

The Presbyterian,

A MISSIONARY AND



RELIGIOUS RECORD

OF

THE

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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

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VOLUME XIV.

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

<p>The Presbyterian.</p> <p>We want to close this year free of debt. At present this publication is still hampered by a debt to the printer. Subscriptions have come in but slowly, lately. Will our subscribers in arrear, who collectively owe us upwards of \$500, (and it is only those we now address) aid us in our laudable endeavour to close the year with our publication free. Subscribers in arrear have their accounts enclosed with this number.</p>		<p>Collected by Miss Sarah Stevenson, of Nepean, to purchase a Bible for Theresa Chundra, and remitted by Rev. A. Spence..... 2 00</p> <p>Portsmouth Sabbath School, as a present for their new orphan, Peggie... .. 2 00</p> <p style="text-align: right;">\$93 15</p> <p style="text-align: center;">JOHN PATON, Treasurer.</p>		<p>John Marshall..... 1 00</p> <p>Mary McWha..... 1 00</p> <p>John Gordon..... 2 00</p> <p style="text-align: right;">Total.....\$39 25</p> <p style="text-align: center;">Rec. payment of the above in full, JOHN WHYTE.</p> <p>Arthur, 19th Oct., 1861.</p>	
<p>THE CHURCH IN CANADA.</p> <p>FRENCH MISSION FUND.</p> <p>The Treasurer of the French Mission Fund acknowledges the receipt of the following payment:</p> <p>Sept. 4,—From Rev. L. Baridon, a Donation..... \$5 00</p> <p>Oct. 25,—From Rev. Wm. Masson, Russelltown, a congregational collection..... 5 00</p> <p style="text-align: right;">\$10 00</p> <p style="text-align: center;">ARCH. FERGUSON. Montreal, 29th Oct. 1861.</p>		<p>CHURCH OF NELSON AND WATERDOWN.</p> <p>CONTRIBUTIONS IN AID OF ERRECTING A CHURCH EDIFICE IN ARTHUR.</p> <p>Rev. Dr. Skinner.....\$4 00</p> <p style="text-align: center;">WATERDOWN.</p> <p>Thomas Little..... 4 00</p> <p>Adam Armstrong..... 1 00</p> <p>John Laing..... 1 00</p> <p>Peter Fraser..... 0 50</p> <p>Hugh Green..... 1 00</p> <p>William Reid..... 0 50</p> <p>John Smiley..... 0 50</p> <p>John Harvey..... 1 00</p> <p>Alexander Brown..... 1 00</p> <p style="text-align: center;">NELSON.</p> <p>William Calderwood..... 0 50</p> <p>Peter McCulloch..... 1 00</p> <p>William McKerlie..... 0 50</p> <p>John McGinnis..... 0 25</p> <p>John McLaren..... 1 00</p> <p>Niel Johnson..... 2 00</p> <p>Robert Miller..... 4 00</p> <p>Nathaniel Lamb..... 2 00</p> <p>Joseph Birney..... 2 00</p> <p>James Tassie..... 2 00</p> <p>John Wightman..... 1 00</p> <p>Timothy Cooper..... 2 00</p> <p>Archibald Campbell..... 1 00</p> <p>James Waldie..... 0 50</p> <p>Matthew McGinnis..... 1 00</p>		<p>OBITUARY.</p> <p>Died at Perth, on the 25th of October, Mr. George Gardiner, for several years Elder of St. Andrew's Church, Perth, in the 72d year of his age.</p> <p>Mr. Gardiner was a simple-minded, humble Christian, affectionate, upright and benevolent; he was beloved by his family and much respected by all in the community. Before his appointment to the office of Elder, as well as since that period, Mr. Gardiner manifested a lively interest in the prosperity of the congregation with which he was connected, and was ever found ready to do what he could, by his personal exertions and the contribution of his means, to sustain its operations and advance its interests. Although his sufferings on his death-bed were of an acute and painful character, he bore them with uncomplaining acquiescence in the Divine will. His simple faith seems not to have faltered; and the confidence in the infinite love and merits of the Saviour, oft expressed by him in a grateful, adoring spirit, has now, we doubt not, received its consummation in his admission into that Saviour's "presence, where there is fulness of joy," and to His "right hand, where there are pleasures for evermore."</p>	
<p>INDIAN ORPHANAGE AND JUVENILE MISSION SCHEME.</p> <p>Already acknowledged..... \$69 15</p> <p>In aid of Canadian School at Calcutta, per Rev. A. Spence, being part proceeds of a Bazaar in connection with St. Andrew's Church, Ottawa..... 20 00</p>		<p style="text-align: center;">PRESENTATION TO THE REVD. HUGH URQUHART, D.D.</p> <p>We have pleasure in inserting beneath an address recently presented to Dr. Ur-</p>			

quhart, of Cornwall, on the occasion of the presentation to him of a pulpit gown. We also find place for his reply. Such tokens of respect and esteem are cheering and encouraging.

To the Rev. Dr. Urquhart, Minister of St. John's Church, Cornwall.

REV. AND DEAR SIR,—Your Congregation request your acceptance of the accompanying Gown as a slight token of their appreciation of your long and faithful services; and that you may be long spared to come in and go out among them, and finally receive the reward of the faithful servant, is the fervent desire of all.

Cornwall, 3rd Oct., 1861.

To which Dr. Urquhart replied in the following terms:—

DEAR FRIENDS,—Permit me to offer you my warmest thanks for this token of your goodwill and of your appreciation of my poor services among you for so many years past. But, while I prize this as a token of good-will to my person—lamenting only that I deserve it no better,—I prize it still more as a token of regard and respect to my office,—which I am willing to believe it is chiefly intended to be: for, while I desire to abase myself in the sight of God as an unprofitable servant, yet I would magnify my office: and what office can be placed higher than that of being an ambassador of the King of kings, and a minister in the great ministry of reconciliation which a God of mercy has established on the earth. A token of regard to the Christian ministry I highly appreciate wherever I see it; for I look upon the growing want of reverence to the ministry, as an Institution of Christ, as one of the most unfavourable symptoms of degeneracy connected with the age in which we live. For, while there are many in these days, as there were in the days of Paul, who say—"I am of Paul, and I of Apollos, and I of Cephas,"—there are but few, I fear, who place the great Master above all His servants, or place His Divine and glorious institution above the poor accomplishments of fallible men. Let me then ask your regard and respect, not for my own sake, but chiefly for Christ's sake and the Gospel's sake.

My first gown, the gift of my esteemed predecessor, now gone to his reward, I wore for 15 years,—my second, presented by the Trustees of the congregation, for 20 years, and this, my third, the gift of the whole congregation—solemn thought!—shall see the end of my ministry, and it was most probably, though not intended, meant to be for my burial.

PARTING ADDRESS OF THE CONGREGATION OF OXFORD, COUNTY GLENVILE, TO REV. JOSEPH EVANS, A. M.

DEAR PASTOR.—We thus embrace the earliest opportunity after your translation to another field of labour of expressing to you our feelings. We regret you have seen it to be your duty to leave us, but we will ever look back to the days of your sojourn amongst us with pleasure and gratitude, and we trust you have left behind you fruits to the glory of God that will remain with us forever. By vigorous and unwearied efforts you have left our Church in a finished state besides procuring for us a commodious Manse and Glebe. Your labours in our Sabbath Schools, our families and in the cause of Total Abstinence, not to mention your labours in the pulpit, will never be forgotten. That the blessing of God may still continue to attend you and your partner wherever you go, and that

your labours may be abundantly blessed in your new field, is the earnest prayer

Of your sincere friends,

JOHN McAVOY, } Elders, in
JAMES GOCHRAN, } name of the
MATTHEW JONSTON, } Congregation.
HENRY STEWART, }

THE ANSWER.

DEAR FRIENDS.—It is with very sincere feelings I have listened to the address which has now been presented. I cannot but feel gratified to know that my labours, though so imperfect in many respects, have yet been appreciated and have not been in vain, and to hear your expressions of affection and respect, while I cannot but deeply regret that I am leaving all this kindness forever. It is unnecessary for me to say I have ever felt a deep interest in the welfare, in time and throughout eternity, of each and every one of you. It was this, I trust, that actuated me when I settled among you, and that impelled me through all my labours; and, though convinced that duty calls me to another field, I shall ever take a lively interest in your prosperity. Truer, firmer friends than some of you I never expect to meet. An eldership as devoted to the interests of Christ, of the congregation over which they are placed, and of the pastor to whom they are assistants, is rarely to be met with. Toward many of you I feel a very deep and tender regard, as the friends of my youth and the first fruits of my ministerial labours. But, as I cast my eye over the congregation now assembled, I am deeply pained to think how few comparatively out of the many present have yet enrolled themselves under the banner of Jesus. From most, if not all of you, I have experienced much kindness. Oh that you were kind to yourselves and faithful to God. Praying that the great Head of the Church will soon send among you some faithful labourer who will gather in an abundant harvest,

I remain, as ever,

Your affectionate friend,

JOSEPH EVANS.

We learn also that the pupils of the Female Bible Class presented Mrs Evans with a token of their esteem and affectionate regards on the occasion of her leaving Oxford.

PRESBYTERY OF GLENGARY.

Induction at Côte St. George.

The Presbytery of Glengary met at Côte St. George on Tuesday the 22nd October. The members present were the Rev. Peter Watson, Moderator *pro tem.*, Robert Dobie and John Darroch, Ministers; Messrs. John McCuaig and John Fraser, Elders. Mr. Watson conducted Divine service in Gaelic, preaching from the text, I Cor. II. 2.—"For I determined to know nothing among them save Jesus Christ and Him crucified." After which a call was signed by the Elders and male communicants in favor of Mr. Archibald Currie, Preacher of the Gospel.

A Bond for the minimum stipend (£400) was also signed by certain members of the Church, both of which the Presbytery agreed to sustain, as also the trial discourses read by Mr. Currie. The Edict having been served, the Presbytery resolved to meet the following day for the purpose of ordaining Mr. C. to the office of the holy ministry, and including him to

the pastoral charge of the Congregation, should no relevant objections be offered.

According to appointment the Presbytery met on Wednesday the 23rd, the Rev. John Darroch presiding. In addition to the members present on the previous day there was also the Rev. Jas. Mair.

Mr. Darroch conducted Divine service in Gaelic, preaching from the words, "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (II Cor. v. 20) and afterwards put to Mr. Currie the questions appointed to be put to all Ministers previous to ordination, and Mr. C., having returned satisfactory answers, was by solemn prayer and imposition of the hands of the Presbytery set apart to the office of the holy ministry. He then received the right hand of fellowship from the Brethren present, and was admitted to the pastoral charge of the Congregation. Thereafter suitable addresses were delivered by Mr. Dobie and Mr. Watson to the minister and the people respectively, and at the close of the solemn services the minister received a cordial greeting from his flock.

ROBERT DOBIE,

Presb. Clerk.

[From the Bradford Chronicle, October 2.]

TEA-MEETING AT ST. JOHN'S HILL, WEST GWILLIMBURY.

On Friday, the 26th Sept., a Sabbath School Tea-meeting was held at the above place in the St. John's Presbyterian Church in connection with the Church of Scotland. The day was exceedingly wet and unfavourable, a heavy rain having continued to fall during nearly the whole of it; but notwithstanding the inclemency of the weather large numbers of people had assembled at the appointed hour. The house was quite filled with a respectable audience; and the proceedings throughout were of a most pleasing and harmonious nature. The Rev. Mr. Carmichael travelled all the way from King through the rain in order to be present on the occasion. Special thanks are due to Mr. James Wilson and the other gentlemen composing the committee of arrangements for the manner in which they fulfilled their parts in promoting the success and the comfort of the meeting. The Divine blessing was asked by the Rev. Mr. Carmichael, and, after all had partaken of the refreshments provided, thanks were returned by the Rev. Mr. Bain, of Scarborough. It was then moved by Mr. James Wilson, and seconded by Mr. A. Neilly, that the Rev. Mr. McKee, the Pastor of the congregation, do take the chair on the present occasion.

Having taken the chair, Mr. McKee rose and said:—

My Christian Friends,—In assuming the position you have assigned me this evening, I have first to say that I am sorry our meeting should have happened to be on a day so wet and unfavourable; but we must remember the weather is sovereign and in the hands of Him who "doeth all things well." I have next to express the great pleasure which I feel at seeing so large and respectable an assemblage convened on the present occasion. Taking into consideration the inclemency of the day, I believe I am stating only the literal fact when I say that on no previous occasion of a similar kind have I witnessed so successful a meeting.

To fulfil the duty of chairman on such an occasion as this, I assure you, an undertaking to which I have been but little accustomed; and in attempting to do so this evening I shall have mainly to rely for success on the kindly indulgence and support of the audience and on the desire of each one to maintain order and to give close attention to the addresses which are to be delivered; and, if these conditions are complied with, my task in the chair will be an easy and agreeable one, and, I may add, a corresponding pleasure and benefit will accrue to yourselves.

There is, however, a two-fold claim which I think I may venture to urge in favour of my sustaining, in some measure satisfactorily, the position which you have called on me this evening to fill, and the claim is grounded on these two facts—that I shall be careful not to detain you by any lengthened remarks of my own, and in the next place that I shall be the means of introducing to you my Rev. friends beside me, by whose addresses, I know, you will be delighted as well as instructed and profited. Aye, and in looking around, I find I might have added a third claim, as strong as any, for I see that my friend Mr. McKay with a strong corps of musical artists are already in their places, and are both willing and ready to contribute their part to the delight and enjoyment of the evening. (Applause.)

I have reason to believe that I am only giving expression to the general opinion when I say that, so far as relates to the more material portion of the evening's entertainment, so far as concerns the department superintended by the ladies, and managed and provided for by the committee of arrangements, all has been eminently satisfactory and eminently successful, and that the universal sentiment in respect to the friends connected with this department is—"They have done well. They deserve our best thanks." And now, if I shall have the good fortune to achieve a similar success in regard to that part of the evening's entertainment with which I may be looked upon as more directly connected, if I shall have been the means of securing for you an intellectual repast—an oratorical feast, which shall bear a favorable comparison with the standard attained in the other department, then shall I also expect to obtain the testimony of your approval, and to find that your decision in respect to the chairman is—"He also has done his part well." And upon that issue am I willing and prepared to let my credit and good name as your chairman to-night be staked and determined; and, when I look round and see the speakers who are to address you, I have no fear that the verdict shall be carried against me.

For the commencement of the rich feast yet before you I know you are all anxiously waiting; and I have pledged myself not to interpose delay by my own remarks. But, unwilling though I am to detain you, I yet feel I must claim time to express the hope that our meeting to-night will be the means of strengthening the Sabbath School cause, and of giving an impetus to the zeal of its friends in this quarter of the congregation and in other quarters of it also. The work indeed is little more than begun. I feel that a very great deal yet requires to be done before the duty that lies before us in this matter can be said to be in any adequate degree overtaken. There was a statement made to me the other day by Mr. McKay, one of our elders—and I know you will agree with me in saying that his name, his word is authority equal at least to that of any other person in this township or in this county—I say there was a statement made to me a short time ago by him, which I may be permitted to repeat here to-night, as conveying to us an

important lesson, as showing the work required to be done by us in the field of labour of which we are speaking. His statement to me was this—That, taking in the whole of this township, our Church is more numerous than either of the other Presbyterian bodies. And, whilst our prayer and fervent hope is—whilst the prayer and fervent hope of every one of us is—that the time may soon come when all the branches of the Presbyterian Church shall be united in one—then shall there be one great Presbyterian Church in all Canada. (Loud Cheers.) Yet the fact that the majority of the Presbyterians of this township are members or adherents of our communion should teach us our responsibility and awaken us to a sense of the magnitude and importance of the work before us. I know well the difficulties to be encountered in keeping up or in trying to keep up a large and well-equipped Sabbath School in country districts, where the families are so much scattered and so far removed from each other, as is generally the case in Canada. But notwithstanding this drawback I still cherish the hope that the present meeting will have a beneficial and expansive influence on the cause, not only in this but also in other districts of the congregation. Among other good results flowing from it I expect to hear of a larger and better attendance of scholars in this place, though the attendance so far has been very encouraging; and I also hope that those who are engaged here from Sabbath to Sabbath in teaching will find their hands strengthened and their hearts encouraged to renewed diligence and devotedness in their work. To them would I only say at present that the consciousness of doing good to others, or of seeking to do it, will be the best and most satisfactory reward of your labours here—a reward perhaps the most pure and delightful which is given to man to enjoy upon earth—but surely the approbation of this meeting and of our good friends from a distance who have travelled so far to be present to-night, to countenance and encourage your endeavours, is a reward highly to be prized and esteemed, and should cause you "not to weary in well doing" but to persevere in your work of faith and labour of love. And let us further cherish the hope that the example will spread, and that at no distant day we shall have the pleasure of seeing Sabbath Schools organized and in efficient operation in other branches of the congregation.

I fear I am in danger of violating my pledge by detaining you too long; and I shall therefore put a close to my remarks and thus make way for the speakers who are now to address you; and let me request that good order be observed, and the strictest attention paid, whilst they are doing so. The speaker whose name is first on my list is the Rev. Mr. Carmichael, of King, who has come so far through the rain to address you on the present occasion. Mr. Carmichael, I am happy to say, is not altogether a stranger amongst us. We shall not readily forget, I trust, the remarkable and eloquent speech which he delivered here last winter on the Home Mission cause of our Church. For my part I can say that in Mr. Carmichael I have never been disappointed, and I think I am not risking a great deal in predicting that I shall be able to say as much both for you and myself this evening also. He is a young gentleman in regard to whose acquirements and great talents and ability there is but one opinion amongst those who best know him. Permit me now to introduce to you Mr. Carmichael, who has such strong claims on our friendship and gratitude. (Applause.)

Mr. Carmichael, on coming forward, was met with a kind reception, and proceeded to

address the audience in a speech of great force and impressiveness, of which we can give only a brief analysis. After making some introductory remarks he referred to the prosperous state of the school, which was manifest from the large number of children and parents assembled there that evening, many from a great distance through muddy roads and a drizzling rain. He reminded the scholars of their high and precious privileges, privileges denied to thousands of little boys and girls equally deserving with them. He reminded them of their obligations of practising in their daily walk and conversation the lessons of heavenly wisdom they learned in the Sabbath School. He referred to the opportunities for doing good which even the youngest among them enjoyed; how they, following the example of their great Master, might recommend vital religion to their youthful and careless companions, and persuade them to accompany them to the House of God, that they might there learn of Him "who came to seek and save the lost." He encouraged them to persevere nor ever grow weary in this work, inasmuch as the lessons they received might influence their whole future lives and make them happy or miserable for eternity. He encouraged the teachers also to persevere.

They should be stirred up by this large assembly to greater diligence for the time to come. They could not but feel that their labours had been crowned with some success. The Sabbath School teacher has many difficulties to contend against; there is often inattention on the part of the scholars, and carelessness on the part of the parents. Their attendance is irregular; the lessons are far from carefully prepared; they see no prospect of any good resulting from their labours; their most faithful and prayerful instructions seem as if thrown uselessly away; no fruit appears, not even a green blade; no buds of promise telling of a coming harvest of heavenly fruit. Sabbath after Sabbath they have plied their little charge with invitations of mercy, admonitions, warnings, entreaties, but all seemingly in vain. In vain they cannot be! God is faithful; not one word ever spoken for Him has been in vain. The seed you sow so patiently, watering it with your tears and prayers, will spring up; a harvest will one day be gathered where you have laboured so faithfully. Not in your day, perhaps, but what of that? Others in past ages have laboured that you might reap the result. Why should you grudge to toil though others and not yourselves should be the reapers? Nor think that the sphere you enjoy is too small. An angel would covet to labour there; the highest angel in glory would esteem it an honour and a privilege to be employed in teaching an erring child the story of the manger and the Cross, the agony of Gethsemane and the sorrows of Calvary. The success that has always attended the Sabbath School should furnish ground of encouragement to teachers. What multitudes have received their earliest religious impressions there! Has it not ever been the nursery of the Church? Have not many of the noblest and most faithful ministers of the Church left it on record that it was in the Sabbath School they were first made acquainted with the "truth as it is in Jesus." He enjoined on parents the necessity of carefully following up at home the instructions which their children received in the Sabbath School. The labours of the teachers are not designed to supersede their duties, but rather to be an auxiliary to them. They are not released from their solemn responsibility of "bringing up their children in the nurture and admonition of the Lord." No society on earth can release them from their obligations of instilling into the minds of their children the gracious truths of

God's blessed Word in the morning of their days. It is at home that the little child should first be taught to lisp the name of *Jesus*. It is from a mother's loving voice he should first learn that he too is a sinner, and that *Jesus* is the only Saviour. It is from her lips he should first hear the wondrous story of redemption. She should be the first by precept and example to teach him how to pray. She should be the first to teach him to reverence God's Word, and hallow God's Day. The neglect of all this at home can be but poorly made up by the most earnest and efficient Sabbath School teacher. Is there a sublimer sight that can be witnessed on this fallen and sin-benighted world than a mother with all her little ones gathered around her knees, sitting beneath the shade of a wide-spreading elm-tree before the cottage door in the calm of Summer's Sabbath evening, and reading to them some touching story from the Word of God?—Think of her inculcating early piety by reading the story of Joseph or Samuel or Daniel till the little child on her knees cries, "Mother, may not I too be good, that I may go to *Jesus* when I die?" Oh, if there is a scene on earth over which angels love to linger, it is over such a scene as this: and the father unites with them in singing a Psalm, and then all kneel down and he recommends them to the care of that God "who never slumbers nor sleeps." The child whose youth has been passed amidst such hallowed associations as these is bound to his home by ties that no distance in time and space can ever sever. Go where he will, those happy memories of his youth still cleave to his soul. Even after that circle has been rudely broken, and the members of that family are parted, to meet no more on earth, they, each one, look forward with longings the more intense for that glorious day when they shall all meet again in those amarantine climes, where separation never comes. Fathers, mothers, realize this in your homes, and every house will become a Bethel, earth itself a suburb of Heaven.

Mr. Bain was the next speaker. His speech was one of great eloquence and power, which we intended to publish in full; but we regret to say that the report has not come to hand.

PRESBYTERY OF BATHURST.—INDUCTION AT LITCHFIELD.

On the 25th day of September the Presbytery of Bathurst met in Litchfield for the induction of the Rev. Joseph Evans. Sederunt, the Revs. Alex. Mann, George Thomson, Peter Lindsay, Wm. Clark and Wm. Canning. Mr. Clark presided and preached an able and eloquent sermon from Gal. vi. 14, "God forbid that I should glory save in the cross of our Lord *Jesus Christ*." Mr. Lindsay addressed the minister and Mr. Canning the people. The attendance, though not numerous, was respectable.

This settlement is a cordial one. Four years have this congregation waited amid frequent disappointments for one to break to them the bread of life. The field is an interesting and promising one. May the Lord of the vineyard grant that the labourer now sent to them may be largely blessed in bringing many to a knowledge of the Truth.

INDUCTION ADDRESS TO THE MINISTER, LITCHFIELD, 25th Sept., 1861.

Christian brother, as a court of *Jesus Christ* we have committed to you a charge of souls. How awfully momentous the trust thus com-

mitted to you! Your teachings, your example, your prayers will for good or ill affect many precious souls. God grant to you many as a crown of rejoicing on that day on which He maketh up His jewels, and may yours be the reward of those who, having turned many to righteousness, shall shine as the brightness of the firmament for ever and ever.

We in *Christ's* name have committed to you a trust. Oh, look above us to your Master and our Master. Feel that you have not so much to do with man as with God. To God you must render an account, not to man. From God you are to receive your reward, not from man. You are God's ambassador. You plead for God. As a dying man you stand between God and dying men, and plead with them in *Christ's* name to be reconciled. Yours is the loftiest position that man can occupy, as you stand between a holy God and fallen man, and tell him of *Jesus's* love.

Your office is lofty, considered as to the truths you are commissioned to proclaim. You are to tell sinners of their fall and utter inability to fulfil the requirements of the law. You are to tell them of the wrath to come. From the terrors of the law you are to direct your flock to the tender invitations of the Gospel. Man is diseased by sin, but there is a balm in Gilead and a Physician there. God made "Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him." "Without controversy great is the mystery of godliness, God manifest in the flesh." O lofty theme! O wondrous love! Oh, there is a height in that love that no ladder of earth can reach, a depth no sounding-line of earth can fathom, a length and a breadth surpassing finite measurement, a love, like God Himself, unspeakable and full of glory.

As thus you direct your flock from the terrors of the law to the bleeding love of Calvary, how lofty the results to be attained! The Christian statesman rejoices in the social progress of his fellow-men, the patriot in the well-being of his country. Yours is the loftiest statemanship; yours is the patriotism of Heaven. You are to glory in souls redeemed. The fruits of your labour are to appear here in the Christian walk of your people with God above, in souls elevated to a place in the white-robed multitude who sing "Worthy is the Lamb that was slain!" You are to proclaim a love that lays hold of the perishing sinner of earth, transforms him by its own irresistible power into a child of God, nor leaves him until it puts into his hand the palm of victory, and arrays him in Heaven's robes of purest white, and hears him striking the golden harp and singing the seraph's song in Emmanuel's praise.

But, if so high the trust, if so glorious the results, how awful the responsibility! "Who is sufficient for these things?" May not each of us say with the prophet, "Ah Lord God! Behold I cannot speak, for I am a child." Yes, my brother, of yourself you have no strength or wisdom for the fulfilment of the high trust committed unto you. Are you therefore to be faint-hearted? No, but look to your Master. Through Him strengthening you, you can do all things. Remember His promise, "Lo, I am with you always even unto the end of the world." The work is not so much yours as God's. The issues are with Him. Not by might, nor by power, but by my Spirit, saith the Lord. Keep near to *Jesus* and you are strong. See your dignity as a laborer with *Christ* in carrying into effect the purposes of redemption.

You are engaged in a great task, let us point out to you some things that may aid you in that work. You are engaged in a warfare, let us point out some of the weapons with which you are to fight the Lord's battles.

First.—Cultivate studious habits. The loftiest scholarship may be so baptized by the baptism of the Spirit as to become a mighty instrument in bringing souls to *Christ*. You are not to preach man's philosophy. Rather say with Paul, "God forbid that I should glory save in the cross of *Christ*." But the cross of *Christ* is a lofty theme. Angels desire to look into it, but it is too high for the angelic mind fully to grasp. Let your mind be more and more expanded by human culture, that more and more you may understand the mystery of mysteries, God manifest in the flesh. The mind is god-like; serve God with cultivated mind. Be a scribe well furnished in the things that concern the kingdom. Read the Word of God, study it carefully. Read what may cast light on its sacred truths. Serve not God with that which costs you no labour. Give not your people chaff and wheat mixed, but the pure unmixed wheat. No matter how plain the theme that may be the subject of consideration, the cultivated mind after deep and prayerful study of it will present it in such a manner that new beauties will appear in it and the God of truth will be honoured the more.

Second.—Be earnestly pious. The loftiest scholarship is the scholarship of the Cross. Never did philosophy appear so lovely as when in the persons of the wise men of the east it brought its richest blessings and laid them at the feet of the Infant of Bethlehem. Man's wisdom is powerless to save the soul. He, who is to the Jews a stumbling-block and to the Greeks foolishness, is to all that believe *Christ* the power of God and the wisdom of God. God must work with you as well as by you. The fervor of a Paul, the eloquence of an Apollos, are alike powerless without the aids of the Spirit. Live near to God if you would bring others near to God. Not only preach Christianity but live it. Be clothed with *Christ*. Paul says, "Be ye followers of me even as I also am of *Christ*." You hardly dare use such language. Rather say with the same apostle in another part, "Be ye therefore followers of God as dear children." Direct your flock to *Jesus* the good Shepherd rather than to yourself. Yet rest assured that your walk and conversation will have a mighty influence on your flock. Let your home be a Christian home. Let your life be a Christian life. Be yourself a living epistle seen and read of all men. In you let them see a living exemplification of the truths that you preach to them.

Third.—Need we add, Be a man of prayer. Not only pray but be instant in prayer. In this imitate your Master. How oft was His head filled with dew and His locks with the drops of the night, as He was alone in communion with God. Seek to be baptized with His Spirit. Prayer brings man into audience with Deity. Prayer brings God and man together. If you would move your people, go from your closet to your pulpit. Speak from the fulness of a heart impressed by the importance of the things that concern the land afar off. There is a might in earnestness! Go from the closet, where, like Jacob, you have been wrestling with God, and your lips will feel as if touched with a live coal from the upper sanctuary, and the heart of sinners will be melted. Go from the place where your soul has been in communion with God, and, as Moses's face shone with a radiance not of earth, so will it appear that you have been with God.

Fourth.—Be tender in dealing with the poor of your flock. Your Master was tender to such. Well it said of Him, "The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor, He hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that

are bruised." A word of love to the poor and unfortunate—those whom God has smitten—will be as the healing balm to the wounded spirit. By your kind sympathies you can minister to the mind diseased, and from the heart rent by anguish pluck out the barbed sorrow.

Not only sympathize with the stricken of earth but bring them to Jesus. Show the poor man his true dignity. Christian character alone elevates in God's eyes. The spirit of the beggar of earth is borne aloft by angels with a triumph as exalted as that of the noblest of earth. The soul of the beggar is as precious in God's eye as that of him whose brow is encircled by a diadem. Show to the poor man that he may be one of Heaven's nobility. Show to the disconsolate that truly "earth has no sorrows that heaven cannot heal." Exalt the poor man by bringing him to Jesus that his name may be enrolled in the Lamb's book of life.

Fifth.—In your own deportment be humble, yet be dignified. Despise not the poor, despise not the down-trodden, yet so act that they may honour thee. Our Master was humble! He stooped to the poor, the outcast, the pariahs of society. He was hailed as the friend of publicans and sinners. The soul of the most vile is precious. To the vilest of the vile mercy is offered. Despise not the vile. A word of sympathy to that fallen son or daughter may be the means of saving a soul, a word of unkindness might destroy. Remember Him of whom it is said, "A bruised reed shall He not break, and the smoking flax shall He not quench." In the home of the poorest of your flock so act that your visit may be received as that of a friend and counsellor. Let the lowest feel at ease in your presence.

Yet remember your dignity. Remember whose ambassador you are. Feel the dignity of your position and assert it. So act that all may reverence you for your Master's sake. The ambassador of an earthly monarch is respected for his master's sake, still more is the ambassador of the King of kings to be treated with honour. Stoop to the degraded, the poor, the despised of earth, yet stoop as the man of God conscious of his dignity. Make those to whom you stoop feel that you cease not to be God's ambassador placed over them in the Lord. Be the man of God, remember the Master whom you serve, and this will give a true dignity, a might of character which is needful for you in your lofty position.

Sixth.—Be cautious in your intercourse with others, yet remember your Master's interests. Nothing is gained by a too zealous studiousness. There are times when the servant of God is to feel the fire as it were burning within him, yet to keep silent. Nothing is gained by casting pearls before swine. Yet beware of conformity to the world. Beware of even tacitly sanctioning what is wrong. Let it not appear doubtful whom you serve. Let all take knowledge of you that you have been with Jesus. Try not to display your Christianity to the best advantage, yet be not ashamed of Jesus. Be fearless, be dignified, be courteous.

Be courteous to the mere man of the world, yet, when opportunity offers, speak a word for your Master. Let Christian courtesy be united to apostolic zeal, and sometimes, as it were out of season, you may be enabled to stand up for Christ. Be not one thing in the pulpit, another in your intercourse with the world. Watch for opportunities to do good. Be as little as possible in company where there is no place for your Master. In all places and circumstances remember whose ambassador you are.

Seventh.—Be not harsh in dealing with the fallen and inconsistent. We pray to God to forgive us as we forgive others. You will have to deal with backsliding professors, with the

lukewarm, the formal and the inconsistent. Be tender in dealing with the tares in the field lest the good grain suffer. Beware of breaking the bruised reed or quenching the smoking flax of a feeble yet living faith. Better is it to allow ten who are doubtful to remain in the church than expel one whom Jesus owns as His.

Yet maintain healthy discipline. Fearlessly rebuke and cast out those who walk not according to the Gospel. God is truth and purity as well as love. One Achan in the sacramental host of the Lord may bring ruin upon the whole Israel of God. Own not those whom too plainly Christ owns not. True you cannot judge the heart. Beware of assuming God's prerogative. But you can try all by the Word. You cannot tell the heart, but you can see the fruits. You may be deceived by apparent and unhealthy fruits, God alone can judge infallibly. Yet you may judge so far as appears to the world. Be tender where there is doubt, be not more merciful than the Word of God where too plainly fruits unto wrath appear.

Eighth.—Be specially diligent in your attentions to the sick of your flock. In sickness the heart is tender. Then the man of the world will listen to the things that concern his peace. Oh, what an opportunity of doing something that may be for the glory of God and the salvation of that soul! What a crisis in the soul's existence! A soul is about to depart! One more is to be added to the white-robed multitude who sing "Worthy is the Lamb that was slain!" or one is to be added to those who experience the gnawings of the worm that dieth not and the fires that never shall be quenched. Before that soul are beatific joys or else a living eternal dying. How awful the interests at stake! You, as the ambassador of Jesus, are to stand by the bedside of that man and in God's name you are to entreat him to be reconciled. Let him not go down to the pit. Oh, if possible, even at the last hour snatch him as a brand from the burning.

You have no power to save that dying man, but He who saved the thief on the Cross has. You can pray with him, you can plead with him. Your Master prayed till He sweat as it were great drops of blood. So agonize and it may be that the Lord will be merciful. He will be a jewel in your crown of rejoicing and angels will welcome him to a Father's house on high.

Ninth.—Affectionately watch over the young of your flock. This is a matter of vital importance. In these little ones lies the hope of the Church. Never was there a time in the history of any church when more prudence and zeal were required than in our own at this time. This is not our fatherland. The generation that came from the sea-girt isles is fast passing away. A new race is springing up. Will they love the Truth for which in other lands their fathers bled? As they forget their fatherland, will they also forget their father's God?

Important issues are at stake. The character of our country fifty years hence, under God, depends upon the infant ones that by the holy rite of baptism we admit into our Church and the little boys and girls that attend our Sabbath School. Our young are the hope of the Church, our young are the hope of our country.

Christian brother, on this subject it were easy to enlarge, but it is unnecessary. Seek that plants of the Lord's planting may grow up around you. The youth of your charge is the Lord's nursery. Train up plants for paradise.

Finally, my brother, be strong in the Lord. We have spoken to you with much plainness of speech. The Lord be with thee and honour thee as His instrument in bringing many souls to glory.

"The Lord bless thee and keep thee. The Lord make His face to shine upon thee, and be gracious to thee. The Lord lift up His countenance upon thee and give thee peace." Amen and amen.

THE CHURCH IN THE LOWER PROVINCES.

(Abridged from the Pictou Record for October.)

ACTS AND PROCEEDINGS OF THE SYNOD OF THE PRESBYTERIAN CHURCH OF NEW BRUNSWICK IN CONNECTION WITH THE CHURCH OF SCOTLAND,

BEGUN AT FREDERICTON ON THE 14TH DAY OF AUGUST, AND TERMINATED ON THE 19TH DAY OF AUGUST, 1861.

At Fredericton, and within St. Paul's Church there, Wednesday 14th August, 1861.

After sermon by the Rev. W. Murray, A. M., the retiring moderator, on the text, Mark xvi. 15, 16, "Go ye, &c.," the Synod was constituted with prayer by the said Rev. Wm. Murray.

The Roll being called, sederunt John M. Brooke, D. D., Peter Keay, A. M., Henry J. M'Lardy, B. A., Wm. Henderson, A. M., J. Murray, Wm. Murray, A. M., and Chas. S. Ogg, A. M., Ministers; together with John M'Beath, John Brander and Robt. Nicholson, Elders.

The Synod proceeded to the election of a Moderator for the ensuing year, when the Rev. J. M'Lardy, B. A., being proposed by Dr. Brooke, and seconded by Dr. Donald, was unanimously chosen and took the chair accordingly.

The Minutes of the proceedings of Synod during the several Diets held at Chatham in the month of July last year were read and sustained.

It was agreed that the Synod should meet daily at 10 o'clock, A. M., and that there should be an interval each day from 1½ to 3.

The Synod authorized Presbyteries to meet, on the summons of their respective Moderators, at any time when the Synod is not actually in Session.

Thursday, 15th August, 1861:

Which day the Synod met, pursuant to adjournment. Sederunt as yesterday.

The Synod called for the usual Statistical Returns, and the same were given in by the several Members.

The Synod made the following appointments for Sabbath:—

St. Paul's Church, Fredericton.

Morning, Rev. Charles S. Ogg.
Afternoon, " Robert Falconer.
Evening, " James Murray.

Springhill Church, Fredericton.
Evening, " William Henderson.

Nashwaak Mills, Fredericton.
Evening, " James Murray.

St. Mary's Church, Nashwaak.
Evening, " H. J. M'Lardy.

Dr. Brooke moved that the thanks of the Synod be given to Mr. W. Murray, the retiring Moderator, for his appropriate Sermon at the opening of the Synod, and for his excellent conduct while he has occupied the Chair. The motion was unanimously agreed to.

Dr. Donald moved that a committee be appointed to revise the Minutes of Synod before they are engrossed. The motion was agreed to. Dr. Donald, Convener of the Committee on the Jewish and Foreign Mission, gave in the Report for last year, which was received, and ordered to be printed in the Appendix in the Minutes.

On motion a Committee, consisting of the Moderator, Dr. Donald, and the Hon. John

Robertson, Treasurer, was appointed to attend to the collection of this Fund, to see that moneys raised in aid thereof be forwarded in due time to the General Treasurer, and expended to promote the object in view. Dr. Donald to be Convener.

Dr. Donald, as Convener of the Committee on the Bursary Fund, gave in the Report for the past year; and the same being read was approved and ordered to be printed in the Appendix to the Minutes.

The Synod appoint a Committee for the management of this Fund, consisting of the Moderator, Dr. Donald, Mr. Ross, Dr. Brooke, Hon. John Robertson, and Mr. Keay. Dr. Donald, Convener.

Dr. Donald, Convener of the Committee of the Home Mission and Synod Fund, gave in the Report for the current year, which being read, was approved and ordered to be printed in the Appendix to the Minutes.

The Synod re-appoint the Committee for the management of this Fund, consisting of the Members of the Presbytery of Saint John.

It was moved that the thanks of the Synod be given to Dr. Donald for his labors in promoting the various Schemes under their auspices; which were given from the Chair, and Dr. Donald made a suitable reply to the same.

On motion the Synod resolved that 1000 copies of the Minutes of Synod and other papers connected with the business thereof be printed this year, to be sent to the different Ministers for circulation among the people of their respective Congregations. Unanimously agreed.

On motion the Synod resolved to enjoin the different Ministers to remit the Collections for the Schemes to the Hon. John Robertson, General Treasurer; the Collection for the Bursary Fund to be in the Treasurer's hands not later than the 1st November of this present year: the Collection for the Jewish and Foreign Mission not later than the 1st April next ensuing; and the Collection for the Home Mission and Synod Fund not later than the 20th June.

Dr. Donald, Convener of a Committee appointed last year to devise some general plan for making Collections in aid of the several Schemes of the Church, reported that they had not been able to mature any plan to submit to the Synod.

The Moderator having requested permission to leave the Chair, Mr. W. Murray was called to; whereupon Mr. M'Lardy, Convener of a Committee to devise a plan for establishing a Newspaper or other periodical in connexion with the Church read Report of the Committee, which was received, approved and ordered to be kept in *retentis*.

Thereafter the Synod resolved that it is not expedient to start any Newspaper or other Periodical for the present, but recommend that efforts be used to increase the circulation of the *Monthly Record*, and that the members be enjoined to furnish matter for insertion in its pages.

The Clerk read the reply to the Address presented to His Royal Highness the Prince of Wales on his visit to this Province last year, which was ordered to be kept in *retentis*.

Mr. Henderson, Convener of the Committee appointed to enquire into the circumstances of Congregations destitute of the services of a stated Minister and into other matters, reported that no additional information had been obtained since last meeting of Synod. Committee re-appointed.

The several Ministers, being called upon to state whether or not they had attended to the instructions of the Synod in preaching and directing the attention of the Congregations in December last to the subject of the Reformation, gave an account of their proceedings on the occasion, whereby it appeared that they had

all, less or more, complied with the injunction.

Mr. Ross applied for leave of absence after this day's session. The Synod, while deeply regretting Mr. Ross's absence, yet in the peculiar circumstances of the case granted him the leave requested.

At this stage the Rev. Robert Falconer arrived, and his name was added to the Sederunt.

Read extract Minutes of the Presbytery of Miramichi, bearing that the Rev. James A. Murray, a Minister of the Presbyterian Church of the Lower Provinces, had applied to be admitted as a Minister of the Presbyterian Church of New Brunswick in connection with the Church of Scotland.

Whereupon it was moved that the Synod refer the matter back to the Presbytery of Miramichi, instructing them to admit the Rev. James A. Murray as an ordained Minister of the Presbyterian Church of New Brunswick, in connexion with the Church of Scotland, according to the rules of the Church. This motion was agreed to.

Friday, 1st August, 1861.

Sederunt as yesterday with the exception of Mr. Ross who had left by permission, and the addition of the Rev. James Mackie, of Moncton, who had arrived this morning.

The Clerk read Letter from Mr. Steven stating his inability to attend the meeting of Synod on this occasion on account of his late frequent absence from home. The Synod agreed that his reasons were sufficient.

Mr. Henderson, Clerk of the Presbytery of Miramichi, reported that said Presbytery had met yesterday and admitted the Rev. James Allister Murray as an ordained Minister of the Presbyterian Church of New Brunswick in connexion with the Church of Scotland. Whereupon it was moved and unanimously agreed that Mr. Murray, being now present, should take his seat as a member of Court, and that his name be added to the Roll.

Mr. Murray took his seat accordingly and received the right hand of fellowship from all the members, and the Moderator in name of the Synod welcomed him most cordially, and expressed their satisfaction at receiving him as one of their number.

Mr. Murray expressed his thanks for the cordial manner in which he had been received, and his firm resolution, as God should enable him, to discharge faithfully, and to the utmost of his power, the duties to which he might be called in connexion with the Church into which he had now been admitted.

The Clerk read Letter from the Rev. Samuel Johnson, of Harvey, expressing the most kind and fraternal feelings towards this Synod, his earnest desire to enjoy the sympathy and co-operation of the Ministers belonging to it, and his deep regret that circumstances had put it out of his power to attend the present meeting of Synod.

The Clerk was instructed to acknowledge Mr. Johnson's letter, and to assure him of the earnest desire of all the members of Synod that the same friendly intercourse that has heretofore existed may ever continue between him and that Presbyterian Body to which they belong.

The Synod took up the following Overture:—

Whereas it is desirable to adopt some plan for the guidance of Presbyteries in the admission of ministers belonging to other denominations:

It is therefore humbly overtured to the Synod that they take this matter into their serious consideration, and adopt such means as may appear to them most suitable for preparing such a plan as may remove all difficulties in such cases.

A Committee was appointed to prepare such

a plan as may seem fitted to answer the object in view, and to report on Monday.

Dr. Donald, Convener of the Committee on the Home Mission and Synod Fund, gave in a supplementary Report with certain recommendations, and the same was received and ordered to be printed in the Appendix to the Minutes.

The Synod then took up the Overture:

Whereas it is a far too common practice among parents that, while claiming baptism for their children, they neglect the Sacrament of the Lord's Supper, and whereas this is inconsistent with the rules of the Church:

It is humbly overtured to the Synod that this subject be taken into their consideration, and means be employed by its authority for remedying this great and growing evil.

A committee was appointed to prepare a Pastoral Letter on the subject, to be submitted on Monday.

The Synod then took up the Overture:

That, whereas the position which ordained Missionaries labouring within the bounds of this Synod should occupy in Church Courts is not definitely fixed, and a diversity of practice has prevailed:

It is humbly overtured to the Synod that they give such a deliverance on the subject as may leave no doubt on the matter.

The Synod resolved to pass the Overture, enacting and ordaining that Ordained Ministers, though not settled over fixed charges, yet laboring steadily within the bounds of the Synod, be admitted as members of Church Courts, and have their names put on the Presbytery and Synod Rolls.

The Synod then took up the Overture:

Whereas great inconvenience has arisen from the junction of the Presbyteries of Miramichi and Restigouche into 1 Presbytery; it is overtured that the Presbytery of Miramichi be again divided into 2 Presbyteries, namely those of Miramichi and Restigouche—the former to include the Counties of Northumberland and Kent—and the latter the Counties of Gloucester and Restigouche, with the Parish of New Richmond in Canada East;

Whereupon it was moved and unanimously agreed that the Synod pass the Overture, rescinding the act of union passed at the Synod held at Chatham on the 14th July, 1860, and re-enact the act passed at the Synod held at St. John on the 18th July, 1859; ordain the Presbytery of Restigouche to meet at Dalhousie on the 2nd Wednesday of October ensuing; Mr. Stephen to be Moderator, and Mr. William Murray, Clerk.

The Clerk read Letter from the Rev. Wm. Elder, Convener of a Committee on Union, appointed by the Synod known as the Synod of the Presbyterian Church of New Brunswick, requesting the earnest consideration of this Synod to certain papers forwarded along with said letter, and which were also read.

At same time was read Letter from a Committee on Union, appointed by the Presbyterian Church of the Lower Provinces, which was also accompanied by copy of Minutes—1st. Of the last Synod of the Presbyterian Church of Nova Scotia; 2nd. Of the last Session of the Synod of the Free Church of Nova Scotia; and 3rd. Of the First Session of the Synod of the Presbyterian Church of the Lower Provinces of British North America.

Read also from the said Minutes the basis of union entered into by the Church in Victoria by the two Presbyterian Bodies in Nova Scotia now named, and also by certain Bodies in Canada.

Whereupon the several members of Synod were called upon to express their opinions on the subject, beginning with the youngest. This accordingly was done by the members present, all expressing their earnest desire for a union

with their Presbyterian brethren, but stating their conviction that the time had not yet arrived when such a union could be formed with any prospect of its being satisfactory or permanent.

Dr. Donald remarked that it was a serious subject in which the Synod had been engaged, and that it had been discussed in a very solemn and earnest manner; and that the minds of all seemed to be seriously impressed, and he therefore thought it was a fit occasion to call upon the Moderator to engage in prayer for greater unity in the visible Church of Christ; and more especially among those branches which have so much in common.

The Moderator then offered up a very earnest and impressive prayer for the objects specified.

Thereafter it was moved that the Clerk be instructed to acknowledge the receipt of the communications on the subject of union; and to intimate at the same time that the subject had been carefully and at great length considered by all the members of the Synod; and that all most earnestly desired to manifest and cultivate the most friendly and Christian intercourse with the Synods of the other Presbyterian Churches in furtherance of the great object contemplated in the communications received until an opportunity for a satisfactory and permanent union should in the good providence of God be presented.

Saturday, 17th August, 1861:

Mr. Henderson stated that Messrs. Brander and Nicholson requested leave of absence from the remaining Diets as they desired to start for St. John by this day's steamer. Leave was granted.

Moved and seconded that the formation of a Temporalities Fund in connexion with our Church for the support of the Gospel in the Provinces without foreign aid is now most urgently called for; and that a committee be appointed to devise and employ such means as shall most effectually and speedily secure the object contemplated. Motion agreed to.

Dr. Donald moved that the Committee consist of Mr. Ogg, Mr. Henderson and Gregor Kerr, Esquire, M. P. P., of Chatham. The motion was adopted.

The Clerk read a Letter from Dr. Jack, President of the University of New Brunswick, giving information as to the curriculum of studies proposed and the means for prosecuting that curriculum.

Whereupon the Synod resolve—

I. To express their confidence in Dr. Jack, feeling assured that he has both the will and the ability to make the course of instruction in the University such as to render it a credit to the Province and a blessing to the rising generation:

II. To express their approval of Dr. Jack's plans, and their confidence that the Professors recently appointed are men worthy of their responsible position and, so far as tried, apt to teach and able to maintain among the students the discipline necessary for the successful prosecution of their studies; and

III. To use their influence in their respective spheres to induce young men, intending to prosecute a University education, to do so at the said University.

The Committees appointed to examine the Records of Presbyteries reported that they had attended to that duty and in both cases found them regularly and accurately kept. Whereupon the Synod ordered them to be attested.

Monday, 19th August, 1861:

The Ministers present, who had been appointed to preach yesterday in the different places, being called upon, reported that they had fulfilled their several appointments.

The Committee appointed to prepare a Pas-

toral Letter to the people of the several congregations on the due observance of the Lord's Supper submitted draught of the same, which was read from the Chair, after due deliberation approved, and ordered to be printed in the Appendix to the Minutes.

Dr. Donald, Convener on behalf of the Committee appointed to prepare a plan for the admission of Ministers or Probationers from other denominations, reported that they had not yet matured any plan and begged to be continued. The Synod re-appoint the Committee.

Moved by Dr. Donald and unanimously agreed that a vote of thanks be recorded to Dr. and Mrs. Brooke and the several families connected with the Congregation of Saint Paul's Church for the hospitable manner in which they had received and entertained those members of Synod who have come from a distance.

The business being now concluded, the next Meeting was appointed to be held at Saint James's Church, Newcastle, on the 2nd Wednesday of August, 1862, at 6 P. M.

The Moderator then dismissed the Synod with a suitable Address, and the whole proceedings were closed with prayer, praise and the Apostolic Benediction.

THE CHURCH IN NEW BRUNSWICK.

From the published Minutes of the Synod of our Church in New Brunswick our readers will be able to form a tolerably correct idea of its present condition and future prospects. Like the sister Synod in Nova Scotia, it has had to struggle with many and unavoidable difficulties, arising from a great variety of circumstances—a sparse and widely scattered population, lack of worldly means in many cases, and, it is to be feared, religious indifference in many more, a want of organization among congregations, and, worst of all, an unavoidable but deplorable want of ministerial supply. The Church at Home has done what it could to remedy or ameliorate these evils by sending missionaries as she could find opportunity, and by supplementing the ministers' stipends in the poorer congregations. Yet amidst privations and discouragements great and many we rejoice to find that there, as here, there is visible progress, and a prospect that in course of time many, if not all, of the congregations will be self-supporting.

From the Synod roll we observe that there are at present 12 ministers and 1 ordained missionary on the list, and we have just received a letter from a valued correspondent in New Brunswick informing us that the Rev. Mr. Wells has arrived from Scotland to take charge of the congregation of New Richmond, and from accounts that have reached us we believe he will not only be a blessing to his new flock but a valuable accession to the Synod.

The operations of the Synod in her various Schemes during the past year have been exceedingly creditable.

For the Jewish Scheme \$189 have been collected from 17 congregations.—For the Bursary Fund for educating young men for the Church \$466 from 22 congregations, being an increase of \$180 over last year. Four young men are being supported out of this fund, 1 at Edin-1 at Kingston, and 2 at King's College, Fredericton. Mr. Porteous, who has been studying in Scotland, will probably be licensed next year. Mr. Caird has finished his Arts curriculum at Kingston, and it is gratifying to find that all give promise of much future usefulness.—For the Home Mission and Synod Fund \$378 were collected from 21 congregations. Throughout the Church generally there are strong indications of a healthy progress. During the past year the Rev. James A. Murray, a young clergyman of great promise, formerly belonging to

the U. P. Body in Nova Scotia, has joined the Synod and already received a unanimous call to Bathurst congregation, and we learn from *The Colonial Presbyterian* that 2 other ministers are likely to follow his example.

A good deal of agitation has been going on among Presbyterians in New Brunswick, as elsewhere, on the subject of Union. We trust that after the deliverances of the Synods of Canada, Nova Scotia and New Brunswick this vexed question will be allowed to rest, at least till more real harmony and brotherly affection may be felt as well as expressed. The Synod, while unanimously declining Union for obvious reasons, frankly and courteously held out the right hand of Christian fellowship to their brother Presbyterians. The offer, we regret to say, has not been accepted apparently in the best spirit. A religious paper in Nova Scotia attributes the result to the Scotch element prevailing so largely in the Synods—which it, rather rudely, we think, characterizes as made up of "fossilized incapables," and as being "nuisances." The writer, for aught we know, may intend this for wit or humor or both, but it is scarcely calculated to help in smoothing away difficulties. We fear that, if the Scotch element were taken away even from his own Church, it would leave behind it rather a sorry remnant. Suppose that Professors King, Lyall, McKnight and Smith, Dr. McLeod, Dr. Forrester, Mr. Sedgewick, Mr. Bayne, and the other Scotchmen belonging to the United Body, were removed—what then?

The editor of *The Colonial Presbyterian* has been more guarded and more polite, though he has allowed Mr. Bennet the use of his columns to say some strong things and give vent to a bitterness of spirit which is not a good harbinger of Union. This same paper has given utterance to one or two ill-natured things about ourselves, though not much in the habit of doing so. The remarks have not hurt us, rather the reverse, and we wish to bear no malice. *The Colonial Presbyterian* is an excellent and ably conducted newspaper, and could its talented editor only soften down his Union mania, (we hope the expression is not too strong), we know of no Presbyterian journal which we would like so much to see in the hands of all our people. But that, we suppose is hopeless. At all events would it not be well to say nothing about Union for a few years, but diligently cultivate in the interim a spirit of harmony by mutual forbearance and a reciprocity of kindly and friendly acts. And, when jealousies and envyings have been killed out by good deeds, engendering a unity of feeling and mutual confidence; when heart really warms to heart;—then will be the time to strike the iron, when there is no alloy of suspicion or insincerity, and there may be a rational hope that the bodies will be knit and welded so firmly that the bond will be indissoluble. Till that happy time it will be mere idle and mischievous talk, widening the distance, exasperating the feelings and bringing a reproach on our common Christianity.—*Pictou Record for October.*

THE YOUNG MENS' SCHEME.

The attention of our readers has lately been repeatedly called to this perhaps the most important scheme of the Church. It has been the means of securing the services to the Church of 4 distinguished ministers of the Gospel, 2 of whom are already settled pastors, and a 3rd by his untiring energy, zeal, talent and industry is perhaps doing more towards the building-up and strengthening of our Zion as a missionary than he or perhaps any minister of our Church could do, if tied down to a single charge.

During the present month 4 young men will leave Pictou in order to carry out their studies for the Holy Ministry: 3 of them go to the Uni-

versity of Glasgow; 1 to Queen's College, Canada. Two of these, we understand, are altogether under the auspices of the Scheme, one partially so, and the 4th goes on his own charges. All of them are young men of the highest character and of devoted piety as well as considerable promise. Another student from the Presbytery of P. E. Island has also been admitted to the benefits of this Scheme, and will attend a preparatory session this winter at the Prince of Wales' College, Charlottetown.

The number of students studying for the ministry in our Church, belonging to Nova Scotia, and who will look to their native country as the future field of their labors, is now, we think, 12 or 13, 6 in Scotland and the rest in Canada.

This ought to fill us with hope and at the same time with energy in behalf of this excellent scheme. Our past efforts have received the ready sympathy of the Parent Church, which, with the unselfish generosity which has ever characterized her, has nobly offered to hold out tous a helping hand without our asking it.—*Ed.*

THE CHURCH OF SCOTLAND.

ECCLIASTICAL ITEMS.

The Oban fancy bazaar has been very successful, about £200 having been realised. Principal Tulloch, of St. Andrews, in an appropriate address explained the object to be attained, which was raising funds for the endowment of the Church of Oban in connection with the Endowment Scheme of the Church of Scotland, and more immediately for building a manse.

CHURCH UNITY.—The members of the Established Church at Dunning have presented the Rev. Mr. McLaren, minister of the Free Church, and the Rev. Mr. P. Stirling, of the U. P. Church, each with a handsome and valuable timepiece with suitable inscriptions, as tokens of respect and gratitude for the kindness and attention shown by these gentlemen to them during the parochial vacancy.

ORDINATION.—INDUCTION.—The Presbytery of Dalkeith met here on Thursday for the purpose of inducting the Rev. W. Williamson, late of Johnstone, Dumfriesshire, to this church and parish. The Rev. Theophilus Smith, of Temple, preached and presided. At the close of the religious services most of the parishioners present availed themselves of the opportunity of shaking hands with their new pastor. We believe the settlement has been a most harmonious one.

ORDINATION.—Mr. Milroy was ordained as minister of the parish on Tuesday last. The Rev. Mr. Mitchell, Dunfermline, preached and presided. Having put the questions of the formula, the rev. gentleman in a solemn and emphatic manner addressed the pastor and people. After the dismissal of the congregation the Rev. Mr. Milroy was kindly welcomed by the members, each with a hearty shake of the hand wishing him every prosperity and long life to enjoy the duties of his charge. The Presbytery and friends were kindly entertained to dinner in the evening in Torry House by Hay Erskine Wemyss, M. P.

PRESBYTERY OF EDINBURGH.

The monthly meeting of this rev. Court was held yesterday—the Rev. Dr. Fowler, Moderator.

A SPURIOUS PRESBYTERIAL CERTIFICATE.

The Moderator stated that some time ago a communication was received by Mr. Duff from a Presbytery clerk in the United States of America, intimating that a gentleman of the name of W. R. Smith had presented a certifi-

cate bearing to be from the Presbytery of Edinburgh. Mr. Duff in reply stated that no gentleman of that name was known to him or to any other member of this Presbytery, and asked a copy of the document which had been submitted to the American Presbytery. A letter had now been received, enclosing a copy. The letter was as follows:—

"Plainview, Macoussin Co.,

"Illinois, U.S.A., Aug. 24, 1861.

"Rev. Henry Duff, D. D.

"DEAR SIR,—Your letter of 31st July was duly received. Please find (enclosed) a verbatim copy of Rev. W. R. Smith's letter of recommendation from Presbytery of Edinburgh as per your request.

"I find that I was ignorant of one of the initial letters of his name, although I have been acquainted with him over 12 months. That is perhaps the reason you did not remember him. I assure you I was greatly surprised when I read your communication stating that neither yourself nor any of the brethren had any knowledge of such a person, for we had not doubted the genuineness of his letter, and a doubt of that had nothing to do with the inquiry made in my letter to you. I trust that you will be able to report that it is all right. You will greatly oblige us, and also relieve us of many harrowing doubts, by giving us full particulars in the matter at your earliest convenience.

"Please accept my best regards in Christian kindness.

(Signed,) SAMUEL BROWN."

The following was the copy of certificate enclosed:—

"At an adjourned meeting of the Presbytery of Edinburgh held on the 16th day of January, 1860, W. R. Smith, a minister of said Presbytery in good and regular standing, was dismissed, and is hereby recommended to the fellowship of any Presbytery with which he may in the Providence of God connect himself.

(Signed) JAMES GRANT, P. C."

Dr. Hunter said the thing was evidently a forgery altogether.

The Moderator said the thing was quite a forgery. He thought the American Presbytery should be kindly written to, for it might prevent any similar imposition in future. That was not at all the style of the Presbytery's certificates.

Dr. Nisbet said it was a barefaced and unprincipled fabrication, and the sooner the man was exposed the better.

Mr. Duff (Clerk) said there was no meeting of the Presbytery on the 16th January, 1860, and Dr. Grant had never acted as clerk, and this Presbytery never gave certificates in the terms of this document.

(From the H. & F. Miss. Record for October.)

We have much pleasure in announcing to our readers that Messrs Hofheinz, Stern and Parker, of whose appointment as teachers at Salonica and Alexandria they have already heard, are now on their way to their respective destinations; and we earnestly solicit on their behalf the prayers of all the friends of the Mission that God may grant them a prosperous journey, spare them long in health and strength, and honour them to reap abundant fruits where already such cheering promise of success has been afforded. We rejoice to be also able to announce that the Rev. James Christie, who has laboured with such efficiency and success in the service of the Committee at Alexandria, has consented to take the principal charge of the Mission at Constantinople; and we commend him and the work he goes to superintend at this important station to the sympathies and prayers of our readers. In his letter accepting

of the appointment he says:—"I have received with much satisfaction the decision of the Committee which sends me to Constantinople. I would fain persuade myself that the Lord has a great work for me to do in that place, and I go to it with great good-will—confiding in His own gracious promises that He will sustain and help me in all that I may be called either to do or to suffer. I am quite as sensible of the responsibility as of the honour of the position to which you have promoted me, and I pray God (and entreat your prayers) that I may be enabled to prove myself a workman that needeth not to be ashamed."

ALEXANDRIA.

The subjoined extracts from the letters of the Rev. Messrs Yule and Christie contain the most recent intelligence respecting the progress of the various departments of our operations at this interesting station:—

Extract Letter from Mr. Yule to Convener.

Your last letter has been long without an answer, for which I have to ask your pardon. Just before it reached this I had left Alexandria for a little change, which I felt to be necessary in order to enable us to get through the remainder of the hot season. A captain of one of the Liverpool steamers having kindly offered to take us the length of Malta, and get us sent back by another ship of the same company for a mere trifle, we decided upon accepting the offer and went accordingly. On arriving at Malta we were sorry to learn that the vessel we were to return with had met with a slight accident, which delayed her for a week behind her usual time, and so would keep us a week longer away than we anticipated. I was sorry for this detention, but it enabled me to make the acquaintance of several people who are interested in our work, and it also gave me an opportunity of making known our labours to several Scotchmen, who had never heard before that our Church had any ministers in these lands.

From Mr. Wisely I received the kindest attention, and had the privilege of preaching to his people. He is just completing a beautiful manse close beside his neat church together with lecture-rooms and school-house. I brought with me a letter of introduction from the Consul-General to the Admiral of the Port, who gave me a flag for the Bethel-ship. I was also able to pick up several Italian school-books, and to make arrangements for receiving supplies of such as we may hereafter require. Through Mr. Wisely I had the pleasure of meeting with the most of those on the island, whether Presbyterian or Episcopalian, who are interested in the cause of the Gospel.

I have been deeply indebted to Mr. Christie for keeping up the Sabbath services during my absence, and you will be glad to learn that he has had very large congregations in the Bethel—on one occasion over 200 being present.

You will rejoice to hear that the number of boys in the school has increased since we entered our new premises. Mr. Christie has given holidays for this month, and I have every hope that on the re-opening of the school we shall have a large attendance. Sometime ago I was afraid that our school was to be altogether swamped by the establishment of an Italian College; but I now hear that there is not much probability of this college coming soon into existence; so I have considerable confidence that with Mr. Hofheinz and suitable assistants we may be able to obtain a yet firmer hold on the youth of Alexandria.

Miss Ashley has also given vacation for August. Her school has been pretty stationary for some time, and she is quietly but surely making her way. For some months Mrs. Yule has attended every morning to the Bible class,

and in some cases has been much encouraged by the increasing interest manifested in the Scriptures by the girls. In connection with this school I may mention the following circumstance which came to my knowledge only the other day. One of the girls on going home from school asked her mother for a certain little missionary book which she had been reading some time before. Her mother inquired what she wanted with it, when she answered, "Oh, mamma, I want to show the servant-girl the picture of the Abyssinian girl who became a Christian. I have been telling her all about the story, and perhaps, if she saw the picture, she might like to become a Christian too." I should mention that the servant is a Mahomedan from Nubia. Who can tell what may be the effect even of a word spoken by a child?

Extract Letter from Mr. Christie to Convener.

1. PRESENT STATE AND PROSPECTS OF THE SCHOOL.

I have much pleasure in being able to report that the number of our scholars was steadily increasing up to the close of our session. For a week or two before the school was shut there were 39 names upon the roll, and 37 boys were in actual attendance, 2 having been absent from illness. This number includes the 8 poor children whom I formerly mentioned as receiving instruction gratuitously from the German brethren and the Arabic teacher, and is the largest we have ever had since the school was opened. Had there been no vacation, we should have had upwards of 40 scholars, and I sent away several who came to be enrolled during the last week of July, and I had no hesitation in doing so, as they all promised to return on the 2d of September, on which day the business of the school is to be resumed.

We had just finished the perusal of the Gospel of St. Luke when the vacation began. Though our school is now of a very mixed character—the majority, however, still being Jews—there is no objection ever made to read the New Testament; and, whatever the feelings or impressions of the boys may be now, we can have no doubt that their familiarity with the Scriptures of Truth must have some effect upon them afterwards. May the entrance of the Truth give light and lead them to a saving knowledge of the Redeemer. There may be very few of them who have a desire to learn anything about Christianity, but we may rest assured that our labour will not be in vain in the Lord, and it is quite possible that the seed which we are now sowing may yet reap abundant fruit even in those who are now, humanly speaking, the least likely to be the subjects of God's grace.

I meant to have occupied myself this week in visiting Jews and Greeks and distributing among them religious tracts. But, as I lately preached twice on each of 5 successive Sundays, I have found it necessary to take advantage of this respite from school-work for the preparation of sermons. Since Mr. Yule returned I have resumed the Sunday evening service on board of the "Victoria," and I had also a short service in the German Hospital last Sabbath morning. As there are still several English patients there, I will visit them again on Sunday next.

2. THE REAL WANT OF TURKEY.

You will see from the public journals that the new Sultan is addressing himself vigorously to the work of a reformer, and there are some who look upon the commencement of his reign as very auspicious. It is said that he has introduced several important changes into his administration, and that not a few flagrant and long-standing abuses have already been corrected by him. There are few perhaps who would be disposed to question the necessity of

most of those changes. But all such amendments must be regarded as merely partial and temporary improvements. It must be evident to every one, who has given any attention to this subject, that even in a social or political point of view there can be no real or permanent reformation in Turkey so long as her legislature continues under the pernicious influence of the Koran. The Mahomedan religion, the tendency of which has ever been to degrade instead of elevating a people, is so interwoven with the political constitution of the country as effectually to prevent the nation's progress and prosperity. It is not enough for this country therefore that its present system should be purified or improved, if indeed it is capable of this. Nothing less is required than the utter eradication and subversion of its superstitious religion and the substitution of a new faith. The country has no reforming element within itself, and never can its people be raised from the degradation, liberated from that abominable imposture of which they have so long been the dupes, and of which they still are the bigoted advocates. The greatest evil of this unhappy and infatuated people is the existence and influence of the Koran, and consequently their greatest want is the Bible. This and nothing but this has the power of regenerating them or of truly reforming their social condition, and it is easy to conceive to what a position of distinction they would attain if brought under the blessed influences of Christianity and civilization. And, whether we consider the past history of this country, its present miserable condition or the glorious future which we believe to be in reserve for it, there is surely no other which is either more likely or worthy to engage the sympathy of the Christian philanthropist. It would be equally wrong and impossible, and but an instance of religious persecution which could only find a parallel in the bigoted zeal of Mahomedans themselves, to obtrude Christianity forcibly upon them.

But the same end may be obtained by an easier and simpler method and one that is not more expensive or less effectual. The sword of the Spirit, which is the Word of God, is mighty to the pulling-down of strongholds, and there is no need for wielding any other weapon than this. Let but the missionary institutions which have been planted around the coasts and even in the centre of these vast dominions be maintained and strengthened, let the number of Bible-depots be multiplied and all other similar agencies encouraged and supported and there needs be no fear respecting the result. Under the powerful influence of Christian education and a preached Gospel the ignorance and superstition which have prevailed for so many ages in this benighted land will gradually disappear, and its numerous inhabitants, who are now "given over to a strong delusion so as to believe a lie," will be delivered not only from political despotism but from moral degradation, and enabled to rejoice in that liberty with which Christ makes His people free. There is a Greek proverb which says—"Mahomedan once, Mahomedan for ever," as if the conversion of this people to Christianity were an impossibility; and it is quite true that they do not know their own want or feel their utter helplessness. But by the Act of religious toleration, which their Government passed some years ago, they are, if not inviting, at least permitting others to come to their help. And can it be that such permission will not be more fully taken advantage of? We can conceive of no enterprise indeed which is more glorious, or more worthy of a Christian nation than of emancipating from the bondage of ignorance and vice those very lands which were the first to be blessed and consecrated with the light of the Gospel.

3. WHAT HAS ALREADY BEEN DONE TO MEET THIS WANT.

It was wrong however to overlook either the efforts which various Protestant Churches are making to re-establish the Truth here or the success with which these have been attended. Most of these Missions have been more especially brought to bear, and we think wisely so, on the professedly Christian and Jewish sections of the population, though in not a few instances they have also proved a blessing to individual Mahomedans, and must, we have no doubt, be exerting a salutary influence upon the mind of the people in general. "A little leaven leaveneth the whole lump." And even already there are beginnings of good things in which we do and will rejoice. It is gratifying to think that some of these fallen and corrupted Churches which so many centuries have been only misrepresenting Christianity are being at length awakened from their lethargy and roused to spiritual activity and life. We appeal to the Reformation which, by the blessing of God on the labours of missionaries, has been effected in the Armenian Church throughout Turkey, as a proof that missionary enterprise is no vain thing, and we hail it as the prelude of still better things and the pledge of the full accomplishment of the promise when the days appointed are fulfilled.

You are aware of course that the French troops have been withdrawn from Syria. Though it was at one time feared that their removal would be followed by fresh disturbances among the natives, peace continues to prevail, and there is strong reason for thinking that the alarm which was felt was mainly owing to the misrepresentations of priests who are themselves in the interest of the French. Now that quiet has been restored, missionary labour, which has for a time been interrupted, will be resumed, and will, we are sure, be prosecuted with greater zeal and success than ever. The newly appointed governor of the country is an Armenian Christian, and his policy in some respects, though perhaps only accidentally, favourable to Protestantism. By an inhibition which he has laid upon Maronite and we presume on all other priests, they are now prevented from interfering in civil affairs, which will to a great extent destroy the influence which they have hitherto so injuriously exercised over the masses of the people. This is another instance of the way in which God brings good out of what seems to man only unmix'd evil, and it is a plain proof that here, as in many other parts of the World, He is working no less by the direct agency of His providence than by the efforts of His Church for the wide diffusion of Truth and the final and complete establishment of Messiah's kingdom.

LADIES' ASSOCIATION FOR THE CHRISTIAN EDUCATION OF JEWISH FEMALES.

SMYRNA.

Our readers will be gratified to learn that the Committee have appointed a lady to superintend their school at Smyrna in the room of Miss Jackson, who it will be remembered died at Gibraltar on her passage out. Miss White has been highly recommended to the Committee, has had considerable experience in teaching, and seems in every way qualified for the charge to which she has been appointed. She sailed from Liverpool on the 12th of last month.

SALONICA.

The Committee are at present looking out for a teacher to take charge of the school here. Its state may be gathered from the following extract of letter from the Convener of the Assembly's Committee to one of the Secretaries of this Association.—

Mrs. Crosbie with the most praiseworthy devotedness consented to take the place of Mrs.

Schillinger when the latter went away for the temporary change which it was hoped would recruit her health and enable her to resume her labour at Salonica, and, now that there seems no prospect of Mrs. Schillinger being spared to the place to which she was so much attached, Mrs. Crosbie has consented to continue in charge of the female school till the vacation; but her husband has intimated that we must be provided with a teacher by the time the school meets again, and after all that he and his wife have done during the summer I feel that we cannot look to them for the supply of this laborious charge. The General Assembly's Committee have found a teacher for the boy's school, who, it is hoped, may be in the field by October, and, if the Ladies Association can do anything to supply the lack of a female teacher, we shall feel most grateful to them. There are at present in the school upwards of 30 Jewish girls, and, if a teacher having a knowledge of French is appointed, that number may be without difficulty increased. Indeed I do not know a more promising opening for a female teacher in Turkey than that presented at Salonica. May I beg that you will have the goodness to bring its claims under the favourable notice of the Ladies, and I pray God you may be guided to such a determination respecting them as may most promote His glory and the good of the neglected daughters of Israel at Salonica."

MISCELLANEOUS.

The Bishop of Durham, a younger brother of the Earl of Clarendon, is dead. This see is worth £10,000 a year.

The richest living in England is Dodding-ton Rectory, worth £7,300 a year, with a population of 9,000 souls.

The Rev. Mr. Harris, now in the 38th year of his age, preached on Sunday at St. George's Church, Preston, of which he has been incumbent 64 years.

THE REV. J. C. RYAN.—The *Record* announces that the Bishop of Norwich has just conferred the valuable living at Stradbroke, Suffolk, upon this distinguished champion of Evangelical and Protestant truth. The Clergy List states that the annual value of Stradbroke is £712; population 1,822.

A TAKING PREACHER.—The Rev. Dr. Guthrie, of Edinburgh, is to preach in the Presbyterian Church, Portadown, next Wednesday, and it is said that tickets for the service are selling rapidly at 2s 6d each, and there will not be accommodation for the large number desirous of being present even at this rate of admission.—*Belfast News Letter*.

Religious liberty has gained a great victory in Austria. In spite of the *Concordat* of the Pope the Protestant subjects of that empire have by a rescript of the Emperor being placed in every respect on an equality with those of the Roman Catholic faith. The number of Protestants in Austria is considerably upwards of 7,000,000, who are now permitted not only perfect religious freedom but are made eligible to the highest civil and military offices. This noble act of Francis Joseph will do much to endear him to the people of England.

Jews IN THE UNITED STATES.—In 1850 there were only 10 synagogues in the United States, now there are said to be over 50,000 Jews and about 20 synagogues. The first synagogue in New York was erected in 1729 and stood almost alone for nearly a century; now there are 16 synagogues and about 40,000 Jews. There are 2 in Boston, 7 in Philadelphia, 5 in Baltimore, 2 in Charleston, 7 in New Orleans and 4 in Cincinnati. The Jews are generally bound by strong ties to each other and seldom

have their poor received public charity. It is said that only 4 Christian missionaries are labouring for their conversion to the true Messiah.

MR. SPURGEON'S HEALTH.—The Rev. C. H. Spurgeon's visit to Scarborough has been indefinitely postponed, owing to a serious nervous affection under which he has of late been labouring. The following note was received from Mr. Spurgeon a few days ago by the Rev. Dr. Evans:—Clapham, London, S. My dear brother,—I have made another experiment at preaching abroad, and the result has painfully demonstrated to me that I must not attempt it again for some months. My nervousness is just now so great that it is not merely an insufficiency but a warning that the worst results may follow unless the mind shall be left at ease. I am deeply grieved to be compelled to postpone my engagement with you, but I have been driven to it by a necessity before which I bow with sorrow. I am, dear brother, yours most truly, C. H. Spurgeon.—*Hull Advertiser*.

PROTESTANT MISSIONARIES IN CHINA.—The following is an approximate account of the present distribution of the missionaries of Protestant Societies in China:—Beginning south, in Canton province we find 17 at the provincial city, 1 at Shaou-kung-foo, 5 at Swatow, and 5 or 6 German missionaries in the districts of San-on and Tung-kun, lying to the north-west of Hongkong; about 28 at 5 or 6 principal stations in this province. Amoy comes next as we travel northward. 10 men are there, whose labours extend to various large cities in the south part of the Fuk-ken province. At Foo-chow 8 are in active work among 600,000 inhabitants, with extensive tracts of country open to their efforts. Say 18 in the Fuk-ken province. Then in the Chin-kiang province at Ningpo 10 or 12 are to be found. In the Kiang-su province about 23 are to be found at Shanghai. In the newly opened province of Shantung 5 are already at Dheefoo and 2 at Tang-chow. The province of Chi-li has 6 at Tien-tsin. To Hankow in Hoo-pek 7 have recently gone, and 1 is at Nankin. Thus 7 or 8 provinces have been entered already. Calm reasoners on passing events will not hastily charge Protestant missionaries with lack of effort in scattering themselves in various directions throughout China. Yet the latter should aim at every province, and, if Protestant Churches have not their agents in every province of China before 5 years have passed away, they will not come up to the full measure of faithfulness to the Redeemer, whose name may now be proclaimed everywhere in this land. It devolves on missionaries to point out to their respective societies how they can disperse themselves with advantage over this greatest of all mission-fields.—*Hongkong Register*.

THE NEW SELTAN.—Finding the government burdened with an oppressive debt, the result of the prodigality and extravagance of the favourites of his effeminate brother, he at once commenced a sweeping work of reform. He abolished the harem, having himself but one wife, dismissed the hordes of officers and servants who preyed upon the governmental treasury, some of whom had made immense fortunes, and thus infused new life and energy into all departments of the government. He also made a still more wonderful advance. Bravely resisting the fanatical prejudices of the Moslems against the adherents of all other creeds, which leads them to style all other people as dogs, and is the secret of the bitter persecutions and massacres of Christians, he is attempting to establish religious and political equality over all his empire. He has announced in his opening speeches that all his subjects, two-

thirds of whom are Christians, are equal, and that the authors of the Syrian massacres should be severely punished. He has conferred the high rank of the Pachalic on several Christians, an unheard-of innovation, as no Christian could heretofore be elevated to that station without abjuring his religion and embracing Mahomedanism. It is said that on his accession his mother purchased the most beautiful young slave to be found in the capital, and, dressing her in rich clothing and jewels, offered her to her son. When he asked what it meant, she told him that she was the slave who according to custom was given to the new monarch. He indignantly replied, "Have I not a wife whom I love? Let me hear no more of such customs and such presents."—*American Messenger*.

ORDER OF A MISSIONARY AND HIS WIFE BY SAVAGES.—A telegram from Sydney (says *The Melbourne Age*) we have intelligence of the brutal murder of the Rev. Mr. and Mrs. Gordon, of the Nova Scotia Mission, by the natives of Erromanga—the same island in which, it will be remembered, John Williams was killed in 183. It appears that, in consequence of the measles which had been raging among the islands with fearful mortality, the natives of Erromanga determined to kill all the white people on the island, looking on them as the cause of the disease. Mr. G. was aware that the natives intended taking life, but thought that a little time would change their purpose. About noon on the 30th of May 3 Bunkill natives, of whom the chief Lora was the leader, called at the mission-house and enquired for Mr. G. 8 of the men concealed themselves, while the 9th went out to inveigle Mr. G. into a trap laid for his destruction. He had unfortunately so all the boys away to gather grass for the roof of a new house he was building, and was unattended, when Naraba Lett walked up to him and asked for some calico for himself and others of the party, who, he said, were waiting at the mission-house. Mr. G. took up a piece of board and wrote with charcoal, "Give these men a yard of cotton each." This he gave to the savage and told him to take it to Mrs. G., who would give him what he wanted. The savage then induced Mr. G. to go with him, and he started up the hill, followed by the native. On arriving at the ambush Naraba Lett buried his tomahawk in Mr. G.'s spine. He immediately fell, uttering a loud cry. Naraba Lett then gave another stroke on the right side of the neck, which almost severed the head from the body, and others, rushing from their concealment, quickly cut the poor victim to pieces. While this tragedy was being enacted, another native ran towards the mission-house, and Mrs. G., who had been alarmed by the scalding yells and laughter of the savages, ran out, and, standing near the out-house, she asked Ubooa what all the noise was about? He laughed and said, "Nothing, it is nothing: it is only the boys amusing themselves." She said, "Where are the boys?" and turned. Queen, who had his tomahawk concealed behind his back, then struck her a blow below the shoulder-blade. She fell on the grass and he then nearly cut her head off and otherwise mutilated her body. Both bodies were recovered and buried.

MR. GORDON was a native of Cascompec on this island, where, we believe, his father, Mr. John Gordon, his mother and several other members of his family still reside. Mr. G. was well known on this island. His wife, we understand, was a native of London, and their melancholy deaths are deeply lamented by a large circle of relatives and friends.—*P. E. Islander*.

SELECTIONS

SABBATH EVENINGS.

[From "Good Words" for August.]

FIRST SABBATH.

THE CHRIST OF THE GOSPELS.

"These are written that ye might believe that Jesus is the Christ, the Son of God. — JOHN xx. 31.

It is sometimes alleged that the Gospels reveal little or nothing respecting the constitution of our Lord's person; that they delineate His character, but leave undisclosed His twofold nature; that they show us only "the man Christ Jesus;" and that we must pass from them to the further and fuller revelation in the Epistles to learn that He is a Being whom we may love as our brother and yet worship as our God. Is there any solid ground for such an allegation? I affirm that there is not. I affirm that we have only to peruse the Gospels with attention and candour to be satisfied that we have there the portraiture of One who is neither man alone nor God alone, but God and man in one person.

Even in that portion of the biography where we might least expect to find them, the narrative of His early and private life, we meet with evidences of our Lord's twofold nature. We learn, first of all, that He was born of a woman; that He came helpless into the world; and that His birth was so poor and mean that He had no better cradle than a manger—facts which unequivocally declare His real humanity. But we learn at the same time that all the circumstances of His nativity were not of this humble and entirely human character. "A multitude of the heavenly host" announced and celebrated His birth; shepherds came from the hills to tell the wondrous things they had heard from angels concerning Him; a new-formed star lighted the way to His manger-cradle; and wise men from the east, guided by that star, hastened to the spot to render Him Divine honours. Do not these extraordinary accompaniments of His birth indicate that, while Jesus was undoubtedly a man-child, He was at the same time the possessor of a higher nature?

At His presentation in the temple there was evidence to the like effect. For, although, when His mother first entered the sacred fane with her infant and her offering, there was no waiting crowd to greet the babe nor anything else to indicate that a higher than human presence graced the holy courts, yet in the course of that humble presentation an incident occurred which clearly showed that the "Lord had come to His temple." Among the worshippers then present was an aged saint, "unto whom it had been revealed that he should not see death before he had seen the Lord's Christ;" and, while Mary was performing for her child the service appointed by the law, to him it was given to discern and proclaim the hidden glory. "Thou Simeon took the babe in his arms and blessed God and said, Lord, now lettest Thou Thy servant depart in peace according to Thy word; for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles and the glory of Thy people Israel."

Nor did the twofoldness of our Lord's nature come out less clearly when at 12 years of age He went up with His parents to Jerusalem to the passover. The sacred narrative informs us that after the feast He remained behind His parents; that they missed Him only when they had proceeded a day's journey on their homeward road, that then they searched for Him with alarm, and at last discovered Him with the doctors in the temple. Thus far there is nothing which might not have happened to any other Jewish boy; neither is there anything

extraordinary in the further fact that His mother reproached Him for tarrying behind. But there is one thing narrated which distinctly reveals the superhuman and shows us a halo around that youthful brow. It is the mysterious reply of our Lord to His mother: "How is it that ye sought me? wist ye no: that I must be about my Father's business?" Such an unexpected and suggestive reference to His Father at once flashes a new light on the scene, and bids us behold in that wondrous boy not only the son of Mary but the Son of highest God.

The only event antecedent to our Lord's entrance upon His public ministry, of which the Gospels give a detailed account, is His baptism by John. Nor is that event without its Nimbus. Doubtless it was as a partaker of our flesh and blood that Jesus presented Himself as a candidate for John's baptism. For only as a man, nay, only as a man underlying the burden, if not of personal yet of imputed guilt, could He have either asked or received a baptism which involved a confession of sin. A real man then it was who went down with John into the water of Jordan. But was He could he be only a man and nothing more, whom John at first forbade, saying, "I have need to be baptized of Thee, and comest Thou to me?" If so, how came it that, as He went up out of the water, the heavens were opened and the Holy Ghost descended visibly upon Him, and a voice from the sky testified, "This is my beloved Son, in whom I am well pleased?" Unquestionably the Baptist, who beheld the vision and heard the voice, gave the true interpretation when he afterwards said, "I saw and bare record that this is the Son of God."

Even during the early and secluded period of His life then the Christ of the Gospels comes before us as the possessor of a Divine as well as a human nature. Generally, it is true, He seemed during that period to be only a human being—a youth of low degree—a Jewish peasant—a carpenter's son. Yet ever and anon there were outgleams of sacred light to show that, though the tabernacle was covered with goat's hair without, it yet concealed "the glory of the Lord" within.

SECOND SABBATH.

THE CHRIST OF THE GOSPELS—CONTINUED.

In the course of His public ministry, no less than amid the seclusion of His early life, our Lord's Divineness often made itself felt. Usually indeed His teaching was of a thoroughly human character—simple, natural, affectionate, nor could the people doubt, as they heard Him discourse of their ordinary concerns and duties, that He was a man of like senses and sympathies with themselves. But sometimes He took a higher strain and then strange surmises troubled their minds. The divinely authoritative tone of His teaching struck them with awe, and, when He passed, as He often did, from some simple topic of daily life to the grand themes of Redemption and eternal life and the kingdom of God, the wondering inquiry forced itself to their lips, "Whence hath this man this wisdom?" "What manner of man is this?" Nor is it surprising that they should have been amazed at His words. For even now after 19 centuries of mental and moral progress it is scarcely possible to read the discourses in the Gospels without being impressed with the Divineness of the great Teacher. To claim to be an ultimate authority in religion and morals is manifestly beyond the province of any mere man, yet how often does Jesus hold up His own authoritative "I say unto you" as an end of all strife in matters of faith and duty! To claim to be Lord of the Sabbath transcends the loftiest human pretensions, yet such lordship the great Teacher unabashedly asserts! And then think of asseverations like the following

"Before Abraham was, I am," "He that hath seen me hath seen the Father;" "I and my Father are one." What blasphemy would it have been thus to speak, if the speaker was not the Eternal Word?

During His public ministry our Lord not only spake as never man spake but also performed many miraculous works. Do His miracles manifest the Divine side of His being? They do. Observe He always performs them by His own inherent power, not in the name of another, but in His own name. He never adopts, like Moses, the style of a servant or leans on extraneous aid. His attitude, His aspect, His language are always self-reliant and autocratic. "I say unto thee, Arise;" "I will, be thou clean." "I command thee to depart out of him." And yet so far is the Divine from excluding or concealing the human that even in the most majestic of His miracles the two natures are evermore seen to meet and co-operate. In the tempest-tost ship we behold Jesus the one hour seeking rest for His human weariness in human sleep, and the next hour saying with Divine power to the raging winds and waters, "Peace, be still!" At the grave of His friend Lazarus He weeps human tears, and yet, almost before these tears are dry, He utters that mighty fiat which compels the Death-King to surrender His prey.

If there is any period of our Lord's earthly sojourn at which all traces of His higher nature might be expected to disappear, and nothing to meet our view but tokens of human weakness it is when He hangs upon the cross. And certainly His sufferings on the cross, His thirst, His bleeding wounds, His concern for His mother's welfare,—all say to us with irresistible force and pathos, "Behold the man!" Yet even on the cross He once and again speaks in such wise that we may truly say, "It is the voice of a God and not of a man." "To-day shalt thou be with me in paradise." Could any but the Lord of Hades make and fulfil such a promise to the dying thief? "Father, forgive them, for they know not what they do." Could any mere man so argue in behalf of Christ's murderers? "Forgive them, because they know not whom they are crucifying; they suppose that they are crucifying only a man like themselves; if they knew that I was the Son of God, they would recoil with horror from such an atrocity." Is not that the argument by which the dying Jesus enforces His prayer for His crucifiers? But does not such an argument plainly assume and proceed on the assumption that He who employs it is really the Son of God?

Of the remaining period of our Lord's abode on earth until the day that He was taken up it is needless to speak. For it must be evident to every devout reader that the risen Saviour, as portrayed in the Gospels, exhibits the unmistakable characteristics of a supernatural being. He has still indeed flesh and bones which may be seen and handled, and He still eats and drinks with His disciples. But He moves from place to place without finding any obstruction from the laws of matter. And there is about His whole aspect and bearing a mysterious reserve as well as a majestic serenity, which strikes us with awe, and, as it were, says to us, "Touch me not, for I am not yet ascended to my Father!"

In the Gospels then not less really than in the Epistles is Christ presented to our faith as a Being who unites in Himself the human nature and the Divine. And is not this the very Saviour we need? a Saviour who can bring to our help at once the love of a brother and the all-sufficiency of Jehovah. Let us hold fast our faith in such a Saviour. And amid our manifold burdens and distresses let us ever repair to Him with the humble yet confident belief that He not only "knows our necessities

before we ask, and our ignorance in asking, but is waiting to accord us all the succor which His Divine arm can bring and all the sympathy which His human heart can feel.

THIRD SABBATH.

THE KNOWLEDGE OF CHRIST.

"The excellency of the knowledge of Christ Jesus my Lord."—PHIL. III. 8.

Although Christ Jesus has passed into the heavens and is no longer cognizable by men's bodily senses, yet a sufficient acquaintance with His person and character is still attainable by all who really desire it. The disciples, among whom He went in and out during the days of His flesh, have left us memoirs of His life and ministry; and so vividly is He portrayed in these memoirs that it may be a question if we are at all behind the first disciples in our means of knowing Him. During His abode upon earth the disciples were not with Him always whenever they would; they were denied the privilege of contemplating His wonderful life as a whole; neither do they seem to have been fully aware of the real dignity which lay hidden under His humble outward guise. But from all such drawbacks we are free. With the Gospels in our hands we are able to contemplate His words and works either severally or aggregate as we choose, we go with Him wherever He goes and dwell with Him wherever He dwells, while moreover there is ever around Him, as mentally beheld by us, that bright consecrating halo which is supplied by our better knowledge of His real greatness as God incarnate.

That we may be induced to covet and acquire a knowledge for whose excellency the greatest of the apostles counted all things but loss, let us briefly consider a few of the advantages which it yields to its possessors.

To know Christ is to know God. A mere verbal description of what God is, of what His character is, of what His attributes are, is insufficient to bring us acquainted with Him or to engage our affections in His service. To this end we require a personal manifestation of Him, such as will fill our minds with a sense of reality and furnish our affections with a suitable object. Now Christ is such a manifestation of God. He is God manifest in the flesh. While on earth, He could say to His disciples when they asked Him to show them the Father, "Have I been so long time with you and yet have ye not known me? he that hath seen me hath seen the Father." And still in yonder heavens where He now dwells He is the same—the image, the impersonation of God. Hence, whenever we come to know Christ, we master the first attainment of religion, for then we know God.

To know Christ is to attain peace with God. To every man burdened with conscious guilt and fear Scripture addresses this counsel: "Acquaint thyself with God and be at peace;" from which we learn that the way to obtain a sense of peace and reconciliation is just to get a true knowledge of God in His propitiousness to sinners. But where is God's placability to be seen clearly and without a cloud except in the face of Christ? Study the Divine character as exhibited in creation and never shall you get rid of your fears, for the laws of nature speak everywhere of penalty and retribution. Study the Divine attributes in the mere abstract form in which theological systems present them, and still your conscience will find no peace, your anxious heart no rest; for a mere description of Power, Wisdom, Justice, Goodness, can never fix in our mind the sweet persuasion that the Being to whom these attributes belong regards you with the smile of fatherhood and forgiveness. But turn your eyes to our Immanuel, and another experience will dawn, like the dawning on your heart. In Him we behold God leaving

Heaven, taking our nature, and not even recoiling from death on our account. Can guilty fear keep its hold in presence of such a manifestation? The single fact that God has come so near us to assume our nature should suffice, when clearly seen, to convince us of His readiness to restore us to His favour. But how much more than this do we behold! In Christ we behold God going in and out among guilty men—speaking compassionately to guilty men—bestowing forgiveness on guilty men—nay, submitting for the redemption of guilty men to the ineffable humiliations of the garden and the cross. Surely such a view of God may well embolden us to dismiss our fears and enter into peace!

To know Christ is to be furnished for the performance of Christian duty. As practical Christianity consists in obedience not to a rule but to a Master—in allegiance not to a constitution but to a Lord—in conformity not to a discipline but to the character and example of a Person, it seems but reasonable to infer that our best equipment or outfit for the performance of Christian duty must be an intimate knowledge of that Master, that Lord, that Person. Nor do facts belie the inference. What makes Christians holy? Is it knowledge of mere doctrines and precepts? No: it is knowledge of Christ Himself. What makes the pious child so careful to keep Christ's law? Is it the catechisms or hymns or prayers he has learned to repeat? No: it is the lesson which his mother gently insinuates into his heart when she talks or reads to him of the Babe that was cradled in a manger, the Child that was found sitting among the doctors, the Divine Teacher that took little children in His arms and blessed them. What gives warmth to the piety and holy beauty to the walk of the aged disciple? Is it the amount of his theological lore? No; he may value books of doctrine and devotion and be all the wiser and better for the doctrinal soundness of his creed, but that which really feeds the sacred flame of piety within his heart, and causes it to shed brightness and beauty on his outward life, is his intimate, personal acquaintance and communion with his Lord.

Once more. To know Christ is to be able to apprehend and antedate the blessedness of Heaven. "It doth not yet appear what we shall be." Scripture reveals little to gratify that morbid curiosity about the future which most of us are haunted. It does tell us what Heaven is not, and what shall not be done there, and who shall not dwell there. But what Heaven is, or where it is, or how its redeemed inhabitants shall be employed, it declines to inform us. No passages of Scripture are more entirely figurative than those in which Heaven is depicted. For are there tables, think you, and reclining guests, and festive banquets in Heaven? Are there in yon blessed realm gates of pearl, and harpers harping with their harps, and saints clothed with white robes, and palms in their hands? These things are but symbols which must remain dark and undecipherable till the glorious fulfilment explain them. Is then the Christian left exclusively to the darkling guidance of types and parables? Not so. Amid all the haze which rests on you far-off and mysterious land, there is one object which looms clear and conspicuous upon the eye of his faith; one subject which, he is assured, will meet his view the moment he enters Heaven, to form his instant and everlasting attraction and beatitude. That object is Christ. "To be with Christ," "to see Christ as He is," "to be ever with the Lord"—such is the Christian's Heaven. And what Christian can be at a loss to form some conception of such a Heaven? He knows what it was to Peter and James and John "to be

with Christ," he knows what it was to Mary and Martha and Lazarus "to be with Christ;" he knows from the graphic page of the Gospels what personal converse with Christ is. And hence, to be able to antedate Heaven's blessedness, he has only to think of such converse, adding thereto the further thought that it shall be no longer partial and transient as in the days of the Apostles, but uninterrupted and unreserved, unembittered by sin, free from tears and free from death. The Christian goes at death to an unknown state, but not to an unknown Being. He goes to be with One whom he already well knows and supremely loves. And therefore in his present acquaintance and fellowship with that most blessed One he has already a foretaste of the felicity of Heaven.

FOURTH SABBATH.

LOVE TO CHRIST.

"Whom having not seen ye love."—1 PET. I. 8.

It is no real hindrance to us in loving Christ that we have not seen Him. Experience shows that objects of faith may engage our affections quite as effectually as objects of sight. The illustrious patriots and martyrs of bygone ages command our admiration, though we have never seen them. And, as regards our blessed Lord, it is certain that He was not more truly loved by the disciples who saw His face in the flesh than He still is by thousands upon thousands who know Him only from the records of the past.

Nay it may well be doubted if the unsexiness of a personage like Christ, whose transcendent glories were in a great measure shrouded from view, so long as He was an object of sight, be not really a help rather than a hindrance to our love. Suppose you saw Christ, as His contemporaries did, in His mere human form and peasant attire with the furrows of care and sorrow on His brow, and the signs of premature age on His whole frame, would such a sight tend to strengthen those feelings of profound reverence and admiration which you know to be due to One who is at once your God and your Redeemer? On the contrary a view of His mere human features and bodily members would inevitably damp and abate your awe. And, though recollecting His real greatness, you might strive to rise above the impressions of sense, yet this struggle of faith against sight would be always painful and often bootless. The conception of Him, forced on you by His homely outward aspect, would ever and anon disturb and mar the loftier image conjured up by imagination and faith, and at the best the action of your spiritual affections would be fitful and meteoric. But how different is it as the case actually stands! You see not Christ with the bodily eye; you have never so seen Him; and hence you are not hampered by any fixed idea or recollection of His mere human likeness. Your imagination is at full liberty to expatiate over all the glories which you believe to irradiate His person and character; and, thus beholding Him with only the mind's uplifted eye, you can muse on His manifold excellencies and attractions until the fire kindles, and your heart burns within you, and your whole soul mounts up, seraph-like, in a flame of devout affection.

Do we love the unseen Saviour? This is for us the vital question. Nor, if we are in earnest in asking it, can we have any difficulty in arriving at a decisive answer.

If we really love Christ, we cannot but be conscious of our affection for Him. Yet, on a point where self-deception is at once so easy and so perilous, consciousness ought not to be relied on, apart from other evidence. It requires a faculty of subtle analysis, greatly

more astute than most of us possess, to enable us to determine whether our love be genuine or only counterfeit. And happily there are other quarters to which we may repair for evidence. Love to Christ, wherever it exists, has signs following it, to certify its presence. It is not a mere glow of feeling, which warms the heart for a moment, and then vanishes, leaving no trace behind. It is an affection, a settled mood of mind, an active sentiment, which cannot but tell on the temper and the life. Where it is present, it must make its presence felt. Like Mary's box of fragrant ointment, it must fill the house with its odour.

We may know whether we love the unseen Saviour by the general tenor of our thoughts. That which is uppermost in our heart is sure, as the proverb truly teaches, to be also uppermost in our thoughts. And hence, if Christ is really the object of our love, He must be the subject of our frequent and spontaneous musings. It cannot be that we love Him, if we think of Him only when His name is mentioned, or His redemptive offices obtruded on our attention. What would you say of the mother who seldom or never sent her thoughts after her sailor-boy on a distant voyage? What would you say of the plighted maiden who never, save when his name was mentioned, had a thought to bestow on her absent lover? Would you admit the love of either to be more than a name? And why then suppose that a Saviour, who is seldom or never in our thoughts,

can have His rightful place in our affections?

We may know whether we love Christ by our treatment of His Word. When I receive a letter from an absent friend, containing important intelligence about his affairs and breathing the warmest affection towards myself, how do I treat that letter? Do I leave it unread, or read it with reluctance? If I should so treat it, could I pretend to have any real love for the writer? Or suppose, after so treating his letter, I should write him in reply that I valued his correspondence and reciprocated his friendship, how could I avoid despising myself as a contemptible hypocrite? Yet exactly thus do many professing Christians treat that precious letter which Christ has sent us in His written Word. They call Him Master and Lord, and they profess to lament His absence and long for His return; yet they allow the Book which acquaints them with His "work and labour of love," and instructs them how to demean themselves till He come again, to lie from week to week's end unperused; or, if they now and then glance at its contents, it is only in the most perfunctory manner and with ill-concealed aversion. Can such neglect of Christ's Word consist with love to Christ Himself?

We may know whether we love Christ by our feelings and conduct towards His people. For Christ has a people upon earth peculiarly His own,—a people broadly distinguishable

from the rest of mankind by their manifest likeness to Himself. How do we bear ourselves towards them? Do we value and seek their society, or do we stand coldly aloof from them? This is a decisive criterion. For, if we love not our Christian brother whom we have seen, how can we love Christ whom we have not seen? If we love not the ruddy copy, how can we love the unseen original? Christ has appointed His people to be His representatives during His absence; He has declared them to be so identified with Himself that whosoever toucheth them toucheth the apple of His eye; that whosoever giveth unto one of them even a cup of cold water shall in no wise go without the meed of that precious acknowledgement, "Inasmuch as you did it unto me." And, if, then, instead of loving and helping His people, we dislike and avoid them, how can we rebut the charge of disaffection to their Lord?

Prove yourself, my reader, by these tests of character. Do not assume without trial that you love the Lord. Do not even conclude that you love Him after only a slight trial. The matter is too vital to your well-being to be safely left in any dubiety. And, if unhappily you discover that you do not yet love Him, oh, then lose no time in going to Himself that you may lay your hapless case before Him, and implore Him to win and warm your heart by showing you His own wondrous love for you.

J. M. McCULLOCH.

SELECTIONS FROM SYNOD MINUTES.

REPORT OF THE COMMITTEE ON SABBATH SCHOOLS.

The Synod's Committee on Sabbath Schools, have now to submit their fourth Annual Report. While they cannot point to any marvellous success, it is satisfactory to be able to state, that the number of enrolled Sabbath Scholars reported, is greater than that of any previous year.

In the beginning of January, your Committee addressed a circular to every Minister and Missionary in connection with the Synod, and to various other parties known to take an interest in Sabbath Schools. As the results of their enquiries, the Committee have received replies from the representatives of 47 Sabbath Schools. In those Schools the number on the Rolls amounts to 3718, thus giving an average of 79 scholars to each School. The number of Teachers made known in the Returns as at work in this noble department of Christian effort, is 190 male, and 175 female, or a total of 365. Of the scholars, 201 are stated to be above 14 years of age, though it is highly probable or rather certain, that the proportion is greater than that number indicates. Some of the Returns have not distinguished those above 14, while the number attending Bible Classes is 464. If then we take that number as about the amount of scholars above 14, we have fully *one-eighth* of the whole. While this ratio is certainly not as good as that of the Schools of the Church of Scotland, where last year the number of scholars above fourteen, was rather more than *one-fifth* of the whole number; it is probably quite as large as the Synod could have anticipated. It is fervently hoped that while the number of our Sabbath Scholars of all ages will greatly increase, that of those who are approximating to fulness of age, will constitute the largest part of the addition. During the past year, our Sabbath Schools report an increase of 173, and a decrease of 118, giving upon the whole a gain of 55.

A variety of publications is taken in the Schools. The "Juvenile Presbyterian," it is pleasing to find, holds the first place in relative importance. The number of copies taken in the Statistics, is 1041. The following periodicals are recommended in the notes contained in the Report of the Committee on Sabbath Schools of the Church of Scotland:—"Sabbath School Messenger, Band of Hope, Child's Own, Child's Companion, Bible Class, Lamp of Love, Teacher's Offering, Friend of Youth, Mother's Friend." "In teaching those scholars who are unable to read," say the Notes, "the 'Peep of Day,' and 'Line upon Line,' have been found invaluable, as also the Missionaries Book, first grade." Your Committee would here commend to the notice of our Sabbath Schools, the "Sunday School Dial," a semi-monthly paper published at Owen Sound. It was begun in the summer of 1860, and is Christian, instructive, and felicitous in style and manner.

It is very gratifying to observe that the Missionary spirit as seen in growing liberality of giving for the cause of Christ, is cherished and advancing among the young people of the Church. The amount of contributions from Sabbath Schools in the "Returns" for 1860, is \$362.82.

The following Sabbath Schools are either new or seriously unknown to your Committee:—Arnprior, Beauharnois, Markham, Osnabruck and Russelltown Flats. In last year's Report the following Schools occur which have not been heard from this year:—Arthur, Cumberland, Middleville and Dalhousie, Melbourne, St. Joseph St. Montreal, North Easthope, Orangeriver, Simcoe, Westminster, and Woodstock. The number of scholars on their Rolls then amounted to 649. Chatham, Darlington, Galt, Hamilton St. John's, Lochiel, Martintown, Nepean, Scott, and Three Rivers, with Sabbath Scholars amounting to 553 on their Rolls, formerly reported. In the "Acts and Proceedings of the Synod" for 1857, the following Churches are marked in the statistical tables as having Sabbath Schools with scholars to the amount of 737, viz.:—Beechridge, Camden, Goderich, Huntingdon, King, Lachine, Lancaster, Richmond, Seymour, St. Louis de Gonzague, Vaughan, Williams, and Williamsburgh. In the "Presbyterian" of February last, the Sabbath Schools of St. Andrew's Church, Hamilton, are shown to have 20 teachers, and 193 scholars, together with a Bible Class of 20. Besides those enumerated* Dundas and Mount Forest are known to have Sabbath Schools. If we allow 100 scholars for these 2, we may estimate the number of unreported scholars as 1521, which with the 3718 reported this year, would give us 5239 Sabbath Scholars from about 60 pastoral charges. In addition to all these, a considerable portion of the children of our Church attend Union Sabbath Schools, of whom the Committee have not heard specifically. There may also be some Sabbath Schools in operation in connection with the Church, that have altogether failed to make themselves known.

The Committee venture again to iterate the sentiments that it is in the highest degree desirable that each Pastor should take a special interest in the working of Sabbath Schools, and if possible be a Sabbath School Superintendent himself. He will, in all probability find, that he lies one of the most important and one of the most encouraging departments of his pastoral and ministry. At least *eighteen* of the replies state that the Minister is the Superintendent of the Sabbath School belonging to his charge. This, it will be observed, is nearly *one-half* of all the reported Schools. The fact not only proves the growing interest taken in this delightful part of ministerial work, but also argues well for the future of our Church. When the ministry are earnest here, they are almost certain of success, at least to some extent; and it may be hoped will have the honour of bringing many of the young of the fold to the Shepherd and Bishop of their souls, who will Himself feed them with "the living bread."

Under wise and Christian influences, the Sabbath School is capable of much variety of good. Prayer meeting amongst the Teachers, the

*Care the Report was prepared returns have been received from Dundas and Fitzhenry's Sabbath Schools, showing that they have 96 Sabbath Scholars and 11 Teachers. They take 23 copies of the "Juvenile Presbyterian."

Young Men's Christian Association, Mutual Improvement Classes, are among the different branches that may be said to belong to this parent Institution. Missionary Societies of a juvenile character, as well as festive celebrations and benevolent efforts, all cluster around the same great centre. While in some instances, the Sabbath School is the pioneer of the regular gospel ministry, and the fully organized Christian congregation, it is always affected by the state of true religion in its neighbourhood. "The returns show," says the last Report of the Parent Church, "that the Sabbath Schools of the Church have received a great impulse from the unusual religious interest manifested in the course of the past year; and one great advantage of our Sabbath Schools is, that they present a vast organization throughout our land, admirably calculated to fix and render permanent in their efforts the impressions of such special seasons of refreshing from the presence of the Lord. The religious interest in our larger towns especially, was sustained by the prayer meetings and preparatory classes connected with the Sabbath School work. The result of this quickened feeling on the part of the teachers, was a more earnest dealing with the children in their class, and a more extended and regular visiting of the children at their homes. This, in a great measure, explains the unprecedented increase of 14,000 scholars in one year."

At the last Census in Scotland, the proportion of Sabbath Scholars of all denominations, was 1 in 10 to the people at large. Last year the number of enrolled scholars in the Church of Scotland, was 125,196, or "1 in 23 as the proportion of scholars to population over the whole Church. The proportion for the previous year was 1 in 25." These statistics are fitted to remind us that to arrive at a similar advancement, our ratio must increase. If we suppose that we have 80,000 members and adherents throughout the Province, we ought according to this rate, to have not less than 8,000 Sabbath Scholars under our tuition.

The Sabbath School work among us calls for more labourers. The proportion at present seems to be less than 1 to 10, between teachers and scholars. Not only, however, is there a call for Christians to give themselves to this excellent work, it is equally important that the teachers should be well qualified and adapted. Undoubtedly the best and most essential of all qualifications in Sabbath School Teachers is, that they be living epistles of Christ, "known and read of all men," but along with this preliminary attainment indispensable to success, much intelligence, skill and acquirements are requisite, in order to efficient Sabbath School teaching, while all must be sustained by prayer, preparation and perseverance. Thus going forth in faith and love, no Sabbath School Teacher need to doubt that God will send forth the life-giving and healthful Spirit of His grace, to honour the patient and painstaking efforts which from week to week, and Sabbath to Sabbath, are consecrated to the glory of the Head of the Church.

In the general disposition of our congregations to avail themselves of the aid of Sabbath Schools, there is great encouragement to go forward in this good work. We have not to complain that only the poorer class of our people avail themselves of these means of grace. Every class among us is to be found, the Committee believe, in our Schools. The rich and the poor are there, and while many attend whose Christian education is neglected at home and in the family, there are also in regular attendance, those who are faithfully watched over by parental love, and trained from childhood to know "the holy Scriptures." Of the Sabbath School it is said, that "it has become the grand instrument in the hands of the Church for proclaiming Christ to the rising generation. It is felt to be almost an essential part of the machinery of every Christian congregation." The Committee, therefore, venture again most humbly, earnestly and affectionately, to urge upon every Minister of this Church to take the liveliest interest in this cause, and if at all possible, to have a Congregational Sabbath School, where he may meet with aid and influence for higher good, the young and rising generation of his flock. The circumstances of our country, as well as those of our Church, require this. For while the Christian and devotional elements are encouraged by our Common School system, it also appeals to each Pastor to have an especial regard to the religious instruction of the day scholars belonging to his congregation. This he can most conveniently as well as most effectively do, by means of the Congregational Sabbath School.

Without at all disparaging those "Union Schools where the truth as it is in Jesus," is soundly inculcated, your Committee are of opinion that the Pastor's own Sabbath School may be expected to yield richer and better fruits. This conviction seems to be increasing among our ministry, and every Minister will find that while it is good to take, as far as possible, the oversight of his young people who attend a Union Sabbath School, by visiting that School and taking part in its exercises, it is better, if possible, to have them under his own immediate superintendence. Great difficulties, the Committee are aware, often exist, but greater difficulties have often been overcome. Those that in some instances have been successfully met in the North of Scotland, in connection with Parish Sabbath Schools, were more discouraging than are those with which in Canada, our Church has to contend. With humble and prayerful determination, the happiest results may be realised.

Your Committee rejoice to believe that the laity of the Church are growing in their zeal on behalf of Sabbath Schools. Let many more Christian men and women come cheerfully forward to uphold the hands of their Ministers in this important work, and cordially co-operate with them. And the Committee would suggest to every Sabbath School Teacher that visiting at the homes of the scholars is most profitable. It is decidedly better that each teacher should visit his or her own scholars, when absent, than that any delegate, however excellent, should do it. Like pastoral visitation, this labour not only benefits the receiver, but also the giver of it, whilst it tends to prepare the teacher and to draw the scholar most beneficially.

In conclusion, the Committee respectfully request the Synod to employ every Presbytery to appoint a Committee on Sabbath Schools, whose business it shall be to receive all Reports at the first meeting of Presbytery to be held in the year. The Committee that may be appointed by the Synod can send to each of the Presbyteries tabular forms as early as the first week of the year. Such an arrangement will greatly facilitate the labours of the general Committee, and tend to a completeness not hitherto attained.

All which is respectfully submitted.

GEORGE MACDONNELL,
Convener.

SYNOPSIS OF STATISTICAL RETURNS
Received by the Committee on Sabbath Schools of the Presbyterian Church of Canada, in connection with the Church of Scotland, for the year 1860.

NAME OF SABBATH SCHOOL.	TEACHERS.		SCHOLARS.												
	Male Teachers.	Female Teachers.	Average Attend-ance of Males.	Average Attend-ance of Females.	Boys on Roll.	Girls on Roll.	Average attend-ance of boys.	Average attend-ance of girls.	Greatest number present on any one Sabbath.	Number in Bible Class.	Increase.	Decrease.	Volumes in Library.	Copies of "Juvenile Presbyterian" taken.	Contributed for Missionary purposes.
1. Ampleforth Sabbath School.	2	1	4	4	17	15	12	11	47	10	0	0	0	0	0
2. Barrhead Sabbath School.	1	1	2	2	36	28	28	18	40	40	0	0	0	0	0
3. Beathelton Sabbath School.	1	1	2	2	11	10	10	10	36	36	0	0	0	0	0
4. Belleville, St. Andrew's Sabbath School.	1	1	2	2	11	10	10	10	36	36	0	0	0	0	0
5. Brockville, St. John's Church Sabbath School.	1	1	2	2	11	10	10	10	36	36	0	0	0	0	0
6. Buckingham Sabbath School.	1	1	2	2	11	10	10	10	36	36	0	0	0	0	0
7. Clifton, St. Andrew's Sabbath School.	1	1	2	2	11	10	10	10	36	36	0	0	0	0	0
8. Cornwall, St. John's Church Sabbath School.	1	1	2	2	11	10	10	10	36	36	0	0	0	0	0
9. Crowsnest, St. Andrew's Church Sabbath School.	1	1	2	2	11	10	10	10	36	36	0	0	0	0	0
10. Dundas, St. Andrew's Church Sabbath School.	1	1	2	2	11	10	10	10	36	36	0	0	0	0	0
11. Elmira, St. Andrew's Church Sabbath School.	1	1	2	2	11	10	10	10	36	36	0	0	0	0	0
12. Elmira, St. Andrew's Church Sabbath School.	1	1	2	2	11	10	10	10	36	36	0	0	0	0	0
13. Elmira, St. Andrew's Church Sabbath School.	1	1	2	2	11	10	10	10	36	36	0	0	0	0	0
14. Elmira, St. Andrew's Church Sabbath School.	1	1	2	2	11	10	10	10	36	36	0	0	0	0	0
15. Elmira, St. Andrew's Church Sabbath School.	1	1	2	2	11	10	10	10	36	36	0	0	0	0	0
16. Elmira, St. Andrew's Church Sabbath School.	1	1	2	2	11	10	10	10	36	36	0	0	0	0	0
17. Elmira, St. Andrew's Church Sabbath School.	1	1	2	2	11	10	10	10	36	36	0	0	0	0	0
18. Elmira, St. Andrew's Church Sabbath School.	1	1	2	2	11	10	10	10	36	36	0	0	0	0	0
19. Elmira, St. Andrew's Church Sabbath School.	1	1	2	2	11	10	10	10	36	36	0	0	0	0	0
20. Elmira, St. Andrew's Church Sabbath School.	1	1	2	2	11	10	10	10	36	36	0	0	0	0	0
21. Elmira, St. Andrew's Church Sabbath School.	1	1	2	2	11	10	10	10	36	36	0	0	0	0	0
22. Elmira, St. Andrew's Church Sabbath School.	1	1	2	2	11	10	10	10	36	36	0	0	0	0	0
23. Elmira, St. Andrew's Church Sabbath School.	1	1	2	2	11	10	10	10	36	36	0	0	0	0	0
24. Elmira, St. Andrew's Church Sabbath School.	1	1	2	2	11	10	10	10	36	36	0	0	0	0	0
25. Elmira, St. Andrew's Church Sabbath School.	1	1	2	2	11	10	10	10	36	36	0	0	0	0	0
26. Elmira, St. Andrew's Church Sabbath School.	1	1	2	2	11	10	10	10	36	36	0	0	0	0	0
27. Elmira, St. Andrew's Church Sabbath School.	1	1	2	2	11	10	10	10	36	36	0	0	0	0	0
28. Elmira, St. Andrew's Church Sabbath School.	1	1	2	2	11	10	10	10	36	36	0	0	0	0	0
29. Elmira, St. Andrew's Church Sabbath School.	1	1	2	2	11	10	10	10	36	36	0	0	0	0	0
30. Elmira, St. Andrew's Church Sabbath School.	1	1	2	2	11	10	10	10	36	36	0	0	0	0	0
31. Elmira, St. Andrew's Church Sabbath School.	1	1	2	2	11	10	10	10	36	36	0	0	0	0	0

* Report of Assembly's Committee, page 1.

SYNOPSIS OF STATISTICAL RETURNS Received by the Committee on Sabbath Schools of the Presbyterian Church of Canada, in connection with the Church of Scotland, for the year 1860.

(Continued.)

NAME OF SABBATH SCHOOL.	TEACHERS.		SCHOLARS.										Contributed for Missionary purposes.		
	Male Teachers.	Female Teachers.	Average Attend-ance of Males.	Average Attend-ance of Females.	Boys on Roll.	Girls on Roll.	Average attend-ance of Boys.	Average attend-ance of Girls.	Greater number present on any one Sabbath.	Number in Bible Class.	Increase.	Decrease.		Volumes in Library.	Copies of "Juvenile Presbyterian" taken.
No. 1. <i>Notavassa, McJure's Sabbath School.</i>	2	2	8	8	50	40	40	50	50	20	20	20	400	15	16 00
2. <i>Jerry's Sabbath School.</i>	4	4	12	12	40	40	40	40	40	40	40	180	15	16 00	
3. <i>Taylor's Sabbath School.</i>	4	4	12	12	40	40	40	40	40	40	40	180	15	16 00	
4. <i>McKee's Sabbath School.</i>	4	4	12	12	40	40	40	40	40	40	40	180	15	16 00	
5. <i>McQueen's Sabbath School.</i>	4	4	12	12	40	40	40	40	40	40	40	180	15	16 00	
6. <i>Osnabrock, St. Matthew's Church Sabbath School.</i>	4	4	12	12	40	40	40	40	40	40	40	180	15	16 00	
7. <i>Ozford, August, Helen's Mills and Wolford Sabbath Schools.</i>	4	4	12	12	40	40	40	40	40	40	40	180	15	16 00	
8. <i>Palmer, St. Andrew's Church Sabbath School.</i>	4	4	12	12	40	40	40	40	40	40	40	180	15	16 00	
9. <i>Parisham Sabbath School.</i>	4	4	12	12	40	40	40	40	40	40	40	180	15	16 00	
10. <i>Berth, St. Andrew's Church Sabbath School.</i>	4	4	12	12	40	40	40	40	40	40	40	180	15	16 00	
11. <i>Peterboro, St. Andrew's Church Sabbath School.</i>	4	4	12	12	40	40	40	40	40	40	40	180	15	16 00	
12. <i>Portsmouth, St. Andrew's (Kingston) Sabbath School.</i>	4	4	12	12	40	40	40	40	40	40	40	180	15	16 00	
13. <i>Quebec, St. Andrew's, (with St. John and Wolfe's Cove) Sabbath School.</i>	4	4	12	12	40	40	40	40	40	40	40	180	15	16 00	
14. <i>Ramsay, St. Andrew's Church Sabbath School.</i>	4	4	12	12	40	40	40	40	40	40	40	180	15	16 00	
15. <i>Russell, Plate Church Sabbath School.</i>	4	4	12	12	40	40	40	40	40	40	40	180	15	16 00	
16. <i>Toronto, St. Andrew's Church Sabbath School.</i>	4	4	12	12	40	40	40	40	40	40	40	180	15	16 00	
17. <i>Valcartier Sabbath School.</i>	4	4	12	12	40	40	40	40	40	40	40	180	15	16 00	
18. <i>Wolfe Island, St. Andrew's Church Sabbath School.</i>	4	4	12	12	40	40	40	40	40	40	40	180	15	16 00	
19. <i>Williamstown, St. Andrew's Church Sabbath School.</i>	4	4	12	12	40	40	40	40	40	40	40	180	15	16 00	
20. <i>Woolwich, St. Andrew's Church Sabbath School.</i>	4	4	12	12	40	40	40	40	40	40	40	180	15	16 00	

NOTES FROM THE "RETURNS."

- 1. Arnprior.**—This Sabbath School was only established last year. It was superintended by the Rev. Wm. Johnson. Of 70 scholars on the Roll, 8 of the girls were above 14. Some of the pupils gave promise as to vital Christianity. Prizes were given for diligence and good conduct. The "Children's Paper" was taken in the School. No published Scheme of Lessons was used. The Teachers held meetings for consultation respecting the interests of the School.
- 2. Barrisfield.**—The Superintendent of this School is Mr. John Barr, Dinity Student. 12 of the girls are above 14. Prizes are given for regular attendance and accuracy of recitation. Dr. Machar's "Scheme of Lessons" is used. A monthly collection is taken up in aid of the Calcutta School, and several of the scholars have private Missionary Boxes.
- 3. Beauharnois.**—This School is superintended by the Minister, the Rev. F. P. Sym. Good attention is paid to preparation of lessons. It has contributed Four Dollars for Missionary purposes.
- 4. Belleville.**—This Sabbath School gives prizes for regularity of attendance. It does not use any published Scheme of Lessons. It has periodical examinations. The Minister is Superintendent.
- 5. Brockville.**—Prizes are given for accuracy of recitation of lessons.

- The "Edinburgh Sabbath School Teachers' Notes" are used. It has had occasional Teachers' meetings.
- 6. Buckingham.**—No prizes are given. There is also a Mission Sabbath School in connection with the Church.
 - 7. Clifton.**—The Minister is Superintendent of the Sabbath School.
 - 8. Cornwall.**—The "Children's Paper," in addition to the "Juvenile Presbyterian," is taken in the School. The "Scheme" of the Montreal Sabbath School Teachers' Association is used.
 - 9. Fergus.**—The "Children's Paper," and "The Sunday School Dial," in addition to the "Juvenile Presbyterian," are taken in the School. Occasional Teachers' meetings are held. The School has a monthly Missionary meeting.
 - 10. Guelph.**—Evidence of vital Christianity seen in four of the scholars whose parents go to no Church. The Montreal "Scheme" is used. The Teachers meet weekly for studying of the lessons, and for securing uniformity in teaching.
 - 11. Hemmingford.**—This Sabbath School has been in operation for two years. It uses the Montreal "Scheme."
 - 12. Kingston.**—This is the largest of our Sabbath Schools, the number on the Roll being 248. It is in a prosperous state. There is a general "interest in good things" manifested. No prizes are given. In addition to the "Juvenile Presbyterian," the "Presbyterian S. S. Visitor," and "Tract Journal" are used. The School has a "Scheme of Lessons," prepared and printed for its use. It supports 2 orphans in India. The Teachers "meet occasionally for conference and spiritual improvement," with good results. At the monthly Missionary meeting an address is given, and a collection made for Missionary objects.
 - 13. Lanark.**—Prizes are given "for reciting without failure the whole Shorter Catechism." Besides the "Juvenile Presbyterian," the School takes the "Child's Paper," and the "Good News." "Mrs. McLean who keeps Mother's prayer meeting at her house once a month, reports the attendance weekly of upwards of 30 girls and boys, apparently devout."
 - 14. L'Orignal.**—This Sabbath School superintended by the Minister, is connected with another at Hawkesbury, of which Mr. Fairbairn is Superintendent.
 - 15. Markham.**—There are 3 Sabbath Schools in connection with St. Andrew's Church; 1 in Markham Village, and 1 at St. Helen's, Cashiel. Prizes are given for "regularity and diligence." Those who attend the Bible Class give some evidences of vital Christianity.
 - 16. Montreal, St. Andrew's.**—This Sabbath School has had the largest increase, with one exception, (that of Pointe St. Charles) of any reported School. Out of a Roll of 207, 57 scholars were new during the year. For Orphanage and the Canadian School they have contributed \$47.95. Teachers' meetings are held for consultation. They are of decided utility. The Teachers also hold a prayer meeting on the first Sabbath of each month, to solicit a blessing on the work.
 - 17. Montreal, St. Paul's.**—During 1860, three members of the Church presented 190 volumes to the Library, which was materially renewed. The School uses the Montreal "Scheme of Lessons," has quarterly examinations, gives no prizes. The Teachers hold monthly meetings to implore the Divine blessing. "All matters affecting the maintenance, stability, usefulness, and general well-being of the Sabbath School are discussed."
 - 18. Montreal, Pointe St. Charles.**—This Sabbath School reports the largest increase of any of our Schools. 34 girls and 30 boys were added during the year. It has an Infant Class, the Teacher of which gives prizes to encourage preparation. The "Bible Class Magazine," and a great variety of other periodicals are taken. Monthly meetings are held by the Teachers for devotional exercises, revising the Roll, admitting Teachers, and improving the administration of the School.
 - 19. Newmarket.**—The Rev. Mr. Brown states that owing to his congregation being so widely scattered, and the most of the families being at inconvenient distances from Newmarket, it has been deemed advisable not to have a Sabbath School connected with the congregation. There is a well conducted Union Sabbath School in the Village. Mr. Brown is much alive to the benefits to be derived from Sabbath Schools.
 - 20. Niagara.**—The children are generally interested in the work and will profit by it.
 - 21. Notawauaga.**—Connected with this charge are 5 Sabbath Schools, each of them superintended by an elder, whose name it bears. Each elder must regularly conduct a School, Bible Class, or Prayer Meeting. The Minister superintends the School. Good has been done at the Schools. They are partially closed during the inclement winter weather.
 - 22. Osnabrock.**—This School was only commenced last year, and was open only for "the six summer months." It has not yet a Library. There has been afforded evidences of true religion in some of the scholars.
 - 23. Ottawa.**—A book is given to each Scholar on the first Sabbath of the year. 40 copies of the "Children's Paper" are taken.
 - 24. Oxford.**—There are 4 Sabbath Schools in connection with this charge, superintended generally by the Minister. In one or two instances evidence of Divine life in the souls of children has been given. Prizes are given for repeating Scripture and Catechism. There are

periodical examinations. The Teachers are too widely scattered to be able to meet together conveniently.

25. *Peterboro'*.—The Teachers meet for mutual help and improvement. The "Children's Paper" is taken.

26. *Portsmouth*.—The decrease in numbers is connected with the falling off of the village owing to the closing of ship-yards. One girl died in the fall giving very hopeful evidence of her faith in Christ. To each scholar who comes in time and is otherwise satisfactory, a ticket is given. Four tickets entitle to a paper on the first Sabbath of the month. The gift of a Bible is offered to each scholar on repeating the whole of the Shorter Catechism without mistake. "The Child at Home," and the "Tract Journal," published by the Boston Tract Society, are circulated and recommended. Dr. Maচার "Scheme" of Lessons is used. Great attention is paid to sacred music. The Teachers mostly live at a distance from the School. They meet twice a year for conference and prayer. The School has two delightful social meetings; one on the morning of the first day of the year, and the other when strawberries are in season. Last summer all the Schools of the Church were united in this manner, 500 children being present, with a large number of parents and friends. This gathering was held in the Crystal Palace and grounds adjacent.

27. *Quebec*.—The Schools of St. Andrew's Church, and of St. Roch's, and of Wolfe's Cove, have realised an increase in each during the year. In the first, of 15, in the second, of 20; and in the third, of 10. No "Scheme" of Lessons is employed. The contributions of the year amount to over two hundred and forty dollars (\$240), being a third in advance of that of the previous year. A Queen's College Bursary, the French Mission, an Orphan at Bombay, &c., receive the benefits of this most exemplary liberality. Quebec thus stands highest among our Sabbath Schools in the exercise of the privilege of giving. For five years past the Sabbath Scholars of this charge, have contributed Fifty Dollars annually for a Bursary in Queen's College.

28. *Ramsay*.—"Two thriving Union Schools are kept; one in the Village of Almonte, with about 150 scholars, and one in Carleton Place, with nearly 100, partly composed of Teachers and children belonging to the Church.

29. *Russelltown Flats*.—Arrangements are being made for obtaining the "Juvenile Presbyterian," and "a good Library from reliable sources."

30. *Toronto*.—In some instances a greater degree of earnestness and attention among the scholars has been observed. A ticket is given to each scholar present at the opening of the School. A second ticket is given to those scholars who have said their lessons satisfactorily. A hundred tickets entitle the holder to a prize. The "Children's Paper" is distributed. The Edinburgh Sabbath School Teachers "Scheme" is used. In the Junior Classes Brown's Catechism, Watt's Hymns, and the 1st and 2nd Class Books of the London Sunday School Union, are made use of. The Teachers meet every Thursday evening for preparation of the lessons for the following Sabbath, and for discussing what affects the interests of the School. These meetings have been beneficial, inducing "greater earnestness on the part of the Teachers in the good work in which they are engaged."

31. *Valcarter*.—This School is only open four months in the year, owing to the shortness of the season and scattered dwellings of the people. "Thomson's Sacramental Catechism," and a Catechism on Presbyterian Church Government, are used in the higher classes.

32. *Wolfe Island*.—This School gives prizes for regular attendance. It employs "Edinburgh Teachers' Notes."

33. *Williamstown*.—The School is addressed monthly, and has contributed \$8.27 to the Canadian School.

34. *Woolwich*.—There are here 2 Sabbath "Union" Schools, superintended by our Minister and the Minister of the Free Church. The 44 mentioned in the Statistics, are those belonging to St. Andrew's Church. The Ministers preach to the Sabbath Scholars, in spring and autumn;

THE PRINCIPAL OF QUEEN'S COLLEGE.

It will gratify the many friends of Dr. Leitch to learn that he has finally decided on retaining the Principalship of Queen's College. Rears were entertained that old associations might prevent his return, but he has preferred the wide field of usefulness here, which has opened before him, to a life of comfort and comparative ease in Scotland. The arrangements connected with his retirement from the parish of Monimail, which he is relinquishing, will however delay his sailing for Canada till about the middle of this month. Arrangements have however been made by him for the conduct of the Divinity course until his arrival at Kingston enables him to take charge of it himself.

NEW RICHMOND, GASPE.

We are glad to learn from "The Pictou Record" that the transfer of this congregation to the Synod of New Brunswick is proving beneficial. Owing to the representations of the New Brunswick Church, the Rev. Mr. Wells has arrived from Scotland to take charge of the congregation, and "The Record" states, will prove a valuable accession to the Synod. Gaspé is rising in importance. It is satisfactory that our Church is again to be represented there.

ARRIVAL OF 2 LICENTIATES.

We learn that Mr. Bell and Mr. Campbell, licentiates, who have spent some time in Scotland, recently returned to Canada from Britain, with the view of entering upon the work of the ministry.

JEWISH MISSION.

RECEIPTS.

Collected at monthly Missionary meetings, Fergus.....	\$9 00
Beauharnois, per Mr. Kilgour.....	8 00
Uxbridge, per Rev. T. Cleland.....	6 00
	<hr/>
	\$23 00

ALEXANDER MORRIS,
Treasurer.

Montreal, 31st Oct., 1861.

HOME MISSION FUND.

Kingston, 2nd instalment of first remittance, per John Paton, Esq....	\$242 00
	<hr/>
	J. W. COOK, Sec.-Treas. Temp. Board.
	Quebec, November, 1861.

CONTINGENT ACCOUNT.

Hemmingford, per Rev. James Patterson,	\$ 11 45
Niagara, per Rev. C. Campbell.....	13 60
Guelph, per John McCaw, Esq.....	20 00
Ottawa, per W. Hamilton, Esq.....	23 50
Kingston, per W. Ireland, Esq.....	30 25
Lanark, per Rev. Thomas Fraser.....	5 00
Sub. do.	5 00
Lindsay, per Rev. W. Johnson.....	2 50
Cornwall, per Rev. H. Urquhart, D. D.	20 00
St. Paul's, Montreal, per Joseph M. Ross, Esq.....	115 40
Norval, per Rev. S. Johnson.....	3 00
Fergus, per A. Dingwall Fordyce, Esq.....	16 00
King, per Rev. James Garmichael....	12 00
Lanark, per Rev. W. C. Clarke.....	5 00
Mount Forest, per Rev. John Hay....	10 00
Perth, donation of Missionary Association in connection with St. Andrew's Church, \$10 00	
Part of Church collection, ..	7 00
Collection in Bathurst Church.....	3 25
Arnprior, per G. Milne, Esq.....	20 25
	8 80

Shakespeare, per C. McTavish, Esq..	4 00
Orangeville, per Rev. W. E. McKay..	5 00

J. W. COOK,
Sec.-Treas. Temp. Board.
Quebec, 4th Nov., 1861.

N. B.—From a leak in the steam-engine, the publication of this number has been delayed for 2 days.

SUBSCRIPTIONS RECEIVED SINCE LAST ACKNOWLEDGEMENT.

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

W. Johnston, 1860-1, Scotland; W. Gibson, 1861-2, Toronto; P. Carnochan, Rev. M. Livingston, G. Jackson, jr., J. Jackson, J. Weatherly, Simcoe; G. Jackson, sen., Jarvis; M. Ramsay, 1862, J. Patterson, Montreal; J. Darrock, Lochiel; D. McConnell, Arran; Chs. White, Hamilton; W. Cleghorn, 1861-2, Laprairie; J. Michea, J. Mateer, S. Crawford, J. Gillespie, S. Shaver, G. Mulligan, J. Busch, J. McDonald, Wolfe Island; M. Faris, 1860-1, Mrs. Faris, 1860-1, Bradford; Rev. K. McLennan, 1860-1, Whitby; M. L. Bell, Paisley; A. Turnbull, Galt.

SABBATH SCHOOL REQUISITES.

THE Subscriber offers the ensuing publications of the "Montreal Sabbath School Association of the Presbyterian Church of Canada in connection with the Church of Scotland." JUST PUBLISHED:—

THE SABBATH SCHOOL TEACHER'S CLASS ROLL BOOK. Price 50 cents per dozen, or postage paid 63 cents.

SONGS OF PRAISE: A Collection of Hymns for use in Sabbath Schools. Price 25 cents per dozen or postage paid 30 cents.

JOHN LOVELL,
Publisher.

THE PRESBYTERIAN

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