

clothed, and our social nature should not be allowed to starve; but they are not the only parts of our being requiring food and clothing. "We must keep pleasure under, or it will keep us under." How are we to widen and deepen and strengthen this grand glorious life of ours if we feed it only on sweets? An eminent Christian lady recently, in addressing a large assemblage of women in London, England, gave expression to a feeling which saddens many thoughtful hearts. She said her heart ached for two classes of women—her poor sisters in heathen lands, and her poor sisters at home, who, raised above the need to toil for their daily bread, fritter away their days in idle nothings or worse than nothings.

There are many ways in which the sins of the parents are visited on their children. If parents neglect or refuse to fit their daughters so that if need be they can face the world in such a manner as to claim therefrom a comfortable livelihood in adverse days, then will they too late realize their error. How hard the lot of those who have been too tenderly cherished, and too carefully kept from a real knowledge of what our life on earth is intended to be, when compelled to earn their daily bread in some poor way.

But some one asks, What can I learn to do? I am not suited for the work of a doctor. Very likely not. It would be a sad state of affairs if we all were to become doctors. We would soon hear a wail of distress, not from the sick, but from the hungry. Perhaps, my sister, God has laid out your work in the form of many little things which you are overlooking in your search for something you think is greater or nobler. Nine out of every ten of us will most likely have but seldom to go outside four walls of our own houses to find our hands full. Only let us realize with our whole heart that we, one and all, rich and poor, are called upon to be bees, not butterflies, and we will find no lack of useful work everywhere around us. Surely in this, the last, quarter of the nineteenth century it is high time that we, as Christian women, cease to be ashamed of the example set by the Carpenter's Son of Nazareth. Far more than we need the right to cast our votes into the ballot box do we need that our work should be valued by ourselves as it is by our God, not for what sort of work it is and who it is that does it, but for the manner and spirit in which it is performed. The right to vote a few men have it in their power to grant or to withhold, but this higher and nobler right is a power within the breast of each one of us, and asserts itself only by degrees as the eyes of our understanding open more and more to take in the real meaning of living. This thought ought to be a very serious one to those of us who, having come to the close of our college life, are to-morrow to be granted the right to go out and take our stand in the world's battle-field. We desire to fight bravely and win success. How best can we do this? Hear the voice of a well-trying, valiant old soldier, the hero of a thousand fights: "I beseech you therefore, brethren, by the mercies of God that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." A reasonable service, for is He not the King to whom we owe our being? None who seek a life of ease or self-indulgence need enlist under His banner; for His marching orders are: "Whatsoever thy hand findeth to do, do it with thy might." Nor does He promise to pay any of His soldiers with fame or riches or earthly honours, though these things may be added. Let us listen to this King, Christ Jesus, speaking alike to every one who enters His service. Hear His gentle voice saying: "My peace I give unto you, not as the world giveth give I unto you." And again hear the sure promise: "Be thou faithful unto death, and I will give thee a crown of life." Strengthened with this peace which passeth understanding, and inspired by the glorious hope which lies before us, little matter is it in what part of the world our lot be cast, or what the kind of work put into our hands to do, we cannot fail of success.

From those whom we are leaving behind us, and who look forward to again returning to these college halls, we would fain keep back that sorrowful word, "farewell." We would that we might be always together. This must not be; but there still remain to us, to be treasured in our hearts, happy memories because you have been our fellow-students. If we would say a word to you that word must be, "Go on as you have begun." No need to warn you against trifling away your time. In the eager pursuit after knowledge we are sometimes apt to forget that our college days

are a part of our actual life. We are tempted to selfishly shut ourselves up in our rooms and give ourselves wholly over to our books, forgetting that we have a spiritual, a physical and a social nature as well as an intellectual, each of which if neglected suffers serious loss. How better can we part than by saying to each other and to our own hearts, Let us strive to live each day as we would wish to live it did we know it would be the last day of our lives?

CENTENARY OF PRESBYTERIANISM IN MONTREAL.

MR. EDITOR,—The correctness of your report of the meeting held in Knox Church, Montreal, celebrating the centenary of Presbyterianism in that city, has been called in question in the following particulars:

First, the attempt of the Church of Scotland to dispossess the congregation of St. Gabriel Street of their property.

To put the matter beyond controversy let me refer to the minutes of the congregational meeting, at which action was taken. It is dated 28th August, 1844, the Hon. A. Ferrie in the chair. Three resolutions were proposed, affirming the congregation's attachment to the principles of the Free Church, commending their minister, Rev. Henry Esson, for his fidelity thereto, and declaring their purpose to sustain him therein. Of each resolution the minute reads: "It was put and carried unanimously, Mr. John Fisher alone objecting."

Now, it so happened that this Mr. John Fisher was trustee of the manse property, and, acting for the Church of Scotland party in the Presbytery, he refused to give possession to the congregation. They were therefore compelled to take legal steps for the recovery of their property; and the litigation thus begun continued more or less actively until 1864, when a compromise was effected. The terms of the agreement are unmistakably clear, and clearly determine the relation of the parties respectively to the Old Church.

"That the litigation be compromised, and the pending suits withdrawn, etc.

"That the congregation at present worshipping (not the majority merely, as the Rev. Robert Campbell would have us believe,) in St. Gabriel Street Church receive from the parties (parties outside the congregation) representing the Church of Scotland the sum of £1,450 in compensation for their rights in the said suit, and the properties of the St. Gabriel Street Church and manse, and the revenues thereof, which they relinquish to the Church of Scotland."

This agreement was signed by the representatives of Knox Church on the one part and on the other by trustees named by the Presbytery to hold the property for the future St. Gabriel congregation.

Second, Mr. Campbell charges your report with incorrectness because it states that his congregation, the present St. Gabriel, was organized subsequent to the compromise, and is the "new" congregation referred to in the Act of Parliament which ratified the compromise.

Appealing again to the law and to the testimony, what says the Act? In clause 5 [28, 29 Victoria, cap. clxi., 1864.] we read:

"Until a congregation shall have been regularly organized in connection with the said Church (Church of Scotland) and a minister for the same duly called and inducted into the charge thereof, the aforesaid trustees shall remain in office." And again, "And after the organization of a congregation (not re-organization of the congregation, as Mr. Campbell innocently suggests,) such congregation, by rules and regulations to be by them adopted for this purpose, and approved by the Presbytery, etc."

From these extracts it is evident that Mr. Campbell's congregation, not only, as he says, had been disorganized for twenty years, but did not then exist, and had not existed previously, but was called into existence and put on the roll of the Presbytery for the first time in the year following these Acts.

Third, Mr. Campbell is bold enough to say that his church has still as good a right as ever it had to the name of St. Gabriel Street Church. That may be, for his congregation never had any right to the name. The facts of the case are these. At a congregational meeting held at St. Gabriel Street on the 10th February, 1864, it was moved by R. Gardner, seconded by Wm. McGibbon, and carried without a dissentient

voice, "That from the date of the passing of an Act of Parliament to be applied for to give validity to the compromise, this congregation (St. Gabriel Street) shall take the name of *Knox Church*, and shall thereafter be known and designated as 'Knox Church.'"

The change was ratified by Act of Parliament, "And whereas the members of the congregation of St. Gabriel Street Church have assumed the name of Knox Church, it is therefore enacted that the trustees of the St. Gabriel Church (the name to be borne by the Church hereafter to be formed) shall be empowered," etc.

The old St. Gabriel Street congregation, therefore, at present exists as Knox Church, and no other congregation has any right, good or bad, to the title.

Sir, no amount of manipulation, however ingenious, can alter these two facts, namely, that the congregation of St. Gabriel Street vacated the old building as a fully equipped congregation under the name of Knox Church, taking with them all their belongings, books, registers, session records, minute books, even their mural tablets, leaving only empty pews and bare walls behind them, and that a *new* congregation under the name of St. Gabriel in the year following occupied the building and has occupied it since.

I am surprised that Mr. Campbell has had the temerity to refer to his action in the meetings of the Presbytery's committee of arrangements, taking credit to himself for certain suggestions of a large and generous kind. Those who know the native modesty of the reverend gentleman will best appreciate the position, and the members of committee, knowing what they know, will smile. JAMES FLECK.

THE IMPORTANCE OF DISTRICT SYNODS.

MR. EDITOR,—Too many presume to write thoughtlessly of our Synods, as if these courts were insignificant through small attendance of members and much lack of business. Let us look into the state of the case.

Last year the Synod of the Maritime Provinces and the Synod of Manitoba and the North-West Territory each held eight sederunts. But perhaps we are referred to the intermediate Synods. Well, supposing that only one-fourth, or even one-fifth, of the members of these attended, the meetings would be respectable, and plenty of business would claim their attention. Take the Presbytery of Montreal and Ottawa for an instance. It sat lately at Perth, and, at the least, forty-five members were present, all good men, earnest and true. And they were kept quite busy through six sederunts, sitting at one time and another fully fourteen hours in the course of three days, once on a Tuesday evening, thrice on Wednesday, and twice on Thursday. The first business was the able and attractive discourse of Dr. McNish, on Presbyterianism; then the long roll and the instructive list of changes affecting it—three deaths, six demissions, etc., etc. Few estimate the importance of these matters, which occasion so much careful labour to Clerks.

The review and attesting of six Presbytery Records, hearing, discussing and disposing of elaborate reports on the State of Religion within the bounds, on Sabbath Schools, Temperance, Protestant Education in the Province of Quebec, the Mission to Lumbermen in the Ottawa Region, and Legislation on Lotteries, besides questions of Sabbath observance and "A Scheme for the Supply of Vacancies," leave to take Candidates for license on trials, and other minor concerns, all claimed the full attention of members of the Synod and obtained it. Are these things of little importance? There were no quarrels to settle; so much the better. Much work was done which neither Presbyteries nor the General Assembly could do so well. The fact that the Synod of Montreal and Ottawa persists year after year in causing 1,100 copies of its minutes to be printed for circulation among professors, ministers and elders within its bounds, shows that it has a sense of its own weight and assurance of its own efficiency. Away with the gloomy vaticinations of those who look only at the face of things, and do not sufficiently regard the inner workings of our well-distributed and well-balanced Presbyterian organization. JAMES WATSON.

THE true Christian is like the sun, which pursues his noiseless track, and everywhere leaves the effect of his beams in a blessing upon the world around him.