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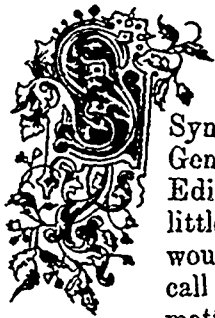
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THE PRESBYTERIAN.

JULY, 1865.



SO much space has this month been devoted to the proceedings of the Synod at Ottawa, and of the General Assembly held at Edinburgh, that we have left little room for remarks. We would very briefly, therefore, call attention to one or two matters connected with the work of the Church, and its proper development, leaving more extended notice to a future time. As affecting the management of the various Schemes of the Church we gladly notice the recommendation of the Committee appointed to consider the overture from the Presbytery of Glengary on the subject of the appointment of a general agent to take charge of the Schemes of the Church. The Committee reported after careful consideration, and suggested, which was agreed to by the Synod, that a Committee be appointed to devise measures for advancing the Schemes of the Church, with authority to appoint an agent,—Mr. James Croil being recommended. We have often pointed out not merely the expediency but the necessity for such an appointment being made. Mr. Croil is a man of energy, a fluent speaker, a ready writer, and a man full of zeal for the Church. His duties for some time to come will be arduous, for he will have to labour to arouse the feeling that has been allowed to slumber, that of self-dependence on the part of our congregations; and not merely self-dependence, but a desire for extension, that longing to carry on, what Dr. Chalmers used to call the work of excavation, a willingness to help those more necessitous than themselves, to wage a war of aggression upon infidelity, indifference, irreligion, every form of vice, wherever found, and more particularly to lend their means and their support to carry on the work of the Gospel by well devised and well executed

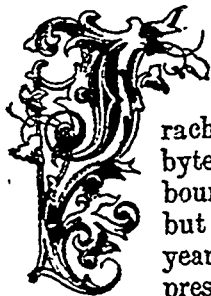
efforts in the Home Mission field. Nor is this the most of the work. Systematic supervision must be carried on over every congregation, new sets of books must be arranged that shall give at a glance the position of each Scheme, and what each charge has contributed, so that while the willing may not be overlooked, the laggard may be stirred up to proper exertion. Connected with this subject, and contained in the same resolution, is the recommendation to the Committee to regard the payment of the regular allowance to every minister on the roll as the first object to be aimed at. We do not believe this is beyond the reach of the members of our Church. The Home Mission Fund has never been brought so prominently and persistently before our congregations as it should have been; and we do not believe, if a steady effort were made, that it would take many years to add from the contributions of the adherents of our Church, a sum at least equivalent to that so nobly handed over for their benefit by the ministers who might have used it themselves, and to whom it legally belonged.

The curriculum for students in Queen's College has been more closely assimilated to that of the Scotch Universities. The same length of time has now to be spent in preparing for the work of the ministry. Such being the case, it would be well to consider next, the propriety of taking steps to have our Canadian students received by the Church courts in Scotland, on an equal footing with Scotch students. We do not know that, practically, much inconvenience is now felt from the want of this recognition; but if we receive, our students ought also to be received; and, now that all reason for refusing this recognition has ceased, we have no doubt they will be so.

In the General Assembly it will be seen, by the extracts we give, that a very full and interesting debate took place on the

question of Innovations in Public Worship. It will be seen by the vote that no changes in the mode of conducting public worship are to be allowed, unless the same shall be approved by Presbyteries and their sanction given, and their decision is to be binding and obligatory on all parties, until the following meeting of General Assembly, to which the congregation may appeal.

The Endowment Committee reported that last year ten new parishes had been added to the Church, and a sum of nearly thirty-one thousand pounds collected.— Reports were also received from the Home Mission, Sabbath School, and other Committees. To these we shall probably direct attention from time to time, believing that here we may derive many lessons from what others are doing. The Endowment Scheme especially answers, as nearly as the different circumstances of the country will permit, to our Home Mission Fund, under the Temporalities Board; and similar efforts to those made for the one, will probably meet with success of a similar kind if used in the other.



It is with deep sorrow we have to record the death of the Rev. William Darrach, Moderator of the Presbytery of Montreal. His labours as a minister have lasted but a few years, but they were years into which was compressed an amount of work that few men could have accomplished.

To his devotion to his Master's cause may, in some measure, be ascribed his early removal. Studying hard in Queen's College, he obtained leave to carry on simultaneously different parts of the curriculum, which should have been extended over several years. We do not believe his constitution ever fairly recovered from the strain then put upon it, and his strenuous efforts to overtake the responsibilities thrown upon him, and which were the more numerous, since he was willing to take even more than his fair share, snapped the golden cord of life, and the spirit returned to God who gave it.

Mr. Darrach was born in Campbelton, Argyllshire, and from his early youth was brought up to habits of industry. When quite a young man he was led to investigate the truths of the Bible, and there is every reason to believe that his conversion then took place. His employment, that of ship

carpenter, led to his residence in Glasgow, Renfrew, and other ship-building towns on the Clyde, and in all the towns in which he resided his earnest desire for the good of his fellow men and his burning thirst after knowledge were known and appreciated by those who had opportunities of knowing him. The Rev. Mr. Alexander, of Renfrew, was a warm friend, and to his kindly counsels Mr. Darrach was often indebted in the pursuit of his studies, which, however, were carried on in a more or less desultory way, his daily employment and his care for others often interrupting them. It was while in Renfrew that his notice was attracted to Canada, by an article which appeared in the *Presbyterian*, lamenting the paucity of Missionaries or pastors for the destitute parts of the Province. He could get no rest. He consulted Mr. Alexander and others, and, after prayerful and earnest consideration, he and his wife resolved to cast all upon God, and to trust that, having gone on His work they would be led by His guidance. Alexander Morris, Esq., was one of the first whom Mr. Darrach saw here. Consulting with John Greenshields, Esq., and Mr., now Dr., Snodgrass, he was advised to study in Queen's College. "I came," said he, "to do whatever lay before me. I was willing to work with my own hands, for my own support, if thereby I might be useful in Christ's cause. I was willing to go as a catechist, without prosecuting my studies farther; or I was willing, devoting all my energies to the task, to try to fit myself for the work of saving souls." He was successful as a student, passed a creditable examination, and received license. He was but a short time licensed when he was ordained to the charge at Point St. Charles, then newly organised, and to his unwearied efforts may justly be ascribed the success which has hitherto attended this charge.

On Friday afternoon, the 16th of June, while engaged assisting Mrs. Darrach to remove some article of furniture he suddenly fainted. This attack was followed by dysentery which so rapidly reduced his strength that life was despaired of. On Saturday he rallied, and was believed to be out of danger. "How much more clearly" said he to his wife, "can I tell of the power of religion on a death bed. I believed myself to be dying, but all was peace. With what different feelings can I tell my people what God has done, and this will be a lesson to me to work more faithfully, more earnestly than ever." He seemed to continue impro-

ving, and all fear of a fatal result was allayed, but about six o'clock on Sabbath evening he fainted away, and thus, unconscious, entered upon his eternal Sabbath of rest, that rest which remaineth for the people of God.

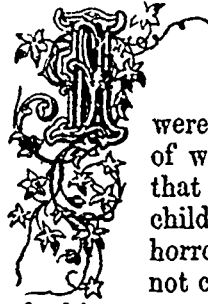
He leaves his wife and family of five children to mourn his loss. Unto the care of Him who said "Inasmuch as ye have done it unto the least of these my little ones, ye have done it unto me," we commend them.

The following extract from the Funeral Sermon preached by the Rev. Joshua Fraser, gives a very lively idea of our lamented friend:

"Your late pastor was eminently a social man: he enjoyed conversation and intercourse with his fellows as much as any one I ever met. He could laugh and joke with the merriest; he could enter into the innocent amusements of life with a hearty relish and thorough enjoyment. And why? because he had a clear conscience, and a large, warm, honest heart. There was no moroseness about him, no affected singularities, no unnecessary austerities. It was in his private life that the originality of his mind specially displayed itself and constituted that individuality of character for which he was so marked. And this was what made him such an interesting and enjoyable companion. He was thoroughly natural; he always meant what he said and he always said what he felt. It is true, he was often more hasty than prudent in his expressions, but yet you could not help admiring and respecting the sincerity and honesty which prompted the word. And his remarks and observations were original and striking. His very salutation in the street, abrupt, hurried, and hearty, was peculiarly his own, and left a pleasant echo in your ears for an hour afterwards. He had wonderful talk in dealing with men in their different circumstances in life. I believe he had no studied or defined theory of human nature, but in practise he knew well how to mark it. I have equally admired his adroitness and adoption, whether in soliciting a subscription from a wealthy merchant or in talking for an hour by the humble fireside of the simple labouring man. Truly in every phase of his life, whether public or private, he was no common man. He will be more missed than many who stand higher than he did, and many who have honourable names, and high sounding titles. Wherever he went he left his mark, and impressed himself upon the memory of those who saw and heard him. I am afraid we will not soon again have his like among us."

In our other pages will be found a very solemn address by the Rev. Dr. Jenkins, delivered on the day of interment.

We would remind our subscribers of the offer made to present to all, not in arrear, a portrait by Notman of the late lamented Principal Leitch.



W e should be startled with the report that a gang of organised murderers were carrying on their work of wickedness amongst us, and that their chosen victims were children, what an outburst of horror and indignation would it not cause. Yet we allow a state of things to exist which is much more serious even than the danger we have supposed. For in that case all the machinery of Justice would be at work, every measure would be adopted to detect the criminals, and no very long time would elapse from the first discovery until the extirpation of such a band. But throughout the country, in all our large towns, there is a mortality going on amongst the children which is absolutely appalling. Very nearly three fourths of the deaths in Montreal are those of children, and the great proportion of these under one year old. This mortality is not confined to one class, although the greater number of the deaths occurs, as appears by the Mortality Bills, among the French Canadians and Irish, and we must also add, that a considerable number are from the Foundling Hospital, known as the Sœurs Grises. There is something very melancholy in the contemplation of so much suffering amongst the poor little children who are born, suffer for a few days or months, and then, worn down by sickness, exhausted by dysentery, wan and spent, their little race is run ere it is well begun. What is the cause of these deaths, and why should they bear so large a proportion to the deaths among adults? Is it absolutely necessary that so many of the children born, should die before they live a year? Has Providence so willed, that there is, and must be, this waste, these abortive lives, this superfluity of misery? We believe, on the contrary, that the infraction of the laws God has laid down for our guidance in these matters is the cause; just as the infraction of any other law entails its appropriate punishment. Ignorance, want of cleanliness, neglect of the plainest sanitary precautions, are among the causes which lead to this mortality. Nor are the parents in all cases to be blamed. Many have their homes in low, swampy, undrained streets, and these not confined to the worsts parts of the town, so that the children, even if the parents attend to personal cleanliness, are so predisposed to sickness that a very trifling complaint carries them off. There is,

unfortunately, no way of getting any correct statement of the number of children born, and of those who die. Of the causes of death we know absolutely nothing. Infantile debility is a convenient term and easily given, but there is a cause for the debility and one which has a name in medicine.

What we desire to see is such a system of registration as shall give us all these particulars. From other countries we can learn some of the causes which carry off the little children. The Registrar General, in his returns relating to England, gives four classes of disease, one of which is *strictly preventible*, and two owe their *fatal* effects to influences similar to those which regulate the first. Now it is absolutely certain that throughout Canada, the larger proportion of those who die under the age of one year might be saved, but how can the monstrous evil be so presented as to compel public attention. No one seems to care, no one seems to notice, because there are no figures, no statements brought together and placed in such close juxtaposition as should compel men to say, "that is the cause." If we could shew in such a street where the people are cleanly, where the houses are tidy and the street itself well drained, that the deaths are as one to ten that occur where these conditions are not complied with, surely there might be some attention called to the connection between cleanliness and health, and between dirt and disease. But no provision is made whereby such a comparison can be drawn. There is no arrangement made for getting at any information on the subject. The system of registration now in Canada is a perfect farce, serving, if it serves any purpose at all, only to mislead and deceive.

To point the finger at the Grey Nun Hospital, and demand that some investigation should be made as to the facilities afforded by this institution for the concealment of vice and the committal of crime, will probably be resisted strenuously. We would not charge the institution itself with crime, but when an infant can be kept until it is so weak that there is no chance of its recovering, and then left at the gate of the Grey Nuns to die, then crime is committed and goes unpunished. No such institution can be left unguarded by the Government, and unregulated by public opinion. The Church of Rome has all along resisted a form of registration which should take the power out of their hands, but to this it must come. If they will blindly and obstinately stand in the way, they must be

compelled to stand aside. We must know why our children are dying in the midst of their homes, we must try to discover how they are to be saved; and little as many people may see of a connection between registration of births, marriages, and deaths, and the saving of lives, there yet exists a very close and intimate relation between the two. Where there is darkness there is generally dirt, but when the light is allowed to enter we are ashamed to let the dirt remain. We must let the light enter that we may obtain Vital Statistics to regulate and direct our operations for the safety of the lives of those who should be so dear to us.

We have received from an active and intelligent layman,—one who has done a good deal for our Church, and who desires to do more,—a letter, from which we extract what follows. We may observe, in connection with this subject, that the General Assembly of the Church of Scotland, at its late meeting in Edinburgh, unanimously approved of the Union which has been completed in Australia between the different bodies of Presbyterians there, and continued the annual grant to one of the missionaries who had joined the united body.

It is, perhaps, too soon to look for such a state of things in this country, and it would not be wise to push on such a question hurriedly. But it is well that people should know what is doing in this direction elsewhere, and it is especially important that Presbyterians here should know the sentiments of the Parent Church on this important subject. With this view we hope to publish in our next number, the debate in the General Assembly, to which we have made reference.

"I desire to bring before you an idea on Church matters which has been running in my head: There is in the condition of our Church—in the present state of many of its most important charges—in its want of organization, by which I mean its utter want of authority over its Ministers, who are allowed to ruin Congregations without let or hindrance—much to fill us with alarm for its future prospects. The perverts who have left us for prelacy, and the often really devout and excellent who have left us for non-Presbyterian dissenting bodies were all—the latter far more than the former—a loss to us. But all these losses could be made up, were we properly organized—yes, and more than made up. Were we so organised, we would

hold our own and gain from others. We have in us of the very bone and sinew of the Province—a large allowance of the men who will be the leading merchants, lawyers, and politicians of the new Confederacy. But can we make use of all our opportunities—can we turn them to account—can we apply ourselves to the cause in such a way as to gain a real footing in the country? Without better organization—without many things which we are without now—I fear we will hardly be able to hold our present position. It is no use taking a too gloomy view of things. But it is idle to think that the divided, disorganized Presbyterianism of Canada, is what it should be—what it might be—what, let us hope, it will be.

In all Schemes for bettering the condition of the Church, it seems right to consider first what the Church is, for which these Schemes are proposed. This leads us to one of our weaknesses. It is supposed to be sinful in a Presbyterian to hold any "sectarian" prejudices. The prelatists may habitually deny in print in their newspapers—in act, by re-ordaining our pervert ministers—the validity of our ministry. But we are even in our own newspapers afraid to say a word against anything cherished by our dear brethren of the Church of England. To our brethren of the Reformed Churches generally, we are bound to feel and show respect. But yet as our Church has special sanctions, they must be specially asserted. The Catholic Church consists of the whole body of baptized believers spread through all the world. All who hold in common the great essential vital Christian truth—belief in the Son of God Redeemer of the world. And this society of the faithful should be one everywhere. But it is not one. It is torn into sundry branches. Which of these branches most truly and faithfully holds the original Catholic doctrine—the doctrine preached by the twelve to all the world when they founded the great Society of the Church. Is it not that branch of the Catholic Church, which avoids at once all the flummeries of Popery and Prelacy, on the one side, and the Church denying tendencies of Ultra-Sectarianism on the other; that Church, every article of whose doctrine is proved from the Word, and which amid perfect simplicity retains a decent order? An uncorrupted Bible, the divinely instituted Sacraments, a lawful ministry tracing back from Presbyter to Presbyter to the Ministry ordained by the Apostles,—these are signs of the Church, signs not one of which is so fully possessed in its integrity by any

other body. By its fruit, too, may the tree be known. It has been everywhere a blessing every where the mother of God-fearing, well instructed people. Our weaknesses are the faults of ourselves, not of our Church. That it is in everything exactly perfect it would be absurd to maintain. But although only a branch of the great Catholic Church, it is not a sect. It is a true Catholic and Apostolic branch of the great Society. It is a living appointed ark of the Most High God. Those invested with its Priesthood are not self-constituted preachers, but commissioned servants of God. All ideas of Church progress, all efforts to set her right, must be based on the idea that the system is a better system than those of Puseyites, New Jerusalemites, Plymouthites, Quakers and Tunkers. It is absurd to call this bigotry. If it be not true, why are we Presbyterians at all? Holding this principle in its strictest sense, we may rejoice that there is good in all bodies; that much of the original Catholic truth remains in the Popish Church; that all the older and truly Reformed Churches are entitled to our love. But at the same time it must be held to,—must be maintained that the Presbyterian Church has special claims possessed by no other.

But how to organize a machinery for the improvement of the Church in this Province—how to put more fire into its movements—how to revive and animate its people—how to make our Presbyterianism not a Scotch exotic, but an element in Canadian society—an institution of the land, racy of the soil—true to the grand old principles of the reformed Church of Scotland, its mother Church, and yet elastic in adapting these great principles to the circumstances of Canada, the position, and the wants of its people? My answer is, that the first great step, on which all other steps depend, is—Union. We must be a Canadian Church. We must be one Church. We are too weak for the work now. We will hardly be strong enough, even when we are united, for nothing will avail to keep us divided for ever. The division of Presbyterians in this Province in these days of all sorts of strange doctrine hateful to the Word, is a crying mortal sin, for which all will suffer who do not seek to repair it. The Presbyterian Church in thus wrangling and keeping apart at the bidding of a few prejudiced individuals on both sides is neglecting her duty to God, and is, I firmly believe, both morally and even materially injuring the Province. This wretched and scandalous division has had its day. Good has come of it in the past, justified as it was by many circumstances. But only evil is coming of it now. It is a wicked, cruel, senseless sundering of men who hold the same faith, which it is their duty to defend together. It is rending Christ's seamless coat without rhyme or reason. This scene, which some men in our branch of the Church rejoice in, chills and

kills the prospects of the Church generally in Canada

I look to Union as the first great thing for the cause of Apostolical Christianity in Canada as distinguished from more or less dangerous innovations, for two reasons. I will put the lesser reason first. The greater eclat and prestige which we would possess in the community generally, would of itself excite enthusiasm in the people. But a far greater reason is that Union brought about, the Church would really have *power*; by this I do not mean general or political power in the Province,—although this it should have, and would have,—but power over its own ministers—a control of them, a supervision of them, of which it is now destitute. It is impossible that two scattered divided bodies, with one annual meeting in Synod only, can grasp the position of the Church, or have strength to follow the advice of old Knox, and “root out the dumb dogs.” Discipline over ministers—power to see that they are in the right place, or in no place at all—this can only be exercised by a body possessed of strength in itself. A General Assembly of all the Presbyterians of British America representing probably six Provincial Synods would be such a body. It would really feel that it had power, and acting wisely it would look often to the decisions of similar bodies on both sides of the Atlantic.

But how can this vital measure be advanced? The greatest move which could be made in our Church would I firmly believe, be a conference of Presbyterian *Laymen* of all bodies, Established, Free and U. P., or Canada, American, Cameronians, and any Presbyterians of other appellations who hold like these to the Apostles' doctrine, and fellowship. Such a conference would, I firmly believe, force upon the opponents of Union, a measure so conformable to Christian feeling and to common sense. Its very meeting together would do good. Fifty or sixty Presbyterian laymen meeting at Montreal, say in October, to discuss a union

of the different branches of the Church, would confer the greatest benefit on the Presbyterian cause. Ministers are not more interested in this than laymen, and the latter have a perfect right to take the initiative. It would be a great thing if something could be done in this matter.”

We have received the *Quebec Gazette* of June 23, containing the speech of Dr. Cook, on the differences existing between the Trustees of Queen's College and Prof. Weir. The speech occupies four columns and a half of the *Quebec Gazette*—is an able and eloquent production, and a masterly defence of Prof. Weir. We understand that Dr. Urquhart and Alexander Morris, Esq., M.P.P., replied to Dr. Cook on the following day, but we have nowhere seen any report of their speeches. Without doubt they would make out a good case for the Trustees—gentlemen who possess the confidence of the Church, and who are discharging the duties of a responsible and gratuitous office with much labour and anxiety to themselves. We do hope that means will be taken to settle this unfortunate dispute without further recourse to law proceedings. Professor Weir has so far been successful at law, but surely he can have no desire to continue in Court; nor can the Trustees desire anything else than a fair arrangement of the matters at issue. The Synod, we believe, unanimously supported the Trustees.

We have to acknowledge receipt of Report of St. Andrew's Church, Galt, but too late to notice this month.

News of our Church.

DR. JENKINS' ADDRESS AT THE REVD. WM. DARRACH'S FUNERAL.



DRIVEN from all our calculations and expectations—from all that we have thought and hoped respecting the work of God in this parish, we can only cast ourselves this day upon the doctrine of the Divine Providence, and take shelter under that throne whose

foundations are righteousness and judgment. Vain must be all our attempts to trace the reasons of God's ways, for “clouds and darkness are round about Him.” But that He is immutably wise in His doings, and immutably

just, and immutably good, we must not, dare not doubt.

The beloved brother whose remains lie before us, has been taken away in youth, in vigour, and in the midst of great usefulness. Called by God and by the Church from the humblest walks of life, as were most of Christ's apostles, surmounting many a native difficulty and embarrassment, not to speak of external opposition, pursuing Christian labours while he was following his studies at the university, and working as a licentiate with an energy which gave promise of great success, he was at length ordained to the ministerial office, and placed as a pastor over this church and congregation.

How fully he appreciated the responsibility of the work with which our Church intrusted him here;—how faithfully he laboured, not merely in the pulpit, but also, chiefly perhaps, in the no less important sphere of parochial visitation;—how kind, how practically compassionate he was to the poor; and how liberal and generous in his charities and reliefs to men, women, and children, of all classes, countries, and creeds, many of you, who now hear me, know. Regarding Christianity as intended to elevate men materially as well as morally, a design which too many ministers overlook, it was his constant pleasure to toil and labour, and to toil and labour anew, that he might relieve the distresses of both strangers and neighbours. It may, perhaps, be said of him with truth that he never turned away from the widow, from the orphan, from any poor son of humanity, without relieving the distress himself, or, which is more difficult, and more wearing upon a minister's mind and frame, securing relief from his affluent friends. Of him it may be said, in a word, that he was never happy but when he was at work; and, further, that the amount and variety of work which he accomplished can never be told. To his last winter's numerous and excessive labours may, I think, be traced his early removal. The cares of his own parish, the moderatorship of the Presbytery, and the responsibility and thought and excitement which it involved; the moderatorship of the Kirk Session of St. Paul's, and the parochial duties which this position entailed, altogether occasioned a strain of thought and action sufficient to weaken, if not destroy, the most robust constitution. To all these must be added his frequent visits, during the depth of winter, on Sabbath days, to Laprairie; when, with cheerfulness, he left this pulpit, after morning service, walked across the Victoria Bridge and then drove to that distant church, preaching to the congregation there, returning in time to preach in the evening to his own people. Because such work was a labour of love he undertook it, and little did he seem to care that it was appreciated by men, so that it was accepted by his Master.

But his work is done! A work which many an older man among us might desire to achieve, he has wrought in a few years. Those lips will not sound forth again the earnest and vigorous tones which they were wont to utter; those feet will never again be weary in walking about doing good; those hands will never again be opened to relieve objects of want; that heart will never again beat in sympathy

with distress, or in sympathy with other workers of every name in this community.

I cannot conceal from myself, and I will not conceal from you the conviction that we have lost, as a Church, (and the loss is shared by this whole community) one of our most faithful, earnest, vigorous, conscientious, successful, and therefore one of our ablest ministers. The true test of ability is success.

That he was not an ordinary man no one with an atom of observation, could doubt. Original in his thoughts, and in his modes of action, he possessed what few men can boast—*individuality*. He was no copyist, not a man to run in ruts of other men's construction, but a man who thought and acted for himself. Firmly attached to his own Church, and ever ready to work for its extension,—and work he did as few men have done,—he yet was of a truly Catholic spirit, recognizing a brother in every Christian wheresoever he found him. Any one who thinks this sketch overdrawn knew not the man. It is not pretended that his character was faultless; that he always did or said what one would have had him do or say; but let him that is without fault amongst us cast the first stone at his memory and his coffin. Like the rest of his kind, like the rest of his brethren in the ministry, he had his failings and defects,—would that ours were as largely counterbalanced by good as were his!

I like now to think of our departed brother as he appeared three weeks ago last Sabbath, presiding over the communion services at St. Paul's Church. With what earnestness and force, with what true eloquence, with how great a propriety and even grace he went through his share of those solemn services many of us well remember. That was his last communion on earth! He is now, we trust, drinking "new wine" with his Master in the Father's Kingdom.

I saw him on Saturday and sat with him an hour. He was recovering from the attack which had nearly carried him off on the Friday night; indeed his physicians pronounced him past danger. During the severity of that attack, he fell back and seemed like one dead, so much so that one of the attendants said, "he is dead." He remarked to me with almost a smile, and very characteristically, "I heard him say he is dead, but I knew I wasn't, for I had no view of the other world." "But" he added with emphasis, "I HAD NO FEAR." Let us thank God for this testimony to the power of religion in the hour of trial.

The lessons which are taught us by this solemn event are many, and they are delivered from this coffin with an eloquence which living lips will vainly attempt to reach.

That prostrate one speaks to us who are in the ministry whether we are old or young, but especially to the younger men amongst the clergy—and it says "WORK while it is day, for the night cometh when no man can work." If any of us purpose to do aught for the Church, for the world, for souls, let us do it "with our might, for there is no work nor device, nor knowledge, nor wisdom in the grave, whither we are going."

And to the *laity* this event speaks in tones of authority and warning. Here was a man who gave up all his time and labour,—his all in a word, that he might do good. He turned from the lure of money-making, by which so many Christian professors in this country are caught, and gave himself to Christian labour for his fellowmen. You, laymen, are to be judged at the same judgment bar and by the same just and arbitrary laws as our departed friend. To you as to him the declaration is applicable, "Ye are not your own, for ye are bought with a price, therefore glorify God in your body and in your spirit, which are God's."

If those lips could speak now, I am sure they would utter words of warning and encouragement to the young men here to day; they would call you to repentance,—to a life of devotedness to the Saviour,—to a life of usefulness among your fellowmen. And to some of you, they would utter a summons such as that which he himself received and obeyed: "Consecrate thyself to the Church and its holy ministry!"

For the widow now sorrowing, solitary and poor,—for six fatherless children left I will not say to the cold charities of the world—but to the kind and generous and practical sympathies of the Church,—we all deeply feel. For them we pray—and we do not doubt that retribution will come to them in God's holy Providence for the care and tenderness which their protector and guide ever granted to the widow and fatherless that came to him for help.

We shall take these precious remains to their earthly resting-place and deposit them in the earth with the confidence and hope of the husbandman as he casts his seed into the ground. Yes! "This corruptible shall put on incorruption, and this mortal shall put on immortality. And so when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is

swallowed up in victory. O Death, where is thy sting? O grave, where is thy victory? Thanks be unto God which giveth us the victory through Jesus Christ our Lord."

Thy way, O God, is in the sea—Thou art thyself a great deep—Thy path is in the great waters, and Thy footsteps are not known, yet Thou leadest Thy people like a flock!

"So teach us to number our days that we may apply our hearts unto wisdom!" AMEN.

MEETING OF SYNOD.

The Thirty-seventh Session of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, began its meeting in St. Andrew's Church, in the city of Ottawa, on Wednesday, the seventh day of June, 1865, according to appointment, with a smaller attendance than usual. The retiring Moderator, the rev. Archibald Walker, minister of Belleville, preached an admirable sermon from the words of Matth. xiii. 35, "The Field is the World," for which he received the cordial thanks of the Synod; and after the court was duly constituted, the Rev. George Thomson, M.A., minister of Renfrew, was unanimously chosen Moderator for the year, and having been conducted to his seat, thanked the Synod for the honour conferred upon him.

The report of the Committee on Business was given in, and adopted.

CLERK OF SYNOD.

A letter was read from the Rev. Dr. Snodgrass, resigning the office of Clerk of the Synod. The Synod, in accepting his resignation, expressed their deep regret that he had seen fit to take that step, and their high sense of the efficient and zealous manner in which he had performed the duties of the office for the last eight years. The Rev. J. H. McKerras, M. A., minister of Darlington, was chosen Clerk, instead of Dr. Snodgrass. The usual committees for transacting the business brought up before the Synod were appointed. Replies to the Synod's addresses of last year were read, and Principal Snodgrass reported that Professor Mowatt had been unable to attend the meetings of the Synods of the Lower Province.

The Revs. Dr. Barclay and Spence, retiring Trustees of Queen's College, were re-elected to a seat at the Board, and Dr. Muir, who also retired at this time, having declined re-election, the Rev. K. MacLennan was unanimously elected in his stead.

Dr. Cook of Quebec opposed the re-election of the retiring trustees, and delivered a long and eloquent speech discouraging litigation, and strongly expressing his opinion that Professor Weir had suffered injustice.

The Rev. William Cochrane, N. McDougall, John S. Burnet, Adam Spencer, Hugh J. Borthwick, and Joshua Fraser, being present, were invited to sit with the Synod.

DEVOTIONAL EXERCISES.

The Committee on Devotional Exercises appointed the Rev. Dr. Jenkins to preach before the Synod on Sabbath, the 11th, in the fore-

noon; the Rev. N. McDougall, (in Gaelic,) in the afternoon; and the Rev. W.M. Inglis, in the evening. Arrangements also were sanctioned for a missionary meeting to be held on Monday under the auspices of the Synod.

TRIALS FOR LICENSE.

Applications for leave to be taken on trials for license, were made in favour of Messrs. John McMillan, John Reid Ross, Alexander McDonald, and Alexander McQuarrie, students of Divinity, circular letters having been previously issued in their respective cases, as required. They were sent to the Examining Committee, and, after due examination, were passed by the Synod, upon the favourable report of the Committee.

RECEPTION OF REV. DR. JENKINS.

An application was read from the Rev. John Jenkins, D.D., for admission as a minister of this Church, together with an extract of the minutes of the Presbytery of Montreal, conveying a unanimous and most favourable recommendation of the same, and Presbyterial certificates from the Third Presbytery of Philadelphia, and from the Presbytery of London in connection with the Synod of the Presbyterian Church in England, the latter bearing date the 13th Dec., 1864. On motion of Dr. Cook, seconded by Dr. Urquhart, it was unanimously agreed to receive Dr. Jenkins as a minister of this Church--to suspend in his favour the standing orders of the Synod, regarding the admission of ministers from other churches, and to authorize any Presbytery to induct Dr. Jenkins into any charge within its bounds, without requiring a year's probation.

Dr. Jenkins was then formally introduced to the Synod by Principal Snodgrass, and having, in a few appropriate remarks, acknowledged the honour done him, in his reception so unanimously, and in so unusual a manner, he was invited to sit and deliberate with the Court.

The Synod appointed the examining Committee for the ensuing year, the Moderator, Convener.

MORRIN COLLEGE.

The Rev. Duncan Anderson, and the Rev. T. G. Smith, were re-elected Governors of Morrin College, and it was agreed to request the Governors of that institution to furnish to the Synod, from year to year, a report of its state and prospects.

APPLICATION FROM PRESBYTERIES.

Application was made by the Presbytery of Toronto, to have the law of the Church, which requires students, preparing for the holy ministry, to pursue an annual course of study of three sessions in the Faculty of Arts, preparatory to entering the Divinity Hall, relaxed in favour of Mr. Donald Strachan, Gaelic Catechist. After much discussion it was agreed, in consideration of the scarcity of Gaelic ministers, and the proved fitness of Mr. Strachan to build up the cause of Christ, among our Highland population, to allow him to enter the Divinity Hall at once, and to request the Senatus of the University to direct all his studies, as may seem best suited to his particular case.

An overture from the Presbytery of Guelph, presented applying to the Colonial Committee o

the Church of Scotland for aid in the maintenance of licentiates of this church, acting in destitute localities, was read, and having been supported by Messrs. Macdonell and Cadenhead, members of the Presbytery of Guelph, and freely discussed, was on motion of Mr. Clarke, seconded by Mr. Lindsay, rejected by the Synod.

TRUSTEES FOR WIDOWS' FUND.

The Synod re-elected James S. Hunter, Esq., retiring manager of the Ministers' Widows' and Orphans' Fund, and elected the Rev. Wm. Masson, in room of Principal Snodgrass, removed to Kingston, and Alex. Cross, Esq., in room of W. Edmonstone, Esq., who is gone to Scotland.

There was read an overture anent reuniting the Presbyteries of Hamilton and Niagara, laid over from last meeting of Synod. The mind of the Synod appearing to be against the sustaining of the overture, it was withdrawn by the proposers.

Permission was given to the Presbytery of Montreal to meet during the session of the Synod, with power to adjourn from time to time, for the transaction of business during the interval elapsing between this date and the period of their next ordinary meeting on the first Wednesday in August.

INDIAN ORPHANAGE AND JUVENILE MISSION.

The report of this Scheme was read. It was unanimously agreed that the Synod receive the report, and express their grateful acknowledgements of the efforts of the committee, rejoice in the evident success, which under the blessing of God has attended their exertions, and earnestly hope that this effort may continue to be successfully carried on. The Synod also agreed to thank the treasurer, John Paton, Esq., for his labours in behalf of this scheme, and re-appoint him, with Mr. Bell, Pittsburg, as Secretary.

FRENCH MISSION SCHEME.

The report of this Scheme having been read by Principal Snodgrass, it was agreed unanimously that the Synod receive the report, thank the convener, Principal Snodgrass, the treasurer, Archibald Ferguson, Esq., and other members of the committee for their services; congratulate the friends of the mission on the re-engagement of Rev. Louis Baridon—record satisfaction with the zealous labour of Mr. Geoffray and Mlle. Bernier, and with the cordial and valuable co-operation of the Montreal Ladies' Auxiliary and the Dorcas Societies of St. Andrew's and St. Paul's Churches, Montreal; deeply regret the continued ill-health of Rev. John E. Tanner; approve of the intention of the committee to direct their efforts towards some new arrangement for the pastorate of the congregation in the City of Montreal, renew their expression of opinion that the congregations of the church might manifest a greater liberality in behalf of the Scheme; and earnestly solicit a larger measure of support during the ensuing year. The committee for the management until the next meeting of the Synod, was appointed with the minister of St. Paul's Church, Montreal, as convener, Rev. Wm. Darrach, vice-convener, and Archibald Ferguson, Esq., Treasurer.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

The seventeenth annual report of the Board of Managers of this Fund as called for, and, with the Treasurer's report, was read. It was agreed that the Synod receive and adopt the report; rejoice to learn that the Fund is in so prosperous a state; approve of the diligence of the managers in codifying the various by-laws of the Board; and return cordial thanks to them, and especially to the treasurer, Archibald Ferguson, Esq., for their valuable services in connection with this Fund.

WEST ZORRA.

A dissent and complaint of the Rev. W. Miller against a finding of the Presbytery of London, declining to permit him to withdraw his resignation of the charge of West Zorra, were taken up. Papers having been read, parties were called, when Mr. Miller appeared for himself, and Mr. Nicol for the Presbytery. Parties having been heard were removed. Whereupon the Synod agreed to dismiss the complaint, sustain the action of the Presbytery in accepting the resignation of Mr. Miller, and enjoin the Presbytery to use their influence with the people of West Zorra, to secure to Mr. Miller the balance of stipend due to him.

EASTERN TOWNSHIPS.

A memorial was read from the Presbytery of Quebec, craving the Synod to use its influence with the Colonial Committee of the Church of Scotland to obtain the services of another missionary to labour in the Eastern Townships. It was unanimously resolved, that the Synod have heard with the greatest satisfaction, that the Colonial Committee so promptly responded to the representations forwarded to them last year, respecting the spiritual destitution in the Eastern Townships, by designating a missionary to the Presbytery of Quebec with a special view to that field. Being convinced that there is still in that part of the Province a claimant demand for missionary aid, which the Colonial Committee can most advantageously supply, the Synod transmit the memorial of the Presbytery of Quebec for another missionary, with the earnest hope that the committee may have it in their power to grant the prayer of the memorial.

Mr. Walker and Mr. W. R. Ross were appointed accessors to sit with the Presbytery of Hamilton, to enable that Presbytery to meet during the session of Synod for the despatch of necessary business.

TEMPORALITIES BOARD.

The Synod re-elected Dr. Spence, Dr. Mathieson, Thomas Paton, Esq., and J. Cameron, Esq., to be members of the Temporalities Board.

The annual report and accompanying statements of the managers of the Temporalities Fund, were laid upon the table and read. It was unanimously agreed to refer these for consideration to a committee consisting of Principal Snodgrass, Dr. McMorine, Messrs Mann, Walker, Neilson, and McKinnon, with instructions to report. The committee in due time reported as follows, viz:—

The committee have carefully examined the papers submitted for their consideration, and beg to observe:

1st. That the Board, and especially the chairmen, Thomas Paton Esq., are entitled as hitherto to the confidence and thanks of the Synod for their management of the important trust committed to them.

2nd. That the entire gain to the permanent fund, of thirteen thousand six hundred and forty dollars (\$13640) by the Home Mission effort commenced in 1859, is an important addition; but in the opinion of the committee falls far short of the liberality which the church is capable of manifesting, and ought to manifest, and that it is one of the most urgent questions which can engage the deliberation of the Synod, how such liberality may be most advantageously drawn forth.

3rd. That it is matter of great regret that the contributions to the Contingent Fund from congregations enjoying the services of commuting ministers and ministers receiving four hundred dollars (\$400) per annum are so small, amounting only to two thousand nine hundred and ninety-two dollars, thirty eight cents (2,992.38),—nearly one-third of that amount being credited to one congregation, viz: that of St. Andrew's Church, Quebec.

4th. That the payment of one thousand five hundred and fifty dollars (\$1,550) to the Treasurer of Queen's College, while the By-law of the Board numbered B, makes it the duty of the officers of the Board to pay two thousand dollars (2,000), calls for some explanation which your committee have no doubt members of the Board are ready to give.

5th. That seventeen ministers of the Church receive no allowance from the Fund, and this is a fact which, in the opinion of their committee, demands special consideration.

The Synod agreed to decern in terms of the report.

Several overtures from Presbyteries regarding the distribution of the funds at the disposal of the Temporalities Board, after the claims of commuting ministers are satisfied, and the mode of conducting congregational finances, were referred to a committee, consisting of Dr. Cook, (Conv'r), Dr. Barclay, Messrs. MacDonnell, Lindsay, Muir, and R. Campbell, with instructions to report upon the mode in which the Synod should deal with those overtures. An overture from the Presbytery of Glengarry annent the appointment of a General Agent to take charge of the Schemes of the Church was referred to the same Committee. After careful consideration of the matters referred to them, the Committee reported, whereupon in accordance with the suggestions of the report, it was unanimously agreed, "That the Synod should respectfully request the following gentlemen, Thomas Paton, John Greenshields, William Darling, James Johnston, Alexander Buntin, John Rankin, James Hunter, and John L. Morris, Esq., to be a Committee under the appointment of the Synod to devise, and to carry into execution, such measures as to them seem expedient, for aiding and advancing the Schemes of the Church, and particularly the Home Mission Fund in both its branches, with authority to appoint an agent, and to direct him in the discharge of his duties, and the Synod do hereby recommend Mr. James Croil, an Elder of the Church, to be appointed agent, if

he is willing to undertake the office,—and enjoin all Ministers sessions and Presbyteries of this Church to co-operate with and encourage, whatever agent may be appointed in the discharge of his arduous duties; and the Synod, having full confidence in the zeal and judgment of said Committee, do only recommend further, that they confer with the Temporalities Board, with the view of having the offices of agent and secretary of the Board combined. With a view also of ascertaining the sum necessary to enable the Temporalities Board to give to every minister the regular allowance for the current year, which, together with the sum necessary to complete the original grant to Queen's College, it is the desire of the Synod that the members of the committee should regard as the first object to be attained by the exertions of the agent. The Synod also wish that the committee should add to their number any members of the Church whose coöperation they desire to attain, and that John Green-shields, Esq., be convener.

FOREIGN MISSIONS.

The report of this Scheme was called for, when it was presented by Mr. K. Maclean, and read. Whereupon it was unanimously agreed "That the report of the Committee be adopted, and the Congregations of the Church be urged, as they are hereby urged, to contribute to the Funds of the Mission, and the following be appointed a Committee for the management of the Mission during the present year, viz: Dr. McMorine, Messrs. George Bell, K. Maclean, Francis Nicol, Professor Mowat, Macdonnell, Mackerras, William Bain, and Messrs. John Paton, George Neilson, and Alexander Morris. Mr. Bell to be convener, and Mr. Morris, treasurer.

QUEEN'S COLLEGE.

The report of the trustees for Queen's College having been called for, was read by the Principal, whereupon it was resolved unanimously, "That the Synod receive the Report, cordially unite with the trustees in their expressions of gratitude to the friends of the college for the many valuable services they have rendered during the past year; record their special satisfaction at the large increase of scholarships; approve of the change made in the curriculum in arts by adding a fourth session; and as regards students for the ministry in this Church require them to conform to amended curriculum, subject to the payment of fees in the Arts classes agreeable to the principle stated in the report; indulge the hope that the trustees may be enabled not only to meet all their existing obligations but also to undertake such improvements as may conduce to the usefulness of the college; and instruct the clerk to forward Mr. C. J. Cameron an official communication in the terms of the report referring to him."

BURSARY SCHEME.

The report having been called for, was read by Principal Snodgrass, who was also heard in explanation of the chief features of it. Whereupon it was unanimously resolved, That the Synod receive the report, record their satisfaction with the management of the Scheme,

and their thanks to Dr. Williamson, convener, and the other members of the committee; approve of the principles on which the Bursary Committee proceed in the distribution of the fund; take encouragement from the fact that an increase both in the number and amount of the contributions are this year reported; earnestly solicit from individuals and congregations continued prayerful support in behalf of a Scheme the benefits of which are very great; and reappoint the committee with Dr. Williamson as convener, and Professor Mowat as vice-convener.

FORMS OF JUDICIAL PROCESS.

A report was given in by Dr. Barclay, on behalf of the committee on the preparation of a form of judicial process. The committee were re-appointed with instructions to give attention to this subject at the very earliest period, that they may be in a position to report fully to the next meeting of Synod.

Mr. William Burn and Mr. Bell (Pittsburgh) were appointed assessors with the Presbytery of Niagara, to enable that presbytery to meet to grant leave of absence from his pastoral charge to Mr. Herald of Dundas.

PRESBYTERY RECORDS.

The Report of the Committee appointed to Examine Presbytery Records having been called for, was brought in and read by the Convener, and led to a long discussion on points of form. The principal comments of the committee upon the various records having been in the main accepted, a very animated debate arose regarding the action of the Presbytery of Montreal, in receiving a probationer from Scotland, without his producing the usual presbyterial certificate. It was at last resolved that "this action of the Presbytery of Montreal was contrary to the rules of the Church, and the said reception is hereby declared null."

Permission having been asked, leave was granted to the Presbytery of Perth to meet during the session of the Synod, for the purpose of completing the induction of Mr. McLean to the charge of Middleville.

FORMULAS FOR PROFESSORS.

There was read an extract minute of the Board of Trustees of Queen's College, making application to the Synod to prepare and adopt a formula to be signed by professors not in the theological department. A committee was appointed to consider the matter referred to in the application, said committee consisting of Dr. Barclay, Dr. Urquhart, Dr. Spence, Mr. Morris; Dr. Barclay to be convener.

CAMDEN GLEBE.

An extract minute of the Presbytery of Kingston was read, making application for leave to sell the glebe at Camden, on the ground of its being disadvantageously situated for the interests of the congregation. The permission was granted, with the understanding that the proceeds of the sale be invested in the purchase of land for the benefit of the Church at Camden.

THREE RIVERS AND BRANTFORD.

There was read a memorial from the congregation of Three Rivers, stating that a heavy

debt remains on their place of worship, and acts as a heavy burden upon the congregation, and asking leave to solicit contributions for its liquidation throughout the Church.

A similar memorial from the Rev. J. S. Burnet, Brantford, was presented, who was heard in support of it.

There were read extract minutes from the Presbyteries of Quebec and Hamilton, bearing on their respective cases. After a good deal of discussion, and with some apparent reluctance in the case of one of them, the above applications were granted.

COMMITTEE ON HYMNS.

The Rev. Francis Nicol, convener of the Committee on Hymns, gave in and read a full and interesting report, suggesting the preparation, after a short time, of a more perfect edition than that now issued, and the circulation of the copies of the hymn book remaining on hand, at a reduced rate, in order that the members of our Church may become acquainted with its character and design. It was unanimously agreed to receive the Report, express satisfaction with the progress of the work imposed by the Synod upon the committee, request the committee to continue their important labours; recommend the committee to confine their selection to hymns of acknowledged soundness and purity as well as of appropriateness for public worship; suggest, in consideration of the admirable psalmody which the Church has inherited from her fathers, in the version of the psalms, Scripture paraphrases, and hymns, the desirableness of limiting the number of hymns to one hundred; suggest also that care be taken in adopting modern alterations of well-known hymns, and recommend kirk sessions to accept the offer of the committee to distribute among Sabbath schools at a cheap rate the remaining one thousand of the Book of Hymns, selected and published by them.

It is to be hoped that the very excellent report of the convener of the committee may be made public through the columns of the *Presbyterian*.

SYNOD FUND.

The Treasurer's statement of the Synod Fund and the report of the Finance Committee was read by Mr. Mackerras, the convener, and the recommendations of the report were adopted. The thanks of the Synod were tendered to the treasurer and committee.

The committee was reappointed, with Mr. K. MacLennan as convener.

APPLICATIONS TO COLONIAL COMMITTEE.

The committee to whom were referred applications to the Colonial Committee for aid in building churches, gave in their report, recommending that the several applications be referred to the commission of Synod, and that the presbyteries transmitting them, lay their recommendations, if they have any, together with the deeds of the several properties, and registry certificates, showing the state of the titles thereto, or certificates of title prepared by a solicitor. The Synod decreed in terms of the Report.

DECEASED MEMBERS.

The Committee appointed to prepare suitable

minutes noticing the death of the late Rev. J. Campbell, M.A., of Nottawasaga, and Colonels E. W. Thompson and Petrie, gave in their Report, which the Synod unanimously agreed to receive, and sustain the minute submitted.

SABBATE ORSERVANCE.

The committee reported verbally regarding the subject entrusted to them, to the effect that they had not seen fit, during the past year, to address the public corporations of the country, as it seemed unnecessary to repeat so often the same acts. The Synod agreed to receive the Report, tender their thanks to the committee, and reappoint the committee with the addition of Messrs. Lindsay, H. Cameron, and Dowswell.

A memorial from Messrs. Peter Dickson and Alexander Warwick, of Saltfleet and Binbrooke, was read; but inasmuch as no person appeared to support it, no action was taken thereon.

MISSIONARY MEETING.

A missionary meeting of a very interesting character was held in St. Andrew's Church, at Ottawa, on Monday evening, under the auspices of the Synod, which adjourned its sitting to allow the meeting to be held. The Moderator presided. Dr. McMorine conducted devotional exercises. The speakers on the occasion were the Rev. George Bell, Professor Mackerras, Dr. Jenkins, and Principal Snodgrass, who addressed a most respectable and attentive audience, on the claims of missions generally, and especially on the necessity of sustaining the efficiency of the Temporalities Scheme, of aiding the Bursary Fund, and of enlarging the operations of the French Mission, already so encouraging in the large measure of success which has attended it. In sound argument, apt illustration, forcible appeal, and pleasing diversity, we have seldom heard those missionary addresses equalled. The hearty applause which frequently greeted the ears of the speakers, and the manifest attention which was being paid to what they said, must have greatly gratified those gentlemen, and induced in their minds the belief that their appeals were not uttered in vain.

In accordance with previous notice, a collection was taken up at the close in aid of the schemes of the Synod, and which amounted to the very creditable sum of \$33. The meeting was closed with the doxology and the benediction, and the audience dispersed at an early hour, greatly pleased, and let us hope benefited, by the addresses to which they had listened, and the religious exercises of a devotional kind in which they had been engaged. We observed with pleasure, that, as with one accord, the audience rose to their feet when the singing of the doxology began. This attitude seemed the natural expression at once of joyous fervour and solemn homage. Let us suggest to our friends to try this mode of closing their public assemblies for worship or for ecclesiastical purposes, and we think they will greatly enjoy it, and after trial be unwilling to return to the mode which now prevails.

FORM OF PROCESS.

The committee appointed at last meeting of Synod to consider the returns of Presbyteries:

on the Form of Process for the Induction of Ministers, gave in a report. It was agreed to send down the Form of Process anew to presbyteries, and enjoin those presbyteries who have not sent up returns, to do so to next meeting of Synod,—special attention being drawn to paragraph III, clause 1, and ordain the same to be in force as an Interim Act.

SABBATH SCHOOLS.

The Report of Committee on Sabbath Schools having been called for, was read by Mr. Inglis, convener. It was agreed unanimously, "That the Synod sustain the report, thank the committee for the interest they have displayed in the Sabbath Schools of the Church; recommend them to publish a scheme of lessons; and reappoint the committee, with Mr. Inglis as convener.

ADDRESSES.

Draft addresses to the Queen and Governor-General were read, adopted, and ordered to be transmitted in the usual way.

PUBLIC COLLECTIONS.

The Synod renewed the Act for Regulating Public Collections as follows:—

The Synod appoint the following public collections to be made in all congregations during the ensuing year, viz.:

I. For the Home Mission,—on the first Sabbath in July.

II. For the French Mission,—on the first Sabbath in October.

III. For the M. W. and O. Fund,—on the first Sabbath in January.

IV.—For the Bursary Scheme,—on the first Sabbath in March.

And recommend congregations to contribute for Foreign Missions on some convenient Sabbath.

GAELIC SCHOLARSHIP.

It was proposed by Mr. John Darrach, of Lochiel, and heartily agreed to by the Synod, that, with a view to encourage the study of the Gaelic language, so as the more effectually to promote the spiritual interests of a large portion of our adherents who speak that language,—a Gaelic Scholarship be organized in Queen's College to the amount of \$60 dollars, to be made up by an annual collection among our Gaelic charges, and to be open for all students in divinity and arts in Queen's College, and to be awarded at the close of each term by the college authorities in such a way as they may see proper to determine.

COMMITTEE ON BUSINESS.

The Committee for arranging the business of the next meeting of the Synod, and the meetings of the Commission, were appointed.

VOTES OF THANKS.

The thanks of the Synod were tendered to members of the congregation of St. Andrew's Church, for the hospitality shown to the members in attendance upon this meeting, and also to the railway and steamboat companies which conveyed the members at a reduced fare.

LAW AGENTS IN CHURCH COURTS.

An overture was presented suggesting that the act of Synod of 1843, prohibiting the em-

ployment of law agents in the business of this Synod, be sent down to presbyteries with instructions to inquire whether it be not desirable to change said act, so that such agents may in certain cases be admitted.

MODERATOR'S ADDRESS.

The minutes having been read and sustained, the Moderator delivered his closing address, which presented an admirable summary of the principal items of business despatched at the present session, and contained earnest and practical suggestions to the members for the faithful and efficient performance of their important duties in the service of the Church; and having made the usual public intimation of the time and place of the next meeting, closed the Synod with the Apostolical Benediction.

Thus terminated a meeting which, though not very largely attended, yet dealt in an earnest and judicious manner, with many important questions of policy, affecting the welfare of our Zion, and was characterised on the whole by a degree of good temper and brotherly feeling, which tended largely to facilitate the transaction of business, and to bind brethren more closely in the ties of a warm affection. Unusually free from acrimony and recrimination, and marked by useful measures, it will be looked back to by those who took part in it, with much satisfaction.

The next meeting of Synod will be held in St. Andrew's Church, Toronto, on the first Wednesday in June, 1866.

ST. PAUL'S CHURCH.—On Monday evening, the 26th ult., a meeting of the Presbytery of Montreal, was held in St. Paul's Church for the purpose of moderating in a call to the Rev. Dr. Jenkins to the pastoral charge of this congregation. Rev. Mr. Sym presided, and after devotional exercises the object of the meeting was carried out in the regular form, the usual documents being signed in the ordinary way.

The following day a meeting of the Presbytery was held in St. Paul's Church, for the purpose of inducting the Rev. Dr. Jenkins into the pastorate. The following members of the Presbytery were present: Rev. Dr. Muir, Rev. Mr. Patterson, Clerk; Rev. Messrs. Sym, Simpson, Ferguson, Paton, Joshua Frazer; Messrs. Hunter and Ferguson, Elders. Rev. Dr. Jenkins was present, and a considerable portion of the congregation. Rev. Dr. Muir having offered up prayer, declared the Presbytery constituted, he presiding. The clerk of the Presbytery now read three times the usual notification—offering an opportunity to any person who had any objection to the induction of Rev. Dr. Jenkins, bearing upon his life, doctrine, or conversation, to appear before the Presbytery and lodge certification thereof. No one appearing with any objection, Rev. Dr. Muir ascended the pulpit, gave out a portion of the 102d Psalm which was sung, and then prayed. He now read portions of Scripture, taking as his text the 20th verse of the 5th chapter of Acts—"Go, stand and speak in the temple all the words of this life." The preacher proceeded in an able manner to explain, com-

ment upon and enforce the necessity of obeying the above order in connexion with the work of the gospel. He said that preachers who were ordered to stand in the temple for this purpose were also to go forth into the whole earth, recognizing as a temple every place where two or three were met as a people of God. The phrase—"all the words of this life" suggested a new life in another sphere. He could not understand the words "this life" otherwise than as meaning a new life—a new principle of life within us. We should not be content with this life, for God has called us to a new and better one. He understood, therefore, from the text that the ministry were to preach the words of a new life—new principles, new regulations, new instructions with regard to it. If this sense be not admitted, the ministry of the gospel was little but a name. If the work were merely to build up the old life, it did not seem to him improvable. The ground of this present life must be changed, the foundations renewed; we must be created again in Christ. The apostle spoke of "having, therefore, this ministry." He (the Rev. Doctor) thought this must be received as the common ministry. It was a great thing to have this work called a ministry. It was not a desultory employment, but a work, an established institution, in the Church of God. The possession of a ministry made the difference between a civilized and savage state of mankind. A stable ministry was appointed of God. There were many kinds of ministries clustering round this one.

We of this gospel ministry ought to be learned, pious, possessing the spirit for a holy calling, men of God, representing and reminding the people of God by our very presence, and work in his cause and in his house. In this ministry we were fellow-workers with God, and must so think of ourselves. But the husbandman and others in their work also had God for fellow-worker. But our ministry was a work of God, and a peculiar work. What was it? God is Christ, reconciling the world to himself, making peace where there was no peace. If we did not so regard it, we had no proper view of this ministry. The life-giving meant creating in us clean hearts, delivering us from the power of evil, and making us children of God. A portion of the 90th Psalm was now sung, when Rev. Dr. Muir briefly stated the object of the meeting, recapitulating the steps which had led to the Rev. Dr. Jenkins' attendance for induction. There was just one preliminary more, and that was the answering of certain questions appointed for such occasions before the Presbytery. The questions, which were a test of doctrine on the part of the candidate, were answered satisfactorily. The clerk next read the Act of Independence, touching the position and authority of the Church, to which Dr. Jenkins fully assented, as required, agreeing, besides, to sign the usual formula. Rev. Dr. Muir then said: All the preliminary steps having been gone through, and all the questions answered most satisfactorily, I do, therefore, as the Moderator of this Presbytery, induct you into the pastoral charge of this congregation, and admit you to all the rights and privileges connected with this position as a member of this Presbytery

and of this Synod; and in token thereof, I give you the right hand of fellowship, which will also be done by all the brethren. It was done accordingly. The Moderator now addressed Rev. Dr. Jenkins in language appropriate to the occasion, offering, as usual at such times, prudent counsel. The Rev. Mr. Clark here addressed the congregation fitting words of congratulation and advice, urging strongly upon them their duties to their pastor. The proceedings were closed with devotional exercises, and the benediction by the Moderator.

After the induction, the newly inducted pastor received a warm and hearty welcome from the Congregation.

NEW CHURCH AT LEITH.—An interesting event recently transpired in the neighbourhood of Leith, which is worthy of notice. The Presbyterian congregation in connection with the Church of Scotland, of which the Rev. Alexander Hunter, B. A., has the pastoral charge, have been making efforts towards the erection of a suitable building in which they may assemble for the purpose of religious worship. They have been so far successful that upon the 31st May, they felt themselves in a position to commence operations by turning the first sod. The inhabitants of the village and surrounding neighbourhood, assembled in good numbers to witness the interesting ceremony; and about three o'clock in the afternoon, the proceedings were commenced with devotional exercises by the pastor. The chairman at the meeting, Adam Ainslie, Esq., then made some very pertinent and eloquent observations with reference to the occasion, so auspicious to the future welfare of their village, which they were celebrating. The ceremony of breaking the ground was then performed in very nice style by Mrs. Ainslie; whereupon the assembly retired to the neighbouring grove, to listen to an instructive and appropriate address from their respected minister. The chairman afterwards introduced Mr. Robert Jardine, B. A., missionary from Owen Sound, who made a few suitable remarks, in which he congratulated the inhabitants of Leith and their pastor upon the satisfactory and hopeful progress which they had made, and the cheering prospects which were before them. After some farther remarks by the chairman, the meeting was dismissed with the benediction, and the people dispersed to their homes, well pleased with the proceedings of the day.

QUEEN'S UNIVERSITY AND COLLEGE, KINGSTON.—The twenty fourth Session will be publicly opened on Wednesday the 4th October. The class work in Arts and Medicine will commence on the following day. The Theological classes will open on the 1st November. The calendar for 1865-6 gives full particulars as to the subjects of study, graduation, fees, scholarships, &c., and may be had on application to Rev. Professor Mowat, Kingston.

Donations to the Library.—The Curators of Queen's University acknowledge, with thanks, the following donations since May:

Rev. John Darroch, Lochiel, 20 vols.; Rev.

W. M. Inglis, Kingston, 2 vols.; Rev. J. Geddie, 2 vols., and educational tracts in the language of Aneitum, New Hebrides; Rev. J. Douglas, Beauport, per Prof. Bell, 3 vols.; John Smith,

Esq., Montreal, per Prof. Bell, 3 vols.; Canadian Government, 3 vols.

GEO. PORTEOUS, *Librarian.*

Kingston, June 21st, 1865.

Notices and Reviews.

A SCHOOL HISTORY OF CANADA. By J. George Hodgins. Montreal: John Lovell.

A history of Canada for the use of Schools was much wanted. Until now most of those we have had gave a very wrong impression of the true condition of the country, and conveyed to the minds of the young, feelings and ideas of a very injurious tendency. Mr. Lovell has supplied this want, and now gives us, in very small compass, a view of the struggles and difficulties which our country has had to contend with, and a fair account of some of her triumphs. Mr. Hodgins has done his work well, and the sketch of the causes which led to the American rebellion resulting in the formation of the United States, is clear and forcible. We heartily commend the work to the attention of school teachers. It has been adopted by the Board of Education in Upper Canada, and should be used in all our schools in Lower Canada. The work is enriched with a large number of illustrations, plans, &c., and is wonderfully cheap.

BIBLIOTHECA SACRA. Andover: Warren F. Draper. Montreal: F. E. Grafton.

The present number of this valuable magazine is unusually interesting. At the present moment when so much bitterness has been aroused by controversies about the authenticity of the Pentateuch, the true nature of Christ's Mission, and kindred topics, several of the articles in this magazine will be read with great benefit to those who are in search of correctives to the high flown speculations of modern infidelity. A very good article, "Historical Studies in College," will be found to contain hints of great practical benefit. Mr. Grafton, of Great St. James Street, will furnish this Review at a low price.

GOOD WORDS AND THE SUNDAY MAGAZINE. London: Alexander Strahan, 1865.

We have repeatedly noticed these Magazines, which still keep up their claims to public favour. They have obtained a circulation which is almost unprecedented, and the publisher seems determined to spare no pains to make them acceptable to the public.

We would sadly miss these two monthly friends if by any event we should be deprived of their visits to us.

THE REVIEWS AND BLACKWOOD. American Edition. New-York: Leonard Scott & Co. Montreal: Dawson Brothers.

Through the attention of Messrs. Dawson we have been put in possession of these Reviews, which, with Blackwood, represent pretty nearly every shade of political feeling in the Mother Country. Their contents we have not space this month to comment upon.

SERMONS BY REV. C. H. SPURGEON, Eight Series. New-York: Sheldon & Co.; Montreal: Dawson Brothers, 1865.

The Rev. Mr. Spurgeon, not content with preaching to crowded houses, thinks it his bounden duty to publish also the furious onslaught upon the clergy of the Church of England, for which he was so justly rebuked by the most honest and the most able minister of his own denomination. The first three sermons contained in this volume are most objectionable both in tone and temper, and should have been consigned to the waste basket or the fire, had the author sense enough or the good fortune to possess a friend with sufficient wisdom to advise and sufficient influence to guide him. Mr. Spurgeon has been spoiled by precocious popularity. He was but a young man when his good voice, his ready turn of mind, his rude expressions, often degenerating into vulgarity, and his consummate self-possession, not to use a more vigorous term, gained the public ear, and he became notorious, his tabernacle was filled, and he has, not long since, had another built which will contain an immense multitude. The sermons now before us contain much of the author's mental characteristics, but the present series is decidedly inferior to some of the former volumes, is more intensely sectional, and therefore proportionately bitter. There is no lack of vigour, and there are powerful passages scattered throughout the volume; but it is too evidently an attempt to trade upon his reputation, and is in fact a book made to sell.

The Churches and their Missions.

SCOTLAND.



THE General Assembly of the Church of Scotland closed its proceedings on Monday evening. We give part of proceedings:

INNOVATIONS IN PUBLIC WORSHIP.

The CLERK stated that there were overtures on this subject before the Assembly from the Presbyteries of Aberdeen, Jedburgh, Langholm, and Ayr, the Synod of Merse and Teviotdale, and the Presbytery of Glasgow.

Dr. PIRIE (Aberdeen), in supporting the overture from Aberdeen, said it appeared to him that the Church had been placed in a singularly false position. He traced the history of the innovation movement, animadverting on the deliverances which the Assembly had successively given forth on the subject as calculated to weaken the hands of the presbyteries and to destroy the influence of the Supreme Court itself. What, he continued, was the state of things now? It had come to this, that there was such a mixture in their forms of worship, such a want of uniformity, that in some towns, in one town particularly, one hardly knew what species of entertainment was to be presented in the church. (Laughter.) He had been informed, among other things, that in a discourse in one church there was a fearful onslaught on Effectual Calling. Why, he asked, had this never been taken up? Because the vague decisions given on former occasions had weakened the hands of presbyteries, so that they were actually afraid, and did not know what to do. Now, he desired to be Presbyterian out and out. In their churches and parishes they were on a perfect footing of equality; but if they were to establish bishops in the Church, who could do whatever they liked without being prosecuted, while those members of the Church who did not take such an active share in public deliberations, but who might be more orthodox, more laborious in their parishes, more useful and more Christian men, whenever they made a change inconsistent with the views of the more influential ministers, were called in question and punished—was this, he asked, in conformity with Presbyterian discipline, and was it not clear that if this sort of thing was to go on—all order and arrangement must pass away? It is positively declared that unless you can put your finger on a particular law forbidding a particular thing, the presbytery is not entitled to interfere with it, and that no church court is entitled to interfere with it. You may wear surplices, you may rear altars, and you may do a thousand other things of a most singular and unknown character. (A laugh.) Are you prepared to admit this, and to say that everything that no law that you can put your finger on forbids may be done?—are you prepared to

deal with every member of the Church, or are you prepared to pass over every one that may be prepared to defy you? Is that the ground you are to take? I hope not. I hope you will put the law in such a position as to strengthen the bounds of the presbytery of the Church, and will say to the presbyteries that, if any minister or kirk-session choose to do what is inconsistent with the laws and constitution, or with the peace and quiet of the Church, they are to be told "You are not to pursue this course; or if you do, you will call down upon yourselves condemnation." You will say, what would I do with such a man? I would prosecute him, and I would depose him if he disobeys the laws and principles of the Church. Do not be so very much afraid. There is no very material risk of your losing the very valuable services of such parties—(a laugh)—but if we do, we must submit the best way we can. It will be unwise, imprudent, and wrong for you to permit any one, two, or ten individuals to gain personal notoriety, while at the same time they interfere with the dearest, the best, and most important interests of the Church. I don't wish to detain you longer, because I shall have an opportunity of replying. With regard to the mere form of kneeling, standing, or sitting at public worship, I hold them to be matters of no importance in themselves; and I would certainly not be rash in interfering with congregations if they are very jealous and very ceremonious concerning them. I don't think the desire about posture desirable, but, at the same time, I would say that churches which from the beginning have adopted certain systems of postures may, I believe, continue them, and be equally spiritual. We are the most pure and most spiritual Church, both in doctrine and worship, to be found anywhere since the Reformation. It may be my prejudice, but such is my impression; and I am convinced consequently that, if we are prepared to introduce all these changes for the purpose of tickling the ear and gratifying the senses of people, it can only, I fear, be because we are too little influenced by that real heartfelt spiritual prayer which alone rises to the throne of God. He concluded with a motion to the effect that—"The General Assembly, while recommending the utmost tenderness to the feelings of unanimous congregations as to matters of form, do hereby declare and enact that arrangements with regard to public worship, and all other religious services and ecclesiastical arrangements of any kind in parishes or congregations, are to be regulated by the presbyteries of the bounds, subject always to the ordinary right of appeal, and that even though no express order should exist with reference to such particulars—the decisions of presbyteries in each case being absolute and obligatory until such decisions have been finally reversed by the competent courts of review. And the General Assembly strictly prohibit all ministers and office-bearers from assuming independent juris-

diction in such matters, as inconsistent with the vows of submission pledged by them at ordination to the superior courts, under pain of the highest censure; and, in the event of disobedience, the General Assembly further authorise and enjoin presbyteries to proceed with and prosecute such censures to such conclusions as may seem essential for restoring the peace and asserting the constitution of the Church."

Mr. OSWALD, Camelon, seconded the resolution.

Professor STEVENSON proposed a motion to the following purport:—"That matters of such secondary importance as the positions adopted in the exercises of praise and prayer, and the use of instrumental music as an aid to the congregation in the former of those exercises, may safely be left to be regulated by each kirk session, with special reference to the feelings and wishes of the congregation—(applause)—the whole proceedings of the kirk-session being in this, as in other matters, subject to the review of the superior Church Courts; and it being competent to any party interested to bring those proceedings, by petition or otherwise, under the notice of the Presbytery of the bounds." The rev. gentleman went on to say he was not a favourer nor an advocate of innovations; he never felt the need of them, and never could clearly perceive that any advantage was likely to arise from them. He had no admiration for instrumental music, but he thought there were several grounds for letting it alone, as long as it did not disturb the harmony of congregations. They had no law on the subject, and he did not think they would be wise in laying down a positive rule against it. As to the reading of prayers, he admitted that prayers not read were sometimes, though not so often as had been asserted, open to the charge of slovenliness. The way to remedy this, however, was to insist on *extempore* prayers being done a great deal better. He was distinctly opposed to the use of anything in the nature of a liturgy. As to legislation, it was now his conviction that they were too late to attempt to take anything like the measures which might have been competent for them four or five years ago. He entirely concurred with Dr Pirie in thinking that the decisions which had been come to in the Assembly had tended to weaken the power of Presbyteries, and greatly discouraged those who were disposed from the first, not perhaps to put a stop to those things, but to regulate and modify them in a ways which they deemed consistent with the rule and prosperity of the Church.

Mr DAVID SMITH, W. S., seconded Dr Stevenson's resolution.

Mr CRAWFORD said he thought Dr Pirie's motion was too strong, while he objected to Dr Stevenson's in its present form, because it appeared to him to sacrifice, or at least compromise, much that was very precious in the Presbyterian constitution of the Church, as distinguished from Independency. (Hear, hear.) They were not in a position to meet the question on the same ground they might have taken up three or four years ago. The reason was simply this, that the decisions and actings of former General Assemblies had effectually

swept away that ground. Dr Pirie stated that he would be disposed, where the changes were introduced by the unanimous wishes of the congregation, to have an exceptional clause, and would deal with the utmost tenderness in matters of form. I dislike these indefinite and' criminating phrase. There is nothing I more indispensible than that this Assembly should pronounce a vague decision in this matter. If we give forth an uncertain sound, it will lead to a great deal of embarrassment, and we should therefore take care that anything we do say should not be liable to be misunderstood and misrepresented. (Hear, hear,.) If we are prepared to tolerate changes, if a congregation desires them, then let us say so broadly, plainly, and intelligibly. If, on the other hand, we are not disposed to admit these innovations, even if the congregations are desirous for them, then let us say so quite as plainly and as unequivocally. (Loud applause.) I don't see why we should scruple to do so. It may be awkward to permit a change of practice instead of giving the authority formally, but it is far worse to wink at congregations taking that liberty. He went on to say that Dr Stevenson's motion would meet his view if it were so far modified that instead of leaving kirk-sessions and congregations to introduce those changes in regard to postures of worship and instrumental music which the motion did not propose to prohibit, subject to an appeal, it provided that in these circumstances the Presbytery should be called in before any such change were adopted. The rev. Dr concluded by moving resolutions to that effect, and also to the effect that where changes have been already introduced the Presbytery should not interfere unless called on.

Dr NISBET, in seconding this resolution, contended that unless the miserable craving for innovation was firmly repressed there was a tendency to demand more. Why not go on to kneeling at the Communion, the use of embroidered altar cloths, and so forth? And what a strange mongrel worship, what an aspect of miserable diversity would the Church then present for the mockery of the world. He deprecated the present playing with Episcopacy; he deplored taking away men's minds from the wider concerns of truth and judgment piety, and charity, and preparation for the world to come. He thought they were in very dangerous circumstances, and he could use, in regard to the innovations in question, the words, "Surely an enemy has done this." (Applause and some hisses.) It was only bridging the chasm that separated their pure Church from the unreformed Church of the southern part of the country. ("Oh, oh," and some hisses.) Were they to hear of the Essays and Reviews, and no charge being taken for the putting down of these opinions—(hear, hear)—and were they to be told that this was a Reformed Church? (Hisses.) They should be miserably unworthy of being counted the descendants of John Knox, and their noble forefathers, if they did not say there were a thousand things in the ritual of the English Church that went against their convictions, and were contrary to the mind of God, as expressed in the Holy Scriptures. (Hisses.)

Principal TULLOCH argued that the congregations had the right to do what they had done. He said:—Are we now, seeing that such changes have grown up in the past, during that miserable eighteenth century about which we have heard so much in the course of these discussions—look at our churches what a miserable example they are of the eighteenth century—look at the miserable edifices that cumber our land—are we now, when a higher spirit is growing up in the Church—when, I venture to say notwithstanding the sneers it may call forth—a more catholic spirit is springing up in the Church which seeks to unite itself with the broader action of Christendom and the world—are we to stand isolated and do nothing? (Hear, hear.) Do we not recognise that there is a vast influence at work in Christendom leavening the world, and are we to stand isolated from that and claim that we are pure and independent, in a way that no other Church is? My mind cannot honestly entertain any view of that kind. I do not think I ever heard any such wretched argument as that of spirituality versus sensuality. Who ever heard of such a word as the latter so applied? I have no doubt that Dr. Pirie meant sensuousness. But I will not make any further remark upon that, because I know that I myself and every other man is liable to make mistakes in the course of rapid utterance during a debate. Well, I maintain that the question of spirituality *versus* sensuousness, has nothing to do with such questions as we are considering. Will any man tell me because we introduce comely forms of worship, because we stand at praise or kneel at prayer, or because we introduce an organ, that we are for that reason less spiritual. Will any man maintain that the Jewish form of worship—sanctioned by God himself, instituted by God himself, and perhaps the most elaborate and most gorgeous ceremonial that ever adorned and beautified this world—that spirituality of worship was inconsistent with that? Was it not out of that worship that the spirit of the Prophets came—that the Spirit of God through these Prophets, has moved the world ever since, and is it to be said at this table amid the echoes and the cheers of the Assembly, that a bald worship—a worship which contains no form—is necessarily spiritual, and that the worship which contains some decent forms is necessarily sensual? (Loud applause). I maintain that no man in the face of any intelligent Court can maintain any such ground. (Renewed applause). I am, therefore, prepared to go to the House on this particular issue that congregations have the right to do what they have done—that they have the legal and constitutional right to do what they have done. We have had enough perhaps in former years of this House arrogating to itself interference with the clergy and the people beyond their legal rights. I hope that will not be raised again.

Dr. MACRAE, Hawick, moved a resolution virtually declaring all changes in the forms of worship—such as the introduction of instrumental music and forms of prayer—as contrary to the law and practice of the Church, and that no changes should be introduced in any church until sanctioned by the General Assembly.

This resolution he supported in a long speech.

Dr. NORMAN McLEOD of Glasgow rose amidst applause to address the Assembly. He said he agreed with Principal Tulloch as to the importance of congregational liberty, and went on:—When overtures are placed on this table connected with such changes, I venture to say that the speeches that open these changes have always the same sort of music—a kind of overture before the opera. I find, for example, there is always one tremendous note of alarm. (Laughter). The whole country is going to the dogs—(laughter)—if this thing is carried. We had a most frightful picture for five minutes. I was getting frightened myself—(laughter)—at the frightful picture drawn by Dr. Pirie of the present state of the country, or what it was to come to. I fancied for a moment that there were altars blazing with candles throughout the country, and some extraordinary changes taking place, till at last my ear was attracted by the word "Glasgow." Well, I said to myself, I know something about Glasgow, and I heard a description of something wonderful there which I never heard of till I came to this table. (Hear, hear). He spoke about some persons being attracted to a church as a spectacle—as embodying some things or other that were marvellously sensuous.

Dr. PIRIE—I never mentioned Glasgow, sir; I never mentioned Glasgow in my life. (Laughter.)

Dr. McLEOD—I am very glad of it,—(renewed laughter,)—having had the honour of opening a church in Glasgow, and, I believe, putting in it the very first honest organ. (Laughter.) There is another feature connected with these overtures one hears very often of, which was brought forward to-day. There is a constant appeal to these fathers of ours. (Laughter and cheers.) Dr. Pirie indulged in this. I would like very much to know who our fathers are to whom people are always alluding in these discussions. If they allude to those respectable gentlemen in bob-wigs that used to sit here last century, and assume that everything that they did is to regulate us, let them say so. I think some of those men did good in their day; but some of them did monstrous little. (Laughter.) But to say that we are to be ruled by all that they did would be just as absurd as if in the year 2000—I hope Dr. Cumming will not consider me heretical in alluding to that period—(laughter—all progress was to be stopped by some earnest men defending the constitution of that day because of something said by our father McRAE. (Much laughter.) I think I should tremble at myself standing up addressing the house if there was a prospect that I would act as an incubus—an actual ghost—(laughter)—for all generations, and to be called a father. (Renewed laughter.) I take no such responsibility upon myself. (Laughter.) All I wish is to try to help the present as our fathers helped their present, and as I hope our grandchildren will help their present. (Applause.) But if by the "fathers" is meant fathers of older date—fathers of the Reformation—that argument is an exceedingly amusing one. I must say it is exceedingly amusing to refer to men who changed everything and

turned the world upside down, who altered everything that had remained instituted without any great revolution for one thousand years—it is amusing that they should be invariably dragged up as grand examples for our doing nothing. (Applause.) But I can imagine without much difficulty, my old and esteemed friend Dr. McRae at the period of the Reformation—I can suppose him lifting up his eloquent voice—(laughter)—and his eloquent arm, denouncing all these changes, and appealing to the constitution of a thousand years—(laughter)—appealing to the authority of the one church, until at last he should be lifting up his arm like the last spar of a sinking ship, and denouncing Luther as a very demon-incarnate for what he had been doing. (Renewed laughter.) I think we have had enough of that; and that we should simply look at the question that we have to deal with in the light of common sense. (Applause.) First of all, in regard to this affair of the organs, I believe there is no person in this General Assembly who thinks it is unscriptural—that it is a sin to worship with an organ; because, if there is, I think he should say so. It would be very interesting to see of our young people who are here present to be able to say in the next sixty years, “Do you know, I once saw a man who actually stood up in the General Assembly of the Church of Scotland and said it was a sin to worship God with an organ?” (Laughter.) I hardly think it is possible that any one will take up that position. In regard to the question of expediency, I desire to express to the General Assembly what my sense is of the position of the national Church of Scotland. I think that we differ very much from other churches in this point—namely, that we are the church of the nation—that is to say, we are bound to consider the nation. Any other church is bound to consider its own principles. A sect is bound to consider the principles of the sect—or, not to use disrespectful language, a particular church, the Free Church, the United Presbyterian Church, the Baptist Church, or the Methodist Church, or the Independent Church, are, so to speak, bound, next to their duty to God, to consider exclusively very much the wishes of their own people; whereas it seems to me the Church of Scotland, because it is a national church; because it is not for a separate part of the community, but for the nation, because it is guaranteed protection by the nation, that that church is bound not to consider its own members, but that it is bound to consider the whole country and its feelings. It is bound to consider not merely the members of the church, but the parishioners—those who are within the parish and within the country; and so when my friend Dr. McRae referred to a former period of the history of the church, I think the contrast between that period and this is very striking, and I ask the General Assembly to consider why it is that there is such a difference as compared with that period of the Church of Scotland and the present day? I ask any man to study the history of the Church of Scotland, and to say if the divisions in Scotland have been occasioned by a laxity in regard to legislation—a laxity in regard to rules and regulations?

(Hear, hear.) Will any man say that these divisions would have been prevented by additional regulations, or rather, have not these very divisions been occasioned from a want of fair and honest liberty! (Much applause.) You speak of the fathers of the Church, but I go back to a true father of the Church—the Apostle Paul. I do not know what he would think if he were now-a-days to come amongst us. Would he not in all probability be put down as a latitudinarian if he were to come among us now? I fear very much whether some of us could really understand a man who became a Jew to the Jews, and a Gentile to the Gentiles, not for the love of popularity, which was what he would have most thoroughly despised, but “that he might gain some.” I do not know whether he would have made all the office-bearers sign the Confession of Faith, whether he would have made Phœbe the deaconess as an office-bearer do it; but I am sure of this, that he of all the fathers of the Church that ever lived, not only in his teaching but in his life, carried out the old adage, “In things essential, unity; in things indifferent, liberty; in all things charity” (Loud applause.) Now, it is this spirit which should guide the Church of Scotland; and I think that much of our sectarianism might have been prevented if we had had a little more consideration for the feelings and opinions of others, and if instead of digging a ditch round us and bragging how much we differed from every other Church on earth, we had made a few more bridges—(hear)—and had shown a little more catholic feeling towards other churches on earth; if instead of looking at our individual selves, one had looked more to the feelings and opinions of the country, as I think the very genius of our National Church should be inclusiveness as far as possible, and not exclusiveness. Let us hold fast by that which is good in the past. Our Presbytery is good, let us then hold fast by our Presbyterian Government; and, in reference to that, I beg to say, in passing, that there never was a greater delusion than to imagine that the wish to have an organ, the wish to have a more cultivated form of worship, has anything to do with Episcopacy. (Hear, and applause.) I believe that, instead of that, it is an order to keep back Episcopacy and take the power out of its hands. (Applause.) You speak about preserving the purity of the Church. No man desires it more than I do; but take care that by your stringency you do not tempt men to rebel, and cast themselves on public opinion—(hear and applause)—as against the clergy and the church courts. Do not interfere so long as you secure what there should be no great difficulty in securing—namely, the decent order of the worship of God. If anything outrageous is done, you have perfect power to try it by constitutional law and without any new enactment; and as I think Dr. Stevenson’s motion meets for all practical purposes the whole case, I, on grounds of Christian liberty, on the ground of our duty as a national Church, and on grounds of common sense, heartily agree to his motion. (Loud applause.)

The PROCURATOR (Mr. Cook) supported Dr. Pirie’s motion, contending that the arguments of Principal Tulloch and Dr. Macleod had a

tendency towards Congregational Independence.

Dr. McPHERSON spoke in favour of Dr. Stevenson's resolution.

Mr. HONEY, Inchtute, argued in favour of Professor Stevenson's motion.

Mr. FAIRLIE, Mauchline, strongly deprecated innovations, and supported Dr. Crawford's motion.

Dr. R. LEE, after remarking that there could be no doubt that the doings of his own congregation were the real subject of discussion, went on to say that the opposition to what was called innovations was of a very paltry kind indeed. There were only directly on this subject some four or five overtures. Four or five Presbyteries only had expressed their opposition, and of these, if he remembered, two had carried the overtures by the casting vote of the Moderator; so that out of the eighty-four Presbyteries they had only two or three complaining of what had been done. From this he thought they might well conclude that the Church in general were pretty well satisfied that nothing obnoxious to its interests had been done. Passing on to the merits of the question, he said he should first address himself to the argument which had been repeated by nearly all the speakers on the opposite side as to the law of the land. They said that inasmuch as the law of the land established the Presbyterian Church in 1707, therefore that Church must remain for ever as it was then, unless the civil law should interfere in order to change or sanction changes thereupon. If that doctrine were true, the Church was dis-established, and had been dis-established a century and a half ago. At the date referred to, there was no public authorised worship in the Church but that laid down in the Directory. The Act of Security recognised the worship and discipline as then established and to continue; and what form of worship was there laid down except that of the Directory? If they denied that, they must go back to what the actual state of the Church before the Directory was passed; and therefore John Knox's Liturgy, the Book of Common Order, must be the lawful Directory of the Church at the present day. Now, it was notorious that they had allowed and practised forms of worship very different indeed either from those of the Directory or those of Knox's Liturgy. If, therefore, the argument he was combating had any weight, the Church was dis-established now. After citing historical authority in support of this position, the rev. Doctor went on to contend that what the Assembly were called upon to do now was not only inexpedient in itself but contrary to the traditions of the Presbyterian Church from the time of John Knox to the present hour. If to read prayers, to kneel at prayer, and to stand to sing, were Popish or Episcopal innovations, then Calvin and Knox, not to speak of Luther and the whole glorious company of the Reformers, must have been Papists. They sanctioned those practices. The rev. Doctor went on to contend that the session had the general direction of the worship of God, always of course within the laws of the Church. Why, he went on to ask, should the Presbytery interfere if no law of the Church had been broken,

and no injury, confusion, or secession had taken place? He admitted that the Presbytery had a right to interfere if any detriment had come on the Church, but, he asked, was there any reason of expediency that they should interfere if no detriment to the Church could be pretended? He asked the Church to do in regard to the present innovations what the Church of Scotland had hitherto done in regard to all former innovations—let them alone till some evil arose, till congregations got into confusion, and schisms and quarrels arose, and the Church began to be injured. Then he should be in the majority, if he was alive, in advising the General Assembly to interfere by all means. A Presbytery might determine many things, but the question of the introduction of an organ was not one of the things which the Court was qualified to determine. A congregation knew its own affairs and its own feelings best, and how could the Presbytery judge on those points? Touching next on the assertion that ministers in introducing the innovations in question violated their ministerial vows, Dr. Lee contended that if that charge were well founded, there was not a minister in the Church of Scotland at the present day, nor had there been one in it since 1711, who was not involved in the guilt and condemnation of having innovated. Adverting again to the character and tendency of the innovations, he said they had been told that they might bring the Church round to that flagitious body, the Church of England. He was deeply pained to hear the Church of England spoken of in that manner. According to his reading of the Treaty of Union, the Church of England was morally and ecclesiastically bound to support the Church of Scotland; and in like manner, for the same reason, he maintained that the Church of Scotland was bound to maintain the Church of England, according to its power. But even if it were not so, he should feel himself doing a very irregular thing in taking upon him to pronounce a severe judgment respecting a subject which perhaps he might not well understand, and respecting which he was not called to pronounce a judgment. (Hear, hear). It was not only undignified but irregular and unchristian to talk of the Church of England as if it were very little better than the Papal Church, or as if its ministers wanted conscience or understanding of their duty. If, he went on to say, he had consulted his own feelings, he would never have introduced innovations; but he felt that the minister of a church was bound to it by solemn vows, and he had felt himself bound to use any little influence or power he had in removing those things which he knew were obstructions, and in giving scope to the church to act more powerfully on the Christian community at the present day than it could ever do if certain things were maintained which might once be expedient, but were now not expedient or pleasant. The Church of Scotland must consider itself not as a sect, but as the Church of the nation. In these times, and at no time, could a national Church be a sect, and if any body should persist in being a sect, then it could no longer remain the national Church. They could maintain their position

in these times only by expanding their principles—by not holding themselves bound by every regulation or custom which a more barbarous and ignorant age might have originated, but acting on the principles of those men who established the Church and reformed it. He did not want them to make a revolution, but he did not want them to fall down superstitiously before things because they were old. Every thing the old Reformers did they might undo if they saw fit; they had a right as free to judge all things, and to hold fast that which was good; and he hoped the slavish advice which had been from many quarters addressed to the General Assembly would be repudiated, and that they should look at ecclesiastical regulations and all such matters in the light of their own times, and in relation to the interest of the population and to the sects around them. If they put down the innovations it would be to their own cost. They would have to undo their own acts; the spirit of time would, tomorrow or some day, soon compel them to give way. He thought that he saw in this country an increasing disposition on the part of the people to favour the Established Church; they saw that in the Established Churches alone could any liberty be really enjoyed. (Applause). They were becoming more and more aware that it was only clergy protected by a constitution who could act freely or say what they really thought. Let the Assembly keep that in their view, and act upon it; let them not attempt to put aside their constitution to gain a party victory; let them look at permanent and future interests, and advance with time when time was advancing in the direction of freedom.

Mr. CAMPBELL SWINTON, in supporting Dr. Stevenson's motion, contended that that of Dr. Pirie was calculated to lead to endless discussions in the Church Courts, and that Dr. Crawford's was to some extent liable to the same objection.

Dr. CRAIK (Glasgow) said the Glasgow overture arose from the fact that the deliverance of last Assembly was not clearly understood, and he held that throughout the country and the Church at this moment the opinion prevailed that the deliverance was not a clear and open one. With regard to the motions before the House, he could have been disposed to vote for Dr. Stevenson's if it had agreed with that gentleman's speech, but as it was, he must vote for that of Dr. Crawford. With regard to the objection that that motion proposed to deal more gently with those who had introduced innovations, the fact was it was utterly impossible to do otherwise. As to the innovations themselves, unfortunately they had now got in Glasgow something higher than Dr. Lee had. They had a pulpit with Alpha and Omega and carved heads on it, and texts of Scripture and scrolls around the galleries, so that he was afraid the brilliancy of being the leader in the van of the movement had been taken away from Dr. Lee. With respect to what had been said about the terror of innovation, and the fearful condition of those who felt themselves bound to authority, he must affirm that there was a respect and reverence for antiquity which he regarded as a noble and heroic feeling. He

said that the church of their fathers ought to be enshrined with its doings in the affections of them all, and that instead of imagining that they were strengthening that church by moving forward without the regulations that ought to be attended to, they might find that in their love of progression they had gone into desolation and distress. (Applause).

Mr. BLAKE (Stobo) supported Dr. Pirie's motion as the only honest, and straightforward, and manly motion before the house.

Dr. LEE here proposed to submit a fifth motion, but was not permitted to do so.

Dr. FOWLER (Ratho) gave his cordial support to the motion of Dr. Pirie. Mr. WALLACE next attempted to address the house, but was unable to obtain a hearing, incessant cries of "Vote" indicating a general wish that the debate should be brought to a close.

Dr. Pirie accordingly rose to reply, which he did at considerable length.

Dr. MACRAE having then intimated that he withdrew his motion in favour of Dr. Pirie's, The House proceeded to vote by roll-call.

The motions of Dr. Stevenson and Dr. Crawford being first put, the former was carried by 156 votes to 149.

Dr. Pirie's motion was then put against that of Dr. Stevenson, when 173 voted for the former, and 140 for the latter.

Dr. Pirie's motion was accordingly declared carried.

Dr. LEE protested against the deliverance for himself and those who should adhere to him.

The resolution of the present Assembly is directly at variance with that of 1864, which tolerated all such changes as did not disturb the harmony of congregations.

APPEAL BY THE REV. RANALD MACPHERSON ANENT INNOVATIONS IN OLD GREYFRIARS.

The Assembly took up a protest and appeal by the Rev. Ranald Macpherson, of St. Luke's, Edinburgh, against a judgment of the Synod of Lothian and Tweeddale on the 1st November, 1864, sustaining a deliverance of the Presbytery of Edinburgh, of date 7th July, 1864, refusing to adopt a motion that a committee of Presbytery be appointed to confer with Dr. Lee in regard to the mode of worship in Old Greyfriars Church.

Mr. Macpherson having been heard,

The PROCURATOR moved "That the Assembly dismiss the dissent and complaint, and affirm the deliverance of the Synod complained of; but having regard to the enactment of the present General Assembly following on the overtures anent innovations, reserved full power to the Presbytery of Edinburgh, notwithstanding this deliverance, to take such steps regarding the matter referred to in the motion submitted to them by the complainer, Mr. Macpherson, at their meeting on the 27th June, 1864, as they in their discretion may or shall think fit."

After some discussion, the motion was unanimously agreed to.

Dr. LEE acquiesced in the deliverance of the Assembly.

REPORTS OF COMMITTEES.

The reports of the Home Missions Committee, of the Committee on Army and Navy Chap-

lains and of the Foreign Missions Committee, were given in and approved of; as were the reports of one or two minor committees.

In the Evening Sederunt, an overture from the Synod of Aberdeen, urging the Assembly to take into consideration the condition of the small livings of the Church, and to provide some remedy for their inadequacy, was taken up. It was agreed to appoint a new committee to consider the whole matter.

The report of the Endowment Committee was given in. It showed, as the result of the operations of the past year, that ten new parishes had been added to the Church, that £30,988 had been raised, and that "a considerably larger sum had been expended in effecting the great ends of the Scheme." Principal Tulloch moved, and Mr. R. Wallace seconded, the adoption of the report, which, after some conversation, was agreed to. The reports of a number of other committees were given in and approved of, generally without any discussion.

COLONIAL COMMITTEE'S REPORT.

BRITISH NORTH AMERICA.—At the date of their last report the committee were mournfully anticipating the tidings of Principal Leitch's death, and it turned out that even while they were communicating their apprehensions to the General Assembly, the fatal stroke had already fallen. Lamented by all who knew him in this country as a man of rare accomplishments, of the most attractive social qualities, and of sterling Christian worth, his premature decease was felt in Canada, especially by the Presbyterian inhabitants who maintain their connection with our Church, to be a great public calamity; for his brief career as the head of their University had inspired the friends of that institution with confidence in his sagacity as an administrator, and admiration of his ability as a teacher of divinity. Without loss of time, the trustees filled up the vacancy which the death of Dr. Leitch had caused, by the appointment, as his successor, of Dr. Snodgrass, a minister of our Church, who had for many years served the congregation of St. Paul's, in the city of Montreal. Under his active superintendence, Queen's College continues to prosper. The report in the appendix shows that, during the session 1864-65, there were sixteen students of divinity in attendance on classes in that faculty, while in the arts' classes there were fifteen who had intimated their intention of adopting the clerical profession. Information of a still later date communicates the fact that, at the graduation on the 30th of March last, the degree of M.D. was conferred on no fewer than sixteen medical students. For the ministers of the Canadian Synod in connection with our Church, no legal provision in the nature of an ecclesiastical establishment exists. When, a number of years ago, the clergy reserves of the colony were confiscated, the wreck of them was, through the self-denying liberality of the actual incumbents, formed into an endowment fund, which is, of course, the private property of the Synod, wholly beyond the claims and control of the local government. The goal aimed at by the trustees of this fund was £100 a year to every minister of a settled charge

belonging to the body whose property it is; but that consummation has never yet been attained; and it is now doubtful whether the annual revenue can be so increased as to meet the claims of recent and prospective charges. Hence, though the older congregations are not only self-sustaining, but many of them also able and willing to aid their brethren who are struggling into existence as churches in remote districts, and on the skirts of the primeval wilderness, into which crowds of immigrants are continually pouring, the cry for help from home suffers no perceptible abatement. In the course of the past year the committee have, for the furtherance of the interests of our Church in this province, continued the salaries of twelve missionaries, and contributed grants in aid of stipend to six congregations. They have, moreover, sent out to Canada from home the Rev. Mr. Aitken and the Rev. Mr. Walker, the one to labor under the superintendence of the Presbytery of Toronto, and the other under that of the Presbytery of Quebec. In New Brunswick there are seven congregations on the list as stipendiaries. In Nova Scotia, including Prince Edward Island, Cape Breton, and Newfoundland, salaries to seven missionaries, and grants in aid of stipend to two ministers, were contributed for the last year by the committee, both classes of payments having been materially modified from the first amount, and admitting of further gradual reduction, in consequence of the active efforts which have been made to raise a local fund for church extension. The report proceeded to announce the death, and gave an interesting memoir of the Rev. John Martin, the venerable superintendent of the Church of Scotland missions in Nova Scotia. Narrating the steps taken to establish a minister at Victoria, Vancouver's Island, the report stated the Rev. Thomas Sommerville had accepted a unanimous call to a Presbyterian congregation there, in room of Mr. Hall, an Irish Presbyterian minister, who had retired from the colony, and that Mr. Nimmo, who had formerly officiated as the Scotch minister there, had been transferred to British Guiana.

Dr. Liddell, in moving the adoption of the report, made reference to the late Dr. Leitch and Dr. Machar, and is thus reported:

Reference was made to the death of Principal Leitch, of Queen's College, Kingston. Although not intimately or personally acquainted with that gentleman, who had succeeded him, yet he knew from correspondence which he still kept up with Kingston, and he felt, that even what was said in the report of him did not come up to the estimation in which he was held throughout the whole of Canada, and especially in the city of Kingston. While saying a word to the memory of Dr. Leitch, he was reminded that the death has lately occurred in Kingston of a minister under whom he had sat, with the greatest possible edification and profit, during the years of his residence there—namely, Dr. Machar, than whom he had never met a sounder theologian or a more faithful pastor.

Dr. Paul, St. Cuthbert's, said he could not allow the opportunity to pass without concurring with what had been said by Dr. Liddell with reference to the death of Dr. Machar. He

had had the privilege of being a fellow-student with him at college, and no one was then more looked up to among them for his theological knowledge and his sagacity.

Dr. Craik concurred most thoroughly in all that had been said in reference to Principal Leitch, and he thought it would be extremely desirable that the members of the Church should in some way testify their respect for his memory, and that if it be possible a Leitch scholarship should be founded connected with the Queen's College, which would be at once a tribute to the memory of one who was so universally esteemed, and a stimulus to the students there.

Mr. Weir, Drainsy, wished to make a few remarks on the subject of the status of professors of divinity in Queen's College, Canada (which was before the Assembly last year in connection with the name of Professor Weir), unless it should be understood that the subject was also reserved.

Professor Stevenson objected to the Assembly entering on that matter, which was not referred to either in the Report of the Colonial Committee or in the report of the trustees. It was also quite incompetent for this Assembly to take up a matter of internal regulation affecting the college. He regretted that it had been found necessary to call for this report before copies were in the hands of every member; for the Colonial Committee were anxious to give the greatest publicity to their proceedings, and for that purpose sent a copy of their annual reports to every minister of the Church. His sole reason for wishing to be relieved of the duties of the convenership was that they were too burdensome. He could not give them the necessary time, and, indeed, he did not see how any man whose hands were otherwise full could ever accomplish the duties. During his tenure of office for six years his committee had worked with him in uniform, unbroken, and undisturbed harmony; and the members, lay and clerical, had been constant and assiduous in their attendance. But feeling himself totally incapable of satisfactorily performing the duties, he felt it necessary to ask the General Assembly to relieve him.

Dr. Macleod said the point connected with the Kingston College could not be reserved, for the Assembly had really nothing to do with the subject.

Mr. Weir thought the Assembly was entitled to take up the question, seeing that it made an annual grant to the college. But he would not enter upon it now if he was allowed another opportunity. He merely wished to give the Assembly some information respecting the result of what was brought before them last year.

Dr. Stevenson said it was quite competent to raise the matter in a legitimate way, but it was not in the committee's report, and they could not review or give any deliverance on the trustees' report, which contained not the slightest reference to the matter.

Mr. Weir thought he could, if he had a copy, point out the passage in the report.

Dr. Stevenson said Mr. Weir could not point out in the report what was not there. (A laugh.)

Dr. Liddell said the report contained not one

word in reference to the topic, which it would have been, he thought, a manifest indiscretion to take notice of in their report, it being a matter with which they had nothing to do.

Dr. Liddell's motion was then unanimously agreed to.

On the concluding day an overture was laid on the table by Dr. Lee, Dr. Cook, Bathgate and Principal Tulloch, St. Andrew's, calling the Assembly to take into consideration the propriety of modifying or abolishing the subscription to the Confession of Faith in the case of lay elders. A petition to that effect, signed by twenty-six elders of the Presbytery of Paisley, had been sent up, but could not be considered in consequence of informality. At a previous sitting a report on the subject of the eldership had been given in, which stated that in 109 parishes there was no Kirk Session. For this, various causes were assigned, and in one case it was reported that the difficulty arose from the objection of persons, otherwise qualified for the office, to sign the Confession of Faith. Dr. Lee moved the Assembly to appoint a committee to consider whether the declarations and subscriptions given by ruling elders at their ordination were required by the law of the land. He maintained that, while the law of both Church and State required such subscription from Ministers, it was only the law of the Church that required it from elders; that the Assembly had power to repeal that law; and that it was expedient to repeal it, as they would thereby secure the services of many who felt that they had not the theological education necessary for them to sign intelligently the Westminster Confession, but who were willing to give zealous service to the Church.

Dr. Macpherson (Aberdeen) moved a resolution declaring that to supersede the obligation on any of the office-bearers of the Church to sign the confession of Faith was subversive of the constitution of the Church, and utterly opposed to the feelings and principles of almost the whole population of Scotland.

The proposal was also warmly opposed by other speakers, who held that the same guarantee of orthodoxy was necessary in the lay as well as in the clerical members of the Church courts.

Professor Crawford said the removal of the test would be tantamount to a declaration on their part that they did not require or expect that their ruling elders should be perfectly orthodox on all points according to the standards of the Confession of Faith, and if that were the case they might look in the course of a few years for some such decision on the part of their Ecclesiastical Courts of Scotland as had been given by the Ecclesiastical Courts, as they were called, in England—decisions according to which persons might continue to be ministers of the National Church, while yet they denied, and openly controverted, some of the most fundamental articles of the Christian religion, and utterly denied the Divine authority of Holy Scripture.

Dr. Lee, in reply, defended the Ecclesiastical Courts of England. He said, it may be that the law of the Church of England is a bad one. It may be that it is too lax, or that it is indefinite, or that it ought to require various things

which it does not require, but I maintain that these courts are incomparably better qualified to decide on ecclesiastical law than any courts we possess, or are likely to possess. It is very true the decisions they give are not such as many clergymen would give—so much the better. The judges of these courts are not partisans or parties, as we must necessarily be here. Whatever may be said of the ecclesiastical law of England, I maintain that its judges are well qualified to give impartial decisions; and I have no doubt infinitely more impartial than any judgments proceeding from ecclesiastical judges.

On a division there voted for Dr. Macpherson's motion 150, for Dr. Lee's 28.

In the evening, Dr. McFarlane, the Moderator, delivered the closing address, in which he reviewed the proceedings of the Assembly and the general position of ecclesiastical questions. Referring to episcopacy, he asked, what of the cry for a Convocation so often and loudly repeated? Even now such a cry has been heard, and are we wrong in thinking that whenever it meets, and at whatever place, it must be held rather to supplant than to supplement the form of polity to which it adheres? As we interpret it, it is the voice of the clergy—ay, and of the laity too—craving a share in the councils and government of the Episcopal Church. This, we submit, is Presbytery under another form, and so is the periodical meeting of the Congregational Union, which, while it professedly leaves each separate congregation to manage itself, is yet drawing every successive year more tightly together the bonds of the conference in the oversight and regulation of all its churches. With such facts before us, and with the additional fact that, whereas in England all dissent has assumed an anti-prelatic form, in Scotland we find that the great proportion of our seceding brethren have not separated themselves from the forms, and, we had almost said, from the creed of our own Presbyterian Church, we do not see that Presbytery is losing or prelacy gaining by the change of circumstances or the lapse of time. Whatever the union with England has accomplished, and it has done much, it has not affiliated us to its Church or diverted into another channel the sympathies and associations of other years. If we gave her a king, she has not managed to give us a bishop. Were the attempt made, perhaps that "*perferridum ingenium Scotorum*," of which history speaks, might again come out. No doubt we are constrained to admit that there are some among us who have broken loose from our ranks, and, forgetting their propriety, have abandoned themselves to new evolutions, and lent their ear to unwonted strains, *temere insecuta Orpheu silva*." Even these stragglers, however, may yet suffer for their temerity, and, in playing fast and loose with our Presbyterian worship, may only find they have lost their root in their native soil. At all events, we can answer for the thistle. Scotland's badge still dwells on all her mountains and plains, apart and alone. "*Nemo me impune lacessit*" is the motto that surmounts it. But touch it with the crosier, and "*Nolo episcopari*" will bristle at every point. It cares as little for gloved hands as once it did for mailed ones: and though there are fond

hands that would tame it, and soft hands that would fondle it, and fair hands that would water it with the very essence of roses from England itself, it leaves them to end as they began—wasting their efforts, like their fragrance, on the desert air. If there have been occasions on which international courtesy has been infringed, we can afford to overlook it in the gracious bearing of Her Majesty the Queen, who living always in the prayers of her Scottish subjects, as she reigns in their hearts, has drawn yet more closely around her their loyal love when the seclusion of her Highland home is enhanced by her presence in the sanctuary, mingling with the worshippers, and joining in the prayers and praise of our Presbyterian Church. The Moderator concluded by asking the Lord High Commissioner to bear to Her Majesty the expression of the unswerving loyalty of the ministers and elders of the Church of Scotland.

ENGLAND.—A Catechism has lately been published, and it is said to have a considerable sale, on the "Office of the Holy Communion," edited by a committee of clergy. Our first impression on looking at this Catechism was that it was a Roman Catholic publication, and that the committee of clergy belonged to that church, but it soon appeared that they profess at least—for no names are given—to be beneficed clergymen of the Protestant church of England. In this book it is declared that the Holy Communion is a "sacrifice," or "offering made on an altar to God;" and that the bread and wine "become the body and blood of Christ," which at the communion are "afresh offered and presented to the Father." It is difficult to see in what "Holy Communion," thus explained, differs from the "Sacrifice of the Mass."

The period for the May meetings has come round again, and in anticipation of them, some of the minor Nonconformist bodies have been holding their annual meetings. The English Presbyterian Church met, about the middle of the month, in Liverpool, when the reports presented from the various organizations showed considerable progress. There were about 9,000 actual church members, of whom about 1,360 persons were actively engaged in various branches of the Church's work. About 4,000*l.* was raised for foreign missions, and upwards of 9,000*l.* was raised last year for church extension and extinction of debt.

IRELAND.—The General Assembly of the Presbyterian Church has held a special meeting, to decide upon the mode of electing the professors for the Magee College. The endowment is 250*l.* per annum, and it is proposed to fix the fees at 2*l.* for each class. The professors must all subscribe the Westminster Confession of Faith. The college session will probably be six months, from October till March inclusive. Application for the chairs will be received by the clerk up till the first Monday of July, when the Assembly, at its annual session, will proceed to the election, and decide between the candidates by a majority of votes. With the exception of a sturdy effort to throw open the undegraduate chairs to those outside the pale of the Westminster confession, the proceedings were almost unani-

mous. At the same meeting the Assembly accepted the resignation of one of its Jewish missionaries, the Rev. Jules Ferrette. He had printed an Arabic liturgy, to which exception was taken, and from which he declared he could not withdraw, lest he should damage the Protestant cause, which he had upheld in the East for nine years. The moderator, who is also convener of the Jewish Mission, expressed his regret that the Assembly was to lose Mr. Ferrette's services, and his conviction is that he is both a man of great ability and a good man. The Assembly has sustained a great bereavement in the death of one of its most venerable and apostolic ministers, the Rev. Robert Allen. He was the pioneer of its missions to the Roman Catholics, and for the best part of his life devoted himself to that special work. A large confidence was deservedly placed in his wisdom and energy, and his orphanage and schools were as heartily supported in Great Britain as in Ireland, and by other denominations as well as his own. He was spared to see changes in the West greater than in his most sanguine moments he could have dreamed.

The Earl of Roden took the chair at the forty-seventh anniversary of the Irish Society, supported by the Bishops of Cashel and Cork. The total income is £8,081, about £750 less than last year's. Against this decrease must be set the continued usefulness of one of the most valuable of missionary societies. It is not to the credit either of the Irish or the English Church that work so faithfully and lovingly done for Christ should be so ill supported.

The Sunday School society was supported by the presence of the Earl of Roden—for forty-three years its president—in the chair. The Society reckons 2,531 schools, 18,633 teachers, and 198,287 scholars. It estimates that 100,773 of these pupils attended the Sunday school only. Its issue of the Scriptures has exceeded that of last year by 2000 Bibles and Testaments.

FRANCE.—Discussions in which religion was involved have occupied the sittings of the Legislative Chamber. M. *Gueroult*, a member of the opposition, delivered a long speech against the Jesuits and the various monastic orders; he accused them of monopolising the education of the rising generation, and of teaching their pupils opinions contrary to the ideas and institutions of our country. "We are exposed to the danger of having two peoples, two societies, each animated by a spirit of hostility to the other, in one and the same nation!" said the speaker.

These severe remarks are to a great extent true; but where is the remedy for so great an evil? M. *Gueroult* proposed to expel the Jesuits and the other monks who refuse to give an unequivocal promise of their adherence to the laws and the Constitution! Is this a practical and prudent proceeding? No! The true and efficacious means of conquering Popery is by multiplying through France schools, Bibles, good books, and means of edification and evangelization.

It is a matter of astonishment on the Continent how coolly you Englishmen accept the inroads of Romanism, and see no harm to State or home.

to public or private life, in the encroachments of its hierarchy and religious orders. Do you read our debates in the Senate and Legislature? Do you read our papers? Do you see the effects in immorality and godlessness throughout Europe of the spread of these noxious weeds? We should know more of what they are and what they produce than those that have never seen the system at work in its native soil. Look over the channel and see. The Jesuits narrow up religion into littleness, which takes with little minds, or they soar with the ambitious, and show them the world to conquer. Woman continues to be deified in the Virgin, and parishes are increasingly placed under her protection. Millions of wealth are drained from the public by the multiplying religious houses. The *Sacré Cœur* began sixty years ago upon nothing, and now has thirty-two millions of francs, principally derived from bequests! Festivals multiply, and every attraction is brought to bear upon and galvanize the dead. And this succeeds, and they cry, "See, they live!" But pass by, a few days after the festivals, and the dead are in their graves again. This periodical galvanizing tells, however, and France is Catholic in the estimation of those who look on the tinsel from afar.

ITALY.—Several very interesting statistics were recently given at a Bible Society meeting here by Mr. Thomas Bruce, the Italian agent of the British and Foreign Bible Society, in regard to the circulation of the word of God in this country during 1864. As these have not yet been published, I shall gratify your readers with a *resumé*.

The London Bible Society, which has done so much for Italy, sold last year, through the agency of thirty-two colporteurs, 17,668 volumes of the Scriptures. When to this is added the sales effected at the various dépôts, the total sale for 1864 rises to above 27,000 copies, a considerable advance upon the circulation of the previous year. In addition, a grant of 500 copies was made to Miss Burton, for distribution among the soldiers, and several smaller grants were given to Sabbath schools, &c., so that the total issues for last year exceeded 28,000 copies.

One thousand copies were sold in Turin to soldiers, and a large number in Genoa to sailors of the Italian navy. Four thousand scriptures have been sold at the Florence dépôt, and 5,000 in Naples, during 1864, which latter fact is all the more interesting from the circumstance that these bibles have been scattered over a part of the country where as yet there are no evangelists.

A sensation has been produced in Nice in connection with the circumstances of a well known practising physician there, Dr. Francesco Maroncelli. The Waldesian pastor, Signor Pilatte, with whom he was on terms of great intimacy, attended him on his death-bed, and by request of the dying man, presided at the funeral. Sisters of Charity and priests tried to interfere discourteously at the last moments of life, and have since the death of the eminent Italian patriot, clamoured and railed against the Protestants, whom the deceased

had never formally joined. Signor Pilatte has, therefore, published an admirable statement of the case, together with the eloquent address which he uttered at the grave. The matter has, however, caused a great stir, and chagrin in the Romanist circles of Nice.

AUSTRALIA.—A missionary movement among the poor Chinese population of Australia has been commenced by the Synod of Australia, in connection with the National Church of Scotland.

POLYNESIA.—Intelligence of great interest has been received by the American board respecting recent movements on the island of Hawaii (Sandwich Islands): the formation of two associations or Presbyteries—the “Evangelical Association of Western Hawaii” and the “Evangelical Association of Eastern Hawaii”—the “arranging for twenty-four Evangelical churches, nineteen of them under native pastors,” eight of which have been already organized; the ordination of eight

native pastors, and the licensing of four other natives as preachers of the Gospel. The missionary brethren express much gratitude in view of such events, and feel that they constitute “a great step in advance.” In all the proceedings there was perfect harmony, and the Good Shepherd was felt to be present.

Referring to Adamu Pali, who on this occasion was ordained and installed as pastor over one of the new churches, the Rev. Mr. Lyons says:

“Here was the first pure Hawaiian that had been ordained on this island to the Gospel ministry, placed as pastor over a church, some members of which were among the first natives that heard the gospel’s joyful sound from the lips of the first missionaries. Kawaihe was the first spot on the island trod by the foot of the missionary. It was quite appropriate that the place where the Gospel was first preached on this island should have the first Hawaiian pastor.”

Articles Selected.

SABBATH-SCHOOLS.

The Sabbath-school work has one feature that ought to be kept continually in mind. It is capable, when fully carried out, of *exhausting* the subject, that is of leaving no item in the great mass untouched and unaffected. It is eminently pervading and permeating, reaching to the smallest, the most remote, and the most minute. The work of the pulpit is different in this respect. The preacher makes indeed public proclamation to all. But, in the first place, this proclamation is addressed mainly to adults, and is little understood except by adults. In the second place, it is heard only by those who attend church. The neglecters of religion, those who most need the gospel, are not present to hear its offers. It is notorious that the preacher’s voice does not and can not reach one-half of the community. Even in those denominations, which by means of an itineracy come nearest towards reaching the entire mass of the people, there is still always an outstanding element unreached.

The Sabbath-school is no substitute for the pulpit. But it is the pulpit’s most important auxiliary, and it can do service beyond the reach of the pulpit’s influence. It can carry out to the minutest extremities of the system the pulsations received from that mighty central power. The pulpit is the heart, the Sabbath-school is the arteries and veins. It is an apparatus by which the streams of influence may be divided and subdivided, until in its minute ramifications the net-work covers the entire surface, so that not a point shall be left unpervaded.

Stick a pin into any part of the human body and you draw blood, showing that a vein is there. The human circulation is exhaustive of its subject; it leaves not a point unreached. So the Sabbath-school is a machinery capable of exhausting its subject,—of reaching every child in the community. It is capable of an

efficiency, a thoroughness, afforded by no other benevolent agency. The Sabbath-school teacher, having but a small number of little ones to look after, can look individually after every one of his class, adapting his means to the wants of each, and following each to his home. The business of gathering in the children that are out of the Sabbath-school is also a work of individual, personal labour. It is not to be done in the mass, like preaching a sermon to a thousand people. It is a strictly missionary work, to be done from house to house, and from child to child. There are neighbourhoods where this exhaustive process is carried into practical efficiency by those who direct the Sabbath-school machinery. The district is mapped off geographically, into minute sections, until each teacher-visitor has only five or six families to look after, and then every child of suitable age is pressed into the school, if willing to go. In such a district not a child is left uncared for.

There are neighbourhoods where this result is substantially reached, it may be so reached in every neighbourhood where the Christian people will apply the machinery put at their disposal. The Sabbath-school does certainly furnish an agency by which, in the easiest, most pleasant, most economical, and most efficient way, a sound gospel influence may be carried to every household of the community.

There is, in this matter, a special duty incumbent on those Christians who settle in pioneer regions, or districts destitute of preaching and of religious ordinances. Nothing is easier than to start a Sabbath-school. It need not be a large school. If it includes only your own child and one or two of your neighbours’ children, it is still a school, and it will grow. It is a nucleus around which good influences will gather. Make a beginning, no matter how small or humble, and look to God for results.

"WEEP FOR THE LIVING."



WEEP not for the dead, for he weepeth no more!
 No tear-drops are needful on yon shining shore,
 Where he walks with his Saviour the regions all bright,
 And basks 'neath the skies where "the Lamb is the light."

"Weep not for the dead," for his sufferings are o'er;
 He sigheth, nor sinneth, nor sorroweth more—
 To that beautiful home, God prepared for the blest,
 The angels have borne him to enter his rest.

"Weep not for the dead," for he dieth no more;
 His conflicts are past, and his struggles are o'er;
 He has entered on life, and commenced the new song;
 He hath done with the cross, and hath gotten the crown.

But "weep for the living," the sadly bereft,
 The deep stricken mourner in loneliness left—
 The fatherless loving one, bowed in his grief;
 The orphaned, who sigh for the tear of relief.

Go, weep with the living; bind up the torn heart;
 Go, speak words of comfort, and soothing impart;
 Go, tell them that Jesus once rested his head
 Within those dark portals, the grave that we dread!

Yea, weep with the living. The living alone
 Need the comfort that tears bring the heartbroken one.
 'Twill be sweet to be beckoned to yonder bright shore,
 Where the eye never weeps, and the heart grieves no more.



SPELLING.

"The intention of the written word," says Archbishop Trench, "that which presides at its first formation, the end whereunto it is a mean, is, by aid of symbols agreed on before, to represent to the eye, with the greatest accuracy which is possible, the spoken word."

This were ideally perfect spelling. But the learned philologist goes on to say, that, inasmuch as marks of imperfection and infirmity cleave to all human performances, this of writing is no exception; all alphabets are incomplete, having superfluous letters, dubious letters, and being deficient in letters. "The voice is so wonderfully fine and flexible an organ, is able to mark such subtle and delicate distinctions of sound, and so infinitely to modify and vary those sounds, that, were an alphabet complete as human art could make it, did it possess eight-and-forty instead of four-and-twenty letters, there would still remain a multitude of sounds which it could only approximately give back."

Hence every system of phonetic spelling must be a failure. It furthermore supposes something which does not exist—a standard of pronunciation in with all acquiesce. We imagine that there would be a superfluity of the letter "z" in any phonetic efforts of a Somersetshire man, and strange intercolations of "h's" and "r's" in those of a Cockney. "The Fonetice Nuz" itself embodied a difficulty, for not everybody pronounces "news" as here written. Its columns were resembling Swedish rather than English, in the little curls adorning some compound letters, and the numerous "k's." One did not like to see old familiar "when" inverted into "kwen," which savours of Chinese. The revolution proposed was as great in language as universal equality would be in our social system. The latter would obliterate all noble genealogies of persons, the former all those of words. As Dr. Trench eloquently observes in another of his works, "Words have now an ancestry; and the ancestry of words, as of men, is often a very noble part of them, making them capable of great things, because those from whom they are descended have done great things before them; but this would deface their escutcheon, and bring them all to the one ignoble level. Now they are often translucent with their idea, as an alabaster vase is lighted up by a lamp placed within it. In how many cases would this inner light be then quenched? They have now a body and a soul, and the soul looking through the body; oftentimes, then, nothing but the body, not seldom nothing but the carcass, of the word would remain."

No mere modern idea is this of phonetic spelling. Lord Bacon enters his protest against it as "an unprofitable subtlety." Dean Swift's practical sense declares that "a foolish opinion has of late years been advanced, that we ought to spell exactly as we speak, which, beside the obvious inconvenience of utterly destroying our etymology, would be a thing we should never see an end of. Not only the several towns and counties in England have a different way of pronouncing, but even here in London they clip their words after one manner about the court, another in the city, and a third in the

suburbs; and in a few years it is probable these will all differ from themselves, as tancy or fashion shall direct; all which, reduced to writing, would entirely confound orthography." The plan has been tried in France, likewise, with the result of rejection.

Any system of spelling from sound, invented during the last century, should have made us much "oblegged," and given us a cup of "tay," and talked of our "great" men. The greengrocer's girl, who, when asked for water-cresses, replied loftily, "Oh, you mean water-creases," and the Irish peasant-child, who spells "t-r-e-e," but believes those letters to be "three," would require a phonography similarly erroneous in this century.

Still, there is in all language a tendency to assimilate its spelling to its sounds. Dean Swift says it "maimed" the English tongue in his time. A transmutation is always going on. We can hardly know now, when "brand-new" is almost continually spelt bran-new, that the reference is to the fire (brand), and that something bright and fresh from the forge is meant. "Currants" do not carry in their physiognomy now their place of birth, Corinth. "Cocks-comb," the olden spelling, reminded those stigmatised therewith that the court-fool used formerly wear the comb of a cock as his emblem. When "savage" was spelt "salvage," the Latin scholars quickly connected it with "silva," a wood. When "forty" was always "fourty," its arithmetic of "four-tens" lay embodied to sight. Hundreds of changes such as these have taken place within a short period—whether advantageously in every case is open to doubt.

Of course it is the literature of a language that fixes its orthography. At the beginning of the reign of the printing press the differences of spelling were perpetual. In two years, between 1534 and 1536, we find Tyndal himself making countless changes in his New Testament, altering "receave" to "receyue," "everlasting" to "everlasting," moche" to "muche," "frendes" to "frindes," etc., without apparent reason or principle to guide him. Few relics of such uncertainty remain for us, unless in words like "Mahometan" (varied into Mobamedan and Muhammedan)—foreign names, respecting which travellers use their own sweet will. With the long s's we dismissed spelling like "smoak, murther, chrystal" (the "ch" connecting us better with the Greek), "prophane, scepter, barricado" (indicating its Spanish origin), "centinel, aukward, controul, havock." The ground is still disputed between "burthen" and "burden," "steadfast" and "stedfast."

A band of innovations are making way on the other side of the Atlantic, which may cross to us some day. They tend chiefly to economy in the use of letters: as "traveler, counselor, modeling, marvelous, rivaled, worshipers;" and "labor, rancor, vigor, humor, neighboring, harbor, clamor, endeavored, behavior; pickax, physicing" (the last elision on a false principle, as c before i must be always soft). Yet, in other cases, the Americans admit superfluous letters, as "skilfull," "fulfill;" but they save the atom of space between two words by the clumsy compound "forever." Other changes seem an effort after phonetic spelling, as

‘theater, meager, center, mantel’ (for a cloak), ‘practiced’ skeptic, pretense, defenseless, ambassador.” Whether many of these will find a home on British soil we cannot say; probably we shall prefer to be the authors of our own innovations.

It will be perceived how much more there is in spelling than merely the accordance of the letters of a word with the received standard. History of races and of things lie under a knot of syllables. Words can be questioned, and can give the truest answers of where they have been, and what they have been doing, long ere their present occupiers stood on the face of the earth. As a clever author says, words are “coins which bear the image and superscription of ancient and modern intellectual, dynasties; and in virtue of this possession acquisitions are in our power which none could have attained to, were it not that the gold of Truth, once dug out of the mine, circulates more and more widely among mankind.” To which we may add (without intending the least of an anticlimax), that bad spelling is the means of clipping and defacing these golden and far-descended coins; so that an angel of Queen Elizabeth will seem no more than a battered bit of metal, unshapely and illegible.

THOUGHTS FROM THOMAS FULLER.

FUNERALS.

LIVING in a country village where a burial was a rarity, I never thought of death, it was so seldom presented unto me. Coming to London, where there is plenty of funerals (so that coffins crowd one another, and corpses in the grave jostle for elbowroom), I slight and neglect death, because grown an object so constant and common.

Funerals, neither few nor frequent, work effectually upon me. London is a library of mortality. Volumes of all sorts and sizes; rich, poor, infants, children, youth; men, old men, daily die. I see there is more required to make a good scholar than only the having of many books. Lord, be thou my schoolmaster, and “teach me to number my days, that I may apply my heart unto wisdom.”

UPWARDS, UPWARDS.

How large houses do they build in London on little ground; revenging themselves on the narrowness of their room with store of stories! Excellent arithmetic! from the roof of one floor, to multiply so many chambers. And though painful the climbing up, pleasant the staying there, the higher the healthier, with clear light and sweeter air.

Small are my means on earth. May I mount my soul the higher in heavenly meditations, relying on Divine providence. He that fed many thousands with five loaves, may feed me and mine with the fifth part of that one loaf. Higher, my soul! higher! In bodily buildings, commonly the garrets are most empty; but my mind, the higher mounted, will be the better furnished. Let perseverance to death be my uppermost chamber, the roof of which, grace, is the pavement of glory.

ALWAYS THE RISING SUN.

I have wondered why the Romish church do

not pray to St. Abraham, St. David, St. Hezekiah, etc., as well as to the apostles and their successors since Christ's time; for those ancient patriarchs, by the confession of Papists, were long since relieved out of limbo (soon out, who were never in), and admitted to the sight and presence of God, especially Abraham, being father of the faithful, as well Gentle as Jew, would (according to their principles) be a proper patron for their petitions.

But it seems that modern saints rob the old ones of their honour; a Garnet, or Bernard of Paris, have severally more prayers made unto them than many old saints have together. New besoms sweep clean; new cisterns of fond men's own hewing, most likely to hold water.

Protestants in some kind serve their living ministers, as Papists their dead saints,—for aged pastors, who have borne the heat of the day in our church, are jostled out of respect by young preachers, not having half their age, nor a quarter of their learning and religion. Yet let not the former be disheartened, for thus it ever was and will be: English Athenians, all for novelties, new schisms, new doctrines, new disciplines, new prayers, new preachers:

BETTER, PERHAPS, OUTSIDE IN THE COLD.

Lord, I read when our Saviour was examined in the high priest's hall, that Peter stood without till John (being his spokesman to the maid that kept the door) procured his admission in. John meant to let him out of the cold, and not to let him into a temptation, but his courtesy in intention proved a mischief in event, and the occasion of his denying his Master. O let never my kindness concur in the remotest degree to the damage of my friend. May the chain which I sent him for an ornament never prove his fetters. But if I should be unhappy herein, I am sure thou wilt not punish my good will, but pity my ill success.

FORGOTTEN MARTYRS.

God's calendar is more complete than man's best martyrologies; and their names are written in the book of life who on earth are wholly forgotten.

CHRISTIANITY AND HUMAN NATURE.

Our religion is no less adapted to man as man, to human nature, than to society and the world at large.

Man is the same moral and religious being, with the same moral and religious nature, the world over and time through. Certain spiritual wants and necessities of our nature are always and everywhere the same; and these must be met and answered by any religion that aspires to be universal. A religion that is not thus adapted to man, to his reason, to his conscience, to his affections, desires, passions, and will, may yet, through a partial adaptation to his wants, and through the influence of accidental circumstances, like Buddhism or Mahomedanism, attain and hold a local and temporary sway; but it can never spread from race to race, or do anything in the way of becoming the religion of all mankind. But our religion is exactly and admirably adapted to all the wants and powers of the human soul, the reason, the conscience, the affections, the

desires, the passions, the will ; gently subduing the will to God, and establishing His kingdom in the soul ; restraining the desires and passions within their appointed bounds, and directing them in their appropriate channels ; withdrawing the affections from the world, and fixing them on spiritual things—God, and God in Christ ; and commending itself to every man's reason and conscience in the sight of God. Its principles are the eternal truths of God and of the soul, so that they must be true to man as long as his nature is human, or what it is. Its revelations of God, as an all-sustaining Father, the redeeming Son, and the sanctifying Spirit, answering to our deep, conscious, and crying need of a Divine care, a Divine redemption, and a Divine sanctification ; its representations of God's original, eternal, and unpurchased love, grace and goodness ; of His yearning over lost sinners, and his gift of His dear Son for their salvation ; of the dreadful evil and the desperate power of sin ; of immortality, retribution, and the love that all men owe to all other men—these are truths for all men everywhere, for all classes and conditions of men, high or low ; and the need of these truths, and the witness to their veracity, all can find in themselves, if they will. So our religion is adapted to our human nature.

In this adaptation of our religion to our nature, or to our wants and needs as human beings, we see the reason why it is addressed to all men, and why it appeals to all for their reception. It is because it is thus adapted to the nature and wants of all. It is not addressed to brutes, because there is nothing in them to which it is adapted ; and if it were addressed to them, they could not receive it, because they have no nature, faculties, or powers that can receive it. But it is, as we have seen, adapted to the nature of mankind, and therefore addressed to all men. As Neander says : "Everywhere there lies in human nature that which has affinity to God ;" in other words, man is made in the image of God, as the brutes

are not ; and this in man which is the image of God, or which has affinity for God, is found, attracted, combined with by the Gospel through which God works to save the souls of men ; and herein is "the hiding of its power." This is what makes it "the power of God unto the salvation of every one that liveth." The magnet is not more adapted to move the iron ; soil and moisture, with the influences of the atmosphere ; light, heat, and electricity, are not more adapted to the growth of plants—"first the blade, then the ear, after that the full corn in the ear"—than is the Gospel adapted to the nature of mankind. In all the ages of its history, it has shown itself the admirably adapted, mighty, and efficient instrument or power of God for the salvation of men ; and thus it has shown its capability of spreading from land to land, from nation to nation, from race to race, and of finally winning the hearts and hopes of all human beings, and becoming actually, what it was intended and fitted to be, the religion of all the world.

ROME AND ITS RELIGION.—It is not even the one God of Jews and Christians who, as a matter of fact, is adored there—it is not He whom Christians believe to be God blessed for ever, incarnate in the flesh of man. God has passed out from the practical worship of the people ; the Son of God has, as matter of fact, ceased to be an object of their adoration. The eternal Father is found on their pictures as an old man, the Divine Saviour as a little child ; but both are subservient—and nearly all their worship is subservient—to one purpose—to the glorification of a great goddess ; and, after her, not of the Father, Son, nor Spirit, but of a host of men and women, made into objects of adoration by themselves, and, whatever may be alleged to the contrary, clothed, as she is pre-eminently clothed, with the incommunicable attributes of the Godhead itself.—*Dean Alford's "Letters from Abroad."*

Sabbath Readings.

THE PENTECOSTAL SERMON.

"Repent and be baptised every one of you, in the name of Jesus Christ, for the remission of sins."—*Acts ii. 38.*



WHEN the Lord Jesus Christ had completed his personal ministry on earth, he ascended to the right hand of God—to the majesty on high. In anticipation of that event, he communicated to his followers the arrangements he had made for the furtherance of his cause ; and he especially instructed his apostles as to the course which they were to pursue after his departure : "that repentance and remis-

sion of sins should be preached in his name among all nations, beginning at Jerusalem."

In conformity with these his last injunctions, the apostles continued in Jerusalem ; meeting together, along with his other followers, for mutual counsel, and consolation, and prayer. At length arrived the festival known as that of Pentecost. At this feast the Jews were accustomed to assemble at Jerusalem, not merely from the different parts of Palestine, but from all the countries whither they were led to resort ; and this was the time fixed on by the Messiah for the pouring out upon his people the promised power from on high, and for the sending forth through them of the gospel to be proclaimed to all the world.

"They were all," we read, "with one accord in one place, and suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance."

Amidst the amazement of some, and the false insinuations of others, one of their number stood forth and delivered an address, the effect of which has not been paralleled in any age, as will appear when we consider all the circumstances—the preacher, the congregation, the subject matter of the address, and its success.

The preacher was not one who, either by his social position or by education, could boast of those advantages which were likely to arrest the attention or have the favour of the populace. He was but lately a poor fisherman of Galilee. He was, it is true, by constitution a man of much zeal and boldness, but greatly alloyed with incaution and presumption. When Jesus was betrayed, Peter would attend at the Jewish council to show his allegiance, but his courage failed him in the hour of need; three times before the cock crew, the last time with oaths and curses, he denied his Master. Deep compunction, however, speedily followed, and when the Lord was risen from the dead, Peter was restored to favour, and invested once more with the privileges he had forfeited: so that, when Jesus had departed to his glory, Peter was to be the first who should announce to his fellow-men the glad tidings of salvation, that, as his apostacy had been so notorious his recovery should be equally so. Hence it was that he appeared so prominently on this day.

It was, indeed, a sublime spectacle to behold a solitary, an unlettered man, standing forth in the midst of so vast an assembly to utter words that should move the world, and effect its future history! Whether there yet shone upon his countenance an unusual glory, as there did upon that of Moses when he had been in the Mount, we know not; but there cannot be a question but that the high influence, of which the cloven tongue of fire was the symbol, did impart a new illumination to his intellect a new fervour to his affections—that, according to the promise, he was "filled with the Holy Ghost."

As to the Assembly, it was a very pro-

miscuous one, composed of various orders of men from different cities and from different countries—"devout men from every nation under heaven." Now there is always in such an assembly (from the very fact of its being promiscuous) something interesting; but there was added to it, on this occasion, an additional importance, inasmuch as thereby was secured the conveyance of the gospel, almost immediately to the different nations to which the people belonged.

Again it was an assembly chargeable with great guilt. No doubt some among them were sincere in their services; but all were "by nature the children of wrath," for the most part grossly ignorant and obstinately prejudiced. Those may have been there who came with swords and staves, and seized the Saviour in the garden. Those, perhaps, were there who had borne perjured witness against him; and those who had spit upon and smitten him with the palms of their hands, saying in derision, "Prophecy, thou Christ, who it was that smote thee," thus taking occasion for ribaldry and jest from the last and bitterest hours of his agony. Such was the congregation assembled on this memorable day. The apostle saw himself confronted with the murderers of his Master. Had his commission been one of vengeance, it had been a just retribution on their crimes, but God was long-suffering; Jesus came not to destroy, but to save. He is "not willing that any should perish, but that all should come to repentance," and so we find these great truths to constitute the subject of *the apostle's address*.

Peter, at first, we observe, refutes the insolent charge brought against himself and his fellow disciples, when they said, mocking, "These men are full of new wine." "These are not drunken as ye suppose," said Peter, "seeing that it is but the third hour of the day." He then tells them that this was the fulfilment of that notable prophecy with which they were all acquainted, and by a prophet, Joel, whom they themselves admitted to be inspired. "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." He then asserts the Divine commission of Jesus as the Messiah. He states the crucifixion as of Divine purpose. He affirms the resurrection from the dead to have been effected by Divine power, and then draws the grand conclusion,

"Therefore," he says, "being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear," and, "therefore, let all the house of Israel know assuredly that God hath made that same Jesus whom ye crucified, both Lord and Christ."

In these topics we find much that was suitable to the occasion on which they were uttered—the elements of truths, which will at once be identified with the wonders of redemption, especially that one great principle which must be the paramount topic of the gospel ministry in all ages, viz., Christ crucified. Yes, Christ must be the Alpha and the Omega—the first and the last of our ministrations.

As to the manner in which the address was made, there is to be noticed great plainness and simplicity, great earnestness, and application so pointed, that one could not fail to perceive who were the objects of it. There are, we know, other modes of address, which some might consider more calculated to impress the mind, and to call out its sympathies. But here is a method which God has especially blessed to the salvation of souls; and it may wisely be adopted as a model by all who would bring home the truth to the consciences of men.

But now *as to the success* which attended this sermon. "The same day," says the sacred historian, "there were added unto them about three thousand souls." "They were pricked to their hearts, and said to the apostles, Men and brethren, what shall we do?" As by a lightning flash, their guilt was laid bare before them. Appalled and horror-struck, they cried out, "What shall we do?" How shall we escape the doom we have deserved for crucifying the Son of God? Now there was here exhibited not only a conviction of their sin, but there was an embracing of Christ also, and a public dedication to him as the Saviour. "They gladly received the word;" this implied repentance towards God; it was followed by faith in the Lord Jesus Christ, and with the faith there was personal dedication. "They that gladly received the word were baptized;" they were thus brought into visible union with the community of the faithful—with the Church of Christ.

Nor was this a mere temporary excitement, for we read, "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayer." Oh, what a blessed trans-

formation! In the morning of that day they were guilty, now they are pardoned. In the morning of that day they were surrounded with dangers the most imminent, now they are safe. In the morning of that day they were among the lost, now they are recovered. "The Lord added to the Church daily such as should be saved."

Such were the events which marked in ancient times the Pentecostal feast. "There were added to the church daily such as should be saved." God was gracious then: he is waiting to be gracious now. All things are ready for our salvation. The Father, the Son and the Holy Ghost, are all ready. "And the Spirit and the bride say, Come. Let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." This is the invitation of the gospel. The word of grace through which the Spirit applies the purpose of the Father, and the sacrifice of the Son—that word has been made known now. Repentance and the remission of sins are still declared through Jesus Christ, and the gift of the Holy Ghost is still promised. O that there arose from many a heart the Pentecostal cry—"Men and brethren, what shall we do?"

FLOWERS BLOOMING IN HEAVEN.

There is a Reaper, whose name is Death,
And with his sickle keen
He reaps the bearded grain at a breath,
And the flowers that grow between.

"Shall I have naught that is fair?" saith he,
"Have nought but the bearded grain?
Though the breath of these flowers is sweet
I will give them all back again." [to me]

He gazed at the flowers with tearful eyes,
He kissed their drooping leaves,
It was for the Lord of Paradise
He bound them in his sheaves.

"My Lord hath need of the flowerets gay,"
The reaper said, and smiled;
"Dear tokens of the earth are they,
Where He was once a child.

"They shall all bloom in fields of light,
Transplanted by my care:
And saints, upon their garments white,
These sacred blossoms wear."

And the mother gave, in tears and pain,
The flowers she most did love:
She knew she should find them all again,
In the fields of light above.

Oh, not in cruelty, not in wrath,
The Reaper came that day;
Twas an angel visited the green earth,
And took the flowers away.