

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title on header taken from:/
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:/
Commentaires supplémentaires:

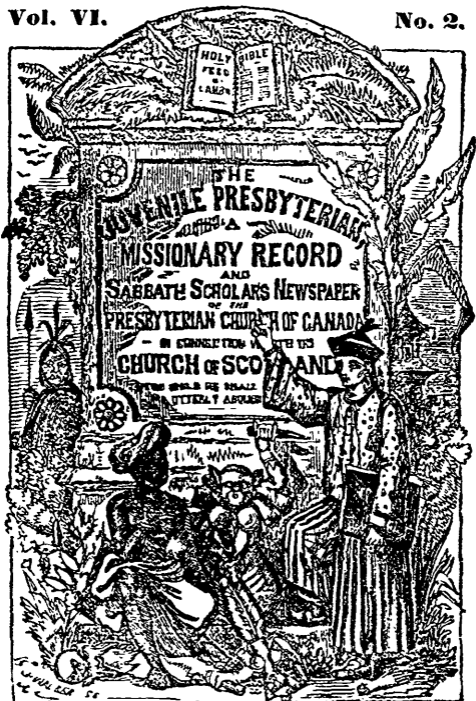
This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

FEBRUARY, 1860.

Vol. VI.

No. 2.



"Out of the mouth of babes and sucklings Thou hast perfected praise."—Matt. xx.

Montreal:

PRINTED AND ISSUED FOR THE LAY ASSOCIATION BY JOHN LOVELL.

CONTENTS.

	PAGE.
Our Magazine,.....	13
Bombay,	14
Letter from Bombay,	15
List of Orphans at Bombay,.....	16
Heathen cursing and bitterness,.....	16
Postmen of India,.....	17
Life in a Scottish Sabbath School,.....	19
Rest in Christ,.....	20
A hidden one,.....	20
The Hermit of the Mountains,.....	20
Indian Orphanage and Juvenile Mission Subscriptions,.	23
Indian Orphanage and Juvenile Mission Scheme,.....	23

THE
JOYVILLE PRESBYTERIAN

A Missionary
OF THE PRESBYTERIAN
IN CONNECTION
CHURCH



Newspaper
CHURCH OF CANADA
WITH THE
OF SCOTLAND

Conducted for the Lay Association.

VOL. VI.

February, 1861.

No. 2.

OUR MAGAZINE.

READER,—If you pray for yourself; if you feel your sin and your helplessness; if you have had your eyes opened to see your way to the Father, through the Son, by the Spirit, and if, under these views, you are given to prayer, might we ask a share in your intercessions? We feel it a solemn and responsible thing to edit this little book from month to month. Amidst other toils, and when we can only snatch an hour or two occasionally, from social or other duties, our monthly issue gives us no small anxiety. But being shut up to the work by beloved brethren which constitutes to us a call from our Father, we toil on. Though laborious our duty, it is not irksome. It is congenial work, and we take encouragement by the assurance that our God sendeth none "a warfare on his own charges;" that when he thrusts any of his servants into the vineyard, he thereby gives the assurance that he will impart strength for the work assigned. Nevertheless, we seek the sympathy of our readers. We ask their prayers, we ask their advice and co-operation. We need their help.

MISSIONARY INTELLIGENCE.

BOMBAY.

This is a large city on the Western coast of India, and contains about 600,000 inhabitants. It is built upon an Island bearing the same name, which forms a safe and commodious harbour. Close to Bombay Island are several others, one of them bearing the curious name of Old Woman's Island, and by linking them together a continuous break-water is formed, stretching for several miles from North to South.

Bombay is the most important naval station in India, and possesses large and commodious docks. At one time the West coast of India was infested by pirates who were noted for their courage, ferocity, and skill. In order to protect the shipping from these dreaded enemies, the East India Company found it necessary to establish a large naval force at Bombay. The famous Malabar teak of India, said to be superior to any other wood for this purpose, is here used in ship-building, and skilful mechanics and carpenters are found among the Parsees, one of the races or castes into which the population is divided.

Bombay is also a place of great strength, and very strongly fortified, the harbor being commanded by ranges of batteries placed one above another. Bombay Castle is the name of the principal fortification, and within it is St. Andrew's Church, attended by the inmates of our orphanage.

More than one half of the inhabitants of Bombay are Hindoos, who are divided into several castes or classes as, has been already explained to our young readers. About one fifth of the population are Mahometans or followers of the false prophet Mahomet. The Parsees exceed 100,000 in number, and are a very interesting class. These are the descendants of the ancient fire worshippers of Persia, who were driven out of that country when it was conquered by the Mahometans. The Parsees are the most active, industrious, and intelligent of the native races of India. As has been already noticed they form excellent mechanics, while many, as traders, merchants and bankers, attain to great wealth and distinction. A Parsee was not long since knighted by our Queen and received at Windsor Castle.

Bombay has long been an important Mission station, and as such was occupied so far back as 1812 by the American Board of Commissioners for Foreign Missions, Messrs. Hall

and Nott being the first Missionaries. These devoted men were soon aided by others and within twenty years were able to report to the great Society by whom they were sustained that they had 30 schools under their care with upwards of 1700 scholars. When we remember the total darkness in which the work was commenced, this advance may well be deemed a wonderful one. "There is no doubt," wrote one of the Missionaries in 1852, "but the Hindoo girls are capable of a high degree of improvement in all the departments of knowledge which are appropriate to their station in life."

Since the above year the work has advanced. The Church of Scotland early entered into the field, and in 1839 an extraordinary degree of interest was excited in the native mind by the baptism at the Scottish Mission of two Parsee young men. Violent opposition was raised by the Parsee population, but in vain, and the agitation showed how deeply the conscience and hearts of the natives had been touched. Wealthy Hindoos and Parsees spent large sums of money in printing and circulating books and tracts in support of their idolatries, and several papers and magazines were commenced in opposition to Christianity. This mode of attack however was one which the Missionaries could well meet, and immediately the Mission press was put in active operation. The issues of the idolatrous and infidel press were met by vast editions of Christian publications in every form and in many languages, and soon the Missionaries were able to write home—"Now the sound of the Gospel has gone out into all the land. The people of the most distant villages have heard, at least, that there is none other name under heaven given among men, whereby we can be saved but the name of Jesus."

LETTER FROM BOMBAY.

After the above brief account of Bombay, our readers will peruse with interest the following extracts from a letter written at the "Crow's Nest," as the Orphanage is called. Miss Young promises that the children will soon write to their kind supporters.

SCOTTISH FEMALE ORPHANAGE.

LIFE AT THE CROW'S NEST.

Bombay, 26 Nov., 1860.

We get up very early in the morning here. The girls boil

the congy immediately after putting on their clothes and saying their prayers. This they do, week about in turns. The congy boiled, it is set on a large table in cups with spoons, a bell is rung, and all the girls assemble to eat. The two girls who have boiled the congy then wash the cups and spoons, placing them in the cupboard, and lay the table for breakfast.

We all meet in school at 9 for family prayers, after which we have breakfast. The school is then commenced by reading a chapter from the New Testament, from which I endeavour to interest them. Secular lessons follow till 12, when the school is dismissed for the forenoon. At two we have dinner, after which the girls work till 4. The little children have supper about $\frac{1}{2}$ past 5, after which they take a little exercise in the garden, then say their prayers, and go to bed soon after 6. The elder girls assemble for supper at 7 o'clock, then wash up the tea-cups, knives, plates, and spoons which have been used. This over, we have family prayers, and retire to our rooms for the night.

At times, the girls go out in the large bullock Gherry, of an evening, walking occasionally along the road for exercise. On Sabbath we have to divide the girls, as the bullock Gherry only holds 8. I go to Church in the forenoon with 7 girls, and my assistant goes in the evening with the other 7. The Crow's Nest is about 5 miles from the Fort, inside of which is St. Andrew's Church.

I trust you and all are keeping well, the dear Sabbath School children. Will you kindly give them my love and tell them we remember them in our prayers.

Wishing you every blessing, and with my kind Christian regards,

Very truly yours,

ELIZA YOUNG.

LIST OF ORPHANS AT BOMBAY.

Mary Esprunse, St. And. Church Sabbath School,	Hamilton.
Margaret Ghomes, do.	do. Quebec.
Mary Ann Stewart, St. John's Ch.	do. Brockville.
Margaret Dailey, St. James' Church	do. Newcastle,
Miramichi, N. B.	

HEATHEN CURSING AND BITTERNESS.

On the whole, the inhabitants of this place (Pukputhin in the Punjaub) have rejected our message very contemp

tuously. One poor man came out to our tents several times on purpose to curse us deliberately. He would not converse, but would walk straight out from the city gate as far as our encampment, invoke God's curse upon us, declaring that only fear restrained him from killing us all, and then walked away without another word—*American Missionary*.



POSTMEN OF INDIA.

The people who carry letters back and forth throughout India are called *tappal runners*. They are from the lowest

class of the people, but as a general thing they are honest. Their routes, like our post-roads, are fixed by the government, and at proper distances there are collectors or officers who receive the letters which the tappal runners bring.

The tappal runners are exposed to many dangers. During the rainy seasons the travelling is heavy and dangerous. They have not only to encounter swollen streams, but venomous serpents and the ferocious wild beasts that inhabit the jungles.

Armed with a long pole, at one end of which are suspended the sealed bags, while the other is encircled with a number of brass rings, which, tinkling together, serve to intimidate serpents and other unwelcome neighbours, these tappal runners, usually two or three in number, set out at all hours of the night, and face sometimes the most appalling hurricanes. This, in a dense jungle, is anything but an enviable position; for, although they are invariably accompanied by torch-bearers, one preceding and the other following them, and although the whole company assist in raising a continued string of most appalling and unearthly yells, which are intended to terrify the fierce denizens of the forest, it not unfrequently happens that some sudden winding among the mountain-gorges brings these poor tappal runners upon scenes quite sufficient to freeze the blood within their veins. Only fancy coming along the verge of a precipice, somewhere about two hours after midnight, not a star to be seen in the heavens, and a tempest sweeping with fury through the dense and gigantic trees of an impenetrable forest. Ever and anon there is a fearfully vivid flash of lightning, succeeded by deafening peals of thunder. Then come torrents of rain, sweeping everything before them,—the torches, of course, meanwhile burning dimly; while, louder than the thunder itself, is echoed from hill to hill the funeral knell of some huge giant of the forest that has been prostrated by the gale! To this succeeds the terrified roaring of frightened tigers, the trumpeting of elephants, the bellowing of half-rabid bisons, and, amid all, the dismal screaming of the peacock. While hurrying on as rapidly as our legs will carry us, the torch-bearer who is ahead of us is suddenly brought to a stand-still by the hideous appearance of a huge cobra de capelle, that has raised its envenomed head right in the centre of the pathway, too fearful of the bright blaze of the torch to advance, and yet apparently unwilling to retreat.

In this state of affairs, the torch-bearer, who closes in the rear, gives the alarm that there is a huge tiger crouching on the precipice above. But the torches are our safeguard. The tappal runners are once more in motion, running all the faster in consequence of what they have just witnessed. The junglo is distanced, the moon bursts forth from behind a heavy bank of storm-clouds, and they have reached their destination just as the d. f is breaking in the east. Having delivered over the charge of the letter-bags to those appointed to receive them, they gladly turn in, weary and saturated for a few hours' refreshing nap. To-morrow night the letters going in an opposite direction will arrive, and then they will return home again, and have a week or eight days' repose from the fatigues and perils of tappal-carrying in the junglo.

—*Youth's Penny Gazette.*

LIFE IN A SCOTTISH SABBATH SCHOOL.

The teachers have met frequently for united prayer and conference on the awakening in the school, the progress it is making, and the best way of promoting it; and these meetings have been blessed in stirring us all up to increased activity and earnestness. Besides this, the female teachers have a weekly prayer meeting for an outpouring of the Holy Spirit upon them and their scholars, and the Lord has heard and answered their prayers. Many of their scholars have become anxious about their souls, and have ultimately found peace in believing. Amongst the remarkable circumstances which have attended this awakening in the school, is the fact that many of those thus converted to God are amongst the young. Little girls, from six to twelve years of age, have given as rich proof of their love to Christ as those of older growth. Two prayer meetings were begun by the children, and have continued weekly for the last two months, with an attendance of from sixteen to twenty; one of these is under the care of two of the teachers, and the other is conducted entirely by the girls themselves. Thus, in almost all the female classes there has been manifest tokens of the presence and power of the Holy Spirit.

In the senior class of boys, where the first manifestations of an awakening appeared, there has also been a gracious work going on during the last two months. Thirteen of these boys have been truly brought to the Saviour's feet, and are manifesting their love to their Redeemer in their conse-

cration to his service, and their anxiety to bring their friends and companions to Christ.—*Glasgow Sabbath School Union Magazine.*

REST IN CHRIST.—MATT. xi. 28.

I HEARD the voice of Jesus say—
 “Come unto me and rest ;
 Lay down, thou weary one, lay down,
 Thy head upon my breast.”

I came to Jesus as I was,
 Weary and worn, and sad ;
 I found in Him a resting-place,
 And He has made me glad.

I heard the voice of Jesus say—
 “Behold, I freely give
 The living water,—thirsty one,
 Stoop down, and drink, and live.”

I came to Jesus, and I drank
 Of that life-giving stream ;
 My thirst was quenched, my soul revived,
 And now I live in Him.

I heard the voice of Jesus say—
 “I am this dark world’s light ;
 Look unto me—thy morn shall rise,
 And all thy days be bright.”

I look’d to Jesus, and I found
 In Him my star, my sun,
 And in that light of life I’ll walk
 Till travelling days are done.

REV. H. BONAR.

A HIDDEN ONE.

“The kingdom of heaven like leaven.”

THE Rev. J. Vaughan, of the Church Missionary Society in Burdwan, North India, says :—

“One of the last places I visited was the least hopeful of all. I began to preach by the side of a Siva temple. Presently crowds of Brahmins came together, and the impress of Satan seemed to rest on their countenances. They first tried to argue, but not succeeding in this, they began to

abuse and blasphemous. Some of the elder Brahmins stamped with rage, and foamed at the mouth. Still I went on, and was enabled to keep calm. Then they got up deafening shouts of "Hori bol! hori bol!" They hoped I would retire, but I did not; then they tried to drive the people away, but the people were loath to give up the fun, next day they dragged an idiot before me, and pushed him forth to make hideous grimaces; next a Brahmin snatched a tract, and tore it to pieces. It truly seemed like casting pearls before swine to stand so long, but yet, I thought, it is no wonder they are so swinish, and do not value the pearls, for perhaps they have never seen them before. It turned out, however, that, several years ago, a missionary had visited that same spot. This I learned in the following way:—During the whole of that scene of confusion I observed one man, a goldsmith, standing at my side, perfectly silent; he never took his eyes off me, and appeared to be drinking in every word. When I finished, he came up to me and whispered, "Sahib, will you please give me a book? Some years ago a Sahib came and preached, as you have done to-day: he gave me a little book that I read, and after reading it I could no longer worship the idols. Sahib, I am not Hindu; I never go to the temple, but I worship and pray to the one true God in my own house as well as I can; but I dare not tell the people, for they would all persecute me. This was cheering; and, I thought, who knows but the Lord has reserved to Himself many hidden ones in the villages of Bengal, who refuse to bow the knee to Baal?"

THE HERMIT OF THE MOUNTAIN.

It is not only the Roman Catholics who think that, if a man wishes to be holy, he must shut himself up in a convent and be a monk, or go away to some solitary place and live alone as a hermit. In Tartary and Thibet, for instance, where their religion is called Buddhism, you will see hundreds of lazy monks and many large monasteries; and here and there you may hear of a hermit, who for many a long year has lived all alone, far from his fellow-men, who venerate him for his supposed piety. Here is such an one in the picture. You see his string of beads lying beside him, by which he counts the number of prayers he repeats.

He so seldom hears any human voice but his own, that he has almost forgotten the sound of it. He thinks that by

fasting and prayer, he shall in time become so holy that he will deserve to go to heaven. Poor man! he forgets that he has carried a wicked heart with him into his cave. Ah,



he cannot shut out *sin*, though he may bury himself out of sight of his fellow-men.

How different is the religion of Jesus, which teaches us to become holy by trusting to the grace of God, and bids us be happy, and make other people happy. Would that this poor hermit could learn that Jesus has suffered for him, that he might enjoy life both in this world and the next!

INDIAN ORPHANAGE AND JUVENILE MISSION SUBSCRIPTIONS.

Subscriptions in aid of this Scheme fell due on the 1st January, and should be sent in to the Treasurer as early as possible.

The Canadian school at Calcutta is again commended to those schools who have not yet decided as to the appropriation of their Mission Funds. St. Paul's Church Sabbath School, Montreal, has lately sent \$10, for the education of two girls at the Canadian School, which good example it is hoped will soon be followed by others.

INDIAN ORPHANAGE AND JUVENILE MISSION SCHEME.

	\$ cts.
Already acknowledged,.....	77-73
St. Andrew's Church Sabbath School, Montreal, per A. Morris, Esq., for support of Phoebe,.....	\$16-00
Do. for Canadian School, at Calcutta,....	14-00
	30-00
The Sabbath School Mission Association of St. John's, New Brunswick, per the Rev. Mr. Donald, in aid of the Canadian School,.....	10-00
St. Paul's Church Sabbath School, Montreal, per A. Macpherson, Esq., for Catherine, M. Gibson, 4th year,.....	\$16-00
A new Orphan to be named, Robina McGill,	16-00
To educate two girls at Canadian School,...	10-00
	42-00
For Canadian School, from John Kerr, Jr., Kingston,	0-25
For Canadian School, from Point St. Charles Sabbath School, Montreal, per Mr. J. Rhymister,.....	4-00
For Canadian School, from St. Andrew's Church Sabbath School, Williamstown, per J. Kiugwall, Esq.,.....	8-27
For Canadian School, from J. E. D., Kingston, being the first fruits of her work,.....	1-00
For Canadian School, from Cornwall Sabbath School, per the Rev. Dr. Urquhart,.....	17-00
For support of Orphan at Calcutta, from St. Andrew's Church Sabbath School, Pictou, Nova Scotia, per W. Gordon, Esq.,.....	16-00
For Canadian School, from Barriefield Sabbath School, per R. Forbes, Esq.,.....	5-26

From St. Andrew's Church Sabbath School, Perth, per W. Meighen, Esq., for support of Sarah C. Bain,.....	\$16-00	
Do. for Canadian School,.....	10-00	26-00
<hr/>		
Collected by the Children of South Georgetown Sabbath School, in aid of Canadian School, as follows:		
Matthew McKill,.....	\$6-50	
Isabella McArthur,.....	3-25	
Sarah Young,.....	2-87½	
Isabella Girner,.....	2-37½	
Sarah Muir,.....	2-00	
Isabella McCartney,.....	1-25	
Margaret Wilson,.....	1-12½	
Mary Anderson,.....	1-00	
Collected in sums under \$1 by J. Carruthers, R. Cunnigham, J. Campbell, E. Brodie, L. Ogilvy, M. Greig,.....	3-62½	24 00
<hr/>		
For support of Ruth Toronto, from St. Andrew's Ch. Sabbath School, Toronto, per W. Mitchell, Esq.,...	16-00	
From Sabbath School and Ladies of Congregation at Lachine, per Rev. W. Simpson,.....	18-50	
<hr/>		
Kingston, 23rd Jan., 1861.	\$296-01	

JOHN PATON, *Treasurer.*

A WORD OF THANKS.

We issue this number, cheered by the support accorded us. We can at last, after five years' labour, say that our debt to the printer is paid, thanks to the prompt remittances of arrearages. Can we keep out of debt? We hope so; and yet there is a large outlay before us in the year—some £120—which only the punctual payment, in advance, if at all possible, *by each subscriber*, will enable us to meet. This paper is not a speculation. It is printed at the lowest possible rate, and edited gratuitously, with the sole object of doing good. Continue then, readers, your active aid. It is your paper. Sustain it by your personal efforts and your active sympathy. The *Juvenile Presbyterian* and the *Juvenile Mission* are mutually helpful of each other.

TO OUR SUBSCRIBERS.

We find that we are unable to procure in time, the new Frontispiece, with which we hoped to issue this number. We are promised it, however, for the March paper, and shall endeavour not to disappoint our readers.

SUBSCRIPTIONS.

R. McLaren, Pickering,.....	1857-8-9-60	\$1 00
Miss Barrett, Montreal,.....	1861	0 25
J. Dingwall, Jr., subscribers in Williamstown,..	1860	10 80
Rev. J. Campbell, Nottawasaga,.....	"	4 00
St. Andrew's Church, Hamilton,.....	"	15 00
Mark Gray, Scotch Block,.....	"	0 25
James Mitchell, Everton,.....	"	0 25
Rev. S. Mylne, Smith's Falls,.....	1859-60	5 00
Mr. Van Buskirk, Montreal,.....	"	0 50
St Paul's Church S. School, Montreal,.....	1860	14 00
W. M. Ross, Chatham,.....	1859-60	0 50
Rev. Dr. Brooke, Fredericton,.....		5 00
Robert Allan, Perth,.....	1859-60	0 50
W. Tinline, Loskey,.....	1861	0 25
J. Burns, ".....	"	0 25
Matthew Main, Melbourne,.....	1860-1	0 50
W. Gourlie, Pickering,.....	1861	0 25
Rev. Dr. Urquhart, Cornwall,.....	"	8 00
E. Lawson, Halifax,.....	1860	7 50
T. Paton, Montreal,.....	1860-1	0 50
M. Ross, Brompton Falls,.....	1861	0 25
W. Beattie, " ".....	" "	0 25
St. Andrew's Church S. S., Montreal,.....	1860	20 00
St. Paul's Church S. School, Montreal,.....	1861	6 00
Andrew McPherson, Woodville,.....	1860	4 00
Rev. J. C. Muir, N. Georgetown,.....	1861	5 00
Rev. W. Stewart, Hornby,.....	"	0 50
Subscribers in Lochiel,.....	1860	1 00
A. D. Fordyce, Fergus,.....	1861	11 00
Miss M. A. Miller, Zimmerman,.....	1860-1	0 50
Miss McWha,.....	1861	0 25
T. Cooper, Nelson,.....	"	0 25
Rev. W. Bain, Berth,.....	1860	12 00

SUBSCRIPTIONS.

James Thomson, Halifax,.....	1861	14 00
W. Christie, Montreal,.....	"	0 25
James Gray, Picton,.....	"	0 25
Rev. J. Gray, Orillia,.....	"	0 25
R. Fulton, Bennies Corners,.....	"	0 25
J. Fulton, ".....	"	0 25
J. Bowes, Pakenham,.....	"	0 25
T. Bowes, ".....	"	0 25
Dr. Fowler, ".....	1860	0 25
E. W. Thomson, Carlton West,.....	1860-1	0 50
D. Brymner, Melbourne.....	"	0 50
C. McIver, ".....	1861	0 25
R. McLeod, Howick,.....	"	1 50
Rev. R. Dobic, Dickinson's Landing,.....	1860	2 15
Rev. P. Watson, Williamstown,.....	1861	6 25
Abraham Neilson, Milton,.....	1857-8-9-60	1 00
T. McCallum,.....	1861	0 25
W. Kay, Goderich,.....	1861	0 25
Rev. R. Neill, Seymour East,.....	1859-60	20 00
Rev. H. Gibson, Galt,.....	1856-7-8-9-60	23 00
W. Dickie, Whitby,.....	1859-60-1-2	1 00
Mrs. Ramsay, Montreal,.....	1861	0 50
Rev. C. Gregor, L'Orignal,.....	1860	1 00
F. G. Verity, Hemmingford,.....	1861	0 25
Thomas Quin,.....	"	0 25
Rev. J. Patterson, Hemmingford,.....	"	0 25
E. Cleland, ".....	"	0 25
T. Hamilton, ".....	"	0 25
S. McFec, ".....	"	0 13
W. Barr, ".....	"	0 25
J. Marlin, ".....	"	0 25
O. Lytle, ".....	"	0 75
A. McNaughton, Lachine,.....	1860	0 25
W. C. Menzies, Montreal,.....	1861	1 50
Mrs. Weatherhead, Perth,.....		0 50
Rev. H. J. Borthwick, Ottawa,.....	1861	8 00
St. Joseph Street School, Montreal,.....	1860	12 00
Rev. John Brown, Newmarket,.....	1861	4 00
Hugh Young, Altona,.....	"	0 25
Rev. J. Gordon, Markham,.....	"	3 50
J. Connery, Pakenham,.....	1860-1	0 25
Rev. J. Davidson, North Williamsburg,.....	1861	0 50
R. Davidson, Scarborough,.....	"	11 60