

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from: /
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
									/		

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.

CONTENTS.

	PAGE		PAGE		PAGE
THE CHURCH IN CANADA.		Soiree at Belleville.....	35	The Extension of the Church.....	44
Home Mission Fund.....	33	The late John Mowat, Esq.....	35	Narrative of Travels in Egypt and Palestine, (Continued).....	45
Jewish Mission Do.....	33	Queen's College Missionary Ass., Catechist's Report.....	35	NOTICE OF BOOK.	
Queen's College Building Fund.....	33	Anniversary Meeting of S.S.S., Hamilton Missionary " at Smith's Falls..	36	Good Words—Edited by Norman McLeod, D. D.....	46
Indian Orphanage and Juvenile Mission.	33	Presbytery of Glengary.....	37	POETRY.	
Ministers' Widows' and Orphans' Fund.	33	" of Montreal.....	38	Messiah.....	47
Beauharnois Congregation, Subscriptions to Home Mission Fund.....	33	Presentation to Rev. Dr. Machar.....	38	The Oldest Hymn.....	47
Montreal Congregations, Do Do....	34	Home Mission Scheme.....	40	SUBSCRIPTIONS.....	47
Paisley Church, C. W., Subscriptions towards.....	34	CORRESPONDENCE.		ADVERTISEMENTS.....	48
Statistics.....	34	From a Scotch Correspondent.....	43		
Our Jewish Missionary.....	34				

No. 3, March, 1860.

VOLUME XIII.

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

THE CHURCH IN CANADA.

HOME MISSION FUND.

In Charge of Temporalities Board.

CONGREGATIONAL COLLECTIONS.

Previously acknowledged.....	\$1901 12
Brock, per Rev. J. Campbell.....	15 00
West Guilimburg, per Rev. M. McKee,	8 00
Bowmanville, on ac't, per Rev. J. H. McKerras.....	15 00
Simcoe, per Rev. M. N. Livingstone..	7 25

\$1946 37

J. W. COOK,
Sec.-Treasurer.

Quebec, 24th February, 1860.

JEWISH MISSION.

Received since last acknowledgment.	
Contributed from Darlington, per Revd. J. H. McKerras.....	\$20
Collected at Ramsay, per Revd. J. McMorine.....	20
Collected at St. Matthew's Church, Osna-bruck, per Revd. Robert Dobie.....	7
Collected at Preaching Station, per Revd. Robert Dobie.....	2
Collected at Missionary Meeting in Quebec, per Revd. J. Cooke, D. D.....	30

\$79

ALEXANDER MORRIS,
Treasurer.

Montreal, February, 1860.

N. B. Congregations in Canada, Nova Scotia and New Brunswick are earnestly requested to remit their collections to the Treasurer as soon as practicable.

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

Eldon Congregation,—per Rev. J. Macmurchy.....	\$35
Bursary Fund,—St. Andrew's Church, Kingston, per Rev. Dr. Machar....	40

JOHN PATON.

Kingston, 22d February, 1860.

INDIAN ORPHANAGE AND JUVENILE MISSION.

Already acknowledged.....	\$370 22
From a lady at Whithy for 4 years' support of an Orphan, to be called Eliz. S. Dow.....	16 00
From St. Andrew's Church Sabbath School, Seymour, per Rev R. Neil.....	
Canadian School.....	\$ 3
To support an orphan, name Christiana Jane Milne.....	16 19 00

\$405 22

JOHN PATON,
Treasurer.

Kingston, 21st February, 1860.

MINISTERS' WIDOWS' & ORPHANS' FUND.

Congregational Collections:	
Niagara, per Rev. C. Campbell.....	24-00
Brock, &c., per Rev. J. Campbell.....	14 00
Goderich, " A. McKid.....	25-00
Wawanosh, " W. Barr.....	5 00
St. Louis de Gonzague, per Rev. J. Paul	5-25
Huntingdon and Athelstane, per Rev. Alex. Wallace.....	12-00
Ormstown and School Houses, per Rev. F. Andersen.....	12-00

South Georgetown, per Rev. Dr. Muir...	12-00
Russeltown, " F. P. Sym..	13-20
English River, " F. P. Sym..	24-75
Beauharnois, " Mr. J. Browning	12-00
Dundee, " Rev. J. Livingston	12 00
Hemmingford, " J. Paterson..	11-95
Sherrington, " J. Paterson..	1-05
Middleville, " W. Clark....	6 00
Dalhousie, " W. Clark....	2-05
Chinguacousy, " Ths. Johnson	4-00
Bowmanville, per Rev. J. H. McKerras	12-00
Martintown, " J. H. McKerras	12-00
Orangeville, " W. E. McKay..	3-00
Beckwith, " W. McHutchie-son.....	14-00
Osnabruck, " W. McHutchie-son.....	12-00
Woodstock, " Jas. Stuart....	2-40
Toronto, " Dr. Barclay..	44-00
Ottawa, (additional,) per Mr. Hamilton, Treasurer.....	1-00
Pickering, per Mr. Madell, Elder.....	11-00
Ramsay, per Rev. John McMorin..	18-00
Renfrew, " Geo. Thomson..	12-85
King, " John T. Tawae.	8-00
Cumberland, " Peter Lindsay..	3-62
Arthur, " John White, 1859	3-00
Arthur, " John White, 1860	5-00
Woolwich, " John Thom....	6-00
Thorah, " D. Watson.....	30-00
Melbourne, " J. Sierreight....	24-00
Chatham, C. E., " W. Mair.....	4-00
Clarke, per Mr. Johnston.....	4-00

LIST OF SUBSCRIPTIONS BY THE CONGREGATION OF BEAUHARNOIS TO THE HOME MISSION FUND.

K. Nicolson.....	\$15.00
John McMartin.....	10.00
William Kilgour.....	10.00
J. M. Browning.....	10.00
William Henderson.....	10.00

Robert Johnston.....	10.00
Cash.....	10.00
Coll McFee.....	7.50
John Brodie.....	6.00
William Cross.....	5.00
Alexander McMartin.....	5.00
Cash.....	5.00
Miss Margaret Wilson.....	4.00
John Henderson.....	4.00
G. B. Duncan.....	3.00
A. M. Park.....	3.00
Mrs. Norval.....	2.00
William Maw.....	2.00
Andrew McDonald.....	2.00
David Smith.....	2.00
James Smith.....	2.00
Mrs. John McMartin.....	2.00
John Montgomery.....	2.00
John Barworth.....	2.00
Mrs. George Keith.....	2.00
John Lyons.....	1.50
Mrs. R. Thom.....	1.00
D. C. McDonald.....	1.00
Mrs. John Wilson.....	1.00
John McMartin, junr.....	1.00
W. H. Becket.....	1.00
J. C. Mitchell.....	1.00
Frederick Wood.....	1.00
John Henry.....	1.00
Duncan McFee.....	1.00
Samuel Henry.....	1.00
Thomas Gebbie.....	1.00
John Reid.....	1.00
Thomas Hitchins.....	1.00
Mrs. S. Robert.....	0.50
Miss M. Peterkin.....	0.50

\$151.00

Received the above. J. P.

PAYMENTS RECEIVED BY THE TREASURER ON ACCOUNT OF THE MONTREAL SUBSCRIPTIONS TO THE SYNODICAL HOME MISSION FUND.

MONTREAL.

William Dow.....	\$1000 00
John Frothingham.....	500 00
J. G. McKenzie.....	200 00
John Smith (St. Urban st.).....	100 00
Alex. Mitchell.....	100 00
Rob. Norris.....	10 00
Major MacDonald.....	4 00
Edward Bowie.....	2 00
John Allen.....	1 00
Mrs. Robinson.....	2 00
Robt. Boyd.....	1 00
George Moore.....	1 00
Walter Macfarlane.....	20 00
G. R. Robertson.....	2 00
D. Kennell.....	2 00
R. Gouhe (Pickering, C. W.).....	1 00
John Taylor.....	5 00
Robert Forsyth.....	10 00
W. D. B. James.....	10 00
C. Sim.....	1 00
Andrew Rough.....	1 00
Geo. Sharpe.....	1 00
W. W. Campbell.....	1 00
Peter Fisher.....	11 00
M. Woodson.....	10 00
James Drummond.....	10 00
Dan. Drummond.....	10 00
Ed. Glendenning.....	10 00
John Somerville.....	10 00
Mrs. Byers.....	2 00
John Drummond.....	20 00
John McIntosh & Bros.....	10 00
James Allan.....	10 00
Hugh Campbell.....	5 00
James Creighton.....	3 00
J. Hardy.....	10 00
Wm. Campbell.....	1 00
Jos. White.....	5 00

J. Dodds.....	500 00
A. Ogilvie, Senr.....	75 00
R. Muir.....	150 00
D. Bellhouse.....	4 00
Mrs. Kerr.....	2 00
Geo. Mackenzie.....	5 00
Wm. Christie.....	50 00
Miss Armour.....	50 00
Mrs. Hew Ramsay.....	50 00
Miss Barritt.....	20 00
Robert Taylor.....	20 00
Mrs. Cormack.....	20 00
Mrs. Mack.....	1 00
Thos. Paton, 1st yearly instal. of \$600.....	120 00
John Rankin.....	100 20 00
Wm. Croil.....	100 20 00
A. Ogilvie, Junr.....	50 10 00
Hugh Brodie.....	50 10 00
R. Hislop.....	25 5 00
Wm Darling.....	150 30 00
R. Weir.....	15 3 00
J. Whitelaw.....	10 2 00
R. Brodie.....	25 5 00

\$3274 00

J. N. PATON,
Treasurer.

Subscribers to the Fund in Montreal, Quebec and elsewhere, who have not yet paid the subscription, are requested to send them to the Treasurer without delay.

SUBSCRIPTIONS TOWARDS THE PAISLEY CHURCH, CONTINUED.

CORNWALL.

Dr Urquhart.....	\$10.00
D. E. McIntyre.....	10 00
W. Ross.....	5 00
J. S. McDonald.....	5 00
A. McDonald.....	5 00
W. Mattice, senr.....	5 00
James Pringle.....	5 00
George Pringle, M. D.....	2 00
James Craig.....	5 00
Alexander MacLean.....	5 00
Wm. Cline.....	2 00
Martin McMartin.....	2 00
Walter Colquhoun.....	2 00
John Row.....	2 00

KINGSTON.

Public Collection.....	\$38.00
John Paton.....	4 00
Hugh Fraser.....	2 00
Wm. Ferguson.....	4 00
John Duff.....	2 00
James Williamson.....	4 00
George L. Mowat.....	4 00
Alexander Campbell.....	4 00
A. Ross.....	2 00
A. Livingston.....	2 00
Alexander Eegg.....	2 00
John Stewart.....	2 00
G. M. Kinghorn.....	2 00
F. J. George.....	2 00
Mrs. Logie.....	1 00
James Kollo.....	1 00
Andw Drummond.....	2 00
Mrs. Heath.....	1 00
George Weir.....	4 00
H. J. Borthwick.....	1 00
W. Ireland.....	4 00
James O. Ireland.....	4 00
John Fraser.....	5 00
Robert Campbell.....	5 00
John Mowat.....	5 00
J. Hamilton.....	5 00
J. Creighton.....	1 00
John MacInar, D. D.....	3 00
Miss Macfar.....	1 00
John Macfar.....	1 00
J. B. Mowat.....	5 00
A. Campbell.....	4 00

H. Ross.....	4.00
Joseph Bruce.....	4.00
A. McPherson.....	1.00
Miss Douglass.....	1.00

K. McLENNAN.

STATISTICS.

We understand the Convener of the Committee on Statistics is again at work and that circulars and blank returns have been forwarded to Ministers. We join with the Convener in expressing the hope that returns will be punctually and faithfully made. This is a matter of very great importance to the Church, and we have reason to know that a considerable amount of good was done by the collection and publication of Statistics last year. We confess the returns were made in a greater number of cases than we expected the first year. But we hope that no congregation will fail to be represented in the statistical table this year. No Minister or layman should be unwilling to furnish in this way the information which is requisite to give all the friends of our Church a true idea of our position, and the possession of which is a means of exciting a most salutary interest. We did intend to insert a few articles on the Statistics of last year, but we have now concluded to wait for the fuller returns which we expect this year.

OUR JEWISH MISSIONARY.

We learn from the perusal of a letter recently received from the Convener of the Jewish Scheme of the Church of Scotland, the Rev. A. F. Mitchell of St. Andrews, that it had been arranged in Scotland that the Rev. Dr. Epstein should spend three months in Salonica at least in the study of the native languages, and that afterwards he and the Rev. Mr. Crosbie, Missionary of the parent Church at Salonica, should visit Berea and Monastir, and report which of them presents the more favourable opening for a missionary. If our readers peruse the 17th chapter of the Acts of the Apostles, they will watch with lively interest the steps that may be taken for the selection of the locality in which to plant our mission station. Let us trust that some may yet be found, like the Hebrews of old, "to receive the word with all readiness of mind," and let us hope that the Lord will, in answer to the prayers of many, speedily own this effort, and encourage us to abound yet more and more in this work and labour of love for the good of Israel.

May the words of a Scottish friend of the Mission be speedily realized among us, when he thus wrote—"May God pour out of His Spirit on you and your whole Church—revive His work among yourselves, and make you the blessed instruments of reviving and forwarding it among others."

Since the foregoing was in type we learn from a letter, dated Salonica, 29th

January, and addressed to the Convener of the Jewish Scheme, that Dr. Epstein and family reached Salonica on Sabbath the 22nd of January last, and had been kindly welcomed by the Revd. P. Crosby, Missionary of the Church of Scotland there. We regret that a letter from Dr. Epstein, intended for publication in our columns, has not reached us, owing, as we believe, to the mournful loss of the *Hungarian*. He had begun the study of Spanish, and was finding already employment to some extent medically and even spiritually, as he had opportunities of conversing in Hebrew with some, and the Jews had begun to visit him. There is in Salonica a Jewish population of 35,000. When we receive from our Missionary his report, the Committee will be able to decide whether Salonica, Berea or Monastir is the most desirable station for us to occupy.

SOIRÉE AT BELLEVILLE.

On Wednesday night, the 1st February, a soiree was held in St. Andrew's Church, Belleville. A. Thomson, Esq., Agent of the Commercial Bank, in the Chair. At an early hour the building was filled to overflowing with a very respectable and intelligent audience, the various Protestant denominations of the town being well and numerous represented. After a few well timed remarks by the Chairman the meeting was addressed by Professor Mowat, Kingston; Dr. Urquhart, Cornwall; Rev. Mr. Buchan, Surling; Rev. Mr. Lavell, Wesleyan Minister, Belleville, and Rev. Mr. Shepherd of the Seminary, and also by the following laymen belonging to the Congregation, viz., Messrs. Nelson, Bell and Burdon. The speeches, which were characterized by ability, and especially by the fraternal spirit now happily prevailing between the different churches, were attentively listened to and warmly applauded by the audience. An efficient choir was in attendance, and under the leadership of Mr. Orme executed very creditably several pieces of music, which contributed much to enliven the proceedings of the evening. The meeting, which had been opened with prayer by Dr. Urquhart, was dismissed with the benediction by the Rev. Mr. Niel, Seymour.

In a pecuniary point of view this social gathering was highly successful, the receipts having amounted to about £34, which sum it is proposed to apply to the liquidation of the debt on the Manse, a substantial and commodious brick building erected two or three years ago. It may also be mentioned here that, with the view of raising funds to defray the expense of lighting the Church with gas, the ladies of the Congregation held a Bazaar in December last, from which there was realized the liberal sum of nearly £70. persons of all denominations having given their aid on the occasion.

For the above results, as also the satisfactory condition of the Congregation at this time as compared with its state for some years after the Secession, we are largely indebted to our present Pastor, the Rev. Archibald Walker, who ever since his induction in 1854 has discharged his ministerial duties in a very able, zealous and efficient manner, and who would seem to have gained thereby the respect and good will, not only of his own people, but of the community generally.

DEATH OF JOHN MOWAT, ESQ.

We regret to have to announce the melancholy intelligence of the death of John Mowat, Esq., which took place on the 4th February at Kingston in his 69th year.

Mr. Mowat was one of the members of session who welcomed the Revd. Dr. Machar to Kingston 23 years ago, and has during that long period been a consistent and exemplary elder of our Church. Among the original names in the Royal Charter of Queen's College is that of Mr. Mowat who has ever been a faithful Trustee and a warm advocate of the College.

For some time past Mr. Mowat has not been actively engaged in business, but has lived happily and usefully amid a family circle to which he was warmly attached.

Mr. Mowat has placed upon record his interest in Queen's College by leaving the sum of eight hundred dollars for the purpose of endowing an annual bursary to be given by the Senatus to the best arithmetician in the Junior class.

We cannot better close this brief notice than by extracting the following tribute to Mr. Mowat's memory from the *Kingston News*.

The remains of John Mowat, Esq., were on Tuesday conveyed to the Cemetery at Waterloo: and the number that joined the funeral procession, as well as the sorrow that sat upon every countenance, bore striking testimony to the estimation in which he was so deservedly held. He was one of our oldest and most distinguished citizens, and his removal from us leaves a blank not so easy to be filled up. Long engaged in business, his whole dealings were marked by unbending integrity. Kindly in his nature, he was ever ready to reach forth a helping hand to struggling worth; and, though sometimes deceived in those whose cause he espoused, his benevolence continued unwearyed to the last. Few men have been larger-hearted, or more public-spirited. A member of our Religious Societies, a ruling Elder in the Church to which he belonged, and a Trustee of Queen's College, his loss will be severely felt by those who were associated with him: for, while sound in judgment, he possessed a fervency of spirit which made him willing to spend himself and be spent in all that he undertook. He was singularly happy in his domestic relations; and he has left behind him a family unbroken in number, and all of them in influential positions in life. He has passed away, but he lives enshrined in the memory of many friends—enshrined especially in the memory of an affectionate wife and family, who, while feeling their irreparable bereavement, will yet not mourn under it unconsolated, but who, calling to their remembrance his sincere though unpre-

tending piety, will say, "For him we sorrow not as those who have no hope; for, if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him."

QUEEN'S COLLEGE MISSIONARY ASSOCIATION.—CATECHIST'S REPORT.

KINGSTON, Jan 21st 1860.

To the Queen's College Missionary Association;

GENTLEMEN,—As the time has again arrived in which we, as members of this Association, are wont to meet together, to inform each other of what we have been doing during the past summer, and what the Lord has been doing for us, I, as one of your Catechists, would with much pleasure give you a short account of my labours.

And here your Catechist would acknowledge the good hand of God in upholding and blessing him in all his goings, and in granting him some degree of success in striving to advance the Redeemer's Kingdom among the people to whom he was sent.

When your Catechist arrived in Lanark about the last of April, he found that no arrangements had been made with the people of Darling for his coming, on which account he had to remain at the Lanark Manse for a few days, where he was very kindly entertained, until all necessary preparations were made.

Being now settled, he looked around him on the wide field over which his labours must extend, and pondered on the best plan to be taken by which he might more conveniently to himself, and more satisfactory to the people, be enabled to overtake the work now before him.

The field which he occupied was about 20 miles long; extending from the upper part of Dalhousie across through Darling, and terminating at the second line of Ramsay. He had one station in Polaud, which is in Dalhousie; three in Darling, and one in Ramsay. In three of these stations he was able to officiate fortnightly, and in the other two monthly. The meetings were exceedingly well attended in all these places; so much so that we had at two of the stations sometimes to hold our meetings in the groves which were close by. It was really encouraging to your Catechist to see so many, both young and old, crowding out on Sabbath, apparently anxious to hear the Word of life.

Your Catechist re-organized and organized in all, four Sabbath schools, two of which were very flourishing during the summer, having each an average attendance of 40 children with 6 teachers and a superintendent. The average attendance of each of the other two was below 20.

Your Catechist supplied these schools with copies of the "Songs of Praise," published lately in Montreal, for the use of Sabbath schools, and also met occasionally with the children to teach them to sing these songs. He also held a Bible Class fortnightly, which was well attended. We made a collection in all these schools, together with the Bible Class, on behalf of the Canadian School at Calcutta, which amounted to \$7.

As it was the earnest wish of this Association that the Catechists, whom they sent out, should pay special attention to the cause of Sabbath schools in the districts in which they laboured, and even beyond their immediate sphere, your Catechist thinks that he did as much as lay in his power to conform to those wishes, and has reason to hope that his efforts were in a measure blessed.

He visited a great number of families, all of whom received him with a hearty welcome; many of these families he found living in a state of carelessness about the one thing need-

ful, while he found others who were trying to live soberly, righteously and godly in this present evil world. It is really cheering to find, away in the backwoods some whose hearts have been warmed by the love of Jesus—some who have gone to Christ, with the burden of their sins, and who have come away saying that, although the Lord was angry with me, yet now His anger is turned away and He comforteth me. It is delightful to think that, no matter where you go, you can find some of Christ's children—some who, perhaps, may be in such obscure circumstances, as to be looked down upon by the world, but who, nevertheless, are given on the palms of His hands.

The great aim that your Catechist had in all his visitations was to stir up the people to a performance of those duties which devolved upon each in his several places and relations. Your Catechist also endeavoured as much as possible to extend the circulation of the "Presbyterian," which every Catechist ought to do. He succeeded in obtaining 7 or 8 subscribers.

As there is no Church in Darling, your Catechist thought it good to call the attention of the people to the erection of one. A meeting was accordingly summoned, at which it was agreed to build a suitable Church in the most convenient part of the Township.

At present the people would not be able to support a minister, inasmuch as there are a good number of families in rather poor circumstances, but we hope that this state of things may not long continue, but that the time may not be far off when they shall be able to have a minister among them to break unto them the bread of life, giving every one his portion of meat in his due season.

J. B. MULLAN.

ANNIVERSARY MEETING OF ST. ANDREW'S CHURCH SABBATH SCHOOLS, HAMILTON.

The annual meeting of the children attending these Schools was held in the basement of the Church on the evening of Tuesday, the 16th day of January last, in presence of a large number of the members and adherents of the congregation. The meeting was presided over by Mr. Burnet, who opened it with praise and prayer. The children on this occasion sang one of Bateman's Sabbath School Hymns.

After a few introductory remarks by the Chairman the children, amounting in all to about 250, were regaled with tea and coffee by the teachers. The Chairman thereafter addressed the children at great length, and in his usual vehement way urged upon them the necessity of persevering in their efforts with their lessons, and, when discouragements came in their way, always to "try again." The annual Reports were subsequently read by him, from which we extract the following statistics:

CONGREGATIONAL SCHOOLS.

1st. The Teachers.		Ladies	Gen.	Tot.
No. on Roll 1st Jan., 1859	7	7	14	
Resigned during year	3	2	5	
Added during year	3	1	4	
Total on Roll 1st Jan., 1860	7	6	13	
2nd. The Scholars.		Boys	Girls	Tot'l
No. on Roll 1st Jan., 1859	70	73	143	
" " 1st Jan., 1860	86	74	160	
Increase during year	16	1	17	

MISSION SCHOOL.

1st. The Teachers.		Ladies	Gen.	Tot.
On Roll 1st Jan., 1859	12	6	18	
Since added	2	2	4	
		14	8	22
On Roll 1st Jan., 1860	9	4	13	
Decrease	5	4	9	
Average attendance of teachers during year				10
2nd. The Scholars.		Boys	Girls	Tot'l
On Roll 1st Jan., 1859	44	55	99	
" " 1st Jan., 1860	49	41	90	

While the attendance of the Morning School has materially increased, the attendance in the Mission School which is a most important part of Sabbath School labour, has, during the past year, been attended with varying success, but the result, as shown by the numbers at present upon the Roll, is on the whole satisfactory, and calls for devout gratitude to that Almighty Being in whose cause this humble instrumentality is privileged to be engaged.

The continued depressed state of trade, so long existing among the labouring classes of our community had, during the past year, most seriously affected the onward progress of the Mission School, and had tended in no small degree to retard its otherwise encouraging aspect. In the early part of the year the parents of many of the German families attending our School, being unable to obtain employment in the City were provided by the Authorities with free passes to the Western States and thus numbers of our most regular and attentive pupils have been withdrawn from our care. Yet here and there in some youthful heart a seed may have been sown which in their future home and at some future period, like bread cast upon the waters may be found after many days.

We cannot but view this feeble effort as one calculated, under the Divine blessing to be productive of much good, designed, as it is, to ameliorate both the spiritual and temporal deprivation which in so great and alarming a degree exists among a class of our juvenile population, otherwise entirely destitute of the means of instruction. Taken in many instances from the streets, and in nearly all from the dwellings of the very poorest of the population, then situated, if thus left unaided, would most inevitably entail upon them degradation and misery. Under circumstances so patent to all it was therefore with the deepest sorrow and disappointment that the labours in this work had again to reiterate the complaint made at the last annual meeting of a lack of teachers. This was the source to which, from the commencement of this work, might be traced the want of greater success, and it was a cause of complaint which, once made to the members of St. Andrew's Church, ought never again to have to be repeated.

The comparatively few teachers in regular attendance could not properly overtake the amount of work requiring to be accomplished, and the regular attendance

of some, whose names appeared on the teachers' roll at the commencement of the year, and their subsequent desertion of the field had operated most disastrously against the interests of the school. The attendance of the children could not of course be expected to be as regular as that of ordinary congregational schools, where home influences came in to aid the efforts of the teacher; but the labourers in such a field ought to lay their account to expect this result, and strenuously and prayerfully persevere in the good work in the face of all discouragements, assured that He, in whose cause their earnest labours are expended, would not suffer them to have been bestowed in vain.

It will be observed that the average attendance of scholars is small as compared to the numbers on the roll; but this, in any degree acquainted with the working of aged schools and the material of which they are composed will at once be aware of the many evil influences at work among such a class to prevent a different result; but, were the number of teachers doubled, his defect would in a great measure be overcome, and many destitute ones added to our ranks, for whose souls at present no man careth.

The serious decrease in the number of the teachers of the Mission School might in some cases be accounted for satisfactorily, two having left the city, two from ill health and family duties, and three being engaged in the Morning School; but in other instances the falling-off could only be attributed to a lack of interest in the good cause in which they had engaged.

It would also encourage the teachers, and stimulate to greater zeal both teachers and scholars, did the members of the congregation show by an occasional visit their interest in our work—and an interest thus awakened might be the means of leading many, having both time and talents at their disposal, to consecrate them to the service of Him who has said "Suffer little children to come unto me, for of such is the Kingdom of Heaven."

In the course of the evening the children sang several of Bateman's Hymns, and short addresses were delivered by Mr. Milroy and Messrs. Allan and Leggat. After a service of fruit the children separated about 10 o'clock after spending a pleasant and happy evening.

MISSIONARY MEETING AT SMITH'S FALLS.

A very interesting meeting was held at Smith's Falls on Monday, January 23. The evening was pleasant, and the church was full to overflowing. The meeting was opened by singing and prayer. Mr. Mylne, minister of the congregation, stated that the object of the meeting was to awaken in the congregation an interest for Missionary operations in general, and to enlist their sympathies in the Mission

Schemes of our own Church in particular. After reading Dr. Epstein's letter, which appeared in a late number of the *Presbyterian*, he introduced to the meeting the Rev. W. C. Clarke, Lanark.

Mr. Clarke said that he had much pleasure in meeting a second time so many of the Christian people of Smith's Falls,—he fully sympathised with the object of the meeting, as stated by their pastor, Mr. Mylne, and hoped that such meetings would become general throughout the whole Church, as they were calculated to do much good to individual congregations in warming up their own piety, and impressing more clearly and largely upon them the great Presbyterian truth, that each congregation was an integral part of a grand whole—that they had one great common interest—the extension of the kingdom of Christ upon the Earth. He then went on to show that Christianity occupied but a subordinate numerical number among the various other systems,—that out of a population of 1,283,000,000, there were only about 335,000,000 who professed nominally the name of Christ. Taking from this number 246,000,000, which the Greek and Roman Catholic Churches claim, only 89,000,000 remain for the Protestant Churches,—from this take away those who are Christians only by birth and nation, and how small a remainder is left! a mere unit, perhaps 1 out of every 1000 of the present population of our Globe! He said the Church has done and is now doing much, but still greater and more united efforts must be put forth—that Christians must realize more than ever their union with Christ in being identified with Him in His cause in the World. They must feel that His cause is *their* cause—that they are not their own (he meant this to be literally understood,) but His—that they are bound in virtue of being His to serve Him—to advance His cause with their substance—their intellect and their heart. He said that it was, when they would freely offer themselves upon the altar of Christianity, that they would be fully able to sympathise with their Lord and Master in offering Himself as a sacrifice upon the altar of God's justice for their sins—then they would feel and know that Christianity was not a name—an abstract—but a life—a work—a reward. The reflex influence would make them strong in faith and rich toward God. He did not wish them to become too philanthropic all at once, as it was too often the case that those who would embrace the whole world in their benevolent arm would scorn to do good to those who were at their door—they should begin in their own heart—families—neighbourhood—congregation—the Church at large—then the whole world. If Christians valued this relation to Christ, he (Mr. Clarke) did not feel much alarmed about the means to carry on the work of extending the Gospel, as these would come in abundance from active hands and willing hearts.

Mr. McMorine, Ramsay, after some pungent and humorous remarks upon parties putting into their pockets, before they came to such places, the very amount they intended to give, and thus become proof against the eloquence of the speakers, said that from the signs of the times he thought he perceived those indications that bide us put forth all possible efforts so as to share in the grand result which may soon dawn upon our world—which, for aught we know, may even now be silently carried forward towards completion. What meant the movements now abroad in the World? That the World was opening up her hitherto inaccessible places, and holding out her open arms to embrace Christianity—that all the

despotic powers were tottering—that men every where were crying out for liberty of conscience—that all this may be the preparing of the way for that universal reign of the Righteousness of Jehovah—that Christians should do their part in bringing that promised end about.

Mr. Bain, Perth, next addressed the meeting at some length,—felt that such meetings must be good to both minister and people—that they were highly privileged to be called upon to work for God. He went on to show that, ho' God called upon them to advance His cause by contributing of their means, He did not intend to impoverish them, but even to enrich them for so doing—that the object of these meetings was not so much to get money out of them as to get them to give themselves to God, and to throw themselves more heartily into His service in their several spheres and relationships—to serve God in their calling in life. He earnestly urged upon the parents present faithfully to discharge their duties in their families. Altogether the address was an able one, and must do good to every one who has given it that attention to which it was entitled.

Mr. Aiken, U. P. Minister, Smith's Falls, was next called upon to address the meeting. He said, since there were so many able speakers present, it could not be expected that he would say much. He sympathized with the object of the meeting most cordially—also with the congregation of Smith's Falls, and their worthy pastor—then in a few concise and pointed sentences showed that Christians had the strongest inducements and best encouragements to work for Christ in this way, that success was certain, for the mouth of the Lord had spoken it.

Mr. Morrison, Brockville, agreed with the sentiments uttered by his brethren—referred to the last remark of Mr. Aiken as the real ground for Christian action—that God has promised success to the efforts of His Church—that, however much other things may distract us, God's promises cannot—that God was always over-riding the affairs of nations so as to bring about the good of His Church and the accomplishment of His own designs—that the two last wars in which our nation was engaged, though things for a time seemed to be against Christianity, proved to be in her favor, that India was now open for us—that there were more openings than we could fill up—that light was beginning to shine from the North, South, East and West—that this light would soon meet and produce a flame that would lighten every land—that good seeds would never die—that the scent of the Labastar box was still perfuming the World—the good accomplished by a small contribution could only be known when God shall reward all the favours done Him, even to the giving of a cup of cold water to one of His disciples as such—the good that the dollar given to night would do would never cease to be, though the donor might be forgotten.

At the conclusion Mr. McMorine, Ramsay in the name of the congregation, presented Mr. Flock with a watch and chain, as an acknowledgment for his services as leader of the choir, which office he performs gratuitously. Between each speech the choir performed some choice pieces of sacred music with much credit to themselves and leader, and to the admiration of the audience. The meeting broke up about half past 9, all apparently much gratified.

PRESBYTERY OF GLENGARY.

A meeting of this Court was held in St. John's Church, Cornwall, on the 8th Feb.

Mr. Johnson stated that, owing to a severe snow storm, he was unable to fulfil his appointment to hold Divine Service at Vankleek Hill. Mr. McPherson reported that he preached in Dalhousie Mills and Cote St. George according to appointment on the 5th, and intimated that a Deputation of Presbytery would meet both congregations in the Church of Dalhousie Mills on the 7th. Messrs. Dobie and Watson gave in the following report:

"The Deputation, appointed to visit the congregations of Dalhousie Mills and Cote St. George yesterday, beg to report that, after Divine Service in the Church of Dalhousie Mills in Gaelic and English, the object of the meeting was stated, and a chairman chosen. The Deputation are happy to state that the attendance at church was large, and that all present were unanimous in their desire for a re-union. They regret, however, that, although members of Cote St. George Congregation were present, there was no representation from the Session of that section. After the meeting the Deputation addressed a letter to the Ruling Elder of that place, requesting him, if possible, to attend the meeting of this Court to-day, to make known more fully to the Presbytery the feelings of the Session and Congregation of Cote St. George as to re-union."

The Presbytery thereupon instructed the Clerk to write the Sessions of both Churches, intimating that the Presbytery expect that both congregations will, in accordance with the constitution of the Church, petition the Presbytery without delay for re-union.

Mr. Dobie brought forward an overture, of which he had given notice at a former meeting, anent the Duties of Catechists, which the Presbytery unanimously agreed to transmit to Synod.

A call from the congregation of Arnprior, with other documents transmitted by the Clerk of the Presbytery of Bathurst in favour of the Rev. William Johnson, M. A., L'Ocnaul, was read, and Mr. Johnson having signified his acceptance of the same, Mr. Gregor was appointed to serve the Edict on Sabbath, 12th instant, in the Church of L'Original, citing the congregation to appear at an adjourned meeting of Presbytery, to be held in Cornwall on the 23d inst., to assign reasons, if they have any, against the translation of their Minister to the sphere of labour to which he has been called.

Mr. Ferguson read a long and interesting report of his labours as Missionary since the month of September last in Indian Lands and Plantagenet, from which, and a former report of Mr. Ferguson's, it appears that in Indian Lands there are 61 families belonging to the Church, embracing 378 souls, and in Plantagenet, 55 families, embracing 300 souls. The Clerk read a letter from the congregation of Indian Lands, stating that they were pre-

pared to contribute £25 to the support of a Catechist among them, and Mr. Ferguson was instructed by the people of Plantagenet to say that they would pay £35 towards the same object.

Now that the Church of Indian Land has been recovered, it is to be hoped that, enjoying the services of a Catechist, if not of a Minister along with Plantagenet, the people in both places will grow in grace and in all Christian virtues, and, having worshipped the God of their fathers in their unpretending temples on the edge of the wilderness in this new land, may at the last be privileged, with those in other parts of Christendom more highly favoured, to worship in the Temple above.

PRESBYTERY OF MONTREAL.

The usual quarterly sitting of this Court took place in St. Andrew's Church, Montreal, on Wednesday the 1st February.

The members present were the Rev. William Snodgrass, Moderator, the Revs. D. Matheson, James Anderson, Dr. Muir, William Simpson, Alexander Wallace, James T. Paul, John McDonald, Frederick P. Sym, James Patterson and John Moffat, Ministers, and Messrs. Alexander Morris and John M. Browning, Elders.

The minutes of last ordinary meeting were read and sustained.

The minutes of a meeting held at Dundee on the 30th of November last having been read, the Moderator called the attention of the Court to the record of the proceedings thereat, which narrates that Mr. John Livingston was ordained on the same day on which his trials for ordination were heard and sustained, and pointed out that this proceeding was contrary to the requirements of section 12 of the draft of a form of procedure and the calling and settling of ministers embodied in the printed minutes of Synod for the year 1853.

The Presbytery, not knowing what authority to attach to said draft, yet aware of many circumstances which rendered it expedient that the ordination of Mr. Livingston should have taken place on the same day on which his trials were heard, agree to sustain the proceedings referred to; but at the same time, in the present unsatisfactory state of the law on the subject, expressly record their disavowal of them as a precedent, and with this remark these minutes are sustained.

Communications in favor of representative Elders were read and sustained as follows; from the Kirk-session of St. Louis de Gonzague in favor of William Smith and from the Kirk-session of Ormstown in favor of Samuel Baird.

The Clerk reported that the Rev. Mr. Livingston had signed Bonds in duplicate for his payments to the Minister's Widow's and Orphan's Fund, and that his Induction had been intimated to the Managers of said Fund and the Temporalities Board.

The Moderator read the following minute:—

"At Beauharnois the 28th day of November, 1859. Which day the following Brethren met here after the funeral of their late Brother, the Rev. Prosper L. Leger, who departed this life on the 26th Inst. at the age of 25 years, Viz. James C. Muir, D.D., William Simpson and William Snodgrass, together with John M. Browning, Elder, and, having chosen the said William Snodgrass to be Moderator, the meeting was constituted with prayer.

Dr. Muir was appointed to preach in the Church here on Sabbath next and after Divine Service to declare this charge vacant from the 26th inst., and they instruct the Moderator to intimate the said Mr. P. L. Leger's death to the Board of Managers of the Temporalities Fund. Closed with prayer.

(Signed,) WILLIAM SNODGRASS,
Moderator.

The above minute was ordered to be engrossed as part of the Records of this meeting.

There was read a letter from the Secretary of the Colonial Committee, acknowledging the receipt of a letter from the Moderator, giving an account of the Station at Point St. Charles and St. Joseph Street and stating that the Committee were taking steps to send out a suitable missionary to Montreal.

There was read a letter from Mr. Waddell of Hawkesbury, dated 23rd December, 1859, intimating that at a meeting of that section of the charge of Chatham it was unanimously agreed that they shall be under the necessity of joining with L'Orignal, and that a memorandum of the proceedings of said meeting would be forwarded in a few days.

The Clerk stated that no such memorandum had yet reached him.

The Presbytery regret to find that the people of Hawkesbury, contrary to the principle and practice of Presbyterianism, should think of separating themselves from a congregation and Presbytery to which for many years they have belonged, and joining themselves to a congregation within the bounds of another Presbytery without consulting the Presbytery with which they were previously connected; and, while waiting for any further explanations which may be received, instruct their Clerk to write to the Clerk of the Presbytery of Glengarry respectfully to inform that court that the separation of Hawkesbury from Chatham and its junction with L'Orignal have not been sanctioned or countenanced by this Presbytery—and to send an extract of this minute to Mr. Waddell, and in doing so to say to him that for the future, as hitherto, the Presbytery shall be ready to study the interests of the people of Hawkesbury and to advise them in their difficulties.

The Clerk reported that he had fulfilled all the instructions given him at the last two meetings of Presbytery.

The Presbytery resumed the consideration of the desirableness of dividing this

Presbytery. It was moved by Mr. Anderson and seconded by Mr. Paul, that it is not desirable that the division take place in the mean time." The question was put, "Shall this motion pass?" when the affirmative was carried by a vote of 8 to 2.

The following supplies were appointed for the Congregation of Beauharnois. Mr. Simpson to officiate on the 12th of February, and Mr. Sym on the 26th to dispense the Communion; Dr. Muir on the 18th of March, Mr. Wallace on the 1st, Mr. Moffat on the 15th, and Mr. Paul on the 29th of April.

The Presbytery, having ascertained from Mr. Moffat that he had ceased to minister at Longueuil on the ground that the people there have been removed to Point St. Charles, appoint a special meeting of Presbytery to be held at Longueuil at 9 a.m. and at La Prairie at 3 p.m. on Wednesday the 13th inst., to make enquiry with power to take such steps as in the circumstances they may deem proper, the Moderator to give intimation to parties concerned.

The Presbytery ordered kirk-sessions to submit their records to next ordinary meeting of Presbytery on the 1st Wednesday of May next in order that they may be revised.

Inquiry was then made whether ministers had given their congregations an opportunity of contributing by collection for the Ministers' Widows' and Orphans' Fund.

Answers in the affirmative were given from the following Congregations: St. Andrew's, Montreal, Ormstown, Georgetown, Lachine, Huntingdon, St. Louis de Gonzague, Beechridge, Russelltown, St. Paul's, Montreal, Hemmingford, La Prairie, Longueuil and Beauharnois.

Mr. Patterson gave notice of his intention at next meeting of Presbytery to move an overture to the Synod on the present state of the law and the calling and settling of Ministers.

The Presbytery appointed their next ordinary meeting to be held at St. Andrew's Church, Montreal, on the first Wednesday of May at noon.

From the Kingston Daily News of Feb. 15, 1860.

PRESENTATION TO REV. DR. MACHAR.

ON Thursday evening last St. Andrew's (Presbyterian) Church, Princess Street, was filled by an influential concourse of those forming the regular congregation and other interested spectators desirous of witnessing the presentation to the Rev. John Machar, D. D., the pastor of St. Andrew's, with a tea service of silver plate. Joseph Bruce, Esq., Andrew Drummond, Esq., Wm. Ferguson, Esq., George Davidson, Esq., elders, together with John Paton, Esq., were deputed by the subscribers to conduct the presentation. The Hon. Alex. Campbell was called to the chair, and the proceedings were opened by the Rev. Professor George, D. D., with singing and prayer. The choir sang the 132d metrical psalm.

The Chairman said he was sure the congregation would forgive him for expressing the desire that nothing should be said or done on this occasion that would be incompatible with

the sacred character of the edifice, and he thought it would be exceeded in his reverence the more readily as such a desire would fall more appropriately from him in the position of chairman than from any other quarter. He had at first thought to have made his duties as chairman very simple by making the request to the members of the session to present Dr. Machar with the service of silver plate in the name of the subscribers, but secondly he had thought that a slight sketch of the history of the church in this place, since Dr. Machar had been among them, might be acceptable to many. The inscription upon the plate, which was about to be presented to Dr. Machar, told them that it was now thirty-two years since he became the pastor of this church. After thirty-two years, commencing as they did with Dr. Machar in the vigour of manhood, they must feel thankful that he is still spared among them in his vocation of usefulness. At the time Dr. Machar came to the ministry of this church, the elders were Colonel Macpherson, Mr. Hugh Macdonald, Mr. Joseph Bruce, Mr. John Mowat and others, but of the whole number he thought he was correct in stating that Mr. Bruce was the only survivor, and of the members of the congregation at that time many of them had passed away, though some lived, and were present there either in their own persons or in the persons of their descendants. Since the time of Dr. Machar's coming amongst them the building had been enlarged, and under his ministry the congregation continually increased. The establishment of Queen's College had tended to strengthen the number of Dr. Machar's congregation, and notwithstanding the secession of the Free Church and the constant fluctuations to which in this country religious denominations were subject from various causes, they had the satisfaction to know that the numbers of the congregation in this place had steadily increased. When Dr. Machar came to the ministry, the number of the congregation attending this church was 500, of whom 113 were communicants; in 1859 the congregation numbered upwards of 1000, while the number of communicants amounted to upwards of 400, showing not only an increase in the congregation but a greater proportionate increase in the number of communicants. The congregation had more than doubled, and the proportion of communicants, which Dr. Machar found upon entering upon the ministry to be little more than a fifth of the congregation, now amounted to more than a third and approached a half of the body of worshippers. Since then they had paid off a debt of £100, and a manse had been erected on the property of the church for the use of the ministry of the congregation for the time being. The few of the survivors of Dr. Machar's first congregation were still there, and those who were their successors were still anxious to show in terms of respect the fulness of their hearts and the dictates of their judgment, and now they found him descending into a green old age surrounded by the esteem and respect of the whole community. Without trenching upon the delicacy of Dr. Machar's feelings—a delicacy which he knew to be his—he must ask pardon of the congregation for not venturing to express on their part in what would be their own terms, a sense of their esteem and admiration for their venerated pastor. He called upon the members of the session to make the presentation.

The service of plate was then presented to Dr. Machar in the name of the subscribers by Mr. Joseph Bruce. It is an elegant tea and coffee service, of London manufacture, comprising a silver salver, tea-kettle with spirit lamp, tea-pot, coffee-pot, creamer and sugar bowl. The articles are of tasteful design and

are richly chased. The value of the present is estimated at \$100. A pair of sugar tongs, separately purchased by the Sunday School children, form a part of the gift. The salver bears the following inscription:

PARSEX TEA,
with a silver tea and coffee service,
to the
Rev. JOHN MACHAR, D. D.,
by the members of St. Andrew's Church,
Kingston, Canada West,
as a token of their sincere respect and an
expression of their heartfelt gratitude for
his unwearied and faithful ministerial
services among them during
the long period of
THIRTY-TWO YEARS.
Kingston, C. W., Dec 31, 1859.

Mr. Paton then read the following address:
To the Rev. John Machar, D. D., Minister of St.
Andrew's Church, Kingston, Canada West:

It affords us the most sincere pleasure to present to you, in behalf of the subscribers, the accompanying Silver Tea-Service and Salver, as a slight mark of our appreciation of your consistently pious and Christian walk, and of your fidelity in the discharge of your ministerial and pastoral duties. We feel that those duties have often been both delicate and arduous, but in no case have you shrunk from their faithful performance, fearlessly rebuking where it was necessary, yet with such prudence and tact as to give the least offence. Your flock have ever found in you a friend whom they may safely consult in their most difficult and distressing circumstances—a pastor who ever exercises a prayerful and watchful care over all their concerns, who is ever ready to visit them in their sickness, to administer the consolation of our holy religion, and who not only preaches from Sabbath to Sabbath the everlasting Gospel with such ability, earnestness and zeal as to prove that his heart is in his work, and that he bestows no small labour in his preparations for the pulpit, but also, what is scarcely of less importance, assiduously and regularly visits his hearers at their own firesides, exhorting, reproving, instructing and consoling, an occasion may demand, and as one who has really at heart the dearest interests of his people.

Whilst you have endeared yourself to us all by such invaluable services to ourselves, you have still further increased our obligations to you by the especial care which you and your worthy partner in life have exercised over the lambs of the flock in our families and in the Sabbath School endeavouring by every means which love and zeal could suggest to bring them early to a knowledge of Him who said, "Suffer little children to come unto me." It may perhaps be pleasing to you to know that those youthful members of your flock, over whom you exercise so much kind and watchful care, have taken a most active interest in this testimonial; and we feel sure you will not place less value upon it when we add that the sugar-tongs are the gift of the children to their loved and respected pastor.

We cannot allow the present occasion to pass without expressing to you, and through you to Mrs. Machar, our sense of gratitude for her many Christian services and labours of love towards us and ours, and our high esteem for her unwearied benevolent and self-denying efforts in aid of the poor and destitute, and to reclaim through Christian kindness and love the backsliding and erring. Quietly and unostentatiously she is ever going about doing good. For her labours of love in Christ Jesus we can only pray that God may abundantly bless and reward her.

Our words and the present before you are but

very inadequate expressions of the obligations under which we feel that your many valuable services have laid us, but, such as they are, we trust that, appreciating the feelings with which they are offered, they may tend to strengthen your hands and encourage your heart in your many arduous duties.

May that gracious God who has seen fit to raise you up to labour successfully in His Vineyard spare you to your numerous and warmly attached flock, giving you many souls for your hire, blessing you with temporal and spiritual blessings in your own family, and, when your services in the sanctuary on earth shall have terminated, may you receive from our Saviour Himself the blessed welcome, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

Signed in name and on behalf of the subscribers at Kingston this 23d day of February, 1860.

JOSEPH BRUCE,
WM. FERGUSON,
AND DRUMMOND,
GEO. DAVIDSON, } Elders.

Dr. Machar replied as follows:—

DEAR FRIENDS—I should be strangely insensible if the occasion on which we have met to-night were not most gratifying to my feelings. If the pleasure you have in bestowing upon me this costly and very beautiful service is most sincere, most sincere also is the pleasure I have in accepting it at your hands. The kindness which has led you thus to honor me, after a ministry of thirty-two years can never be effaced from my grateful recollection. A token of your regard, at once so valuable and so permanent, was wholly unlooked for, nor was it needed to convince me that you regarded me with favor for my work's sake; but, now that it has been given me, it will be among the things which will often pleasantly remind me of what should be, and is, very dear to me as a minister—the love of my people.

It is to me a touching circumstance that one of the beautiful articles before me bears the inscription that it is from your children, the young of my flock. Let them know that their Pastor thinks them from his heart for this pleasing mark of their love, and that he trusts it will bind upon his heart more strongly than ever the Master's delightful charge, "Feed my lambs."

It were an inexcusable omission if, in acknowledging your gift, I passed over the cordial reference you have made to her whom God has given me to be my partner in life, and who has been a helpmeet to me in the highest sense of that term. Those "services and labours of love" of which you speak have constituted a large measure of her happiness ever since she left an endeared home in her native land to come and dwell among you, but that they have met with your approbation will, I am sure, add to the happiness she has ever had in rendering them. I cannot hide it from myself that in the kind of gift bestowed upon me you must have thought of her, and wished to convey to her a mark of the affection in which you hold her. Both she and our children will view it in this light; and, connecting it with your regard for her as well as for me, they will hereafter prize it, and point to it as one of their most precious treasures.

To the words respecting myself, with which you have accompanied your gift, I feel altogether at a loss how to reply. Indeed, in listening to them, I felt tempted to pass them over in silence. I can appreciate the feelings with which you have uttered them; and to think of them is animating—they do tend to strengthen my hands and to encourage my heart. At the same time I cannot disguise it from myself that I owe them far more to the partiality with

which you have come to regard me, than to any eminence in merit which I can lay claim to. Not that I have lost sight of the solemn charge, "Take heed unto the ministry which thou hast received of the Lord, that thou fulfill it;" it were said indeed if that were so. You have advised, and in terms which might well be gratifying to any minister, to my care for the lambs of the flock, and to my more private ministrations among you as well as those in the pulpit. And I think I might say with truth that it has been my desire to take heed to all the flock of which I had been made the overseer, whether young or old, that I have visited and taught at your residences, that I have been with you in seasons of sickness and sorrow, whensoever I have hoped that I could do ought to strengthen and comfort you; while in my ministrations to you in word and doctrine it has been my endeavor to "preach Christ, warning every man, and teaching every man," feeling that it would be the most fearful of all evils if, through my neglect or unfaithfulness, the souls for which I had been appointed to watch should be ungathered into the fold. Yet is it with no affected humility that I confess how greatly I have failed and come short of being to you what I have desired and endeavored to be. But I would still fondly hope that, cheered by your kind and tender acceptance of my labors, notwithstanding their imperfections and deficiencies, I may yet be made an abler and better minister to you than I have been—more wise to discern, more zealous to improve every opportunity of promoting the glory of God in your salvation. How long now have I to live that I should suffer myself to be diverted from this first and noblest object of pastoral ambition? "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?"

Dear friends, may He who is now sending showers of blessing upon so many lands, visit us, and revive his work among us. May it be given to us all to know the things that belong to our everlasting peace ere they are forever hid from our eyes. Surely there is cause at the present moment for breathing such a desire with deepening fervency. Who but must feel that in the late heavy bereavements that have fallen upon us there have come to us very loud, and very solemn, calls to be ready against the time when our Lord shall come? With my years are advancing, and my departure may not be distant, but be the days of my continuance with you few or many, Oh! may we so number them as to apply our hearts to wisdom. May we dwell together as heirs of the grace of life, so that none of us may be lost, but we and our families may be received to sit down together in the everlasting kingdom of our Lord and Saviour, Jesus Christ.

ROME MISSION SCHEME.

To the Conductors of the Presbyterian.

Knowing the interest that this Scheme has attracted in Quebec and Montreal, as well as in other parts of Lower Canada, and believing that its progress and prospects will be followed by your readers with equal interest, I feel no hesitation in asking you to give publicity through your columns to the following, if neither very brief nor graphic, yet I trust in some measure interesting, though necessarily very imperfect sketch of the first visit of the Deputation appointed to visit the rural districts in U. C.

The Deputation consisted of the Rev.

Mr. Snodgrass and the Hon. Judge McLean, who, having addressed the people of Cornwall on the previous day, reached Osnabrock on Saturday the 21st ult. at 11 a. m.

The Rev. Mr. Snodgrass conducted Divine service in his own earnest, powerful and impressive manner, at the conclusion of which the Rev. Mr. Dobie took the chair and briefly stated the object of the meeting, and then called upon the members of the Deputation to address the congregation.

The Hon. Judge McLean first addressed the meeting—he expressed the great gratification he felt in coming, as he now did, to this part of the country, where he had so many friends, and said that, in view of the honour thus conferred upon him, and of his own conviction of the importance to be attached to the Scheme which they had come to advocate, he could not resist the appeal which had been made to him to aid by his presence and sanction this great and good work.

The Hon. Judge then in eloquent and impressive language gave a connected and luminous history of the Clergy Reserve Fund, and he was proud to say that he in days long gone-by, in connection with the Hon. Wm. Morris and others, had been in some measure instrumental in securing for our Church an equal share in that Fund to that enjoyed by our sister established Church, the Church of England.

He deplored the long-continued struggle that ensued ere the Pre-byterian Church of Canada participated in the Fund at all.

He traced with a masterly hand the various legislative enactments directed from time to time against this Fund: and the yearly increasing popular feeling which, fanned by public prejudice, had conspired to deprive the Church of the patrimony which the British Government in the early settlement of the country, and with a view to the maintenance of religious ordinances in all time to come, had reserved for this purpose. Yielding to the popular clamor, the Legislature of Canada applied to the Imperial Government for power to deal with the Reserves—in short to secularize them. This was granted. The Imperial Government, however, with characteristic honor, stipulating that, in dealing with this matter, the existing rights and benefices, enjoyed by the then Ministers of the Church, should in no wise be interfered with. With this reservation the Government of Canada were authorized to do with the Reserves as they pleased, and, if, as it was too apparent they would do, they resolved to withdraw them from the support of the Church, they had perfect liberty to use them for the construction of roads and bridges and gals and any other secular purpose they pleased; the result was, as anticipated, the Colonial Government forthwith proceeded to appropriate this, which had now grown up with the growth of the

Province to be a large and valuable fund, to secular purposes, and which is now commonly known as the "Secularization of the Clergy Reserve Fund."

The restricting Clause in the Imperial Act brought the Canadian Government into immediate contact, not with our Church as a whole, but with the individual Ministers of it. The Canadian Government first proceeded to ascertain the names of all our Ministers, their ages, and the amount of salary of which they were in receipt at the passing of the Imperial Act, and then, acting upon the principles of Life Assurance Companies, they proceeded to apportion to each of them a certain fixed sum, varying according to the ages of the Ministers, and which at the current rate of interest would secure them for life in the enjoyment of their previous salaries, and, upon a receipt in full satisfaction to this effect being given to the Government by each Minister, the Clergy Reserve Fund and the controversy which it had originated were for ever annulled and closed. Had the Ministers allowed the matter to end here, we might with too much reason have feared that, when these Ministers should have passed away from the scene of their labors, our bright hopes for the future usefulness and progress of our Church would be extinguished. But this they did not do. Instead of each appropriating to himself the sum thus allotted to them by Government, they resolved to gather into one the sums which had thus in all good faith become the property of individual Ministers, permanently to invest the same in the safest and most remunerative manner possible, and, relinquishing all claim henceforth to the principal, declared that they would be satisfied with the interest accruing therefrom as their salaries, and thus a Fund would be formed for at least the partial endowment of our Ministers in all time to come. But this was not all; instead of receiving the whole of the interest as their salaries they said, If we do so, then there will be nothing to assist those who from this time forth may be added to the number of our Ministers. Let us be content with even less than this—give us £112 10s. per annum, and we will cheerfully devote this £37 10s. annually, to which we are entitled, and which is in good faith and honesty our own, for the benefit of the Church at large, in order that those dwelling in remote and thinly settled districts may enjoy the blessings of Gospel ordinances. Of the funds managed by the Commissioners the sum of £12,000! was devoted to the purpose of providing Glebes and Manses for the use of Ministers, and never was an idea more happily conceived, nor an equal sum of money more judiciously expended, and, if in the country parts the cause of the Mission should be met with the calls which have been made upon you for building manses and such like, it will be well for you to bear in mind that from this very Fund,

you might in truth say from your own Minister, you received the large contribution in hard cash of £150, and that in very many cases your share was very disproportionate. From the Reserves accumulated for a number of years in the hands of the Commissioners £12,000 were devoted to the purpose of paying future Ministers, so far as it would go, a sum of at least £50; and this is the nucleus of the Fund which we now come to ask you to supplement. 26 Ministers have been added to our lists and are now receiving £50 per annum each from this Fund, but it will go no further, and if our Ministers increase, as we trust they will, and if we would supply the 30 or 40! vacant charges and stations that are now in want of ordinances, surely we would show our gratitude for the manifold blessings we ourselves enjoy by uniting our sympathies in this great and good cause.

Well did he remember the time when but one solitary Minister connected with our Church was to be found in the whole of Upper Canada, and, when he viewed what had been done and the vast field yet to be occupied, he trusted the appeal now made to those who possessed the precious blessings of Gospel ordinances would not be made in vain.

The Rev. Mr. Saadgrass being called upon next addressed the meeting. He commenced by endorsing the statements of the hon. and learned gentleman who had preceded him. He then gave a clear, comprehensive and truthful view of the present position of our Church and of the work that lay before her, and he would take up the question where the learned Judge had left it, and speak of our Church as having the nucleus of an Endowment Fund, and their desire to add to it.

If, said the Rev. speaker, we find ourselves to-day in the position of a partially endowed church, Where did it come from? There is but one answer to the question—from the spontaneous liberality of our Ministers. Here is a noble example, one unprecedented in the history of the Church in this or any other age, in this or any other land—liberality in giving up, not only the principal sum, which one of the highest legal authorities in the land (the hon. Judge McLean who has just addressed you) leaves it a matter beyond all controversy, that it was as much their own as your own farms are yours—your houses and lands are yours, and that they had an equal right with you to do with it as they pleased—to use it for their own benefit now, or to bequeath it to their children after them.

Had they done so, we would not now have appeared before you as a partially endowed church. Had they done so, we might well have looked upon the future of our Church with concern. Not only did they refuse to do this, but in addition to all this they voluntarily surrendered each and all of them the noble sum of £37 10s. as

their annual contribution, so long as they shall live, to the Scheme which we now advocate. This fact cannot be too forcibly placed before you. Facts, my friends, are stubborn things, and this is beyond all dispute a fact. And why did they do this? For your benefit—emphatically for yours—for you who are, after all that may be said on the subject, in reality the bone and sinew of the Church.

We have already appealed to some of our large cities and towns in support of this Scheme, and nobly indeed has this appeal been responded to, and they have already contributed a large sum for the purpose, but who, we will ask, enabled them to give thus liberally—who is it that builds up our cities and towns. Is it not the honest, hard-working, industrious farmer. But we find that the sum thus raised is not sufficient, that we will require all the energies and the contributions of all our people to be united in this great and good work, and, little though your contributions may seem when placed side by side with theirs, yet let us remember that the fathomless ocean is composed of drops of water, and that, while your individual subscription may be small, yet, when all your subscriptions are placed together, it will swell into a considerable sum—and, when you consider the amount we would ask, when you consider that all we can at present venture to aim at is to give a pittance of £50 to each Minister in addition to what he may receive from the voluntary offerings of his people, you will not say that it is too much.

The Fund already at the disposal of the Church through the liberality and generosity of her Ministers is a large fund, amounting to the noble sum of one hundred and twenty-two thousand pounds—and the character of this Fund has been changed. Instead of being a Government fund, and forming a connection between Church and State, it became the property of the Ministers, and by them was generously and in the manner we have indicated handed over to you. If ever our Church was an endowed church—if it ever was a church in connection with the state, whether that connection might be for the better or for the worse, it is well for you to know that it is now in the fullest acceptance of the term a *Voluntary Church*, that we are free in the fullest and freest acceptance of the term, and that this fund is emphatically *your fund*. And we have therefore no hesitation, no feeling of false delicacy in appearing before you, even though we come to you in the unacceptable capacity of begging. You may have had many calls upon you, but this will not deter us from pressing this one with all the earnestness we can command upon your serious consideration.

The spontaneous liberality of our Ministers presents a claim for the liberality of the people. What, it may be asked, would have been the position of our Church, had it not been for the liberality of our Minis-

ters? It might have been that, like the Apostle Paul, who, while proclaiming the glad tidings of salvation to his countrymen, ministered to his own support as a *tent-maker*, that God, if He saw fit, might have raised up among us tent-makers still—men who, rather than forego the blessedness of proclaiming salvation to perishing sinners, would support themselves as tent-makers, and carpenters and shoemakers still. But this was the Apostle's necessity, not his principle; his principle was—the laborer is worthy of his hire—and this is the principle of our Church—and see to it that ye make it your principle—that your Ministers be adequately supported, and that you afford to them that measure of competency that will enable them to devote all their intellect, and all their energies and all their time to the great work of gathering in the harvest of the earth. 39 Ministers of our Church, during the past year received less than £100 each! What think ye of this—*Remuneration?* it is no remuneration. *Support?* it is none—what is it but an ungenerous and egregiously doing-out of your means in support of the cause of Him who hath given you all things liberally to enjoy.

We have thus placed before you a calm, candid and truthful statement of facts. If these are not sufficient to arouse your sympathies, we can bring before you inducements that will inflame your zeal and warm your hearts to be up and doing in this good work. Example is one of the most powerful incentives of enlisting our sympathies in any enterprise, and, in addition to the facts we have placed before you, we have to present for your consideration an example as unprecedented and wonderful as it was self-denying and liberal.

Consider for one moment the advantage which at the end of his curriculum of study the intending Minister of the Gospel possesses for entering upon any of those walks in life which in so many cases lead to ease and independence. Who cannot see that with the education they possess and its consequent intelligence, and with the talents, be they more or less, which in common with others have been conferred upon them—who cannot see that with these advantages they were in a position more favorable than most others to advance their temporal interests in any of the avocations of life? Might they not as well as others become lawyers, or physicians, or even farmers with at least an equal prospect of success, and with higher hopes of worldly comfort than they could hope for, by devoting themselves to the ministry? And we could tell you in terms that would touch your hearts of the difficulties encountered by the hard-working student during eight long years of unremitting study—working hard by day to enable him to defray the expense of his classes, and studying hard all night to fit himself for these classes. These are the men who have set before you this noble example—

and does not this example say to you, Go and do likewise.

But we rest not our claim here. We turn from the example of erring and frail humanity to the example of God Himself.

Who is it that has given us those faculties of mind that distinguish us from the brutes that perish? Who is it that implanted in our hearts these feelings that enable us to love and to admire all that is beautiful and attractive in nature? Who has given us those susceptibilities which bind our hearts together in all the social and endearing relations of life? Who has given us those energies of body and those activities of mind which enable us to provide for ourselves all the necessities and comforts of life? and, to come still nearer home, who is it that has given us our houses and our lands, and all that we fondly call our own? is it not God Himself? And, if we trace his Hand in all His dealings with us during all our lives, what do we not find? Do we not find that His manifestations to us have been a *continual giving*? And in addition to all this has He not crowned all His good gifts to us in that inestimable gift—the gift of His own dear Son? Sir by then, if you have any love to God, and to His Son our Redeemer, if your hearts are not utterly incapable of being affected by this the most solemn and affecting appeal that can come from God to man, surely ye will not turn a deaf ear to the appeal which we now place before you.

With these statements, these incontrovertible truths, and these high and holy examples now submitted, we have made the appeal as to reasonable and intelligent men and women, and we confidently rely upon you—that you will give it your serious and prayerful consideration. Some there may be among you, who find that they can afford to give something to this cause, and to whom it will afford a pleasure to do so. Some among you may be able to give very little. But even that little, if cheerfully given, will be valuable—the poor man's quarter of a dollar or even his sevenpence half penny will not be refused. Still some there may be who, however willing feel that they cannot give of their worldly substance; but even they can strengthen our hands and encourage our hearts, if they cannot give of their worldly substance—at least they can pray. Pray, brethren, that the Lord would send forth laborers into His harvest. To all we would say—Give as the Lord hath given unto you; freely ye have received, freely give.

I have to express my regret that the above is only a very faint and imperfect outline of a most soul-stirring and eloquent address, and that what has been given are only the most prominent points, preserved in a most treacherous memory. I may also state that, in following the Deputation through this district, it would be impossi-

ble to reproduce even a similarly condensed sketch of the various addresses, all fresh and varied to the circumstances of the case, even were all the columns of the "Presbyterian" placed at our disposal. Suffice it to say that they were characterized throughout by an earnest and irresistible appeal to the hearts of every Christian man and woman and by that flowing eloquence which never fails to rivet the attention of the most apathetic.

James Croil, Esq., then moved, seconded by Isaiah Ault, Esq.:—That this congregation acknowledges with gratitude the generous conduct of the Ministers of the Church in surrendering the amount of commutation received by them from the Clergy Reserve Funds for the purpose of forming a means of supporting religious ordinances in all time to come.

As an act of simple justice alike to the congregation and the Deputation who had so kindly come to visit them, while fully coinciding with all that had fallen from previous speakers he would take the opportunity to state a few words of explanation as to the circumstances of the congregation, and their consequent ability to give to this or any other good cause that might be presented to them. At a recent annual meeting of this congregation, *inter alia* we had a good deal of mutual condolence with each other on the many and urgent calls lately made upon us in connection with Church matters. I need not tell the Deputation for what purpose these calls were made—the beautiful edifice in which we have met and the snug manse adjoining, with other matters less conspicuous, amply testify that we have at least something to show for our money spent. If six years ago, when our present worthy Minister came among us, our symphoms indicated a tendency to *enlargement of the pocket*, his sagacity discovered and applied the proper remedy; and, if during the next ten years to come there should appear the slightest danger of a relapse, take my word for it it will not be his fault. At our meeting alluded to our temporal committee presented us with a bill to pay, and nothing to pay it with. As it was after all a small bill (\$125), we subscribed the amount, innocently congratulating ourselves that this was the last time of asking, at least for awhile. Little did we dream of the storm that was brewing away down in the East, so soon to break with full force upon us.

With regard to the Mission, many were like myself, in a state of blissful ignorance, even as to what was in contemplation; from the statements made and the circulars distributed there is no doubt however, that the organizations of the Scheme have all along kept the matter in their minds and pondered it in their hearts, and now with a master-stroke they have pounced upon us in a manner quite irresistible, and the

favor with which the appeal has so far been received leaves no room to doubt that the Home-Mission Scheme is a decided and great success.

There is, however, one grave error which the Committee have in my opinion committed. Instead of directing the deputation to visit Osnabruck amongst the first in U.C., it seems to me that it is the very last place to which they should ever have dreamt of coming; but with great respect for the members of the Committee I am very sure they will not measure our good will to the cause by the length of our list, and I even venture to predict that, when all the outposts shall send in their returns, we shall constrain them to say there are worse places than Osnabruck yet.

Permit me, in addition to all the good advice we have heard, to add one word of admonition to my fellow-parishioners. We have heard of great things being done in Montreal and still greater in Quebec, enough almost to discourage, but I do hope this will not intemperate us from the discharge of a manifest duty. We all know that it is comparatively easy for the rich man of his abundance to cast into the treasury, while how few of the rich can form a correct estimate of the amount of charity represented by the poor widow's two mites, or by the poor man's humble offering.

Pride may induce some to give largely to religious purposes, and, alas! that self-same pride too frequently acts in, precisely a contrary direction, and prevents us from giving at all. Now, while there is little danger to be apprehended in our case from the first form of pride, I trust we will not be guided by it in the latter. Let us have the moral courage to confess the truth if we be in reality poor, and then, poor though the offering be, however contemptible in the eyes of the world, it will be rich in the view of Him who searcheth the heart for the motives with which it is given.

With regard to the manner of giving, the Committee assure us they will be the most indulgent of creditors—that we may give just what we please, when, where and so often as we please, the only point insisted upon, and it is an important one, is that we do give something. In reference to this I would say, Let no man subscribe more than he can reasonably now afford to pay, simply because the day of payment may be far distant. Be it ever so distant, the promise will mature, and, while it may possibly find him as willing, it will probably find him as unable to pay then as now; but, if any one can spare \$5, \$15 or \$25 this year, he may reasonably argue that next year he may be able to do the same, and a little well directed economy in matters of less importance may enable him in this way to help on the good work. And, if we do give in this way, as very likely we shall, let us see to it that this subscription list be an honorable exception to the general rule that our subscriptions are seldom paid

until long overdue and after repeated calls. alike vexatious to the dinners and the dunned—and sometimes alas are paid not at all.

No doubt those who assume the management of the Fund will base their calculations upon the amounts thus subscribed all over the Province, and whatsoever others do, let it be said of Osnabrock that what was promised was cheerfully and promptly paid.

Wm. Colquhoun, Esq. moved the 2nd Resolution, seconded by Richard Loucks, Esq. That the Fund thus established being inadequate to meet the increasing necessities of the Church, and the Synod, to provide as far as possible for the emergency, having recommended an appeal to the congregations throughout the Province, this meeting resolves to give their cordial support to the proposed institution of a supplementary Home Mission Scheme."

Samuel Ault, Esq. then moved, seconded by John Hume, Esq. That the following gentlemen be a committee of this congregation to wait upon the members and adherents thereof to solicit their pecuniary support of the Scheme which has this day been submitted to them—namely, John Croil, Esq., Chairman, Messrs. Wm. Colquhoun, J. R. Ault, Gilbert Smart Richard Loucks, W. Tulloch, with power to add to their number."

A vote of thanks was then unanimously passed to the Deputation, and the Chairman in name of the Congregation thanked them accordingly, and closed the meeting with the benediction.

The Deputation having resolved to visit Williamsburgh, Finch, and Matilda on Monday and Tuesday, it now became a matter of prime importance to make announcements in these places. Mr. Snodgrass became pro tem. dictator, dispatched a special embassy to Finch, 15 miles distant, and to Williamsburgh in the opposite direction 20 miles, himself to preach at Williamsburgh on the following day (Sabbath). He summoned Mr. Davidson to Osnabrock and dispatched Mr. Dolne to his own pulpit in Montreal, and then, having partaken of a sumptuous repast at the hospitable board of the manse, he committed himself to the tender mercies of your correspondent, and we started for Williamsburgh, the Hon. Judge returning to Cornwall O. Sabbath Mr. Snodgrass preached an admirable discourse to a large audience in Williamsburgh. Leaving Williamsburgh in the afternoon, we made for Finch, 23 miles distant. By the way a good friend to the cause volunteered to supply a fresh horse—and what with good roads and a borrowed horse we soon shortened the distance. About 6 miles from the Finch Church we found ourselves plunged into the dark recesses of what seemed an endless forest, and the night having now closed around us—and, had we not been

fortunate enough to overtake a *Heeland guide*, the meeting in Finch might have parted to search for the missing travellers.—As it was, we reached the manse about 8 p. m. and were hospitably received by the kind-hearted Minister of Finch.

The meeting was held in the Church at 1 o'clock. Mr. Snodgrass again preached, and concluded Divine service by reading out four verses of 84th Psalm in Gaelic, and I was assured that his pronunciation was faultless. At the conclusion of the service Rev. Mr. Munro took the chair, and in an animated Gaelic address introduced the Deputation to the meeting.

The Hon. Judge McLean, having driven from Cornwall that morning, was first called upon and after a few introductory remarks in Gaelic delivered in English an eloquent address, and was followed by the Rev. Mr. Snodgrass in his usual solemn and effective strain. Resolutions similar to those in Osnabrock were respectively moved and carried, and the minister conveyed the thanks of a very large, respectable and most attentive audience to the Deputation, who expressed themselves highly pleased with the reception they had met. After another feast of good things at the manse we turned our faces again towards Williamsburgh, and at 8 p. m. we reached Mr. Thompson's and restored the borrowed horse. We were here overtaken by Judge McLean, and our party was entertained most hospitably.—After a good supper and with a fresh horse the 6 miles that lay between us and the Manse were speedily traversed—the meeting was held at Williamsburgh on Tuesday at 10 a. m. Mr. Snodgrass, as usual, ready to preach, and ever to proclaim his message with eloquence and earnestness.

At the conclusion of the service Rev. Mr. Davidson took the chair and in a few well timed remarks explained the purpose for which we were met, and called upon Judge McLean to address the meeting, which he did in his usual happy and usual style. He placed the position of our Church in regard to the Clergy Reserve Fund in a light evidently new to many of his hearers and in a manner so clear and distinct as to be intelligible to the humblest capacity, and pressed upon the assembly the duty of aiding in the work.

The Rev. Mr. Snodgrass next addressed the meeting, and in an interesting and most eloquent address literally entranced his audience during the hour and a-half that occupied its delivery. Such an appeal from such a man will not be thrown away, and, if the seed soon now lie dormant for a time in due time and under more favorable circumstances it will bring forth abundantly. Rev. Mr. Davidson thanked the Deputation in feeling terms, and the inquiry stated the great delight they experienced in meeting this vast assembly which they characterized as the best meeting without exception they had yet witnessed.

And the meeting was closed with the benediction.

I omitted to mention that the usual resolutions were unanimously carried, and the following committee appointed: Henry J. Merkley, Chairman, Messrs. Outerkiuk, Thompson, Johnston Lowry, Shell, Gordon and Casselman.

Mr. H. J. Merkley entertained us to dinner, after which we proceeded to Matilda, where Mr. Snodgrass again ascended the pulpit and delivered a most appropriate discourse. Having already occupied so much space, it must suffice to say that the meeting passed off to the satisfaction of all, and that the Judge and his colleague distinguished themselves for the clearness and candour of their statements and for the telling manner in which they were delivered, while the Rev. Mr. Scott presided over the proceedings with his wonted ability and dignity, and, having thanked the Deputation for their visit, dismissed the meeting with the benediction.

I fear I have trespassed immeasurably beyond my bounds, but extraordinary occasions justify extraordinary methods of proclaiming them, and, if you will consider this report as coming from four important charges, I trust you will view my claim to your columns, with all the consideration you can command. As a layman, I am interested in the work, and I believe that, the greater publicity that can be given to its progress and prospects, the greater will be its success. Could I but reproduce the eloquent appeals of the speakers as they were spoken, I know that I would gratify all your readers, and I trust they will overlook the many imperfections that necessarily attach to this very incomplete report.

J. C.

Williamsburgh, 25th Jan., 1860.

CORRESPONDENCE.

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

LETTER FROM A CORRESPONDENT IN SCOTLAND.

To the Editor of the Presbyterian.

SCOTLAND, 24th Jan., 1860.

My dear Sir,—I write you this mail with a heavy heart. Perhaps the life of no man is affected so much by those around him as that of a Minister. He rejoices in their joys and weeps on account of their woes. But, as people are more apt to desire to share the burden of their sorrows than their joys, it is chiefly the sad shady side that is brought to his notice. To night I will give you part of my sorrow to carry.

Some few weeks before the New Year a young lady called on me, craving my assistance in her difficulties. She had a brother who, according to the phrase of modern times, was a full young man, in other words was galloping to destruction, and trampling all natural affections in the dust. The brother and sister were orphans, but this bereavement which had come to them, instead of influencing the young man for good, had a contrary effect. He felt

less under control now that he had seen the bodies of his mother and father lowered into the tomb, and began to rush more and more impetuously down the broad way. At this time what is commonly called the "Revival" began and had some effect upon him. He was overheard speaking about your correspondent, and wishing he could meet with him. His sister's heart bounded with joy when she heard of this, but, alas! she soon saw these impressions beginning to fade, and doubted what she would do. At length she called upon me, told me her sad story, and besought me to go and speak a word to her brother. I felt reluctant to do so, as he did not belong to the congregation, but eventually consented to go. The next evening found me in earnest conversation with her brother alone. He confessed his faults and promised to do better for the future, and also to seek with his sister morning and night God's favour. I felt very grateful to God for His assistance during my visit, but, alas! His reformation was not regeneration. From pressure of one kind and another, I did not call again, and, unknown to me, once more the cursed drinking passion carried him away from everything that was pure and peaceable. His poor sister was broken-hearted at her brother's conduct, who was doing everything to bring disgrace upon her. She disappeared! The river and the ponds were all searched; but in vain—she was not to be found. But about an hour ago the sad tidings were brought me that she was found in a place that had not been searched. After some weeks had passed the body rose to the surface of the water. Poor thing, what sorrow was hers! Her face is in my mind wherever I turn, and I look to the corner of my study where she last sat sobbing. May the Lord have mercy on her brother.

While writing, the tidings of the death of one of our young folks by consumption has just been brought to me. Her mind was very dark all the time of her illness. But I am asking, What interest will Christians in Canada have in these events, incidents in the ordinary work of a Minister in Scotland, but yet they may have an interest to some; and, if mentioning of them cause any among you to bow the knee at a throne of Grace, to ask aid from on high for the Ministers of the Gospel, the narrative of them will not have been in vain.

To turn to general matters, the McMillan case and Dr. Hanna's sermon have thrown our brethren of the Free Church into a wonderful state of commotion. Out of that body both have caused very little excitement, and in general the papers regard the decision of the Court of Session as quite fair and such as justice could not have been otherwise. One Minister of the Free Church told his people lately that they could not understand the McMillan case from the newspapers. It is just past time. I therefore remain

Yours cordially,

OAKLEAF.

THE EXTENSION OF THE CHURCH.

It would be difficult to exaggerate the importance to our Canadian Church of the Church Extension movement, the basis of which are now being advocated among its members. Nor is that movement merely of importance to members of our branch of the Presbyterian family, still unlappily divided, nor even to the more general interests of Presbyterianism in this Province. It is a really patriotic as well as a Christian enterprise. The response to the present appeal to aid the Home Mission Fund may notwithstanding the earnestness and zeal

with which the appeal is urged, be in some places a very cold one; in no place, perhaps, will it be answered by all as it should. But the Scheme itself is a noble one; and it is to be hoped that even at the present time it will receive from many in all parts of the country a hearty and generous support. One thing is certain. Not only as Christian feeling but as Canadian feeling advances among our people, so will there be more and more widely spread a desire to advance the Home Mission projects of the Church. To establish in a settlement the preaching of Christ's pure Gospel is to advance the temporal as well as the spiritual interests of the people. And, while the opening of any Christian place of worship in a locality destitute of religious ordinances is a most happy event, we have good reason doubly to rejoice when we read of the establishment of Presbyterian Churches in the waste places of the land. The Presbyterian Churches of British America, whether connected with the Scottish Establishment or with Scottish Seceders, have a most important work before them. That the divisions of the Colonial Church have up to this time positively impeded the progress of Presbyterianism, it could be difficult to prove. But for these divisions it may reasonably be doubted whether there would now have been three hundred Presbyterian Ministers in Canada; whether there would have been such general proofs of vitality and energy; whether in fact there would have been half as many elements, combined as there now are, to secure the success of a United Church entitled to the highest place among all the Protestant bodies of British America. It is indeed no new thing that the Gospel of Christ should be advanced even through envying and strife. But there is also good reason to think that the time has come when one division of the Church should no longer vex the others; when all Canadian Presbyterians should work together; when with undivided strength we should strive to advance our common principles.

These general remarks have however led us from the subject which it was intended specially to treat in this communication—the Home Mission Scheme of our Canadian Church. The objects of that Scheme cannot be too much dwelt upon; its claims cannot be too often brought forward.

Every one who knows anything of the backwoods of Canada is aware that in numbers of new settlements the people are unable without assistance to build Churches and to support Ministers. It is often many years before the brave pioneers of civilization, who leave the land of our fathers to become proprietors of the soil in Canada, are removed from the greatest misery. Their means of subsistence in the midst of our great forests are often most precarious. They are utterly unable to give much for the support of religion.

Their zeal in doing what they can is frequently worthy of admiration. A fund which affords assistance to such as these in their efforts to obtain the administration of religious ordinances is surely entitled to our strenuous support. Not a few places, now blessed by the preaching of the Gospel by our ministers, would find it impossible, were it not for the grants from the Home Mission Fund, to support their clergymen at all; and, as it is, our clergy are generally grossly underpaid. Any one who thinks on this subject will admit that it would be sad to look forward to a time when our new settlements would obtain still less extraneous assistance than many of them now receive. Without help from a general fund it is evident that such places would have finally to be abandoned by the ministers of the Church, and left for religious instruction, if instructed at all, to well-meaning, but unlearned and unlicensed expounders. The extension of Gospel ordinances throughout the vast Province in connection with our pure and spiritual Church depends much upon the support which is accorded to the Home Mission Fund.

It may be truly said that those who sustain this Fund, and labour to promote the extension of the Church, labour at one and the same time on behalf of every other good work. Such is assuredly the case. Churches in towns, churches in townships, churches in the rudest clearings, are the centres and source from which the holy influence emanates which prompts to every pious effort. There are many good people who think it better to work for Bible and Tract Societies than to labour more directly in the Church's cause and under the Church's direction; and it is indeed a noble aim when the Bible Society has in view. But, even if it were especially by the reading and not chiefly by the preaching of the Word, that God convinces and converts sinners, support of the Bible Society should in no way weaken our loyal allegiance to the Church. The Church is the mother of Bible Societies. It is to preaching that we owe their establishment and their continued support. Nor are educated and efficient ministers merely useful as spiritual guides and as the promoters of Christian enterprises. They are the friendly and judicious advisers of their parishioners: they do much to refine and civilize the localities in which they live; they are most active in establishing schools; they are the friends and counsellors of the poor; and under their direction, and that of their Elders, their Churches become centres of Christian charity, in which love to God is followed by love to man. The building-up of a Scriptural Church in a new country is indeed a glorious work. How happy should each one of us be to do something for such a cause as he hath opportunity! Emphatically it is a cause of God. The Presbyterians of British Amer-

ica have received in their church a glorious heritage. Let them establish it firmly in this land. Let them teach their children to love it and to uphold it, and, ere the present generation passes away, they will not fail to bless those who come after them with a lasting proof that their fathers were not destitute of Christian patriotism.

A LAYMAN.

NARRATIVE OF TRAVELS IN EGYPT AND PALESTINE.

(Continued.)

Opposite Assouan the Island of Elephantine divides the river, the ever shifting bed of which has left the channel nearest the town so shallow as to prevent the passage of boats of any size except at the high stage water. We were therefore compelled to go round the Island and approach Assouan from the south. The passage is so picturesque that it amply repaid the extra time and trouble. Thus, the western channel is very narrow and intricate, while the current at the foot of the cataract is rapid, and the hills, like stone walls, rise almost perpendicularly from the river, which is interrupted in many places by large boulders, which appear to have fallen from the hills, and, projecting above the water, add much to the wildness and natural beauty of the scenery. In some places the sand from the western desert has blown over the hills, and, perhaps, mixing with the decomposed granite, has acquired a peculiar and rich golden color. The Island of Elephantine, on the boundary between Egypt and Ethiopia, was a place of importance as late as the Roman dominion, but there are few remains of any particular interest now to be seen. Mounds of pottery, an occasional capital of a column and a portion of a pylon alone mark the site of a town and temple. Of the ancient Syene there are equally few remains.

The syenite and granite, which now take the place of the sandstone of Upper Egypt, are the most beautiful and valuable of their kinds, and were very extensively used by the ancient Egyptians, not only in their monolithic colossi, obelisks and sarcophagi, but also in the building of their temples; and to the hardness and firmness of these stones we are much indebted for the preservation of the oldest remains in Egypt. It was a sign of the decadence of the Egyptian people that the sand and limestones were in later times almost invariably substituted for the granite, which required more labor, but was susceptible of much higher workmanship.

The temple of Philæ, which was begun under the last native dynasty, and only completed by the Ptolemæes, is of sandstone, though in a granite country. The granite quarries of Syene are interesting. In one of them there is still lying an obelisk, detached from the rock. It is large, measuring about 120 feet in length, and 11

in breadth at the base. We may see here the mode of quarrying in use among the ancient Egyptians. A groove having been cut along the entire length required, wedges of dry wood were then inserted, and, these being wetted, their expansion was uniform and so powerful as to separate the whole piece from the rock. Two inclined roads, leading from the quarries, can still be traced.

The passage of the Nile is almost entirely inerrupted above Assouan by the cataracts, and the products of the South are brought by caravans. A very large caravan arrived at Assouan during our stay there, bringing a large quantity of dates, gum and ivory. Some of the elephants' tusks were of immense size. We found one to measure 9 feet in length, and it was said to weigh 160 pounds. We had set apart the third day from our reaching Assouan for visiting Philæ, and we had mounted our donkeys and were on the road at a very early hour. The road skirts along the south of the town of Assouan and shortly after passes through an Arab burying ground, the tombstones in which are engraved in the Cufic character, and some date as early as the 3rd century of the Hegira. Beyond this, as the road forces its way through the hills of granite, it follows the ancient line of communication with Upper Ethiopia, along which Cambyses and some of the Egyptian kings marched with their invading armies. The walls of granite which confine the road are peculiar, showing evident marks of strong volcanic action, and often times presenting the strangest and most fantastic resemblances. The rocks in some places are broken into small boulders, which lie on each other so regularly as to appear like portions of masonry, and we meet with sandstone beneath the granite. On some of the rocks there are portions of ancient inscriptions. About three miles above Assouan is the first cataract, which, though so called and invested with awe by ancient fable, is quite unworthy the name, and rather resembles the rapid of some of our smaller streams. For some distance the river runs over an irregular granite bed, and the current is very much broken by the projecting rocks. The descent in a distance of 5 miles is estimated at 50 feet. About a mile above the cataract we took a boat, resembling our smaller barges, and shortly after reached the Island of Philæ. The scenery here is particularly bold and wild and more interesting than any in Egypt; here too the hills present even more fantastic forms than nearer Assouan. Philæ itself has a beautiful appearance from the river, and the shadow thrown by its long colonnade on the water lends the air of an enchanted scene. This Island, which is not more than one-quarter of a mile long, was considered sacred to Osiris and Isis, and was perhaps only inhabited by those holding sacred offices. There are several temples on it. That dedicated to

Isis is in the best preservation and the most interesting. It occupies the southern part of the Island, and the south-western colonnade stands on a terrace built up from the water's edge. In its general outline this temple assimilates to others in Egypt. Two colonnades, however, run out to a considerable distance in front, supported by massive and handsome columns, no two of which are perfectly alike, and there is an evident attempt to engraft the Doric and Corinthian orders on the native Egyptian. The intention of these colonnades is apparently to relieve the ponderous appearance of the Egyptian architecture. This temple may be regarded as belonging to the renaissance period of Egyptian art, when after the Persian occupation Egyptian life had begun to flow with renewed vigour in its old channels, though feeling the influence of a closer connection with Greece.

This temple was commenced by Nectanebus of the last native dynasty, but the names of Euergetes, Philometor and Labyrus are frequently met with among its inscriptions. There are many chambers in this temple, and here, as at Dendera, there are passage-like entrances to which have been through very small apertures in the walls or floor, and were evidently secret, as a stone has exactly fitted the opening. These passages lead several stages under ground, but do not appear to terminate in a chamber, and, as we have met with them only in temples of a later date when Egypt was open to foreign invasion, it seems likely that these were secret receptacles where on the approach of danger the treasures of the temple were hid. The sculptures which cover this temple relate principally to its dedication and the adoration of the gods. On the facades of the pylons there are the usual representations of the victorious Pharaoh, who is taking vengeance on his enemies, as, holding a number of them by their hair, he strikes off their heads. The most interesting chamber here is that consecrated especially to Osiris. It is on the roof of the building, to which an easy staircase conducts. On the southern wall of this chamber are representations of several stages of embalming and presentation to Osiris after death. The representations of Osiris are here very peculiar, and he seems to have absorbed the attributes of all the other deities. On the opposite wall is a strange representation of the fall of man. Adam and Eve are standing on either side of a tree, while close to Eve an aspidochelone is raising itself, no doubt in temptation. The tree is the pomegranate. It may appear strange that this representation should be found in such a place; but we must not forget the close connection which since the reign of Sesostris had existed between the Israelites and Egyptians, that many Jews had settled in Egypt, and the Septuagint been translated in Alexandria (e-

fore this temple was completed, and it is not improbable that the revelation of the fall had been engrafted into the Egyptian mythology, and especially connected with the mythic tales of Osiris.

Near this temple of Isis stands a smaller ruin overhanging the eastern branch of the river, and which has also a very beautiful appearance. Indeed the ruins of I'hidae are so numerous and complicated as to present a labyrinth. There still remain large portions of a wall which surrounded the whole island, and rendered it an inaccessible sanctuary.

We would willingly have lingered longer on this interesting island, but the shades of evening warned us to our boat, and we enjoyed our return to Assouan in the cool of the day. The same evening we left Assouan on our return down the river. In descending the stream, on account of the prevalence of the north wind, the yards are lowered from the masts and the boat is propelled by oars, or left to the force of the current.

Between Assouan and Thebes the temples of Esne, Edfoo and Roumohos do not differ from the general style of Egyptian architecture, and present little of interest; they all belong to the age of the Ptolemies. That at Edfoo is only now being perfectly excavated by Mons Mariette, whom the French Government has commissioned to the work of research in Egypt; it is discovered to be in remarkable preservation, and the colouring of its sculptures is still vivid.

At Hagar Silsilis are the sandstone quarries which were extensively worked, and where the material was obtained for many of the temples of Egypt. Here are some interesting grottoes or temples excavated in the rock, and which were likely for the service of those engaged in the quarries. The principal one is interesting. It is in the eastern cliff, and has a corridor in front supported by natural columns, and is covered with sculptures. Horus, a king shortly subsequent to the Exodus, is represented engaging in battle with the Ethiopians, and, having defeated them, he is in the next scene borne in triumph, seated in a splendid shrine, which is carried on men's shoulders. He is preceded by his troops and the captives of the conquered nation, some of whom are chained two and two by the hands, others are supplicating the king. A little further on the king is represented making an offering to the presiding deity.

A short distance below Hagar Silsilis is El Kab, the ancient Elvhius. Walls of crude brick of great thickness, and which no doubt enclosed the ancient town and temples, still remain in remarkable preservation; but there are few traces of the temples, as the Arabs find it easier to remove the ancient ruins than to quarry from the rock, and in this wanton destruction of most interesting remains they are

encouraged by the present government, who build some of the public works with the stones of ancient temples. Near El Kab there are some tombs, the inscriptions on which illustrate the life of the ancient Egyptians. The drawings or frescoes are on stucco, with which the walls are covered, and their colour is wonderfully preserved. The outer chamber has probably been a private chapel. On the western wall are represented agricultural scenes,—ploughing with oxen, sowing, broadcast, and reaping with a small sickle three kinds of grain, wheat, barley and doors. The owner is present in the field with his two-horsed chariot. Then succeed the treading with oxen, winnowing, and stoning of the grain. In the next scene an inventory is being taken of the effects of the deceased and men are bringing asses, oxen, and sheep to a scribe who is recording their number, others are weighing and taking an account of the gold, which is in the shape of rings, and the weight in the opposite scale is in the form of an ox lying down. Then are represented a fishmonger's and poulterer's shops, and a little further some men are fishing with a net, and others trapping birds. In another compartment they gather and press grapes, and preserve the wine in jars; and below is apparently a funeral procession. Boats convey the people with their horses and chariots across the river. These boats are large and highly ornamented, and resemble the modern dahabeeh or passenger boat. On the opposite wall the owner of the tomb with his wife and child are entertaining a number of friends. The reception is very stiff and formal, but great attention is paid to the guests, whom the servants amount and present with a lotus-flower. Ample provision is made for the entertainment. A goose, shoulder of mutton and other meats besides baskets of fruits and jars of wine stand in readiness and to the couch on which the man and his wife are sitting is chained a favonite-monkey. In a recess at the end of the chamber are the sitting statues of Osiris, Isis and Horus, now much mutilated. To this chamber other chambers join, the entrance to which has been by a stone door, where the inscriptions had been evidently continued, and which apparently fitted so closely as to prevent detection. In the inner chambers the mummies were deposited. Another tomb preserves the names of several kings of the 18th dynasty.

After leaving El Kab we soon reached Thebes, and moored our boat on the western bank. At Thebes both the Lybian and Arabian chains of hills recede and leave the widest expansion of fertile land in Upper Egypt, and the fittest place for

* Herodotus states that there were no vines in Egypt, but the monuments prove that the vine was cultivated in Egypt in accordance with the accounts of Scripture. Gen. xl. 10. Numb. xx. 8.

the site of a great capital. The plain resembles an amphitheatre in form, and is divided by the river, on either side of which are the monuments of the ancient city. These monuments testify to us of a time when it was the centre of the civilization of the human race, and we would desire to know much of its history—a complete narrative of its origin, rise and fall, but the information is so limited that we must be content to dwell in dim twilight, and can scarcely hope for a clearer day. The accounts of this city given by ancient writers, whose works remain to us, are meagre, but they corroborate the tale of its ruins and the allusions to it in the Bible. We know that it rose into great importance when after the expulsion of the Hyksos or shepherd kings a native dynasty again ruled Egypt and made Thebes the capital of the Empire. Under a long succession of victorious monarchs it was increased and embellished with its magnificent temple palaces, but it began to decline under the Ethiopians, who made themselves masters of Egypt, and at length yielded to the invading army of Cambyses, who wantonly destroyed many of its most beautiful buildings, and rifled it of its wealth. It was the hundred gated Thebes of the Classics,* and the No-Ammon or No of the Prophets† Jeremiah‡ and Ezekiel§ prophesied its downfall, and its ruin was held up by Nahum as a warning to Nineveh¶.

* This referred to the gates of its temples and palaces, for it is now generally understood to have had no walls.

† Ammon was the principal deity of Thebes, which was called No-Ammon—the portion of Ammon or dwelling-place of Ammon, sometimes called simply No.

‡ Jer. XLVI, 25. § Ezek. XXX, 14. ¶ Nah. III. 8.

NOTICE OF BOOK.

GOOD WORDS.

EDITED BY NORMAN McLEOD, D.D.

Edinburgh: Alexander Strachan & Co. Montreal: B. Dawson & Son.

We are glad to learn that this excellent Magazine has proved a well merited success. 20,000 copies of the first number were sold, and a second edition was issued. The second, or February number, has obtained a circulation of 30,000 copies. We call attention to an advertisement in another column of the price at which this excellent periodical can be obtained, and cordially recommend it to our readers. We hope that "Good Words" will be household words in Canada. We ask our readers to peruse the note by the Editor, the Rev. Norman McLeod, D.D., which appears in the February number, and which, while affording ample guarantee, in the long list of eminent contributors, for the high literary excellence of this Religious Magazine, humorously depicts the trials of an Editor, who, were he to listen to the

kind advices of friends, pulling him in all directions, would indeed, as the worthy incumbent of the Barony quaintly suggests, soon find himself in the predicament of "his brother the ass and his bundles of hay."

The Editor is glad to learn from the Publishers that an impression of 30,000 is required this month to meet the demand.

The success of every Periodical must depend in a great measure on the ability and judgment of its Contributors. The Editor has not been disappointed in his hopes of obtaining the assistance of Writers who are able to establish and maintain a high character for "Good Words." He takes this opportunity of stating that all the articles in the Magazine, with the exception of a few selected verses in Part I, have been furnished by their respective authors. It is not thought advisable at present to attribute to each article the name of its author; but it may be satisfactory to our readers to know that the following writers among others have already contributed to our pages:—

- The Rev. Canon STOWELL, Manchester.
- Principal TULLOCH, St. Andrews.
- Professor DAVID BROWN, Aberdeen.
- Rev. W. MOUTLEY PUNSON, London.
- The Author of "Memorials of Hedley Vicars," "English Hearts and English Hands," &c.
- Rev. HUGH STOWELL BROWN, Liverpool.
- Rev. W. LINDSAY ALEXANDER, D. D., Edinburgh.
- Rev. JOHN CAIRD, D. D., Glasgow.
- Rev. W. H. GOULD, D. D., Edinburgh.
- The Author of "The Nut-Brown Maids."
- Rev. J. R. MACDUFF, Author of the "Faithful Promiser."
- Professor BLACKIE, Edinburgh.
- Rev. W. LEITCH, Principal Elect of Queen's College, Canada.
- Miss H. ——— Rectory.
- Professor SHAW (late of Rugby), St. Andrews.
- Rev. W. LANDELS, London.
- Rev. DONALD M'LEOD, Lauder.
- A. J. SYRINGOS, Esq.
- A Member of "The Alpine Club."
- WILLIAM KADIE, Esq., Lecturer Free Church College, Glasgow.
- Rev. ADOLPHUS SAPHIN, South Shields.
- Rev. J. FLEMING STEVENSON, Dublin.
- The Author of "Work, or Plenty to Do, and How to Do it."

&c. &c. &c.

The above list of names will show the catholicity of the Magazine.

The Editor congratulates his readers on the illustrations, which will henceforth add a new feature of interest to the Magazine. The names of the distinguished artists who furnish them—James Drummond, James Archer, Erskine Nicol, and J. B.—afford a sufficient guarantee of their excellence.

The Editor has also to acknowledge with gratitude the many kind advices which have been tendered to him. He is advised, for example, "not to have long articles," and also "to beware of little trifling scraps, which may give a mouthful to a busy reader, but never can satisfy an intelligent one." He has been warned by one to "beware of 'secular papers, and to confine his pages strictly to Sabbath reading," while another earnestly exhorts, "not to have too much preaching, which few will read; to have something, of course, peculiarly suited for Sabbath, but other articles also, though not what are called religious. These may induce many a young man to read the Magazine on Sabbath, who will not lay it down without reading some good words, whose influence may be lasting." "Give us a page for the young," asks one correspondent; "why not have good words for the aged and sick," demands another; for servants?" adds a third.

"I recognise your publication," writes a subscriber, "as being a week-day magazine, with the addition of papers of a purely religious character—the whole being 'Good Words' for week days and for Sabbath days.

The Editor will consider all these suggestions, but his correspondents must sympathise with him when he is compelled by their advices to remember the well-known difficulties of his poor brother the ass and his bundles of hay! He does not deem it necessary to claim the patience or forbearance of his readers. He thinks they ought to be grateful for the wholesome food furnished by his able contributors; and he is thankful for the proof that they are so, which is afforded by the large demand for its supply.

POETRY.

(Selected for the Presbyterian.)

MIZPAH.

When far from the hearts where our fondest thoughts centre,

Denied for a time their loved presence to share,

In spirit we meet, when the closet we enter
And find sweet communion together in prayer!

Oh fondly I think, as night's curtain surrounds them,

The Shepherd of Israel tenderly keeps,
The angels of light are encamping around them,
They are watched by the eye that never slumbers nor sleeps.

When the voice of the morning once more shall awake them,

And summon them forth to the toils of the day,

I will think of that God who will never forsake them—

The Friend ever near, though all else be away.

Then why should one thought of anxiety seize us,

Though distance divide us from those whom we love,

They rest in the covenant mercy of Jesus—
Their prayers meet with ours in the mansions above.

Oh sweet bond of friendship!—what'er may betide us,

Though on life's stormy billows our barks may be driven,

Though distance, or trial, or death may divide us,
Eternal reunion awaits us in Heaven.

McDuff.

THE OLDEST HYMN.

[In Paed. Lib. iii. of Clement of Alexandria is given in Greek the most ancient hymn of the primitive Church. It is there (150 years after the apostles) asserted to be of much earlier origin. It may have been sung by the 'beloved disciple' before he ascended to his reward.]

Shepherd of tender youth!
Guiding in love and truth
Through the devious ways;
Christ, our triumphant King;
We come Thy name to sing,
To shout Thy praise.

Thou art our holy Lord!
The all-subduing Word!
Healer of strife!

Thou didst Thyself abase,
That from sin's deep disgrace
Thou mightest save our race,
And give us life.

Thou art Wisdom's High-Priest!
Thou hast prepared the feast
Of holy love!
And in our mortal pain
None calls on Thee in vain,
Help Thou dost not disdain,
Help from above.

Ever be Thou our Guide,
Our Shepherd and our Pride,
Our Staff and Song!
Jesus! Thou Christ of God!
By the perennial Word
Lead us where Thou hast trod—
Make our faith strong!

So now, and till we die,
Sound we Thy praises high,
And joyal sing,
Infants, and the glad throng,
Who to Thy church belong,
Unite and swell the song
To Christ our King.

SUBSCRIPTIONS RECEIVED SINCE LAST PUBLICATION.

William Allen, Drummond, 1859-60....	1 00
Barbara Goughly, 1860	0 50
Charles Meighen, Perth, "	0 50
David Armstrong, Drummond 1860....	0 50
Mrs. J. Robertson, Bathurst, "	0 50
James Blair, " "	0 50
Wm. Fraser, Drummond, "	0 50
Richard Ottawa, Burgess, "	0 50
A Ferrier, sen, " 1859-60....	1 00
Archibald Campbell, Drummond, 1860.	0 50
John Spalding, Himsley, "	0 50
Duncan McDonald, Perth, "	0 50
George Gardner, "	0 50
Miss Murray, St. Foy, Quebec, "	0 50
P. Campbell, Perth, "	0 50
J. Robertson, "	0 50
George Low, "	0 50
W. Mc Iver, Kingston, 1860-1....	1 00
Miss Jane Mc Iver, Stornoway, 1860...	0 50
Neil Mc Gillivray Esq., Williamstown,	10 00
John Rankin, Montreal, 1860....	0 50
Alex. Young, Colborne, "	0 50
Mrs. Emeron, Hemmingford, 1858-9-60,	1 50
Dr. F. S. Verdy, " 1860....	0 50
Oliver Lytle, "	0 50
Rev. J. T. Paul, St. Louis de Gonzague, 1860	0 50
D. McMillan, " 1857-8-9....	1 50
William Thomson, " 1860....	0 50
Nicol Porteous, "	0 50
Gilbert Cook, "	0 50
William Paton, "	0 50
William Smith, "	0 50
Ann Hall, "	0 50
Rev. Wm. Brown, Perth, Scotland, 1860.	0 50
James Kerr, Inverness, 1858-9....	1 00
John Kerr, Ottawa, 1860....	0 50
Thomas Isaac, "	0 50
Alexander Scott, " 1856-7-8-60..	2 00
John McAmmond, " 1859	0 50
Thomas McDonald, sen., Ottawa, "	0 50
James Cunningham, " 1858-9	1 00
G. R. Rhythe, " 1860	0 50
Peter Kemp, " "	0 50
Mrs. William Stewart, " "	0 50
John Manuel, " "	0 50
Rev. J. Anderson, Ormstown, "	0 50
R. Nicol, "	0 50
G. McKenzie, Montreal, 1857-8-9	1 50
Rev. J. C. Muir, North Georgetown, 1859	12 00
W. McGillivray, Vankleek Hill, '58-9-60	1 50
John Fraser, Lochiel, 1860....	0 50
James Dimma, Markham, 1856-7-8-9	2 00
W. Macklin, " 1860....	0 50
W. Mitchell, Ringwood, "	0 50
Grantville Rolfe, Campbellford, 1857-8	1 00
Mrs. Moodie, Dundee, 1857-8-9..	1 50
Rev. J. Livingston, Dundee, 1860..	0 50
John Cruickshank, "	0 50

Hugh Cameron, S. Hinchinbrooke, " ..	0 50	James Miller, Chatham, 1858-9-60	1 50	H. D. Hetherington, Uxbridge, " 0 50
D. Sutherland, " " ..	0 50	Francis Elliott, " 1860..	0 50	William Sinclair, Scott, 1858-9-60
Archibald McMaster, " " ..	0 50	James Patterson, " 1858-9..	1 00	Thomas Gibson, " 1860
John McArthur, " " ..	0 50	George Johnstone, Napan, " ..	1 00	August Urquhart, Hawkesbury Mills, " 1 00
James McGeogh, Pickering, 1858-9..	1 00	Alex. Loudon, Chatham, " ..	1 00	Robert McAdam, " " 0 50
G. Jackson, jun., Simcoe, 1860..	0 50	W. Muirhead, " " ..	1 00	R. W. Cooke, Little Rideau " 0 50
J. Jackson, " " ..	0 50	James Caie, " " ..	1 00	John Waddell, " " 0 50
G. Jackson, sen., " " ..	0 50	John McDougall, " " ..	1 00	James Brock, L'Orignal, " " 0 50
John Weatherley, " 1859-60..	1 00	Mrs. Haddon, " " ..	1 00	Rev. Colin Grigor, " 1859-9-60
Dun. Campbell, " 1858-9..	1 00	Robert Nicholson, " " ..	1 00	Sheriff Trendwell, " 1860
P. Carnochan, " 1860..	0 50	George Johnstone, " " ..	1 00	Rev. William Johnson, Arnprior, " 0 50
John McKay, Beaverton, 1859-60	1 00	Finlay McDermid, " " ..	1 00	William Hamilton, L'Orignal, " 0 50
Alex. Murray, " 1856-7-8-9	2 00	W. Seaton, " " ..	1 00	Mrs. McDonald, (F.) " 0 50
Neil McDougall, " 1860..	0 50	B. Millar, " " ..	1 00	Charles Shaw, " " 0 50
James Galloway, " 1859..	0 50	A. D. Shirroff, " " ..	1 00	James Sharp, " " 0 50
J. T. Cameron, " 1858-9-60..	1 50	G. Kerr, " " ..	1 00	William Lendrum, " " 0 50
Thomas Glassford, " 1859-60..	1 00	John Mackie, " " ..	1 00	William Wright, " " 0 50
P. Walls, " " ..	1 00	John Mitchell, Montreal, 1860	0 50	Robert Hamilton, " " 0 50
John McCuaig, " 1860..	0 50	Rev. J. S. Douglas, 'Peterboro'	" 7 00	August Shaw, " " 0 50
A. B. Stewart, Guelph, 1858-9..	1 00	W. McBain, Valcartier, " 0 50	0 50	Alex. McNaughten, " " 0 50
Charles Davidson, " 1859..	0 50	R. Ross, " " ..	0 50	John Miller, " " 0 50
Mrs. Corbet, " " ..	0 50	D. Dewar, Lochiel, " 0 50	0 50	John Macpherson, Queenston, 1859-60
John McLean, Aberfoyle, 1860..	0 50	Henry McKenzie, " 1859	0 50	John McKay, Chatham, 1858-9-60-1
John Dow, Morrison, " " ..	0 50	John Morrison, " " ..	0 50	James Gray, Picton, 1860
Robert Bethune, Beaverton, 1858-9-60	1 50	Ewen McMillan, " " ..	0 50	Javed Bell, Bells Corners, " 0 50
Col. Cameron, " 1857-8-9-60	2 00	Duncan McGillivray, " 1858-9-60	1 50	Judge Malloch, Perth, 1859-60
Robert McTaggart, " 1857-8-9..	1 50	Norman R. McLeod, " 1860	0 50	Dugald McNaughton, Chatham, 1858-9
E. Boynton, " 1858-9..	1 00	Rory McLeod, " 1858	0 50	Daniel McKerrol, " " 1 00
Thomas Edgar, " 1860..	0 50	Francis Horne, Hemmingsford, 1860-1	0 75	William Nelson, " " 1 00
John French, " " ..	0 50	John Fraser, Cross Point, 1857-8-8-60	2 00	Edward Wyatt, Williams, 1857-8-9-60
Neil McEachern, " " ..	0 50	W. Bic, Morpeth, 1860..	0 50	Miss Howden.....
Archibald Campbell, " " ..	0 50	Rev. Hugh Niven, Mount Albion, " ..	0 50	
John Wallace, Simcoe, 1857-8-9-60	2 00	Charles Hendry, Halls Corners, 1859..	0 50	
Rev. M. Livingstone, " 1860..	0 50	Dr. Kennedy, " 1860..	0 50	
G. Gray, Lynedoch, " " ..	0 50	James Reid, " " ..	0 50	
Jas. Allan, Pointe-aux-Trembles, '59-60	1 00	W. Wright, " " ..	0 50	
Duncan McLennan, Williamstown, 1860	0 50	Alex. McKenzie, " " ..	0 50	
Alexander McLennan, Queens College Kingston,	1860..	David McBain, Valcartier, " ..	0 50	
Mrs. McCulloch, Montreal, " ..	0 50	William Brown, " " ..	0 50	
A. McGibbon, " 1859..	0 50	Rev. A. Mann, Pakenham, " ..	0 50	
J. Hutchinson, " " ..	0 50	John Henderson, Milton, 1857-8-9-60	2 00	
R. Morris, " " ..	0 50	A. M. Taggart, Dundas, 1860..	0 50	
Mrs. Cowie, " 1858-9..	1 00	W. R. Rogerson, " " ..	0 50	
T. Morland, " " ..	1 00	Thomas Swan, Mount Forest, 1859-60	4 00	
Rev. P. Lindsay, Cumberland, 1860..	0 50	Colonel E. W. Thompson, Toronto, 1860	0 50	
Archibald Petrie, " " ..	0 50	Rev. Alex. Lewis, Mono Mills, " 2 00	2 00	
William Wilson, " " ..	0 50	Andrew Jamieson, " 1859	0 50	
Archibald McCallum, " " ..	0 50	J. McLutosh, Laprairie, 1860	0 50	
John Baikie, " " ..	0 50	Mrs. D. McDougall, Martintown, " 0 50	0 50	
Andrew Thomson, Buckingham, " ..	0 50	Kenneth Urquhart, " " ..	0 50	
James Henry, " " ..	0 50	Alex. Munro, " " ..	0 50	
R. F. Lusk, " " ..	0 50	Finlay Ross, " " ..	0 50	
Hugh Ghisholm, " " ..	0 50	Mrs. McLartin, " " ..	0 50	
John Hall, " " ..	0 50	Mal. McLartin, " " ..	0 50	
Dun. McDiarmid, " " ..	0 50	James Urquhart, " " ..	0 50	
Dun. McEachern, Lochaber, " ..	0 50	Alex. Scott, " " ..	1 00	
H. McElroy, Richmond, " " ..	0 50	John Robertson, " " ..	0 50	
W. G. Meuzies, Halifax, " ..	1 00	Dun. McLennan, " " ..	0 50	
Robert Hay, Montreal, " ..	0 50	P. Corroy, " " ..	0 50	
C. Alexander, " 1858..	0 50	Neil McDonald, Sutton, 1860-1	1 00	
J. McHattie, Beaverton, '55-6-7-8-9-60	3 00	Andrew Cairns, Nelson, 1857-8-9	1 50	
Duncan Gillespie, " 1857-8-9-60	2 00	John Gordon, " 1860..	0 50	
G. Elder, " 1858-9	1 00	T. Cooper, " " ..	0 50	
Gilbert McEwen, " 1860..	0 50	W. McKerlie, " " ..	0 50	
Hugh Cameron, Mara, " " ..	0 50	Neil Johnston, " " ..	0 50	
Samuel McMillan, Brock, " " ..	0 50	Archd. Campbell, Zimmerman, '55-59-60	1 50	
James Brown, " " ..	0 50	Mrs. M. Macfarlane, Waterdown, 1860	0 50	
John McArthur, Beaverton, 1857-8-9-60	2 00	Duncan Chisholm, Oakville, " 0 50	0 50	
Rev. D. Watson, " 1859-60..	1 00	John Dodds, Montreal, " 0 50	0 50	
John Hume, Aultsville, 1859..	0 50	James Burns, Brookline, " 0 50	0 50	
George Cross, " 1860..	0 50	Mrs. Lambie, " " ..	0 50	
John Dafoc, " " ..	0 50	Rev. John Campbell, Brock, " 4 00	4 00	
Mrs. D. Shaver, " " ..	0 50	W. McVicar, Pakenham, 1858-9-60-61	2 00	
J. R. Ault, " " ..	0 50	Mrs. Secord, Hamilton, 1860..	0 50	
Samuel Ault, " " ..	0 50	Mechanics Institute, " " ..	0 50	
Mrs. Kennedy, Belleville, 1860-1..	1 00	James Gay, " " ..	0 50	
John McMurchy, Nottawasaga, 1859-60	1 00	James Hutchison, " 1859..	0 50	
Richard Hutchison, Douglastown, 1860	0 50	Hugh Ross, Kitley, 1858-9..	1 00	
David Johnstone, " 0 50	0 50	Rev. William Cleland, Uxbridge, 1860	0 50	
Mrs. McKendrick, North Esk, " 0 50	0 50	Joseph Bascom, " " ..	0 50	
John Russell, " " ..	0 50	William Hamilton, " 1859-60	1 00	
Rev. W. Henderson, Newcastle, " 0 50	0 50	William Kydd, " " ..	1 00	
W. Henderson, " " ..	0 50	Robert Hogg, " " ..	1 00	
		William Carruthers, Scott, 1860	0 50	

GOOD WORDS.

A NEW MONTHLY MAGAZINE

Edited by the REV. NORMAN MACLEOD, D.D.

Price per annum, \$1.75.

THE SUBSCRIBERS have much pleasure in introducing to the Canadian public a Magazine of so much promise as this. Its success in Great Britain has already been very great. It is a well printed periodical of the size of Chambers Journal, and Dr. Macleod's name is a sufficient guarantee for the excellence of its contents.

B DAWSON & SON,
No. 23 Great St. James Street.

LE SEMEUR CANADIEN.

REV. S. CYR, EDITOR.

This Evangelical Paper, the only one in French on this Continent, is devoted to Religion, Literature, Temperance, Education and News, and is published in this City every Friday. It is now one of the largest French papers. It is not denominational but Catholic in the Protestant sense of the word.

TERMS:—\$2 per annum. It is recommended to those desirous of becoming familiar with the French as the cheapest means of improvement in that language.

Montreal, March, 1860.

SONGS OF PRAISE, a Selection of Hymns for Sabbath Schools and Families, prepared by the Montreal Sabbath School Association for the Presbyterian Church of Canada in connection with the Church of Scotland.

Price 4 cents per single copy, or 35 cents per dozen, which includes postage to any part of Canada.

JOHN LOVELL, Publisher.
Montreal, December, 1859.

Just Published:
A SCHEME OF LESSONS for 1860, based upon the Edinburgh Teachers' Notes for the use of Sabbath Schools.

Price 2 cents per copy, or 25 cents per dozen, which includes postage to any part of Canada.

JOHN LOVELL, Publisher.
Montreal, December, 1859.

THE PRESBYTERIAN

Is printed for the Proprietors by JOHN LOVELL,
St. Nicholas Street, Montreal.