



# The Presbyterian ;

▲

## 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 OF MONTREAL.

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*"The Fear of the Lord, that is Wisdom."*

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VOL. XIV.

MONTREAL:  
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1861.

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No. 1, January, 1861.

VOLUME XIV.

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

## The Presbyterian.

### OUR POSITION.

As announced in our last, we forward this month to each subscriber his account; and we think the fact that this periodical is under a heavy debt to the printer should suffice to cause a prompt remittance. Till our debt is extinguished, we are hampered and can not obviously make any great improvements in our paper.

Subscribers in arrear will please note that, as a means of reducing our expenses, we shall cancel their names from our list unless payment is made before the end of the month; and all subscribers remitting are requested in their letters to mention the Post-office address at which they now receive their paper.

It is requested that notice of any inaccuracies either in the accounts now sent or in the arrival of the paper be communicated at once to the Office.

## THE CHURCH IN CANADA.

### THE FRENCH MISSION.

LETTER FROM REV. L. BARIDON.  
(Translation.)

MORRS, 17th Decr., 1860.

DEAR SIR,—In my letter of the 21st ult. I told you that my little boy was very ill. It has pleased the Lord to take to Himself the dear child. It is a mournful trial to my heart.

His infantile patience and his complete submission edified me and inspired the profoundest sympathy for him during all the time of his long and painful illness. It rejoices me still to think that he is rescued from evil, and that a place is given him among the just made perfect. In less than 9 months it has pleased God to take from me 4 of my family. These afflictive dispensations are sent from God to me. If, as is said in His word, God chastises and afflicts whom He loves, I may humbly venture to regard myself as one of the objects of His love. Nevertheless these distressing afflictions leave deep wounds, which only the healing balm of our Heavenly Father can cure, according to His own good pleasure. There is now only left to me of my whole family one little boy, 5 years of age. You must have been aware that my labours have been of slight importance for some time past. I could only visit a few families in consequence of the incessant care which the state of my child required of me. We shall now, if it be God's will, have better days. The tempest is succeeded by a period of calm and serenity. His Holy Spirit can restore hope to the despairing, and revive the downcast soul.

I shall (D V.) resume my monthly circuits, and shall report my progress to you.

My desire is to labour more and more, and to speak earnestly of the love which God has for us in the Lord Jesus Christ.

Receive, Sir,

My warmest best wishes,  
L. BARIDON.

To Alex. Morris, Esq.,  
Montreal.

### THE JEWISH MISSION.

Monastir—Perlepe.

We are in receipt, but too late to make

use of it in this number, of Dr. Epstein's Quarterly Report, of date 14th November, from Monastir, but shall find room for it in next issue.

Meanwhile we would remark that the ground occupied is an important one—no Protestant missionaries having been ever there before. The city has a population of 45,000, composed of various nationalities. To distribute among these, Dr. Epstein has applied for a supply of bibles, testaments and tracts, which we hope will be procured for him by the Committee. The Turkish, Greek, Bulgarian, Wallachian, Albanian and Jewish Spanish are the languages spoken. Dr. Epstein thinks that either a calporteur should be employed or that a school should be opened in order to enable the Mission to accomplish its work more effectually. Meanwhile he is engaged in acquiring the languages, visiting where he can gain admission, and dispensing medical advice to the poor. He maintains also a Sabbath service in German for the benefit of the European residents. He recently visited Perlepe, a village 8 hours from Salonica, and found there 15 individuals who were awake to the errors of the Greek Church and would embrace a pure faith, if protected by a firmman. From this brief summary it will be seen that there is a work to be done. Let the friends of the Mission supplicate a blessing upon this promising effort, and let them seek in faith, and by work and prayer to sustain it.

QUEEN'S COLLEGE.

A large and influential meeting was held in the College lately for the purpose of forming a Botanical Society. The meeting was attended by all the Professors, by a very large number of the Students, and also by many of the citizens of Kingston. The Rev. Principal Leitch presided and delivered an interesting address, after which Professor Lawson, the Rev. Dr. Williamson, Dr. Leitchfield and others addressed the meeting. At the close of the proceedings over 100 names were enrolled on the list of members, which has since received further accessions.

It is proposed that this Society should devote attention specially to Canadian plants and flowers, a new and as yet comparatively unexplored field of scientific research. Valuable results may be expected from such studies not only to the cause of Botanical science but also to the arts and manufactures of Canada.

This new Society also proposes to maintain active correspondence with similar associations throughout the World, exchanging seeds, plants and specimens; and also to adopt measures for the formation of sister societies in Canada.

We heartily wish success to the Botanical Society of Queen's College, and trust that it may prove eminently useful to our University, and also to the cause of science in Canada.

Whilst noticing the advance thus made in one branch of scientific investigation, we have also great satisfaction in learning that a small but valuable observatory at Kingston is likely soon to be connected with the College. A proposition made by the Principal and the Rev. Dr. Williamson to take charge of the observatory has been most favourably received by the town-council. An annual grant is now made by the Legislature for the maintenance and support of this building, and from the interest which the Rev. Dr. Leitch and Dr. Williamson have long taken in astronomical science the observatory is likely to become exceedingly useful.

**YOUNG MEN'S CHRISTIAN ASSOCIATION OF ST. ANDREW'S CHURCH, KINGSTON.**

The first annual meeting of this Association was held in St. Andrew's Church on the evening of the day appointed for Thanksgiving, and was very largely attended. The chair was filled by the Rev. Professor Mowat, President of the Association, and the meeting was opened with praise and prayer by the Rev. Dr. Machar.

From the Report which was read by the Secretary, Mr. James O. Ireland, it appeared that the Association was formed during the preceding year for the purpose of mutual improvement among the young men in Kingston, connected with the Church of Scotland, and of enlisting their sympathies and aid in various schemes of Christian usefulness.

With this view a monthly meeting for devotional exercises has been held in the Church, and a weekly prayer meeting in a school-room lent for that purpose. Both of these meetings have been well attended. The Association have also commenced the formation of a congregational library, in which considerable progress has been made, and which is now being made use of by members of the congregation. Other plans were also to some extent engaged in—such as visiting among the poor with the view of inducing better attendance on the means of grace, the seeking-out of Sabbath scholars, canvassing and collecting for the "Presbyterian," &c. As the Association was in its infancy, the Committee did not deem it expedient to attempt more than their strength would seem to warrant; but so far they had received great encouragement, and looked forward to usefulness in the future.

The Rev. Dr. Leitch then delivered an admirable address, which we regret much our inability to present to our readers. The need for such associations in our day, and for the advancement of our Church, was especially shown, and the respected pastor of the congregation, the Rev. Dr. Machar, was congratulated upon having at his right hand a band of young men associated for such a purpose. The advance made by the Church of Scotland during the past few years was also graphically described—her energies are now being aroused to active exertion, her vast resources called forth—and the very life of the Church is being concentrated in associations under various names, but all having similar objects in view.

We cannot leave this brief notice without respectfully calling the attention of our ministers to the good which may be effected among their young men and through their instrumentality by associations. The name which they may bear is of little consequence—whether Young Men's Christian Association or Lay Association. The object is to unite this most interesting and valuable class in efforts for their own improvement and for the good of the Church.

**DEPUTATIONS APPOINTED FOR MISSIONARY MEETINGS WITHIN BOUNDS OF TORONTO PRESBYTERY.**

Winter of 1861.

- Group No. 1.—  
 Scarborough, Monday, 4th Feb., 1861, at 6.30 p.m.  
 Markham, Tuesday, 5th "  
                         St. Helens, 11 a.m.  
                         Village, 6.30 p.m.  
 Pickering (rear), Wednesday, 6th, 10 a.m.  
 Whitby, Wednesday, 6th, 6.30 p.m.  
 Bowmanville, Thursday, 7th, 6.30 p.m.  
 Rev. Messrs. McKerras, McLennan, Bain and Gordon; and Messrs. A. Barker and Robert Colville.
- No. 2.—  
 Clarke, Monday, 4th Feb., 1861, at 10 a.m.  
 Port Hope, " 4th " 6.30 p.m.  
 Perrytown, Tuesday, 5th, 10 a.m.  
 Peterboro', " 5th, 7 p.m.  
 Dummer, Wednesday, 6th, 11 a.m.  
 Lindsay, Thursday, 7th, 7 p.m.

Rev. Messrs. Douglas, Cleland, Camelon and Porter; and Messrs. Robert Dennistoun and Robert Johnson.

No. 3.—  
 Fenelon and Islay, Uxbridge, Brock, Thorah and Eldon, days and hours to be named by Deputation and notice from pulpits.

Rev. Messrs. McMurphy, Watson and Campbell (B), and Col. Cameron and John Campbell.

No. 4.—  
 Vaughan, Monday, 4th Feb., 1861, { at 11 a.m.  
   { and 7 p.m.  
 King, E. & W., Tuesday, 5th, " { at 11 a.m.  
   { and 7 p.m.  
 Newmarket, Wednesday, 6th, " at 11 a.m.

Rev. Messrs. Gordon, Brown, Carmichael and Ross; and Messrs. Jacob Wells and Arthur McNeil.

No. 5.—  
 Bradford, Monday, 4th Feb., 1861, at 6 p.m.  
 Innisfil, Tuesday, 5th, 11 a.m.  
 Nottawasaga, Wednesday, 6th, 11 a.m. and 7 p.m.

Rev. Messrs. McKee, Campbell (N.) and Carmichael; and Messrs. John Macmurphy and Jonathan Irvine.

No. 6.—  
 Orangeville, Tuesday, 12th Feb., 1861, 6 p.m.  
 Mono " 12th, 10 a.m.  
 Mulmur, Thursday, 14th, 10 a.m.  
 Rev. Messrs. Campbell (N.), Lewis, Colquhoun and McKay; and Mr. Wm. Skelton.

No. 7.—  
 Hornby, Tuesday, 12th Feb., 1861, at 11 a.m.  
 Milton, " 12th, 7 p.m.  
 Trafalgar, Wednesday, 13th, 11 a.m.  
 Toronto, Thursday, 14th, 7 p.m.  
 Rev. Dr. Barclay, Bain, Johnson and Stewart; and Col. Thomson and Mr. Turnbull.

*List of Moneys received by Treasurer of the Toronto Presbytery's Home Mission, and Disbursement of same, up to 19th Dec., 1860.*

Congregational contributions:	
Thorah, balance, 1859 . . . . .	\$14.00
Gwillimbury, 1859 and 1860 . . . . .	62.40
Vaughan, 1860 . . . . .	77.64
Nottawasaga, " . . . . .	112.73
Mono " . . . . .	19.00
Mulmur " . . . . .	25.00
Brock & Reach " . . . . .	25.00
Clark " . . . . .	16.00
Markham " . . . . .	56.00
Collectors at Missionary Meetings in Orangeville, \$5; Port Hope, \$3 60; Knoxville, \$3.55; Bowmanville, \$7.70; Peterboro', \$17.60 . . . . .	37.45

From Congregations . . .	\$445.22
Vacant Congregations and Stations—	
Fenelon and Islay . . . . .	\$47.00
Pickering . . . . .	61.00
Lindsay . . . . .	69.03
Whitby, at Maley . . . . .	9.00
Milton . . . . .	80.00
Trafalgar . . . . .	8.00
Hornby . . . . .	3.50
	277.53

<i>Disbursements.</i>	
Rev. D. Camelon, \$74.82; Rev. A. C. Stewart, \$292.70 . . . . .	\$367.52
A. McLennan, Catechist, \$113; Rev. J. Carmichael, \$60 . . . . .	173.00
Rev. W. Stewart, \$22; Walter Ross, Catechist, \$80 . . . . .	112.00
Mr. Cameron, \$22; expenses incurred by Ministers, \$36.45, 58.45	710.97
In Treasurer's hands . . . . .	\$ 11.78
19th Dec., 1860.	

As will be seen, contributions from some congregations and preaching stations are very liberal indeed; while others are much too low. The present liabilities approach \$270, the greater part due to young men who acted as catechists during last summer, and are now pursuing their studies at Queen's College; and, as they require to be paid, it is hoped that congregational contributions will be forwarded without delay. Some of our wealthiest congregations have not yet been heard from. Let them be up and doing; as also those vacant congregations supplied during last summer, which are, so far, short of the promised amount.

J. GORDON, A. M.,  
Treasurer.

Markham, 19th Dec., 1860.

**CHURCH OF SCOTLAND BAZAAR.**—This bazaar came off on Friday last, and we are happy to say, met with complete success. Though the weather was unfavourable, the attendance in the afternoon was very good, and in the evening the large City Hall was quite crowded. The Artillery Band was stationed in one of the galleries, and under the enlivening strains of the music the fair sellers plied their temporary avocations with a busy and brisk market.

Upon entering the room, the table nearest the door, belonging to the Misses McArthur, Westminster, at once arrested the eye, for among a numerous collection of fancy articles were 2 ottomans, beautifully worked and handsomely mounted, which realized for the bazaar the sum of 40 dollars. Adjoining this table was another, well furnished and tastefully arranged by Mrs. Daniell and Mrs. Watson, who proved themselves clever and expert saleswomen, and soon succeeded in clearing their table of its contents. The large table in the centre of the hall, belonging to Mrs. Muir and Mrs. Macbeth, was handsomely furnished with a great variety of beautiful articles. Part of this table was devoted to a large collection of toys brought from New York for the occasion, which were disposed of with great success by Mr. P. Muir. On the other side of the room was a well-furnished table under the management of Mrs. Nicol and Miss Dunbar, which, from the number of articles upon it, must have realised a considerable sum of money. There were also 2 other tables of fancy work, one under the superintendence of the Misses Robb, and the other of Miss Craig and Miss C. Robb, which were covered with nice work, and succeeded very well. Mrs. Fair and Mrs. Mathew presided over the cake table, where a great variety of cakes, plain and ornamented, and of excellent pastry, drew the attention of the young folks especially. Here we were glad to see a plate of oatmeal cakes, showing their homely faces, and looking quite independent of their more stylish neighbours. Luncheon and supper were tastefully laid out in the council chamber, where the excellent services of Mrs. Hyman were duly appreciated by those who partook.

Altogether this bazaar has given great satisfaction. It was the subject of general remark on Friday that so many beautiful and valuable things had been collected within so short a time as this bazaar has been contemplated,—we understand only 2 months. It shows how much may be accomplished by well directed energy. The contents of the bazaar were well sold, and the result, we are informed, will be the addition of £160 to the building fund of St. James' Church after the payment of necessary expenses.—London Prototype.

#### PRESBYTERY OF LONDON.

Two *pro re nata* meetings of this Presbytery were held in London on the 18th September and 9th November respectively for the purpose of forwarding the transla-

tion of the Rev. Hamilton Gibson from Galt to Bayfield and Varna. The necessary steps having been taken his induction was appointed to take place at Bayfield on the 21st November, the Rev. Mr. McKid of Goderich to preach and preside.

On the 21st of November the Presbytery met at Bayfield, as appointed, and proceeded to the induction of the Rev. Mr. Gibson. Present, Rev. A. Mackid, Moderator, and Rev. Messrs. Barr and Miller. The edict of induction having been returned, and no objections offered, the Moderator ascended the pulpit and preached an excellent discourse from II. Corinthians V 20, afterwards putting the usual questions to Mr. Gibson, whereupon the latter was solemnly admitted to the ministerial charge of Bayfield and Varna and received from the brethren present the right hand of fellowship. Mr. Barr addressed the minister and Mr. Miller the Congregation on the occasion.

The Presbytery again met at Stratford on the 5th of December, its regular day of meeting, and was constituted. Sederunt the Rev. James Stuart, Rev. Wm. Bell, and the Rev. Wm. Miller. Mr. Stuart was appointed Moderator, and Mr. Miller Clerk. It was agreed that on account of the Thanksgiving day the Presbytery should adjourn to meet in the same place on the 13th of December.

The Presbytery held its regular quarterly meeting at Stratford on the 13th of December. Present, the Rev. Messrs. Stuart, McKid, Bell, Miller and Nicol. Mr. Stuart was appointed Moderator *pro tem*. The Clerk stated that he had written to the various Congregations of the Presbytery on the subject of the Congregational Statistics, required by the Synod. Several letters were then read from Mr. Mullen, Catechist, Zorra, on the subject of the Church property there, owing to the receipt of which the Clerk stated that he thought it proper to consult the Presbytery before writing to Quebec. The Presbytery renewed their instructions to the Clerk to write to Quebec for a copy of the Title Deed. A report, from Mr. Mullen, of his labours at Bayfield and Zorra was then read and approved of.

Mr. Stuart, of Woodstock, having retired temporarily from the chair, which was taken by Mr. Bell, laid upon the table certain documents in lieu of the Report required of him by the Presbytery. The Presbytery agreed to receive these as satisfactory so far as they went; but still enjoin upon Mr. Stuart the statement formerly required, to be presented at next meeting.

The Presbytery then proceeded to consider the Bill "Anent the Representation of Elders in the Superior Courts," which was read by the Clerk. The Presbytery unanimously disapproved of this bill, as uncalled for, more especially the second section as too stringent.

The Presbytery next took up the Bill "Anent the attendance of Ministers at meetings of the Superior Church Courts," which was read by the Clerk. The Presbytery agreed to disapprove of this bill, as impracticable, at the same recognizing and feeling strongly the obligation resting upon all ministers to attend the Church Courts.

The Bill "Anent the Maintenance of Ministers" was then read. The Presbytery unanimously approved of this Bill, so far as it affects settled congregations, but desire to see the aggressive operations of the Church unfettered by any rule, and find some difficulty in respect of the Presbytery having no power to see the engagement carried out.

The Presbytery then agreed to meet at London on the first Wednesday of March, and was closed with prayer.

FRANCIS NICOL,  
Clerk of Presbytery.

#### THE PRESIDENT'S ADDRESS TO THE STUDENTS' MISSIONARY ASSOCIATION, QUEEN'S COLLEGE.

*My dear Fellow-Students,*—

I have to thank you for the honour you have done me in choosing me to preside over the meetings of our Missionary Association during the present session. We have great reason to be thankful for the success which has attended us in the past, and I hope we shall, during the present year, strive to make our Association, if possible, still more efficient.

For our own benefit as members, but more especially for that of students who have recently come among us, it may be well to enter into an explanation of the objects and position of our Association. In so doing I intend to avail myself of the assistance of my predecessor in office by drawing largely from his excellent address delivered at the opening of last session. To proceed, then:—

Our aim as an association is two-fold: first, self-improvement; secondly, the improvement of others.

1st As regards the benefits which are expected to accrue to ourselves, I may remark that it was the desire of the originators of the Association "that it should be instrumental in kindling and keeping alive a missionary spirit among the Students. This desire still continues, and for this purpose meetings are held once a month for engaging in devotional exercises, for hearing reports of Catechists, or addresses from Professors and others, and for receiving missionary intelligence. No person will deny the necessity of something of this kind to keep the great end of all their labours here steadily before the minds of Students intending to enter the Church. Moreover in the management of such an Association they will obtain a training for the duties of their future calling. But we believe that this Association is also calculated to

benefit those who do not intend to make the ministry their profession, and we therefore cordially invite Students of all the Faculties to partake of its benefits by uniting themselves to us. None needs be told how disastrous the all-engrossing work of College Classes is to piety. It is very desirable therefore, in order to counteract that worldliness and selfish ambition which our circumstances as Students tend to engender, that an organization such as this be maintained amongst us. We require to "provoke one another to love and good works." The temptations to which we are exposed do not point to vice but to worldliness and coldness of heart. To resist these temptations, we require the warm stimulus which congenial minds impart to each other, as well as the ever present influences of the Spirit of Grace. I do not know that our Missionary Association has in the past accomplished all that could be desired in this way, but it cannot be doubted that it is fitted to do much more to further this end, if rightly conducted.

2dly. The second object of our Association has been to send out Catechists during the summer months to places destitute in a great measure of the public ordinances of Religion. I may here remark that the efforts of our Association have always been made in co-operation with "The Presbyterian Church of Canada, in connection with the Church of Scotland." Each year we have singled out a few remote localities from the many which our Church has not as yet been able to overtake, and to these we have sent Students in whom we could place the highest confidence from their known fidelity and godliness. The results of their labours have in all cases been most satisfactory.

I must notice however that our efforts have not always been favourably viewed by some ministers, I might almost say Presbyteries, of our church. The objections I believe have been such as the following: that we were too officious—that our efforts were not likely to be productive of good—and, further, that being employed as Catechists was injurious to the young men sent out. The subject at length came before the Supreme Court of our Church at the meeting held in Ottawa in May, 1859. A committee was appointed to consider the matter, and, if they saw cause, report at next meeting. Accordingly the whole matter came to be discussed at the meeting of Synod held in Kingston in May last, at which meeting I had the pleasure of being present. The result was as follows:—Vide Minutes of Synod (Dict. III.)

That the Synod enjoin Presbyteries to use diligence and exercise great caution in their selection of Catechists, and take order that none be engaged without their sanction; that the Synod require Catechists, before entering upon their work, to appear before the Presbytery or Committee of Presbytery, charged with the supervision thereof, that they may be examined as to their gifts and ability to ex-

pound the Holy Scriptures; that Catechists be required to write out beforehand whatever expositions or exhortations they may offer to the people, (whether to be read or repeated *memoriter*), and to hold themselves in readiness to submit all such written expositions or exhortations to the Presbytery or Committee of Presbytery, and to read any one of them that may be named or called for; and, further, that along with their own expositions they read a printed sermon from some volume sanctioned by the Presbytery in the services of public worship which they conduct among the people.

We perceive from this extract that the Synod has approved of employing Students as Catechists. We may therefore conclude that our work upon the whole has been favourably looked upon by the Supreme Court.

No Catechist however for the future can be engaged without the sanction of the Presbytery of the bounds. This is placing the matter as it ought to be, and the neglect of consulting Presbyteries in former years was perhaps unwise on the part of our Association. I conceive it to be our duty for the future to act as a medium between Presbyteries who wish to employ Catechists and such young men as desire to be employed. In this way we can assist Presbyteries in making a selection of Catechists, and Students by recommending them to such as are known to require their services. This is the position we now occupy, and such are our objects. I shall now speak briefly of the work before us this winter. It shall be our duty forthwith to correspond with such Presbyteries as are known to require the services of Catechists during next summer. We must also as soon as possible ascertain the number of Students who desire to engage in the work.

As to the disposal of our funds in future we may either wholly support one or two Catechists; or supplement the amount which the poorer Presbyteries can pay their Catechists. I would suggest the former mode as tending to carry out more fully the object of our Association.

Here I would bring before you another matter which is also entitled to some share of our support. Dr. Leitch, as some of you are aware, has made the commencement of a Theological Class Library by contributing 20 copies of the prayer-book of the Committee of the Church of Scotland. Would it not be well for us to take it in charge and endeavour to add to it? It would afford some employment to our Librarian, who, no doubt, is dissatisfied with holding a sinecure office.

It shall be our duty also to write without delay a cordial letter to the Missionary Association of St. Andrew's, Scotland, who have already so kindly aided us with a donation of £10, which probably they will continue to do annually.

Let me also remind you all of the weekly prayer-meeting held under the auspices of this Association. Attendance on other prayer-meetings is commendable, but upon

us as Students this one has paramount claims.

I have thus endeavoured to bring briefly before you the objects and working of our Students' Missionary Association. Let us try to reap from it all the advantages which it can yield by giving it our warm sympathies and hearty support.

#### QUEEN'S COLLEGE STUDENTS' MISSIONARY ASSOCIATION.

OFFICE-BEARERS FOR '60-'61.

<i>President</i> ,.....	Archibald Currie.
<i>Vice-President</i> ,....	James S. Mullan.
<i>Corresponding Sec.</i>	Alexander Campbell.
<i>Recording Sec.</i> ...	Alexander Dawson.
<i>Treasurer</i> ,.....	James B. Mullan.
<i>Librarian</i> ,.....	Walter Ross.

#### COMMITTEE.

Hugh Cameron and Jno. Robertson, from Divinity Hall; Charles Cameron and William Hamilton, from Arts; Alexander McPherson and John M. Fraser from Medical Faculty.

#### THE FRENCH MISSION.

The Treasurer of the French Mission Fund acknowledges the receipt of the following payments:—

Dec. 7.—Received from Revd. John Campbell, Nottawasaga,....	8 00
15.—Received from Revd. G. McDonell, being a collection of St. Andrew's Church Female Association, Fergus,.....	12 00
26.—Received from Mr. James Phymster, being a collection from Sabbath School Children, Point St. Charles,.....	4 00
28.—Received from Mr. Wm. Gourlie, Pickering,.....	0 50
	\$24 50

ARCH. FERGUSON,  
*Treasurer.*

Montreal, 29th Dec., 1860.

#### CONTINGENT ACCOUNT OF HOME MISSION FUND.

McNab and Horton, per Rev. G. Thomson,.....	\$7 00
Stirling, per Rev. A. Buchan,.....	12 00
Kitley, " " D. Evans,.....	5 00
Williamstown, per Jas. Dingwall, Esq.,	12 43
Niagara, per Revd. C. Campbell,.....	10 00
Arthur, " " J. Whyte,.....	4 00
Newmarket, " " J. Brown,.....	8 00
Nelson,—Home Mission Association of Nelson and Waterdown, per J. Cooper, Esq.,.....	115 00
Pakenham, per Rev. A. Mann,.....	7 00
Smith's Falls, " S. Mylne,.....	10 00
Huntingdon, " A. Wallace—	
Congregational Collection, ..	\$5 00
Add. for Home Mission Sub, ..	1 00
Scott and Uxbridge, per Rev. W. Cleland,	15 50
King, per Rev. J. Tawse,.....	6 00
Williams, " R. Stevenson,.....	5 50
Markham, Arch. Barker, Esq.,.....	20 00
Simcoe, " M. W. Livingstone,.....	6 25

J. W. COOK,  
*Secretary.*

Quebec, 29th Dec., 1860.

We have much pleasure in again announcing a liberal subscription from the Congregation of Nelson and Waterdown. It would be well if many Congregations would imitate their generosity.



SYNODICAL HOME MISSION FUND.

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

Amount brought forward,.....	\$1729 89
James Johnston, first yearly instalment upon \$500,.....	100 00
John Rankin, second do upon \$100,.....	20 00
John Smith, Alexander Street, first and second do upon \$200,....	100 00
J. M., Drawer No. 116, Post Office,...	10 00
Thomas Morland,.....	100 00
Thomas Peck,.....	50 00
William Edmestone,.....	400 00
Andrew Allan,.....	120 00

\$5629 89  
 THOMAS PATON,  
 Treasurer.

JEWISH AND FOREIGN MISSION.

RECEIPTS.

Perth Missionary Association, per Rev. W. Bain.....\$24.00  
 Smith's Falls, per Rev. S. Mylne..... 10.00  
 Legacy from the late Miss Fleming, of St. Athanase, per James Court and W. McGinnis, Esqrs., her Executors.. 100.00  
 Ramsay, per Rev. J. MacMorine..... 15.57  
 Wm. Gourlie, Pickering, C. W..... 1.00

ALEXANDER MORRIS,  
 Treasurer.

Montreal, 25th Dec., 1860.

QUEEN'S COLLEGE BURSARY FUND.

Donations and Subscriptions.

From the Synod of New Brunswick per Rev. Wm. Donald of St. John, Special Bursary,.....\$80 00  
 From Mr. John Paton, Kingston, on account of annual subscription to Bursary Fund,..... 50 00  
 From Mr. James Douglas, Quebec, Bursary in English Literature,..... 40 00

QUEEN'S COLLEGE, 19th Dec., 1860.  
 For Indian Orphanage and Juvenile Mission Scheme see page 14.

CORRESPONDENCE.

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

To the Editor of the Presbyterian.

DEAR SIR,—In your last issue under the heading, "Presbytery of Glengarry," there is notice taken of my Report.

The deliverance of the Reverend Court I consider somewhat disparaging to me, and therefore I would like through your columns to make a few statements which may tend to remove misconceptions.

1st. According to my instructions from the Presbytery, I was not enjoined to visit families; and, moreover, from the extent of my field I did not think that they could expect me to do so.

2nd. I was appointed to 3 congregations with an aggregate number of 350 families. The time at my command was 5 months. As I understood my commission, I was to conduct Divine Service on Sabbath in 3 places alternately. This I did to the best of my ability, and, although visitation was not enjoined, I visited almost all the families in 2 congrega-

tions, and the third, not being long vacant, I did not attempt to visit.

3rd. It seems that, in order to have fully satisfied the Presbytery, I should have conducted Divine Service in Gaelic and English every Sabbath, and during the course of the week have visited 350 families, scattered over an area of 25 miles by 20, at the rate of about 18 families per week. The former I did, but the latter would be to do in 5 months what 3 ministers, settled over these congregations, would be expected to do in a year. I think however that the remark of the Reverend Court would have been qualified, had the members who are best acquainted with the field been present.

Hoping you will be able to insert this note in your January issue,

I remain  
 Yours truly,

ARCHIBALD CURRIE.

QUEEN'S COLLEGE, KINGSTON, 18th Dec., 1860.

FROM A CORRESPONDENT IN SCOTLAND.

To the Editor of the Presbyterian.

THE REVIVAL IN SCOTLAND.

MY DEAR SIR,—Rejoice that the Lord's work is going on in spite of friends and foes, and there has been much to oppose the work from both. Since I last wrote to the "Presbyterian," I have preached almost daily and not seldom twice a day. And what joy to have people with open ears! It is easy work then. At times the feeling of solemnity is very marked, eye and ear drinking in the Truth with the utmost avidity. But what exhausts me more than anything is the conversations with anxious souls. You may witness every phase of mental anxiety in a few hours after a prayer-meeting. Some are calm and motionless, others sobbing, and some with almost a wild expression; but, when He gives light who alone can, then your heart throbs with joy, and, as you before might witness the different phases of anxiety, so you may now behold as many different phases of joy.

The parish of Dunlop especially has been the scene of what is popularly called "The Revival." In the village of Dunlop there is scarcely a house in which there is not some trophy of Divine Grace.

While there one night in the parish church, incidents took place that shall never leave my memory. To understand them, you must know the way in which the meetings are conducted. There are praise, prayer and preaching as at an ordinary service. After the benediction is pronounced, those who wish to go may, and those who wish to remain for conversation are at liberty to do so. At that time they gather into groups in different parts of the church to read, sing, talk or pray. Going up to one of these groups that were singing, I saw a tall, fine-looking farm-servant singing with great vigour, I went

up and spoke to him, saying "You appear to be very happy." He replied, "Yes, I am, Sir, for the Lord has been very merciful to me. Do you know, Sir, I was the king of scoffers?" A young man near him immediately then said, "Tom, if you were the king, I was the prince." This was the first time they had met since the change had come over the latter, and they grasped each other's hands and wept for joy. I learnt afterwards that they were fellow-servants and had long made a mock of religion. This stirred-up a number of God's children to pray for them, and they continued doing so till the happy change took place.

All classes have been affected more or less—rich and poor church-goers and non-church-goers. One old man about 90 years of age, who for many years never crossed a church threshold, is now a babe in Jesus, praising the mercy of his God in saving him in the evening of his days.

A young person in conversation with a minister said in reply to one of his remarks, "Aye, that is it, I cannot give up the world." Then said the minister, "I cannot give you comfort," and turned away. The young person appeared almost broken-hearted and left in the deepest sorrow. Three days after she was enabled by the Divine help to give herself up to God as a living sacrifice, and is now rejoicing and working. And so on I might go, telling of case after case in Dunlop—of publicans pulling down their sign-boards and giving up at once the traffic of drink-selling, and of the same in Saltcoats and other parts throughout Ayrshire and Renfrewshire.

But it is nearly past-time and I must close. Remember me at a throne of Grace, and thank the Lord for His gracious work in Scotland. In my own congregation the Lord is working, and not a few Roman Catholics have been brought to a knowledge of the Truth, and are now most regular in their attendance. Some days my joy has been almost painful.

OAKLEAF.

Glen Cottage, Nov. 20, 1860.

(From a Correspondent in Scotland.)

THE LATE REV. PROFESSOR ROBERTSON OF EDINBURGH.

The Rev. Professor Robertson, D. D., expired after a short and sudden illness at his residence in Edinburgh on the 2nd inst. The announcement of this lamented event in the public journals of last week gave a shock to the whole of Scotland and was received in every quarter with the deepest sorrow and regret.

I am sure that the Church in Canada will share in the universal feeling and unite with us in paying a humble tribute of respect to the memory of this distinguished clergyman. He was not an ordinary man, he was an extraordinary man. He was the greatest man in the Church of Scot-

land; and beyond the pale of his own communion none hold a higher and few so high a place in the esteem of the community at large.

The career of Professor Robertson affords a bright example of what natural ability can do when combined with Christian principle and a nobly disinterested character. He began life as a parish teacher in Aberdeenshire and then became a parish minister.

In 1843 he stood forward as a public leader and debater in our ecclesiastical courts; and to him along with others we must always be indebted for having carried the Church of our fathers safely through that unhappy crisis of controversy and strife. He then was appointed to the important Chair of Ecclesiastical History in the University of Edinburgh, which he occupied with distinction till his death, and to the admiration of many generations of students who are now scattered far and wide over the parishes of Scotland and are now deploring with myself the untimely and unexpected removal of their reverend preceptor.

But the object with which Professor Robertson's name is permanently and pre-eminently associated is the Endowment Scheme. To this magnificent Scheme, of which he was the founder, he devoted his life with an energy, a singleness of aim, and a success almost unexampled, travelling through the length and breadth of the land and planting churches in destitute districts, as the great apostle of the Gentiles did long ago in Greece and Asia Minor. He has collected far on to half a million of money and thereby been the means of providing no fewer than 160 parishes with religious ordinances for all time coming.

Every one from prince to peasant is aware how his days and nights, his health, and strength for 15 years were spent in sacrifice in promoting this grand enterprise of Christian philanthropy and Christian patriotism; and nearly all can remember his well-known figure as he pleaded in standing tones the cause of the poor and ignorant, in his generous enthusiasm being egot completely of himself and every body and every thing that surrounded him. Another year was to have completed the plan which he originally proposed, and it must have been an inexpressible satisfaction that he was permitted to behold the ultimate fulfilment and triumph of his hopes. Indeed we are informed that the subject which had engrossed his life engrossed also his thoughts upon his death-bed, and that the last words which escaped his lips referred to the young men whom he taught at College, and to the favourite Scheme which he cherished so fondly. "It is not the Convener, it is not the Committee that can do this, it is the Spirit of the living God," was the pious ejaculation of his soul, shortly before the end. Professor Robert-

son was a massive man mentally and physically. Though eminently practical in action, his mind was of a wide philosophical range. He could grapple with any abstract question, no matter what. He was quite familiar, for example, with financial principles, and indeed last summer read an elaborate paper on Currency at the Social Science Meeting in Glasgow, where also he distinguished himself signally on a great field-day of Church parties upon the Educational question. He was very formidable as a debater. There was a want of simplicity of expression occasionally, and no claim to the lighter graces of oratory; but for the most part he came down with crushing force on every subject like a heavy hammer. Even Dr. Chalmers delighted to see him in encounter with Dr. Cunningham, both of them brawny men. Added to his intellectual vigour, the earnestness of personal character gave a weight to his opinions which made him for years past the great leader of the General Assembly. It was understood to be his intention, on completing the Endowment Scheme, to propose some basis of union between the various branches of the Presbyterian Churches. He possessed the catholic sympathies of Christian tolerance necessary to such a task, but, now that this is impossible, may not the sister denominations shake hands by the grave of our fallen champion.

It is not unfrequently remarked that no life, however useful or illustrious, is indispensable; and the saying, though trite, is true. When an unfortunate workman got entangled and crushed to death by a large piece of machinery, the great wheels go on revolving as if nothing had happened; and when any one falls in the world by disease or accident, the world with its roaring traffic goes on the same as ever. Death, cold and cruel, sweeps the generations of mankind away, and we are over-missed, no more than the leaves which the wind sweeps off the tree. Some of us die in the dark winter time, and, before the summer is green, we are clean forgotten, except perchance by one or two loving hearts. Men are born and men are buried. Nations rise and nations fall, but the absorbing plan of Providence is independent of every vicissitude on the crust and surface of the Earth. It keeps rolling and unrolling by night and by day, evolving the Divine purposes without stop or hindrance. No individual Chalmers or Robertson is indispensable to it. None can stay its majestic inevitable march.

But, though nothing can interfere with the onward progress of God's cause, the removal of a great and good man necessarily occasions a sad blank in human society. And such a blank, it is ours just now to feel and lament. We look around, but there is no one to take the place of him who is gone, not in our Church at least. Most of his contemporaries appear

children by his side, and many of them have frankly confessed it. When we compare the average run of lives with his earnest heroic career, how small, how trifling, how shabby and lazy they look. Think of half a million of good money raised for one pious object alone by one pious hand; of the 160 parishes thereby provided with the means of grace till the end of time, of the thousands upon thousands in these parishes who will rise up in future years and bless his memory. Think how sordid selfishness was shamed out of multitudes, and how sympathetic charity was roused by the tones of that voice, now silent, and the appeals of that warm heart, now stiff and chill for evermore. No individual amongst us has done a tithe of this.

It is the custom of the age in which we live to build monuments to the departed, but not always to those who deserve them most. We go into Edinburgh and see statues erected to individuals whose private lives make virtue blush and honesty indignant. Innocent children ask their nurses to whom a certain statue is built, and grow up with the harmful notion that so and so must have been a very great man whom they would like to imitate. And it is only when they grow older and wiser that they discover that the statue is a cheat and that the person in whose honour it was raised was a disgrace to the land that gave him birth. But, if Scotsmen, both at Home and in the Colonies, wish to build a monument to a truly worthy man, to a public philanthropist and a lover of God, then by all means let them build it to him of whom I write. Prattling children may look up to such a statue without carrying away hurtful impressions, and their nurses may answer them without being ashamed, that the man in whose honour it was raised was a man who served his Maker and did his duty to his country.

But the truth is the dead ask for no vain memorials and Professor Robertson was the last to work for anything of the kind. The only memorial he wanted was the success of the movement in behalf of religion and morality, and in particular the success of that benevolent Scheme which engaged his dying prayers. I trust that the Church which inherits the rich legacy of his labours will push the same to a triumphant issue. It is not for a public journal to draw the veil and intrude on private sorrow even to speak of eminent virtue. I can therefore only allude to the honesty, the simple-mindedness, the warm-heartedness and piety of this venerable and magnanimous man. He was so domestic and childlike and humble. How his friends loved him! How his students revered him! I shall always consider it the highest honour that Professor Robertson was my teacher in the University, my personal friend and the clergyman who introduced me with a kind word to my present

charge. At this moment I feel prouder of his acquaintance than of any I have been privileged to form on earth.

"O ask this heart for monument,  
And mine shall be a large content."

J. W.

Manse of T., Scotland,  
12th December, 1860.

(For the Presbyterian.)

### THE OLD YEAR AND THE NEW.

Again the unceasing flow of time has brought round the frost and snow of another winter, and with the darkening days and keen blasts of this stormy season the close of another stage in the journey of life. Another year of our probation is ended, another year of blessings, privileges, opportunities, has laden us with its responsibilities; another year of thoughts, memories, experiences, added to the stock which shall form part of our being in eternity.

At such a time it is a right and natural impulse that leads the mind back in a retrospective glance over the period just concluded. To those who wish to make each year a step to the better improvement, the higher development of the next, a careful retrospect of internal history is absolutely indispensable, that both successes and failures may teach them to avoid the errors and supply the deficiencies, of which the review has made them sensible. But, while this is so needful, it is not unprofitable also to take a connected view of the public events of the year, of the history that has been forming under our eyes, to consider it in its bearings upon the well-being of the human race. Every year has its own peculiar features, more or less marked, and 1860 has been characterised by events of deeper interest than usual. That which has excited the most general and continued sympathy is one which in future times will be pointed out as presenting one of the bright pages which refresh us here and there in the dark roll of history. There is no glittering victory, as of Solferino or Magenta, won on bloody battle-field by the carnage of thousands of the human instruments with which unscrupulous despots play their ambitious game. Not by such means as these has the true deliverance of captive Italy been so far accomplished, but in a way which but a short time ago would have seemed the wild dream of an enthusiast, by the single force of one true hero-soul, trusting, like Robert Bruce or William Tell, in that innate force of truth and right before which the most strongly riveted oppression must in the end give way. "He came, he saw, he conquered," because his weapons were those of an honest, earnest nature, a righteous cause, and a noble devotion which won for him the love and confidence of his grateful countrymen, and drew to his standards many an untaught recruit. Italy

may still have dark days to pass through, for her horizon is not yet unclouded, and God's time for her full emancipation may not yet be come; but she will be the most ungrateful of countries if in the glorious future, which, we may hope, awaits her, the name of her grand but simple-minded Dictator be not ever cherished as a household word of love and reverence.

While the star of hope has thus been rising for Italy, another land, as dear from its sacred as this from its classic associations, has been enshrouded in midnight darkness. The heart-rending atrocities which during the past summer have desolated Syria can find their only modern parallel in those Sepoy horrors which even yet can make our blood run cold. The miseries, the privations, the agonies, mental and bodily, inflicted there by man upon his brother man, no human imagination has power to conceive. And, though the Christians of Syria have well-nigh buried the truth they held beneath a mass of superstition, still even the professed belief in our common Saviour is a link whose force we should recognize, and which has a claim on us, the Christians of Canada, for our sympathy, our prayers and our temporal aid. Have we, preserved, through God's blessing, in peace and safety, with none to make us afraid, sufficiently considered the condition of these poor, suffering brethren, among whom are many true Christian converts? Has our own Church been at all awakened to their claims?

Leaving distant regions, and coming nearer home, we have had events of more than usual interest among ourselves. One of most melancholy interest, but which the press of subsequent events has almost crowded out of view, save in the hearts of those who will never forget it, must not be omitted. The sad and mysterious loss of the steamer "Hungarian," from which not one survived to throw light upon the disaster, sent a shock through our province which no similar event has ever equalled. The anxiety and suspense which for days and weeks kept so many hearts in an agony of fear will not by them be soon forgotten, and in some cases that suspense only subsided into the heavy gloom of a fatal certainty. To our own Church the wreck was a source of more peculiar interest from the circumstance that a young, devoted laborer, who had left his native Scotland to work in the Canadian mission-field, was among the fated number. Why a young, ardent Missionary should be cut off on the very eve of entering upon a career of so much promise, is one of the mysteries we cannot try to fathom. We doubt not every reader of the *Presbyterian* has sympathized with the grief of those in whose hearts his removal left so sad a blank; we trust the wound has been graciously healed by the Great Physician. It is however a matter of thankfulness that the fate of this young soldier of the

Cross, instead of deterring, has incited an old companion to come forward to fill the vacant place, and that the work on which he was not allowed to enter is actively and successfully carried on by his successor.

But it is right to remember that the leading occurrence of the year has been a pleasant one. The visit of the Prince of Wales called forth a burst of delighted enthusiasm and eager loyalty which has scarcely yet died away. Probably we did not know before, how strong was the tie that unites us with Great Britain, separated as we are by so many miles of Ocean, nor how warm the loyal impulse which, when occasion called it forth, led us to pay tribute of heartfelt homage to the young heir of our Queen! May it long remain undiminished in strength, and, if the son of Albert Edward shall come to pay a similar visit to a succeeding generation, may he find the great and prosperous country, which Canada will then have become, as truly and warmly loyal as she was in her earlier youth.

The blessing of God, "which alone maketh rich," has given us an abundant harvest; and it is pleasant to record that a national thanksgiving has publicly acknowledged the mercy which bestowed it. May it open our hearts as well as awaken our gratitude, and teach us that, as we have freely received, so ought we freely to give. Even an abundant harvest does not annihilate want and privation, and, when the severity of winter is pressing upon the scanty means of the poor, there will be many opportunities for that cheerful and ready almsgiving which every Christian should consider at once a duty and a privilege.

The year closes upon a commemoration in which, as Scotchmen and Presbyterians, we celebrate the Tricentenary of a great national deliverance. Let the remembrance of the Reformation which God wrought in Scotland, through the instrumentality of the heroic men whom He raised-up for the work, incite us to hold fast amid the flood of modern infidelity the pure faith transmitted to us from our Scottish fathers, and to use our utmost efforts to spread a true and uncorrupted Christianity, the only effectual means of elevating a country, through our fast growing Canada. This should be to every one a matter of personal effort in the many spheres of Missionary work that lie around our homes, but neither should the agencies which our Church presents be overlooked. Our University, in which a long existing need has just been supplied by the arrival of our able and energetic Principal from Scotland, has already done good service as a school of the Prophets, and attained very considerable success in educating a native Ministry. But, in order to give to it the full efficiency which it might soon possess, it needs the large and liberal contributions of the many members of the Church, whose aid might so easily increase to an abun-

dant provision its very scanty endowments. Will some of our wealthy adherents not give substantial token of their sense of the blessings of the Scottish Reformation by pouring munificent donations into the treasury of a University, the main object of whose institution was to disseminate those blessings in a land which so many Scotchmen had adopted for their own?

While it could be wished that much more active interest was felt in our wide Home Mission-field, it is pleasant at least that we are not flagging in our interest in Foreign Missions. Rightly conducted, these will never interfere, as the zeal excited for the one will react upon the other, and it is not usually a sign of vitality but of the reverse when a Church refuses to interest itself in Missions abroad on the plea that it has too much to do at home. Such was not the spirit of our Saviour. Though the disciples were commanded to begin "at Jerusalem," other countries were not to wait till every man in Judea had been christianized; but even then the command, "Preach the Gospel unto all nations," was given. True Christianity never acts by contracting but by expanding the sympathies.

We may therefore even in destitute Canada rejoice that in India and Turkey and even in British Columbia we are finding centre-points of Missionary interest. Since the last year opened, our Jewish Missionary has entered upon his labours, and, though still struggling with the many difficulties through which the new-comer has to make his way, we may reasonably hope that some good seeds have already been sown in the course of his intercourse with his own people. Before leaving Salonica for Monastir he had the heavy trial of laying in the soil of that strange land one of his little ones, suddenly called away by death; but, while sympathising with him in this bereavement, we may trust that He who sent has sanctified the blow, and that the dark dispensation may eventually prove to have been a source of real blessing to him and his. While we must guard against impatience in expecting fruit, for the Mission is one which of all others demands patience and endurance, we may ultimately look for the blessing promised to prayer. But, if we at home are not laboring with the Missionary, if our Ministers omit the Mission from the prayers of the Sanctuary, and our members give only the cold tribute of an occasional subscription, how can we expect to receive that for which we have shown so little concern?

And now to one and all, a good New Year! Let it be a year of striving after improvement, of seeking greater attainments in the Christian life, of earnest working for God in the many paths of usefulness He has placed around us; and it is sure to be, in the highest sense, a happy one. True we know not what may lie

before us. Unexpected sorrow may darken our homes; cares and losses may come to harass us; but, if our hearts are stayed on Jesus, and our warmest interests enlisted in His cause, we may truly say,

The changes that are yet to come  
We do not fear to see;

for, if "intent on serving" our gracious Redeemer, no change can ever leave us desolate. Every year abridges our opportunity, shortens our term of service. May we so spend this, and each succeeding one that may be given us, that, when "the night cometh when no man can work," we may feel to some extent the comforting consciousness, that, though sadly beset with infirmities, we have yet "done what we could."

#### NARRATIVE OF TRAVELS IN EGYPT AND PALESTINE.

(Continued.)

Jerusalem stands on one of the highest peaks of that range of mountains which intersects the whole of Palestine from north to south, and it is only reached after a continued ascent from the plain of Philistia on the west or the valley of the Jordan on the east. When compared with the other capitals of the World, it occupies a peculiar position, seated on its mountain throne. It was originally chosen for one of their mountain fastnesses by the Jebusites, and long after the other portions of the land had become the possession of the Israelites the fortress on Mount Zion held out, and only fell by stratagem into the hands of David, when it became the stronghold of Israel, and the mountain sanctuary of God. The ridge, on a portion of which Jerusalem stands, is here much broken by some smaller valleys, and especially by the two deep ravines of Kedron and Hinnom, which almost surround the city and join toward the east, whence in the rainy season their united waters flow as the brook Kedron to where it empties itself into the Dead Sea near Engedi. These two ravines almost entirely isolate Jerusalem and separate it from the surrounding hills, which however so completely environ it as to afford the simile to the Psalmist, "As the mountains are round about Jerusalem, so the Lord is round about His people." But, while this figure is perfectly true, the appearance of the hills, unless we take into account those which are at a considerable distance, is not what we expected; they do not stand out prominently, and, with the exception of Olivet, are not higher than the city itself, and they are rather elevated plateaus than hills, unless observed from the beds of the ravines from which they rise almost precipitously sometimes to the height of 200 feet.

These ravines, so wild and so steep, have determined the defences of the city, and given it its compactness and unity. The Jebusites believed their position impregnable, and from the walls of their fortress

laughed derision on their foes, and defied them with these scornful words, "Except thou take away the blind and the lame, thou shalt not come in thither," deeming these sufficient to maintain what was so strongly defended by nature; but by the cunning and daring of Joab, who first climbed the steep ascent, David obtained possession of the fortress, and the same thing has taken place in the several sieges from which Jerusalem has suffered.

The walls have never overleaped these ravines, but skirted along their brink, and those now standing must follow the ancient limits, except on Mount Zion, where for a short distance the old wall runs closer to the edge, and towards the west where it had a slightly further extension. But the city is not so compactly built as formerly, and several patches of green may be seen in different quarters of the city, and some olive-gardens on Mount Zion.

Her importance required that Jerusalem should be fortified, and to this day the walls are necessary to protect her citizens from the Bedouins who infest the neighbourhood.

Olivet commands the best view of Jerusalem and of the country around. From this spot the city has the appearance of being built on a plain sloping to the spectator. In the immediate foreground is Mount Moriah with the octagonal mosque of Omar, covered with its magnificent dome and occupying the site of Ornan's threshing-floor and Solomon's temple. To the right of the sacred enclosure are a small group of buildings and a minaret, which mark the spot where stood the fortress of Antonia. The continuation of Mount Moriah to where it rapidly slopes into the valley of Hinnom, just at the point where it joins the Kedron, is Mount Ophel, and to the north of Moriah is the Beretha of Josephus or the New City. These three distinct elevations of the same ridge are divided from Akra and Mount Zion by a valley which runs from north to south; and Akra, which is the most western quarter of the city, is itself separated from Mount Zion by the valley of the Tyropocon, which is mentioned by Josephus but not found in Scripture. Mount Zion, which occupies the highest summit of the hills on which Jerusalem is built, was called the Upper City, and where David erected his palace.

From Olivet Jerusalem has an imposing appearance, and, beside the large and clustering buildings which belong to the numerous convents, the two principal mosques of Omar and El-Akra, the old tottering tower of Hippicus on Mount Zion and the Church of the Holy Sepulchre stand out the most conspicuous. The modern city has 4 principal gates which correspond with the 4 quarters. The Damascus gate is in the middle of the north wall, the Joppa in the west, the Zion in the south and St. Stephen's in the east.

The first impression of the interior of

Jerusalem is disappointing, its streets are narrow and dirty, the inhabitants generally squalid and degrading, and the shops or bazaars, where are vended European and Oriental wares of the poorest description, are extremely wretched and filthy, and altogether the modern city has very few redeeming qualities, and we feel the contrast which it must afford to Jerusalem of old; crowded and miserable houses or confined and dirty lanes occupy the site of Solomon's gilded palace or Herod's marble halls, and squalid poverty is to be seen where once gold and diamonds glittered.

The visitor to Jerusalem soon realizes that he is in a city of ruins, and that the very soil on which it stands is composed of the remains of houses, aqueducts and pillars, that the streets are laid with and the houses built of stones dug from the ruins of an older city, and this gives a peculiar appearance to modern Jerusalem; "the stones of the sanctuary are poured out in the top of every street" "they have made Jerusalem a heap of stones," and out of this utter desolation the present city has been built. A portion of the ancient wall may still be seen at the south-eastern extremity of the temple area, and also at the south-western corner where Mount Moriah descends into the valley which separates it from Mount Zion; and near this Dr. Robinson discovered a portion of an arch, which, now that attention has been directed to it, is easily discerned and undoubtedly is part of the bridge which Josephus mentions as having connected the temple with the upper city. The stones of this ancient wall are enormous blocks of some 30 feet in length and 5 or 6 in depth. To the north of the temple area and quite close to St. Stephen's gate, which is believed to represent the ancient sheep-gate, is a reservoir, now nearly filled-up with rubbish, and which tradition, in this instance, we think, correctly, identifies with the pool of Bethesda. The traditions of the Greek and Latin churches, as well also as in some cases of the Mohammedans, have gathered round some places a halo to which they have no claim whatever; and there is nothing more annoying to the stranger visiting Jerusalem than to have places pointed out as the scenes of some of the most sacred events in the Old or New Testament history, which, he is persuaded, cannot possibly be. To say the least, it is certainly open to grave doubt whether the Church of the Holy Sepulchre is built on the spot where our Saviour was crucified, and of his sepulchre; and it is still more doubtful whether the chamber shown be really that in which our Saviour sat at the Last Supper with His disciples.

But, though it may be difficult to identify the scenes of many of the most interesting portions of Bible history, yet this city itself is enshrined in the most sacred associations of the Christian, and

Is every stone of her, for Thou wast surely here."

But perhaps the most interesting spot either in Jerusalem or its vicinity is the Mount of Olives. We pass out of St. Stephen's gate and down the gentle slope to the Kedron, the bed of which is here spanned by a stone bridge. On our left is a grotto which is regarded, on very slight authority, as the tomb of the Virgin, and before the entrance to which a chapel has been built. Before we begin the opposite ascent the path divides, one branch follows the valley down to Siloam and then turns to the right, and passing round the south end of Olivet leads to Bethany; this is the road of Christ's triumphal entry. A third, rounding the south angle of the enclosed portion of Gethsemane's garden, ascends to the village which crowns the summit of the mount. Another, and which we follow, leads a little to the left and is the way of the wilderness by which David fled from Absalom. The portion of the garden of Gethsemane, which has been enclosed by the Greek and Latin churches, can scarcely be that to which our Lord was wont to retire from the bustle of the city, or that witnessed that agony which has so hallowed the very name of Gethsemane. This spot is the rather likely to have been in the more retired vale below, and some distance to the left of the road, and which is to this day secluded amid olive-trees. It is a steep climb to the top of Olivet, but the view from its summit amply repays the trouble. Besides the city itself, which is spread-out before us, we can trace the two dark ravines, encircling the city, to where they join at the point of Ophel. Beneath were the Royal Gardens, most probably extending across the Kedron; and a little further to the south the village of Siloam with the pool of Siloam on the opposite side of the brook. It is a double reservoir, fed by a stream which is believed to flow from under the site of the temple, the

"Brook that flowed  
Hard by the Oracles of God."

Along the Kedron are several tombs, but not likely of those persons with whose names they are associated.

Looking towards the east, we can discern the valley of the Jordan with the blue hills of Moab in the background, and deep among the Mountains is the Dead Sea, the surface of which appears to be burnished steel.

## THE CHURCH OF SCOTLAND.

### THE LATE DR. ROBERTSON.

It is our sad duty to chronicle the death of this great and good man. His name has been frequently mentioned in our pages in connection with the Endowment Scheme of the Church of Scotland, of which he was the chief promoter. Splendid in its success as it is noble in its conception, that Scheme will declare to coming generations,

better than any monument of brass or marble, the worth of him who prosecuted it with indefatigable energy. Our readers will be pleased to know something of one whose labours and honours have been so great. We therefore insert two notices, one an extract from a Scottish paper, the other an original article written expressly for the *Presbyterian*.

It was with the deepest regret that we announced on Monday (2nd Dec.) the death of the Rev. James Robertson, D.D., Professor of Divinity and Church History in the University of Edinburgh, which occurred on the afternoon of the previous day. We cannot but regard this event as an irreparable loss both to the Church of Scotland, of which Dr. Robertson was a distinguished ornament, and to the country at large. And, although the time has not arrived when adequate expression can be given to the feeling universally entertained of his inestimable services, we feel it due to our readers to communicate some particulars of the life and character of one who was in the highest sense an honour to the community among whom he lived, and to the generation to which he belonged.

Dr. Robertson was born on the 2nd of January, 1803, and was thus in his 58th year. He was the son of Mr. William Robertson, farmer at Ardlaw in Aberdeenshire, who still survives at the age of 85 to mourn with the warmth of parental affection a dispensation of Providence, in the severity of which all who knew the subject of this notice will deeply sympathise with him. It was not without considerable difficulty that, with the claims of a large family on limited means, Mr. Robertson was enabled to send his son to Marischal College, Aberdeen, where he completed his education for the ministry, taking his share during vacations in the ordinary labour of the farm. He was for a short time tutor in a family connected with that of Sir James Outram, with whom he thus formed an early and permanent friendship. He was afterwards parochial schoolmaster of Old Pittligo, his native parish, and, while employed in arranging the library of the late Duke of Gordon, it fell to his lot to superintend for several months the studies of the young Duke of Orleans and other members of that royal house. From Old Pittligo he removed to Aberdeen, where he was for 3 or 4 years head-master of Gordon's Hospital, an institution of a similar nature to George Heriot's Hospital in this city. Through the influence of the Duke of Gordon, by whom his talents and character were highly appreciated, he was presented in 1832 to the church and parish of Ellon; the duties of which charge he performed for 11 years with the most devoted assiduity and the greatest acceptance. During his incumbency there he was appointed a member of the Poor Law Commission, and took a deep and active interest in the inquiry which issued in the introduction of the present poor law into Scotland. In 1833 Dr. Robertson was returned for the first time as a member of the General Assembly, and at once arrested public attention by his powerful eloquence and the manly vigour with which he advocated the views of the party in the Church opposed to the measures on the subjects of patronage and the inherent jurisdiction of the ecclesiastical courts, which ultimately led to the unfortunate secession of 1843. One of the most able and elaborate of the numerous pamphlets which appeared during this controversy was from his pen, its object being to vindicate the conduct of those, of whom he was one, who incurred from their opponents the sentence of suspension from their judicial functions for having held min-



isterial communion with the, as they thought, illegally and unjustly deposed clergymen of the Presbytery of Strathgobog. During the whole of what has been termed "The Ten Years' Conflict" the minister of Ellon continued to sit in successive General Assemblies, and to advocate his principles with firmness and consistency, but with uniform kindness and courtesy towards those with whom he differed.

When in the year 1843 the late excellent Dr. Welsh, on ceasing to be a member of the Church, necessarily retired from the Professorship of Divinity and Church History in the University of Edinburgh, Dr. Robertson was nominated by the Government of Sir Robert Peel to the vacant chair. He obtained at the same time the important office of Secretary to the Bible Board, which also had been held by Dr. Welsh. To the zeal and ability with which he discharged his academic duties no higher tribute can be paid than the grief which we are well assured his premature removal from the scene of his earthly labours will occasion to numbers to whom he was at once a revered instructor and a kind and considerate friend. Nor will his loss be less lamented by his colleagues in the Senatus Academicus, of which his sound judgment and accurate business habits made him a highly valued member. But it was in the affairs of the Church, and in the promotion of the high and holy ends for which the Church exists, that this truly good man found his most congenial field of usefulness. Constantly in his place in the General Assembly, he took a laborious and leading part in all the deliberations of that venerable Court, where he filled with becoming dignity the Moderator's chair in 1857. In some of the qualifications necessary for the leader either of a party or of a popular assembly he must be admitted to have been deficient—partly perhaps from inclination, but principally from a certain sturdy spirit of independence, which however had in him no admixture either of overweening confidence in his own opinions or of want of toleration for the opinions of others. Neither was his style of oratory such as in any other man would have commanded the sympathy of an ordinary audience. To the graces of elocution or delivery it had no pretensions, while, with a wonderful command of appropriate and often eloquent dictation, it combined a subtlety of reasoning and a want of condensation little adapted for oral discourse. Nevertheless Dr. Robertson was a great orator. No man could listen to the tones of his somewhat discordant voice, or see his remarkable countenance lighted up with an emotion under which his whole frame quivered, without feeling himself in the presence of a master spirit. And the effect was of course greater when all who heard him knew that the utterances were those of a mind as masculine in energy as it was child-like in simplicity of purpose, and of a heart warm with love to God and man.

It was in 1846 that Dr. Robertson entered on that great Christian enterprise with which his name will be associated so long as the Church of Scotland endures. The object of the Committee, of which, on the death of Dr. Bennie, he was appointed Convener, was and is to take advantage of the Act 7th and 8th Victoria, chapter 44 (commonly called Sir James Graham's Act,) and by providing adequate endowments to raise the Chapels of Ease, existing in various parts of Scotland, to the full position of parish churches. Of the indomitable perseverance with which Dr. Robertson laboured in the prosecution of this work no estimate can be formed except by those who had daily opportunities of observing the exertions to which it occupied his time and thoughts. Nor

was it simply, or even principally, as a means of strengthening the Established Church that he toiled and prayed for the erection of new parishes in town and country. His belief was in the efficacy of a permanent and fully organized Gospel ministry as, under the Divine blessing, the most powerful instrument for the moral and spiritual regeneration of the great body of the people. And, while he appreciated, as they deserve, the Christian exertions of the various Dissenting bodies, he felt strongly and laboured to impress others with the conviction that it is only by a Church provided with endowments that the religious wants of a great portion of the population can be adequately met. The success which under his management has attended the Endowment Scheme has exceeded the hopes of its warmest supporters. By the blessing of God, in whom he put his trust and whom he acknowledged in all his ways, he was the means of drawing forth in behalf of this Scheme from rich and poor in the land contributions amounting to little less than £400,000. And he lived to witness, as more or less directly the fruit of his exertions, the formation of 65 new parishes, besides several others for the erection of which adequate funds are provided.

Of Dr. Robertson it may be said further, that there was no subject affecting in any way the welfare and happiness of his country or of his kind, which did not excite in him a lively interest. It is well known to many that a visit which, in the course of his Endowment peregrinations, he paid to Myremill in Ayrshire, suggested to his ever active and vigorous mind new and improved methods of cultivating the soil, which he communicated to many noblemen and gentlemen interested in the subject, and was thereby led into correspondence which ripened in several cases into intimate acquaintance and friendship. His ability to grapple with the most difficult questions of political economy was evinced by a very elaborate paper on the currency, which he read at the late meeting of the Social Science Association of Glasgow. In common with all genuine philanthropists he felt the immense importance of a sound system of Education; and his deep anxiety to promote this cause, especially in the present circumstances of the country, was evinced not only in the public part which he took in the discussion of questions bearing on its social and political aspects but also in the studies which he sedulously carried on from an early period of his life down to its close with a view of discovering the practical methods best adapted to carry on the work of instruction and to facilitate the communication of knowledge to the infant as well as to the adult mind. In short the man of whom we have endeavoured thus feebly to speak was a true patriot as well as a sincere and humble-minded Christian. It must aggravate the general grief which his death will occasion to know that the disease which, after a few days' illness, prostrated his vigorous frame was in all probability the result of over-exertion both of mind and body. One thing is certain—that his latest hours of health were devoted to the subject which had been for 14 years uppermost in his thoughts. The last lines he wrote were a paper (to be published immediately exactly as he left it) bearing on the prosecution of the Endowment Scheme in connection with the approaching commemoration of the Tricentenary of the Reformation. Almost the last intelligible words that passed his lips were these—"It is not the Convener, it is not the Committee that can do this, it is the Spirit of the living God!" May we be permitted reverently to express a hope that on the Church of his fathers that spirit may rest, and that no distant day may witness, as the

fittest tribute to his memory, the completion of the great work in the prosecution of which he exerted all the energies of his noble mind, and literally wore out his valuable life!—*Courant*

(From H. and F. Mission Record for Dec.)

## JEWISH MISSION.

### I. MONASTIR.

The following extracts from a letter of the Rev. Dr. Epstein, the missionary of the Synod of Canada, narrate the heavy affliction he has suffered just as he was called to lay the foundation of the Mission at this new station, and will, we trust, strongly draw forth towards him the sympathies of our readers, and stir them up to earnest prayer that he and his family may be sustained under the loss that has befallen them, and comforted with those consolations which God only can bestow.

"God has laid His hand upon us heavily, and removed from us our dear eldest daughter of 12 years, who was the light of our home in the land of our exile. She died of typhus fever after 44 days illness, the disease being evidently the result of the unhealthy climate and of this particularly unhealthy season, which her delicate constitution was not able to stand. We are left very desolate, and do not expect to be comforted till we meet our daughter at the feet of Jesus, whom she loved and adored as her Saviour, and with whose Word and doctrine she was acquainted like an old disciple. The sad event took place on the 14th August, and, as I feared for the health of our remaining child and of ourselves if we remained in the infected house, I resolved, acting on the advice of H. B. M.'s consul, and of Messrs. Crosbie and Shillinger, at once to comply with the wish expressed in your letter of 18th June last, and to proceed to Monastir. We have been here since the 25th of August. We live for the present in a very small house, which we succeeded in getting a few days after our arrival, but which we intend leaving as soon as we can find one more commodious and suitable for our work. At present I am unable to dispense medicines, as I have not a room in which to arrange these and receive my patients.

I am told that, if we opened a school here for boys and girls, many would send their children to us, and, as it already appears to me that it will take a long time to break the inveterate bondage in which Jews and Greeks here have been long kept, I am satisfied that we must look chiefly to the rising generation, and seek to lay the foundations of the future prosperity of our Mission in systematic labours for the improvement of the youth of both sexes. For this purpose a native teacher must be engaged, and I trust that either your committee or our own will authorize me to incur this expense. I have heard of a Bulgarian young man, a Protestant from Constantinople, who knows the Greek, Turkish and Russian in addition to his native tongue, who is at present out of employment, and might perhaps be engaged as a teacher. Probably our best plan would be to open a school first for boys and afterwards one for girls, if Mrs. Epstein found she could take the charge of it, to make Bulgarian the principal medium of instruction, but to have other languages taught in special classes. After a few months I would be able myself to take part in the school through my knowledge of the Bulgarian language. But, as I have said already, I have as yet no authority from our Committee to incur such expenses as this plan would imply."

It is deeply to be regretted that the funds of the Scheme are not in such a state as to warrant the Committee at once to grant Dr. Ep-

stein's request, and authorise him forthwith to engage a teacher for this important station.

### 2. SALONICA.

The letters recently received from this station represent most of the brethren as still suffering from ague and fever, yet prosecuting their work according to their ability; and having the satisfaction to report that in the midst of their weakness the blessing of the Lord is not altogether withheld from them. May He bless all their agencies yet more abundantly, and overrule the afflictions with which He has visited them for their own spiritual good and the prosperity of their work. The following extract from a letter of Mr. Schillinger, of date 22nd October, gives the most recent intelligence respecting the state of the Mission:—

"I had to prolong the vacation for some weeks more than I intended, but now I have been able to commence work again. Though the Lord has been pleased thus to afflict me, yet has He not allowed my school to fall off. Several of my former pupils have indeed been withdrawn, some by death and some by removal elsewhere, but there have entered instead 8 Jews, 5 Catholics and 5 Greeks, so that the school is as large as ever. A Jewish rabbi has induced 6 children of wealthy parents to enter, and these, as well as others in similar circumstances, I hope to make pay for the instruction they receive.

It appears I had made a mistake in my last letter. I intended to write "Mrs. Crosbie gives the English lesson," but it seems I had written, "Mr. Crosbie." Her assistance is a great relief to me. The Sabbath scholars who have contributed to the support of Penslope Garufalo will be glad to know that her Bible class (Greek) is as large as the Judeo-Spanish one taught by myself. My wife teaches the Bible to the French pupils, and the numbers in her class have increased too.

When Mr. Crosbie and I visited Cassandra, we found Messrs. Braendli and Stober both very ill and reduced. I ascribe their fever principally to the want of wholesome food, and the other privations they have had to endure, as described in their own letter. We hoped that cooler weather would soon set in, and that under its invigorating influence they would soon recover. But, as the fever continued for several weeks unabated, we invited both to come to Salonica, where they have accordingly been for 6 weeks past, and are now recovering slowly.

The Jesuit missionaries at Cassandra have suffered from the same causes as our brethren; and, induced partly by this and partly by the desertion of their proselytes, who have returned to the Greek Church even in greater haste than they left, have quitted the place and come to Salonica."

### 3. CONSTANTINOPLE.

Mr. Scott reports that his school in Haaskieu continues to be attended by the children of a number of the Scotch residents and by 3 or 4 Greeks. He has not yet succeeded in securing the attendance of Jewish children, but he continues to labour in hope that some of them may also by-and-by be induced to attend. Mr. Marcussohn has received permission to remove to another quarter of the city, in which several English as well as Jewish families reside, and where he and Mrs. M. hope to be able to open a school with success. The following is his most recent report on the other department of his work:—

"Last Sunday I had a very interesting service on board the Liverpool steamer "Thessalia," where also I met a young Greek, who frequently comes on board the ships to attend Divine service. He likes to hear the Word preached,

which he misses in his own church, and he seems every way favourably disposed toward the pure Gospel. As there are now several lines of merchant steamers to Constantinople, I generally preach in one or other of them every Lord's day. I could indeed do much more good if I had a Bethel ship at my own disposal, and I would be truly thankful if Mr. M—— could be induced to transfer his hulk to Constantinople, for then I would have a convenient and fixed place of meeting, and a more regular attendance than I can expect while obliged to remove from vessel to vessel."

### 4. ALEXANDRIA.

Mr. Christie, in intimating his speedy return to the country to receive ordination according to the appointment of last General Assembly, thus writes in regard to the present state of the school:—

"During the past month the attendance of the boys at school has been somewhat affected by the number of fasts and feasts which are always held by the Jews in the end of September and beginning of October. The season of these is now over, and most of the boys have returned. Some of them did not absent themselves for more than 2 days. Most of the boys are progressing favourably, and, whatever effect their education may produce, they are at least being put in possession of a knowledge of the Truth, which few of them could have otherwise had. The Jewish boys take part in the Scripture lessons with as little hesitation as those who are called Christian, sometimes, I think, with much less."

In a brief note, intimating the arrangements he has made for conducting the school during Mr. Christie's absence, Mr. Yule adds:—

Our half-yearly communion was on last Lord's day. The number of communicants was 14—just the same number that there was at communion in the English Church on the same day. The only stranger who communicated was Lord Haddo. 2 or 3 of our own people were absent from distance and from sickness.

### MADRAS.

It will be gratifying to the readers of the *Record* to receive the intelligence that in the month of October the Rev. Jacob I. David baptized 4 persons, and that in the previous month 3 elders were ordained in the Native Church, which is under Mr. David's pastoral care. We subjoin his own statement.

It is hoped also that Mr. David's appeal for books may be favourably considered, and that a supply may be procured without trenching upon the funds of the Mission. Parcels addressed to the Convener, Religious Institution Rooms, Glasgow, will be duly acknowledged.

MADRAS, Oct. 12, 1860.

I with great pleasure take this opportunity of praising our heavenly Father, before I relate to you what He has done since I wrote you last. I had the privilege of baptizing and thereby admitting into the Church of Christ 2 adult Hindoo females and 2 boys, having had them on trial for a considerable time. They were very simple in the knowledge of salvation of their souls; but still they evinced great eagerness after the saving knowledge. Seeing no objection to administer the sacred rite to them, I openly admitted them into the fold of Christ after receiving satisfactory replies to my questions. One of the adults was brought to the knowledge of the Saviour of mankind through the means of Mr. David D. Jacob (your licentiate); the other was through my own exertions. May the Lord Almighty keep them steadfast to the end in the knowledge of His dear Son, whom they have promised to follow all the days of their lives.

I have also the pleasure of intimating to you the ordination of elders in our Native Church, which I found expedient, as the licentiates were appointed by the Board here to Vellore, to open there a new sphere of labour for the propagation of the Gospel, who proved themselves all the while here of great assistance in the work of the Lord in our native Church. I consulted with my worthy friends, Messrs. Macfarlane and Wright, as to its expediency, who concurred in my views, and gave me the requisite counsels I needed on this important undertaking. I appointed a day in last month, according to our Church forms, to elect elders. I commenced that occasion with prayer and singing, after which I proposed the parties I had in view—men of long standing in the Church, piety, good report, and of unblemished character; they were Messrs. William Samuel, recorder in Chief Railway Office, Zacharias John, catechist of our Native Church, and M. Paul. The whole members voted in their favor, and unanimously assented to take them as their elders in the Church. This being finished, I then notified to them that the ordination of the elders would take place on Sabbath the 23rd. No objections having been offered, they were ordained on that day. On this interesting occasion the Rev. Mr. Macfarlane (senior chaplain) took a prominent part with me and at the conclusion of this solemn ordinance gave a striking and warm exhortation by developing before them the nature of their duty and of the responsibility they have in discharging it, and also to the other members in what way they are to respect them and consult with them on all necessary occasions. I then ascended the pulpit, and exhorted them from the words of St. Paul—"Take heed therefore unto yourselves," &c.

May the Lord Jesus, the only Head and Ruler of the Church, pour out His Holy Spirit on these men whom he has called to the responsible office as elders.

My dear Sir, I would now earnestly draw your attention to the formation of a Library, consisting of English and vernacular books in connexion with our Native Church, which is indispensably required. Many of the members are able to understand English books, which may greatly tend to their spiritual growth, who are unable to afford to purchase them. My most esteemed friend, the Rev. Mr. Macfarlane, and also Mr. Henderson of Calcutta (when he was here) strongly pointed out to me the necessity and usefulness of such a library.

I may inform you that other Native Churches of kindred societies have such libraries. I think I can get vernacular books here, but the English I am unable to procure. Should you be pleased to supply the want, we shall endeavour through them to promote the glory of our Saviour and the good of the souls. Finally, dear Sir, I humbly cherish a hope that you and the good people of Scotland ever remember us and the cause of our blessed Lord in your earnest prayers, that God may give us wisdom and burning love towards the perishing souls of our benighted country; without that love the ambassadors of His cause here will not be able to effect the least good to the children of this poor India.

GRAN.

Extract letter, Rev. Alex. Clark to Rev. Norman Macleod, D.D.

DEAR SIR,—Several weeks have passed since I was in receipt of your kind and cheering letter of 20th July. Is it not strange indeed that but as yesterday I was a missionary in one of the villages of your great and populous parish, and now you should have put into your hands the charge of this station where I am employed

as a missionary to the heathen! How often I thought and spake of that suburb of Glasgow, in which I laboured for a time, as a waste place with respect to religion. I had not then seen India. But the Gospel had to be planted in Scotland as well as here, and the same Spirit, that caused the Word to take root on the banks of the Clyde, can cause it to flourish also on the banks of the Ganges. It would be sad indeed if we could not look forward with hope to a time when India too shall become a fruitful field.

It is so long since I last wrote that you will wish to hear what I am now doing, or if I have yet commenced my missionary work, properly so called. So much depends upon the power of speaking the language fluently that I consider everything else in the meantime of secondary importance to the study of it together with their ways of thinking and arguing, and the best mode of dealing with their subtleties. I had some inclination to commence teaching a little in the meantime, for it seems strange to have a mission-station without any kind of agency at work. Hitherto however I have resisted the temptation. The work of vernacular preaching was set before me previous to my leaving Scotland, and emphasis seems to be laid upon it in the General Assembly's Deliverance on the Annual Report. I rejoice in being called to the work of preaching, and shall keep it in view as my special province. Indeed the strength of a European here is so little that it is not worth deciding between two kinds of labour. I am happy to say I have got over the drudgery of the language, being able to understand almost all that the people say, whether in Urdu or Hindi, and also to express my own thoughts on most topics. This however is not to be master of the language: which can only be attained by long practice. I can understand and make myself understood; but for the present I shun public speaking in the bazaars, having no one to assist me when at any loss. But daily in my own house, which is situated in the centre of the town, and to which I encourage all to come, and frequently in the cool of the mornings or evenings in other places, I have the opportunity of speaking with many to the best of my ability. I can thus press home a point upon an individual or two at a time, which I could not yet accomplish with a crowd about me. The little I am thus able to communicate I leave in the hands of the Spirit in the hope that, however feebly spoken, it may not be altogether in vain. I trust, if God give me strength, to be able, during the approaching cold season, to devote myself to this work. My eye is at present on the surrounding villages rather than on the town of Gyah. I wish to be able to visit a number of them regularly and frequently; to preach once in a place, and then leave it like sprinkling a handful of water on a parched field.

The great problem before us seems to be how to present Christianity to these Hindus. As for the Mussulmans I think it will be best in the meantime to act on the instructions of Christ to His disciples respecting the Samaritans, "Into one of their cities enter ye not." Alas, alas, for the present hopes of Ishmael! But the Hindus, when closely pressed, seem generally to have but little faith in their own superstitions. And I perfectly agree with you that bitter declamation against them can serve but to widen the gulph between the Hindu and Christian. The only tendency is to call forth similar abuse of Christianity, and leave the people less God-fearing than before. Paul's speech to the Athenians, as you suggest, is the model to be kept in view. Christ also admonished His disciples "to be harmless as doves." The better class of Hindus are mild by nature,

and like children in many respects. Gentleness seems indispensable in dealing with such persons.

With this avoiding of unnecessary offence on the one hand we must endeavour to have the wisdom of the serpent on the other. Not indeed as if it were to supersede the work of the Spirit but to be itself one of the Spirit's instruments. I have no doubt in my own mind there is a way of presenting Christianity to this people which would commend it to their hearts and consciences, if we were but directed into that way.\* Why should we not search diligently for it as the philosopher for the cause of the natural phenomenon? Many are the ways to the human heart, and the Gospel supplies armour of every kind. We have Christ a friend for the friendless, a helper for the needy. We have a suffering Saviour to present to every heart capable of sympathising with suffering. We have a reasonable account to give to every man how God can be just and the justifier of the sinner. The Hindu is always at a loss when pressed on this point. We have seals of the truth in abundance whenever they are demanded of us. Oh, that we, professing Christians in India, generally had but a larger measure of God's Spirit, that we might show them the living epistle, known and read of all men. Daily experience deepens the conviction that there is no more powerful argument than this. It will always tell upon sincere men. Only yesterday an old Brahmin, anxious about a situation for his son, told me he "would rather have him a teacher under a missionary than send him to a public office in the town." "For I know," said he, "that you wish to teach truth and justice, but the courts are full of bribery and lying. I am 50 years old, and have never entered these courts with a complaint. I would rather suffer an injury than go there." You will rejoice, I am sure, that the missionaries in India, however despised in the eyes of the natives because they hold no influential position, bear at least a prestige for sincerity, integrity and truthfulness. May this ever increase, and it will in due time become a weightier influence than silver or gold.

And ought we not, as far as possible, bring the Gospel into contact with the whole nature, habits and traditions of the Hindu? Preaching is but one means, and a thing to which the people are little accustomed. They have seldom heard anything but babblers endeavouring to harangue the multitude. They give far more deference to a poet. A man who has composed some good verses is looked upon as an oracle, and his verses quoted as authorities. Hence it comes that all the literature of the Hindus is regarded as sacred. Could not some advantage be taken of their love of processions, &c.? See how many things blended with the worship of the Jews without any feeling of impropriety. For they, too, were Orientals. Music ought to hold a prominent part in every mission. Who ever saw an occasion of any importance among Hindus where music was not a prominent element? How the boys in the Institution in Calcutta brighten up under the influence of a Bengali hymn. The music in the native Church at Ranchi is the delight of every visitor. My colleague should have this as one of his accomplishments. You may think some of these things trifling; but many things trifling to Europeans are not so to this people. Moreover the end we have in view is so important that even small things which tend in the right di-

\* We cannot help noting this as one of the most valuable remarks we have ever seen in all the letters and articles (and they are not few) that we have read on the subject of Missions to India.—Ed. M. R.

rection should not be neglected. You will thus see what a wide field opens up before us in the establishment of a Mission adapted to the circumstances of the Hindus. Using the appointed means, the fruit will doubtless appear in due season. Knowing the power of the grace of God, it would really be more presumptuous to doubt than to hope.

Hitherto I have continued my English preaching to the Europeans. With my increasing knowledge of the vernacular, the conscientiousness of being sent to the heathen will compel me to give up the English for a time.

You may wonder that I should always speak of being alone, when there is a Baptist missionary here. It is not from any want of cordiality of feeling; but he speaks the dialect of the Mussulmans, and spends his strength very much in arguing with them in the bazaars. I attend more to the Hindi, and wish to speak it as nearly after the manner of the Hindus as possible. Many experienced missionaries have assured me that, to get to the heart of a Hindu, you must speak Hindi.

I trust to hear from you frequently. Do send burning words to keep me awake: there is such a tendency to become apathetic in this climate. Use all your influence that the Mission agency here may not long be able to speak in the first person singular as now. Resting in the hopes that many a prayer will be raised in behalf of the Indian Mission, I remain, &c.,

ALEX. CLARK.

Gyah, 2nd Oct., 1860.

#### ECCLESIASTICAL ITEMS.

THE REV. W. BUCHANAN.—This gentleman, late editor of the *Edinburgh Courier*, but better known throughout Ayrshire as for many years editor of the *Ayr Observer*, has undertaken the ministerial duties of the Parish Church of Gyah during the illness of the incumbent, the Rev. Mr. Corson.

VOLUNTEER SERMON.—On Sunday evening the Rev. Dr. Norman Macleod preached a sermon to Volunteers in St. Columba Church, which was crowded to excess. The rev. doctor delivered an able and eloquent discourse from the text, "As a good soldier of Jesus Christ a collection, which realised £34. was made for the support of a Scripture Reader to the 71st or Glasgow Regiment.

On the 22d inst., on the occasion of the Rev. Mr. Garioch leaving, who has been officiating for some time as assistant minister of the parish of Fraserburgh, he was presented by the members of the congregation with a purse of sovereigns, as a farewell token of their esteem for him as their minister. Mr. G. has been most attentive to his parochial duties, and has devoted himself with indefatigable zeal to the advancement of the young of the Sabbath School. Mr. G. has not only merited the esteem of those of his own pastorate, but has also won the regards of those of other denominations. Mr. G.'s name will long be cherished here in honoured remembrance. Miss G. has also won the esteem of the congregation in administering to the wants of the poor, and in order to pay her a mark of respect, she was presented with a valuable gold ring.—*Northern Ensign*.

#### MISCELLANEOUS.

The Bishop of London has issued a monitor, interdicting the Catholic form of altar and other innovations at St. George's-in-the-East. The curate has therefore resigned.

MISSION TO ITALY.—The Rev. M. A. Camilleri, curate to the Rev. Dr. Wordsworth, canon of Westminster Abbey, is about to proceed to Italy, as one of several agents who will be ac-



credited to carry out a new English mission amongst the Italian people. The primary object of the missionaries will be to encourage internal reformation in every way possible.

DR. GUTHRIE after his sermon on Sunday afternoon, in an address to his congregation, expressed his opinion that to stand whilst singing is morally as well as physically the appropriate position, and that to kneel to prayer is far more likely to create and preserve reverential feelings than the present general practice of standing. In reference to the singing posture, following an argument as well as a recommendation, of the minister of Old Grayfriars', Dr. Guthrie pointed out that to sit during the psalms and paraphrases was not to preserve the "old Scottish custom," but to continue a subservience to English Presbyterian prejudices expressed in the Westminster Assembly.

**TWENTY-ONE RELATIONS MURDERED AT DAMASCUS.**—The following painful letter has just been received by the Rev. Joseph Anton, of Edinburgh, from his brother Michael Anton at Beyrout. It is dated the 14th Oct. and must excite general commiseration in this city, with, it is hoped, some practical expression of liberal Christian feeling:—

Beyrout, 14th Oct., 1860.

MY DEAR BROTHER,—I wrote to you on the 20th of August, just after I arrived from Damascus, and at that time I informed you of the death and destruction of all our family, which numbered twenty-one relations, including our father and mother, brothers and sisters, cousins and nephews, besides houses and property consumed and stolen. None escaped except myself and my dear wife, my son Anthony and his infant sister. We took refuge in Mustapha Howasly's house, where was with us Mr. Graham, the Irish missionary; and at eleven o'clock at night Abdel-Kader sent his people and took us to his house, where our minister, Mr. Graham, wished not to go with us, thinking that, if he went to the English Consul's house, it would be safer for him. I am very sorry to mention his death before he got there. However we escaped to Abd-el-Kader's house, where we remained for a few days. My father and all the family took refuge in the Leprosy Hospital, thinking that the Mohammedan people would not go near to such a place amid sick people and murder them; but the case was not as they thought—the Mohammedan's wish was to leave not one Christian, whether healthy or sick, neither old nor strong. I told you that under Abd-el-Kader's care we arrived in safety at Beyrout. In my second letter, on 22nd of September, I told you of my coming to you to Edin'burgh, in the expectation that God would raise to me some kind Christian-hearted friends to help me in the time of trouble. When I wrote to you I was trusting to a friend to lend me money for my passage, as he promised, but none of us knew how much we required and on his promise I prepared myself. I got from him 500 piastres, to make some clothes for our sea journey, as we escaped from Damascus almost naked. On the next day we both saw the captain. We asked him how much money for passage: he asked no less than 40 pounds. When my friend heard this answer, he refused to give so much; and he said, "I do not know the state of the country, it is not yet settled well. I may yet have to go myself. I must keep my money for my journey. We daily see some going to France, Russia, Egypt and Greece; so I may go also." I have been disappointed, and I am obliged to remain here, where I suffer hunger and cold at night. My brother, we have no room to stretch ourselves on the floor where we sleep—a room 5 or 6 yards square, in which sleep more than 20. I have not a sixpence in my hand to buy

a mouthful of butcher meat, which we have not tasted for 2 months. The Pasha gives us three-pence daily, which is not sufficient for bread; and during the past fortnight we have received none, because he wished to force us back to Damascus—to that bloody city from which we had so lately escaped—and daily we see people arriving from Damascus, complaining of the cruelty of the Mahomedan people there. As we know that not long after Fuad Pasha left that city 20 Christians were murdered, how can we return, my brother? Can you not try and find some kind friends to have mercy upon us, and help us to get away from this country? Otherwise we shall be obliged to remain waiting for death, whether by hunger or cold, whether by sword or fire. Winter time is at hand, when there will be no European troops to help us, nor ships remaining on the coast. My dear brother, I suppose this is my last letter to you; I think you will not hear again that you have a brother in the world. Six months ago, we were 25 friends, and we were all waiting to see you after your 10 years' journey, as my father was always saying to me that he wished to see Joseph, his eldest son; but his wishes were disappointed—and so, I fear, mine will be the same; therefore I am going to say farewell, my brother—I am, your affectionate brother,

MICHAEL ANTON.

The Rev. Joseph Anton,  
12 Roxburgh Street.

**THE EMPRESS IN A PRESBYTERIAN PARISH CHURCH.**—A correspondent of the Glasgow Herald, writing from Newtyle Cottage, Nov. 25, says in a letter to a relative—I daresay, if you are not the very first in Glasgow to know, you will not be the last, that the Empress of the French worshipped God in the New Protestant Cathedral, or parish church, of the ancient city of Dunkeld to-day. There were two other ladies and two gentlemen. They were in the Duke's seat; everything was just the same as if no person of importance was present. The Duke of Athole and Miss McGregor were in their accustomed places, and the servants behind them as usual. Mr. Wilson preached from Luke xix. 9, from the words, "This day is salvation come to this house," and in the prayer, after our own Queen and Royal Family, he prayed for a blessing for that royal lady who is now sojourning in our beloved country, and that God would be pleased to bless her visit for the object sought—that she would soon be restored to her usual health, and that her visit might also tend to cement the friendship of the two great nations, &c., &c; but he took no notice of her being present in our assembly. So quietly was everything done that no one knew anything about it until they saw her coming into church, and I am happy to say there was no staring.

**MR. CAIRD'S SERMON IN SOUTH AMERICA.**—A colporteur connected with the London Missionary Society thus writes from Lima:—"I was introduced last evening to a young man of the first commercial standing in Lima. His general appearance was far from prepossessing. He looked like an emaciated rake, and I found that his past life had been spent like many another prodigal son's in this country. He had a particular disgust to anything religious, although I discovered that he had received an early Christian education. Finding that I was acquainted with Scotland, he asked me 'if I knew anything of a fellow of the name of Caird?' I said I knew a Rev. John Caird, formerly minister of Errol, and now of Glasgow, whom I had heard preach several times. 'Because' said my young friend, 'I have lately read a sermon of his, called Religion in Common Life; a wonderful sermon that!' I became very much interested in my

new acquaintance and found that his heart was really opening to the Truth as it is in Jesus. Mr. Caird's sermon has been translated into Spanish by a native lady, and it is circulating in all directions."

## RARE SPECIMENS OF HUMANITY.

(From the Kingston News.)

A very large and respectable audience were present in the City Hall on Tuesday evening to hear the second of the Rev. Lachlin Taylor's lectures upon Syria and the Holy Land. Principal Leitch, of Queen's College, occupied the chair. Rev. Mr. Henderson commenced the proceedings by engaging in prayer, after which the Rev. Mr. Taylor proceeded with his tour, commencing at Jezreel, proceeding onwards to Nazareth, which he minutely described; Ebal and Gerizim, the mount from which the blessings and the curses were pronounced; Mount Horeb; the Plains of Esdracron, or Megiddo, where commentators generally conclude the final battle will yet be set in array between the forces of good and evil ere the close of the present dispensation; and concluding his descriptive tour by an accurate delineation of Mount Carmel, the village of Cana in Galilee, and the Lake of Tiberias. The lecture occupied upwards of 2 hours in the delivery, and was listened to with the most marked attention.

The attraction of the lectures became stronger by their connection with some articles of high antiquity, procured from the Egyptian ruins at Thebes by Mr. Taylor's own hands, and some other curiosities obtained from the Holy Land. Among the latter may be mentioned a walking-stick out of the spot where Moses was feeding the flock of Jethro, his father-in-law, when God called to him out of the midst of the burning bush; two specimens of Shittim-wood, from which the Ark of the Covenant was made, obtained from the same spot; a crown of thorns plucked from the Garden of Gethsemane, upon which Mr. Taylor places a very high value, most naturalists being of opinion that the crown of thorns placed upon the head of Jesus was from the same species; vials of the water of Jordan, of the Dead Sea, and of the Sea of Galilee, the last as clear as crystal; three cones (something resembling our pine cones) from the cedars of Lebanon. Among the Egyptian curiosities are the gods that watch over the dead; the head of a Nubian in mummy, about 2,500 years old, and in an excellent state of preservation; the hand of an Egyptian lady, and a mummy's shawl made out of the linen of Egypt, 3,000 years old; a specimen of a brick made in the reign of the Pharaoh in the Exodus, and another in the reign of Sesostris, the former 3,300, and the latter 3,200 years old; and a perfect mummy obtained from Thebes, old enough to have "dropped a penny into Homer's hat, or doffed his own to let Queen Dido pass;" a large water-jar, similar to those carried by the water-carriers on the head in the East; a sheet of the Pentateuch, written on parchment, on the skin of a Paschal lamb, and got by Mr. Taylor from a Sheikh; an Arabic newspaper published at Beyrout; a specimen of the husks which the prodigal son ate, very similar to a large garden bean, and probably a species of lentile; an ear of wheat, accompanied by one of tares; several specimens of needle-work, and embroidery worked in gold and colors, and as well worked as they could be probably in Canada. Though the lectures are in the highest degree intellectual, and such as the student of the Sacred Volume would reluctantly refrain from hearing, yet the sight of these mementoes, gathered from the soil our Saviour's feet once

trod, imparts a keener relish to the words of the lecturer, and we feel ourselves as it were brought face to face with the people of that Eastern land, and confronted with the manners and customs of God's own people, long enslaved under the iron heel of the Moslem.

It is seldom that a public lecturer takes the trouble to carry about for the benefit of his audience such rare specimens of antiquity. They are of too high value to be exposed to the vicissitudes of travel, and might be of equal use in a museum of antiquities—But Mr. Taylor, as generous as he is devoted to his subject, permitted his specimens to be hauled about the lecture-room, so that all had an opportunity of seeing them without rising from their seats; and to a reflecting mind the appearance of such relics of an age that existed before the dawn of regular history could not help to be interesting in the highest degree.

NOTICE OF BOOKS:

*The Presbyterian Historical Almanac, and Annual Remembrancer of the Church,* being Volume 3rd, has come to hand. We refer our readers to our notice of this most interesting and useful publication at page 171. We are satisfied that such of them as may order it will not be disappointed. The price is \$1.12, including the postage, and the address is,

JOSEPH M. WILSON, Publisher,  
No. 111, South Tenth St., below Chesnut, Philadelphia.

Or it may be ordered through Dawson & Sons, Montreal.

We have also received from Mr. Dougall, of the *Witness*, Dr. Tyng's 40 years' Experience of Sabbath Schools; Mrs. Geldart's Stories of Scotland; and the Boston Tract Society's Illustrated Almanac. We purpose to notice them in our next issue. The *Almanac* will be sent by mail, post-paid, at 6d for 1 copy, at 2s. 6d. for 6 copies, and at 4s. 3d. for 12 copies.

POETRY.

(For the Presbyterian.)

THE TRICENTENARY CELEBRATION OF THE SCOTTISH REFORMATION, DECEMBER 20, 1860.

Sound high a thankful hymn of praise from Scotland's shores to-day,  
Let ancient towns with battered walls and heath-clad mountains grey,  
And purple moors and dungeon-floors, by Scotland's martyrs trod,  
Give back an echo to the strain of grateful praise to God!

Nor let the music die away, but o'er the Ocean swell,  
And ring again from other lands where Scotland's children dwell;  
From where above the orange-groves the Southern cross is seen  
To the cold Northern plains that lie neath snows of glittering sheen.

Then let us echo back the notes from our Canadian strand,  
For Scotsmen love their country's kirk in their adopted land,  
Where many a settler's cabin-home, far in the forest wild,  
Hath echoed to the Scottish psalm the mother taught her child.

Metlinks behind the gathered shades of these three hundred years

I see a dark and troubled time of mingled hopes and fears,  
When tumults raged and brothers' hands were dyed with crimson stains;  
A time when fettered men awoke to struggle with their chains!

Ah! brave young Patrick Hamilton, thy martyr-fires gleam bright,  
The first of Scotland's witnesses, thou noble Christian knight,  
But those blue wreaths, that curled that day above thy murdered youth,  
Stirred-up in Scotland many a heart to battle for the Truth.\*

And soon that Truth was spread abroad o'er Scotland far and wide,  
Nor knightly sword nor priestly ban could stem the rising tide;  
In vain those lurid flames delight proud Beaton's savage eyes,  
If for a Wishart, done to death, God bids a Knox arise!

The lion heart—the daring hand—the glance both keen and true,  
The soul on fire with holy zeal—the will to dare and do,  
The skill and wisdom to design—the promptness to perform,  
Ah! worthy pilot Scotland found to guide her through the storm!

It was no idle, waking dream that cheered his soul that day  
When from the galley-deck he saw St. Andrew's steeples grey,  
And seemed to hear the blessed words from that beloved shore,  
"Here, where thou first didst preach the Word, thy voice shall sound once more."

Ere long that presage was fulfilled, and error's gloomy night  
Had vanished as the darkness flies before the dawning light,  
For God was with His faithful ones, and His Almighty hand  
Broke priestly chains and tyrants' might o'er all the ransomed land.

Then let us keep with thankful hearts this celebration day,  
And to the heroes of our faith our reverent homage pay;  
Yet unto God, and God alone, our grateful praise ascend,  
Who called His servants to the work and brought it to the end.

And we, to whom this blessing comes through long descending years,  
The faith our fathers won and kept through warfare, blood and tears,  
Still let us firmly guard its truth, and shed its light abroad,  
Till over every darkened land is shed the light of God.

December 20th, 1860.

107A.

\* A Roman Catholic gentleman was heard to say,—  
"Gif ye burn more, let them be burnt in bow cellars, for the reek of Mr. Patrick Hamilton has infected as many as it did blow upon."

ST. ANDREW'S CHURCH, WHITBY.

INDUCTION OF REV. MR. MCLENNAN AS PASTOR.

The Rev. Mr. McLennan, late of Paisley, C. W., was inducted as Pastor of the above church on Wednesday, the 12th December. A large number of clergymen from a distance were in

attendance amongst whom we observed Revs. Dr. Barclay, McKerras, Bain of Scarborough, Campbell of Brock, Douglass, &c., &c.

The Revd. Mr. Douglass preached an eloquent sermon, appropriate to the occasion, after which Revd. Mr. Bain delivered the charge to Revd. Mr. McLennan, and Revd. Mr. Campbell, to the congregation. The charges both to Pastor and Congregation were delivered in most impressive terms, and were listened to with the utmost attention by the large congregation present. After the services were concluded the right hand of fellowship was extended by the ministers and elders then present to the newly inducted Pastor; and the Revd. Mr. McLennan, accompanied by Revd. Dr. Barclay, and the Mayor of Whitby, Mr. Macdonnell, proceeded to the entry of the church, when the former was then formally introduced by His Worship to the people. The revd. gentleman was warmly and cordially shaken by the hand amidst numerous congratulations and good wishes for his welfare and success.

Mr. McLennan is the first inducted pastor to the handsome edifice, which will long remain a standing and worthy memorial to the liberality of a private citizen—Mr. Laing.—*Whitby Chronicle.*

INDIAN ORPHANAGE AND JUVENILE MISSION SCHEME.

Already acknowledged .....	\$77 73
From St. Andrew's Church Sabbath School, Montreal, per A. Morris, Esq.	
For support of Phœbe.....	\$16
For Canadian School .....	14 30 00
From St. Paul's Church Sabbath School, Montreal, per A. Macpherson, Esq.	
For support of Catherine Macken-Gibson 4th year.....	16
For support of Robin McGill, new orphan .....	16
To educate 2 girls at Canadian School.....	10 42 00
From the Sabbath School Missionary Organization of St. Andrew's Church, St. John, N. B., per Rev. Wm. Donald, in aid of Canadian School.....	10 00
	\$159 73

JOHN PATON,  
Treasurer.

Kingston, 20th Dec., 1860.

POSTSCRIPT.

Congregational Statistics.—There are several hundreds of the interesting and valuable Report (29 pages) of the Synod's Committee on Congregational Statistics in the hands of the Synod Clerk, which can be sent to order, free of postage, at the rate of \$3 per hundred or five cents per copy. It is very suitable for distribution in congregations. No member of the Church should be without a copy.

Synod Minutes.—Some copies of the minutes of 1837 are wanted to make up sets that are applied for. Parties having spare ones for that year or for 1838 will confer a very great favour by forwarding them to the Synod Clerk. Reprint of Synod Minutes from 1831 to 1836 inclusive—\$2; single copy for any other year 25 cents.

## SELECTIONS FROM THE SYNOD MINUTES.

## BY-LAWS FOR THE MANAGEMENT OF THE TEMPORALITIES FUND.

WHEREAS the Board for the Management of the Temporalities Fund of the Presbyterian Church of Canada in connection with the Church of Scotland are authorized to frame and make Statutes and By-Laws for the purposes specified in the Act incorporating said Board, and intitled, "An Act to incorporate the Board for the Management of the Temporalities Fund of the Presbyterian Church of Canada in connection with the Church of Scotland."

At a meeting of the said Corporation duly convened and holden at the City of Montreal, on the 23d day of May, in the year of our Lord 1860, at which meeting there are present, Thomas Paton, Esq., Reverend Dr. Cook, Reverend Dr. Urquhart, Rev. W. Snodgrass, John Thomson, Esq., John Green Shields, Esq., John Cameron, Esq., and Alexander Morris, Esq., Members thereof, and in pursuance of the aforesaid powers;

Be it therefore enacted that the Board for the Management of the Temporalities Fund of the Presbyterian Church of Canada in connection with the Church of Scotland, by virtue of and under the authority of the said Act of the Parliament of Canada, 22 Vic. cap 66, and it is hereby enacted by authority of the same:

1st. That the remaining Trustees named in the second clause of the said Act shall retire from the said Board and cease to hold office thereon in the following order, that is to say:

Messieurs J. Cameron and Hugh Allan, Laymen, and the Rev. Drs. Matheson and Cook, Ministers, shall retire on the third day of the meeting of Synod.

2nd. The Chairman of the said Board shall be elected annually by the Members present at the first meeting of the said Corporation duly convened and holden after the annual election of Members of the said Corporation by the said Synod, but if still a member shall hold office until his successor shall be elected. He shall countersign all cheques, and shall be and is authorized to receive all dividends and interest accruing to the Board from any of its stocks or securities, and to grant receipts and discharges therefor.

3d. That an Executive Committee, consisting of three members, of whom the Chairman shall be ex officio a member, be appointed annually by the said Board at the said first meeting which shall be duly convened and holden after the rising of the said Synod, but shall hold office until their successors are appointed, the members thereof being eligible to re-election. That such Committee shall have power and authority to carry out the instructions of the Board in relation to the collection, investment, administration, and management of the funds of the said Corporation. Such Committee shall alone have power to receive, accept, and execute transfers of bank or other stocks or debentures, or to execute Acts, deeds and discharges, on behalf and in the name of the Board; but every such transfer, acceptance or other instrument must be signed and executed by the Chairman and the other two members of the said Committee. Such Committee shall in the first instance consist of Thomas Paton, Esq., Rev. Alexander Matheson, D.D., and Hugh Allan, Esq. But in the absence or death of any member the Board shall nominate a substitute or successor.

4th. Meetings of the Board shall be held on the second Tuesday of the months of May and November in each year for the transaction of business: and adjourned meetings may be held at such times as a quorum of the Corporation shall direct.

5th. The Chairman, or in his absence the Secretary, shall have power to call special meetings of the Board when necessary, at such time and place, giving three days notice thereof exclusively of the day on which such notice shall be dated and posted, as he shall appoint, and it shall be his duty to call such special meetings: when any three members of the Board shall request him in writing to do so stating the object of such meeting.

6th. In the absence of the Chairman, a quorum of the Members of the Board present may appoint one of themselves as Chairman to preside at the meeting, and as such Chairman shall for the purpose of such meeting be invested with the powers and authority of the Chairman. The Chairman or Member of the Board so presiding shall vote as a Member of the Board and shall also, in case of an equality of votes have a casting vote.

7th. No business shall be transacted or entered upon at any ordinary meeting of the Board until the minutes of the preceding meeting have been read and approved of.

8th. No change of the investments of the Board nor sale of any portion thereof shall be made until the same be specifically authorized by a resolution of the Board entered upon the minutes, and the Board shall from time to time as occasion may arise decide upon the alteration, exchange, or renewal of any of the investments of the Board, and upon the description of Bonds, Stocks, or Securities in which any reinvestment thereof shall be made.

9th. The Officers of the Board shall consist of a Treasurer and Secre-

tary, and such number of Clerks and subordinate officers as may from time to time be deemed necessary by the Board, provided that the offices of Secretary and Treasurer may be united if deemed desirable by the Board, and such officers shall and may from time to time be appointed or removed by the Resolution of the Board, and their Salaries shall be determined by the Board.

10th. The Executive Committee shall have authority to direct the Secretary and other officers of the Board, in all matters necessary for the interests of the Board in the intervals between the meetings of the Board, subject to the approval of the Board at the next meeting.

11th. The Treasurer shall give security to the satisfaction of the Board to such an amount and with such securities as to the Board may seem fit for the faithful discharge of the Trust and duties of his office. He shall receive all monies arising to the Board from ordinary annual Congregational or other collections, and shall deposit the same to the credit of the Board and in their name in such Bank or Banks, as the Board shall from time to time determine by Resolution. He shall sign cheques against the Bank account of the Board for the payment of the Stipends of ministers and other expenses of the Board (which shall be countersigned by the Chairman) and shall take receipts from all persons to whom he shall deliver cheques. He shall keep a regular set of Books, containing the accounts of the Board and of all its funds which may pass through and come into his hands, and whenever required by the Board shall furnish a detailed statement of all such accounts, and he shall make and deliver for the use of the Board a complete settlement and balance of the Books, and accounts of the Board made up to such period in each year, as the Board may require.

12th. The Secretary shall carry on the correspondence of the Board, and keep a Minute Book, and Register of its proceedings. He shall lay before the Board at its Semi-Annual or other meetings, all communications received by him subsequent to each preceding meeting, and he shall in like manner submit a statement of all matters passing in his office during such period. He shall summon all meetings of the Board wherever requested to do so by the Chairman, and in his absence at the request of three members, and generally he shall discharge all such other duties as shall be imposed on him from time to time by Resolution of the Board.

13th. It shall be the duty of the Chairman and Secretary-Treasurer on receiving from Presbytery Clerks, lists of Ministers of their respective Presbyteries, with the dates of their ordination or induction, to pay to the Ministers who commuted £112 10s. per annum, to the Ministers on the Roll of the Synod at the time of the secularization of the Clergy Reserves, but who were not allowed to commute £100 per annum, and to all others until such time as this Board shall otherwise determine a minimum stipend of £50 a year, the whole in half-yearly payments, and also £500 a year to the Treasurer for the time being of Queen's College, to be employed, as heretofore, in the payment of Professors being Ministers of the Church.

14th. That any Ministers now entitled to the guaranteed Stipend of £112 10s. per annum, or £100, or other allowance, and who from age or infirmity now are or shall from time to time be released from their respective charges by their respective Presbyteries with the sanction of the Synod, duly signified by the Clerk of Synod to this Board, shall be entitled to receive the same, or such other allowances as shall be agreed upon with the Synod for life.

15th. That the original funds arising from the said commutation, and which were constituted into one fund and amount to the sum of £127,000, shall be kept separate and distinct from any other funds which may come into the possession of the Board, for any of the purposes of the Board, and a separate account shall be kept thereof until it shall otherwise be ordered by the Board by a By-Law to that effect; and further, that separate accounts be opened, first for Congregational Collections and secondly for annual or other subscriptions for the sustentation of the Church, the former to be designated as the "Contingent Fund," and the latter as the "Home Mission Fund of the Church," which last mentioned Fund shall be invested as a Permanent Fund.

16th. That a list by name, residence and Presbytery of the several Ministers who commuted their allowance and joined the same into one fund, and also a list in like manner of the ten surviving non-commuting Ministers shall be prepared by the Board, engrossed in one of the Books of the Board, and authenticated by the signatures of the Chairman and Secretary as of Record.

17th. That in the event of any Minister departing this life who shall then be a beneficiary of the Board, the widow of such deceased (or should he leave no widow, his child or children, if of full age, or their Tutor or Guardian,) shall be entitled to receive from the said Board, the current half year's stipend, to which such Minister would or might have become entitled as such beneficiary as aforesaid, and the receipt of such Widow, Child or Children, Tutor or Guardian shall be a sufficient discharge therefor.

18th. Travelling expenses of members of the Board shall be paid by the Board.

## REPORT ON SABBATH OBSERVANCE.

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

The Committee on Sabbath Observance have not, they trust, been inattentive to the important matter intrusted to them by your Reverend Court.

The Committee have pleasure in reporting that the Postmaster-General has, within a few months, granted permission to several Postmasters in Canada West, to keep their respective Post-Offices shut, during the Sabbath.

The Committee regard this permission as an important concession to the principle, that the public interests of the country do not require the performance of labor in the Post-Office on the Sabbath, and they hail it as affording the friends of the Sabbath a strong plea for claiming a full practical acknowledgement of this principle, not merely in connection with the Post-Office, but in all other departments and works under the control of Government.

In view of the permission now granted, the Committee regard it as exceedingly inconsistent and improper in Government to continue to sanction the Sabbath desecration, which is sure to take place where any Post-Office is kept open on the Lord's day; and they therefore trust that the permission now granted to such Postmasters as please to avail themselves of it, to close their Offices during the Sabbath, will soon be followed by a prohibition forbidding all Postmasters to open their Offices on God's holy day.

The Committee, during the Session of the Provincial Parliament closed, forwarded Petitions to the several branches of the Legislature, setting forth, in behalf of the Synod, that they regard the observance of the Sabbath, according to God's word, to be alike essential to the glory of God and to the best interests of men, temporal and eternal, and praying that an Act may be passed, prohibiting the performance of labor on the Lord's day, in all the Public Departments and on all the Canals, Railways, and other works, under the control of the Legislature.

The Committee further beg, to report, that in obedience to the in-

structions received at last meeting, they addressed a communication to the Directors of the Grand Trunk Railway, in which, after expressing, in behalf of the Synod, their high appreciation of the importance of the Grand Trunk Railway, as fitted and destined, in the Providence of God, to contribute greatly to the interests of this country, and their cordial desire that the enterprise may be crowned with success, equal to the most sanguine expectations of all interested in it, they declared their conviction that, in order to this, it must be conducted, in accordance with the will of God; and that, in a special manner, respect must be had to the divine institution of the Sabbath, upon the right observance of which, God has made the observance of all his other ordinances, and the benefits which they are to yield to men, in a great measure, to depend; and, therefore, entreated the Directors, under solemn feelings of their responsibilities to God, not to require or permit any work to be done by it, or in connection with it, at the Stations, or elsewhere, on the Lord's day, as by so doing, they would involve themselves in great guilt, render the Railway a mighty engine for the dishonor of God, the demoralization of the land, and the spiritual ruin of those engaged in connection with it.

If this action of the Committee meet with the approbation of your Reverend Court, Memorials, to the same effect, may be forwarded to the other leading Railway and Steamboat Companies in the Province.

The Committee would in conclusion submit, that among the many important subjects which claim the prayerful and careful consideration of your Reverend Court, there is none, in the opinion of your Committee, that has a more important bearing, than the right observance of the Sabbath, upon the great ends for which Christ has instituted his Church; and they would therefore humbly recommend your Reverend Court, not to relax in your efforts, in this matter, until God be honored and men blessed, by the observance of God's holy day, according to his own blessed word.

All which is respectfully submitted.

In name and behalf of the Committee,

WM. BAIN, Contener.

Kingston, 6th June, 1860.

## THE CENSUS FOR 1861.

The general Census of the Province will be taken by the enumerators on the 15th of this month. In 1851 great injustice was done to our Church by the census. We trust that all our adherents will this year be particular to see that they are placed by the enumerators in the column in the Schedules appropriated to our Church. Let each reader make this his matter of duty, and so help to secure fair play, that our real number may be known.

## SUBSCRIPTIONS RECEIVED SINCE LAST ACKNOWLEDGEMENT.

When no year follows the name, the subscription is for the current year.

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## FOR SABBATH SCHOOLS.

JUST PUBLISHED THE SCHEME OF LESSONS FOR 1861, prepared by "The Montreal Sabbath School Association of the Presbyterian Church of Canada in connection with the Church of Scotland."

Price, inclusive of postage, 10d. per dozen copies.

JOHN LOVELL,  
Publisher.

Montreal, 2nd January, 1861.

A MISSIONARY is wanted for British Columbia by the Colonial Committee. Salary £500 sterling, with passage and outfit. Applications to be sent before the 1st of March next to the Synod's Committee on Jewish and Foreign Missions.

J. B. NOWAT,

Contener of Com. on Jew. and For. Mis.

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