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# The Presbyterian.

A MISSIONARY AND RELIGIOUS RECORD

OF THE



PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND.

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

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No. 4, April, 1857.

VOLUME X.

Price 2s. 6d. per annum.

## The Presbyterian.

### MEETINGS OF SYNOD.

THE SYNOD OF CANADA will meet at Hamilton on the last Wednesday (the 27th) of May.

THE SYNOD OF NOVA SCOTIA will meet at New Glasgow on the 2nd Wednesday (the 8th) of July.

THE SYNOD OF NEW BRUNSWICK will meet at Fredericton on the 4th Thursday (the 23rd) of July.

**CORRESPONDING MEMBERS.**—Corresponding Member to the Synod of Canada from the Synod of New Brunswick, the Rev. Wm. Donald, A. M., St. John, and, failing him, the Rev. James Murray, Bathurst.

Correspondent from the Synod of New Brunswick to that of Nova Scotia, the Rev. James Steven, and, in case of his inability to attend, the Rev. John Ross.

We presume that the Synods of Canada and Nova Scotia will appoint their delegates at their meetings, which afford sufficient time for that purpose. We trust that intercommunication will be persevered in, as it has already proved profitable and interesting.

### CONGREGATIONAL COLLECTIONS FOR MINISTERS' WIDOWS' AND ORPHANS' FUND.

Feb. 28, Rev. Wm. Bell,.....	£2	0	0
March 4, Clitham, Rev. Wm. Mair,	1	5	0
" 5, Williamstown, Rev. P. Watson,	5	0	0
" 11, Smith's Falls, Rev. S. Myre,	1	10	0
" " Kitley, Rev. D. Evans,....	2	0	0

March 11, Laprairie, Mr. Fenton....	1	11	1
" 16, St. Louis de Gonzague, Rev. J. T. Paul,.....	1	5	0
" " Dundas, Rev. R. McLennan,	5	13	4
" " West Flambro' do. from Parochial Association,.....	1	16	8
" " Chatham, C. W., Rev. J. Robb, .....	3	0	0
" 18, Huntley, Rev. J. Sinclair,	3	0	0
" 20, Pickering, Rev. S. G. McCaughey,.....	3	0	0
" " Grenville, Rev. Wm Mair,	1	0	0

JOHN GREENSHIELDS,  
Treasurer.

### SUBSCRIPTIONS AND DONATIONS IN AID OF THE BUILDING FUND OF QUEEN'S COLLEGE.

Received since last acknowledgement.

Legacy from the late James Laing of Oshawa,.....	£20	0	0
Toronto Subscriptions—remitted on account, .....	252	15	0
Scarboro' Congregation,.....	28	15	0
Vaughan Do. ....	17	10	0
Nottawasaga Do. ....	1	0	0
Clarke Do. ....	5	0	0
North East Hope Do. ....	7	0	0
James Gray, Picton, being to Kingston subscriptions, .....	3	2	6
Ramsay Congregation, .....	16	0	0
	£351	2	6

### BURSARY FUND.

From the Ladies' Association of St. Andrew's Church, Toronto, to endow a Bursary, £200 currency.

JOHN PATON,  
Sec. to Trustees.

QUEEN'S COLLEGE,  
Kingston, 19th March, 1857. }

### SUBSCRIPTIONS RECEIVED SINCE LAST ACKNOWLEDGEMENT FOR THE SUPPORT OF ORPHANS IN INDIA.

From Rev. Wm. Bell, Perth, for the support of Mary Bell, first year, ...	£4	0	0
From Lochiel Sabbath School, for the support of Alma MacDonald, first year,.....	4	0	0
From St. Andrew's Church Sabbath School, Hamilton, for the support of an orphan in the stead of their late protégée, second year,.....	4	0	0
From Rev. James Gordon, Markham, for the support of Sarah Markham, first year,.....	4	0	0
To purchase books for Sarah Markham, .....	0	10	0
From Kingston Sabbath School, to purchase a Bible for Hannah Tooney and Esther Munno,.....	0	10	0
From St. Paul's Church Sabbath School, Montreal, to present their orphan, Robina McGill, with a Bible and Psalm Book,.....	0	10	0

£18 0 0

JOHN PATON,

Treas. to the Synod.

Kingston, 19th March, 1857.

### OUR NEW YEAR'S THANK-OFFERING. THE LIBRARY TO THE CALCUTTA ORPHANAGE.

Received since last issue:			
From St. Andrew's Church Sabbath School, Montreal,.....	£1	5	0
From St. Paul's Church Sabbath School, Montreal,.....	1	2	7½
From St. Andrew's Church Sabbath School, Kingston.....	1	10	0

### BURSARY ENDOWMENT FUND.

We have much gratification in announcing the exceedingly liberal donation of the sum of £200 from the Ladies of St. Andrew's Church, Toronto, to found a Bur-

sary in Queen's College. This is judicious liberality, and the Ladies' Association deserves much credit for their contributing to a Bursary Endowment Fund.

#### EXEMPLARY LIBERALITY.

We understand that on Sabbath, the 8th of last month, a collection was made in St. Paul's Church, Montreal, in aid of the funds of the Montreal Ladies' Protestant Benevolent Institution, amounting to £22 1s. This collection was made shortly after the liberal offerings of this congregation to the Ministers' Widows' and Orphans' Fund, amounting to £41 8s. 3d., and the collection adverted to in another place. Another pleasing instance of the liberality and kind consideration of this spirited congregation has been lately afforded, which we gladly record. On the 26th of January last, the Rev. Wm. Snodgrass, minister of the congregation, was waited upon and presented with a beautiful purse containing the handsome donation of £100 in twenty dollar gold pieces.

#### HENRY'S COMMENTARIES.—AN IMPORTANT OFFER.

We call the attention of Ministers, Missionaries and Students of our Church to an advertisement, in the last page of this Presbyterian, of a forthcoming edition of Matthew Henry's Commentary on the Holy Scriptures. Such an opportunity of getting so valuable a work rarely occurs. Several copies are already bespoken, and, as the number reserved for Canada is limited, early application, with remittance of subscriptions, is advised. We may add that Students for the ministry, although not Students of Theology, and teachers doing a little missionary work, come under the designation in the advertisement. Arrangements can be made to import several copies together, and distribute them from Montreal on their arrival here. So favorable an opportunity of acquiring a standard work may not soon again occur.

#### COLLECTIONS FOR THE COLONIAL SCHEME.

From the February number of the "Home and Foreign Record of the Church of Scotland" we learn that the handsome donation of £100 from "A Colonist," reported in our last, was remitted, "to be applied to the furthering of missionary objects in connexion with the Church in the colony of New Brunswick." We learn also from the same source that the congregation of Melrose, Scotland, has remitted to the Secretary of the Colonial Scheme the handsome collection of £33 12s., for the erection of a church, in connection with the Church of Scotland, at Moncton, New Brunswick. We further observe the following acknowledgement—"From the Funds of the Ayrshire Ladies' Association for Promoting Missions in Australia—

£114 4s. The largest congregational collection for the General Assembly's Colonial Scheme received between 15th December, 1856, and 15th January, 1857, are those reported from St. Matthew's, Glasgow (£37 10s.)—West Church, Greenock (£37)—Melrose (£33 12s.)—and Ayr (£22 9s.)

#### TABLET TO THE MEMORY OF DR. MCGILL.

A very neat marble cenotaph has been erected, close by the left-hand side of the pulpit of St. Paul's, Montreal, in memory of the late Rev. Robert McGill, D. D., bearing the following inscription:

SACRED TO THE MEMORY OF  
THE REV. ROBERT MCGILL, D. D.,  
FOR THE LAST TEN YEARS OF HIS LIFE  
MINISTER OF THIS CHURCH.

EARNEST IN HIS MASTER'S WORK,  
ABLE, FAITHFUL, AND AFFECTIONATE,  
HIS AIM WAS TO COMMEND CHRIST.

IN TOKEN OF GRATITUDE  
AND  
IN AFFECTIONATE REMEMBRANCE  
THIS TABLET IS ERECTED BY THE  
CONGREGATION OF ST. PAUL'S.

BORN AT AYR, SCOTLAND,  
21st MAY, 1798,  
DIED AT MONTREAL,  
4th FEBRUARY, 1856.

The expense of erection was met by a congregational collection made on a Sabbath day, which, for this purpose, and for that of enclosing and beautifying the lots in Mount Royal Cemetery, the property of the congregation, and now containing the remains of Dr. McGill, and his daughter Mrs. Mowat, lately deceased, amounted to near £50.

The inscription is according to suggestions made by the late Hew Ramsay, Esq., of Montreal. To give these suggestions was the last thing he did in the capacity of an elder at the instance of the Kirk Session. The minister and the elder "were lovely and pleasant in their lives, and in their death they were not divided."

#### CONGREGATION OF ST. ANDREWS, ST. JOHN'S, NEWFOUNDLAND.

We heard incidentally from a friend the other day some cheering accounts of the prosperous state of our Church in St. John's, Newfoundland. We do not value the information any the less because of the incidental way in which it reached us, but the circumstance confirms us in the opinion we have frequently expressed, that ministers and members of our Church are far too remiss in communicating ecclesiastical intelligence. We would not certainly have them to be continually blowing and boasting for the mere sake of display, but we would have them to remember that, besides the cheering influence which good news

of our Church from any quarter is fitted to exert upon the spirit of all who are really interested in her welfare, there is a moral force for good in a praise-worthy example which can hardly be over-rated. If this be so, and if the view we express be in any degree a reflection of our Saviour's mind when He said, "Let your light so shine before men," &c., whatever else there is, surely there is responsibility in the matter.

In St. John's, Newfoundland, shut out from one end of the year to the other from all personal intercourse with his brethren, the Rev. Francis Nichol ministers to a united, attached and spirited congregation. It is not very large; but numbers do not always indicate willingness or ability. During the past year, ending in December last, they raised among themselves considerably upwards of one thousand pounds—£400 to redeem a mortgage on the church—nearly £350 for expenses connected with a day-school maintained by the congregation, aided by a legislative provision of £40 stig. per annum—and about £530 for current expenses. As the fruits of their own well tuned liberality, the congregation have now the satisfaction of worshipping in a church entirely free of debt, and of having under their sole control a well managed and prosperous school, with a dwelling-house and piece of ground for the use of the teacher, free from every encumbrance. This is creditable alike to the pastor and the people, and is a pleasing manifestation of the value and responsibility which they mutually attach to the tie which unites them.

#### THE DEATH OF HEW RAMSAY ESQ.

We are called upon to discharge a melancholy duty in chronicling the passing-away of a good man from our midst. Many of our readers will, ere this, have learned the lamented death of Hew Ramsay, Esq., though many of them, from his retiring character, may not have been aware of his real, unobtrusive worth. It is not our purpose to write a biographical notice of our departed friend, nor to utter a word in eulogy. Aught that we may say shall be the words of truth and soberness, tinged and hallowed, as these may be, by keen feelings of sorrow. Hew Ramsay was born in Edinburgh in 1811, and after receiving a good education entered the office of a writer to the Signet, and went through the study of a regular course of Law, a knowledge which in after life, while aiding some benevolent scheme or discharging some important public duty, he often turned to practical account. He emigrated to Canada in 1832, and, settling in Montreal, entered a mercantile office, and eventually commenced business as a bookseller and publisher. He at one time owned and published the Montreal Gazette, but disposed of it, in order to confine himself to

his legitimate business. He took a warm interest in fostering the native literature of Canada and in supplying, in the shape of the works of good authors, sound mental nutriment to the minds of the people. He was especially active in introducing system into the common schools by placing within reach reprints of the Irish School-books, of which he applied for and obtained permission to issue reprints for Canadian use. He also prepared valuable editions of several Latin classic authors, and issued a history of Canada in both languages, a Geography and Guidebooks of the same, and also a number of cheap Scripture and general maps. He felt a deep interest in the cause of Education and was one of the Governors of McGill College, in the affairs of which institution he took a warm and active part. In private life he was esteemed and beloved; as a public man, his judgement was sound and his opinion respected; as a Christian, who carried about with him, as he believed, premonitions of early dissolution, he was active, benevolent, judicious and zealous. An elder of the Church of Scotland, he took a warm and unflinching interest in all that concerned her. He was one of the founders and an active member of the Lay Association. He was the publisher of the *Presbyterian* for the first year and for some time a valued contributor to its columns, for which, even till lately, he found pleasure in writing occasional paragraphs or cutting out a selection. He was intrusted by our Synod with the monies remitted by our congregations for the National Patriotic Fund, a task which he discharged with his wonted energy and zeal. He was long one of the Clergy Reserve Commissioners, and in that capacity was always zealous, attentive to his duties, and conscientious in discharging them. He was also the secretary and in fact the manager of the Widows' and Orphans' Fund Board. Practically acquainted with the system of life annuities, his experience and knowledge were invaluable to the Board, and he was painstaking in the extreme in discharging his duties towards the Fund. One of his last works, as a member of this Board, was the preparation of the average of contributions of the various congregations, and the drawing-up of a revised scheme of annuities, of which several Widows and Orphans now enjoy the benefit, while one of his last public duties was the conducting of the correspondence which led to the settlement of Mr. Snodgrass as Pastor of St. Paul's Church. Such was the man and such his labors. Cut down in his prime, when but 46 years of age, he leaves a widow and two children to mourn their bereavement; but his sorrowing friends may find comfort in the belief that with him "to die was gain." "O death, where is thy sting? O grave, where is thy victory?"

## THE MISSIONS OF THE CHURCH OF SCOTLAND.

In our last issue we referred with no slight degree of satisfaction to the position of the Endowment Scheme of the Church of Scotland, and traced its progress and exhibited its success; but we are glad to state that the other Schemes of our Parent Church are also prospering.

### THE COLONIAL SCHEME.

Under the vigorous management of Dr. Fowler, himself a Colonial delegate, the Colonial Scheme has exhibited renewed life and vigour. Already during the year 14 ministers have been sent forth to preach the good tidings to their expatriated countrymen. More interest too seems to be taken in the Colonial field by the Church at Home, as an instance of which we cite the contribution, by the congregation at Melrose, of £33 12s. 6d. stg. to the erection of the Church at Moncton, New Brunswick; and, while glancing at this subject, we cannot refrain from congratulating our brethren in Nova Scotia upon the accession to their strength, which they have received during the year. With all our destitution here, we cannot but admit that it was wise policy in the Colonial Committee to concentrate their strength upon the long neglected and warmly attached adherents in Nova Scotia. We shall look for the same kindly aid and prompt attention to our wants, when pressed upon the notice of the Committee.

### INDIA MISSION.

Turning next to the India Mission, we have a gratifying report to make. The General Assembly occupy three stations at Calcutta, Madras and Bombay. At each of these places there is a large school or college, where education in English is given free. Besides attending to these, the missionaries preach in the vernacular to the natives at Calcutta, where are two missionaries, 20 assistant teachers, and 1300 scholars. The Edinburgh Ladies' Association, in which our Sabbath Schools now take an active interest, have in Calcutta and vicinity 5 schools, 8 teachers, and 190 scholars. The Ghospara Mission of St. Stephen's Church, Edinburgh, has one missionary and about 90 scholars. In all, 3 missionaries, 6 schools, 30 teachers and 1580 scholars. In 1851 there were 70 native Christians.

At Madras the Assembly's Mission has 2 missionaries and 580 scholars. The Ladies' Association has 2 schools, 16 teachers and 399 scholars. In all, 2 missionaries, 3 schools, 26 assistant teachers and 979 scholars; and there are 7 advanced pupils in training for catechists and preachers. At Bombay we have 1 missionary with a flourishing school of 500 scholars. The Ladies' Association have 6 schools, 7 teachers and 159 scholars. In all, 1 missionary, 7 schools, about 17 assistant teachers, and 659 scholars.

In the Punjab we have now 1 missionary and 2 native catechists, Narsoolah and Mahomet, late converts from Mahomedanism at Bombay, and whose baptisms we recently announced.

In Ceylon the Ladies' Association have 3 schools, 5 teachers and 164 scholars. The Church of Scotland Mission in India, as a whole, says the *Edinburgh Christian Magazine*, from which we glean the foregoing particulars, have a staff of 8 missionaries, 20 schools, 76 teachers and 3882 scholars under tuition. We notice that the Committee, in the last number of the *Home Record*, advertise that "the services of several missionaries" are needed in this interesting field, and that they "will be glad to enter into engagements with those who may be found duly qualified for their important field of labor." We echo the prayer of the contemporary from whom we have quoted. "May the Lord pour out upon us His Spirit that we may soon do much more. May He hasten the time."

### THE JEWISH AND TURKISH MISSIONS.

Turning next to a new but promising and deeply interesting field of labor, Turkey, we find that a mission has been undertaken here during the past year, and fruit already reaped.

The Committee arranged with Dr. Schauffler of the American Mission to the Jews, to supply the stations previously occupied by the American Missionaries to the Jews; and, having authorized their missionaries to spread the knowledge of the truth among the Mohammedans and the Greeks, as well as among God's ancient people, the Church of Scotland has commenced the mission under the most favorable auspices. Already ordained missionaries have been stationed at Salonica and Smyrna, and besides these at Salonica a medical missionary, a missionary well skilled in the languages of the Turks and Jews, and another intimately acquainted with that of the Greeks, have been engaged, and at each of the stations male and female schools are being established, the Committee advertising for female teachers. Two licentiates of the Church are studying under the Convener, Professor Mitchell, and are to be sent out with a general superintendent of the mission.

In London, too, the Jewish Mission is being prosecuted, and on the Continent three missionaries to the Jews are employed in Germany. A mission to the Irish Roman Catholic population in Scotland is also being carried on efficiently.

Such then is a review of the Church of Scotland in the Foreign Mission field, as distinguished from the Home Mission work. While she is maintaining her old Schemes, she is adding new ones; while not neglectful of her own people, and putting forth astonishing efforts for the Endowment Scheme, she is holding out

a helping hand to her people in the Colonies, to the benighted Hindoos and to the careless Jews. On the whole we have reason to thank God and take courage, rejoicing that the Church of our fathers, though, as was recently well said, "with the tokens of her usefulness increasing even now, and with the marks of many a weary, wasting conflict thick and deep upon her," is still vigorous in her strength and anxious for the good of our fellow-men, evincing herself a true member of the Church of Christ, a living branch grafted in upon the vine, even the great Head of the Church. May we not then emulate this zeal, this life, this vigor? May we not have our active, useful, liberally sustained Home Mission Scheme, our Education Fund, our French Mission and Jewish and Foreign Mission, all well, cheerfully, and liberally supported? May more of the spirit of our Master descend upon pastors and people. May His blessing rest upon us, and may our Church continue more and more to evince herself a vital, living Church.

## THE CHURCH IN CANADA.

### CHURCH AT GEORGINA.

We learn from a communication in the *Toronto Globe* that at a meeting of the members of the Presbyterian Church, in connection with the Church of Scotland, resident in Georgina, on the 28th Feb., called for the purpose of deciding upon the most eligible site whereon to erect a Church, it was resolved to accept the site gratuitously offered by Miss Johnstone. Messrs R. Cameron, D. Munro, J. Boyd, J. Bathgate, J. Rae and A. Ego, were appointed a building committee to make the necessary arrangements for the erection of the Church. It was also resolved that the building committee be requested to get the ground round the Church surveyed and laid out in lots for a burying-ground, reserving to the donor of the site the first selection of a lot for a family burying-ground. Thanks were tendered to Miss Johnstone and Mr. Bouchier for their liberal offers of sites, and to members of other congregations who had made handsome subscriptions towards the erection of the Church.

### QUEEN'S COLLEGE, KINGSTON, AS OTHERS SEE IT.

A little in the rear of the Hospital, on a rising knoll of ground, stands Queen's College an imposing structure, erected some years ago for a private residence, and recently purchased by the Trustees of Queen's College, at a cost of £6,000. This institution is connected with the Canadian branch of the Church of Scotland. The University includes three faculties, viz: Theology, Arts and Medicine. The two last are open to all students without reference to religious belief. In the faculties of Arts and Theology there are now three Professors; the Rev. Dr. George, Vice-Principal, the Rev. Dr. Williamson, and the Rev. Professor Weir. A

vacancy was caused by the sudden death of the Rev. Prof. Smith in August last, which has not yet been supplied. We understand that steps are now being taken to fill the vacant chair, and also to secure the services of a Principal. In these two departments the course of instruction is very thorough and complete, the classes being conducted by men of ability and learning. The number of students, we believe, is about 40. A Preparatory School, conducted by a graduate, is connected with the College. The Medical Department is conducted by the leading practitioners in Kingston, and, although only two years and a half in operation, it has acquired a high character. The first year there were 26 students, the second 47, while this session, we understand, the number is about 60.—*Montreal Witness.*

### THE PRESBYTERY OF HAMILTON

Met at Hamilton on the 14th of January, when a report was made of a moderation in of a call to Rev. George Bell by the congregation of Clifton. The call was sustained, and Mr. Bell's induction appointed for the 11th February.

A Memorial was received from Arthur praying for a moderation of a call to Mr. Whyte, also a Memorial from Saltfleet and Binbrook, praying for a moderation of a call to Mr. Niven, and appointments were made for carrying out the desire of the Memorialists.

A Memorial from Ancaster was received, and the consideration thereof deferred till next meeting.

A large number of missionary appointments were made, and the Presbytery adjourned.

The Presbytery again met in Hamilton on the 10th February.

Reports were made of the moderation of calls previously appointed, and the necessary documents were submitted. Mr. Niven's ordination was appointed for the 17th February, and Mr. Whyte's induction on the 3rd March.

The Memorial from Ancaster was taken up, as also a Memorial and Minutes of a congregational meeting at Dundas. In accordance with the prayer of the latter Memorial, the Presbytery agreed to summon the two congregations to make inquiry respecting the propriety of separating the existing union between the congregations, and report thereon to the Commission of Synod, as directed by last Synod.

The members were interrogated as to the taking-up of the Synodical collections, and punctuality enjoined.

The Presbytery met at Clifton on the 11th February, and proceeded to the induction of Mr. Bell, the services being conducted by Mr. Mowat, Dr. Skinner and Mr. McLennan. The Rev. Mr. Kennedy, an American Presbyterian minister, being present, was invited to sit with the Presbytery. There being only one ordained Elder in the congregation, G. McMicken, Esq., the Presbytery ap-

pointed assessors from the Session of Niagara.

The Memorial to the Colonial Committee from the managers of the Clifton Church, praying aid to the building fund, was laid before the Presbytery, and they agreed to sanction its transmission and solicit its favorable consideration by the Committee.

The Report of Missionary work in the County of Bruce by Mr. J. Sieveright, Catechist, was laid before the Presbytery. Rev. Mr. Masson is at present employed in the same field, the County of Bruce.

Appointments of supply were made.

The Presbytery met at Saltfleet on the 17th February, when, after the necessary preliminary steps, Mr. Hugh Niven, was ordained and inducted as minister of Saltfleet and Binbrook, the services being conducted by Messrs McDonnell, Bell and Burnet.

### SABBATH OBSERVANCE.

CIRCULAR LETTER.—To the Ministers of the Presbyterian Church of Canada, in connection with the Church of Scotland:—  
PERTH, March 19, 1857.

MY DEAR BRETHREN,—As Convener of the Synod's Committee on Sabbath Observance, I take the liberty, after consultation with several members of the Committee as to the best means of carrying out the wishes of the Synod, to address you through this medium, and to call your attention to this most important matter.

I know that several of you have already from your pulpits, in accordance with the recommendation of the Synod, directed the attention of your people to this most important branch of Scripture doctrine and duty, and that you are laboring to produce among them right sentiments and feelings and conduct in reference to it. Should there, however, be any Ministers who have not recently preached to their congregations on this subject, it is hoped they will take an early opportunity of doing so.

But, amidst the wide-spread dishonor done to God throughout our land by the public and in many cases legalized desecration of this Divine ordinance, and the fearful injury to souls resulting therefrom, we would ill discharge our duty as Christians or patriots, if, as a Church, we do not sound the alarm in the ears of those parties throughout the Province, whose disregard of God's holy institution is involving themselves in so great guilt and danger, and furnishing to God good cause of controversy with the Province at large.

It is a lamentable and fearful fact that, in order to be eligible to situations in some of the departments under the control of Government, (the Post Office, Canals, &c.) it is necessary, in effect, to avow one's-self to be a disregarder of this holy ordinance of God, and to live in systematic and flagrant sin. Can we expect the blessing of God upon a land whose

Government requires this? Or can we expect those most important departments of the business of our country to be properly administered, from which the most enlightened and conscientious are virtually, by law, excluded, and for which Sabbath-breakers only are eligible.

In like manner the sacred obligations of the Sabbath are but little recognised by several of the steamboat and railway companies throughout our land. The consequence is that strong temptations are presented to the ungodly for trafficking and traveling on the Lord's Day—the peace of the Sabbath and the assemblies of God's worshippers are, in many towns and villages, disturbed—men of enlightened mind and tender conscience, whose religious principles would form the best guarantee to the public for efficiency and care and faithfulness in their responsible trusts, are virtually debarred from employment by those companies, and those only can become officers and servants in connection with them, who have little respect for the requirements and stand little in awe of the sanctions of God's law. But it would be contrary alike to Scripture and to reason to expect that those who fear not God will have much regard for men; hence, in too many cases, is it found that those to whom the most important trusts over lives and property are committed are men reckless and unprincipled.

Whether, therefore, we have regard to the glory of God in the right observance of His sacred ordinance, or to the blessings of His providence and grace promised to those individuals and nations that keep the Sabbath from polluting it: whether, in a word, we have regard to the temporal or the spiritual interests of ourselves or of our fellow-men, it is incumbent upon us that we use all the influence which God has given us to secure privately and publicly the religious observance of the Sabbath. Especially is it a bounden duty to use all legitimate influence with the Government and Legislature so as to secure that all the departments of public business, connected with them or under their legitimate control, be regulated so as not to infringe upon the sacred claims of the Sabbath, thereby unjustly shutting out from employment in them those usually best qualified to discharge their important duties, and at the same time withholding from the many officers and servants now engaged therein the much needed physical rests of the Sabbath, and all the hallowing influences of the sanctuary and public means of grace. Believing, from what has recently taken place in our own Provincial Legislature and in the Imperial Parliament in reference to this question, that, if the friends of the Sabbath will do their duty, success, to a considerable extent at least, will, under the blessing of God, soon crown their efforts, I have, in behalf of the Committee, to express an earnest desire that each

Minister in connection with our Church will give to his people an opportunity, with the least possible delay, either through a Kirk Session or Congregational Meeting, of uniting their efforts with those of the friends of the Sabbath in the other denominations of Evangelical Christians throughout the Province in endeavoring to obtain from the Legislature, now in session, the measures of redress and protection referred to.

With the view of facilitating this application I beg to subjoin a brief and appropriate form of petition; that has been already used in bringing this subject before our Legislature. [See page 63.]

With Christian brotherly regard,  
WILLIAM BAIN,  
Convener of Synod's Committee on Sabbath Observance.

#### QUEEN'S COLLEGE MISSIONARY ASSOCIATION.

##### ANNUAL ADDRESS.

We are requested to make room for the ensuing Address, delivered by Mr. William C. Clarke, to the Students' Missionary Association, Queen's College, December 12th, 1856. There are some interesting facts stated in it.

On taking the Chair as President of this Association, I should do injustice to my own feelings, were I not to express to you my sincere and heartfelt appreciation of your kindness and confidence in honoring me with your choice. I trust that harmony and Christian love may pervade all our meetings this session, and be manifested in all our deliberations. May we find grace to enable us to look to God for guidance and direction in all our efforts to advance His cause, and may our consultations from time to time be characterized by that love which is peculiar to the children of God. We are now again met together after the usual interval to communicate to one another any intelligence which may contribute towards the advancement and further usefulness of this Association, and to add fresh fuel to the young spark of Missionary zeal which, I trust, by the grace of God is already kindled in our bosoms. We have come not only from all parts of Canada, but I see around me others who dwell amid different social and religious circumstances I see before me in this Association parties from France, the repository of the ashes of many a noble martyr, the birth-place of the great Calvin, the Protestant reformer and the sound evangelical Divine. I see likewise parties from Scotland, where our sires turned "o'er wi' patriarchal grace the "big ha-Bible ance their Fathers, pride, or, as another Poet says, "he land of the temple of the living God." I scarcely need say that the appearance of these gentlemen among us as members of our Association recalls to every reflective mind many a fond historical recollection of other days and deeds, the memory of which should be cherished in every Christian bosom. Their appearance brings before our mental vision those gigantic struggles in which many of their forefathers had to lay down their lives to seal the truth of their religion, for the propagation of which we are now associated. It is also gratifying to observe that there are not a few present from Nova Scotia, our oldest sister Colony, and I think that I express but very imperfectly the sentiments of my Canadian brethren of this Association when I say that we hail their

presence among us with heartfelt gratitude, and look upon it as a propitious omen, and that we cordially extend to them the right hand of Christian brotherhood, and that our prayer to God is that others of their countrymen may be stirred within them to follow their noble example, because in this country there is an ample field for the exertion of Missionary zeal and Christian usefulness, and prospects of no ordinary degree. But, although we have come from different social and religious circles, here we are all met on common ground and with a common object in view. Christianity desires no artificial boundaries, neither should Missionary zeal. It is not only the duty but the highest privilege of all those who profess to be the recipients of the truth of Christianity to contribute of their means and their talents as God has given them ability. If all who live under the benign and blessed influences of Christianity would consider this as their duty and privilege, and act in accordance with those principles taught them in the Gospel, the moral wilderness of our earth would be penetrated by the Heralds of the Cross, through which alone pardon, peace and happiness are brought to the guilty soul. The solitary places of our land would be glad, and the desert would rejoice and blossom as the rose. Did our own and other bodies of the Christian Church thoroughly feel the power of this truth, the whole of the backwoods of Canada would long ere this time have listened to the glad tidings of the Gospel of peace, for it is a lamentable truth that there are not a few localities in Canada in which as yet the Gospel in its purity has not been proclaimed. In our own country, there are many, very many who have been instructed in the ways of Religion and Truth in other lands, and are now destitute of the means of evangelical instruction, who are waiting with open ears and longing hearts for the glad sound. But how shall they hear without a preacher, and shall we not compassionate the people who are perishing for lack of knowledge, or, in the language of that truly Missionary hymn,

Shall we, whose souls are lighted  
With wisdom from on high,  
Shall we to men benighted  
The Lamp of Life deny?  
Salvation, oh! Salvation!  
The joyful sound proclaim,  
Till Earth's remotest nation  
Has learned Messiah's name!

Let our incessant supplications therefore ascend to the throne of grace in their behalf, and may He, that hath the key of David, He that openeth and no man shutteth, raise up faithful witnesses for His own cause, and set before them an open door, where they may proclaim His truth and salvation, and may they go forth under the mighty energy of the Holy Spirit like their Divine Master, saying "The time is fulfilled and the Kingdom of Heaven is at hand, repent ye and believe the Gospel." But again, gentlemen, this point ought always to be kept in view and deeply pondered over, viz., that it is the primary object of this Association to cultivate a Missionary spirit in the breast of every one of its members, a spirit which is not only necessary, but the most essential qualification of those who are to go forth as laborers in the Lord's vineyard in this land; and, as the greater number of those who are members of this Association have the office of the sacred ministry in view, it is of vital importance that they at least should cultivate such a spirit; because every one who goes forth in such a capacity in this country, and more particularly in the rural districts, must to a certain extent be a Missionary, if he be faithful to his Lord and Master in the vocation to which he is called and be actuated by love to perishing souls. In taking a retrospective glance at the past his-

tory of this Association, we observe many things for which we have great reason to feel grateful to Almighty God, and praise Him for the pleasing measure of success with which our humble efforts have been crowned. Many of those who manifested a lively interest in the welfare of this Association are now in various parts of our country, manifesting to the world that interest in a mature and more practical form, and whose labors are crowned with eminent success. From their past expressions of His goodness we ought to take fresh courage and go forward invigorated and stimulated, trusting in Him for the aid of His Spirit to guide and bless our future efforts. Then let all our deliberations be as to the best method of advancing His Kingdom in this our land in our own day and generation, and may the ultimate result be the glory of His name and the welfare of immortal souls. This may we reasonably hope for, if all our efforts be put forth in faith, and that faith guided by love to Him and to His cause. As to our efforts last summer I may say, as you are already aware, that five of our number have been employed as Catechists in various parts of the country; three of whom were sent out by this Association. One of these was employed within the boundary of the Presbytery of Quebec, one within that of Bathurst, and the third within that of Toronto. These Catechists were remunerated for their labors by this Association and the people among whom they labored, they were, with the concurrence respective of the Presbyteries within whose bounds they were employed, under the jurisdiction of individual ministers of our Church, from whom they received all necessary instruction as to the labors in which they were engaged, a circumstance which must have proved extremely beneficial to the Catechists themselves. You will be highly gratified to hear that those Catechists sent out by you were received by the people with thankfulness and joy, yes! joy much easier for you to imagine than for me to describe. I hope I do not speak the language of egotism when I say that your Catechist were general favorites of the people among whom they went. At least their substantial tokens verify this statement. I may also add that your Catechists have been instrumental in forming three new congregations. One of these, containing about 150 heads of families, was almost entirely neglected until visited by one of your students last spring, and we may well imagine with what feelings he was received. Indeed we can form but an inadequate conception of the feelings of gratitude, manifested by those long destitute of Christian instruction at the appearance of a Catechist or Missionary, however humble, and more especially by those who were accustomed to wait upon Divine ordinances in their father-land. These facts, my brethren of this Association, are interesting to every lover of the cause of Christ, and should tend to make us more zealous in promoting that cause by every divinely appointed means within our reach. And now let us unite in praising Him who has crowned our labors of love with so much success, and pray that it all may redound to the glory of His name. Let us hope that these labors of our Catechists may be like the bread cast upon the waters, which may be found after many days.

It would greatly strengthen and encourage us in our efforts to feel that we have with us the sustaining influence and support of the friends of our Church. This, I trust, to a great extent we have, but a more open manifestation of it is desirable, and, in the present condition of our Church, this Association should be drawn more largely upon. But, while hoping for this, let us earnestly believe and pray to the Great Head of the Church that the time may soon come when our Zion shall not need such humble efforts as

ours to lengthen her cords and strengthen her stakes, and, concerning her, let us join in the sentiments of the Psalmist and cry, Peace be within her walls, prosperity within her palaces. For our brethren and companion sakes, let us now say, Peace be within her. Because of the House of the Lord our God, let us seek her good alway.

OFFICE-BEARERS OF QUEEN'S COLLEGE MISSIONARY ASSOCIATION

PRESIDENT.—William C. Clarke, Esq.,  
VICE PRESIDENT.—Joseph Evans, A. B.  
CORR. SECRETARY.—Donald Ross.  
REC. SECRETARY.—John Livingston.  
TREASURER.—Donald B. MacLennan.  
LIBRARIAN.—David Camelon.

COMMITTEE OF MANAGEMENT.

FACULTY OF THEOLOGY.—Messrs Prosper L. Leger, James McDonnell.

FACULTY OF ARTS.—James Douglas, James Mullan

FACULTY OF MEDICINE.—Donald Henderson  
George Smith.

THE NEW ST. ANDREW'S CHURCH,  
HAMILTON.

This handsome edifice was opened for Divine worship on Sabbath, the 8th ultimo. The Rev. A. Mathieson, D. D., preached in the morning, and the Rev. Professor Weir in the evening. The church was completely thronged, and many were unable to obtain admittance. The collection taken up on the occasion amounted to £100. It must have been gratifying in the extreme to the Rev. R. Bunnet, and the members of his congregation, thus to witness the successful opening of an edifice devoted to the service of God. We find in the Toronto *Globe* the ensuing sketch of this beautiful church.

On Sabbath next (the 8th March) it is proposed to open this new edifice for public worship. Under any circumstances the opening of a new church is an interesting event, but this one has a wider range of interest than many others, as it marks, in the most distinct manner, the onward march of the Province, and of Hamilton in particular, in those material improvements which are rapidly developing a refined taste as well as splendid resources. The new building occupies the same site as did the old Wooden Structure, which was erected in 1834, and was removed in June, 1854, to make room for its stately successor. In the churchyard close by slumber many of the early members of the congregation, who were wont to worship in the little old Frame Church, including Mr. John Weir, who was chiefly instrumental in its erection, but who died in the fall of the year '64 had witnessed the success of his efforts, and thus the site seems to have been in some degree consecrated to its present use. It is a central yet quiet spot, and the new church, with its lofty spire, forms one of the most conspicuous architectural features in the "Ambitious City." We may fail to describe its handsome appearance, so as to give anything like a correct idea of its beauty, but we will endeavour to state some points of prominence. The main portion of the building is of Mountain stone of plain, dressed work; the tower and spire, together with the doorways and other ornamental portions, are of Cleveland stone, of smooth finish; it is strengthened throughout by massive buttresses, which give a very substantial character to the exterior. The principal entrance is from James Street by a doorway of most elegant proportions, wrought in an elaborate manner; there is a door, also,

on either side. The spire is admirably proportioned, and reminds the passer-by of those venerable, cloud-piercing structures which are not uncommon in the Mother Country, but which till now have been looked upon as beyond the reach of Canadians; it is 198 feet from the level of the sidewalk to the *finale* stone, and some eight feet more to the top of the vane. The tower itself is a handsome and lofty pile of masonry, ornamented in the most tasteful manner with carved canopies and pinnacles. The windows, and circular opening, which is intended for a clock, are likewise elaborately ornamented. All this portion of the work was done by Mr. George Worthington on contract. It was commenced in August, 1854, and the spire and interior were finished during last summer. It is the only stone spire in British America.

We now proceed to notice the interior. The carpenter and joiner work is of a costly description, from the floor to the ceiling; the doors are very richly wrought, as are also the seats and front of the gallery, which is supported by oak cluster-columns, with carved capitals. It will seat 1,000, the dimensions being 110 by 64 feet. On either side are five handsome gothic windows, glazed with diamond-shaped stained glass, which was imported expressly from Messrs. Chance & Sons, of Birmingham, except a small portion which Mr. March's establishment in this city furnished. The chancel window above the pulpit is a model of fair proportions and correct designs; there is a similar window on the outside, in the tower, both of stained glass, and, fronting the chancel, there is a circular window, also in the tower, which was intended, we suppose, as emblematical of the Trinity, the ornaments and stained glass representing a uniform, and yet varied, aspect of three in one. The seats, both above and below, are well arranged and convenient, some regard having been had to the teachings of physiology: they have all been grained, oak pattern, except the cappings, which are of solid oak. The ceiling, too, is handsomely grained in the same manner, as are also the spandrels and principals, which support the roof, and rest on corbels richly carved. The pulpit is even more highly ornamented with carved work than other portions, and presents a very handsome and chaste appearance. Two hot-air furnaces are used to heat the building, and there are thirty globes as burners for lighting it up, the fittings of which are simple but elegant, and were supplied by Mr. Young.

There is a large basement story under the whole, which is intended to be used as a Sunday school-room.

All the carpenter and joiner work was executed by Messrs. Simpson & Son, of Hamilton, and the painting was done by Mr. Robertson; Mr. Tomes did the glazing, Mercer & Melver had the contract for the plastering, and they have done it remarkably well.

It would be difficult to find in America better workmanship or a more splendid edifice; its cost is between £10,000 and £11,000, and this large sum is the result of voluntary contributions of the members of the congregation resident in and around Hamilton.

As we have already said, the taper spire is an object which readily attracts the eye from a distance, and gives to the exterior a charm but seldom experienced in a new country like Canada West. The interior is all that could be desired by the most fastidious in church adornment: the stained-glass windows afford a flood of "dim religious light" within, and gives to the whole an air of splendour which belongs to another age and country. It is the design of our talented fellow-townsmen, Mr. Thomas, to whose architectural skill we owe many of the most noble and elegant public buildings throughout the Province.—*Toronto Globe*.

ST. ANDREW'S CHURCH SABBATH SCHOOL, HAMILTON.

The Annual Soirée of St. Andrew's Church Sabbath School, Hamilton, was held on Monday evening, 5th January, 1857, when in the basement of the New Church, which was tastefully decorated for the occasion, the children of the Congregational and Mission Schools, numbering about 200, accompanied by their Teachers and a numerous section of the congregation, sat down to a sumptuous repast of tea, coffee, cakes, fruit, &c. At the festive season such entertainments form an unusual attraction to the children, while the character of the exercises was the tendency to stimulate their interest in and enchain their affections for the moral and religious culture of the Sabbath School.

The pastor of the congregation, Rev. R. Burnet, presided.

The meeting was addressed by the chairman, the Rev. Messrs. McLure, Harper, Masson and Johnson, who severally illustrated the advantages of this field of Christian effort, urging the importance of prayerful assiduity in the Teacher and diligence and attention in the taught. The proceedings of the evening were enlivened by the excellent singing of hymns and anthems by the children. The progress of the Germans was encouragingly attested by their satisfactory reading of portions of the New Testament, and by their beautiful rendering of a few of our standard hymns.

In the course of the evening the following Report was read by the Secretary.

REPORT.

A brief review of the operations of our Sabbath Schools during the by-gone year, while recalling the efforts which have been made for the religious instruction of the young, may suggest the adoption of greater efficiency, and promote increased zeal in those whose privilege it is to have devoted themselves to the good cause. The occasion is favorable for becoming more deeply and abidingly impressed with the importance and value of the work, and with the necessity of deeper piety, more pure, elevated and persevering aims in those who labor in it.

To trace the career of our Sabbath School from its commencement (co-temporary, we believe, with the early establishment of our Church in this place) would prove an interesting theme. That it has been one of progress, like that of our city, there is every reason to believe. It is a misfortune that hitherto its history has not been placed on record, that we have access to no minute-book nor annual reports, from which to cull its early struggles and subsequent fruits, that we have not the testimony of this man and of that woman that here they were early taught, when children, to trust in a Redeemer's righteousness. The heretofore transient and migratory character of our population has scarcely admitted of a perfectly systematic organization in the sphere of Christian effort, as teacher and taught have annually swelled the tide of rural emigration, contributing now to the consolidation and, may we not hope, to the spiritual welfare of those towns and villages which have risen up of late years with such rapidity.

THE SABBATH SCHOOL SOCIETY.

Impressed with the value of proper organization for the successful prosecution of their labors, the Teachers met on the evening of 20th March of the past year, and formally agreed to become incorporated under the title of "St. Andrew's Church Sabbath School Society." A committee was appointed to prepare a constitution suitable for such an association, which was presented to and adopted by a subsequent meeting held on 8th April. The election of office-bearers and adoption of the constitution and by-laws at this meeting completed our organization.

Our Society at this time comprised 14 teachers; 6 ladies and 8 gentlemen. There have been since added 24. During the year 8 teachers have resigned, 4 in consequence of marriage, 2 on account of removal to a distance, and 2 having joined other congregations. Our staff at present consists of 30 teachers.

Our laborers now are not few, but the field is wide, the work perhaps the most important that can engage the attention of the ardent disciple of Christ: while admitting that other spheres of usefulness claim the zeal and energies of the Christian, priority must be conceded to this, when the enemy of souls busily disseminates the potent poison of sin, we must sow beside all waters, but nowhere can we, with God's blessing, so effectually defeat his designs and weaken his influence as in the Sabbath School. The young malleable heart, so easily susceptible of impressions and so likely in after life to be guided by them, justifying Bacon's aphorism, "the boy is father of the man," if in its spring-time sown and planted with holy principles, may be rendered invulnerable. Place early in the child's hand the sword of the Spirit, which is the Word of God, on his arm the shield of faith, on his head the helmet of salvation, you are training a mighty army to combat the hosts of Satan, you are introducing into the world a heaven whose influence for good it is not possible to exaggerate. Surely then our appeal will be responded to in an accession to our ranks. Come into the vineyard and work. Come and learn the luxury of doing good.

In the month of May last the number of children attending the congregational school was,

	On Roll.	Total.	Average Atten.
Jan. Boys 60; girls 63.	123		94
Dec. 83	62	146	118,

showing an increase in favor of the last month in the year of 23 on roll and 24 on average attendance. The teachers take this opportunity of expressing their gratitude to the parents and guardians in the congregation for the continued and warm interest manifested by them in the prosperity of our schools by urging on the children committed to their care the importance of regular and punctual attendance. However let not the Sabbath School supersede careful instruction at home. It was designed to co-operate with parents to aid them in training their children for the service of God on Earth and for the rewards of this service in Heaven. When the whole work of praying for and instructing the children is left to the teacher, one of the most glorious ends of the family relation will have been lost sight of, and one of the dearest privileges of the child will have been destroyed, that of being led to God by his own parents. We would therefore urge upon parents that, besides taking care that their children attend our schools regularly and punctually, they at the same time be diligent at home in cultivating the garden of the hearts. The faithfulness of the teacher will be stimulated, and his success be very much promoted, if at home the children be assisted by the parents in the preparation of their lessons. The teachers frequently complain of the unsatisfactory preparation of their scholars. We

are satisfied this suggestion will be responded to and that co-operation at home will be more faithfully practised.

MISSIONARY EFFORTS.

The cause of Missions has during the past year taken a strong hold of the hearts of the children, they have been encouraged to consider the case of the heathen, and taught to feel the duty of aiding to enlighten those who sit in darkness. An interest in missionary enterprise is fostered by the circulation of the "Juvenile Presbyterian," devoted to a record of the operations of our Church in that field. At present two heathen girls are supported at the Calcutta Orphanage by the Congregational School. They have been named respectively "Mary Hamilton" and "Lydia Burnet." The former, we have learned, is a wayward child: of the latter, sufficient time has not elapsed since her appropriation to have received a report. When these two children shall have been received into the fold of the Good Shepherd and have their minds enlightened and their hearts renewed by the grace of God, we anticipate that, as native teachers, their influence will prove most beneficial.

THE LIBRARY.

The Library continues to form a most attractive feature of our School, and the eager interest manifested by the children in taking advantage of it is most gratifying. The taste for reading among the young ought to be fostered and encouraged by every means in our power. Our library furnishes reading suited to the child's capacity, it is a little treasury from whose stores he weekly draws fresh supplies of moral and spiritual food, so favorable to the promotion of his happiness and profit. An important addition to our library is contemplated, and the congregation will shortly be appealed to for assistance, when it is hoped that they will put it in the power of the teachers to render this department still more attractive.

THE BIBLE CLASS.

A Bible Class has recently been formed in connection with our Sabbath School under the superintendence of our esteemed Pastor. This is perhaps the most important element in our Association, as it is designed to meet the wants of those whose religious instruction might otherwise be neglected. Here may the young men and women of our congregation, at an age when they are peculiarly prone to be led away by the fascinations of the world, have their principles strengthened, their minds educated to a truer appreciation of Biblical truth, and their hearts warmed and animated by the exhibition of the precious promises of the Gospel. As a means of retaining the attendance of the older scholars at the School, and as a nursery for training efficient teachers, the Bible Class is admirably adapted.

THE MISSION SCHOOL.

We have adverted to the warm interest taken by our Society in Foreign Missions, that cause which has rendered the names of Carey and the sainted Morison dear and familiar to us as household words, but, while we have been all anxiety for the heathen of India and Africa, we have reserved some place in our affections for the condition of the heathen at our own doors; and our plea has not been so much that common one "Charity begins at home, as it is, that Justice is the first of virtues," and that its claims should be answered before the pleadings of generosity. Were there no agency for the spiritual training of the children of the congregation, we have that confidence in the piety of the parents to feel assured that the task would be supplied at home; but what shall we say of those masses of young people who are being brought up in ignorance, the contemplation of



whose future begets in the mind of the patriot alike with that of the Christian the most gloomy forebodings. Impressed with the duty of communicating the blessings of Religion to the ignorant and destitute children of the city, a district inhabited chiefly by poor Germans was selected as the field of our labors, and on Sabbath afternoon, 1st June, the first meeting of the children took place. The beginning was small, 23 Bohemian and 16 English scholars under 5 male and 4 female teachers. Not one of the foreigners on entering the school knew a single letter of the English alphabet, but their improvement has been most rapid, and several of the elder pupils read very well in the New Testament, a copy of which is presented to each as soon as he can read; they also learn the "Mother's Catechism," and many of them repeat fluently several of the hymns in use among the English scholars, which they have also learned to sing correctly. The roll now consists of 49 German and 62 English scholars under 8 male and 8 female teachers. The average attendance is 32 German and 24 English scholars. A difficulty has lately arisen to prejudice the attendance, from the evident interference of the sisters of charity with the Roman Catholic portion of the parents, some of whom have been induced reluctantly to withdraw their children from our School, but in all cases against the inclination of the children. During the visits of the teachers some of the children have been seen tearfully beseeching their parents to allow them to continue their attendance, and much gratitude has frequently been expressed by the parents for the kindness of their teachers, who feel that their labors are very generally appreciated by them. The attendance has likewise been affected by the severity of the weather. Scantly clad, it is hardly to have been expected of these poor children to have exposed themselves to the rigor of winter. An effort was made to provide them with clothing, that the efficiency of the School might be maintained during the cold weather, but the clothes kindly sent in by the congregation were so unsuitable to the age of the children, and their parents not being adepts in the art of making "auld claes look like new," the contemplated end failed to be gained. If to their many acts of private benevolence the families of the congregation would add that of severally superintending the outfit of one or two of these destitute children, their liberality would be doubly blessed, blessed to the donor and blessed to the recipient. Such acts of kindness will go far towards enchainning the attachment of the children to the school, and be abundantly rewarded in the approval of Him who went about continually doing good.

If the future progress of these children be at all commensurate with that of the past, the movement which has been commenced will, with God's blessing, do much towards the amelioration of the condition of those who would otherwise, humanly considered, most likely swell the ranks of the depraved and vicious, and multiply the tenants of our prisons.

In conclusion, may we all, at the commencement of a new year, resolve that, with God's blessing, we will be more earnest in the prosecution of the work we have undertaken, seeing that 'the night cometh in which no man can work.'

**CONTRADICTIONS**—The Duke of Athole has contradicted the report (as being without the slightest foundation), that "the Duchess of Athole has been received into the Roman Catholic Church."—Lord Carew writes to the *Morning Chronicle* to contradict the statement that he had "joined the Catholic Church," there being "no foundation whatever for the report."

## THE CHURCH IN THE LOWER PROVINCES.

NOVA SCOTIA.

We are in the receipt of the *Halifax Record*, but are again under the necessity of condensing from its columns several interesting items of intelligence.

The Rev. Thomas Jardine had arrived at Halifax, and "had preached with much ability and acceptance. He was about commencing his missionary labors." "Since the month of May no less than eight, says our contemporary, welcome and devoted laborers had arrived in Nova Scotia, and were all actively and usefully employed in different portions of the extensive and long destitute missionary field belonging to our Church." The Rev. James Christie had also been lately appointed by the Colonial Committee, with instructions to direct his attention to Prince Edward's Island. The Presbytery of Pictou inducted the Rev. James Mair to the pastoral charge of the United Congregation of Upper and Lower Barney's River. At the previous quarterly meeting of the Presbytery, two of the Elders walked "through 35 miles of slush to Garelloch," to submit the bond and call to Mr. Mair. To accomplish this, they left their homes at 3 o'clock on Monday morning, and did not reach their destination till 2 o'clock on Tuesday afternoon. This is indeed the right sort of spirit, and such people deserve to have ministers. Mr. Macrae was previously inducted in the same Presbytery to the East and West Branches, and Mr. Duff was likely to be settled over the Wallace Congregation. The Halifax St. Andrew's Female Benevolent Society, submitted an interesting annual account of the twenty-seventh year of their labors; they had afforded relief to between 35 and 40 families, containing from 300 to 400 individuals.

The *Record* has secured the services of "a Canadian Correspondent," who expresses the hope that the *Presbyterian* may be favored in the same way, by some Nova Scotian. We have long been endeavoring to obtain such correspondence, and especially a regular monthly letter from Scotland, and have made several attempts, but hitherto ineffectually. We are now, however, in hopes that a recent attempt to secure this desirable object, may be successful. The letter in question explains the secret of the recent concentration, with such happy results, of the energies of the Colonial Committee upon Nova Scotia, and we therefore extract it. It reads a striking lesson to our Presbyteries, who should weary, if that were necessary, which it is not, the Colonial Committee with their importunities for laborers to fill our many vacancies. It is needless trusting to previous applications, a new Committee is working vigorously, and renewed applications should be addressed to them at once.

The letter in question makes the following statement:—

The *Monthly Record*, always interesting, has been more than usually so for some months past from the announcements it has contained from time to time of the arrival of missionaries, and the assurances which on good authority it has given of more yet to come. This has been the occasion of great thankfulness and joy to many a lover of our Zion in Canada. No man acquainted with the state of the Church in Nova Scotia as it was six or seven years ago, can have read these notices without the deepest satisfaction. The writer tries but fails to conceive the feeling with which the three ministers, who were left alone in 1814, must contemplate the change, and is fain to rejoice with the many rejoicing hundreds of the population who were then rulers heretofore of the public means of grace, and who for many a long year since have continued to hope almost against hope. The large accession to the number of your ministers in so short a time as that which has elapsed between the present moment and the last annual meeting of your Synod, suggests many practical observations. It must be a most gratifying proof of the soundness of the policy which has been pursued by your Church Courts since their revival five years ago. The frequency and urgency of the representations and appeals sent to the Colonial Committee by individual members, by committees and courts, evinced the importunity with which you persevered in knocking at the door of that Committee, and showed that you were determined that no effort would be wanting to avoid defeat—that you would take no refusal to your demands. Again and again you were met with assurances of sympathy, but were told at the same time and every time that no young men would come forward as applicants for commissions. Latterly this seemed "passing strange," with the information you were continually receiving, that the Theological Halls in the Scottish Universities were yearly crowded with students for the ministry, and that the Mother Country was becoming well filled with Licentiates and Probationers. You then changed your course somewhat and adopted means to bring you wants directly before the young men themselves, and in this you were largely and generously aided by the Colonial Committee. Advertisements were made in many of the Home newspapers; information, addresses and appeals were put into the hands of students and licentiates; the College Halls were themselves visited; and, what was a stronger influence in attracting the sympathies of missionaries and hastening them to a decision, you gave the most satisfying evidences of vitality in your courts, and of abounding liberty among your people. A people who were not only willing to support ministers among them, but who also generously undertook to educate young men for the ministry, by putting it in their power to attend the Universities in Scotland and Canada, could not fail to arrest the attention and command the efforts of friends at Home in their behalf. Such abounding zeal and such indomitable perseverance deserved to succeed, and a crowning and glorious success has been achieved. Two interesting facts, the force of which, it is to be hoped, will not be lost on the ministers and people of Canada, have thus been fully elicited and irresistibly demonstrated. First, the Church at Home through the Colonial Committee is most ready and desirous to do all in its power for the Church in the Colonies, and no need of praise is too great to be given to the present Committee with its most active and energetic Convener. Secondly, and especially, the Church in the Colonies will not fail to be successful in doing much for itself in the getting of ministers if it be only alive to its own interests—if it will only show itself to be worthy of attention and aid. Add as a practical corollary—in proportion as the Church here assimilates itself to the Church at Home in its internal government and provisional institutions, missionaries will have less difficulty in determining to cross the sea. Let ministers be properly supported both by the pecuniary means and the sympathetic, active co-operation of the people, churches be built wherever they

are wanted, let judicious schemes be devised and vigorously worked for, the advancement of practical religion, let funds for the support of Ministers' Widows and Orphans be instituted, let there be a thorough combination of energy and talent, both lay and clerical; and, with all the certainty of a mathematical statement it may be affirmed, our Church shall flourish and occupy, as it has never done before, these prosperous and interesting regions. The reception which your people give to the ministers now sent to them shall be ratified with interest. It remains for them to meet as far as possible the pecuniary obligations so generously undertaken by the Colonial Committee, for that Committee is responsible to every mechanic and peasant in Scotland who contributes of his hard-earned scanty wages to the funds of the Colonial Scheme.

#### THE CHURCH IN PRINCE EDWARD'S ISLAND.

We find in the "Home and Foreign Record" for February a very interesting letter from the Rev. Alexander McKay, dated 26th Nov., which we would gladly insert here but for pressure on our columns. Mr. McKay gives the following sketch of the position of our church in the Island.

"I would, in compliance with the instructions of Presbytery, beg to tender to the Committee the warmest expressions of cordial gratitude for the two missionaries sent out to the Island, as well as for those sent out to the Synod generally. The two sent out to the Island have proved very acceptable to our people; and, as an evidence of this, they received calls to respective charges in less than two months after their arrival. (We are glad to learn similar favourable accounts regarding the other missionaries sent out to the Synod.) The Rev. Mr. Duncan was called by the Charlotte-Town congregation, and the Rev. Mr. Lochhead by that of George-Town; and they were respectively ordained and inducted on the 23d and 24th of last month. I may say for myself that never, perhaps, did I feel more grateful to the Great Head of the Church than on the occasion of their being sent so opportunely to our assistance.

The Charlotte-Town congregation was well organized under Mr. Duncan's two immediate predecessors, and became self-sustaining under Mr. Snodgrass. After the latter left for another sphere of labour, and while the congregation had no settled pastor, the opportunity was at once embraced, by a branch of the seceders, to pre-occupy the field, and weaken our cause. It is, however, very gratifying to be able to say that almost to an individual our people continued steadfast, and that, as a congregation, their ability to support the ordinances of Religion is not in the least affected. This surely says much for the attachment of our people to our Church, especially when it is known that for more than twelve years they were without a pastor. The congregation entered into obligations from 1st of October to relieve the Committee of their obligations to Mr. Duncan, and also into a contract for the erection of a very commodious manse, which is to be completed next summer. This will place the present incumbent in more favourable circumstances than any of his predecessors, and it is expected that, in the course of a short time, as the congregation continues to enlarge, they will be able to augment the salary.

The George-Town congregation cannot pledge themselves to refund more than the sum of £50 yearly to the Committee. It is hoped, however, that, under the active and energetic ministrations of the Rev. Mr. Lochhead, they will be able to advance over that sum, if not this, at least next year. The Presbytery will refund to the Committee whatever we can raise from the congregation, as it is thought advisable, in the

meantime, that the minister should rely on the Committee's guarantee. The Presbytery desire to be as little burdensome on the Committee as possible. Were the past history of this congregation given in detail, the marvel would not be, that they are so weak, and able to do so little for themselves, but rather that there is a shadow of a congregation in existence. Had they had a fixed pastor from the period of their organization, it would have been one of our most flourishing and respectable congregations. During the last sixteen years or more they very rarely had services from a minister of our Church, and several years passed, I believe, without their receiving one diet. Consequently several have been induced to connect themselves with other bodies; many of whom, it is hoped, will soon find their way back. It was only during the two months previous to the arrival of our new missionaries that they received any fixed services from our Church, a period during which Mr. Snodgrass and I endeavoured to keep up monthly services there. There is no other Presbyterian Church within ten miles of George-Town.

The Belfast congregation is very large, and still growing. In fact the several districts here are sufficiently extensive, and the labour arduous enough for the services of two clergymen, and, were all that are professedly connected with this charge as zealous and spirited as many of our members and adherents, another would soon be required. But, considering that the congregation was so long destitute of the stated services of any clergyman, it is truly surprising to find it in the prosperous state in which it now is. There is not, perhaps, another congregation within the bounds of the Synod that has been less dependent upon and received so little aid from the resources of our Church at Home as the congregation of Belfast. During the past year and nearly four months they have paid off the first year's stipulated stipends, besides contributing liberal sums for repairing our house of worship, and for missionary purposes. They have also erected a new commodious and well-finished manse within the last eight months. All this is now paid for with the exception of about £80. These things, it may well be supposed, have not been accomplished without much spirit and activity on the part of those who have taken the lead.

Such is a brief sketch of the history of the people more immediately under the care of our Presbytery. The section of the Island which we thus occupy as a Church is situated on the side of the Island most contiguous to the Presbyterian portion of the mainland of Nova Scotia.

There is also a large body of Presbyterians—some thousands (I am not prepared to say how many)—adhering most tenaciously to the standards of our Church, in this Island, under the pastoral charge of the Rev. Mr. McDonald, who was sent out to this colony about thirty years ago. He has not been in connexion with our Church courts since a short time after his arrival. The cause of this I cannot enter into nor explain. None appears more attached to the Westminster Standard than he, or more strongly to recommend to his people strict adherence to it. The main difference I can discover between those under his superintendence and those under the Presbytery, is, that they seem to cleave to him as their pastor more than to the Kirk to which they belong. And, certainly, if any pastor has merited devoted attachment from his people, Mr. McDonald undoubtedly has. Without disparagement to others, I think it may safely be said that no other minister within the wide range of the colony, has more unremittently devoted himself to incessant labour among his people. I know no other who has more closely followed the apostolic example of visiting from house to house, without providing any

fixed abode, no rest nor dwelling-place for himself,—sharing in whatever fare might fall to his lot, without murmur or complaint. He has eleven churches in several parts of the Island,—all, I believe, secured to our Church, and none but a minister of our Church is allowed to occupy them. He takes a round of these usually once in the quarter, frequently preaching in private houses in districts more remote from his places of worship. He is now in the seventy-ninth year of his age, yet he pursues his wonted duties with remarkable vigour and seemingly renewing ardour. His devotion to his work and his attachment to the standards of our Church, were there nothing else, ought to have procured for him greater notice than he has obtained.

Mr. McDonald pays me a very friendly visit as he passes along in his circuit, and he gives the missionaries sent out by our Church a hearty welcome. Nothing appears to cheer him more than to hold intercourse with a minister of our communion. In my last interview with him he authorized me to say, when writing to the Committee, that, as he is now advanced in years, and cannot overtake the duties devolving on him as he could wish, he should be glad if the Committee would send out a suitable spiritually-minded missionary, to relieve him of part of the onerous labours devolving on him in his extensive field. He mentioned the district between this (Belfast) and Charlotte-Town in particular. He has three churches ranging within these limits, and, besides, there is a section of the Belfast congregation lying in that direction, which is separated from our church by a wide bay that renders it very inconvenient for them to attend services regularly, and who could very conveniently form a part of a new charge thus formed. I conceive it very important that a missionary should be sent out to occupy this ground with as little delay as possible. This is one of the finest parts of this fine island, and exceedingly healthy, as the whole island is pre-eminent among the British colonies for the salubrity of the climate.

He next makes the following reference to the congregation of West Branch and Earltown, for a deeply interesting and graphically sketched picture of a sacramental occasion in which congregation we refer our readers to the Report of our Delegates to Nova Scotia, which appeared some time ago in our columns.

I have also to direct the attention of the Committee to another most interesting field, which, certainly, is not last in my estimation, but which, I should say, is the very first deserving the sympathy and regard of the Committee. I mean the congregation of West Branch and Earltown, two of the (four) districts in which I laboured, for the most part, during three years' missionary service, under the auspices of the Committee. I need not enter fully into the claims of this people on your Christian regard, having repeatedly brought them under the notice of the Committee. They only obtained one Gaelic service, in addition to two which I gave them, during the last sixteen months,—being essentially the most thoroughly Gaelic congregation now unoccupied in the Lower Colonies. As an evidence of their destitution, I may mention that, when I visited them for the first time last summer, I baptized eighteen children in one of the churches, and in the other, six. And this people received services but very rarely during many years before I laboured among them. They have most honourably paid for all the missionary services that they received at the expense of the Church at Home. They now have their two churches (about six miles apart) in excellent repair. I preached there lately. A congregational meeting was convened on Monday following, at which the trustees were em-

powered to purchase a glebe and manse, as an inducement to a minister to settle among them. That evening the said trustees purchased fifty acres of excellent land, chiefly cleared, with a good new house, admirably suited for a manse, in one of the finest localities in the district. One-third of this they were to pay some days thereafter; another third in the course of six months; and the third part they hoped to pay with the proceeds of a glebe which they bought two years ago, but which was not sufficiently central in regard to the congregation and churches. Such spirit and positive proof of their appreciation of Gospel ordinances surely deserve a cordial response on the part of the Church and her licentiates, who are fitted to become the ambassadors of the sympathizing and compassionate Great Shepherd. This people are determined that, if they want the stated ordinances of our churches, that the guilt woe rest with them. At said meeting they authorized and requested me to represent their condition to the Committee of our Church. They learned that the son of the Rev. Mr. M'Kenzie, of the Gaelic Church, Inverness, had determined to come out to Nova Scotia next spring; and I myself have seen a letter from his father intimating as much. They also had very favourable accounts from various quarters of young Mr. M'Kenzie, who is to complete his studies this winter. They respectfully but most earnestly request the Committee to send him out to them. The congregation guarantee to pay £100 a-year in the meantime, in expectation that the Committee will aid them to make up a suitable salary for two or three years. If they succeed in getting Mr. Mackenzie, or any other diligent and acceptable missionary, they will soon acquire strength and ability to maintain one themselves. Let me entreat and beseech of the Committee, with all solicitude, not to permit another summer to transpire without sending a suitable pastor to this devoted and godly people.

## THE CHURCH OF SCOTLAND.

### JEWISH MISSION.

#### MISSION IN TURKEY.—CASSANDRA.

We have this month the pleasure of submitting to our readers farther most interesting and encouraging intelligence as to the progress of the work among the Greeks at Cassandra. This, as our readers will remember, is a district of country lying to the west of Salonica, and containing several important villages. Under date 15th December last, Mr. Marcussohn gives the following account of his second visit to this locality:—

Your kind letter of 21st ult. came to hand on the day I returned from a visit to Cassandra. The occasion of my visit was to request one of the Protestant brethren at Cassandra to have his infant child baptized by a minister of our church. The priests absolutely refused to baptize his child because he professed himself to be a follower of Christ, and he, fearing lest his child should die unbaptized, for the child appeared weak, anxiously entreated us to perform this Christian duty for him. Accordingly, a fortnight ago, taking Dr. Paionides, a pious young Greek, who providentially was then at Salonica with me, I set out on Monday, 1st Dec., at 12 o'clock noon, for Cassandra, and have much cause to bless God that He put it into my heart to comply with the request of a persecuted brother, and to visit this flock of Christ, scattered without a shepherd, to minister to them the bread of life. The next day, led by the grace of God, we safely reached, at sunset, Athetos, one of the villages of Cassandra, where most of the brethren reside, and our hearts were made glad by seeing with what joy the brethren hailed our coming—we were wel-

comed with the salutation of Corn'eltr iuPetoe "And thou hast well done that thou art come. Now, therefore, we are all here present before God, to hear all things that are commanded thee of God." It is indeed a high privilege to behold with what eager attention and pleasure these brethren listen to the words of God's truth. Though fatigued from a whole day's ride, we could not yet withstand the desire to collect, the very same evening, all the brethren, and to comfort one another with the truths and promises of our blessed Redeemer; and several of the neighbours, attracted by our arrival, came to see us, and thus, a small congregation of about ten persons being formed, we gladly embraced the opportunity to preach to them Christ and Him crucified, and, before we were aware, we found that it was two hours past midnight. After we had offered thanks and praises at the Throne of Grace, the brethren returned to their homes rejoicing in the Lord, and we not only felt no fatigue but were rather refreshed by the consciousness that the Lord had permitted us to enjoy a feast of fat things—of wine on the lees.

#### THREATENED PERSECUTION.

The seasonableness of our coming may be easily seen from the state of things which we found at Cassandra. The Lord sent us just at the time when a persecution was on the eve of breaking out against the brethren. A few days previous to our arrival one of the brethren had a conversation with a young Greek—an Ionian—to whom he preached Christ crucified. The Greek, surprised at the evangelical sentiments, asked him, Who he was? "A Protestant," was the reply; at which the Greek was so enraged that he exclaimed, "All you Protestants ought to be murdered!" A short time after this burst of passion, while the brethren, with the Armenian, (whom I had sent with books to labour in Cassandra,) were collected at the mill of brother Aristides, near the sea-shore, for prayer, reading the Scriptures, and religious conversation, just while they were reading Matthew x. 26—"And fear not them which kill the body, but are not able to kill the soul: but rather fear Him who is able to destroy both soul and body in hell"—there came two frightful crashes, as if the whole mountain was falling upon them, occasioned by two large stones thrown from a considerable height upon the roof of the house, which stands at the foot of a hill. The terrified brethren ran out, but could just see the figure of a man vanishing in the darkness. Fortunately the roof was very strong, and thus, through the grace of God, the inmates were preserved from injury.

#### INCIDENTS AT BALTA, PHOURKA AND KALLANDRA.

The next day the brethren applied for justice to the Governor of the place, but he showed no disposition to take any steps in the matter. Our arrival at this critical juncture, when the brethren began to be afraid for their lives, was regarded by them as a special interposition of Divine providence in their behalf. We also thanked God for having brought us at such a time to Cassandra. The next day, December 3, leaving Athetos, we arrived in about an hour at Balta, the metropolis of Cassandra, where the Governor and the despot reside, and also the brother whose child I came to baptize. Here, again, we found abundant opportunity to preach Christ, and we observed generally in this, as in all other places in Cassandra where we have enjoyed similar opportunities, that those who came up to the contest armed with objections very soon exhaust them, and consequently have nothing to do but to be silent and listen to the truth which they can neither resist nor gain-say. At this place we took the opportunity to send our Cavass to the Governor, and to charge him, on the ground of the firman granted by the Sultan, and of the justice of the Pasha

at Salonica, to bring to punishment the person or persons who threw the stones, that future security might thus be afforded to Protestants. Our message had the desired effect, and he promised to do all that lay in his power in this matter.

On the following day, December 4th, we left Balta early in the morning, with the intention of visiting Phourka and Kallandra, villages about two and a-half hours distant from Balta, and of returning to the latter place in the evening. We reached Phourka about ten o'clock a.m., and were kindly received by one who is favourably disposed towards Protestantism; and, several people coming in, among whom was the priest of the village, our conversation was prolonged until three o'clock p.m. It was exceedingly interesting, and the priest, not being able to resist the Truth, since we always held the New Testament open, and were ready to seal our arguments with quotations from Scripture, found himself in rather an awkward position, and was at length driven to the painful necessity of acknowledging that the truth was with us. From Phourka we went to Kallandra, where we put up at the house of two brothers who live together. We found the people here so anxious to hear and know the truth that we readily complied with the urgent invitation of the two brothers to spend the night at their house. Several neighbours came in, and midnight found us still conversing about the things which belong to Christ. As an evident token that the truth was not wholly lost upon our hearers, I may mention that, when food was prepared for our use, we Protestants were served with meat, while the master of the house, who sat with us at table, had a dish of vegetables before him—it being now a fast-season among the Greeks. Referring our host to the conversation we had just concluded, and inviting him to partake of our food, he laid aside his superstitious scruples, and partook with us. This, though a trifling incident in itself, yet abundantly shows that the fetters which superstition forges are burst asunder by the preaching of the Gospel, which is "quick, and powerful, and sharper than any two-edged sword." The next day, December 5th, we returned to Phourka, where we were detained over night; and, hearing on the following morning that the governor was in the place, before taking our departure, we again sent our Cavass to him to inquire what he had done about the affair of the stones. He returned no decided answer, but soon after visited us at the house at which we had passed the night, and left the whole matter to us, to do whatever we might think best. At our request he gave us two of his Cavasses to accompany us to Athetos, and try to find out the guilty persons

#### REMONSTRANCE WITH THE PERSECUTORS.

Arrived at Athetos, the Cavasses of the governor assembled all the heads of families of the village in the house of one of the brethren, in order to find out who threw the stones. When we saw these poor ignorant men, to the number of about thirty, seated around us, blinded by ignorance, and fettered by superstition, our hearts yearned within us, and we could not withhold the Gospel of truth from them. We explained to them that our holy religion, as it is founded on the Gospel, enjoins love to God and to men; we exhorted them that they should not crucify our Redeemer afresh by persecuting His followers, and admonished them that every man was bound by the laws of the country, as well as by the law of God and of nature, to let his neighbour exercise liberty of conscience; and, finally, we were so fortunate as to obtain from them a solemn promise, in the presence of the Cavasses of the governor, that they would not molest our unoffending brethren, but unitedly watch that no wrong should be done to them. The brethren were very much satisfied that we thus, in a

peaceable way, settled the whole matter; and I trust they will be preserved from like persecution in future.

Another instance of the spirit of persecution I must not omit mentioning. After leaving Athetos, for the purpose of visiting the other villages, the chief or head man of all the villages convoked a general meeting, in order to consider what measures should be taken to check the progress of the Gospel. Some suggested that a letter should be written to the archbishop, requesting him to excommunicate the heretics, and thus, by depriving them of intercourse with the people, compel them to flee from the village. Another counselled that, as the chief of the heretics, Mr. Aristides, who exhibits more of the spirit of Christ than any man I know, has a mill by which he maintains himself and family, the people should be prohibited from employing him, and thus compel him to leave the village—that, if only this head of the Protestants could be got rid of, the others, he thought, could be easily brought back into the bosom of mother Church. But, fortunately, the mill of our dear brother is the only one driven by water, so that the people do not have it in their power to dispense with his services. Thus does the Lord frustrate the counsel of the wicked! Another man, still more bold, even ventured openly to advise that all these Protestants should be drowned, as the easiest way to get rid of them. The proceedings of this meeting having been previously communicated to us, we took occasion, while the heads of families were assembled in our room, to remonstrate with them, and warn them of the evil consequences any violent measures would bring upon them; and the next day we summoned the young man who said that the Protestants must be drowned, and, having made him confess it, we led him to see how wrong it was, to be sorry for it, and, finally, to beg pardon of Mr. Aristides. The latter readily granted him forgiveness, and the young man seemed touched by his kindness. May the Lord, in His great mercy, make of him another Saul, and turn his heart from persecuting the Church of God to love it, and even to die for it!

#### FIRST PROTESTANT BAPTISM.

We then returned to Balta, and on the Lord's day made preparations to baptize the child. More than sixty persons came to the house in order to see how Protestants would baptise. Many said that, if it were done in the name of the Father, Son and Holy Ghost, they also would become Protestants; for the priests had told them that we do not believe in the Holy Trinity. The house being rather small, and the day most beautiful, I proposed that the baptism should be performed in the court-yard under the canopy of heaven. A table covered with a white cloth, bearing upon it the Word of truth and life, was our altar; and the sacrifices we offered were prayer and praises to the Holy One of Israel; and instead of images and saints the heavens and the bright sun, the handiwork of Jehovah, smiled on our exercises, and instead of the puerile ceremonies of the priests we spoke to them of the faith of Abraham, by which he was justified, and tried to explain to them that baptism was nothing without a living faith in Christ. The mother gave the child to the father, who presented it to me, and I named it Anastasia, baptizing it in the name of the Father, Son and Holy Ghost, according to the command of our Divine Saviour, and then dismissed the congregation with the blessing. They were all very much satisfied, and I trust the Lord will turn their hearts from the precepts of men to the faith of the living God.

In the evening of the same day we held a prayer meeting in the house of Mr. Garufalo, the brother whose child I baptized, and indeed it was a precious season to our souls. His

whole family, consisting of a wife, five children, and several other relatives and friends, were present, and we felt that the Lord was with us, verifying his precious promise unto us. Glory be to God that He has purposed never to leave Himself without a witness in this world, and that His mercy endureth for ever!

The next day, Dec. 8, taking leave of our brethren, we left for Salonica, thankful for the privilege of having had spiritual communion with them, and of having afforded them some consolation and comfort in the Lord; and on the following day, about 1 p.m., we reached our destination in safety.

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

Mrs. Rosenfeldt continues her labours at this station with her accustomed energy and zeal, and the Committee are persuaded that the following extracts from her letters will be read with interest, showing, as they do, that she has, under the Divine blessing, been the means of bringing some of the children of Abraham to a knowledge of the truth as it is in Jesus, and of leading them to make an open profession of their faith in Him; while, at the same time, it speaks of the discouragements and trials with which she meets in the prosecution of her work. In her last letter she mentions the

#### BAPTISM OF A JEWISH GIRL.

In my last letter I had no time to give you any particulars about my missionary labours, chiefly because anything that I could then communicate to you of my recent experience in the missionary field was more painful than interesting, for I have lately had some very sad disappointments among the Jewesses. I am, therefore, the more happy in being able to send you now intelligence of an encouraging and joyful nature. Mrs. N.'s girl had been under my instructions for several years; but, as her attendance used to be irregular, on account of her having to attend the Jewish school also, I succeeded last year in persuading her mother to place her in the London Society's School for Hebrew children. I had much hope that the child, into whose mind I had, under the Divine blessing, instilled some knowledge of Christ, and who loved dearly that blessed name, would, in that establishment, be fully instructed in the Gospel, and eventually brought into the fold of the Good Shepherd. My hopes of this child of Abraham have been fully realized. From the accounts which the Matron and the Schoolmistress gave me from time to time of her conduct, and of her progress in the knowledge and love of our blessed Redeemer, I was thankful to learn that my labours have not been lost on her. Last Sabbath she was admitted into the church of Christ by baptism. I saw her on Monday last, and spoke to her much concerning the things that belong to her salvation, and I rejoiced to find in her simple replies and observations so much reason to believe her to be under the influence of the Holy Spirit."

It is gratifying to know that this is not the only instance in which Mrs. Rosenfeldt's instructions have been the means of bringing any of the daughters of Abraham to acknowledge Jesus as the Messiah, but that others, also, of the children who have been taught by her, have been led openly to profess their faith in Him. In her letter she thus continues—

"She is the third of those children who have attended my instructions, and been subsequently received into the Church of Christ. For R. H. (whose name may be familiar to you from my former accounts of her) was also baptised, together with her two children, at the close of last year. Blessed be the Lord for thus showing me, from time to time, tokens of His accepting of my humble endeavours to spread the knowl-

edge of His Gospel among the lost sheep of the house of Israel. Mrs. P., and several other Jewesses, who are not suspected by the Jewish authorities of holding intercourse with me, continue to give me much satisfaction, but others, unduly influenced by the fear of the Jews, come to me at rather long intervals, though they generally receive me kindly when I visit them.

"I had lately a very long discussion with a Jewish schoolmistress in the presence of several young Jewesses and one young Jew, who also took part in the discussion, and I am thankful to say that the Lord graciously enabled me fully to answer the objections of my adversaries, and, finally, to silence them, at least for a time. The result of that conversation was, that they all promised to read carefully the several passages in the Old and New Testaments which we had discussed, and to renew the controversy on a future occasion."

While all the friends of the Mission must rejoice with our missionary that her labours have been crowned with some success, we are persuaded they will join with her in the earnest entreaty, "that the Lord would graciously bestow His blessing on the precious seed of the Gospel which He permits us to sow, and that He would soon stir up the outcasts of Israel that they may begin earnestly to consider the things that belong to their peace."

#### DARMSTADT.

We present, this month, some further extracts from the Journal of Miss Huth, for the month of December, giving some account of her visits to several of the neighbouring villages. In a letter to the Secretary, of date 5th January, 1857, she thus writes:—

"On looking back on the past year, I can praise the Lord with grateful heart for all His goodness and faithfulness towards me, for He has allowed me to feel in an especial manner that He gives strength to the weak, courage to the faint-hearted, and acknowledges those who trust in Him. Although I have not the happiness to inform you of any conversions, still I humbly hope that a gleam of hope and light has fallen into the dark souls of a few; to the Lord I desire to commend them, as He alone is able to guide, enlighten, search and prepare them for His heavenly kingdom. The Lord grant, out of the richness of His grace, that I may prove myself faithful in His service and more and more zealous for the salvation of His covenant people. During the last month I was enabled to go on with my work, and visited the villages of Bickenbach, Jugenheim, Seheim, Rossdorf and Gundershausen.

#### BICKENBACH.

In Bickenbach I had only opportunity to speak at any length with one family, and the two females in it, to whom I addressed myself, showed themselves most willing to converse with me about the one thing needful, and expressed their gratitude for my visit, on my taking leave of them.

#### JUGENHEIM.

In Jugenheim I found the widow whom I always visit not at home, but her children were, and just engaged with their Jewish teacher, who comes every day from another village to instruct them. He behaved most kindly and friendly towards me, and, after we had had a little common-place conversation, he said, how difficult it was for a Jewish teacher to satisfy all parties, as opinions differed now so much among the Jews, and the greater part heeded nothing more than what belonged to this world. When I told him that the best, and that which alone satisfies, was to be found in the Gospel of Christ, he replied, 'We have Moses and the prophets.' When you believed and followed these, I said, you would see and acknowledge more the hope

and destiny of Israel, and not reject the announcement of the Gospel; that it is the power of God unto salvation to every one that believeth. He received some tracts from me very gladly. I heard afterwards from a Christian friend that the truths of the Gospel were not unknown to him, and that he was by no means opposed to the same.

#### SEICHEM.

In Sechem I was received most kindly by all I visited, but circumstances only allowed me to speak with one according to my heart's desire. The natural depravity and unbelief of the human heart in general they will allow; but, when I attacked them individually, they had many excuses to justify their conduct. I explained to them that all these excuses were nothing worth in God's sight, and for them, also, was no other justification but that which was found in Christ Jesus, and entreated them not to despise it. One of the women said,—"Do not trouble yourself any further to try and persuade us to believe on Jesus, for in Him I will never believe." I answered, "With God is nothing impossible, and also for you a time may come when you may feel how necessary it is to have a Saviour." For a long time they have had no Jewish teacher in this village, there being a great want of the same, and continual change.

#### ROSSDORF.

In Rossdorf I visited several families; the most were occupied, it being early; but, with a Jewess and her brother, the Lord graciously gave me courage and opportunity to speak with them of His great love in Christ Jesus."

#### MISSION TO TURKEY.

We have most earnestly to call attention to the following statement and appeal on behalf of this branch of the Mission, contained in the Report of the Association, which has just been issued:—

"As the friends of the Association are aware, during the past year, the General Assembly's Committee, taking advantage of the openings of Divine Providence, have commenced missionary operations for the spiritual welfare of the house of Israel in Turkey. At Salonica and Smyrna they have already been enabled to place missionaries, and they look forward with confidence soon to be enabled not only to send additional labourers to these stations, but also to commence the work in other large fields in that country. At the present time there seems a great opening for such. The Jews, who formerly opposed all attempts for their spiritual good, are now accessible to the missionary, and loudly call for schools. Many interesting communications have been received from the missionaries already in the field, and from others who have been for many years engaged in similar fields, and every one of these parties concur in representing most strongly the necessity for girls' schools and female teachers to the success of the mission, and our complete organization; and even the Jews themselves call out for education for their daughters. Truly, as in the days of the Apostle, the call in our ears from Macedonia is, "Come over and help us." And shall we, who enjoy gospel privileges ourselves, refuse to listen to the cry, or to attend to the request? Your Committee are most anxious to take advantage of the opening thus given, in the providence of God, and endeavour to supply the want; but their doing so must depend on the liberality of the Christian public, as, for any such addition to their mission, an additional amount of funds will be required. They feel persuaded, however, that their appeal will not be in vain, and that the mothers and daughters of Scotland, who know and value the Gospel of Jesus, and all the blessings it has taught to them, will readily respond to the call, to enable them to carry the light of that same Gospel to the daughters

of Israel, who are now sitting in darkness and the region of death in those very cities where the great apostle of the Gentiles laboured to impart to the seed of Abraham the knowledge of the truth that was to make them free.

From a notice in another portion of the *Record* it will be observed that the Committee, along with the Committee of the Scheme, are ready to engage the services of teachers for this important mission, and we trust that they may be enabled soon to send out well qualified agents, and through the liberality of the friends of missions largely to extend their operations among the Jewish inhabitants of the dominions of the Sultan.

#### CORRESPONDENCE.

##### THE CIRCULATION OF THE PRESBYTERIAN.

To the Editor of the *Presbyterian*.

SIR,—Sensible of the truth of your statements, and feeling the force of your suggestions, in an article in your last number relating partly to the circulation of the *Presbyterian*. I am desirous of attending to the duty which obviously presents itself. With this view I have sent an order and payment for five additional copies of your valuable periodical. I had some thought of remitting the amount as a subscription to the funds of the Lay Association of Montreal. But on further consideration I think that two things may be accomplished by putting it in the form of subscriptions to the *Presbyterian*. It may be some little encouragement to you in your arduous editorial work, and, as I can send these copies to friends at a distance, varying the addresses at different times, and as these friends will, I know, value the information they receive, this may be the means of awakening their interest in our Church in Canada, and of inducing them to become subscribers to your paper. Should this be the result, the *Presbyterian* will be still more widely circulated, and the revenue of the Lay Association of Montreal increased even more than if I had simply made a subscription to its funds. Hoping that your remarks will not be lost upon other friends of our Church, and that in the course of another year I myself may be able to do more,

I remain,

Yours gratefully,  
A READER.

#### ECCLESIASTICAL ITEMS.

PARISH OF RHYNIE.—The Rev. Mr Skinner has been appointed assistant and successor to the Rev. Mr Allardice of the parish of Rhynie, Aberdeenshire.

CLERICAL PRESENTATION.—The Queen has presented the Rev. David Stirling to the church and parish of Dalmellington, Presbytery of Ayr, vacant by the death of the Rev. William Gilchrist.

MR CAIRD.—Rumour has it that the Rev. Mr Caird is to receive £1000 a-year as minister of the new church at the west end of Glasgow, and that he will only be expected to preach once each Sabbath.

PRESENTATION.—The Rev. John Fleming, Inverlief Church, Kirkcaldy, has been presented by the ladies of the congregation with a very elegant pulpit-gown (bishop style) and cassock, as a mark of their respect for him as their newly appointed minister.

OBAN—PRESENTATION.—A meeting of managers and members of the Oban Chapel of Ease was held in the Caledonian Hotel here on the 17th inst. for the purpose of presenting the Rev. Duncan Macinnes, lately minister of the said chapel, with a token of esteem, on his leaving Oban for induction into the parish of Cromdale, to which charge he has recently being presented by the Earl of Seafield.

REVISION OF THE BIBLE.—At Convocation, on Wednesday, the Rev. Canon Selwyn gave notice of motion on the question of the revision of the Scriptures, requesting that a body of learned men, well skilled in the original languages of the Holy Scriptures, might be appointed to consider the amendments of the authorised version, as had already been proposed, and to receive suggestions from all persons who might be willing to give them. Archdeacon Denison gave notice of the following amendment to the Rev. Canon Selwyn's motion "That it is not expedient that this house give any encouragement to a revision of the authorised version, whether by way of insertion in the text, marginal note, or otherwise." The Rev. Canon Wordsworth also gave notice of a motion on the same subject, to the effect that it was not desirable to countenance any efforts to make changes in the text of the authorised version, and that any alteration that might be made should be confined to the margin.

#### AN INTERESTING FACT.

BAPTISM OF A CHINAMAN.—Achong, a native of Macao, who has been for some time resident in the parish of Kintail, Ross-shire, in the capacity of valet to the proprietor of that district, having evinced a strong desire to enter the pale of the Christian Church, the parish clergyman, Mr Morrison, after subjecting him to a course of Catechetical instruction, publicly administered to him the ordinance of baptism on Sabbath the 25th ultimo. Achong, or, as he is now called, William M. Whochong, is about thirty years of age, and has been married for some time. It having become known throughout the parish that the ceremony was to take place on the day mentioned, the Church was more than usually crowded.

CHURCH OF SCOTLAND—ORDINATION AT BELFORD, NORTHUMBERLAND.—On Wednesday last the Presbytery of the North of England met at Belford, and ordained the Rev. John Ellis Rae, a licentiate of the Presbytery of Edinburgh, to the pastoral charge of the Scotch Church there. Mr. Rae has been unanimously called by the people to occupy that important position; a place which was formerly dignified by the long life and faithful services of the learned author of *The Incarnation of the Eternal Word*; and we heartily congratulate them on the very excellent choice which they have made at this time. A highly distinguished student at the University, Mr. Rae promises to become one of the most talented and popular of our young preachers; and we feel assured that, under the blessing of Heaven, he will amply justify the selection which has been made, and maintain across the border the honour and influence of the Church of Scotland. An admirable classical, he is also a most exact and profound Oriental scholar, and he has cultivated the latter department of theological study so successfully as to hold out the hope that he will ere long be called to adorn while he occupies one of our best academic chairs.—*Edin. Post.*

PREACHING TO THE WORKING-CLASSES,

THE REV. NORMAN M'LEOD.

On Sabbath evening, last week, the Rev. Norman

McLeod, of the Barony Church, Glasgow, commenced a series of sermons to the working-classes in the Martyrs' Church, Parliamentary Road. In intimating the sermon from the pulpit of the Barony, the rev. gentleman took occasion to explain the object he had in view. He said that a vast number of working-men attended no church from various reasons, not the least of which was the want of suitable clothing. He was not going to question the soundness of the plea, but, as all attenders of churches had Sunday and week-day clothes, and appeared in the former on Sabbath-days, those of the working-classes who had no other habiliments than their every-day ones felt ashamed to go to service, and therefore stayed away. Be their conduct right or wrong, such was the fact, and to meet the evil some steps must be taken. He would not lay the blame on the clergy alone. Both preachers and people were to blame. He had not, for reasons satisfactory to himself, taken part, as many exemplary clergymen had done, in out-door preaching, but he conceived it to be his duty, as minister of a parish so large and important as that of the Barony, to see that the claims of the working-classes on his pulpit services were not overlooked. So long as he had been unprovided with a missionary to assist him, he did not feel that he could begin the work, consistent with his duty to those who waited on his ministrations in the Barony Church; but, now that he had an assistant, he should that evening make a beginning, and continue on till the communion. Unless the services to which he was referring were regular and sustained, no good would result. None should be admitted to the services on this and succeeding evenings save those dressed in every-day working attire. This rule would be rigidly observed and no exception made. From those working-men of his own congregation, now hearing him, he craved assistance, not in attending these services, for, if they heard two sermons in this place, they had enough to think over for the rest of the day, but in bringing to the church such of their fellow-workmen as were in the habit of attending no place of worship. Each of them had influence in his own sphere, and he earnestly hoped they would exercise what little they had.

**LECTURE ON INDIA.**—On Saturday last Dr. Bryce delivered a lecture on "India, its Past, Present, and Future," to the Missionary Association of the University. The lecture, which was introductory, dwelt chiefly on the material changes which of late years India has undergone, as these are opening-up encouragements the most cheering in its intellectual, moral, and religious progress. In order to appreciate what India is, and what, it is to be hoped, it will be, Dr. Bryce entered on what India was in former days, upholding its claims to be the storehouse of alike the Philosophy of Greece, the heresies of early Christendom, and the Rationalistic and Pantheistical Theology of modern Germany. He took a view of *Caste*, as he passed along, noticing its origin and its bearing on the civil, social, and religious condition of the Hindus. To the Sanscrit he assigned the high place which it claims among the languages of antiquity, as, in fact, the *officina* of many of the now living tongues of the World. The remaining portions of this interesting subject treating of the former progress of the Hindus in the Belles Lettres, and in the Arts and Sciences; of their Theology, as it sprung from natural religion, and became corrupted and debased by superstition; of their present moral character and condition; of the past history and the present condition of Christian Churches and Missions in their labours to bring the natives to the knowledge and the reception of Christianity; and of the picture of India, as now presented under the educational measures that are in process of organisation—were necessarily deferred.—

The thanks of the Association were given to Dr. Bryce

**THE PAPAL SUPREMACY.**—An interesting lecture on this subject, being the third of the series in connection with the General Assembly's Committee on Popery, was delivered by the Rev. T. Monro of Campsie, in St. George's Church, on the evening of Sunday last. The lecturer began by saying, that, next to the existence of the Christian faith upon the earth, perhaps the most important fact in the history of modern times was the existence of the Church of Rome; that, when we considered the mighty influence which that Church has exercised for many successive ages on all the nations of Christendom, and remembered that the whole fabric of that Church was based and built upon the doctrine of her supremacy, it was impossible to deny the importance of the theme which he had in hand. He showed by quotations from authoritative documents that, although Dr Wiseman and other modern Romanists residing in Protestant countries had, to serve a temporary purpose, endeavoured to explain away the more repulsive features of this doctrine, yet the avowed belief of all true members of the Church of Rome, and that which by their own standards they were bound in common honesty to maintain, was, that "the Pope, by divine right, has absolute power over all men, in all matters, both temporal and spiritual." In treating of the argument by which this dogma is attempted to be maintained, he remarked that it was, as it were, a chain of three links, and that, if any one of these links was defective, the whole fabric of the Papacy must fall to the ground. The first link is, that Jesus Christ constituted the Apostle Peter, the Prince of the Apostles, the rock or foundation of the Christian Church. The second link is, that Peter was the first Pastor or Bishop of the Church of Rome. And the third link is, that Peter left and bequeathed his supremacy over the Christian Church to the Church of Rome for ever. The lecturer examined each of these links separately and minutely. As to the first, he brought forward four arguments, any one of which was sufficient to demonstrate that Peter was not the "rock" referred to by our Saviour in His memorable declaration, and pointed out a large number of passages of Scripture (Luke ix. 46; Galatians ii. 11; Acts xv. 6; 1 Peter i. 1; Matthew xviii. 18; 2 Corinthians xi. 5) which were quite inconsistent with Peter's alleged supremacy over the other Apostles. As to the second link, he showed that, by the admission of Romanists themselves, the Scripture was silent as to Peter's ever having been at Rome at all, and pointed out passages from Paul's Epistles to the Romans and to Timothy (Romans xvi. 1-15; 2 Timothy iv. 16; Acts xxviii. 30-31; Galatians ii. 7) which furnished strong presumptive evidence that Peter had never spent one moment of his life in the Imperial city. As to the third link, he remarked that not merely was it unsupported by any proof, but that, as it was admitted on all hands that Peter had preached the Gospel, end resided for some time at Antioch, the Church of Antioch had a more valid claim than the Church of Rome to be considered the depository of the supremacy said to have been given to Peter; that thus not merely one of the links, but all the three links of the Papal chain were proved to be utterly defective and rotten; and that it would be easier to suspend St. George's Church in the air by a spider's web than to sustain the vast superstructure of the Papacy by a chain such as this. He remarked that it was a most humiliating fact in the history of the human race that a dogma such as this, so utterly baseless, so flatly contradicted by Scripture and by history, should have gained so vast an assent, that millions in Christendom gave it their homage, and the King on the throne and the captive in his dungeon alike yielded themselves to its despotism. He then concluded by a powerful appeal to all to study the Papist controversy; to fortify their children, betimes, against the machinations of Jesuitry; and to support the Church of Scotland by their prayers, their exertions, and their liberality in those efforts which she was now so vigor-

ously making for imbuing the minds of the young with a knowledge of Gospel truth as contradistinguished from Papal error.

#### MODERN ROME—ITS ASPECTS AND PROSPECTS.

The Rev. William Graham, of Newhaven in his lecture on this subject last Sabbath evening, January 4, being the fourth of the series in connection with the General Assembly's Committee on Popery, stated that, since the ascension to the Papal chair of the present Pope, every movement of the Church of Rome proved her aim to be *universal ascendancy*. The free press of Britain (quoting from the *Times*) admitted this. He rapidly glanced at Rome's recent movements, at her aggressions—first, on the Greek Church; second, on the English Church; third, on the Church of Holland; at the concordats in Portugal, Spain, and Austria; at the Papal Synods on the Continent and in Britain, since the establishment of canon law by the hierarchy in 1830; at the revived power of the Jesuits, since the Pope's return from Gaeta to Rome; at the decreeing of the immaculate conception of the Virgin Mary, which the Council of Trent did not dare to do; as all demonstrative of Rome's aim at the universal ascendancy claimed for that Church by Hildebrand and Innocent in the dark ages. This, he said, was the dark picture presented to us by the aspects of modern Rome. He next glanced at Rome's prospects in the light of the *Protestant interpretation of prophecy*, and of the "signs of the times;" showing, in the opinion of Sir Isaac Newton, that this epoch of universal Protestant Bible missions was just the one preparing the world for the speedy downfall of Papal Rome; that the 1260 prophetic years of the existence of the Babylon (Rome) of the Revelation were drawing near a close; but that, apart from prophecy altogether, even the signs of the times would lead us to the same conclusion. Europe and Asia are in commotion. There is war in China and Persia; Naples, Austria, Switzerland, Rome, are all on the brink of some terrible catastrophe.

#### LECTURES ON POPERY.

The fifth of this series, in connection with the General Assembly's Committee on Popery, was delivered on the evening of Sabbath last by the Rev. R. Wodrow Thompson, of Ormiston. The subject of the lecture was "The Christian's Rule of Faith."

The lecturer, after some introductory remarks bearing on the importance of the subject, stated that it might be considered with advantage in the form of the following propositions:—1. The written Word of God is the Christian's only rule of faith. 2. This Word of God is contained exclusively in the Old and New Testaments. 3. This Word of God, thus contained in the Old and New Testaments, should be read by all. 4. All men are entitled not only to read, but, with the assistance of God's Spirit, to interpret this Word. In enlarging on the first proposition, he observed that the passage, on which the Papist founds chiefly his argument for tradition, is 2 Thessal. ii. 15. He then showed that the word translated *tradition* does not necessarily signify an oral statement and that it is used in the Scripture to signify, generally, a handing-over or conveyance of truth; while, even though it did refer to mere oral communication, there is a wide distinction between a statement made to the Church directly by an Apostle, and those conveyed orally through fifty generations of uninspired men. He then referred to those passages which declare that the written Word is not only an exclusive but sufficient rule of faith. And he concluded

this branch of the subject by showing that many of the Popish traditions refer to doctrines or practices which began to be followed or believed five, six and seven centuries after Apostolic times. In these cases the Protestant is entitled to ask, What had become of this tradition for 500 years? Had the infallible Church mistaken its meaning? Or had she understood, and at the same time, resolved to disbelieve or disobey? In entering on the second proposition, he quoted from decrees, &c., of the Popish Church, which include the Apocryphal books in the Scripture canon. He showed from internal and external evidence that these books could not have been inspired; referring more especially to the fact, that they were not admitted to the canon by the Jewish Church, which would gladly in its corrupt days have acknowledged these books, many of which countenanced its corruptions. Secondly, that they were not written in Hebrew, showing that they were written after the days of Malachi, who declares that, after him, *no prophet should arise till the days of John*. Thirdly, to the fact, that the authors of some of these books lay no claim to inspiration—see prologue to Ecclesiasticus, also I Maccabees ix. 27. Fourthly, they were not included in the canon till the sixteenth century and were not till the fourth century allowed even to be read in the churches. While, lastly, they contain statements opposed to those of the Bible. In illustrating the third proposition, the lecturer showed, from the decrees of the Council of Trent, from the persecutions by the Popish Church, extending over many centuries, from bulls lately from Rome, and from events which have occurred within the last few years, that the Romish Church has always been, and still is, opposed to the free circulation of the Word of God, alluding to the case of the Madiai at Florence, and to the burning of Bibles in Popish lands. He then referred to the arguments Papists advance in support of such opposition, showing that 2 Peter iii. 16 not only does not support but opposes such a course, by proving that the Word was circulated in Apostolic times, and then quoting from the Bible itself passages to show that God intends the Bible to be perused by all; and concluded this branch of the subject by an *argumentum ad absurdum*, showing that a man must, at least, read his Bible, once before he can know that he has no right to do so. In connection with the fourth Protestant proposition, Mr Thompson quoted from the creed of Pius IV., indicating that a Christian must accept the interpretation of the Word given by the Church, showing the worthlessness of arguments attempted to be derived from Scripture in support of this view; and then proved, from the history of the Romish Church, how often different interpretations have been given, and different views have been held. If the Church is infallible, all such opposing views must be correct. (The Church has, at the same time, expressed different sentiments regarding the channel through which this infallible interpretation is to be derived. Sometimes this was to be sought for in Councils, at other times in Popes, at other times in both conjointly. While, lastly, from 1 Cor. ii. 15, and 1 Thess., v. 21, &c., he showed that the Bible authorised every man, with Divine help, to interpret Divine statements for himself. The lecture was concluded by an exhortation to thank God for our cheap and free Protestant Bibles—by a warning

against the least departure from the Word, as our only Rule of Faith, and by counsel, addressed to all, and especially to the young, to study the controversy—to be armed against danger of perversion, and fitted for the work, through God's blessing, of converting Romanists, and so bringing them to the knowledge of pure Christian truths.

#### ST PETER'S CONGREGATIONAL SOIREE.

A soiree of the members and adherents of St. Peter's Church was held last evening in the City Hall, which was well filled in every part by a most respectable company. The Rev. McCoehrane, A.M., minister of the congregation, presided, and on the platform were the Rev. Drs Hill, Jamieson and Napier; Rev. Messrs. Norman M'Leod, R. Stewart, A. M'Lean, W. D Henderson, Ross, and J. Thomson; Messrs. William Aitken, John Donaldson, Geo. Mathieson, William Young, James Pearson, David M'Lure, James Coverly, Archd. Morrison, James Buchanan, John Meason, and other gentleman.

Tea having been served,

Mr HINSHAW, treasurer of the church, on the part of the session, read an interesting and gratifying report. Every available seat in the church had been let; the number of communicants on the roll was 700, and at last communion 598 had joined in the ordinance. The Sabbath schools connected with the congregation were in a flourishing condition. They were conducted in the large room beneath the church, one being composed entirely of boys, and the other of girls. The number of teachers was 28, and of scholars 250, with an average attendance of 220. These numbers were exclusive of a large advanced class taught by Mr Cochrane. There were 70 in this class, the average attendance being 60. There were thus in all 320 scholars on the roll, with an average attendance of 280. There was likewise a Tract Distribution Society connected with the congregation. The parish was divided into districts, in each of which there were two distributors. The Sabbath School Society and Tract Distribution Society were supported by the voluntary collections of the congregation.

The CHAIRMAN then delivered an address. He expressed the pleasure he felt at witnessing such a large assemblage of people, notwithstanding so many of the congregation were ill at this season. He explained why they had met in the City Hall rather than in any other place. The principal reason was simply this, that they might be comfortably accommodated, and he was not aware of any other hall in the city which could comfortably accommodate the congregation of St. Peter's, seated as they were at present at these tables. It might be asked, What was the use of a soiree? Why, from the same principles it be said, What was the use of anything—the use of a tea party, of a dinner party?—just that they might spend a social hour together, and cultivate those friendly feelings and sympathies which made life pass so smoothly. Those Christian feelings and sympathies were much required in this city. There were in this city hundreds of people who sat for years in the same church, or in the same pew, and who might never have exchanged words together. This was not as it should be. As Christians, it was their duty to cultivate those feelings. They met Sabbath after Sabbath in the same church, listened to the same discourse, joined in the same prayer, mingled their voices in the same praises, and were all looking towards the same eternal home at last. Why not, then, begin to cultivate on earth those feelings they wished to experience in Heaven? Abstractly he had no great liking to soirees himself, probably, perhaps, because he had no great talent for speaking at them; but, if this soiree had any tendency to cement them more closely in

bonds of fellowship, his dislike, he confessed, would be very much diminished. He then referred to what the church was doing in respect to education and spread of the Gospel. He stated that it was now 7½ years since he entered on his ministerial labours in connection with that church, and in looking back on these 7½ years he was compelled to acknowledge, with gratitude to God, the success with which these labours had been attended. He could assure them that 7½ years ago a much smaller hall than that in which they were now assembled could have accommodated the congregation of St. Peter's. At that time their numbers were not above 40 or 50; now they numbered nearly 1000, or, at least, as many as the church could accommodate. For this success they were not indebted to any adventitious circumstances. He did not come among them with a name; he had no opportunity of establishing a character in another sphere of labour, for his previous public life had been spent in this city in what some considered the humble capacity of a teacher. They were not indebted to fashion—which had much to do to the formation of congregations—their congregation was now a fair representation of what a congregation ought to be—it consisted of rich and poor. He laid no claim to superior sanctity, nor was he indebted to any graces of oratory. To the Lord alone was the glory due—“Not unto us, not unto us, but unto God be all the praise.” After gathering the congregation and setting the usual machinery to work for the edification of the young, their next object was to establish the whole on a proper and permanent footing. They tried to get the chapel erected into a parish, availing themselves of the Act for this purpose in 1851. As much as possible of the necessary money was raised by subscriptions, the rest was borrowed, and every shilling obtained thus for the purchase of that endowment had been swept away. The church was now free of debt, they were free to elect their own minister, and their minister was free to preach the gospel to its fullest extent, and over and above all that they had “the wee bit endowment”—(a laugh)—which had been contended for by Dr. Chalmers, they had a large and numerous attended day-school, at which the children of the locality received good education at a merely nominal fee, and those who were unable to pay were taught gratis. It was the wish of the kirk-session that every child in the parish should be educated, and they never asked to what religious denomination the parents of the children belonged. They had applied to Government some time ago, and got their teacher examined by her Majesty's inspector. The examination had passed off successfully, and the teacher had obtained a certificate entitling him to £17 a year, with assistant and pupil teachers. After some additional remarks, the chairman resumed his seat amid applause, his address having been well received.

Able and appropriate addresses were afterwards delivered by the Rev. N.M'Leod, Rev. Dr Hill, and others. During the evening a number of choruses, &c., were executed in first-rate style by St Peter's Harmonic Union, and at intervals Mr Lambeth played several fine pieces of sacred music on the organ. Services of fruit were distributed on the occasion, and the proceedings were brought to a close with the benediction.

#### PRESBYTERY OF EDINBURGH.

The ordinary monthly meeting of the Presbytery was held on Wednesday at twelve o'clock, the Rev. Dr Simpson, Kirknewton, Moderator.

Dr Muir said he was sorry to inform the Presbytery that his excellent friend, Dr. Macfarlane, was severely indisposed, and he trusted that would be a sufficient apology for his not being here to take up the motion, of which he had given notice, relative to an overture for rescinding

the resolution of last General Assembly, by which that Assembly accepted the Government grants for education in India, in support of the Assembly's Missionary Seminaries. He had to request, in behalf of the reverend Doctor, that the notice be held to be continued till next meeting. Agreed to.

**DEATH OF DR. CLARK—THE VACANCY IN ST. ANDREW'S**—Dr. Crawford said they were all aware of the serious loss the Presbytery and one of the congregations of the city had sustained by the death of his esteemed friend and highly valued colleague, Dr. Clark. In presence of so many, by whom he was well known and very highly esteemed, he thought it quite superfluous to say a single word in reference either to the estimable qualities of his personal character, or the singular zeal, fidelity and efficiency with which his ministerial labours were conducted. These were well known not only to the Presbytery and to the congregation but by the whole community of this city, for he believed that few ministers of the Church of Scotland had been so useful and so abundant in their labours as his deceased friend and colleague. He was sure there would be but one feeling on the part of all the members of this Presbytery of cordial and sincere sympathy with his bereaved family and flock. Dr. Crawford further stated that, in pursuance of the instructions of the Presbytery, he had declared the Church vacant from the 11th January, and that since the vacancy he had hitherto provided supply for the pulpit, as he had undertaken. It would now be for the Presbytery to provide supply for the alternate diets.

Dr. Muir said it was impossible to allow such a statement as had been now made to pass without expressing their concurrence with every word which had been spoken by Dr. Crawford. There could be but one sentiment in this Presbytery of respect and affection towards their deceased brother and friend; and he was sure the Presbytery would, through Dr. Crawford, agree to convey to his mourning family circle the assurance that they had the tenderest sympathy of them all, and their earnest prayer that He, who was alone the true Comforter, might dispense to their mourning hearts those consolations of His, which were neither few nor small.

Dr. Crawford was requested to convey the sympathies of the Presbytery to the family of Dr. Clark. Supply was provided for the alternate diets of worship.

MISCELLANEOUS ITEMS.

**DEATH OF THE REV. JOHN NICOLAYSON, MISSIONARY AT JERUSALEM.**—This excellent missionary to the Jews, who has laboured at Jerusalem for a period of thirty years, under the auspices of the London Society for Promoting Christianity amongst the Jews, has been suddenly cut down in the midst of his labours. The following is an extract from a despatch by her Majesty's Consul at Jerusalem, forwarded by the Earl of Clarendon to the committee:—"I have to report the lamented death of the Rev. J. Nicolayson, principal missionary in Palestine of the London Society for Promoting Christianity amongst the Jews, and minister of Christ Church, Jerusalem. This occurred on Monday, the 6th instant, from nervous fever, and on the same day he was buried in the Protestant Cemetery by the side of Bishop Alexander. The universal esteem gained for him by long-trying personal character, as well as the effect of his being the earliest European resident of this city, made his loss to be deeply felt among all classes of inhabitants. The funeral was attend by clergy of Greek, Armenian and Abyssinian Churches, the Latin Church drawing general attention by its omission by Rabbis of the Jews (though the week is one particularly sacred to them, being that in which the Day of Atonement occurs), and Moslem learned Sheikhs. The Pa-

cha sent and Oda Bashi with Infenkehis. There were also present the Consuls of Prussia, France and Austria, the United States Agent, and the representative of the Spanish Consul General, Senor de la Vera being himself absent from town."

*\*To the Honorable, the Members of the Legislative Assembly, in Parliament Assembled,*

The Petition of the undersigned,

HUMBLY SHEWETH.

That your Petitioners regard the Christian Sabbath as an ORDINANCE OF GOD, invested with the same authority as the other Commandments of the Moral Law, and, like those, eminently conducive and even essential to the temporal and spiritual welfare of mankind.

That they are firmly persuaded that Governments, as well as individuals, are bound within their province to obey the command, and cannot fail in this respect without incurring the displeasure of the Almighty:—

That they have observed with deep concern that, under the sanction of the public Authorities of this Province, the business of the Post Office Department is carried on and the St. Lawrence Canals kept open on the Lord's Day:—

That thus not only is the Law of God set at naught, but those, who are employed in these Departments of the Public Service, are deprived of their weekly rest, and prevented from attending Divine Worship, and, moreover, many conscientious persons, who honor and value the Sabbath, are debarred from seeking employment which requires them to violate that Holy Day. That Your Petitioners are satisfied that THE PLEA OF NECESSITY cannot be justly offered in defence of such practices as is proved.

1st. By the experience of the Sister Province of Nova Scotia, where no postal service of any kind is performed on the Lord's Day, and no complaint is made.

2nd. By that of the United States, where many Canals have been closed, and 80,000 miles of Mail conveyance have been stopped on the Sabbath, at a great saving to the country, attended with no correspondent evils.

3rd. By that of the City of London, the commercial Metropolis of the World, where all attempts to re-open the Post Office on the Sabbath were successfully resisted by the almost unanimous voice of the Mercantile community.

That, moreover, in the opinion of Your Petitioners, experience hath gone to show that, apart from the moral duty, which they thus recognize to the fullest extent, the requirements of nature render the observance of one day in seven a physical necessity.

Wherefore Your Petitioners, in view of the foregoing statements, implore Your Honorable House to take such measures for the repression of these evils as to Your Wisdom shall seem meet, and thus manifest the reverence of our country for the Law of God and the rights of conscience.

And Your Petitioners will ever pray.

\*Petitions should be in triplicate: one addressed as above, another on which Council should be substituted for Assembly, and a third addressed to His Excellency Sir Edmund Walker Head, Governor General of British North America, &c., &c., in Council.

Some names of Petitioners should be written on the sheet containing the Petition.

DIED.

At Bradford, on the 14th March last, the Rev. ALX. ROSS, Minister of the Presbyterian Church of Canada, in connection with the Church of Scotland, of inflammation of the lungs, aged 63 years. Mr. Ross was a native of Logic, in Scotland. He was educated at Tain Academy, and King's College, Aberdeen, where he obtained

a high character for his attainments in mathematics, natural philosophy and other studies. He obtained the first prize in the natural philosophy class in the session 1820-1, besides several other prizes. While acting as schoolmaster of the parochial school of Kincardine, Mr. Ross was ordained a minister by the Presbytery of Tain on the 3rd June, 1829, and through the auspices of the Glasgow North American Colonial Society, in connection with the Established Church of Scotland, of which Dr. Burns, then of Paisley, and Mr. David Welsh, of Glasgow, were the then secretaries, he received a call from the Gaelic and English congregation of Aldbro', in the London district, Upper Canada, where he laboured for about twelve years. He removed from Aldbro' to Woolwich, and from Woolwich to Bradford, where he has resided for the last eleven years. Mr. Ross had been in a declining state of health for two or three years back. He leaves a widow and several children.

At Williamstown, Glengarry, on the 9th March, much and justly regretted, Janet Fraser, widow of the late lamented Rev. John Mackenzie, of Williamstown, in the 67th year of her age. Sustained by a Saviour's love under long protracted sufferings, she died in the glorious hope which the Gospel alone can convey, assured that "those who sleep in Jesus will God bring with Him."

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M. McMartin, " ..	1857	0	2	6
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John Roe, " ..	1857	0	2	6
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Mrs. J. McLean, " ..	1857	0	2	6
James Clint, " ..	1857	0	2	6
Dun. Graham, Kingston, .....	1857	0	2	6
Don. Graham, Ottawa, .....	1857	0	2	6
David Campbell, Ramsay, .....	1857	0	2	6
John Gillan, " ..	1857	0	2	6
John Menzies, " ..	1857	0	2	6
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Mrs. J. Wyllie, " ..	1857	0	2	6
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R. Atkinson, W. Flamboro, ..	1855-6-7	0	7	6
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Mrs. Mary Johnson, Newbliss, ..	1857-8	0	5	0
Rev. W. Johnson, Hamilton, ..	1857	0	2	6
P. Reid, Mount Allison, .....	1857	0	2	6
W. M. Bowman, Montreal, ..	1857	0	5	0
J. Pollock, Galt, .....	1857	0	2	6
Mrs. Jardine, .....	1857	0	2	6
D. Sheil, .....	1857	0	2	6
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J. M. Rogerson, Hamilton, ..	1856	0	2	6
J. H. Bruce, " ..	1856	0	2	6
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Mrs. Walker, " . . . . .	1857	0	2	6	John McIntosh, Laprairie, . . . . .	1856-7	0	5	0
Thos. Brown, Niagara Falls, New York, . . . . .	1857	0	2	6	Roderick Fraser, Hawkesbury, . . . . .	'56-7	0	7	6
John Scott, Montreal, . . . . .	1857	0	2	6	R. Stevenson, Cowansville, . . . . .	1856-7	0	5	0
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John Morrison, " . . . . .	1857	0	2	6	Donald McKerral, " . . . . .	1856	0	2	6
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J. McPherson, " . . . . .	1857	0	2	6	Neil Y. McVicar, Chatham, . . . . .	1856	0	2	6
Dr. Wight, St. Johns, . . . . .	'54 '55 '56-7	1	0	0	Henry B. Robertson, " . . . . .	1856	0	2	6
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Norman McLeod, " . . . . .	1857	0	2	6	James Trow, " . . . . .	1857	0	2	6
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Rev. C. Gregor, Guelph . . . . .	1857	1	5	0	John Hume, " . . . . .	1857	0	2	6
John McArthur, Beckwith, . . . . .	1857	0	5	0	Samuel Ault, " . . . . .	1857	0	2	6
Robert Brigham, Uxbridge, . . . . .	1857	0	2	6	James Croil, " . . . . .	1857	0	2	6
James Meek, " . . . . .	1857	0	2	6	James Wilson, " . . . . .	1857	0	2	6
Rev. P. Lindsay, Cumberland, . . . . .	1857	0	2	6	William Vallance, " . . . . .	1857	0	2	6
Arch. Petrie, " . . . . .	1857	0	2	6	Richard Loucks, " . . . . .	1856-7	0	5	0
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A. Thompson, Buckingham, . . . . .	1857	0	2	6	John Croil, " . . . . .	1857	0	2	6
James Henry, " . . . . .	1857	0	2	6	George Cross, " . . . . .	1857	0	2	6
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James Edgar, Kitley, . . . . .	1857	8	0	5	James Cross, " . . . . .	1857	0	2	6
Alex. Kellers, Hemmingford, . . . . .	1855-6	0	5	0	Wm. Talloch, " . . . . .	1857	0	2	6
Miss Samuel, Hamilton, . . . . .	1856-7	0	5	0	James Robertson, " . . . . .	1857	0	2	6
Rev. R. Burnet, " . . . . .	1857	0	5	0	John Smith, " . . . . .	1856	0	2	6
Jas. Hutchinson, " . . . . .	1857	0	2	6	Wm. Colquhoun, Dickinson's L'g. '57	0	2	6	
Mrs. Ewing, " . . . . .	1857	0	5	0	Mrs. Kezar, " . . . . .	1857	0	2	6
Ewan Allan, " . . . . .	1857	0	2	6	R. S. McLennan, Martintown, . . . . .	1856	0	2	6
Joseph Ralston, " . . . . .	1857	0	2	6	James Stewart, Ramsay, . . . . .	1857-8	0	5	0
Jas. Burnet, Scotland, . . . . .	1857	0	2	6	Daniel McDougall, Martintown, 1857	0	2	6	
Miss Wilson, " . . . . .	1857	0	2	6	Alex. Scott, " . . . . .	1857	0	2	6
Rev. A. Gordon, " . . . . .	1857	0	2	6	William Urquhart, " . . . . .	1857	0	2	6
Rev. Alex. Spence, Ottawa, . . . . .	1857	0	2	6	James Urquhart, " . . . . .	1857	0	2	6
Robt. Kinley, " . . . . .	1857	0	2	6	Andrew Foulds, " . . . . .	1857	0	2	6
Edward McGillivray, " . . . . .	1857	0	2	6	Duncan McLennan, " . . . . .	1857	0	2	6
James Wilson, " . . . . .	1857	0	2	6	Angus Grant, " . . . . .	1857	0	2	6
Thos. McDonald, Sr., " . . . . .	1857	0	2	6	John Robertson, " . . . . .	1857	0	2	6
John Leslie, " . . . . .	1857	0	2	6	Alex. Robertson, " . . . . .	1857	0	2	6
Elliott & Hamilton, " . . . . .	1857	0	2	6	Hugh Robertson, " . . . . .	1856-7	0	5	0
William Addison, " . . . . .	1857	0	2	6	Mrs. Mary McMartin, " . . . . .	1857	0	2	6
G. R. Blyth, " . . . . .	1857	0	2	6	Peter McDermid, " . . . . .	1857	0	2	6
R. S. Cassells, " . . . . .	1857	0	2	6	Malcolm McDermid, " . . . . .	1857	0	2	6
Peter Kemp, " . . . . .	1857	0	2	6	Rev. P. McVicar, " . . . . .	1857	0	2	6
Miss Christie, " . . . . .	1857	0	2	6	Nel. Montgomery, Roxborough, '56-7	0	5	0	
James Cook, " . . . . .	1857	0	2	6	Jessie Hamlin, Finch, . . . . .	1856	0	2	6
Mrs. W. Stewart, " . . . . .	1857	0	2	6	Rev. J. B. Mowatt, Niagara, . . . . .	1857	0	7	6
M. Paterson, " . . . . .	1857	0	2	6	A. P. Follett, " . . . . .	1857	0	2	6
Miss Fraser, " . . . . .	1856-7	0	5	0	H. Gibson, " . . . . .	1857	0	2	6
Donald McArthur, " . . . . .	1856-7	0	5	0					

J. Pringle, Niagara, . . . . .	1857	0	2	6
Mrs. Simpson, " . . . . .	1857	0	2	6
J. Lockhart, " . . . . .	1857	0	2	6
P. Yeates, " . . . . .	1857	0	2	6
John Rogers, " . . . . .	1857	0	2	6
And. Heron, " . . . . .	1857	0	2	6
Wm. Waddell, " . . . . .	1857	0	2	6
Wm. Barr, " . . . . .	1857	0	2	6
W. D. Miller, " . . . . .	1857	0	2	6
And. Martin, " . . . . .	1857	0	2	6
Benj. Dawson, " . . . . .	1857	0	2	6
James McKenzie, " . . . . .	1857	0	2	6
L. Currie, " . . . . .	1857	0	2	6
Wm. Chittenden, " . . . . .	1857	0	2	6
Mrs. Wagstaff, " . . . . .	1857	0	2	6
T. Elliott, " . . . . .	1857	0	2	6
Dr. Campbell, " . . . . .	1857	0	2	6
Mrs. Wynn, " . . . . .	1857	0	2	6
James Carnochan, " . . . . .	1857	0	2	6
George Dawson, " . . . . .	1857	0	2	6
James Crockett, " . . . . .	1857	0	2	6
John McFarland, " . . . . .	1857	0	2	6
P. A. Cathline, " . . . . .	1857	0	2	6
J. Meneilly, " . . . . .	1857	0	2	6
W. Blain, " . . . . .	1857	0	2	6
J. Whiteford, " . . . . .	1857	0	2	6
J. McPherson, Queenston, . . . . .	1857	0	2	6
J. Willox, " . . . . .	1856-7	0	5	0
D. Cooper, " . . . . .	1856-7	0	5	0
J. G. Currie, St. Catharines, . . . . .	1857	0	2	6
J. McFarland, Jr., Thorold, . . . . .	1857	0	2	6
R. Moore, Perth, . . . . .	1857	0	2	6
W. Fraser, Drummond, . . . . .	1857	0	2	6

HENRY'S COMMENTARY.

Important to Ministers, Missionaries and Students of the Church of Scotland in Canada.

An Advertisement may have been observed in the "Home & Foreign Missionary Record of the Church of Scotland" for February to the following effect:—

"An Edition of the Holy Scriptures, with MATTHEW HENRY'S COMMENTARY, in Nine Volumes, Imperial Octavo, is in course of publication by Nisbet & Co., London, at the price of 45s sterling per copy to Subscribers.

"A few friends, Members of the Evangelical Alliance having had their attention called to the importance of bringing such works within easy means of purchase to those whose office calls them to expound the Word of God, have undertaken to contribute and collect a portion of the Subscription Price of the above-mentioned Commentary, so as to offer One Thousand Copies at the price of 20s sterling per copy to Ministers, Missionaries, Probationers and Divinity Students, of Scotland, who will take the work *bona fide* for their own use," &c., &c.

Through the kindness of James Alexander Campbell, Esq., of Glasgow, and of some friends in Montreal, a proportion of the 1000 Copies has been reserved for applicants (being Ministers, Students, &c.) belonging to the Presbyterian Church in Canada, in connection with the Church of Scotland.

Applicants are therefore requested to remit the subscription price, say 25s. currency, postage free, to the undersigned, on or before the first day of May next, giving their designation and address in full, and stating by what conveyance their copies are to be forwarded.

The work is expected to be ready for delivery in Scotland in June.

JOHN GREENSHIELDS, Treasurer.

Montreal, 9th March, 1857.

The Presbyterian

Is published for the Lay Association by John Lovell, at his office, St. Nicholas Street Montreal. All communications and letters enclosing remittances to the Presbyterian, to be addressed (Post-paid) to "The Editor of the Presbyterian Montreal."