

In its great time of trial, and to group together such facts and incidents as might cast light on that intensely interesting portion of its history. The editorial work has been done with great care, and we would be pleased to find this volume largely circulated among our membership, that they may understand the great principles involved in the controversy, and appreciate the heroic sacrifices of the Disruption worthies.

For the information of some of our readers, the history of the events leading to the Disruption may be briefly stated. Before, however, giving a short resume of events, we cannot avoid a passing reference to the remarkable religious revival which preceded the great ecclesiastical conflict, and prepared many hearts for the struggle. The Church of Scotland had fallen into the deep spiritual lethargy of "moderation," and the ministers were largely, as Kirkcaldy says, "paganized Christian divines." From time to time, however, revivals of religion, more or less marked, had manifested themselves with increasing frequency since the beginning of this century. Many ministers have frankly spoken of the great change experienced by themselves. One minister, for example, says: "During the first three years of my ministry I was an entire stranger to the gospel scheme of salvation, and no wonder, for the staple theology of preaching in those days was nothing better than scraps of Blair's sermons, or of some other equally meagre stuff, etc."

Another writes regarding one period of his ministry: "How great was then my darkness, how unfit my spirit for the solemn work in which I was engaged."

Here and there the ministrations of godly men were attended by numbers who travelled many miles to hear their preaching. The word was indeed precious in those days, and a striking anecdote may be given illustrative of the times. About 120 years ago in the parish of Botolphclaydon the congregation was ministered to by a godly clergyman named Campbell, under the influence of his evangelical ministry a farmer was converted, and this holy man, mourning over the almost universal deadness of ministers and people, was wont to spend much of the night in prayer in his barn for times of awakening and revival. Long after this servant of God was gathered to his fathers, this very barn gave shelter for public worship for five and a half years to the Free Church congregation.

The gradual advance of evangelical religion brought about the passage in the Assembly, after much opposition from the "Moderates," of the Veto Act of 1834. This Act asserted the principle that no pastor should be ordained contrary to the will of the people, and gave the Church the privilege of a veto on the nomination of the patron. Under this arrangement matters worked somewhat smoothly until the rather questionable peace was broken up by the Auchtermuchty case. To this parish Lord Kinross, the patron, presented one Mr. Robt. Young. Out of a population of 3,000, only two persons signed the call, and all the persons in the parish, except thirteen, entitled to exercise the privilege, protested against the settlement. The presbytery declined to ordain the presentee, and the patron was requested to make another appointment. This was not done, and the patron and the presentee carried the matter before the court of law in 1837. The theory of the patron, or plaintiff, and the Moderates supporting him, was that the State had created the Church, and that from the State she received her government and jurisdiction. They asserted that all her authority was founded on civil statutes, and not on any laws instituted by Christ. It is needless to say that this was an altogether groundless assumption. For every student, however superficial his acquaintance with history might be, was aware that the statutes establishing the Church, did not create but simply recognized its government and discipline. The case was carried against the Church, by eight out of the thirteen judges of the Court of Session. Lord Cockburn in his journal wrote regarding this subject, as follows:

"We are immovably certain that the Church has the law on its side, and that the opposition to it by lay members of the Establishment proceeds chiefly from Toryism anxious to enable patrons to keep down the people."

From this judgment the Church appealed to the House of Lords, and as this tribunal at the time was led by Lord Brougham, who was deeply prejudiced against the Evangelical party, the judgment was sustained. It need hardly be said that the Church refused obedience to the decree. The next case was that of Leithside, where the original presentee was vetoed, and another, Mr. Kessen, was presented. The Presbytery of Dundee were proposing to ordain this gentleman, who was welcomed by the congregation, when the first presentee applied to the Court for an interdict prohibiting the presbytery from proceeding to ordain Mr. Kessen. The Church in consequence abandoned all right to the fruits of the benefice, but, as ordination was a spiritual matter, disregarded the interdict and ordained Mr. Kessen. The presbytery were immediately cited to the bar of the Court, when they respectfully repudiated the jurisdiction of the Court in matters spiritual. The Court after threatening imprisonment, rebuked them. The presentee then brought an action against them in damages, and the Court awarded him several thousand pounds. This was immediately raised by public subscription.

Among the cases which arose about this time to test the relations of the civil and spiritual Courts, that of Mar-noch, Strathgogie, deserves special attention. In 1837 a vacancy occurred, and Mr. Edwards, a preacher, was presented by Lord Fife to the living. He had been assistant for three years, and the parishioners knew him too well. The entire Session and 250 heads of families protested against the ordination. One man, the tavern keeper, alone signed the call. The patron withdrew the name of Mr. Edwards, and presented a Mr. Henry. The majority of the presbytery belonging to the party of the Moderates supported Mr. Edwards, but the General Assembly reversed their action. Mr. Edwards appealed to the Court of Session, which ordered his ordination. The Assembly expressly prohibited the presbytery from settling him. The majority of the presbytery being Moderates, on 21st January, 1841, in defiance of the ecclesiastical courts, and in obedience to the decree of the civil Courts, ordained Mr. Edwards, and settled him under the protection of a body of police. The Assembly immediately suspended the Moderate majority from their office as ministers of the Church.

Ministers had, of course, to be sent to Strathgogie to preach in place of the suspended minister, and to the establishment of many the Court of Session interposed by an interdict to prohibit their ministers from preaching in the seven parishes. Dr. Guthrie was one of the first on

when the prohibition fell, and his account of how this interdict was treated may not be out of place.

"In going to preach in Strathgogie, I was met by an interdict from the Court of Session—an interdict to which, as regards civil matters, I gave implicit obedience. On the Lord's day, when I was preparing for divine service, in the house of the law, and handed me an interdict. I told him he had done his duty, and I would do mine. The interdict forbade me, under penalty of the Calton Jail, to preach in the parish churches of Strathgogie. I said, The parish churches are stone and lime, and belong to the State; I will not intrude there. It forbade me to preach the gospel in the school-houses. I said, The school-houses are stone and lime, and belong to the State; I will not intrude there. It forbade me to preach in the churchyard. I said, The dust of the dead in the State's; I will not intrude there. But when the Lords of Session forbade me to preach my Master's blessed gospel and offer salvation to sinners anywhere in that district under the arch of Heaven, I put the interdict under my feet, and I preached the gospel."

It was a strange time in Scotland, and the whole attention of the country was for many months fixed on these seven parishes. A supply of interdicts went down from Edinburgh. Each minister as he arrived was duly served with one, and without the least hesitation the interdicts were broken. The civil Court had fairly oversteered the mark, and the judicial authorities never ventured to put the penalties in force. After their suspension, the seven suspended ministers presented a petition to the civil Court asking the secular judges to vote off the spiritual sentence and restore them to the exercise of their sacred functions. This the Court actually refused to do by a formal decree. For this offence these ministers were tried by the Assembly, and in 1841 solemnly deposed.

M. R. K.

Communications.

THE HYMNALS.

[To the Editor of the PRESBYTERIAN REVIEW.]

Sir,—I thank you for your information about the Hymnals, and will wait with great interest for some communication from the Convener of the Hymnal Committee. I have looked over the list of the members of the Hymnal Committee, and I am certainly surprised that there has not been found one of these number ready to speak upon what I would consider as a most high handed usurpation of their powers, whether allowed by the last General Assembly or not. I cannot help feeling that this is just another instance of the formidable and fatal weapon, which has already done so much injury to the Church. Personally, I have no reason to be dissatisfied with the choice of Mr. C. R. Robinson, as the publisher, but I detest to hear of action in connection with Church matters, which would be characterized in very severe terms if occurring in ordinary business.

I am, yours truly,

PRESBYTERIAN.

"AN ELDER" ON AUGMENTATION.

[To the Editor of the PRESBYTERIAN REVIEW.]

Sir,—If the Rev. D. J. Macdonell had taken the same trouble to answer my statements that he has taken to answer others which he attributes to me, it might have been more satisfactory to his side of the question. I never stated that "the Augmentation scheme has been pressed to the detriment of mission work in Manitoba." When the leaders in our Church threw the Manitoba scheme into the shade at its critical moment, by the little attention they gave to it; and when they threw so much energy into this Augmentation scheme, there can be no thanks to them, but to the Christian life in the Church, if the Manitoba Mission has been at all successful.

Mr. Macdonell had better wait till "An Elder" states that the statements he complains of appeared in a circular, before he demands that the circular be sent to the REVIEW. The quotation that I gave, and which he appears to doubt as correct, "However much any other fund may suffer" was found under "Augmentation Fund," just as I gave it, on page 418 in the PRESBYTERIAN REVIEW of December 31st, 1885. The second sentence which he refers to, no one needs to be told who read my letter, was a very proper deduction from what had been previously stated.

This method of curing worldliness in some Christians, by making what is termed "poorer brethren in the ministry" more worldly, is far from scriptural, neither has he any right to the opinion, unless it can be shown to be scriptural, that \$1000 is not too much for them.

You have pointed out as far as ministers are concerned, what my letter really sought to establish: That the members of Christ's Church should not seek to live in a higher position than that of a mechanic. If the occupation they hold would place them in a higher position in the world than this, this "peculiar people zealous of good works" should use the surplus to the glory of God. In all fairness would you allow me a few words on this point which you assent?

As I stated in a previous letter, our Saviour chose the position of a mechanic. All positions were equally open to him; this he chose; and if a "servant should not be greater than his Lord," surely it is a plain deduction that he should seek no higher. In regard to our Lord, when he lived by the preaching of the Gospel, he was supported by those followers of His who were able and willing to give for that purpose; and He did not think that the ministry was degraded, or that the glory had departed, because he lived in no higher position than a mechanic. As we look at the life of our Saviour, we are struck with his humility in dress, in food, and in means. He chose this position, and he chose it in preference to others; and if the position of the minister or other Christians in our day is different than his, which is most likely to be wrong, our Saviour's, or theirs?

We find in the Acts the same principle of our Saviour's carried out: "Neither said any of them that ought of the things which he possessed was his own; but they had all things common. . . . Neither was there any among them that lacked, for as many as were possessors of land or houses sold them, and brought the prices of the things that were sold, and laid them down at the Apostles' feet." But the Apostles' houses were not free "Houses," for they followed their Master in having others appointed to take the money, and supply the wants of the needy.

The Apostle Paul, the prince of Christians, in several instances, while preaching the Gospel to others, wrought as a mechanic to supply his wants. "Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me." "Even unto this present hour we both hunger, and thirst, and are naked, and labour, working with our own hands." There is nothing in the Apostle Paul of keeping up the dignity of the ministry in any manual sense, but there is that higher and nobler dignity of following his Master.

These illustrations show what was the practice in New Testament times. We find the precept there taught to be the same: "Ye cannot serve God and mammon." And to the young man who wished to obtain eternal life, Christ said, "One thing thou lackest: go thy way, sell whatsoever thou hast and give to the poor, and come, take up thy cross and follow me." And to His disciples Christ said, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." In 1 John we have the command, "Love not the world: neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the eye, and the pride of life, is not of the Father, but is of the world."

Our Church justly takes hold of those ministers, and puts them on their trial, who are accused of preaching doctrines contrary to the standards of our Church. Here is one of the qualifications laid down in our highest standard, necessary for those entering the ministry: He has to be "No lover of money." 1 Tim. iii. 3: "not greedy of filthy lucre." Titus ii. 10: "Ministers of Christ have to tend the flock of God, not of covetousness," nor

yet for filthy lucre." 1 Peter, v. 2. The Church should follow those imperative sales laid down for their guidance, and not permit any one to enter the ministry—"talent" don't count with Christ—who are not willing to give up "filthy lucre" for Christ's sake. And when it finds those in the ministry, who, like James, love the present world, the "filthy lucre" should never be "Augmented" to suit them, but they should be allowed to depart elsewhere to seek it. How contrary, then, is this "Augmentation Scheme" to God's holy word. It only seeks to feed "the lust of the eye, and the pride of life," which, "is not of the Father, but is of the world," by seeking to raise those who are already higher in a worldly position, then God's word would warrant.

Your arguments and questions in regard to the position of the ministry find support from Scripture; and are contrary to the life of Christ; to the life of Paul; to the lives of the other Apostles; and to the early Christians. That such worldly arguments should ever have been possible to use on their behalf, only shows how they have degraded their office, and that "filthy lucre" to them is "filthy" no longer.

But, sir, if we "cannot serve God and mammon," are not all Christians bound in love to their Master, to follow His example, and that of His Apostles; and thus we by our lives showing that we do not seek our position here; but that we are looking and living for a brighter and better life when Christ comes. How much more then would we be able to live a consistent life, by showing our sincerity in praying "Thy Kingdom come." The Church then would have the means of showing how earnest she was in the work of bringing the world to the feet of Christ.

Yours, etc.,

"AN ELDER."

Toronto, March 1st 1886.

[To the Editor of the PRESBYTERIAN REVIEW.]

Sir,—I have read with much interest the letter of "An Elder" on the Augmentation scheme, together with Rev. D. J. Macdonell's reply and your review of both. I have no wish to forestall anything which "An Elder" will have to say in reply to Mr. Macdonell; but with your leave I wish to make a few remarks upon the stand taken by yourself in your editorial of the 25th, headed "Elder on the Augmentation Scheme."

And first of all I wish to say that in my opinion, at least, you have not fairly stated "Elder's" position, when you say "that it amounts to this, that ministers should not be paid larger salaries than ordinary mechanics." A second glance at "Elder's" letter will, I think, convince anyone that his language will not bear any such construction. But what I wish more especially to discuss in this letter, is the claim you put in on behalf of Presbyterian ministers, because of the amount they are called upon to expend in hospitality, in charity and in dress. From your own standpoint and in your own way you make out a pretty clear case that to put the mechanic and the minister on equal terms as to income, the minister would need to have at least a thousand dollars a year.

Putting the mechanic's wages at \$500 a year, which is a high average, this would leave, where a horse is not required, a claim on behalf of the minister of \$500 for his disbursements in charity, hospitality, and extraordinary expenses in dress; that is supposing the mechanic never spent one cent, either in charity, hospitality, or any other form of Christian liberality. You may well claim that you have taken low ground when you argue in such a way and reach such a conclusion. But if the inference is, as I understand it to be, that by taking higher ground you would make a still better case; then let us take high ground, even the very highest, and ask what God himself requires of every man, be he minister or layman, in the way of Christian liberality and Christian attire.

There are many lessons in the story of the widow's mite, but if there is one taught more clearly than another, it surely is, that a large or even a moderate income is not necessary to the fulfilment of all that the highest tribunal requires of us in the way of Christian giving; and we are expressly told that "if there be first a willing mind it is accepted according to that a man hath and not according to that he hath not."

But it may well be questioned if it can be called Christian liberality at all to disburse "that which hath cost the giver naught," and it may well be asked, if that is hospitality which turns the minister's house into a hotel, and then asks the congregation to foot the bill in place of the guest. Such hospitality, and such charity must stand on the same level with the patriotism of the celebrated American, who during the civil war expressed his willingness that the last drop of blood of all his able-bodied male relations should be shed in defence of the Union; and the claim is still less admissible unless it can be shown that laymen, as a rule, habitually neglect the duties referred to, and that ministers themselves are all models which are never imitated by their congregations.

Whether the quotation you give us from Goldsmith is only a graceful statement of facts in his time, or is just another proof of his brilliant imagination and poetic genius, I cannot tell, but certain it is, that in our own time its credibility rests mainly upon the fact that it has been persistently asserted by ministers themselves, and seldom or never publicly denied.

The records of our General Assembly themselves show that numbers of our ministers do not even contribute to those charities in which they have a reversionary interest; and, without making any very sweeping statement or entering into any particulars as to how these duties have been nobly discharged by some or sadly neglected by others, I may say that I am not alone in the opinion that among Presbyterians the giving of the laity compares favourably with that of their pastors. The same reasoning that applies to the expenditure upon hospitality and charity will mainly apply to what you have said about the necessity for a minister dressing in broadcloth, and his family keeping up appearances by living and driving more expensively than their neighbours; and the claim on this score for means is the less defensible, because the end in view deserves our unequalled condemnation as one of the crying evils of our time. I am glad to see that one of the most distinguished of our ministers, Mr. Talmage, preached lately upon this very subject, extravagance in dress, taking for his text, Isaiah lii. 18-23, which is too long for quotation here, but which I commend to the notice of your readers. He then asserts that woman's extravagance, in keeping abreast of the fashion, was the cause of the temporal and eternal damnation of great numbers of men, and that there were thousands of men every year who stole, lied, and forged, to get dresses for their wives. He charged to this evil much of the distraction in our religious services, for many went to the church, as to the races, to see which would come out ahead, stating in conclusion, that in the last great day people will have to account for what they wore as well as what they were.

What you say on the subject of dress and household expenses may, I think, be fairly construed to mean, that as compared with the minister and his family almost everything is good enough for the working man; but, however slow he may be to profit by the teaching of his minister in other respects, human nature tends to make him only too faithful a follower in the direction of vanity and frivolity. And though in rural districts the evil does not reach the extent spoken of by Mr. Talmage, there is little doubt that even in country places the wide spread financial embarrassment and distress are due in a great measure to extravagant living, or as he put it, "because people cannot bring themselves to putting no more than they can pay for on their heads, backs and feet."

Yours, etc.,

J. P. TELFORD.

March 2nd, 1886.

[We need scarcely point out to our readers how completely "An Elder" himself in his second letter has maintained our interpretation of his first letter nor how completely Mr. Telford has failed to interpret our views, nor how he has missed the points we endeavoured to make. We neither expressed nor entertain such views respecting manual labour as he credits us with. But all the same we are glad to have his letter. We wish the REVIEW to reflect the whole mind of the laity as well as of the ministry.—ED. REVIEW.]



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