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THE PRESBYTERIAN.

JUNE, 1870.

THE Synod of our Church meets this year in this city, and much important business, it is expected, will be brought under consideration of the members. Many of the subjects will require careful deliberation, and it is to be earnestly hoped that such decisions may be arrived at, as will best promote God's glory and the good of the Church. To some of the subjects to be brought before the Synod, we would very briefly call attention.

The state of Queen's College, as the source to which we must henceforth chiefly look for the supply of ministers for the different charges, will no doubt occupy the attention of the members to a considerable extent. The indefatigable labours of the Principal and of Professor McKerras, have to a gratifying degree been crowned with success, and the report will undoubtedly afford evidence of the liberality of the adherents of the Church in coming forward to meet the requirements of this institution, deprived from various causes of a large portion of its means of support in the noble task to which it is devoted. The report will no doubt be gratifying to a certain extent, but there are other duties devolving on the Synod in respect to it, among them the consideration of how best to recruit the ranks of those preparing to enter on the work of the ministry. This question alone opens a wide field for thought, and embraces not merely the consideration of the efficiency of the University itself, but the prospects held out for those who have passed through the prescribed course of entering on a career of usefulness in the service of their Master, in that sphere for which they have prepared. To the prayerful consideration of all we, therefore, commend the subject.

Connected with the question to which we have last referred, is that of the state of the Temporalities' Fund. It is evident that this is by no means in a satisfactory

position, and that there are great diversities of opinion as to the proper course to be followed in future respecting its disposal. We have lately spoken more at length on this subject, and now rather desire to direct attention to the matter than to offer any further opinion as to the policy to be adopted.

The proper method of collecting the Statistics of the charges within the bounds of the Synod, will again be undoubtedly considered. It is deeply to be regretted that so many have neglected,—we will not say declined—to comply with the requirements of the Synod. The collection of information as to the position, wants and deficiencies or well doing of the various congregations, is of very great importance, and we trust that Presbyteries which have now been sufficiently warned, may be sharply dealt with, if the neglect still continues.

We regret that the efforts in behalf of missions, have not been more effectual than they have hitherto been. The mission to the French Canadians might be one of great usefulness. There is no reason to doubt that at the present moment a spirit of enquiry has been awakened among this class of our fellow subjects, and that recent events have drawn attention in a very marked degree to the questions at issue between the Roman Catholic and the Reformed Churches. It is most difficult to obtain any accurate knowledge of the extent of the growing doubts as to the infallibility of the teachers, who have been so long looked up to by the French Canadian Roman Catholics as their guides, but that under the surface there is a movement going on, does not admit of doubt. Mr. Doudiet has nobly given himself to the work, and there is another young minister who could be usefully employed among these people. But the committee are almost powerless for want of the necessary funds.

The Mission to British Columbia is one

which should be looked upon at present with peculiar interest. The inhabitants of that Province are now making overtures for admission to the Dominion, and it is probable that before long they may form part of our own country, and be united under one Government with us. Under these circumstances the presence of Mr. Somerville, who there is reason to believe will be at the Synod, ought to be taken advantage of to obtain all the information possible. From various sources we hear cheering accounts of the progress made by that gentleman, and of the confidence felt in him by all classes of the community in British Columbia. Thus there has been an opening made for further efforts, which may lead to good results.

The mission to the Lumbermen is a work which has been in operation for the last two years, and it will be for the Synod to consider the report which Mr. Gordon, of Ottawa, who has acted as convener will no doubt present. The importance of the movement can scarcely be overrated and the economical, and yet efficient manner in which it has been conducted, has been worthy of all praise.

We would urge upon all the closest attention to the provisions of the Form of Polity which is now an Interim Act.

It would be impossible to review in however cursory a manner the Form which is intended to regulate the procedure of the Church. Unless it has been thought over and considered carefully by the members of Synod before the time of meeting, it is plain there can be no intelligent discussion. Even yet, however, those who have not fairly mastered the clauses should go over them carefully, as it is most desirable the subject should receive the most earnest and mature consideration.

There are other subjects of importance which will arise in the course of the proceedings, and our prayer is that Heavenly wisdom may direct all the actions and deliberations of the Synod, and that all may be done to the praise and glory of God, the great Head of the Church.

IN MEMORIAM.

WILLIAM FRASER, ESQ., PERTH.—Death has been again amongst us, and has removed a very devoted and much respected elder of our Church, William Fraser, Esq., of Perth, who has for many years been a member and office-bearer of S. Andrew's Church there.

Mr. Fraser was a native of Inverness,

Scotland, and came to this country; with his family, in the year 1820, soon after the formation of the Perth and Lanark settlements. His father represented the united counties of Lanark and Renfrew in Parliament for a few years.

Mr. Fraser received a liberal education in the academy of his native town, and was for some years previous to his emigration clerk in one of the banks there. He carried on business as a merchant in Perth for several years.

He was appointed treasurer of the united counties of Lanark and Renfrew in 1856, which office he held up to the separation of these counties in 1861; and since that period he has been treasurer of the county of Lanark.

He was an excellent accountant, and managed the financial affairs of the counties to the entire satisfaction of his constituents, and with an affability that won him the respect and regard of all, of every class and denomination, with whom his duties brought him into contact. He was very intelligent, of a genial and cheerful disposition, and possessed of considerable originality of character.

He had a very strong and warm attachment to the Church of Scotland and to our Church in connection with it.

He took an active part for several years as a teacher in the Sabbath School; and the fervency of his prayers, and their happy appropriateness to local and general emergencies, will be long remembered by those who have been in the practice of attending that meeting.

As a Christian, he was humble and unassuming, strong in faith, exemplary in private and public life, and well reported of by "those who are without."

His end was peace. For several weeks after he was seized with his last illness his friends were hopeful that he would be spared to them for a time. He himself, however, had a strong conviction that his work on earth was done; and, reposing in simple faith upon the merits of the atonement of his Saviour, and "having good hope through grace," he had through his illness an abiding desire to depart and to be with Christ, which he felt was far better for him than to remain longer here, subject to infirmity and pain and sin. During the short time he was confined to bed, staying himself upon God, he seemed to enjoy unbroken peace; and on the evening of the 30th March, surrounded by the members of his affectionate and mourning family, he

calmly breathed his last, committing his spirit into the hands of his covenant God and Saviour. "Blessed are the dead which die in the Lord from henceforth; yea, saith the spirit, that they may rest from their labours; and their works do follow

them." "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Correspondence.

HOME MISSION FUND.

(To the Editor of the Presbyterian.)

SIR,—The scheme for the future maintenance of ordinances, the outlines of which you gave us in your issue for April, is one which on the whole ought to commend itself to the friends of church extension. Every one acquainted with the views of the great body of our people must know that rightly or wrongly they do not cordially support the present system of distribution. A few leading men connected with the Synod may rally round the endowment or sustentation principle; but we have neither the numbers, the wealth nor the spirit in our Church necessary to carry it out with success. It may be that the large and able congregations, whose ministers, equally with those of feebler congregations, now share in the fund, give as much *into* the fund as their ministers get *out of* it; yet the great majority of the people cannot be got to see or sympathize with that fact. The semblance of excuse they have for declining to support heartily the present plan of *equal distribution* would be entirely taken away by the adoption of the principle proposed, that of *helping only the weak*. The moneys contributed by the congregations would then form a purely missionary fund, for supplementing struggling stations and forming new ones in the back settlements. There is no doubt this would give an impulse to church extension; and a scheme that would yield such tangible results, would likely call forth the hearty support of our people. At least it ought to do so.

The reverting to the £50 in the distribution of the Temporalities' Fund is also a wise proposal. Some think we should take a further step, and revert to £100, as far as the fund would go. The whole of the people's money should be thrown into the proposed mission fund, and therefore the £50 should be given unconditionally. The church at large would not lose, as the \$50 now supposed to be contributed by congre-

gations would then be thrown into the new fund. It is true, so many ministers as are at present receiving from the fund, would not continue to do so; but, besides that their case would present a first claim on the new fund to be created, if they suffered by the change, it would be something for every minister now on the Synod roll, or hereafter to be placed in it, to look forward to the enjoying of the £50 over and above his congregational income, as a thing no longer subject to peradventure. For myself, as one of those whose position has been for many years doubtful with regard to the fund, I would say that I should rather forego any claim upon it for two or three years now, to secure the certainty of my coming on it then, never more to be disturbed in the enjoyment of it. But docking \$50 from it, would greatly lessen the pleasant prospect. According to the proposal, the Temporalities' Fund would in a short time become virtually an aged ministers' fund. At least it would be only in the last decade of their activity that they could look to participate in its benefits. And experience is beginning to show that this is the period of their ministry when, with their waning powers, they shall as a rule most require something to fall back upon in addition to their ability to command a large congregation.

I would, however, beg to offer two suggestions to the committee. First, that an arrangement should be made for retaining a surplus to meet the cases of ministers obliged to retire from active duty through infirmity, even though it should not be their turn in ordinary course to come on the benefits of the fund. And, secondly, that the yearly payment of \$12 to the Widows' Fund on behalf of non-recipients, be made a first charge on the Temporalities' fund, after all the privileged rights are secured. This is the only way to insure the regular payment of the ministers' allowance to this important and necessary scheme of the church.

Although the adoption of the committee's

scheme, as propounded, might cause me temporary inconvenience, I will give it my support.

A NON-PRIVILEGED MINISTER.

ST. ANDREW'S CHURCH, MONTREAL.

To the Editor of the Presbyterian :

DEAR SIR,—I regret that a paragraph which appeared in the May number of the PRESBYTERIAN, under the heading of "News of our Church," should have conveyed the impression,—1st, That the congregation of St. Andrew's Church, after having specially appointed a committee with power to invite some person, in the name of the church and congregation, to become their minister, might reject the minister of their choice, and that if he came across the Atlantic he must run the risk of being rejected by the communicants.

2nd. That St. Andrew's Church, intended to act independently of the Presbytery and contrary to the laws of our Church.

In answer to the paragraph in question I have only to say that the committee of nine are simply the agents of the congregation (including, of course, the communicants), and the person chosen by the committee will be received by the congregation and duly called to the vacancy.

The person chosen will not run the risk of being rejected by the communicants as they have no intention of placing themselves in the foolish position of inviting a person, through their committee, to become their minister and then rejecting him when he responds to their invitation.

The committee have proceeded to the selection of a minister according to the provisions of the charter, in the same way and in like manner as a similar and even smaller committee of St. Paul's Church, Montreal, proceeded in selecting the Rev. Dr. Jenkins, and can any one doubt St. Andrew's congregation will confirm the selection of their committee just as St. Paul's congregation confirmed the nomination of their committee. Furthermore, St. Andrew's congregation do not intend to act contrary to the laws of the Church.

Yours truly,

A MEMBER OF THE COMMITTEE OF NINE.

[EDITOR'S NOTE.—We may assure our correspondent and our readers generally that, in the paragraph referred to, there was no intention of complicating the arrangements for supplying the St. Andrew's vacancy, much less of hinting that

the communicants and congregation are in the least degree desirous of effecting a settlement, save in accordance with the laws of the Church in Canada. The paragraph in the absence of the Editor was inserted as a piece of Church News and not editorially, and we regret the insertion of a statement capable of giving rise to misunderstanding.]

To the Editor of the Presbyterian.

A "Layman" in the March number of your excellent journal, advocates the religious observance of such days as Christmas, Good Friday and Easter. The admission of his letter into your columns is good evidence of your liberality. Your correspondent thinks that prejudice, and not scriptural knowledge, influenced our forefathers in rejecting this custom of the Romish Church. Most Presbyterians have formed a very different opinion of those granite men who dug deep into the Scriptures to discover what was written for their guidance. Let us guard well the powerful leaven they bequeathed us; it has wrought wonders. Archbishop Whately tells us in his matchless way how the churches have become corrupted, a change here, an addition there, an obscuring further on. Several years ago the late Dr. Mathieson (we shall miss him often) gave his reasons to the people of St. Andrew's for the non-observance of such days. One would think that the All-Wise having in so special a manner given us the oft-recurring Sabbath, had put it beyond the wish of men to name days of their own for His public worship. But we never will be content with manna from Heaven: we must have flesh, ever seeking after something new, and almost always selecting the inferior. Looking abroad over the world we see what has been done by the observance of days and cumbersome forms, without scriptural sanction. The communities which have observed these days best do not command our highest admiration. They have not been distinguished for supreme love to God, or the subordinate love to neighbours. They excel in church wealth and human degradation. The half of our sister Episcopal Church, with its few days and forms, moves with alarming strides towards decrepit Popery, with its many days and traditions of men. In multiplying days there is the liability to forget God's holy day; for we see in Popish lands saints' days better observed. Our Presbyterianism needs not the addition of days and outward observances to commend it to mankind. It does need, *it lacks very*

much, fresh baptism from Heaven, and more sympathy for suffering humanity. If we would act well our part every day, let us keep holier the blessed Sabbath day. There are some things we should multiply if we would adorn our venerable church and secure God's blessing upon it, and in multiplying these we will be glorifying God, which is our chief end, and put to shame those who can see no beauty but in fine cathedrals, elaborate and expensive windows and solemn grandeur in the service. Let us increase our charities and self-denials; let us bear oftener other's burdens and open our purses to the weeping widows and helpless orphans; let us visit the friendless in our prisons, the shivering and tattered ones in our alley, let do these things in secret—you may do them on Good Friday—you may do them on Christmas, just as well as if done at Easter. This is true worship. Love to the bodies and souls of men: move forward on that line, and know that one day belongs to God, and that all others are alike. BLUE.

THEOLOGICAL LECTURESHIPS.

The propriety of endeavouring to render the studies of the Theological Hall more attractive to students, and to supply additional incentives to application in their professional training, by establishing lectureships as the rewards of a high order of merit, having engaged the attention of some of the friends of Queen's College, individually, it was made the subject of a brief consultation among several of them in February last, while attending the funeral of the late Dr. Mathieson. It was then agreed that

the matter, being one which deserved careful consideration, should not be lost sight of.

At the close of the College, in the end of April last, an opportunity occurred for discussing the question more fully. The object was then deemed of sufficient importance to justify the preparation of a measure likely to secure the end in view. A small committee was accordingly appointed for this purpose, with instructions to report, at the approaching meeting of Synod, to those in attendance, whose interest and co-operation may reasonably be looked for. It is hoped that substantial progress may then be made.

By a noticeable coincidence, the Moderator of the Synod, who was ignorant of what had been done at the meeting referred to, on the very same day urged the importance of this matter, in the course of the very able and comprehensive address which he delivered before convocation.

The general idea thus far is that appointment should be made to a lectureship, by the Theological Faculty, say every third year, of a distinguished student, who would be required, after a year's notice to deliver publicly, in the course of the session, four lectures on a prescribed subject in Theology; the lectures to become then the property of the College; the emoluments attached to the lectureship to be, if possible, not less than \$400.00. In order to secure this income, a capital would be needed of \$2000, or \$2,500. Can this amount be obtained, if so, shall we proceed with the object proposed?

K.

Articles Communicated.

THE LATE PRESBYTERY OF GUELPH.

Kincardine is a small and prosperous town, prettily situated on the shore of Lake Huron. Though much exposed to the stormy blast of winter, it is very attractive in summer. From about the year 1856, our people there received some attention and such supply as was practicable, from the Presbytery of Hamilton.

Many a time when looking over the vast Mission field of our great Western Peninsula, it had occurred to the mind of the writer: what has become of that elder who received, on leaving the Congregation of Perth, for the West, a handsome address? and much gratified was he to find him at

Kincardine, in the person of Mr. Malcolm Macpherson. The zeal and perseverance of this friend did much to promote the interests of religion and of the church, in the early history of the locality. At his own expense, he erected a neat frame edifice for a church, which he afterwards properly deeded and handed over for the use of the congregation. Besides Mr. Macpherson, another elder, formerly of St. Andrew's Church, Hamilton, Mr. Matthew Mackendrick, aided efficiently in the promotion of good. While engaged in business at Hamilton, the benevolence of Mr. Mackendrick extended beyond his own congregation, as the good people of Nelson remember to

this day; he assisted them much in that bazaar and concert held in the year 1853, the proceeds of which, with the accumulated interest, enabled them recently to erect a new brick church. In the leading of the Psalmody at Kincardine, and otherwise, the same disposition was evinced by this office-bearer. In addition, there were some settlers who had been members with that "good Minister of Jesus Christ," the late Rev. Mr. Lambie of Pickering. As is the wont in such cases where the good seed has fallen into good and honest hearts, these persons cherished the memory of their former godly and self-sacrificing pastor, and for the sake of him as well as for other reasons, maintained their attachment to the "Old Church." These, with others, formed the nucleus of our Kincardine Congregation.

From the formation of the Presbytery of Guelph, Kincardine fell to its oversight, and from time to time received the Missionary ministrations of its members. Mr. Alex. Dawson, A.B., having in the year 1863 been licensed to preach the gospel, visited Kincardine, and received a "call" from this congregation, to become their Minister. This "call" Mr. Dawson accepted, and on the third day of September of that year, was solemnly ordained by the Presbytery to the office of the holy ministry and inducted, as the Pastor of St. Andrew's Church, Kincardine. This was the second pastoral charge formed by the Presbytery of Guelph.

In the year 1855, and subsequently, several Ministers of the Church visited Owen Sound, on the Georgian Bay, preached the Word of life, and administered baptism to the children of such church members as applied for that holy ordinance. Very considerable encouragement, at first, attended this effort. Some who for years had absented themselves from public worship warmly responded to the invitation, to assemble themselves together on the Lord's day, in connection with the Church of their affections, and join in its services. Among those who welcomed this movement may be noticed in particular the late Dr. Lang (father of the excellent Dr. Lang, whose early death is recorded in last month's *Presbyterian*) and his family. From the first, they did all in their power to farther the planting and watering of the "precious seed." In consequence, however, of coldness in some quarters and opposition in others, the work thus begun was hindered, after a time, and for several years nothing more was done by our Church in this quarter.

At one of the earliest meetings of the Presbytery of Guelph, application was made to it for missionary supply at Leith and Johnson. The former of these places is a village seven miles from Owen Sound, and is also on the Georgian Bay. Sydenham is the township skirting the Bay, in which is situated the Post Office of Johnson, near to which is an ecclesiastical site; it is seven miles from Leith. The Presbytery acceded to this request, and various of its members fulfilled appointments at these two stations. It may here be stated that the friend through whose agency they were started was one of the attached people composing the Owen Sound congregations in 1855-56. Though living in Sydenham, at a distance of twelve or fourteen miles from "the Sound," he could find his way to the place of assembling together.

It was during the Christmas holidays of 1861, when the late Rev. Alex. Hunter, then a Divinity student, was at home from college, a member of the Presbytery enquired of him whether, in the event of the Presbytery being able to send a catechist to Leith and Johnson for the next summer, he would be willing to go, and he replied that he would. Some time after this conversation, it came to the knowledge of that member of Presbytery that Mr. Hunter was counting upon the engagement spoken of, and being appointed to give supply at Leith and Johnson he proposed to the two congregations to take the requisite steps to secure the labors of a catechist among them for the ensuing summer. Subscription papers were at once in operation, and in due season the required amount was signed in each place.

This ready response was in accordance with the tractable disposition evinced from the beginning, by these people. They were ever ready to do what they could. For instance, they were wont cheerfully to aid if not to meet the travelling expenses of our ministers sent to preach to them. The collection taken up at each diet of worship (always a liberal one) was paid to the officiating minister. The same consideration has not always been evinced by some congregations in similar circumstances.

When the report of what had been done at Leith and Johnson was submitted to the Presbytery all the brethren present agreed to engage the catechist, guarantee a salary of one hundred and sixty dollars for the six months of summer, from May to November, and be prepared to furnish a fourth part of it, out of the Missionary Fund

of the Presbytery, henceforth to be instituted. This standard of remuneration was adopted from the Presbytery of Toronto, who were in the habit of paying their Catechists at that rate. It had been explained to the people concerned, that the Presbytery should not interfere with providing board and lodging for their missionary, but that it was expected those to whom he was sent would supply them in addition.

In the month of May, 1862, Mr. Hunter entered upon his work at Leith and Johnson. Great was the encouragement and animating the success of this faithful laborer. His diligence and christian character were highly appreciated by the whole neighborhood and their liberality abounded. When, at the end of the first summer's engagement, the Presbytery's treasurer was settling with Mr. Hunter, he found that the Presbytery had only to contribute twenty instead of forty dollars towards the catechist's allowance. Johnson had paid *sixty* dollars and Leith *eighty* of the required amount.

In the month of October, the Sacrament of the Lord's Supper was dispensed at Leith by the Rev. James Thom, as appointed by the Presbytery, to *fifty-five* communicants, *fourteen* of whom were admitted for the first time. The Presbytery recorded their grateful sense of the measure of prosperity that, by the blessing of the Lord, had been realized at Leith and Johnson, and instructed their clerk to correspond with the Students Missionary Association of "Queen's College," Kingston, with the view of securing the services of two catechists for the Presbytery during the next summer. While the interests of the Church in various localities demanded supervision, the congregation at Priceville called for special attention.

Mr. Hunter was re-engaged for his former field of labor, and in the summer of 1863 his exertions were crowned with even more marked progress than in the preceding summer. The Rev. John Hogg was appointed by the Presbytery to dispense the communion at Johnson, in the month of September, and reported to the Presbytery at their December meeting that he had ministered to a large congregation; that *seventy-six* communicants, of whom *twenty-six* were for the first time, had joined in the sacred celebration, and that he had baptised *two adults* besides a number of children.

On the 14th of June, 1864, at Fergus, Mr. Hunter, having completed his preparatory studies, was licensed to preach the gos-

pel by the Presbytery of Guelph, and on the 27th of October following, at Johnson, was solemnly ordained to the office of holy ministry by the Presbytery, and inducted to the pastoral charge of Leith and Johnson. This was *the third* that had now been matured by this Presbytery.

INADEQUATE PROVISION FOR HIGHER FEMALE EDUCATION.

One of the most striking evidences of the sagacity and foresight of the Scottish Reformers is the parochial school system which they established. They very justly thought that the best bulwark of true religion against the insidious attacks of superstition and error is the education of the masses; and the religious history of Scotland, as contrasted with that of England and Germany, has verified the truth of their conviction. Hence one of the fundamental principles of the system which they framed was, that facilities for obtaining a higher education should be afforded to the poorest in the land. They provided that in each parish a school should be established in which every boy might receive such a training as would fit him for entering any of the national Universities. And one of the grand results of this wise and munificent provision has been that not a few of the most eminent scholars Scotland has produced have risen from the humblest ranks in life. Many a boy's ambition was no doubt fired by the thought that, if he prosecuted his studies with diligence, he might some day step from the parish school into the class-rooms of the University; but the expense of residence at a University city together with the payment of class-fees prevented many who were anxious to receive a collegiate education from realizing their fond desire.

But in the days of the Reformation, the necessity of making provision for higher female education was not even dreamt of. This is a demand of the progressive age in which we live; for it is now very generally acknowledged that steps should be taken to establish institutions in which young women may receive such a training as will prepare them for the proper discharge of the duties of life. While many of the private schools for ladies are very inefficient, and impart instruction of a very superficial character, they are all so expensive as to exclude such as do not belong to the wealthier classes. People of moderate incomes such as tradesmen and farmers,

aye and even the majority of clergymen, cannot afford to send their daughters to these institutions: I do not by any means assert that their charges are unreasonable; indeed, for aught I know, they may not more than meet expenses when a fair remuneration is allowed to the teaching staff. And what has been the consequence of this want of schools in which girls from the middle and lower ranks of society might receive a higher education? One result has been that the majority of these have been compelled to content themselves with such an education as they obtain in the common or district schools. It has been said that such an education best adapts them for the position they are to occupy in life;—that were they to receive a higher mental training they would become dissatisfied with the sphere in which they are born and brought up. But this feeling of dissatisfaction is the necessary source and motive of progress. Those who urge this objection at the same time declare their earnest desire for the improvements of the condition of our race. They claim fellowship with the apostle of human progress, and yet, with strange inconsistency, they consider it unadvisable to place the benefits of a higher education within reach of girls of the middle and lower classes, lest they should become discontented and aspire to position in the upper crust of the social sphere. If, however, we bring this objection to bear upon the case of young men of the same social level, its disingenuousness or rather its extreme absurdity, is made apparent, unless we are so unchivalrous as to refuse these young women equal advantages with their brothers in the race of life. For no one laying claims to sanity would maintain for a moment, that such young men should be denied the opportunity of receiving a higher than common school education because it would inspire them with a desire to better their condition. Such a proscription would deprive society of many of its noblest ornaments. Not a few of the most illustrious names on the page of history would have been unknown beyond a very limited circle, had this narrow spirit been dominant, and civilization would be centuries behind its present advanced stage, had education been graduated according to the social position assigned by birth. By attending a University at a moderate expense, they have prepared themselves for engaging in the duties of one of the learned professions, and raised themselves to the highest social position.

In consequence, however, of the want of similar educational facilities, the young women in question have been labouring under a great disadvantage, and the attainment of such a social elevation has been beyond their power. But a nobler and truer spirit has arisen. Earnest, thoughtful men have become convinced that justice has not been done to women in the matter of higher education,—that this great barrier to their advancement should be immediately swept away.

But another result of this lack of provision for higher female education, is, that many have been tempted to send their daughters to convent schools. This is an evil that is very much to be deplored. For any one who is acquainted with the history of the Romish system, who knows the crafty means which it employs to win proselytes, must perceive how imminent is the danger to which Protestant ladies are exposed if placed in such institutions. And no parent, who is true to the principles of the Reformation, will peril his daughter's faith by giving her a conventual education. Yet it is no secret that not only members but even office-bearers of our own Church, have by such a step given countenance to that mystery of iniquity, which is the openly avowed enemy of enlightenment and civilization. No doubt the Lady Superiors of such establishments solemnly promise not to tamper with the convictions of their Protestant pupils, but they do not consider themselves bound to keep faith with heretics, nay, they sincerely imagine that it is an act of great mercy on their part to attempt to lead back into the papal fold those who have strayed away into the paths of error. Parents also delude themselves with the belief that their daughters possess sufficient force of character to resist the influences that may be brought to bear upon them, but they little dream of the wily arts employed by their Jesuitical companions and teachers to gain an ascendancy over their minds and alienate them from the faith. Statistics reveal the startling fact that seven out of every ten Protestant girls, who enter convents for the purpose of receiving an education, embrace the Roman Catholic religion. This, I say, is one of the evils arising from the want of proper educational agencies.

There are two reasons why Protestant young ladies are sent to the conventual schools. The first is the low rate at which they may there obtain an education. Such schools being church agencies are supported

to some extent by ecclesiastical revenues, and hence they can afford to receive pupils at a much lower charge than private educational institutions. For this reason many of the middle classes who have been anxious to give their daughters a higher education, but who were unable to send them to any of the schools for young ladies, have taken advantage of the greater facilities afforded by convents, even though they knew there was a risk of their faith being undermined. Is it not a deep reproach to our Protestantism that it has failed to make such a provision for higher female education as would remove this dangerous temptation and avert its fatal consequences? Several of our Protestant denominations have become fully alive to their responsibility in this important matter, and have endeavoured to wipe away this reproach. The Wesleyans with their wonted energy have led the van in this work, and established a female college at Hamilton. The Episcopalians in the diocese of Huron have followed their noble example, and founded an institution of a somewhat similar character in the neighbourhood of London; while a movement with the same end in view was made towards the close of last year in the diocese of Montreal. But Presbyterians have not yet done anything in this direction, and the question naturally enough suggests itself, why have we taken no steps in a matter of such vast importance? Not because we take no interest in the subject of higher education. Our success in the endowment of Queen's College is a strong evidence of the fact that we are fully alive to the importance and the duty of supporting higher educational institutions. I venture to think it is because we have not yet felt its absolute necessity, that we have done nothing towards making such a provision for female education. I feel convinced that the subject only needs to be brought before the notice of the friends of education in our Church, in order to enlist their sympathy and active support. I do not suggest that the Church should make it one of its schemes, that is not at all necessary nor desirable. But are there not men of wealth among us, who feel that their success in life has been due in a great measure to the powerful influence exerted upon them by a sainted mother that now rests in God, and that the noblest way in which they can testify their high regard for her memory, is by assisting to establish an institution for the higher culture of her sex? I do not doubt that there are at least a few such who would willingly

consecrate a portion of their wealth to such a noble work, were their attention fairly directed to the subject.

But the other reason why even some wealthy Protestants patronize convent schools by placing their daughters within their walls is, because they there acquire in greater perfection those outward graces and accomplishments to which the world of fashion attaches so much importance. For these institutions secure the services of ladies who were accustomed to move in the glittering salons of Paris, and who possess the gift of throwing an almost irresistible spell around those with whom they hold intercourse. The very highest talent is employed for the purpose of attracting Protestants and winning them over to the Romish Church. Private schools for young ladies could not afford to engage such accomplished teachers. They are beyond the reach of any but a well-endowed institution. But any one gifted with even ordinary powers of observation may without difficulty perceive that while young ladies who have been educated in a convent possess much refinement of manner, they exhibit a great deficiency of solid mental acquirements, and of those higher, though less showy, accomplishments which are essential to the perfection of their womanhood. Incorrect views of life are instilled into their minds. Directly or indirectly, they are taught that pleasure and gaiety should be their chief aim. The idea of home with which they are familiarized is not invested with that sanctity with which it is associated in the English mind. But there is nothing which we should more persistently endeavour to perpetuate than that grand old English spirit which has ever looked at the domestic relations in the sacred light thrown upon them by Revelation, and which has powerfully contributed to the greatness of Britain. The home is the school in which the foundation of character is laid; let us beware, then, of encouraging anything that would tend to lessen the sanctity that clings to our ideal of what a home should be:

"The sphere of harmony and peace
The spot where angels had a resting place
When, bearing blessings, they descend to earth."

The custom of many of the wealthier classes giving evening parties to children is one indication that French influence is powerfully at work among us, and exercising a demoralising influence upon us. It fosters in the minds of the young a love of gaiety and pleasure, and its ultimate ten-

dency is to produce extravagance and dissipation and dishonesty. But did mothers receive such an education as I have been advocating, and a mournful spectacle as children, who should be confined to the nursery, playing the unnatural part of men and women would no longer be witnessed. Are there not some men good and true who will come to the rescue, and stay the progress of this evil by combining to endow and establish a college in which teachers of the highest ability and Christian character may be employed, and to which girls of all classes may resort for their education?

DELTA.

THE SCHOOL OF THE PROPHETS AT KINGSTON.

I don't know how it may have been with others, but I am free to state that for a long time my own ideas of the University at Queen's College, at Kingston, were of a very unsubstantial and even mythical kind. There was absolutely nothing of what the elder metaphysicians would have called "the objective" associated in my mind with the name. The School of the Prophets I thought of rather as a certain condition of things than a place—a state of existence in which teachers and students subsisted in some mysterious manner—with wants to be supplied different, in kind more than in degree, from other mortals. Men having different aims and impulses, fed with other food, breathing a different atmosphere from that which surrounds the great, common, outer world. Of course I thought of them as living, sentient beings, but that was about as far as my surmises went. I had no idea, for instance, of stone walls with real surroundings, nor of a staff of hale, hearty Professors, with material bodies like my own, nor was it until by ocular demonstration frequently repeated that I reached even an approximate estimate of what is comprehended under the term, "a seat of learning."

I *should* have known better, that is true, but it does not at all alter the fact. It is just supposable that there may be among the readers of the PRESBYTERIAN some who know very little about the College of our Church and who would like to know more—some who have not the patience to wade through long columns of figures, nor to peruse profuse—shall I say *diffuse*?—and elaborate reports, but who might be induced to listen to a few off-hand, familiar, and, perhaps, home-spun remarks on the subject. If there are any such, here am I

to tell them all I know, to offer them my arm—for they must go with me to the spot and verify with their own eyes the scenes which I, their Cicero, can but faintly endeavour to describe. To the quiet old town of Kingston let us go. It is easy of access, for its situation is central, being at the point of intersection where the unequalled water communication of Canada divides itself into river and lake navigation. It were almost a Hibernianism to call it a *sea-port* town, yet has it the smell of tar about it, and a splendid harbour too, and about its wharves and jetties, sailors, albeit fresh-water sailors, may be seen swaggering like veritable salts, and alongside, or in the offing, gallant ships, at anchor, or tacking to and fro, burthened with the treasures of the West—precious bread-stuffs! consigned to distant markets, destined to cheapen the staff of life to many a toiling artisan in the over-crowded hives of industry of the Old World, or, to furnish food convenient for others in the sunny South, who, in return, shall send us North-men such dainties as a tropical climate affords. The city had a population of some fifteen thousand inhabitants a good many years ago, and it is doubtful if it has any more now. It is not a progressive town, because its prosperity chiefly depends upon commerce. It has few resources of its own to rely upon. It has splendid lime-stone quarries to be sure, and out of them have been erected some of the finest buildings in the Dominion. There is nothing in Montreal to compare with the Kingston Court-House, nor with the Kingston Market-house and City Hall. While the Post Office, the Custom House, and the Banks belong to a superior order of architecture from what one would expect to find in a small Provincial town. Then, in the interior, and not far off, the country is rich in minerals. Lead, copper, plumbago, iron—all of the best quality—are found in abundance, but all of them do not compensate for the want of a fertile agricultural country around it, which Kingston has not. Hence its periodical seasons of depression; hence the ceaseless tide of emigration from it—its best young rising blood being yearly withdrawn from it; hence its people complain that it is becoming yearly more like an "expensive village" to live in, and hence, too, the cynical expression that sometimes escapes the passing traveller of the "charming repose" that seems to invest the place. But, take it for all in all, it is a pleasant place and is specially interesting to members of the Kirk as being the birth-

place of the Synod. A number of its leading men are Scotch, and Presbyterianism of the good old conservative stamp, largely predominates. What is more to our present purpose, however, it is the seat of our College that has given to the Church more than one-half of its present staff of ministers, and to which we must mainly look for the maintenance of the Apostolic succession among us. Queen's College was founded in 1840, and, being, therefore, comparatively but in its infancy, we are hardly in a position to estimate sufficiently the large amount of time and influence and money expended by the men of the time in its establishment. However much there may have been of ecclesiastical necessity in its origin, few will deny that already it has been a boon to the whole country, while its unsectarian character is amply attested by the fact that a very large majority of its students have been members of other communions than that to which the College is more closely allied. From a recent report it appears that more than 700 registered Alumni have already gone forth from these halls, of whom 450 declared themselves to be adherents of other denominations—a sufficient proof that the Institution is so unrestricted, open, and liberal, as to give no offence to religious convictions. The College buildings occupy a fine site in the western portion of the town, whence there is an extensive and beautiful view of the harbour, and the lake reaching away to its distant horizon, and from which there is wafted, those fine summer mornings, cool and invigorating western breezes. Viewed from the front, the College has more the look of a commodious baronial hall than that of a classical school, and, indeed, such it may be said to have been, as it was built by the late Archdeacon Stuart, and was occupied by him as his private residence for many years. Around it there are six acres of pleasure ground, where the antiquarian, if he is pains-taking, may discover traces of gravel walks, and carriage drives, and elaborate parterres and perhaps even of an artificial lake. Certainly there are trees of many kinds surviving—despite neglected culture—to attest the wisdom of the parting advice to his son which Sir Walter Scott put in the mouth of one of his quaint old Scottish characters, "Aye, be stickin' in a tree, my son, it will be growin' when you are sleepin'." Much more might be made of these six acres of ground, and doubtless will be, when the more indispensable equipments of the Col-

lege shall have been completed, and that work is going on apace. But we must leave further discourse on the material aspect of the College till some other time and proceed to narrate in as few words as possible the varied and interesting proceedings that transpired at "Queen's" on the occasion of the last annual "Convocation." held a short time ago, a ceremony this—I suppose we may so call it—which marks the termination of the College session, and consists in the conferring of degrees, the distribution of prizes, and the delivery of addresses "suitable to the time and place." This year the programme was exceptionally attractive, and the happy manner in which it was carried out affords evidence of a revival of interest on the part of the public in connection with the Institution. If ever there was "a mild flavour of decay" about it, it seems now to have been thoroughly dissipated. It is said that, after the great fire in London, deep among the debris of old St. Paul's there was found a stone on the under side of which there was cut in large letters the word RESURGAM, and that the workmen who were excavating the foundation of the present Cathedral regarded the incident as a good omen, and, from it took courage to go on and reconstruct. So would it almost seem that the College authorities have discovered "the philosopher's stone;" at all events, their work of reconstruction is being prosecuted unceasingly, harmoniously, and successfully. Already the coveted sum of \$100,000 has been subscribed by friends to fill up its depleted exchequer; a new Chair has been added to the faculty of Arts; a new course of lectures has been inaugurated for the special benefit of the ladies—a graceful concession to the demands of the *vox populi* for the recognition of "Woman's rights." And many other improvements have been begun, or are in contemplation, which there is not room even to mention here.

It was duly announced that the Convocation would be held in the Hall of the College, on the 28th of April, at 3 o'clock p. m. With their usual politeness, the Alma Mater Society had issued a large number of invitations for a *conversazione*, to be held in the same place on the previous evening. Sure enough the large Convocation Hall was filled to overflowing on the occasion by a brilliant assemblage, including, it is almost needless to say, a full representation of the fair sex, for, how could it be brilliant without them? In-

deed, without *them* how could it be at all? To those who were admitted behind the scenes during the preparatory hours, it must have seemed *prima facie* that they (the ladies) were themselves the veritable Alma Mater Society, so industriously and heartily were they at work. And now I should enter into details, leaving nothing untold as to the employment of these four or five evening hours. Alas for my memory! It is like the perforated vessel which mythology teaches us to believe the fifty daughters of Danaus was condemned to fill, as a punishment for the murder of their fifty husbands, and which they never could fill. I have but a shadowy recollection of having spent a very pleasant time, of social intercourse, enlivened with sweet music, with songs and glees, with *tableaux vivants*, and with ample provision for the *temporalities*. Yes, now I think of it, there were speeches too. Notably, an admirable address of welcome by the President of the Alma Mater Society, whose name I cannot recall, and who, if he does not make his mark in public, has evidently the ability to do so. And didn't the Very Reverend the Principal trot out his hobby—the Endowment scheme—and give it an airing, telling us how far he had travelled, availing himself of every known mode of locomotion, except the velocipede, and how he had been almost overcome with kindness.

The great occasion, however, to which the conversazione, and what followed, were but accessories, was, of course, the Convocation. At the appointed hour the Hall was well filled by a highly respectable auditory. Principal Snodgrass occupied the chair on the platform. On his right were the members of the Board of Trustees and such of the Clergy as were in attendance; to the left were the College Senate—that is to say, the professors,—of whom there are at present seven—and immediately in front, the class of graduates, towards whom all eyes seemed to be particularly directed. The proceedings were opened by the Principal with prayer. There was then read a record of the proceedings of the former Convocation, after which the several Professors proceeded to the distribution of the prizes that had been awarded to meritorious students, which was done in a very pleasing manner, and accompanied by a very few, well-chosen words, in every case the announcement being greeted with applause from the younger portion of the audience, which rose to a perfect storm as

one youth in particular mounted the dais arrayed in such a scanty remnant of his college gown as irresistibly suggested recollections of the witch's dance in "Tam O'Shanter." But the lad was evidently proud of his tattered gown—an heir-loom, no doubt—the mantle that had fallen from an elder brother's shoulders, and, therefore, venerable for its antiquity. Others besides him have prided themselves on wearing an old college gown. It is never forgotten in Glasgow College that Sir Robert Peel, when inaugurated as Lord Rector, wore the very ancient and very shabby gown that has long been used in that ceremony, and said on assuming it that he felt greater pride in putting on that old gown than he did in putting on the robes of Prime Minister.

The list of "pass-men" was next read, *i. e.*, those who had passed the University examinations, entitling them to compete for a degree at the end of their course; those who have no intention to take a degree being exempt from these examinations, while such as fail to come up to the standard of examination are "plucked." The "honour men" are those who are accounted worthy of special and honourable mention for attainments over and above what are actually required of them.

The subjoined pass and honour list give the particulars of this part of the proceedings.

GRADUATES.

MASTER OF ARTS.

Robert Campbell, B.A., Brockville.

also

Rev. W. B. Curran, Montreal, and

Rev. J. P. Dumoulin, Montreal, *ad eundem*.

BACHELOR OF ARTS.

(*Order of merit.*)

Thomas Horace McGuire, Kingston.

Ebenezer D. McLaren, Komoka.

George L. B. Fraser, Kingston.

Mark Rogers Rowse, Bath.

Duncan B. McTavish, Osgoode.

Irwin Stuart, Catarqui.

Peter S. Livingston, Dawn Mills.

PASS MEN.

(*Order of merit.*)

THEOLOGY.—Second year—1, Samuel Russell, Newcastle, N. B. 2, Peter S. Livingston.

First year—J. Francis Fraser, B.A., Kingston.

ARTS.—Third year—1, Hugh U. Bain,

Perth, 2, Kenneth N. Fenwick, Kingston.
3, Robert J. Craig, Kingston. 4, Andrew McCulloch, Nelson.

Second year—1, Archibald P. Knight, Renfrew. 2, Malcolm McGillivray, Collingwood. 3, James Cormack, Kingston.

First year—1, John Allan Snodgrass, Kingston. 2, William A. Lang, Almonte. 3, Angus Crawford, Cobourg. 4, William H. Bland, Kingston. 5, Alexander H. Cameron, New Glasgow, N. S. 6, Robert Shaw, Kingston.

HONOUR MEN.

(Order of merit.)

ARTS.—Fourth year—1, Ebenezer D. McLaren first class in Classics and Natural History; second class in Natural Philosophy. 2, Mark R. Rowse, first class in Classics, second class in Natural History. 3, George L. B. Fraser, first class in Natural History. 4, Thomas H. McGuire, second class in Natural Philosophy.

Third year—Kenneth N. Fenwick, first class in Chemistry.

Second year—1, Archibald P. Knight, first class in Chemistry, second class, in Mathematics. 2, Malcolm McGillivray, second class in Logic.

First year—1, William A. Lang, first class in Classics and Mathematics. 2, Angus Crawford, first class in Classics.

UNIVERSITY PRIZE MEN.

Fourth year—Prince of Wales Prize.—Thomas H. McGuire.

Third year—Montreal.—Hugh U. Bain.

Second year—Montreal.—Archibald P. Knight.

First year—Montreal—John A. Snodgrass.

CLASS PRIZE MEN.

CLASSICS.—Fourth year—1, Thomas H. McGuire, Kingston. 2, Ebenezer D. McLaren, Komoka. Third year—Hugh Urquhart Bain, Perth. Second year—Archibald P. Knight, Renfrew. First year—1, John A. Snodgrass, Kingston. 2, Angus Crawford, Cobourg.

MATHEMATICS—Junior—1, John A. Snodgrass, Kingston. 2, William A. Lang, Almonte. Senior—Archibald P. Knight, Renfrew.

NATURAL PHILOSOPHY—Junior—1, Kenneth N. Fenwick, Kingston. 2, Hugh U. Bain, Perth, Senior—1, Thomas H. McGuire, Kingston. 2 (Equal) George L. B. Fraser, Kingston. Ebenezer D. McLaren, Komoka. 3, Mark R. Rowse, Bath.

ENGLISH LANGUAGE—John A. Snodgrass, Kingston—Honourable mention. 1, William A. Lang, Almonte. 2, Angus Crawford, Cobourg. 3, James Ferres, Kingston.

LOGIC—Archibald P. Knight, Honourably mentioned—James Cormack, Kingston; Malcolm McGillivray, Collingwood. Prize for Summer Essay—Malcolm McGillivray, Collingwood.

METAPHYSICS—Hugh U. Bain, Perth, Honourably mentioned—Kenneth N. Fenwick, Kingston; Robert J. Craig, Kingston.

ETHICS—Ebenezer D. McLaren, Komoka; Thomas H. McGuire, Kingston, equal. Honourably mentioned—George L. B. Fraser, Kingston; Mark R. Rowse, Bath; Duncan McTavish, Osgoode.

NATURAL HISTORY—Fourth year—1, Thomas H. McGuire and George B. Fraser, equal. 2, Ebenezer D. McLaren, Komoka.

Third year—Kenneth N. Fenwick, Kingston. Honourable mention—Hugh U. Bain, Perth.

Second year—Chemistry—Archibald P. Knight, Renfrew.

HEBREW—Third year—Robert Campbell, B.A., Brockville.

Second year—Samuel Russell, Newcastle, N. B.

First year—Joseph Gandier.

DIVINITY—Senior—Robert Campbell, B.A., Brockville, Macleod Prize. 2, Samuel Russell, Newcastle, N. B. Junior—John Francis Fraser, B.A., Kingston.

FELLOWS.

The following graduates were elected Fellows of Queen's University. Arts—Robert Campbell, M.A., Brockville. Theology,—Rev. Donald Ross, B.D., Chatham, Q. Law—Andrew Thomas Drummond, LL.B., Montreal. Medicine—William Mostyn, M.D., Almonte.

The lauration of graduates was the most interesting part of the whole ceremonial. First, Professor Mowat, the Registrar, reads in Latin the *Sponsio Academica*—the candidates repeat the same after him, clause by clause, Dr. Williamson, the Dean of the Faculty, in virtue of his being the senior member thereof, presents them consecutively in a Latin speech to the Principal, who motions the candidate to kneel on a velvet cushion before him on the floor. Never had Necromancer a more potent spell. The obedient student drops instantaneously on his knees, undergoes the ordeal

of "capping," and at the words, "*Surgartium Baccalauree*," he rises and listens to the remainder of the Latin sentences which bid him welcome to the state of a "Bachelor of Arts," with all the rights and privileges thereto belonging. Upon this occasion there were seven who received the degree of Bachelor of Arts, and three, the higher degree of Master of Arts—two of these were admitted "*ad eundem gradum*," by which term is to be understood that graduates of other recognized institutions may obtain the same degree from the University which they held from the other, on producing their diplomas, no examination being required, the *status* being purely complimentary. It was very pleasing to notice that those two who graduated *ad eundem* at this time were ministers of the Church of England—Messrs. Dumoulin and Curran, both of Montreal. The best student of the fourth year, who has the largest number of marks in the final examination for the degree of B. A., carries off the Prince of Wales' prize, which consists of sixty dollars worth of standard books, forming a valuable nucleus for a future library. The happy individual on this occasion was Mr. Thomas H. McGuire, of Kingston, a member of the Roman Catholic Church, I believe, a fine looking young fellow, at all events, and, indeed, the same may be said of the whole batch of graduates, who certainly presented the best physique that I remember to have seen on occasions similar to this. It was considered a good joke by his chums that the Prince of Wales' man could not carry away his books with him, but had to hire a cab for the purpose. They comprised Chamber's Encyclopedia, ten or twelve volumes; a magnificent copy of Shakspeare, in four volumes; Worcester's Dictionary, &c., &c.

Professor Mackerras, at the call of the Principal, then rose to address not a few remarks to the assembled Alumni, which he did as a fellow-graduate with them of the University, with characteristic vim and earnestness. I was going to say that he carried his hearers to every quarter of the globe, and introduced them at every point to an Alumnus of Queen's College in the Province of Ontario. But that were rather beyond the record, for he did not say an alumnus of Queen's College was to be found sitting astride of the North Pole. He could not say that, of course, it being an historical fact that that point is already occupied by a Scotchman

of world-wide renown, who displays his motto, "Nemo me," &c., in testimony of his determination to hold on to it. But he had us at Bombay, in California and Australia, in the Southern States of America, the Western, and the Northern States, and other countries too numerous to mention, in all of which the inevitable alumnus turned up at the bidding of his magic wand. The learned Professor's speech was both eloquent and effective and was rewarded with a hearty ruff.

The duty and the honour of delivering the usual academic address was this year assigned to the Rev. Dr. Jenkins, the Moderator of the Synod, and also a Trustee of the College. If there was less in it of the philosophical, the highly wrought and purely literary, or the prosy metaphysical, than usually characterizes such addresses, the omission may be regarded as not only pardonable, but, in the circumstances, wise and prudent. It was eminently practical. It ought to have been published in full—*literatim et verbatim*—and would have been, probably, but for these erratic prefatory remarks, which, perhaps, had better have been consigned to the waste-paper basket. In obedience, however, to the powers that be, I am at liberty to make such extracts from it as the remaining limited space allotted to me will allow.

After some introductory remarks, the speaker went on to say:—"The ecclesiastical character of Queen's College is that which just now, for the most part, presses itself upon my attention. It is not that the relation which the Institution bears to the locality in which it stands, and the general community, is unimportant; but everything I hear and see to-day suggests the ecclesiastical origin and character of this University. In your Faculties are found leading members of our Supreme Court. Amongst the Trustees, also, are enrolled the names of fathers of the Church, both Clerical and Lay. Many of these men took part in founding this Institution. The foremost of them all has lately passed away, full of years and full of honours, and better than all, full of Christian faith and hope. Beyond all the men who have given time and vigour to the Church, through wise counsel and earnest service, the Venerable Dr. Mathieson was the embodiment of the opinion, at once Scottish and Presbyterian, that an uneducated ministry is a source of weakness to any church.

“ Our predecessors believed the creation of facilities for supplying a scholarly and learned ministry to be indispensable to the growth of the Church whose foundations they were laying. I see not how the Church of Scotland could have maintained her existence had it not been for the men whom “ Queen’s ” has trained for the work of the ministry. Grateful must we ever be to the venerable mother of us all for the able and earnest ministers whom, in our early history, and all along indeed, she sent us, and whom she still commissions to help us in our ever-growing labours. But the time has come when our chief supply of clergymen must be drawn from amongst our own flock. It is not fitting that we remain dependent, for either money or men on the parent Church. In her widely-extending Home and Foreign Missionary fields, and in the battle for very existence which she will shortly have to fight, the Church of Scotland has claims upon her fully equal to her resources.

“ Our Church is receiving her due proportion of the strength which accrues to Canada by the increase of its wealth and population. Taking into view the condition of comfort, and even of plenty, which our people enjoy, not less truly in the rural districts than in the cities and towns, no doubt can exist that the material resources of the Church are equal to the demands which Providence and duty alike impose upon her. That our people have both the ability and the will to meet these demands is being shewn by the generous response they are giving to that appeal on behalf of the University which a little more than a year ago was sent forth from this city. The success, so far attained, and the pledge which it affords of a yet larger endowment, an endowment adequate to the wants of the Institution and the Church, must be accepted as the most encouraging circumstance that has yet marked her history * * * I heartily own that much of this success is due to the indomitable energy, the consummate tact, the solid reasoning, and the earnest eloquence of the learned Principal and his worthy confrère, Professor Mackerras. I doubt whether we have in the Church two other men who could or would have worked in this cause as they have done. All honour to them! The Church owes them a debt of gratitude which all the silver jugs and salvers in the Province of Ontario were insufficient to pay. It is not pretended that the bricks with which these master-builders have gone on to con-

struct this pyramid of fame were made without straw. They had good stuff and abundant to work upon. But the bricks have been made, and this monument is being raised as the result of their earnest toil. A few more layers and the apex of their great work will be reached. Long may it be ere their ashes repose under the mighty superstructure! oft’, rather, may it be their privilege to mount to its summit and to look out upon a Church, cultured, widened, beautified, through their joint instrumentality. * * * *

“ We have the prospect of strengthening our Theological Faculty—a provision imperative at this time, and for the accomplishment of which the Church will have to bend her utmost energies. Would that one of our wealthy laymen could see his way clear to endow a chair in this Faculty. Twenty thousand dollars would do it, and we have in the Church men who are able to do it. * * * *

“ We have already gained, as the result of our appeal, a hundred thousand dollars; we have added a chair to the professoriate in Arts; and, as I have said, we are looking forward to the augmentation of our Theological staff. More, and better than all, the appeal has drawn forth inquiry in regard to the advantage and importance of University training: it has stimulated the desire in parents, in many instances the purpose also, that their sons shall acquire this higher education; it has led our young men, and their parents also, solemnly to consider the claim of the Church upon the consecrating to her ministry of at least a proportion of her sons.

“ This I esteem the most important of all the results achieved by the College deputation in their late migrations over the country. Greatly disappointed shall I be if these Halls are not, within a very few years, filled with the youth of the middle and upper classes of the Church of Scotland in Canada, yea, even to some extent, of the lower classes. For, let us not be faithless to the traditions of the land in which our Church was cradled, one of whose historical glories is that she took the lead of all other countries in affording such facilities for educating the humblest of the people as that they might reach the highest point possible to literary culture and eminence. * * * *

“ I look out over this great Dominion and confidently anticipate for it growth and prosperity. I see her towns and cities extending, her forests and wastes being

brought under cultivation, her canals and railways forming a net-work of highways for locomotion and traffic, her population doubled, quadrupled, increased ten-fold. I foresee Canada stretching her domain from the Atlantic to the Pacific; I feel that here are being laid the foundations of an empire, which, for territory, for climate, for agricultural and mineral resources, bids fair to be unsurpassed in either hemisphere.

"What, in these anticipations, I desire to see, is the Church of Scotland in Canada—why may I not say the United Presbyterianism of the Dominion—taking its full share in strengthening and cementing these foundations with learning, with virtue, with religion. Would that the descendants of Scotchmen—the representatives generally of Presbyterianism in Canada—might prove themselves worthy of that splendid inheritance which they received from their forefathers! I know of no method which could accomplish this so well, and fully, as the building up in its noblest Province such a University as shall attract to its halls and class-rooms not merely the sons of Presbyterians, but, following in the wake of the Universities of Scotland, young men of all classes and of all creeds. * *

"Let us set ourselves to provide for the Canada-that-is-to-be, our full share of the men who shall be needed to carry her forward to her grand destiny. Engineers, who, acquainting themselves with the science of nature, shall be fitted to conduct to successful completion those works which are necessary to develop her natural resources—scholars, who, mastering the philosophy of learning, as well as its simply technical departments, shall be able to raise our Universities and schools to an eminence, in some degree correspondent with that which has been reached by the scholastic institutions of Germany and Britain;—jurists, who, having grounded themselves in the principles of law, and studied the history of jurisprudence—drinking deep at the fountains of justice and morals—shall adorn the bar, by practising with integrity, the bench, by rendering wise and just decisions,—state-men, who, having repaired to the shrine of history, shall have taken in the lessons of the past, to prepare them for guiding aright the destiny of the country's future;—clergymen, who, gratified by lingual, scientific, philosophical, and biblical knowledge, shall become successful defenders of the Christian faith, powerful in the pulpit,

preaching, with apostolic fervour, "Jesus Christ and Him crucified." * *

"It is a chief glory of the European past that it provided so amply for the literary and religious needs of the generations that were to follow. It will be the glory of our Canadian present, if we anticipate and provide for the intellectual and literary wants of our Canadian future. Citizens of the United States, following the example of the Old World, are vying with each other, and with the most generous patrons of learning in the olden time: endowing Universities which bid fair to compete with the most renowned literary institutions of Europe. One wealthy man, at least, has endowed an entire University, while the men who have endowed single chairs in the colleges of the United States may be numbered by scores yea by hundreds. In this thing we may safely imitate their liberality, I had almost said their lavish expenditure, in founding and sustaining schools of higher learning. In McGill College, Montreal, we have a "Molson Chair," and now a "Redpath Chair." Why should not "Queen's" have the names of some of our merchant princes enrolled among the benefactors of their Church and their country. Who more directly interested in the efficient mental equipment of this new Dominion than they? Who, by the blessing of God upon their enterprises, more abundantly able to set the example in a work so great and honourable as this? It were worth more to any one of them to have his name connected with a chair in Theology or in Arts than to be the recipient of a knightly title. * * *

"Would that my voice could this day reach the ear of every young man in our Canadian Church. I would remind them that there are higher and more honourable pursuits than the acquisition of wealth and earthly station, pursuits attended by more lasting rewards: that the Christian ministry is a service—I will not call it a profession—worthy of the highest intellectual endowments and of the largest literary culture. There are no gifts, intellectual or moral, no acquisitions, literary or scientific, too high for this sacred sphere in human society. There is no aspiration more noble, more divine, than that which longs to do good to mankind. He who is successful in leading men out of wrong paths into right ones, in turning their thoughts to God and His Gospel of love, in transforming them from sin into a pure heart and conduct, in lifting them up from

sorrow and despair to consolation and hope, confers upon society greater benefits than even they who explore continents, who discover the hidden resources of Nature, who lead armies to victory, and found empires. I would not that any man should enter the holy ministry of Christ's Church from lower motives than that of fulfilling the will and work of God, and of doing good to man. I do ask you, ye you graduates, or under-graduates, to consider during your vacation, and when you shall be looking out for a path in life, whether you may not best fulfil your mission in and to the world by imitating, in his self-denying love, HIM, who, while he was the noblest type of man, was also man's greatest Teacher, man's worthiest Exemplar, man's truest Friend."

On the evening of the day of Convocation there was held a meeting of the Board of Trustees of the College, in what is styled the Senate Chamber,—a large room in one of the wings of the main building, so beautifully, nay, elaborately finished, as led us to suppose that it was the Arch-deacon's drawing-room in the olden time. Now, it should be called the Museum, only that it does not contain one-tenth part, I suppose, of the valuable collection of mineralogical and other specimens that have been accumulating since the College began. With samples of these specimens, most tastefully arranged, the Senate Chamber is adorned. I was curious to see the collection of Indian shells, recently sent from Bombay, by the Rev. Chas. I. Cameron, and was glad to find them well cared for in this room. They are very beautiful.

The Royal Charter of "Queen's" constitutes all the ministers and members in full communion with the Church, one body corporate, by the name and style of "Queen's College," at Kingston, and provides that this corporation shall have perpetual succession with the privileges of a University. The Board of Trustees consists of eleven ministers, the Principal for the time being, and fifteen laymen. Provision is made for the annual retirement in rotation of a certain number of the Board, and for electing others in their room, or for their re-election, as the case may be. The clerical members of the Board are chosen by the Synod, the lay members, by the Board of Trustees, who are, however, restricted in their choice, to a list of names supposed to be supplied triennially, and consisting of

the name of "one fit and proper person" from each congregation of the Church. A great deal of laxity is said to prevail on the part of congregations in regard to these lay nominations, and, as a consequence, the "leet" from which the Trustees must choose is too often a very limited one. At the meeting to which reference is now made the business was of the usual routine kind, having no special interest to the public, excepting, perhaps, that an audience was given to a deputation representing the Alumni of the College, who had met here at this time in solemn conclave to devise means for enlisting more heartily the sympathies of the ex-students of "Queen's" in its behalf. It is understood that the deliberations of the Alumni resulted in a recommendation, or a suggestion, rather, that their identity with the College might be better maintained by giving to them a voice in the election of a "Chancellor," or "Lord Rector," somewhat after the manner and customs observed in the Scottish Universities. The proposal was courteously entertained and will no doubt receive due consideration at the hands of the Board of Trustees. One of the chief difficulties that first suggests itself—rather a humiliating one to be sure—is, if such "Lord Rector" is to be a layman, have we the stuff among us to make "Lord Rectors" of—men of sufficient mental calibre, of erudition and literary taste, whose names would bring *eclat* to the University. Perhaps the best way to solve that question, and the simplest, is to make the trial. Great gifts oftentimes lie buried and unused simply because the particular emergency that would have called them forth to action has not transpired. Among us, who knows but there may be some rough diamonds, whose inherent light is shining in obscurity. No matter that they be rough, so that they are *diamonds*.

The Faculties of Law and Medicine were during a number of years maintained in Queen's College, but the former was discontinued some time ago, and the latter, on the establishment of the Royal College of Physicians and Surgeons, incorporated by act of Parliament, and affiliated to the University in 1866. There are now, therefore, but the two Faculties of Arts and Theology. A full course in Arts extends over four sessions of seven months each, that of Theology, over three sessions, during each of which the classes in Divinity, Hebrew, Church History, and Biblical

Criticisms must be attended by all who have the ministry of our Church in view. No tests are required of students beyond the simple promise of obedience to the constituted authorities: and while it is a rule of the University that all its students shall be present at morning prayers, a special dispensation is granted to such as, from conscientious scruples, do not wish to attend. The fees for a full course amount to \$100, *i. e.*, \$25 for each session. In the case of Divinity students, the whole of the class fees—in Arts and Theology—are remitted, on satisfactory evidence being given of their intention to engage in the work of the ministry.

The Kingston Observatory—established in 1855, by voluntary subscription, aided by the City Corporation,—was, in 1861, transferred by deed to the University. It contains valuable instruments—particularly a large Transit Circle, and two Sidereal Clocks. This department is under the management of Professor Dupuis, by whom numerous important observations are taken and carefully recorded. Local time is regularly supplied to the City, and a course of free lectures on Astronomy is given annually.

The Library contains over 8000 volumes, including many rare and valuable works.

Still another feature of this very notable Convocation must be mentioned “in conclu-

sion” though it was in some respects a private affair. The worthy Principal and Mrs. Snodgrass had issued invitations to a large number of the Alumni and friends of the College, requesting the pleasure of their company in the Convocation Hall, on the 28th April, at half-past nine o'clock. I cannot say how many there may have been present, but the large hall was comfortably filled, by a gay assemblage, including the *elite* of the city, as well as “magnates”—clerical and lay—from afar. The refreshments provided for the occasion were of the most *recherche* kind, and the entertainment altogether of a very delightful, varied, and interesting description. But, having neither the faculty for discoursing intelligibly about brilliants and satins, Honiton lace, tulle, and illusion; nor about chignons, Japanese switches, and waterfalls, nor about ladies' dresses in general—some of which, as it seems to me, are fearfully and wonderfully made; nor having the knack of reporting *memoriter* the eloquent speeches of the gentlemen, I will cloak my ignorance with this humble confession, and only express the hope that the next meeting may pass off as agreeably as this one did, and that I may be there to enjoy it—of this however I am not at all sure, by reason of the laxity of congregations, as aforesaid, in transmitting the names of *fit and proper persons*, &c.

JACOBUS.

News of our Church.

OPENING OF THE NEW ST. ANDREW'S CHURCH, CHATHAM, ONT.

This handsome edifice was opened for public worship and dedicated to the service of God on Sunday, the 6th March last.

The church is in the Gothic style of architecture. It is 66 feet long by 44 feet wide; but at the south end there is a pulpit recess extending 5 feet beyond the line of the wall, and at the northern extremity there is a tower, $12\frac{1}{2}$ feet square, so that the extreme length of the building is 83 feet. The church is of the most solid and durable construction. The foundation walls are of stone, of which the portion rising above ground is hammer-dressed in imitation of rock. The rest of the walls are built of red brick, those of the tower being 27 inches in thickness, and the others 18 inches. The brick work of the tower rises to the height of 63 feet; above which is a spire, covered with tin, of which the

highest point is 126 feet from the level. In the front of the tower, immediately above the door-way, is a large lead window; higher up are belfry and dormer windows. The side walls are 23 feet from the level of the floor. On each side of the church are five arched windows, 18 feet high; there are also two windows in the front of the building, one on each side of the tower. The windows are glazed with ground glass, with a border of stained glass five inches wide. Between the windows and at all the corners of the building, the walls are strengthened by heavy buttresses capped with dressed stone. The sills and arches of the front door and of all the windows are also of dressed stone. The interior of the building, which is entered through the tower, presents a light and graceful appearance. Opposite the entrance is the pulpit, the floor of which is raised about $3\frac{1}{2}$ feet above the level. It stands in the arched recess of which mention has been already

made, the back ground of which is of a beautiful white finish. The interior walls are finished in imitation of stone work and pencilled off into blocks. The ceiling is painted and divided on each side into five panels which are also finished white; the dividing beams are painted of a dark oak colour. The apex of the ceiling is 33 feet from the floor, so that there is sufficient elevation for the construction of galleries, if these should be required at any future time. On each side of the church is a row of pews $8\frac{1}{2}$ feet long; between each of these rows and the central block of pews, is an aisle $3\frac{1}{2}$ feet wide. The pews in the centre are of unequal lengths, being alternately 10 feet and 7 feet. All the interior wood-work, except the inside of the pews, is grained and varnished. The church is capable of seating, with ease, 370 persons, while 100 more might be accommodated with a little pressure. The old church, which was found to be unsafe and unsuitable, was pulled down to make way for the new house. The situation is central and prominent; and it is acknowledged by all who have seen our new church that it is not only highly creditable to the energy of the congregation, but a great ornament to the town. The whole cost of the building amounts to about \$8,000, of which the congregation have raised by subscription and sale of property, \$6,500, (\$3,000 by subscription.) The contractor for the whole building was Adam Oliver, Esq., of Ingersoll, who has completed the work in a satisfactory manner.

The forenoon service on the day of opening was conducted by the Rev. John Rannie, pastor of the congregation, who, after prayer of dedication, preached from the text Psalms 95-6, "O come, let us worship and bow down; let us kneel before the Lord, our Maker." In the afternoon, the Rev. James George, D.D., of Stratford, preached an impressive and appropriate discourse from Psalms xlv., 13, "The King's daughter is all glorious within." In the evening the Rev. David Camelon, of London, preached with great earnestness and effect, from Psalm lxxvii., 13, "Thy way, O God, is in the Sanctuary." The weather and roads were very propitious; and thus the attendance at all the diets of worship was excellent. The collection on Sunday amounted to one hundred and twenty-five dollars.

On the evening of Tuesday, the 8th March, the congregation of St. Andrew's Church manifested their gladness at the

completion of their church by a great Festival. This was celebrated in the church itself in order to give strangers an opportunity of seeing it. The Festival consisted in the first place of a service of tea, coffee, cake, and other *deliciae*, provided in great profusion and excellence, by the ladies of the congregation, and ministered to all by the effective help of the young men. At the close of the service the chair was taken by the pastor of the congregation, who introduced the several speakers to the meeting. We regret much that space does not allow us to give even a synopsis of the admirable and instructive addresses of the reverend gentlemen. The first speaker was the Rev. Angus McColl, of the Free Church, Chatham, who spoke of the nature of true worship; he was followed by Dr. George, of Stratford, who strongly commended the liberal support of Gospel ordinances; to him succeeded the Rev. David Camelon, who spoke with great eloquence on the "Blessedness of self-denying Christian Work." The next speaker was the Rev. A. Langford, Wesleyan Methodist, who made a graceful and appropriate reference to the interchange of Christian courtesies that took place between the Synod of our Church and the Conference of the Wesleyan Church on the occasion of their last meeting together at Kingston; he was followed by the Rev. J. N. McLeod, of Glencoe, who extolled in glowing terms the work of erecting a temple for the worship of God. The other speakers were the Reverends Mr. Woodhouse, of the Primitive Methodist, and Mr. Campbell, of the Baptist Church, who gave utterance to their hearty congratulations and kindly wishes on the occasion. The intervals between the speeches were enlivened by several beautiful pieces of music expressly prepared for the occasion by the choir with the assistance of some amateur singers belonging to other congregations of the town. This Festival was in all respects most successful, and reflects the highest credit on the liberality and energy of the ladies. The free proceeds amounted to nearly one hundred and fifty dollars.

Next evening, Wednesday, March 9th, a Children's Festival was held for the benefit of the children belonging to the Sabbath School and congregation. After an admirable service of cake, fruit and candy, the interest and attention of the young were secured by a succession of appropriate addresses, interspersed with songs. A small charge was exacted only

from strangers, which, however, yielded nineteen dollars for the increase of the Sabbath School library.

The congregation of St. Andrew's Church may well congratulate themselves on the completion of their beautiful church: and it behooves them to render thanks to God for the unanimity and cordiality which have characterized all their proceedings connected with it. We trust that it will long continue to be a place where souls shall be gained for Christ, and educated for the purer services of the Upper Sanctuary.

THE REV. ROBERT DOBIE, in closing his ministry in St. Andrew's Church, Lindsay, discoursed from the words, in Judges III., 20, "I have a message from God unto thee." From this text, he, after a suitable introduction, delivered a solemn and stirring message to the young; to those engaged in business; to those advanced in life; to the faithless and "free" thinking; to those professing to believe in the Holy Scriptures and in Christianity as from God, and yet by their lives belying their profession; to sinners; to the penitent and contrite; to the weary and heavy laden, and to the candidate for glory, honour and immortality. Mr. Dobie has laboured in Lindsay for two years, during which period he has in the Providence of God been visited by divers severe trials. His ministrations, however, have invariably been of a high order of excellence, and if they have not been appreciated as they deserved it is not to the credit of our people. Mr. Dobie is a clergyman of not a little independence of mind and spirit, who is not afraid to speak the truth, be the consequences what they may, and it seems to us that more such men are wanted to fill our pulpits—not spiritless, sycophantish souls, whose chief aim appears to be to *please their people*, because dependent on them for bread, fearing the consequences of their displeasure, but men of sturdy honesty and integrity—who, as God's messengers, feel that they have a solemn duty to do, and make it appear that they are possessed of the courage to do it. There was also a breadth of view about Mr. Dobie's preaching which was to us quite refreshing, evincing nothing whatever of the spirit of the sectarian or bigot. Never once, we believe, in all his public ministrations here did one word escape his lips, reflecting in the least on any other Church or sect—Roman Catholic or Protestant. We regard the loss of a clergyman having the standing in his

Church, which Mr. D. is well known to have, as also one possessed of his pulpit abilities to be indeed a great one to our town. Such men can ill be spared.—*Lindsay Expositor.*

MINISTERS' WIDOWS' AND ORPHANS' BOARD.—This Board met in the basement of St. Andrew's Church, Montreal, on the 2nd ult., when the Rev. Dr. Jenkins was elected a member in room of the late Dr. Mathieson, and the Rev. R. Campbell was chosen Chairman.

PRESBYTERY OF MONTREAL.—This Reverend Court held its regular meeting in St. Paul's Church, on Tuesday, the 3rd ult., the Rev. W. C. Clarke, Moderator, *pro tem.* Sederunt, Rev. W. C. Clark, Moderator; Revs. Dr. Muir, A. Wallace, J. McDonald, J. Paterson, W. Masson, Dr. Jenkins, J. Fraser, D. Ross, (Chatham) R. Campbell, J. Barr, J. S. Lochead, and C. A. Doudiet, A. Ferguson and J. Burns, Elders. A committee consisting of Dr. Muir, Mr. Wallace and Dr. Jenkins, was appointed to frame a minute with reference to the late Dr. Mathieson. The Rev. J. S. Burnet, of Martintown, being present, was asked to sit and deliberate with the Court.

A Presbyterian certificate in favour of the Rev. J. Nimmo, late of Berbice, Guiana, a letter of transference from the Presbytery of Demarara, and a request to be received by the Presbytery as an ordained minister within the bounds, were read, and the request was complied with. Afterwards Mr. Nimmo, asked the necessary Presbyterian certificate, with a view to an immediate return to Scotland, which was also granted.

The Rev. Mr. Campbell's overture, anent some slight changes desirable to be made in the questions propounded at the ordination and induction of ministers was briefly discussed, and the Presbytery unanimously agreed to transmit it to the Synod.

The clerk read a correspondence he had had with the sheriff of Montreal, with reference to the visiting and instructing of prisoners in the gaol, the sheriff granting the Presbytery's petition. The Rev. Mr. Campbell was appointed to make arrangements for undertaking the work in question.

The Home Mission Committee reported in favour of the employment of a catechist at St. Louis de Gonzague, and another gælic-speaking one in the Augmentation of Grenville and adjoining district. They also recommended that an allowance of at least \$100 a year should be continued to Laprairie. Their suggestions were adopted.

The Second Book of Polity was then taken up and considered very carefully, and several amendments suggested.

An overture to the Synod, asking for a resumption of correspondence with the general assembly of the United States, was also unanimously transmitted.

The Rev. Dr. Jenkins was re-appointed Moderator of the Kirk Session of St. Andrew's Church. The question of granting a fortnightly

Presbyterial supply to the St. Andrew's pulpit was taken up, and it was resolved to allow the session to obtain the whole necessary supply for themselves.

A petition from upwards of seventy heads of families, living in Griffintown, asking to be received as a congregation, in connection with St. Mark's Church, was heartily responded to, and St. Mark's was ordered to be placed on the roll. The Rev. R. Campbell, Moderator, and Messrs. Burns and Stewart, Elders, were appointed an interim session.

The disabilities under which Protestant ministers in the Province of Quebec lie, with respect to the performance of marriage, were considered at length, and Mr. Clarke gave notice that he intended to introduce an overture to the Synod on the subject.

The discussion of Book III. of the church polity was postponed, and a suggestion was offered that the Synod should defer action thereanent for another year.

The Presbytery then adjourned till the first Tuesday in August.

ST. ANDREW'S CHURCH MONTREAL.—It is understood that the committee in Scotland, have agreed to invite the Rev. T. B. W. Niven, Minister of the Tron Church, Glasgow, to become minister of the above church. The prospect of Mr. Niven's coming to Montreal will be hailed with satisfaction, by all who have been watching the progress of the younger men in the Church of Scotland. Son of the well-known Minister of Balfron, and brother to Mr. A. T. Niven, the active Secretary-Treasurer of so many of the General Assembly's Committees, he belongs to a family of considerable influence in the church at home. He has now had some eleven or twelve years' experience as a minister, having began his career as temporary assistant in St. George's, Edinburgh, where he was very popular as a preacher. His first charge was Cranstoun in the Presbytery of Dalkeith, whence he was translated about a year ago to the Tron Church. The fact that he was chosen by the Town Council of Glasgow, to succeed in the Tron so able and popular a minister as Mr. McGregor, who had gone to the Tron, Edinburgh, shows that he must have succeeded in making his mark in the country, for it is not every one that could qualify for so important a charge in a city famous for its able clergy. He would undoubtedly be a great acquisition to the church in Canada, should he be prevailed upon to break away from home ties; and there is no doubt a career of great dignity and usefulness is open to him in our church should he accept the invitation, as it is hoped he will.

ST. JAMES' CHURCH LONDON.—The congregation of this church have lately completed extensive improvements and additions to their place of worship. The steady increase in the numbers of the regular attendants at the church, more noticeable than ever of late, necessitated additional seat room, and to meet this demand it was decided to erect three galleries—one in each of the transepts. A gas-alier with a large sun reflector and a heating apparatus have also been put in. On Sabbath, the 24th April, the church was re-opened for divine service when the Rev. Dr. Jenkins, of Montreal,

the Moderator of the Synod preached, morning and evening. His sermons on both occasions were most eloquent and highly appreciated by large audiences. On Monday evening, the 25th, a soiree was held in the church, which to say the least of it was a great success. The Rev. D. Camelon, the respected pastor of the church, ably discharged the duties of the chair. On the platform were ministers representing nearly all the denominations in the city, as well as several ministers from a distance. The chief speakers were, the Rev. Mr. Muir of Galt and the Rev. Dr. Jenkins, who, for nearly two hours delighted and instructed the large assemblage. A choir under the able leadership of Mr. Wright sang at intervals during the evening, some beautiful anthems. The congregation are deeply sensible of the great kindness of Dr. Jenkins in coming so far to assist them; and we think that such visits are fitted to effect much good to the church at large. The cost of the above improvements will be about \$1,500, to meet which the re-opening services furnished \$524, and the voluntary subscriptions of the people \$500, leaving a balance of about \$400.

MONTREAL SABBATH SCHOOL ASSOCIATION.—The annual meeting was held in the basement of St. Paul's Church, on Wednesday evening, the 31st of March, when the annual report was submitted, and the following office-bearers for the current year were elected:—President, Mr. J. L. Morris; Vice-Presidents, Mr. W. C. Menzies and Mr. J. McPhail, Corresponding Secretary, Mr. W. Clarke; Recording Secretary, W. Henderson; Treasurer, J. Thom. After the meeting addresses were delivered by Rev. Dr. Jenkins, Rev. D. J. McDonnell, Peterboro, Rev. R. Campbell and Mr. J. Croil.

PURPLE HILL AND OSPREY.—On the evening of the 15th March, a large number of members of the Purple Hill section of this congregation arrived quite unexpectedly, at the residence of their much esteemed pastor, the Rev. D. McDonald, and immediately took possession of the house. The company having partaken of refreshments provided by the ladies present, enjoyed themselves to a late hour of the evening, and before taking their departure, left some substantial tokens of their good-will towards their excellent pastor and his amiable lady. Many of those present belonged to other denominations, which is a pleasing evidence of the harmony existing between the different sections of Christ's Church in this locality.

It is gratifying to hear of the life and activity of this newly organized congregation; as an evidence of which we may state that, although Mr. McDonald's induction did not take place till the end of April, 1869, they are paying him from the beginning of January of last year. Further, in addition to their having raised the \$50 enjoined by the Synod, they have sent over \$31 to the Temporalities' Fund. We have been informed that while the minister of the congregation of Litchfield, Mr. McD. never received the \$50 enjoined by the Synod.

ST. JOHN'S CHURCH, BROCKVILLE.—The annual printed report of this congregation is before us, and we are led to infer at a glance that its affairs are systematically managed, and, there-

fore, flourishing. There appear to be about sixty-eight pew-holders on the roll which, if memory serves me, is an increase over former years. The sum of receipts for congregational purposes for the year 1869 was, \$1,083.98 in addition to which there was contributed to the Ministers' Widows' and Ophans' \$22,50; to the Bursary Scheme, \$20; to the Home Mission Fund, \$71; to the Presbytery's Home Mission \$25, and to the Orphanage Scheme, \$20.

The amount subscribed in Brockville for the endowment of Queen's College, was \$1,360 of which there has been paid \$841.

SPENCERVILLE AND MAINSVILLE.—This important charge has been rendered vacant by the translation of the Rev. J. B. Mullan to St. Andrew's Church, East Oxford. The present condition of the two congregations reflects the highest credit on the christian energy and perseverance of their late pastor, who, under the blessing of God, has been the instrument of building them up from Mission Stations to the position of one of the most active charges in the Presbytery of Ottawa.

The two congregations are about 7 miles apart. In Spencerville there is a comfortable Manse, but no church. The services have hitherto been held in the Town Hall, but there is a growing desire, and indeed a determination, on the part of the people to erect a suitable place of worship for themselves; in Mainsville there is a neat and commodious church. In the united charge there are 80 families, 149 communicants, 160 Sunday-school scholars. The stipend given is \$450, and there are no arrears. The people are active and united. It was with feelings of very keen regret that they parted with Mr. Mullan; frequently during his incumbency, they gave substantial expressions of their esteem for him, and they shall long remember with affection the zeal, devotion and piety which he displayed among them.

From their activity during Mr. Mullan's ministry, for their devotion to him upon their desire to have a pastor soon appointed in his place there are good prospects for the man whom they may choose as his successor. We trust that ere long this vacancy shall be filled; any communications regarding it may be sent to the Rev. William Anderson, Buckingham, who is clerk of the Presbytery of Ottawa.

QUEEN'S COLLEGE ENDOWMENT FUND.

Subscriptions for insertion in the PRESBYTERIAN will be made up here on the 15th of each month.

Local Treasurers and others are particularly requested, when making up their detailed statements of remittances to the College Treasurer, to follow the mode of entry adopted below.

W. IRELAND, Treasurer.

Queen's College,
Kingston, Ont., 16th May, 1870.
Subscriptions acknowledged to 15th April,
1870..... \$55326 09

KINGSTON.

Herschmer Hamilton, 1st and 2nd instal. on \$100.....	\$50 00
S. D. Fowler, 2nd instal. on \$20....	5 00
J. Halliday.....	2 00
Peter McIntyre.....	10 00
J. O'N. Ireland, 2nd instal. on \$150.	37 50
W. Ireland, 2nd instal. on \$400.....	100 00
Allan Macpherson, additional.....	60 00
Thomas McAulay.....	5 00
John Carruthers, sub. 1870, revenue.	100 00

O. S. Strange, M.D., 2nd instal. on \$200.....	50 00
Robert Carroll, 1st instal. on \$10....	5 00
Wm. Ford, jun., 1st and 2nd instal. on \$100.....	50 00
Rev. Wm. J. Inglis, M.A., interest on sub. \$1000, revenue.....	60 00
Two Friends, \$5 each.....	10 00
J. McMahon.....	5 00
Mrs. A. McAlister.....	5 00
Robert McCammon.....	5 00
Vincent Ocklev.....	5 00
Mrs. McDonald.....	5 00
Captain Mackay.....	5 00
Quarter Master McCartney.....	5 00
P. Henderson.....	5 00
Robert Gage.....	5 00
Alex. Summerville, 1st instal. on \$50	25 00
James Fisher, 2nd instal. on \$200 ..	50 00
James Minnes, 2nd instal. on \$100 ..	25 00

OTTAWA.

Local Treasurer, AND. DRUMMOND.

A. Mann, 2nd instal. on \$.....	5 00
J. McGillivray, 2nd on \$.....	5 00
J. McKay, bal. on \$50.....	25 00
Sir John Young, Gov. Gen. 2nd In. on £50 stg.....	\$1 00
D. McLennan, 2nd instal. on \$20....	5 00
J. A. Grant, M.D., 2nd instal. on \$500.....	125 00
Rev. D. M. Gordon, 2nd instal. on \$500.....	125 00
E. McGillivray, 2nd instal. on \$..	125 00
J. M. Taylor, 2nd instal. on \$..	5 00
H. F. Bronson, 2nd instal. on \$500 ..	250 00
Mrs. W. Stewart, interest. on sub. \$500, revenue.....	50 00
James Gordon, 2nd instal. on \$100.	25 00

TORONTO.

Local Treasurer, JAS. MICHIE.

Miss Annie Gordon.....	10 00
Alexander T. Fulton.....	500 00
Alex. Campbell, 2nd instal. on \$100.	33 33
Frederick Milligan, 2nd instal. on \$15.....	5 00
J. H. Marris, 2nd instal. on \$150 ..	50 00
John Riddell, 2nd instal. on \$30 ..	19 00
Charles Rogers, 12 months interest on note of \$100 revenue.....	7 00
Robert Hay, 12 months interest on note of \$500 revenue.....	35 00
James Maclellan, 2nd instal. on \$500.....	125 00
John Gordon.....	100 00
Forbes McHardy, 2nd instal. on \$100.....	34 00
William Arthurs, 2nd instal. on \$30.	10 00
John Grassick, 2nd instal. on \$100..	34 00
Angus Mathieson, 2nd instal. on \$60.....	20 00

VACHHAN.

Local Treasurer, REV. WM. AITKEN, Mable P.O.

Alex. Cameron, 2nd instal. on \$15..	5 00
Neil Malloy, 1st and 2nd in. on \$21.	14 00
Donald McNaughton, 2nd instal. on \$9.....	3 00
Archibald McMurchy, 2nd instal. on \$12.....	5 00
Archibald Cameron, 2nd instal. on \$15.....	5 00
Arthur McNeill, bal. on \$20.....	10 00
Malcolm Malley, 2nd instal. on \$15.	5 00
George Bell, 2nd instal. on \$9.....	3 00
Mrs. McLane, York, bal. on \$30.....	15 00
John McDonald, 2nd instal. on \$3 ..	1 00
John McKinnon, 2nd instal. on \$3 ..	1 00
John McLean, 2nd instal. on \$4 ..	1 25
John McKinnon, 2nd instal. on \$6 ..	2 00
John Watson, 2nd instal. on \$3....	1 00
Henry Peterman.....	1 00

WEST KING.

Dugald McMurchy, 2nd instal. on \$100.....	33 00
Lachie Bowie.....	5 00
Rev. James Carmichael, 2nd instal. on \$150.....	50 00
William Rose, 1st instal. on \$15. ...	5 00

689 50

806 00

973 33

71 25

Jas. McCallum, 2nd instal. on \$9....	3 00
Miss Tinline.....	2 00
Miss Maggie Tinline.....	2 00
Miss Lizzie Tinline.....	2 00
Miss McEachran.....	1 00
Malcolm Boyd.....	1 00
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	104 00

SCARBORG.

Local Treasurer, ROBERT DAVIDSON.

James Ferguson, additional.....	20 00
William Hood, 2nd instal. on \$60 ..	20 00
Alexander McPherson, 2nd instal. on \$50	16 67
Fullarton Gibson, 2nd instal. on \$20.	6 00
John Gibson, 2nd instal. on \$60.....	20 00
Andrew Graham, 2nd instal. on \$36	12 00
Thomas Brown, balance on \$30.....	20 00
Thomas Brownlie, 2nd instal. on \$30.	20 00
Robert and James Hamilton, 2nd instal. on \$20.....	7 00
Andrew Patterson, 2nd instal. on \$30.....	10 00
Simon Thompson, 2nd instal. on \$15.	5 00
James Green, 2nd instal. on \$15.....	5 00
Thomas Davidson, 2nd instal. on \$100.....	33 33
Robert Davidson, 2nd instal. on \$100.....	33 34
William McCowan, balance on \$70..	20 00
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	235 34

GUELPH.

Local Treasurer, DAVID ALLAN.

Dr. Cowan.....	5 00
Alex. McIntosh, balance on \$20.....	10 00
George Kirk.....	2 00
Willy Jackson, 2nd instal. on \$15..	5 00
Robert McIntosh, 1st instal. on \$20.	10 00
David Allan, 2nd instal. on \$300....	100 00
David Allan, interest revenue.....	6 00
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	188 00

BROCKVILLE.

Local Treasurer, GEO. HUTCHISON.

James Byers, 2nd instal. on \$15 ..	5 00
William Byers, 2nd instal. on \$15....	5 00
Charles Byers, 2nd instal. on \$9	3 00
David Byers, 2nd instal. on \$6.....	2 00
John Wright, balance on \$10.....	5 00
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	20 00

MONTREAL.

Local Treasurer, JOHN RANKIN.

John Hope.....	250 00
A. McNaughton, sen.....	2 00
A. McNaughton, jun.....	1 00
Thomas Whittet.....	2 00
William Reid, balance on \$100.....	50 00
George Templeton, balance on \$50..	25 00
James Johnston, balance on \$500....	250 00
Robert Kerr, balance on \$100.....	50 00
J. R. McPhee, balance on \$15.....	10 00
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	640 00

PICKERING.

Angus McKay, 2nd instal. on \$30....	10 00
William Gourlay, 2nd instal. on \$15.	5 00
Samuel Sammerville, 2nd instal. on \$15.....	5 00
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	20 00

WATERLOO.

Local Treasurer, JOHN GLASGOW.

Thomas Little, balance on \$30.....	15 00
Peter Green, balance on \$50.....	15 00
Hugh Green, balance on \$40.....	20 00
Mrs. James Stewart.....	5 00
William T. Jones, 2nd instal. on \$15	5 00
Mrs. Hall, 2nd instal. on \$1.....	1 00
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	61 00

OSNABRUCK.

Local Treasurer, JOHN CROIL.

Henry Alexander.....	2 00
Rev. J. S. Mullan, 1st instal. on \$50.	25 00
Peter H. Warner.....	4 00
J. R. & S. Ault, balance on \$40.....	20 00
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	51 00

PERTH.

Local Treasurer, JAMES GRAY.

Duncan McGregor, Balderson's Cor- ners, 2nd instal. on \$15.....	5 00
Peter McGregor, Balderson's Cor- ners, balance on \$3.....	1 50
Alexander Findlay, Balderson's Cor- ners, 1st instal. on \$10.....	5 00

John Wilson, Scotch Line, balance on \$100.....	60 00
George Wilson, sen, Scotch Line....	10 00
George Wilson, jun., Scotch Line....	5 00
J. Jamieson, Perth, 1st instal. on \$5.	2 50
Rev. William Barn, balance on \$100.	50 00
T. Weatherhead, balance on \$30 ...	20 00
Rev. Thomas Hart, 2nd instal. on \$100.....	35 00
Benjamin Wright, balance on \$2 ..	1 00
William Rutherford.....	4 00
J. McFavish & Son, North Elmsley, balance on \$10.....	8 00
W. Croskerry, jun., North Elmsley	4 00
John Patterson, North Elmsley, bal. on \$10	5 00
Walter Cunningham, North Elm-ley 1st instal. on \$4	2 00
Peter McNee, Drummond	10 00
D. McCallum, Drummond, 2nd in- on \$5	2 00
Charles McLenaghan, Drummond	2 00
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	235 00

MACNAB.

Local Treasurer, JOHN FISHER, Burnstown P. O.

Andrew Kippin.....	2 00
Duncan Kippin.....	2 00
Robert Dickson, 1st instal. on \$10...	5 00
Alexander Leckie, Burnstown	3 00
Donald McNaughton	4 00
Mrs. Duncan McNie.....	2 00
John McLaughlan	3 00
Edwin Crane	2 00
Donald Stewart.....	4 00
John McGregor.....	1 00
Mrs. Samuel Simpson	2 00
John Fisher, 2nd instal. on \$25.....	10 00
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	40 00

CORNWALL.

Local Treasurer, D. B. McLENNAN, M.A.

Gregor Mattice, 1st instal. on \$100.....	50 00
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Total.....	\$59463 51

MINISTERS' WIDOWS' AND ORPHANS' FUND.

London, per Rev. D. Camelon.....	\$20 00
Pittsburg, " " S. McMorine.....	6 00
Lochiel & Dalhousie, per Rev. A. McKay	12 00
Russell Town Flats, " Wm. Masson..	16 00
Laprairie, " John Barr....	4 35
Quebec, " J. Cook, D.D.	100 00
Seymour, " Robert Neil..	24 00
Brock, " A. Currie....	14 00
Beckwith, " Walter Ross..	14 00
Brockville, " D. McGillivray	35 00
Scarboro, " J. Bain.....	32 10
Middleville, " D. J. McLean.	12 00
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	\$289 45

HOME MISSION FUND.

Brockville, by Mr. George Hutcheson	\$18 84
A friend, Brockville.....	20 00
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	\$38 84

The whole amount received during the year ending 1st May last, for the Home Mission Fund, was, cash, \$3,782.93; authorized deductions \$1,281.29; synodical deductions \$3,235.66; total \$8,299.88

FRENCH MISSION FUND.

Mrs. Machar, Kingston, per Rev. C. A. Doudiet.....	\$ 2 00
Hamilton, per Rev. Robert Burnet..	10 00
St. Andrew's Church, Montreal, vacant.	78 45
Chatham, per Rev. John Rannie....	12 00
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	\$102 45

THE WISLING GATE.

A GATE overlooking Grasmere, the tradition concerning which is, that wishes there breathed are gratified. Used as an illustration, in speaking of the miracle performed on Blind Bartimeus, Mark x, 46 to end.

I gaze upon a lovely scene,
Of hill, and dale, and lake;
As, leaning on the 'Wishing Gate,'
A moment's rest I take.

Many a mark and notch are there,
Telling a wishful tale,
That many such as I have leaned
And wished without avail.

Dear Children, there's a 'Wishing Gate,'
Where you and I may stand;
A trysting place, where Jesus meets,
And grants with loving hand.

He knows the wishes of your heart,
The longing of your soul;
He's waiting at the trysting place,
He waits to make you whole.

While standing at the 'Wishing Gate,'
The Saviour passes by;
'Jesus! have mercy upon me,'
Must ever be our cry.

And when in tender, loving words,
The whisper meets our ear,
'What wilt thou that I do to thee?
What is it brings thee here?'

Our longing *wish* is known to Him
Ere yet we speak the word,—
'Lord, give me now the inward sight
To see Thee as *my* Lord.

'I *wish* to have the Wisdom
That comes alone from God;
I *wish* for constant cleansing
In Thy most precious Blood;

'I *wish* to have the Beauty
Of holiness in Thee;
I *wish* to have the Glory
Of endless years with Thee.'

Dear Children, at *this* 'Wishing Gate'
No *wish* is breathed in vain;
And often as the Tryst we keep,
We still may go again.

M. A. L. F.