” were read, and literary and philosophical subjects discussed.

The death of several brothers and sisters in childhood seems to have cast a solemn tone

over George’s young life, and to have left a very deep impression on his mind. In after years he vividly recalled the memories of those scenes of sorrow when the solemn presence of Death was in the dwelling, and the sense of the invisible world was already pressing on his spirit. He had many more such scenes to pass through, for though his pilgrimage was not a long one, he lived to see most of the household band go before him. The twin-brother, who always seemed the stronger and robust of the two, was struck down before reaching manhood, while the more delicate and fragile George was left to bear his part in the battle of life for more than 40 years. After leaving school he became an apprentice at the Royal Infirmary. The scenes of suffering which met him there had a strong effect upon his mind and elicited his strongest sympathy, which often found expression in acts of self-sacrificing generosity. His selling on one occasion a beautiful copy of the Koran which he highly valued, in order that he might procure a coffin for an old sweep, who had been a protégé, is a type of many similar instances. It was a very pleasant change however for him when he left the Infirmary and entered the University. His studies there were a source of great interest, particularly Botany and Chemistry. He entered with great zest into the social enjoyments of student-life, was a humorous contributor to the University “*Haga*” under the nom de plume of “*Bottle Imp*,” and one of the founders of a student society, denominated the *Ouzeromathic*, which comprised among its members the late Professor Edward Forbes and many others who have since become distinguished in the literary and scientific world. After taking his degree, first as surgeon, and then as Doctor of Medicine, he devoted himself more especially to Chemistry, which science he often humorously avows as the object of his ardent devotion. His first lectures on the subject were private ones, delivered in his father’s house in the winter of 1838–39 on the occasion of a disinterested attempt to improve the minds of his young female acquaintances, whose mental powers he did not think had been sufficiently cultivated.

The following winter was spent in London, where his brother, now Professor Daniel Wilson, of University College, Toronto, had been for some time residing. The brothers had been close companions and seemed bound by a closer attachment than ordinary fraternal affection, and to him the long, rare, interesting letters which charm us so much throughout the volume by their ever changing flow of warm affection, ardent enthusiasm and overbrimming “*fun*” and humour, are most of them addressed. The temporary reunion, during which George attended the laboratory of University College, London, having for a fellow-student the celebrated Dr. Livingstone, was a source of great enjoyment to both, and Dr. Daniel Wilson gives some amusing reminiscences of the bewilderment which his brother’s organ of “*locality*” sustained in the great metropolis.

On returning to Edinburgh in 1840 he began to give public lectures in Chemistry with very fair prospects of success, when an unexpected trial came upon him. Hitherto, though never strong, he had enjoyed almost uninterrupted health, but the shadows of suffering and weakness, which so clouded his life, now began to cross his pathway. A pedestrian excursion to the Highlands, taken with the view of gaining additional strength and vigour, proved the commencement of a long train of physical suffering. A strain in the ankle, received during his wanderings and not attended to in time, laid the foundation of a disease in the ankle-joint, which ultimately

rendered amputation of the foot indispensable. As chloroform was not then used and as physical pain always affected him most keenly, the trial was a most severe one. But it had its bright as well as its dark side, for it may be looked upon as a turning-point in his life. From his childhood he had always been characterised by strong religious feeling, and deep reverence for everything that was sacred. But he had not yet "avouched the Lord to be his God and Redeemer," nor felt the "expulsive power of a new affection." Now, however, in the darkness of a heavy trial came spiritual light, and, before he arose from his bed of suffering, his friend Dr. Cairns, then a student of Divinity, from whose Christian advice and intercourse he derived much benefit, had the satisfaction of seeing him at last possessed "of the peace which passeth understanding." Thenceforth his love for his Saviour became an all-pervading principle of his life, directing and consecrating even his scientific and literary labours. It seemed, however, that he was to be made "perfect through suffering," for during the years that followed, while manfully contending with many difficulties, and persevering in his duties as a lecturer and in various literary efforts, he was almost constantly under the pressure of physical pain, and often completely laid aside for a time by severe illness. Then he had the sorrow, far more bitter to a loving heart than even the dashing of worldly hopes, of seeing some of those he loved most tenderly passing away one by one into the "silent land," and losing the beloved and valued companionship which had so much cheered his life and lightened his trials. Time after time was he plunged into bitter grief by the loss of those who should return no more, but, though his susceptibilities always retained their keenness, yet his complete trust in his Heavenly Father's love and wisdom and his natural elasticity of temperament kept his spirit from being crushed, and preserved him brave and genial yet buoyant to the last. It is indeed wonderful, when we consider the depressing influence of continued ill-health, that he could so far retain the natural joyousness and "love of fun," which was so prominent a feature in his character, as to make him a genial and often mirthful companion, and a correspondent whose playful and entertaining letters, animated by many a vivid stroke of wit and fancy, it must have been no ordinary pleasure to receive. As he drew nearer his end however, this characteristic became gradually somewhat subdued into harmony with the increasing solemnity of feeling, which his knowledge of his precarious tenure of life gradually made more and more noticeable.

As a writer Dr. George Wilson is well known in the literary and scientific world. Few indeed have so well combined the best things of both. He succeeded in throwing around the bare facts of science—too often dry and uninteresting in their presentation—a charm of poetic imagery and eloquence of expression which made the study attractive to the most uninitiated novice. "The white light of science was distracted through the crystalline prism of his mind into the coloured glasses of the spectrum—truth dressed in the indescant hues of the rainbow, and not the less but all the more true." He has left behind him, along with many lesser works several biographies, and was at the time of his death engaged on a memoir of his friend, Dr. Edward Forbes, which is to be completed and published. His exuberant fancy often found vent in poetical composition, and he frequently beguiled his weary hours of sickness with the pleasant task of expressing in verse the beautiful Christian sentiments with which his mind was so strongly pervaded. Some of his fugitive pieces appeared in Black-

wood's and other magazines, and evince so much power and poetical feeling as to give the impression that, had he devoted himself to the cultivation of this talent, he might have won for himself no mean rank as a poet. His Life of Dr. John Reid is considered a most valuable and vivid presentation of the life of one who, like himself, was of a type unfortunately too rare in the world, the truly Christian man of science.

This character, indeed, Dr. Wilson possessed in no common degree. "The effort of his life," says Dr. Cairns, "was to render science at once more human and more divine. He sought to link science with religion, and that not so much with the cold and comparatively unsatisfactory results of natural theology as with the warmth and life of the Christian faith. He could not deliver a scientific address or write a popular paper on science without seeming irresistibly impelled to draw the attention of his audience from the seen to the unseen, to those holy principles of love and faith which were the ever-actuating spring of his own life. In an address to students of medicine he thus earnestly speaks:—

"We should all be medical missionaries, whether we practice among the rich or the poor, the wise or the ignorant, among nominal Christians or undoubted Pagans. Therefore I adjure you to remember that the head of our profession is Christ. He left all men an example that they should follow His steps, but He left it specially to us. It is well that the statues of Hippocrates and Aesculapius should stand outside of our College of Physicians, but the living image of our Saviour should be enshrined in our hearts."

In 1855 Dr. Wilson received two more substantial appointments than any he had previously had, those of Director of the Industrial Museum of Scotland, and Professor of Technology, then first constituted a chair in the University of Edinburgh. While the choice for these appointments could have fallen upon no man better fitted for the work, it was such as was most congenial to his own tastes and to the strong impulse which had made him always desirous to apply scientific truth to the advancement of human comfort and happiness. It is almost needless to say that the duties of both offices were performed with enthusiastic and unremitting zeal, which led him often to labour beyond his strength and probably tended to hasten the termination of his career. The elasticity of his constitution, however, which had borne him through so many attacks of severe illness still, led his friends to hope that in his new and pleasant sphere he might be spared for years of usefulness and success. But the time was not to be long. His short but bright career was fast hastening to a close. His scientific enthusiasm and constant readiness to oblige his friends were continually leading him into exertions too great for his fragile strength. In 1858, when the death of the Professor of Chemistry left that chair vacant, his friends were anxious that he should become a candidate for the vacant appointment, which there is no doubt he could have obtained; but, though this had been in early life the summit of his earthly ambition, he felt he could not, in the state of his health, now undertake it. He felt deeply the precarious nature of his position, for he said to a friend about six months before his death—"I am trying to live every day so that I may be ready to go in an hour's notice." It reminds us of Bunyan's "pilgrims" gathered on the shore of the dark river, waiting for the messenger who should summon them to cross, yet it may be noticed as an instance of his brave and happy spirit, that even in the midst of frequent days and nights of racking

pain he could say, in view of life's noble aims and high duties "I thank God for life!"

The summons he expected was not delayed very long. In the autumn of 1859, after a much enjoyed visit to the British Association Meeting at Aberdeen, he recommenced his winter work. Scarcely, however, had his College lectures begun when exposure to cold brought on the last of his many seasons of pain and illness. He strove, however, to attend to his laborious duties till about four days before his death, when his last lecture to his class was delivered in a sitting posture, as he was unable to stand.

On Monday morning his last earthly care was dismissed by writing to his friend Dr. Balfour, requesting him to lecture for him that week, beginning on Tuesday. With this request Dr. Balfour complied, but his first meeting with the class was to announce to them the death of their beloved instructor.

On that day, his last on earth, hope and fear alternated in the breasts of his friends. He had recovered from attacks as severe, and he might be restored from this. Gradually, however, they began to feel that he was indeed going from them. Towards evening he said rather abruptly, "Let the room be left dark at 9 o'clock. I wish to get rest." Quietly, noiselessly, as he liked, every attention was rendered to him, and a forced composure maintained by the loving attendants whose hearts were wrung by the parting grief. His sister repeated his favorite Scripture-passages of comfort and promise, and his friend Dr. Cairns arrived in time to engage in prayer for the departing spirit. At last, early on the morning of November 22, his loving watchers saw that the silver cord was indeed loosed, and then "the pent-up agony broke forth, for to each had that beloved one been dearer than life."

So vivid is the portraiture given in the memoir, and so much does the patient, loving, noble spirit grow upon our affections as we read that we can enter with no ordinary sympathy into the universal grief with which the tidings of his death were received. We can trace with sympathizing eyes the progress of the long funeral train winding through streets lined with sorrowing spectators, in which Edinburgh's best and wisest men followed; his remains to their last resting-place in the Old Calton burying-ground; and can almost enter into the feelings of the mourners as those beloved remains were forever hid from their sight, to be raised in power and glory when the corruptible shall have put on incorruption and the mortal shall have put on immortality. Well might their feelings in regard to their departed friend have found utterance in his own lines on Dr. John Reid.

"Thou wert a daily lesson  
Of courage, hope and faith;  
We wondered at thee living,  
And envied thee thy death.

Thou art beyond the shadow,  
Why should we weep for thee?  
That thou from care and pain and death  
Art set for ever free.

'Twere better still to follow on  
The path that thou hast trod,  
The path thy Saviour trod before,  
That led thee up to God."

Such indeed is the lesson his life should teach. We think there are few indeed who could read it carefully and not feel their mind and heart refreshed, their intellect stimulated, their enthusiasm for what is good and noble intensified, their faith in Christianity strengthened, nor, we trust, without feeling a desire to take as their motto the lines which will describe the purpose and tenor of George Wilson's life.

"I live for those that love me,  
For those that know me true,  
For the Heaven that shines above me  
And waits my coming too;  
For the cause that lacks assistance,  
For the wrongs that need resistance,  
For the future in the distance,  
And the good that I can do!"

### MISCELLANEOUS.

**PRAYER MEETINGS IN PARIS.**—A union prayer-meeting is held in Paris by the English residents every Monday at 3 o'clock, P. M., presided over alternately by ministers or laymen of different denominations; the numbers attending increase, and an earnest, solemn spirit is diffused among them.

**THE GOSPEL IN FLORENCE.**—There are now no less than 7 Protestant societies established in Florence, holding meetings for worship every Sunday. Four of these are made up of foreigners, residing in or passing through the city, and the other 3 are composed for the most part of converted Italians.

**POSTURES IN PUBLIC WORSHIP.**—On Sunday last, the Rev. Henry Renton intimated to the First U. P. congregation in Kells that the Session, after considering the subject, had unanimously agreed to recommend worshippers to close their eyes during prayer, and stand during praise. On the evening of Sabbath last Mr. Lamont, of the Established Church at Broughty-Ferry, asked his congregation to stand during the singing of the closing hymn.

**CARRYING OF THE GOSPEL TO THE PEOPLE.**—The Bishop of London, who has evinced great readiness to preach to the poor and neglected classes, during a recent visit to Derby was invited by the employées of a railway turning-shop to address them. He did so, and a congregation of more than 1000 clerks, engineers, boiler-makers, drivers and porters, and the wives of many were present, to whom he preached, a temporary desk being formed upon the brass rail around a locomotive.

**ANTI-PEW SOCIETY.**—The annual report of an English Anti-Pew Society says: "In churches where the change has been made from appropriated to free seats the result has been that the churches have been crowded, that the attendance has been doubled, nay, even trebled, and most important of all, that the poorer classes, and those who rarely, if ever, attended Divine worship of any kind, now throng those churches wherein the invidious distinction between rich and poor has been entirely abolished."

**BRITISH SUBJECTS IN SPAIN.**—The missionary chaplain of the English bishop of Gibraltar states in a letter to the London Times that there are 3,000 or 4,000 English residing in Spain in various capacities, besides twice as many continually travelling. There was not an English clergyman in the country until 1848, and now there are only 4, even the English embassy having never had a chaplain until last year. One reason for this is in the rigidity of the law, which prohibits the public profession of any religion by foreigners except the Roman Catholic, and the performance of religious ceremonies at the cemeteries.

**AN INTERESTING PRISONER.**—The Rajah Kapurthala, who invited Rev. Mr. Woodside, a missionary of the Presbyterian Board in Northern India, to labor in his capital, is building him a very comfortable residence near his own palace, pays his salary and all incidental expenses, and gives him every assistance to prosecute his missionary labors among his people. He has also invited Dr. Newton to labor in his capital as a medical missionary, paying his salary.

He is married to a Christian lady, has thrown away all the trammels of caste, reads the Bible, maintains family worship, attends public worship on the Sabbath, investigates the doctrines of Christianity and abandons such practices as he knows to be wrong.

**PROGRESS OF THE TRUTH IN ITALY.**—An English minister in Florence writes that "no one in England can have any conception of the way in which pastors and flocks of Romanists are eagerly seizing the Word of God to read it. They feel the chains are off, and during Victor Emmanuel's progress they have been doing what they can to procure the Bible." He says that some of the best hymns, such as "Rock of Ages," "There is a fountain filled with blood," "Come, Holy Spirit," have been translated into Italian, and that every Sunday evening their large room, 54 feet by 31, is filled with Italians, each with his Bible, who listen attentively to the preaching of the Word.

**MR. SPURGEON'S NEW TABERNACLE.**—This edifice is now very nearly finished. By the 26th of March next the doors will be thrown open for Divine worship entirely free of debt and without encumbrance of any kind. It is estimated that above a million of persons have contributed towards rearing this gigantic edifice. The sum spent will have been £30,000. Already £28,000 have been raised and there is every prospect of obtaining the remaining £2000. The 'last effort' is now being made. Last week a meeting was held in the Tabernacle, at which there were about 4000 persons present, on which occasion the Hon. A. Kinnaird, M.P., presided. Several gentlemen addressed the meeting, a collection was made, and the result of the last month's efforts showed that nearly £900 had been collected. It is a fact worthy of note that not a single accident to life or limb has taken place during the whole of the erection of this truly magnificent structure.

### CORRESPONDENCE.

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

#### FROM A CORRESPONDENT IN SCOTLAND.

NEWS FROM AFRICA—INDIA—SCOTLAND.

To the Editor of the Presbyterian.

DEAR SIR,—I promised (D.V.) in my late communication soon to report progress. I have now much pleasure in fulfilling this engagement, having just had letters bringing the intelligence now presented.

I shall present you first with extracts from that of the Rev. Wm. Ross, dated Lakalong, 16th Oct., 1860.

We are steadily progressing with heart and hand in the work given us to do. The Holy Spirit continues to give evidence among us of the building-up of saints and the converting of sinners. Ever since I last wrote to you in May, I have been very busy teaching and preaching the Gospel at home, and at our out-stations as frequently as I could get at them.

You will rejoice with us that on the 2nd September ult. I had the unfeigned pleasure of receiving 26 adults into the fellowship of the Church, and in administering unto them the holy ordinances of Baptism and the Lord's Supper. This was solemn and cheering work, as all who love the Lord Jesus Christ in sincerity must feel. 20 were from Bangalong and 6 belong to Likalong. These members, along with all deemed fit to become members, have undergone a long probationary trial, not that we think that this makes them new creatures, or

gives them new hearts and right spirits. That is the work of the Spirit of God alone. But it makes them more intelligent Christians to read and know the Scriptures of Truth. Many others have long enquired after salvation, but have been dispersed on account of the great scarcity of food, and may have an opportunity of entering the Church at a future period. I have just returned from a very profitable tour to Taung, and all the out-stations; and how delightful it is to relate the improving state of the people of God; their desire to hear the Word preached, and to practise the duties which it enjoins! I could say, "I have no greater joy than to see my children walk in truth," and "witness a good confession before many witnesses." It is truly exhilarating to see the believing part of the community by their decided conduct inviting the heathen part, saying, "Come thou with us and we will do thee good, for the Lord hath spoken peace concerning Israel." As I preached in my pleasant trip, I was greatly rejoiced at meeting in every village with those who eagerly listened to the "faithful saying," with others who asked the important question, "What must I do to be saved?" With others to ask "What think ye of Christ?" And others who declared the experience of the ancient patriarch to be theirs. "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee, therefore I abhor myself and repent in dust and ashes." I am altogether unable to explain the intense satisfaction I feel in preaching Christ and the duties which devolve upon His followers to my flocks, to hear all their complaints and sorrows, to witness those who fearlessly take the Lord's side among those who serve the God of this world.

The Church members are in some measure recovering from the effects of the late Boer war at Borigelo. There is evidently manifested there more life, more evidence of the abounding grace of God. I was greatly cheered by the Church at Taung, the Sections of the Bawairi and at the other stations. They greatly desire a resident missionary, and this desire is shared in even by the people generally, who are thirsting after knowledge. I must tell you of a delightful Sabbath enjoyed at Baralong on the 6th October last. There were offered up earnest and, I believe, sincere prayers in the early morning—the listeners to the Gospel message were all quiet and attentive, while many were deeply anxious. Then came the interesting Sabbath School and 2 after-services, when a very respectable portion of the congregation sat down at the Lord's Table and commemorated redeeming love. On Monday a missionary prayer-meeting was held, and pretty liberal subscriptions were given. I have carefully scrutinized the roll of believers under my charge, and find them to be 690, and 7 Schools with 330 scholars. The number of Sabbath Scholars is all who meet to worship God. 3 native teachers, 4 schoolmasters with all the elders and deacons doing our utmost in teaching. 54 have entered the Church during the past year, 13 marriages have taken place, 49 children have been baptized, about 31 candidates for membership. A very considerable sum in the circumstances has been contributed for the spread of the Gospel in all lands. Do you not think that, if every minister of the Gospel would join heart and soul in the work, the day would not be far distant when Christ will have the heathen for His inheritance and the uttermost parts of the earth for His possession? I expect 1 or 2 young missionaries soon to help us in attacking the powerful and daring foe, and who can foretell what glorious things will transpire in their day, however short, of faithful labour? Might we not expect far more than was promised to

Israel of old, "one shall chase a thousand, and two shall put ten thousand to flight." What I have seen during 20 years might encourage a thousand, better, bolder and braver soldiers than ever I could profess to be, to come forth to the help of the Lord against the mighty; and these going forth from the land of my birth, highly favoured Scotland, fully equipped in all the panoply of heaven, could tell in the heavenly mansions of greater conquests than have ever fallen to the lot of their predecessors.

#### VISIT OF PRINCE ALFRED.

Strange to say, Prince Alfred, Her Most Gracious Majesty Victoria's "Son of the Sea," has visited our adopted land, and has been welcomed with almost unbounded enthusiasm. Every one seems to have been delighted in the extreme by seeing him; and his genial manner has been the admiration of all. He called at Bloemfontein about 120 miles from us and immensely enjoyed the field sports among South African game. The noble Governor, Sir Geo. Gray, would not allow the people to welcome himself as one of the most popular of all that preceded him, that the Royal Prince might be brought forward and *honoured*.

#### MATABELE AND MABOLOLO MISSION

On the South and North of the Zambezi discovered by Dr. Livingston.

"Mr. Moffatt, senr, has returned from his long journey to Matabele and limited sojourn among them. As in every thing else he has succeeded in his whole work there. Moselekatshe (the chief) has granted to the young missionaries an excellent fountain, a rare thing in that fruitful land, and as much land as they can use. Preaching has been auspiciously begun with interpreters, and decorous attention in the presence of their liege-lord is most marked. At the earnest request of those who were to be stationed there Mission-houses have been built and were nearly ready for inhabiting before the *Leader* left. He requested Moselekatshe to send a number of men to the Makololo to ascertain if Mr. Helmore and party had arrived. This was accomplished by four different visits, but not a single syllable could be heard of the said party except long ago and at a very great distance. It was then reported that they were on their road to Linyanti (District of Makololas). Hunters have arrived since from the hunting-field not very distant, but still not a word of the party. We wait and pray, and pray and wait, hoping earnestly that all will be well, and that God will prosper His servants in their most arduous task and perhaps the most difficult of all our missions. Dr. Livingston, who, as you know, has gone up the Zambezi, was heard of as near to the Makololo. Of him you must know more than we can do; as all we can know of this, the greatest of all his explorations, is from English papers. He has now a right to be classed among the greatest, if not indeed the most successful, of African explorers."

#### INDIA.

I have had a communication from the Rev. A. C. Bell, chaplain, dated Secunderabad, September 5, in which he reports progress.

"Major Beaton, Captain Pasley and I always officiate, week about, at the Prayer Meeting on Wednesday evening. We have lately been joined by Captain Stoddart of the Royal Irish. We have always been sorry that none of the Lancers would come near us, but now we hope for better thing. A private to whom I had spoken in Hospital comes regularly and frequents the T— (Trinulgherry) meeting-house also. Last night he brought

three comrades with him. At the conclusion of the meeting I was astonished to see a good lad, one of the Band of the Royals, scramble across the seats to a Lancer and shake hands with him enthusiastically. "O Jim," said he, "how glad I am to see you here; and I never knew that you were in our force at all." At the same time he said to me, Sir, this lad and I were at school together and we are from the same village, we'll get the Lancers at last." I am sure I hope we may; for they are a gallant regiment, covered with all earthly glory. I wish you would mention in public prayer the Army in India, and ask the brethren in the Presbytery to do the same. The custom is prevalent in many parts of England; and I can see that it is a source of very great satisfaction to the soldiers. Even the thoughtless are happier in being remembered in that way than in any other way you could think of. The mother-country has taken a step in the right direction in trying to elevate the social condition of the soldier; and gratitude for Crimean bravery will make an era in the history of many a regiment. It is no small gain to the cause of Christ when a soldier becomes a Christian; for his influence on his comrades is very great indeed; and, when such men as we have here shall turn their swords into ploughshares, as I hope many of them will be spared to do, they will, I am sure, approve themselves as the best of preachers,—preachers, to wit, by example. You can have no idea of the temptations besetting them here; but, when such temptations are overcome, you can have still less idea of the force of character acquired while they humbly, yet valiantly, carry the cross of the *Captain of Salvation*."

As to the Great Work at Home, who can doubt that it is progressing immensely? The chief promoters seem to be our young men. This is surely ominous of the further spread of the glorious Gospel in Heathen lands as well as in this highly favoured kingdom. I have only time to add to this already too long communication extracts from notes sent me by a dear brother and co-presbyter in a large parish. "My work, I am thankful to say, goes on well; indeed I never had more encouragement, many of my dear young people having been lately led to seek and find Jesus. There is greatly increased interest felt in Divine things among us at present, and we have a weekly *Union Prayer Meeting*, at which 300 at least are always present. Pray that the work may go on among us and that times of refreshing may indeed be sent us. I trust you are having an effusion of God's Spirit too, &c." And again a day or two ago, "God's work has been going forward delightfully among us and we have just had a most refreshing season of communion. I never had young people so much to my mind. The lads have just formed a "Christian Association," at which I rejoice. Mr. Muir Dalmeny, addressed them last night and we had a precious service. A great proportion of my young men are to all appearance in *Christ*."

I am,

With Christian regards,

Yours faithfully,

Fife, Scotland,  
Jan., 8, 1861.

R. F. F.

#### STATEMENT OF THE UNIVERSITY QUESTION.

The terms of the original despatch of the Duke of Portland in 1797, communicating the intention of His Majesty George III. to set apart a portion of the Crown Lands for the purposes of a higher education in Upper Canada, expressly declare the object of the University Endowment to be for the establishment not of a University, or College, but of UNIVERSITIES or COLLEGES, "of SEMINARIES of a larger and more comprehensive nature," (that is, than the Grammar Schools just before mentioned, and provided for) "for the promotion of religious and moral learning, and the study of the arts and sciences."

These are the express terms, let it be remembered, of the ORIGINAL DESPATCH, in conformity with which a grant from the Crown of upwards of 250,000 acres was placed in 1798 at the disposal of the Provincial Legislature as the public University Endowment for Upper Canada,—and they were employed with a far sighted wisdom. In a region of vast extent, the centralization of a higher education, and the monopoly of the public means for its diffusion by one locality, and for the benefit of a few, are as opposed to the real interests of the country, as they are the very reverse of what was designed by the original grant.

Nevertheless by the influence of certain parties at the time, to which we need not here further advert, the disposal of this endowment was taken out of the hands of the Provincial Legislature, and a deed of endowment of the whole 226,000 acres of University Lands (the number of acres having been reduced by exchange for Crown lands more valuable and available at the time), was obtained in January, 1828, in favour of King's College MONK, for which a Charter had been granted through the same influence in the previous year. This proceeding, as well as the Charter itself which was of the most exclusive character, gave universal dissatisfaction. That Charter was, therefore after a ten years' struggle, amended to a certain extent by the Provincial Charter of 1837.

As the Charter of 1837, however, made no change in the appropriation of the Endowment, and left the management of the University very much as before, general dissatisfaction still continued. Two Bills were at different periods brought before Parliament for a farther amendment of the Charter. One of these was unsuccessful. The other, brought in by the Hon. Mr. Draper, and which provided for the incorporation of the several Chartered Colleges in the Province as integral parts of one University, and for the endowment of each out of the public University Fund, was approved of by all the leading assemblies of Upper Canada. It was, however, interrupted in its course by the abrupt termination of the Session of Parliament which preceded the advent of the party of the Hon. Mr. Baldwin to power.

A Bill was thereafter brought in by Mr. Baldwin himself in 1849, 12 years after the amended Charter of 1837. That Bill was passed, and changed entirely the Constitution of the University by establishing one University College of Toronto of a wholly secular kind, strictly excluding from within its walls all Divine worship, or public prayers, but providing for the affiliation to it of the other Chartered Colleges, none of which, however, were to receive any portion of the public endowment, while they were to give up their right of conferring degrees, and to become merely Theological Colleges, or Halls.

As might have been foreseen, still greater dissatisfaction, if possible, than before was

created by the Act 1843, and none of the other Colleges did affiliate. It was found necessary, therefore, to amend that Act by the present University Act of 1853, brought in by the Hon. Mr. Hincks. By that Act the University is declared to be separate, and distinct from the College of Toronto, or any other College, and provision is made for the incorporation of other Colleges in the University, and for their receiving a portion of the public University funds for their support.

In consequence of the objectionable nature of some of the provisions of the Act 1853 itself, and the means which have been employed to defeat its intent, none of these objects have been carried into practical effect. Such, however, undoubtedly were the purposes for which it was framed, and passed into a law. This is proved by the testimony of at least three of the members of the Administration of Mr. Hincks, by whom it was brought before the Provincial Parliament,—by the preamble of the Act, which fully declares the desirableness of different University Colleges in a growing and widely extended country,—by its express provisions for the separation of the University from the College of Toronto, and by the 54th section explicitly recognising the right of the other Chartered Colleges to a share in the public endowment for the diffusion of a higher education, and providing that the whole surplus funds should be set apart to aid in their support. Nay more, in order that there might be as large a surplus as possible for the support of other Colleges, the Faculties of Law and Medicine were abolished in University College, Toronto, which was thenceforth to consist of only one Faculty, the Faculty of Arts,—and the sum for building purposes for University College was expressly limited to what was necessary for "improvements" on, or "additions" to the ample buildings then in existence. In this way it was naturally expected that out of a revenue, amounting at that time to nearly £16,000 a year, and which, by the sale of many thousand acres of valuable lands still remaining of the original grant might be yet vastly increased, a very large sum indeed would, after providing for the support of the Faculty of Arts in University College, Toronto, remain over for the support of the other Chartered Colleges of the country.

If further proof be necessary of the purpose of the Act in this respect, it is enough to state, that it was begun at first in some measure fairly, and according to its intention, to be carried into effect, before other evil influences had begun to work and make it a dead letter. Accordingly at the end of the first year after its being passed, notwithstanding the enormous sum even then absorbed by University College, Toronto, and the extraordinary payment of a year's salary to the Professors of Law and Medicine, as a compensation for the doing away of these Faculties in University College, a surplus of £6400 was set aside "to be appropriated by Parliament to the support of other Academical Institutions," and there it still remains.

The Act of 1853 did not, indeed, take the simple and statesmanlike ground taken in the Bill already alluded to for the settlement of the University question, brought in by the Hon. Mr. Draper, which clearly and explicitly provided for the incorporation of the different Colleges as integral parts of one University, and for the participation of each in the public University Fund, and which, in these its leading features, is, we are persuaded, the only settlement of the question which will generally satisfy the country, and effectually promote the wider diffusion of literary and scientific knowledge. The Act of 1853 was very far,

therefore, from being a satisfactory settlement; but, such as it was, it ought certainly to have been faithfully and honestly carried out. It has not, however, been so, and any professional man, any candid person, be he of what profession or persuasion he may, who compares its provisions with its practical working, and with the proceedings of those entrusted with the carrying of it into operation, will say, that it has not been so, and that both the spirit and the letter of the law have been violated.

1. In the first place, one of the main objects of the Act 1853, as stated in its title, and provided by its enactments, was the separation of the University proper from University College, or any other affiliated College, and in conformity with this its design the Senate at first was composed of persons of eminence of various persuasions and professions, and comprised only one Professor of the University College, Toronto. Now, however, there are in the Senate, the governing body of the University, no less than four Professors of that College, and a number of their own graduates, among the rest the Principal of Upper Canada College. Four others are Ministers of the Free Church, and Independents, in Toronto, whose students receive tuition in the under-graduate classes free, besides Scholarships at University College, and who, therefore, on all occasions side with its Professors; and of the others, 7 or 8 are non-resident, and cannot, if they would, attend the meetings of Senate. The result is that, the quorum of the Senate being only 5, the control of the whole affairs of the University is now in the hands of University College and its Professors. Instead, therefore, of the University being wholly separate and distinct, as was expressly designed by the Act, the University and University College are now virtually one and the same.

The surplus income was by the Act 1853 to be reserved every year for the support of other Colleges. In the year immediately after the passing of that Act a surplus of £6400, as has been already mentioned, was set apart for that purpose, and, had the funds been faithfully and economically managed, a still larger amount ought to have remained over every year from the yearly increasing revenue. No surplus, however, with the exception of £500 additional, has since been permitted to accrue out of an average revenue of upwards of £15,000 a year, although supporting only a single Faculty of Arts, and, in order that no such surplus might accrue in University College, a system of the most lavish and unwarrantable expenditure has been resorted to at the instigation of certain Professors of University College. Nay more, these Professors have openly declared their purpose practically to disregard and defeat the intent of the 54th section of the Act altogether, as they have hitherto done. Although, therefore, the annual income of the present University of Toronto,—reduced as it has been, and small as is the return from fees of students (\$226.)—is now upwards of £13,500, and will certainly by the sale of the lands yet unsold, even after retaining 50 acres round the present buildings, ere long rise to £20,000 a year, and in all probability much more, there is every reason to believe, that the result will be the same, so long as things remain as they are.

Without entering into details on this subject, which may be found in the accounts of the revenue and expenditure of the University, in the Appendices to the Journals of the House of Assembly, and in the Report of the last University Commission, it may be sufficient to state one or two leading facts from which we may form some idea of the rest. Take for example the Bursar's office. The expenses of that office alone, for the collection and management of

the University funds, have been on an average as great as the whole expenditure of Queen's College with 10 Professors, and greater than that of either Trinity or Victoria College. Take again the whole annual expenditure of the University fund, by which a single Faculty in a single College of Toronto has hitherto been maintained, and it will be found nearly to equal all the annual expenditures put together of the other 7 principal Chartered Colleges in Upper and Lower Canada, most of them with their Faculties complete, giving as thorough an education, and with 10 times more students. If the Preparatory Schools in connection with these different Institutions be taken into account, the expenses of the University of Toronto and its preparatory department will be found to be upwards of £2000 a year more than those of all the others. This has been conclusively proved, and will be seen by any one who examines the statistics in public returns.

3. The only authority given by the Act for expenditure for building purposes is to the following effect: p. 57, "The Governor in Council may authorize such permanent improvements and additions to the buildings (then in existence,) on the said property as may be necessary for the purposes of the said Institutions respectively, and may direct the cost thereof to be paid out of the Permanent Fund aforesaid, hereby made applicable to the support of the institution for the purposes of which the improvement or addition is made." This is the sole authority in the Act for any expenditure on buildings. The buildings here referred to were almost new, having been erected in 1843, a few years before, had cost £20,000, while the laying out of the grounds around them cost £10,000 more, and this clause of the Act expressly limits the expenditure from the permanent fund for building purposes to "additions" and "improvements" on these buildings then in existence. Yet, in defiance of this provision of the statute, these costly buildings have been altogether abandoned, and new buildings have been erected on a totally different site at a further enormous expense of \$320,000. Not only therefore has the annual income which was required by the Act to be devoted, first to the economical defraying of "current expenses," and next to the formation of a surplus fund, been illegally squandered and frittered away, but the permanent capital has been illegally and deeply encroached upon: to the lasting injury of the higher educational interests of the Province, by this vast and unwarranted expenditure on totally new buildings.

The express design and provisions of the University Act of 1853 having been thus openly violated and defeated, the people of Canada, for whose benefit the public University funds were set apart, are under the necessity of having recourse to the Provincial Parliament, in order that, a thorough investigation of the whole matter having been made, that Act may be reviewed and amended, of which the practical working has been, while it contemplates one University, altogether distinct from any one Collegiate Institution, to merge the University into the University College of Toronto, and, while it contemplates several Colleges, to foster one College alone.

Queen's, Victoria and Trinity Colleges, as they have already shown, and the whole population of Upper Canada, with the exception of interested parties bent on the maintenance of the present system of things, (and who will make all the louder noise the smaller their numbers,) will hail with satisfaction any plan of settlement, either with or without the incorporation of the different Colleges in one University of Upper Canada, which shall give for the support of secular education in each a



just share of a Fund which was intended for all, and shall tend best to promote a fair and generous rivalry between them, and to diffuse more widely the benefits of Academic instruction throughout the land.

For the cause, therefore, of a higher education, as well as in justice to similar Institutions, which, as yet comparatively unaided, have done much for the advancement of learning as the enormously endowed University College of Toronto or more,—let all unite in applying by petition on the subject without delay to the present Session of Parliament, assured that, unless a legislative enactment is to be nullified, and set at naught with impunity, the Legislature will take immediate and effectual measures for remedying the evils of which the people of Canada have just reason to complain, and for finally settling this important question in a wise and equitable manner.

#### SAD NEWS FROM CENTRAL AFRICA.

The following letter reached the London Mission House in Bloomfield-street in December:—

“Keruman, (S. A.) 12th Nov., 1860.

“My dear Brother,—It is only four days since I forwarded a letter to you, which contained all the information which had then reached us respecting the Makololo brethren. It was favourable; but, alas! alas! it was only to lift us up that we might be plunged into the depths of sorrow. Alas! Helmore, the amiable, the unwearied and apostolic Helmore, and his devoted wife are no more inhabitants of this lower world. This distressing intelligence has just reached us by one of our people, who had been on an elephant hunt as far as the Victoria Falls on the Zambese. He there met with some people from Linyanti, who, when asked respecting the welfare of the missionaries, replied, in the phraseology of the country, that they were all dead with the fever; and, commencing with the name of the first victim, said Helmore died, then his wife, next two of his children, then the suckling of Mrs. Price; the next was Malatsi, a man of this station, Mr. Price's waggon-driver, the next, Tabe of Lekalong, who had accompanied Mr. Helmore to render him what assistance he could; and the last that seems to have died was a servant of the Bakhata tribe. The son of Tabe was in a dying state, and not affording the slightest hope of recovery. Joseph Aaron, our informant, seeing that these Makololo were perfectly familiar with the painful events which had transpired, they having just come from the spot, made further inquiries about the survivors. As it appeared but too evident that others would be cut down if the whole party itself were not swept off by fever, Sekeletu requested Mr. Price to depart as soon as possible. The want of men and the want of oxen, many of which were said to have been killed by the “fly,” obliged him to retrace his sorrowful steps with only two waggons, leaving the other two at Linyanti. The son of Tabe was placed in one of the waggons, and who could scarcely be said to live. Since then nothing has been heard of the party. Our informants returned by a more easterly course, and felt sure of falling in with them at the Bamangwato, but they had heard nothing of them. It would also appear from the statements of the Makololo that they, and especially their Chief, were a good deal soured on account of the non-appearance of either Dr. Livingstone or any of their men who had accompanied him, so that, when Sekeletu was requested by Mr. Price to give guides to lead and assist the afflicted party through the fly country, he refused, adding: “Let those who brought you guide you back.” From his utter

ignorance of distance and localities he murmured because Livingstone had not sent men to conduct the missionaries and tell the Makololo when he should come himself. It was rather unfortunate that this state of feeling existed when they arrived. He (Sekeletu), however, appears to have been otherwise anxious for their safety, and assisted them with oxen. Just 10 days after the relation of these events to Joseph Aaron, Dr. Livingstone arrived at the Victoria Falls, accompanied by his brother and Dr. Kirk. They had with them two donkeys, which they used for luggage. They were accompanied by a number of the Makololo, who went down with the Dr. to Tete. These, however, were much reduced in number; for, besides those who died, some preferred remaining with the tribes near Tete to returning to their own country. Dr. Livingstone was, as well might be expected, deeply affected with the news of the death of so many of the mission party, and regretted much that he had not been able to come at an earlier period, as he possessed a very efficacious remedy for the fever.

It is now 21 years since Mr. Helmore entered the mission-field. His life has been one of untiring zeal and devotedness to the spiritual and temporal welfare of the Bechuanas. It has been one of labour, cheerfully performed from a sense of duty, and from witnessing the happiest results in the conversion of many to the faith of the Gospel. In the commencement of his career he had his faith repeatedly put to the test, but these trials he meekly bore with his characteristic patience and firmness, while his kind and affectionate disposition commanded the respect of all who had any intercourse with him. He was greatly beloved by the people of his charge, who grieved over his departure with a depth of filial feeling alike honourable to both. Tabe, who with his son accommodated him in his own waggon, was a man of kindred spirit. He was an experienced Christian and a native teacher. When asked by an individual who met him on the journey as to what could induce him to visit such a sickly country, his reply was—“Surely I can go where Mr. Helmore goes.” Of course he expected to return to his family and his people, but his Heavenly Master has ordered it otherwise, and he has followed his Teacher to the Paradise of God.

“With kind regards to the directors,

“I am yours, sorrowing,

“ROBERT MOFFATT.”

“The Rev. Dr. Tidman, Foreign Secretary.”

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