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THE PRESBYTERIAN.

OCTOBER, 1869.



When the Commercial Bank suspended payment, thereby causing a very serious loss to the Temporalities' Fund of our Church, the Committee were placed in a difficult and delicate position. There were different classes of claimants on the Fund, the first of whom—the Commuting Ministers—had so strong a legal and equitable claim that it was felt to be impossible to resist it, even had the Committee felt it their duty to have contemplated doing so. It is almost unnecessary to state again the foundation on which this claim rests. Briefly, however, we may say that when the Clergy Reserves were secularized the ministers who then occupied charges in our Church might legally have appropriated to themselves the amount at which their income was valued and the capital sum of which would have been the property of each one of them, to be used for his own purposes. A different course was followed, and the large amount which would have been scattered was thrown into one fund. The annual allowance which each of the commuting ministers was entitled to receive was \$600, but in order to extend the benefit of the partial endowment to as many as possible, \$150 of this was allowed to remain to be distributed to the newly inducted ministers at the rate of \$200 a year to each. Of the legal claims of the non-commuting ministers and of those who have been inducted since the settlement of the Clergy Reserves it is not our intention to speak. The question of greatest importance, now to be settled, and which it is the duty of the church members to consider well and thoughtfully, is what plan is to be adopted to make up for the loss occasioned by the reduction in value of the Commercial Bank shares, and to increase the available funds required to meet the wants caused by the natural increase of charges. As we

have declined to consider the legal aspect of the case as respects claims upon the Temporalities' Fund, so we refrain from touching upon the various proposals that have been made to modify the manner in which the Fund is at present distributed. These may both be discussed in their proper time. What we would now ask is that our congregations should make a united, systematic and sustained effort to meet year by year, and as part of their regular contributions, the amount necessary to meet the growing necessities of the case. The time for special, spasmodic and fitful effort has passed away. We are now able to ascertain clearly and measure exactly the annual amount that must be raised. Were all to contribute in proportion to their means the sum from each congregation would not be excessive nor beyond the ability of even the poorest. For it must be borne in mind that according to the means of each is the sum expected. If a congregation is poor, few in numbers, and those few not blessed with this world's wealth, it need not be ashamed to send what it can, nor need its members blush to find their small offering acknowledged beside that of the wealthy, who may give as many dollars as the others give cents, and that without giving up a single luxury. Can we say that this has always been the rule? It would not be difficult in going over the list of those whose names appear as contributors to show that many small, struggling congregations have given not relatively but positively much larger sums not only to this object, but also to the other schemes of the Church. And here we must repeat what we have often insisted upon before, that the cause of this is not to be traced to unwillingness on the part of people, so much as to carelessness, and too often indifference on the part of the ministers. Let any just claim be put fairly before our people, let its ends and objects be properly explained and the reasons why it should be attended to plainly set forth,

and there will be a hearty response to the appeal. But we are not in the habit of taking things for granted. The very same congregation which would not give the smallest mite to any object, however praiseworthy, of the real nature of which they were kept in ignorance, would, if once convinced of the propriety of opening their hearts and purse strings, gladly, heartily, and without stint contribute to the utmost of their power, and even beyond it, if the claim were very pressing or one which appealed in an especial manner to their sympathies. The endowment of Queen's College is a very striking case in point.

An appeal on behalf of the Temporalities' Fund has been sent to each congregation for circulation among the members. It is not intended merely to be read from the pulpit and placed in the pews, leaving it to tell its own story. Necessarily it is a brief summary and the object is rather to furnish the heads of an appeal—not the appeal itself. From what we have already said it may be easily understood that it is to be regarded as the text from which the minister is to preach, not the whole sermon. There is not a minister throughout the bounds of our Synod who is not fully aware of the hardships to which the younger ministers, placed over charges in new settlements are exposed from the withdrawal of the allowance—small as it may seem—which the Committee aim to make to every minister on the roll. To some charges it is a question of life or death—the keeping alive or quenching the lamp of life in large and thinly peopled districts of the country, and the evil of the restricted means at the disposal of the Committee is, that those whose incomes can least bear retrenchment are those who, from their insufficient stipend, are in danger of suffering the withdrawal of that which would enable them to live, not in luxury, far from it, but without being reduced to actual want of the necessities of life, if they are self sacrificing enough to continue to discharge their sacred office on less than the wages of a common day labourer.



ALREADY the pretensions of the Papacy urged as it would seem, to their extreme limits, are bearing the fruit that might naturally be expected, but with a rapidity which could not have been calculated on. The distinguished French preacher, Père Hyacinthe, in a letter, the text of which has

not as we write been received here, has announced his separation from the Church of Rome, and it is reported that the Bishop of Orleans, Monsignor Donpanloup, intends to follow his example. The Roman Catholic Clergy in Germany and many of them in France, have protested against the principles which are to be maintained at the approaching Council, and even in Canada, if we are rightly informed, and we believe our information to be undoubted, there is a growing feeling of uneasiness and dissatisfaction at the pretensions now put forward, a feeling which has been growing ever since the publication of the Encyclical and Syllabus, denouncing every form of Modern thought. In an article, which we find in the *Minerve*, taken from a French paper, is contained a letter from M. de Montalembert of a somewhat remarkable character. We have translated the article and letter, not having seen them in English.

A certain number of the inhabitants of Coblenz, who, while pretending to remain Catholics, have boldly risen against the infallibility of the Pope, and against the doctrines of the Syllabus, have sent to the Pope an address to that effect. This address has been sent to M. de Montalembert, who has replied by a letter of adhesion. *La Presse* reproduces it in a correspondence from Coblenz dated 12th August, preceded by some reflections shewing the spirit of the address.

The Catholics of the city whence I write you, says the letter, are known for the peculiar veneration in which they hold the Holy Father—Still, they recognise the fact that the Pope is mortal like other men; and that he is subject to all the ills which afflict humanity. It is for this reason they raise their voice against the infallible Pope and against the Syllabus.

The letter they have addressed in these terms to their Bishop of Treves, is now translated into all the languages of the world.

The Count de Montalembert, who certainly cannot be suspected of Protestantism, has just forwarded from his bed of pain his adhesion to this letter in these remarkable terms.

"Although my body be only a ruin, my soul has still retained a certain amount of vigour, and it is with the most thorough and lively joy that my heart and mind are directed towards those banks of the Rhine, where were developed my first impressions as a student, and where only I observe at this moment any consolation for the political and religious struggler.

"It is to you and to your friends I owe this consolation. I find it in the excellent *Volkzeitung* of Cologne, in the learned and courageous *Literaturblatt* of Bonn, and above all in the admirable address of the laity of Coblenz, to the Bishop of Treves, an address of which you have sent me a copy. I cannot tell you how greatly I have been touched and rejoiced by that magnificent manifesto; it is irreproachable in substance as in form. To each line of

it I can subscribe with all my heart (*de grand cœur.*)

"What it has made me experience is as a ray of light which I have seen shining in the darkness of night, or as if I heard a manly and Christian voice resounding amidst the declamations and detractions (*flagorneries*) with which we are deafened.

"Allow me to add that I experience some humility in thinking that it is you, Germans of the Rhine, who have this time taken the initiative in a demonstration which would have been so much in conformity with the former activity of French Catholics, as well as to the convictions which, in the first half of the nineteenth century, bestowed on us the honour of putting us at the head of the defenders of religious liberty on the Continent."

An attempt has been made to obtain a removal of the condemnation by the Romish authorities of the Canadian Institute in Montreal, to which we referred last month, but without effect. No compromise will be admitted. There must be unconditional surrender on the part of the Institute, in which all its members, Protestant as well as Catholic, must submit themselves to the authority of the Pope. A Committee of members of the Institute appointed to enquire into the whole circumstances, and to recommend what course should be followed, made a report with recommendations of such a nature as were little calculated to please either party. The *Nouveau Monde*, the organ of the priesthood in Montreal, says that certain resolutions, of which the following is a translation, were sent for adoption by the Institute, and that nothing less will be accepted.

It shall be resolved by the Institute, *speaking in its corporate capacity (comme corps)* and not by the Catholic part of its members only, 1st. That it submits itself fully and entirely to the two judgments recently given, the first by the Tribunal of the Index against the *Annuaire de l'Institut Canadien pour 1868*, and the second by the Holy Roman Inquisition against the Institut Canadien as being a school for *pernicious doctrines*.


That it be resolved, 2nd. That under the name of *pernicious doctrines* the Institut understands the reprobation of all those which the Catholic Church condemns or reprobates, and notably *moderate Rationalism, Indifferentism, Progress, Liberalism and Modern Civilization*, as understood and condemned by the Encyclical, *Quanta Cura* of 1864, all things which the Institut can henceforth neither meddle with (*transiger*) nor be reconciled to, since the Roman Pontiff refuses himself to be so.

That it be resolved 3rd. That like every other institution having any connection with education and instruction, especially of youth, the Institut recognises the ordinary jurisdiction of the Bishop, and recognises further his right to purge its library of all books which he shall judge prohibited by the Church, or by natural morality.

That it be resolved 4th. That the Institut submit its constitution and by-laws to the Ordinary that he may strike out (*fasse disparaître*) all the false principles they may contain or provisions of a nature to favour the diffusion in the Institut of *pernicious doctrines*, condemned by the judgment of the Holy Inquisition of Rome already cited

Will men in the possession of even the most moderate amount of reasoning faculties long submit to such assumptions as these? It is difficult for those who have been educated in the belief that their reasoning powers were bestowed by God to be used by their possessors, to realise the state of subjection to which the votaries of the Romish Church have been reduced. Yet giving all due weight to the influences of early training, it seems monstrous and incredible that the preposterous claims put forward by the Papacy can be submitted to. They are rousing a spirit of enquiry and antagonism, and it requires but the defection of a few more such men as Père Hyacinthe to make a breach in the strong walls of Romanism which will equal, if it does not exceed, that made by Luther. Even in Lower Canada, dull and stupidified as the minds of the French Canadians are on religious subjects by a long course of repression and by the gross ignorance in which they have been and are kept, there are signs that some little interest has been awakened. Only a feeble glimmer of light, it is true, has yet been admitted, but who can tell to what this may lead. We pray God that the day may soon come when roused from their deadly lethargy our fellow countrymen, who under better training would be so valuable a portion of our population, may be able to run side by side with those who have so far outstripped them in all the arts and sciences that make a country prosperous and happy. But above all we pray that they may not have to pass through the fearful ordeal, of which the first French Revolution was so dreadful an instance, when cast loose from the restraints of a blind faith in one form of worship which undeceived them, they believed all forms of religion to be organised falsehoods, and plunged into all the excesses produced by infidelity and the denial of the very existence of a God.

To us in common with all other Evangelical churches, belongs the responsibility of providing as far as in us lies, for the teaching and training of this portion of our population to whom access can be obtained. Now, more than ever, is this our duty, and it is for us to consider how far it has hitherto been fulfilled, and wherein we have been found lacking.

OME notice of the veteran ecclesiastic, Dr. Burns, of Knox College, Toronto, lately deceased, who has occupied a conspicuous position with reference to our church, both in Scotland and in Canada, is demanded at our hands. He died within the walls of Knox College, Toronto, on the 19th of August, having only returned from a long visit to Scotland just a fortnight before, in apparent health. We take the following *resumé* of the leading events in his stirring life, from the *Toronto Globe* of the 20th August:

“Dr. Burns was born at Borrowstoness, Scotland, on the 13th of February, 1789, and was consequently in his 81st year. His father was Collector of Customs at that port, and was a very excellent Christian gentleman. Four of Collector Burns' sons became ministers of the Church of Scotland. Though the other three never came to be so widely known as the subject of this sketch, yet they occupied very respectable positions, and laboured long and faithfully in the work of the ministry. The eldest died a good number of years ago, when minister of Brechin. One of his daughters married the celebrated Dr. Guthrie, of Edinburgh. The second son of Collector Burns was for upwards of sixty years the minister of Kilsyth. The well known W. C. Burns, Missionary to China, was one of his sons. The youngest of Collector Burns' four sons still survives, and is, as he has been for a very long period, minister of the Free Church Corstorphine, in the neighbourhood of Edinburgh.

“With his brothers, Dr. Burns, after receiving his preliminary training in his native town, went through a full course of literary, scientific, and theological education at the University of Edinburgh, and was in due course licensed in 1810 as a preacher in connection with the Church of Scotland. Very shortly afterwards he was appointed to what was then called the Laigh Kirk of Paisley, and what some time after came to be known as St. George's, and was there ordained in July, 1811. At the soiree held in Paisley some weeks ago, to do honour to Dr. Burns before his return to Canada, the Chairman, who had been a little boy at the time of the ordination, mentioned some interesting particulars connected with the Doctor's early ministry. The connection formed was a very pleasant one; and, with characteristic energy and zeal, the young minister entered upon the laborious and somewhat harassing task of a city pastorate,

and continued faithfully and successfully to discharge the varied duties of his first charge for the long period of thirty-four years.

“Along with Principal Cunningham, Dr. Burns visited America, in order to interest the churches on this side of the Atlantic in the struggles and triumphs of the Free Church. The visit to Canada contributed largely to the disruption of the Presbyterian Church of this Province, as well as of that in the Maritime Colonies, and also led to Dr. Burns being invited to become pastor of Knox's Church in this city. With that invitation he saw fit to comply. He accordingly removed to this Province in 1845, and has resided in Toronto ever since.

“From 1845 to 1856, Dr. Burns continued to labour in Toronto as pastor of Knox's Church, with encouraging success, though not without his full share of the troubles and cares connected with the pastoral office. At the latter date, he was called to be Professor of Church History and Apologetics in Knox's College; in which position he continued till the growing infirmities of age led him to retire from his onerous and responsible duties, though as Emeritus Professor he continued to take a considerable share in the work of the Institution, and was looking forward to the resumption of this work in the coming session, when removed by death.”

We are indebted to the “Home and Foreign Record of the Canada Presbyterian Church,” for the following account of his writings:

“While in Paisley, with all the duties of a large and important charge, he found time not only for writing pamphlets on many ecclesiastical and social questions of the day, but for composing volumes of intrinsic value, some of which passed through several editions. We might mention among his numerous productions “Dissertations on the Poor Laws;” a volume on the subject of “Pluralities;” “The Life of Dr. Stevenson Magill,” besides pamphlets on Slavery, on Catholic Emancipation, the Apocrypha, the Rowe heresy, the Voluntary and Non-Intrusion Controversies, &c. He edited Woodrow's History of the Church of Scotland, adding notes and a life of the historian. A copy of this work he had the honour of presenting in person to King William IV. He was also for some years editor of the *Christian Instructor*, to whose pages he was a frequent contributor while it was under the charge of Dr. Andrew Thomson. He was for many years the

secretary, and indeed the main-spring, of the "Glasgow Colonial Society," through whose efforts many ministers and missionaries were sent to Canada and the other North American Provinces. His correspondence as secretary of the Society was very extensive, and must have made no small demand on his time."

We are not unwilling to acknowledge the obligations under which Dr. Burns laid our church in this province, at a certain period in her history, when he acted as secretary to the "Glasgow Colonial Society." Besides being largely instrumental in procuring ministers to supply the numerous urgent requests that went from the destitute settlements in this country, he took a warm interest in the establishment of Queen's College, and obtained many valuable donations for its library. His subsequent relation to our church in Canada, we had better perhaps pass over in silence, because we might have, from our point of view, some ungracious things to say. It is enough to state that though he hesitated for some time before joining in the secession from the Church of Scotland in 1843, when he did go out he set himself most industriously to pull down that cause of which he had been previously a champion builder. And notwithstanding that he had before the secession counselled the ministers of our Colonial Church, that whatever cause of dissatisfaction with existing things there might be in Scotland, in Canada our church was as free as she could be, he now strove to inflict a dishonouring wound on the parent

church by endeavouring to get the daughter branch to disown her. In this he was at least partially successful. We do not know whether we shall be thought to compliment the memory of Dr. Burns when we say, that to him belongs the credit or discredit, the honour or dishonour, whichever it is, of dividing our church in this Province, and of founding what was "the Presbyterian Church of Canada." And there can be no question that his boundless and untiring energy, and restless activity, helped largely to build up that church from a very small beginning. As he set up a rival church, so he also set up a rival college, Knox, at Toronto, which he nursed up from its infancy.

In conclusion, we gladly pay our tribute to Dr. Burns' vast resources, to the great boldness and activity of his mind and to the opulence of his gifts. With a memory of prodigious strength, of which fabulous stories are current in Paisley, in a long studious life his acquirements were remarkably great. He belonged to a school rapidly passing away, who took the greatest delight in preaching, purely from love to its excitements; and in the evening of his days he appears, as was meet, to have cultivated the things that make for peace.

In consequence of Mr. Paton having resigned the office of Treasurer to the Scholarship and Bursary Fund, it is requested, that all communications connected with the Scheme and all contributions be sent in the meantime to the Secretary, Professor Mowat, Kingston.

News of our Church.

PRESBYTERY OF LONDON.—The regular meeting of the Presbytery of London, was held Sept. 1st. Present: J.M. Macleod, Wm. Bell, James McEwen, Dr. George, Wm. Barr, James Gordon, Evan Macaulay, David Camelon, Joseph Eakin, ministers. The reading of the minutes occupied considerable time. As five meetings had been held since last regular meeting the business transacted at these had reference chiefly to the translation of the Rev. J. Sieveright to Goderich; the licensing, ordination and induction of Mr. Eakin. After the minutes had been sustained the Rev. David Camelon was elected Moderator, and the Presbytery proceeded to consider the various matters in a well arranged business programme.

1. A statement was read from the trustees of the Woodstock Church property, which was satisfactory. From this it appeared that \$483, 56 cts. was in the hands of Mr. R. Chambers to be disposed of as the Presbytery would direct.

2. Mr. Chambers appeared on behalf of the congregation of Norwich and asked that probationers and such as would be likely candidates be sent as supply. Mr. Chambers stated that the congregation had only yet been partly canvassed for subscriptions but the amount on the list (which he exhibited to the Presbytery) already nearly reached \$500, and would, he had no doubt, exceed \$1000. We noticed three names down for \$50 each annually. The Presbytery commended the liberal spirit manifested by the people of Norwich and appointed Mr. Niven to preach there on the two following Sabbaths, the clerk being intrusted with future appointments.

3. Mr. Gordon reported that he had dispensed the Sacrament of the Lord's Supper in Norwich according to appointment.

The congregation was large, and seemed to be pervaded by deep spiritual interest. He observed that since his previous visit, the grounds had been substantially and neatly fenced, the Church painted, the aisles matted, and

the pulpit tastefully furnished and trimmed. The work being done in the Sabbath school, the interest manifested in the weekly prayer meeting which was kept up in the absence of a minister, and chiefly by the young men of the congregation, and the earnestness manifested in the services, had led him to believe that what Mr. Chambers reported was the result of religious awakening and a sense of the value of religious ordinances.

4. A report from Mr. Chambers, catechist, of his labours for four months in Williams was read and highly approved, and a letter from the secretary of the congregation of Williams asking that the Sacrament be dispensed. This was granted and Mr. Gordon was appointed to the duty on the first Sabbath of October, and to make such arrangement as he found practical for assistance in Gaelic Mr. Niven being appointed to preach there Sept. 19th and 26th.

5. Mr. Camelon was appointed to preach in Woodstock on some convenient Sabbath, and to visit as many of our people there as time would permit, also to make all necessary arrangements for holding missionary meetings in the congregations of the Presbytery during the month of January.

6. Dr. George reported in reference to the Zora Glebe, and recommended the appointment of Messrs. McEwen, Gordon, and Camelon as a committee, to visit Zora and take such steps as they deemed necessary to place the Glebe on a satisfactory footing; also that said committee be empowered to take such action as they think best with a view to reorganize the congregation of Woodstock. This was adopted by the Presbytery.

7. Mr. Bell reported a minute in reference to the late William McEwen, M. A., bearing testimony to his diligence and fidelity as a minister and to his unaffected piety, kindness and hospitality, which was cordially adopted, and the clerk instructed to forward an extract of the same to Mrs. McEwen.

The clerk read an extract of minutes of Synod commanding the Presbytery to make statistical returns to the Church agent. The Presbytery decreed in terms of the minute and instructed the clerk to command reports from all defaulting congregations.

The Presbytery appointed its next meeting in St. Andrew's Church, Stratford, on the first Wednesday of January, 1870, at 2 p. m.

ST. PAUL'S CHURCH, MONTREAL.—On Sept., the 6th was held the annual meeting of the congregation of St. Paul's church, Mr. A. Macpherson presiding. The report of the Board of Trustees was read, in which it was stated that Mr. John Rankin had been elected by them to fill the vacancy caused by the death of Mr. Joseph M. Ross. The report also stated that it was now necessary to confirm, or otherwise, the election since the last meeting of the congregation of three members of the Board of Trustees to supply the places of the late Mr. J. M. Ross, Mr. A. Buntin, and Mr. A. Macpherson. The financial report of the building committee was read. On motion, the reports were adopted and ordered to be printed for circulation among the congregation. The meeting, on motion, also confirmed the action of the Board of Trustees in appointing, as

Trustees, Mr. John Hope in the stead of the late Mr. J. M. Ross; Mr. John Rankin in the place of Mr. Alexander Buntin, and Mr. John Grant in place of Mr. Alexander Macpherson. Mr. Donald Ross, and Mr. Geo. Stephen were re-elected Trustees, and Mr. Robert Muir was nominated for the roll of lay trustees for Queen's College.

RUSSELTOWN FLATS.—A deputation from this congregation consisting of Misses Bruce and Black, lately waited upon their excellent minister, The Rev. William Masson, and presented him with an elegant pulpit gown as a token of the regard and esteem in which he is held by the people among whom he has laboured for the last eight years, accompanied by a neat address. Mr. Masson made a suitable reply thanking the deputation for their address and gift and asking them to convey to the congregation his sense of their uniform kindness. It is always pleasant to record such expressions of goodwill and attachment passing between pastors and people.

ORMSTOWN.—In noticing the proceedings on the occasion of laying the foundation stone of the Church now building in Durham, we omitted to mention that previous to the special services of that day a deputation from the ladies' Bible-class of the congregation, introduced by Dr. Anderson, waited upon the Rev. W. Clarke, and through Miss Anderson, daughter of the late minister of the congregation, presented him with a handsome Geneva gown and cassock, and an address conveying to him the gratitude and good wishes of the donors.

L'ORIGINAL AND HAWKSBERY.—By the appointment of the Rev. Geo. D. Ferguson, to a professorship in Queen's College, this congregation has again become vacant. There are two stations, one at each of the villages, which give their name to the charge. Both villages are on the Ottawa, and are beautifully situated, the former particularly so. L'Original is only about 9 miles from the famous Caledonia Springs, and is a most desirable residence, especially as there is an elegant and comfortable manse there, built during Mr. Johnston's ministry. Hawksbury is a lumbering village a few miles further down the River, but the number of adherents in this section of the congregation is greater than in L'Original. Together there are about 90 families in the charge.

ST. ANDREW'S CHURCH, MONTREAL.—The Rev. A. Paton, assistant and successor to the venerable Dr. Mathieson, has been absent on furlough since the first of May, visiting Scotland and England. He has just returned to his most important position, much to the satisfaction and comfort of the congregation, as any people soon grow tired of seeing in their pulpit a succession of strangers, however interesting they may be in themselves.

GRIFFINTOWN, MONTREAL.—The Rev. Wm. M. Black, designated by the Colonial Committee as Missionary to this Mission Station, has arrived and entered upon his labours.

MORRIS COLLEGE, QUEBEC.—We have noticed with much pleasure that in the All-Canada

competition for the 'Gilchrist Scholarship,' a student of this College, formerly a pupil of the High School, John Logan McKenzie, succeeded in carrying off the prize.

ORDINATION AND INDUCTION AT WOOLWICH ONTARIO.—The Presbytery of Hamilton met at Woolwich, on Wednesday the 22d ult for the purpose of ordaining and inducting Mr. George Yeomans, B. A., into the pastoral charge of St. Andrew's Church, Woolwich, vacant by the death of the beloved Rev. James Thom.

The Rev. J. A. Murray of Mount Forest, being present, acted by invitation, as an associate member of Presbytery.

There was present considering the urgency of harvest operations, a large and very attentive Congregation.

The Rev. George Macdonnell, of Fergus, presided on the occasion and preached from 2d Timothy 2 6. "Consider what I say and the Lord give thee understanding in all things."

After having satisfactorily replied to the various questions appointed by the Church, to be put to intrants, Mr. Yeomans was, by solemn prayer to Almighty God and with the laying on of the hands of the Presbytery, ordained to the office of the holy ministry. He was also inducted into all the rights and privileges of the pastorate of the aforesaid Congregation, and received the right hand of fellowship from the brethren present.

The Rev. John Hogg of Guelph then suitably addressed the youthful minister, and the Rev. James Herald of Dundas the people, as to their respective relations and duties.

The services of the day which were experienced to be of a very edifying character, were brought to a close by prayer, praise and the benediction.

The new pastor was warmly welcomed by the Congregation as they retired.

SE. GABRIEL CHURCH, MONTREAL.—The teachers of the St. Gabriel Sunday School, gave their pupils a delightful excursion to Laprairie, on the 11th ult., which was attended by most of the congregation, as well as by many other friends. The weather fortunately proved delightful; and children and old folk equally enjoyed the amusements and refreshments abundantly provided for the occasion. The children marched from the Church to the boat headed by a piper, and sang several choice pieces both on the steamer and on the grounds. An efficient amateur band accompanied the excursion, which contributed to enliven it. Addresses were delivered by Rev. Mr. Barr, and Rev. Mr. Campbell minister of the congregation. The whole affair reflected much credit upon Mr. McPhail, the superintendent, and his energetic staff of teachers.

ST. ANDREW'S CHURCH, NIAGARA.—The concert in aid of the Manse Fund of St. Andrew's Church proved a great success, and realised over a hundred dollars—a result very gratifying to the committee and especially to the worthy pastor, the Rev. Charles Campbell, by whose management so excellent a treat was presented to the lovers of good music. The professionals, Mrs. Gilbert, the Toronto Prima Donna, Mr. Humphreys (an old favourite there), Dr. Strathy, and Mr. Sykes maintained their well earned

reputation, and a large and appreciative audience evinced the greatest delight in listening to Mrs. Gilbert's artistic rendering of her Italian, as well as English and Scotch ballads. The amateurs were well represented by Miss Kibbe of Buffalo, Miss Whitelaw, and Messrs Jordan and Camidge. Miss Kibbe sang some beautiful songs with much expression, showing great talent and considerable knowledge of the Divine Art. Miss Whitelaw, who made her first appearance in public, played some duets for the piano and violin, which were of a superior character, most accurately and tastefully rendered. Both young ladies well merited the applause bestowed upon their performance. Mr. Jordan contributed much to the evening's entertainment by his humorous songs, which were highly applauded. The committee were exceedingly obliged to Sheriff Woodruff, for the warm interest he took in the success of the concert; and the town band, by their enlivening strains aided materially in making this one of the best, if not the best and most successful concert of the season. *Niagara Paper.*

ENTERTAINMENT AT SPENCERVILLE.

On Thursday, the 16th ult. the ladies of the congregation of Spencerville gave an entertainment to such as accepted their kind invitation. The day proved most favourable, and at noon a large assembly had collected in a beautiful grove in the vicinity of the village, where a dinner was served up in admirable style. After all had partaken with evident relish of the good things provided, Mr. Snyder was called to the chair on a platform adorned with evergreens and mottoes erected for the speakers. Suitable addresses were then delivered by the Rev. Messrs. Canning, Burks, Mullan (J. S.), Goodspeed, and Graham. Between the speeches sweet music was discoursed by the W. M. Choir of Prescott under the able leadership of Mr. Coates. The speaking and singing being over, the assembly was invited to make another attack upon the rich and abundant stores provided by the good ladies, which was done with renewed energy.

The object of the day was to clear off the debt of \$150 on the Manse. The sum realized was \$105 and we trust that the members of the congregation will have completed the amount required before this notice appears and be able to say, not boastfully but thankfully, we owe no man any thing but love one another. All we would add is, if they have not, or do not, they are unworthy the services of their laborious persevering Pastor and his amiable helper, who were the principal agents in making this day a success, as we doubt not, they have been on previous occasions.

LOWER PROVINCE

TRURO, N. S.—The Rev. W. T. Wilkins, has been called to the pastorate of this congregation, and his induction was appointed for the 2d ult.

NEWCASTLE, N. B.—We understand that the Rev. F. R. McDonald, at present assistant to Dr. Brooke, Fredericton, has received an harmonious call to St. James' Church, N. B., and that there is every probability that he will accept it, and that thus this large and important congregation, which has been vacant since Dr.

Henderson's death, will be supplied with a minister who will worthily carry on all the schemes of Christian benevolence that Dr. Henderson so energetically inaugurated and worked.

PORTLAND, ST. JOHN, N. B.—The induction of the Rev. Geo. J. Caie to the new St. Stephen's Church, Portland, St. John, N. B., on the 23rd July, is very gratifying in every way. A new Church, by far the costliest and handsomest in connection with the Kirk in New Brunswick, has been built, and is free of debt. A new congregation has been formed which begins by offering its minister \$1000 a year, and hopes next year to make it \$1400. A Sabbath School, of more than 100 scholars, is in full working order. There are 12 young and active trustees, and, with the blessing of God, we look for great things yet from the infant congregation.

CANADA PRESBYTERIAN CHURCH.—The Rev. Thomas Wardrope, who has laboured with much success in Ottawa, for 24 years, and won for himself the esteem of all his fellow-citizens has accepted a call to the newly-formed Chalmers' congregation, Guelph.

The Rev. Mr. White of Wakefield, called the attention of the Presbytery of Ottawa, lately to a remarkable movement, which has taken place among the Roman Catholics in the Township of Masham. Some 12 or 15 heads of families had signed and put into the hands of the priest a declaration stating their belief in the Protestant religion, and their determination to leave the Church of Rome. Though every effort had been put forth to cause them to retract, they still remain firm, and a large number had attended the services of a missionary from Pointe Aux Trembles, who visited them some time ago.

IN MEMORIAM.

With deep regret, we have to record the death of Wm. Napier, Esq., Bathurst, New Brunswick. This sad event took place on the 3rd of August, in St. John, to which city he had gone to be under the treatment of an eminent physician.

The deceased gentleman was a native of Musselburgh, near Edinburgh. He emigrated to New Brunswick in the year 1828, and was engaged in commercial pursuits at Richibucto, for two years. In 1830, he removed to Bathurst where he carried on business as a lumber merchant, till about 1842. Shortly after this he was appointed to an office in the Revenue Service, which he continued to hold until within a short time of his death. He also worthily filled, at different periods, various other public offices, some of which were of high responsibility. Strict probity in all the transactions of life, combined with great kindness of disposition won for Mr. Napier, the attachment and confidence of a wide circle of acquaintance, possessing a sound judgment with much intelligence, cautious, diligent, and exact, his advice was often sought in cases of difficulty, and was always exerted to promote harmony among all classes.

Mr. Napier, was very warmly attached to the Church of Scotland; He took a leading

part in the origin and prosperity of St. Luke's Church, Bathurst. Early in the history of the congregation, he was persuaded to become a Sabbath School teacher, and continued till within a month of his end, a most faithful, able, and successful instructor of the young, in the good ways of the Lord. In the year 1841, when the first Elders for the congregation of St. Luke's were set apart, he was one of the number, and ever after took the liveliest interest in its welfare. The loss of this good man will be sorely felt by those who are left. He often took a considerable part in the business of the Church Courts. Only a month previous to his decease, he attended the meeting of Synod, at Chatham as representative elder.

Mr. Napier, survived his beloved wife, a lady of singularly pure and faultless Christian character, but a few months. Indeed so intense was the love subsisting in this case, between husband and wife, that it was with difficulty, he could live without her, and God in His goodness, soon removed him to rejoin her, in the land of "rest," where they now wait "the resurrection of the just." It may almost be said of them in the language of the unparalleled eulogist: They "were lovely and pleasant in their lives, and in their death they were not divided."

Mr. Napier died in the house of his old friend, Francis Ferguson, Esq., now of St. John, formerly of Bathurst. In the presence of Mr. and Mrs. Ferguson, from whom he would receive a loving ministry, of his nephew, whom he had brought up as a child, (his own only child having died in infancy), and of probably one other old friend, he yielded up his spirit, aged about sixty-five years. In these circumstances, it was like dying at home. He was in a very high degree fitted for friendship, "taken all in all," says a correspondent who knew him well, "he gave me confidence in mankind—confidence in genuine religion. The friend of mature years may feel that he was not the only dear friend that God has given him in life's journey, but he will also feel that in the removal from mortal life of this friend, he has lost a very special one."

Mr. Napier, was beloved in a peculiar manner by the young, in whose mental and spiritual improvement he ever took a very deep interest. For many years he had been the superintendent of the St. Luke's Sabbath School. His mortal remains were brought to Bathurst, to be laid along side of those of her, who had been one with himself. On the day of the funeral a large number of children and young persons of both sexes, walked in the procession before the bier, and took part in the burial service by singing several hymns, expressive of the Christian's hope in the prospect of reunion with the "loved and lost," while the numerous company that followed, testified the sorrow that was felt by persons of all ranks and religious opinions.

QUEEN'S COLLEGE.

OPENING.—The 28th Session will commence on the 6th instant, at three o'clock, p. m., when Professor Dupuis will deliver an opening address. Competitions for scholarships and bursaries, and the usual matriculation examinations will begin on the following day.

NEW SCHOLARSHIP.—Mrs. Henry Glass, of Sarnia, has authorized the foundation of a competitive scholarship, in memory of her husband the late Henry Glass. The amount of the foundation is \$500. The scholarship will be connected with the first year of the Arts Course, and will be open for competition only to students having the ministry in view. The first competition will take place at the ensuing matriculation examinations, and the value for the session will be \$35.

ENDOWMENT SCHEME.—The following charges have been visited during the present month. From the figures set opposite their names, those who are acquainted with them will, we are sure, regard the results of the canvass as indicative of great liberality. The total amount subscribed is \$85,000.

- Stirling, \$537.
- Beckwith, \$770.
- Packenham, \$505.
- Seymour, \$870.50.
- Ramsay, \$1164.
- Arnprior, \$363.75.

The subscription at Brockville has been increased by \$100, making the total amount for it \$1332.

Port Hope, which partakes a good deal the character of a mission field, has also been canvassed to some purpose.

As we go to press, Principal Snodgrass and Professor Mackerras are at Perth, where there is much enthusiasm on the subject, and respecting which, we shall no doubt have something good to report in our next number.

QUEEN'S COLLEGE ENDOWMENT FUND.

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

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

W. IRELAND, Treasurer.

Queen's College, }
Kingston, Ont., 15th September, 1869. }
Subscriptions acknowledged to 15th Aug., 1869,..... \$31104 40

KINGSTON.

William Mudie, Portsmouth, sub. for 1869..... \$10 00
Alexander Cameron, Portsmouth, sub. for 1869..... 5 00
A. C. Leckie, 1st instalment on \$200..... 50 00
65 00

BROCKVILLE.

Local Treasurer, GEORGE HUTCHESON.
A. Brooks..... 100 00
Rev. John Jones..... 20 00
Mrs. Jones..... 10 00
130 00

MONTREAL.

Local Treasurer, John Rankin.
Alexander Crawford, 1st instalment on \$500..... 250 00

SEYMOUR, EAST.

Local Treasurer Alex. Donald, Burnbrae P. O.
Mrs. Ross..... 2 00
S. N. & J. McD..... 14
Jasper Lock..... 5 00
Mrs. Lock, sen..... 1 00
8 14

SEYMOUR, WEST.

Local Treasurer, James Dinwoodie, jr., Campbellford P. O.
Walter Givans, 1st instal. on \$20... 10 00
Thomas Hall..... 20 00
John Johnston..... 10 00
James Watters..... 10 00

James Anderson... 3 00
Alexander McArthur..... 5 00
Hugh McArthur..... 2 00
James Grigor..... 1 00
William Ross..... 2 00
Wheeler Johnson..... 50
George Johnson..... 3 00
M. A. Reynolds..... 1 00

67 50

BECKWITH.

Local Treasurer, Robt. Bell, Carleton Place P. O.
Peter McGregor..... 8 00
Dugald Ferguson..... 5 00
Duncan McCuan..... 4 00
Alexander McFavish..... 5 00
Catherine Stewart..... 1 50
John Anderson, (Crosskeys)..... 2 00
Donald Carmichael, 1st instal. on \$24 8 00
John McGregor, 1st instal. on \$24.. 10 00
John Carmichael 1st instal. on \$15.. 5 00
Duncan McLaren (Jock) 1st instal. on \$3..... 4 00
James Ferguson, 1st instal. on \$10.. 2 00
John Stewart (2nd Line) 1st instal. on \$4..... 1 00
James McKorie, 1st instal. on \$4.... 2 00
Robert Scott (West) 1st instal. on \$4. 2 00
Duncan McLaren (Derry) 1st instal. on \$4..... 2 00
James Gillies, Carleton Place... 100 00
Josiah J. Bell, B.A., do 10 00
James Poole do 5 00
George McPherson do 5 00
Mrs. Dralim (Newboro') do 2 00
Wm. Wilson, M.D. do 2 00
Janet McFarlane do 1 00
Sarah McFadden do 1 00
John Brown do 1 00
William Taylor do 2 00
Robert Bell do 1st instal. on \$100. 50 00
241 50

STIRLING.

Local Treasurer, George H. Boulter, M.D. M.P.P.
D. McDougall, 1st instal. on \$100... 35 00
F. B. Parker, 1st instal. on \$40..... 15 00
Rev. Alexander Buchan..... 50 00
John Fletcher..... 10 00
Arthur Wallace..... 10 00
Mrs. W. R. Parker..... 5 00
Samuel B. Crooks..... 2 00
Simeon Ashley..... 2 00
Mrs. Wheeler..... 1 00
130 00

PORT HOPE AND KNOXVILLE.

Local Treasurer, Donald McLennan.
James Cochrane..... 5 00
Alexander Ballagh..... 1 00
Thomson Ballagh..... 1 00
Robert Wallace..... 1 00
Mrs. Wright..... 50
W. J. Coots..... 1 00
Robert Johnston..... 5 00
James Pollock..... 2 00
Michael Henry..... 1 00
Mrs. Henry..... 25
Robert McKee..... 50
Mrs. Wm. Jones..... 50
John Vint..... 1 00
Mary Ann Porter..... 50
Mrs. Thomas Martin..... 2 00
Benjamin A. Jones..... 07
23 32

RAMSAY.

Local Treasurer, James Wylie, Almonte.
James H. Wylie, 1st instal. on \$100. 25 00
John Gordon, 1st instal. on \$100... 50 00
James Wylie, B.A., 1st instal. on \$40..... 10 00
William H. Wylie, 1st instal. on \$20..... 5 00
Andrew Wilson, 1st instal. on \$10.. 5 00
Mrs. John Patterson (Appleton) 1st instal. on \$5..... 2 50
Barnes B. Smart, 1st instal. on \$10. 5 00
Robert Duncan, 1st instal. on \$3... 4 00
James Neilson, 1st instal. on \$10... 5 00
Matthew Neilson, 1st instal. on \$10. 5 00
James Turner, 1st instal. on \$3.... 4 00
Mrs. Wylie..... 50 00
B. & W. Rosamond & Co..... 50 00

James Rosamond.....	10 00
William Mostyn, M.D.....	20 00
David Shedden.....	5 00
James Shedden.....	4 00
William Baird.....	15 00
Robert Stewart.....	5 00
James Stewart.....	20 00
Andrew Baird.....	10 00
William Wilson.....	15 00
Gavin Hamilton.....	5 00
Peter McArthur.....	10 00
George Patterson.....	5 00
A. R. Ferland.....	5 00
David Campbell.....	4 00
Andrew Salth.....	5 00
James McFarlane.....	2 00
Daniel McIntosh.....	1 50
John Smith.....	2 00
Thomas Young.....	2 00
Hugh Wilson.....	3 00
James Fumerton.....	2 00
Mrs. John Neilson, sen.....	3 00
John Lockhart.....	5 00
W. L. Wilson.....	1 00
Mrs. David Campbell.....	50
Robert McFarlane.....	10 00
John Wardlaw.....	2 00

335 50

PAKENHAM.

Local Treasurer, Alexander Fowler, M.D.

Samuel Dickson, 1st instal. on \$20.....	10 00
Hugh H. Dickson, 1st instal. on \$20.....	10 00
Thomas Bowes, 1st instal. on \$10.....	5 00
Alex Gordon, 1st instal. on \$5.....	2 50
David Russell.....	20 00
Rev. Alexander Mann, M.A.....	12 00
John McVicar.....	10 00
Jonathan Francis.....	10 00
Archibald Riddell.....	10 00
David Ogilvie.....	10 00
Hilliard & Dickson.....	10 00
Alexander Fulton.....	10 00
A Presbyterian.....	5 00
A Voluntary.....	5 00
James Smith, M.A.....	5 00
Allan Carswell.....	5 00
Allan Grant.....	5 00
Allan Fraser.....	5 00
James A. Russell.....	3 00
William Forsyth.....	3 00
John Fulton.....	3 00
David Rayne.....	3 00
Duncan McNichol, jun.....	3 00
Robert Dickson.....	2 00
William Rayne.....	2 00
James McLaughlan.....	2 00
William J. White.....	2 00
D. E. Scott.....	2 00
James A. Connery.....	2 00
Robert R. Wilson.....	1 00
Mrs. Robert Dickson.....	1 00
Robert Fleming.....	1 00
James Cowan.....	1 00
James Connery.....	2 00
William Lindsay.....	2 00
Samuel Allison.....	2 00

185 50

ARNPRIOR.

Local Treasurer, Abel H. Dowswell.

Abel H. Dowswell, 1st instal. on \$20.....	10 00
Neil Robertson.....	40 00
A. Garrioch.....	10 00
Robert Young.....	10 00
William Russell.....	10 00
Hugh R. McLachlan.....	10 00
William Buchan.....	5 00
George Craig.....	5 00
Mrs. Burwash.....	4 00
George Milne.....	4 00
Thomas May.....	3 00
John Burwash.....	2 25
Alexander Keddie.....	2 00
John Thomson, jun.....	2 00
John McIntyre.....	2 00
Hugh Buchan.....	2 00
J. F. Giern.....	2 00
William Banning.....	2 00
John Munro.....	2 00
Andrew Parker.....	2 00
William Allen.....	2 00
Mrs. Harvey.....	2 00
A Friend.....	2 00
William Farmer.....	1 00
George Pearson.....	1 00
John McCarter.....	1 00
Finley Spence.....	1 00
Thomas Thompson.....	1 00
Mrs. Legerwood.....	1 00
Robinson Lyon.....	1 00
William Oakden.....	1 00
Mrs. Gillon.....	1 00
David McDonald.....	1 00
John Spence.....	1 00
A Friend.....	1 00
George Lindsay.....	50

147 75

Total..... \$3249 61

MINISTERS' WIDOWS' AND ORPHANS' FUND.

Plantagenet, per Rev. Thomas Scott..... \$4 00
 ARCH. FERGUSON, Treasurer.
 Montreal, 21st September, 1899.

FRENCH MISSION FUND.

Stirling, per the Rev. Alex. Buchan..... \$7 00
 Purple Hill and Osprey, per Rev. D. Macdonald..... 6 70
 Pricerville, per Rev. D. Fraser..... 8 00
 Guelph, per Rev. John Hogg..... 16 00
 Rentrew, per Rev. G. Thompson..... 10 00
 \$47 70
 ARCH. FERGUSON, Treasurer.
 Montreal, 21st September, 1899.

SYNOD'S SCHOLARSHIP AND BURSARY SCHEME

Hemmingford per Rev. J. Patterson..... \$5
 Kingston, 20 Sept. 1899.
 JOHN PATON,
 Treasurer.

Articles Communicated.

CARDROSS PARISH DUMBARTANSHIRE.



Among the many beautiful parishes of Scotland there are few to compare with Cardross. In almost every point of view it is what may be styled "a desirable parish."

Its area compared with many others in Scotland is of moderate extent, embracing not more than sixteen square miles. It is small very small in comparison with our Canadian parishes which seldom include less than a "Township" of one hundred square miles and in

some places extend just "as far as the minister can win." It is beautiful for situation, lying along the Clyde from Dumbarton Rock to near Helensburgh. On the North it is bounded by the romantic shore of Loch Lomond, and on the east by the Water of Leven, which is held by some to be the boundary line at this point between the Highlands and Lowlands of Scotland, and of which the bard of Leven sings.

Pure stream! in whose transparent wave
 My youthful limbs I wont to lave;
 No torrents stain thy limpid source,
 No rocks impede thy dimpling course

That sweetly warbles o'er its bed
With white, round, polished pebbles spread—
A charming maze thy waters make,
By bowers of birch and groves of pine,
And edges flowered with eglantine.

These lines were written, however, a hundred years ago. Could the author of "Roderick Random" now revisit the scenes of his childhood he would find wonderful changes, and if still in the poetic vein he would probably recast his ode to Leven Water, and lament the pollution of its "pure stream" by the accumulated filth of a large number of mammoth calico printing and bleaching works and other industrial establishments that have taken the place of the "bowers of birch and groves of pine" and have done for the stock of "sweet eglantine." A change has also come over the Western extremity of the parish. What was then a quiet hamlet has grown into the large, and even fashionable, town of Helensburgh, but, overlooking that, the view in the distant west is unchanged and unchangeable. From the point of Roseneath there rises up that grand and lofty chain of ragged rock which from time immemorial, by strange caprice, has been known as "the Duke of Argyll's Bowling green."

Looking across Clyde from the heights behind Cardross the eye rests upon a panorama which in point of extent, variety, and beauty of outline is hardly surpassed by the view of the far famed Bay of Naples from the castle of St. Elmo. Until recently the Village of Renton was included in the parish of Cardross, and its teeming population of "gabby weavers" and other artisans entailed no small amount of work on the pastor, but that has been separated to form a parish "*quoad sacra*" and, in all probability is by this time erected into an endowed parish. The charge is now therefore entirely a rural one, and as the land is held by a considerable number of proprietors "in easy circumstances," the society is excellent, in short, a delightful little parish is Cardross. A worthy minister, too, is the Reverend William Dunn who succeeded Mr. Wilson more than thirty years ago. He is not one of those who figure conspicuously in Synods and Assemblies, but, what is of far more consequence, he has established himself in the affection of his people. A constant visitor, and always a welcome one, in the homes of his people, he has a kind word and a happy smile for all; and thus going out and in among them recalls the picture of Oliver Goldsmith's village preacher.—

"A man he was to all the country dear,
And passing rich with forty pounds a year;
Remote from time, he ran his godly race,
Nor e'er had changed, nor wished to change,
his place;

Unskilful he to fawn, or seek for power,
By doctrines fashioned to the varying hour;
Far other aims his heart had learned to prize,
More bent to raise the wretched than to rise—
Thus to relieve the wretched was his pride,
And even his failings leaned to virtue's side."

The parish is not altogether devoid of historic interest. A wooded knoll, about a mile from Dumbarton on the Cardross road and bearing the name of Castlehill, erst was occupied as a hunting lodge of the lion hearted king Robert the Bruce, and here he spent the close of his glorious life; and died of leprosy in the year 1329. In connection with the old Castle and contemporaneous events some curious illustrations are given in Tytler's History of Scotland; the following items of account give us a quaint idea of the domestic plenshings of a royal abode in 1328. "To green olive for painting the Royal Chamber, 10s: to chalk for painting it, 6d; to a chalder of lime for whitewashing it, 8d: to tin nails and glass for the windows, 3s 4d: to seeds for the orchard, 1s 6d: to a house for the falcons, 2s: to a net for fish, 40s: to bringing the king's great ship from Tarbart, 28s: to two masts for the ships, 8s: to conveying Peter, the fool to Tarbart, 1s 6d. In these days a boll of meal, equal to 6 bushels, was valued at twenty pence: the price of a cow was four shillings and five pence: fat oxen realized six shillings and eight pence a head; sheep, tenpence each, and good fat hens exactly a penny a piece, but this was, as Dr. Johnson afterwards remarked about eggs he ate in Scotland that cost a penny a dozen. "not because eggs are plentiful but because pennies are scarce."

There is a curious legend, the particulars of which have escaped my memory, about a servant maid who two hundred years ago "skedaddled" from Kippoch under suspicious circumstances, but who subsequently attained a position of independence and, in testimony of repentance for the sins of her youth, bequeathed the sum of £500 sterling to be invested in land for behoof of the poor of that part of the parish lying between Auchinfroe and Keppoch. This sum was applied to the purchase of a farm which has now become valuable and, in the hands of the "model farmer" of the parish who is a near relative of a principal dignitary of the Church in Canada, yields a large annual rental.

Coming down to later times, within the

parish was born Tobias Smollett, one of the greatest names in Scottish Literature, to whose memory a Tuscan Column stands in his native vale on which is inscribed an elaborate eulogy in Latin, but which would be much more edifying to the natives were some kind friend to render it into the vernacular — “guid braed Scotch.” Nor is the parish devoid of interest to Canadians. Dr. Mathieson hails from Renton and is a descendant, by the mother's side, of the Ewings, who for a period of six hundred years prior to 1820 were the “Lairds of Keppoch” a property that afterwards, though only, for a short time, was represented by the Dunlop family, two of whom emigrated to Canada along with John Galt, the novelist, and became connected with the management of the Canada Land Co., and one of whom — “the Doctor” — acquired a kind of celebrity among us in the joint capacity of humourist and Member of Parliament. But it must be admitted that in his wit, rather than wisdom, consisted his celebrity. Nor must we forget that Dr. Cook of Quebec was during the three years immediately preceding his coming to Canada assistant to Mr. Wilson of Cardross.

A kind of ecclesiastical notoriety, too, has been given to the parish by the well known “Cardross case,” in the progress of which, *inter alia*, two facts were made to appear. — that the pretensions of the Free Church of Scotland to immunity from the jurisdiction of the “Civil Magistrate” were untenable, and that the Rev. Mr. McMillan, the Free Church minister of Cardross, was a very worthless individual; yet he was one of the men whom the Free Church appointed to raise the hue and cry of “Erastianism” in Canada and to sow those seeds of strife and contention which, at the end of quarter of a century, we are now endeavoring — and let us hope with God's blessing that we shall be successful — to eradicate. But on such topics we must not dwell. Attention has been drawn in this direction at the present time by two circumstances that have recently transpired in the parish and have found their way into the public prints. They are of very opposite kinds and tend to shew how in the quiet rural parish as well as in the crowded city, the lights and shadows, of the life that now is, alternately fall on the path of the Christian Minister. The first was a source of unalloyed enjoyment to all the parish, occasioned by the presentation to the minister of “a braw new goon” and pulpit Bible, and to his wife, of a handsome silver

epergne, in token of the appreciation in which both are held by the parishioners. The other, spread a sorrowful gloom over the whole country side. One fine evening in July last a family party of eight persons left Cardross in a small boat on an excursion of pleasure to Port Glasgow, to view “the shows” at the annual Fair which was then being held in that town. The party consisted of the gardener of Gielston, his wife and infant daughter, his brother and sister, respectively 13 and 16 years of age, his brother-in-law with his wife and child of a year old. They reached their destination in safety and about eleven o'clock at night re-embarked, to return home in company with another boat containing a party of their friends, seven in number, and it was agreed that the boats should keep close together during the passage across the river which is about three miles wide at this part. As they sped along in the bright light of the moon both parties were in the best of spirits, and while they laughed and joked and sang songs it is confidently asserted that none of them were the worse of liquor, as is too often the case in returning from fairs. Having accomplished fully half of the distance it became necessary that they should separate in order to reach their several homes, and having bid each other “good night” they parted company. The shore was safely reached by the boat containing the party of seven who retired to their respective abodes believing that their friends would effect a landing a little farther up the river about the same time. But such was not the case. In the early grey of the morning, about a quarter of a mile from shore, the boat was discovered, with keel floating uppermost, held by its anchor over the spot where these poor eight souls had found a watery grave! Such, in few words, is the substance of the sad story which in all its heart-rending details was set forth in the public prints, and through which it first reached the parish minister at a distant sea-side retreat whither he had gone for a brief holiday. From a sermon preached by him on the first Sabbath after his return, and of which a printed copy is before me, a few sentences may be quoted which will suffice to shew how deeply the preacher himself was moved by the occurrence, how warm were his sympathies, how faithful his admonitions, and with what earnestness he presented the invitation of his text, — “Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me.”

“Only in fancy can we follow where no human eye was looking on, and none live to tell. It is a mystery inscrutable those waves hide from us. How felt the poor souls when their hour came? In what spirit did they meet it? Did they speak to God? had they time and power to pray? did they sink at once as smothered, or was there a long struggle? There was lusty life in them and skill, too, in the oarsmen, and not without plying nerve and limb to the uttermost would they succumb in their strong agony. Was it a seabird's wail that was heard on the shore or cries for help shrieks of dying men? Vain to pierce the secret which has sunk with them. Father and mother and child, father and mother and child, twice told, brother and sister,—eight souls—that is all we can say—eight of one kin—perished together! I don't venture to speak of the anguish and suspense of the aged parents. I cannot follow the old father in his search for his dead—that lone midnight row across the waters—looking on every side with eager eye for his son's boat—and espying it at length in the grey morning light with its keel uppermost—feeble and worn as he was, not resting from his sad toil till on righting it he saw there were none of his flesh underneath! I had retired from preaching for two or three week's rest. For a brief space you heard no words from me, teaching eternal things. Meanwhile, it was as if God himself had become a preacher to you in my stead—not with feeble words but in a deed of startling significance—taking you by storm, forcing the conviction of death and judgment and eternity into hearts which would have been steeled against the familiar voice of a man! And if God's voice be not heard and recognized, it will be nought. It was not the earthquake but God in the earthquake that awoke the jailor of Philippi. In itself, by itself, the most appalling sorrow is a worthless, impotent thing. It is only God in it that makes it a visitation to the profit of individuals, families, and neighbourhoods.

Oh for an ear and a heart to hear what God says here! And as with a tongue of thunder does He not proclaim to us the uncertainty of this mortal life, and the need of being ready to die, aye ready. Who can tell what an hour may bring forth? “Blessed is that servant whom the Lord when he cometh shall find watching.” There is one very striking circumstance in this singular visitation of Providence—*its concentration on one family*. And does it not read this prime lesson. As families serve

God. Have your family altars, fathers and mothers. Read the Bible together. Pray together. Side by side come up to God's House. If they cried for help, no help was nigh. If they made signals of distress, there were none to mark them and run to their rescue. Not so, blessed be the Lord, with us yet! — “Call upon Me in the day of trouble, and I will deliver thee;” Look unto Me, and be saved, all ends of the earth.”

God pity the poor father and mother in their age so dreadfully bruised and broken! God have pity on the lone orphan boy, mother and father and little sister in one hour torn from him together! The Good Shepherd of Israel set him with the lambs of his flock! May the words be verified in his case, “when father and mother forsake me, the Lord will take me up.”

That sad Thursday in Cardross when the shore was lined with men and women and children, and boats with grappling irons moved to and fro along the waters, searching for the dead—I dare say in after years this and that parish incident will be dated from it. Oh would that more than one or two could date from it the day of their turning to God—the day of their turning from sin to righteousness—the day of such an impression being made on them of the awful solemnity of death as they never felt before and will carry with them to the end of life!”

A TRIP FROM OWEN SOUND TO THE BRUCE MINES.

BY THE REV. DUNCAN MORRISON.

Delivered as a Lecture to the people of the Wellington Mines, on Tuesday evening, 3rd August, 1869.



AMONG the favourite enjoyments of summer in these parts is a trip from Toronto to Fort William, or between some of the intermediate points. Formerly the great rush of tourists was to the sea side, or down the St. Lawrence: but the charms of these lakes, the bracing breezes of these latitudes, the sterile grandeur of the scenery, and the awful solitude that here and there reigns along these shores and isles—have the effect of drawing thousands in this direction in preference to the St. Lawrence. Among these may be seen the weary merchant from the sultry streets of Toronto seeking relief from the din and dust of business amid the quiet beauty of these lakes: and here too may be seen the plodding lawyer forgetting his cases and his cli e

but as if still bent upon gain, carrying in his hand his rod or his gun, with the view of improving each shining hour which he may have to spend at the intermediate stopping places. And there, too, may be seen the care-worn clergyman—now taking notes, now talking, now looking out on these immortal scenes which no smoke can darken, and no age can wither. And there, too, may be seen the pale-faced invalid, reclining upon a couch, seeking to recruit his wasted energies by a change of scene, and breathing the healthier air and the more invigorating tonic of nature—a tonic which acts at once upon the jaded nerves, the weary brain, the drooping spirit, and the enfeebled frame. In short, here may be seen representatives from all classes—family groups taking their summer trip, newly-wedded couples supremely happy in one another's love,—clerks from the stores, restlessly moving about from place to place,—clowns from the country, and snobs from the town, whose chief value, like the cinnamon tree, is to be found in their exterior.

But this is a digression. Let me say that we embarked at Owen Sound in the evening, and next morning we found ourselves far out on the broad expanse of the Georgian Bay, with a stiff breeze blowing from the west. It was impossible to pass through these waters without being struck with the vastness of our North American possessions. How few can form any just conception of these lakes? How very erroneous the impression, especially on the part of strangers! A friend of mine was lately in England and had to spend an evening in a village where he was expected to preach. At the close of the service—a week day service—he intimated that he would be willing to give any information he could, and answer any question he could that might be put to him, relating to Canada, whereupon a gruff Yorkshireman arose and said: "Any banks in Canada?" "Yes, we have forty banks in Canada, with all their various branches and agencies scattered through the Dominion, representing a capital of over \$100,000,000. "Any railroads in Canada?" "Yes, more railroads than would go round your county over 2,400 miles, not speaking of the projected roads. "Any great rivers in Canada?" "Rivers! Why, we have one river, the St. Lawrence, that could water all your country, and drive all its mills, and the water so used would never be missed." "Any such lakes in Canada as those in the 'Westmoreland?" "Lakes! Why, I think we have, if it were possible to carry over your whole country and drop it into one of them, it

would never be seen any more."—Then gesticulating with an emphasis which showed that his patriotism was touched he replied: "If you would, there would be a pretty fuss!" Certainly a trip through these lakes, such as I had in the Algoma, is fitted to give one a high conception of the greatness of the Dominion—the vast area of our North American possessions. Only think of the Province of Ontario being larger than the whole of Great Britain and Ireland put together—that of British Columbia larger than France—that of the red River Settlement both larger and more fertile than the Russian Empire and the whole of our American possessions nearly as large as Europe! But Europe contains well nigh 300,000,000 souls, while we have little over 4,000,000, little more than one to the square mile, while Europe has about 100 to the square mile. These facts, I say, are fitted to raise our conceptions in regard to the Dominion—in regard to the possible future that lies before us, and the part which it has to play among the nations of the earth. Still we are not to forget that an extensive area, great resources, a splendid navy, do not make a country great or safe. It is "righteousness that exalteth a nation, sin is the destruction of any people." The history of Babylon, Greece, Rome, Spain—the world has a commentary on these words.

The first stopping place to which we came was the little fishing village of Killarney, a village consisting of a R. C. Church and about twenty five houses. Three of these houses are the houses of white people, one of whom is a Scotch woman from Kircudbrightshire, who with her husband, keeps the post office and a little store. Quite in keeping with the business of the place was the fact that no sooner had we thrown out the gangway than in stepped a boy bearing in his hand the larges: salmon trout I ever saw, said to be sixteen pounds in weight. I stepped upon the shore, looked round and came upon a number of squaws who were cleaning fish under a shed, and preparing them for the market. This they did with great dexterity, cutting them up by the back and laying them out to be salted. They were all very merry, singing and talking and enjoying life quite as much as the majority of their fairer sisters.

The particular expression of the Indian face both in man and woman is a study. The eye is less round than the English eye somewhat long and deep set, and always at least dark, I never saw a blue-eyed Indian. The "blue-eyed Indian maid" belongs only to the poet's song. Then again the nose is flattish and broad

at the nostrils, with a heavy cord running from the sides of the nose across the cheek, which in the aged is a very marked feature. The cheek bones, like the Scotch, are very high, giving breadth to the upper portion of the face. But the most striking feature is the mouth. The lips are slack, long, heavy, and inexpressive. In the adult I have noticed that in some cases the upper lip dips in the centre and forms a sort of double arch with the corners of the mouth over the under lip, which is more straight—that is, when the face is still, and not agitated with strong feeling.

There can be no doubt that the peculiar conformation of the Indian face is due to their style of life and religious thought. It is strange what an influence the inward feeling exerts upon the outward frame, how every trade or calling gives to the man its particular cast, and how every habit writes its own characters upon the brow. The blacksmith, the lawyer, the farmer, the shepherd, presents each his own type of figure and expression, so well defined that you can scarcely fail to distinguish them. You can see their calling in their gait, walk, figure, look. The same may be said in the sphere of religion. The Baptist, the Methodist, the Presbyterian, the Episcopalian, the R. C. religion, affects the expression of the face, as well as gives its peculiar colour and tone to the mind. The face, I may say the whole body, read by a discerning eye, gifted with something like microscopic power, will be found to be a wonderful revelation of the thought that reigns in the mind and the habit that prevails in the life. Each day, as in the case of the tree, lays down a few lines, leaves a small deposit, contributes in some slight degree towards that peculiar set of features which go to form this and that man's proper expression and look. Intemperance writes its characters unmistakably upon the body, covetousness knits the brow and sharpens intellect in the direction of gain, and uncleanness gives a leer to the eye, and a definite shape to the mouth which is easily recognized. In short, the whole body, the face the neck, the shoulders, reveal to a large extent the work that is going on within, or has been going on in preceding generations in bodies from which our own have descended. There can be no doubt as to the extraordinary power of the mind over the body—as to the fact that the body is moulded in form and feature by the beliefs and thoughts that are ever carrying on their secret, subtle processes within. Hugh Miller, speaking of the collier women in the vicinity of Edinburgh, whose labour each day was equal to that of

carrying a cwt. from the base to the top of Ben Lomond, says they all bore the marks of serfdom even more than the men who laboured with them—how they all had the same mouth—open, thick-lipped, projecting equally above and below, resembling that which we find in the prints of savages. He goes on to say how that during the last fifty years such labour has been superseded, and that that type of mouth has also disappeared. In other words, a change of life has been followed by a change of countenance.

These considerations may serve to account for the Indian mouth and the peculiar expressions which he wears, and not only so, but raise the hope that when the same religion—the same blessed truths are every-where brought to bear upon man, and that when something like the same happy surroundings are every-where enjoyed, the human form and feature, will approximate to one stamp; that much of that which we regard as plain or uncomely will disappear—in short, that the body as well as the mind will share in the regenerating power of the gospel.

We soon came in sight of the Great Manitoulin—the island of the Great Spirit—an island containing an area of well nigh 3,000 square miles, being about one-tenth the size of old Ireland, and yet scarcely considered worth a place in the maps of the country. This island is inhabited for the most part by Indians, chiefly Ojibways among whom the Jesuits have established a mission at the bottom of a deep inlet called the Wequamkong Mission. Here there is a settlement of some 700 Indians superintended by two Jesuit fathers. Here are also a large stone church, and a convent and an industrial school, where the girls are taught spinning and weaving, and other domestic employments. These *Sanctæ Sorores* wearing conventual dress, take no ceremonial veil, but quickly fall in with the Order,—wearing a simple unpretending dress becoming their position and profession, and upon the whole, conduct themselves very well—as well perhaps as some residing in the more fashionable convents in Europe presided over by ladies superior, who keep watch and ward and shed the lustre of their royal names.

These missions of the Jesuit which we find all over heathendom, is a standing evidence of the faith of his church, the enthusiasm which it kindles, the self-sacrifices which it produces. Where can you find sublimer instances of self-devotion than those furnished by the followers of Loyola, who, at the voice of the Church, in the face of cold and hunger, perils by sea and

land, deny themselves the comforts of home and kindred, to carry forward their missions, counting no labour too great and no sacrifice too costly, provided only they are able to plant the standard of Romanism in the wilds of heathenism, whether it be in the sultry jungles of Hindostan or amid those lonely islands that stud the Canadian lakes. It is said of St. Xavier that one night in his dreams he was heard saying, "Yet more O Lord, yet more," and being asked when he awoke what he was dreaming about, said, that in his dream he saw himself gaining victories for the Cross in all directions, whole continents and islands submitting to his sway, but burning to bring all the nations of the earth within the pale of the true church he cried out in prayer. "Yet more O Lord, yet more." Whatever we may think of St. Xavier's creed we must admire St. Xavier's enthusiasm—we must allow that he was sincere and that his mantle has fallen upon his followers, and that the same unquenchable ardour burns in their hearts to extend the dominion and perpetuate the glory of the church which they love. "It may not be generally known," says a late explorer writing in the *Globe*, "that 200 years ago there was a Jesuit Mission at Lake Simcoe, then called Lake Toronto, no vestige of which, save in history, now remains." When Elliot was preaching to the Indians within six miles of Boston, the French missionaries had stations from Tadousac to Sault St. Marie. Sixty years before [Lewis and Clark explored the Missouri and La Platte, he Jesuit Fathers preached to the ferocious Blackfeet under the very shadow of the Rocky Mountains. No more heroic and saintly deeds are related in the *Acta Sanctorum* than those recorded in the plain unvarnished statements of the Jesuits. Those pioneers of Christianity used to ascend the valley of the Ottawa by long canoe voyages and painful portages, exposed to the blood thirsty Iroquois, and often paid the penalty for their zeal by a cruel martyrdom. To-day they have more missions and missionaries than any other body, and control largely the destiny of the Indian tribes. At nearly every stopping place may be seen little churches, each with its huge church yard cross. At most of the Hudson Bay posts they have their classes of catechumens and communicants, and at Red River they have had for years a large cathedral, the Church of St. Boniface, with a resident archbishop. Give the Jesuit his due, keep nothing back which he can fairly claim. But what is the fruit of all this sacrifice and toil, so freely expended by the Jesuits on the Indians? How very little better after all

is the social and moral state of those whom they baptize than that in which they found them. How are we to account for the stagnation and death in Roman Catholic countries as compared to the spirit of enterprise and individual and national prosperity to be found in Protestant lands? Just this—the whole Roman Catholic population is governed by one iron will, which is destructive to individual thought and freedom, and consequently destructive to national prosperity and material and social progress. Beneath a system which enslaves the conscience and frowns upon original thought, you are not to expect fresh thinking and independent aim and effort. Under the gospel every mind is brought under law to Christ, and yet every one becomes a law to himself, unfolding himself after the manner of his endowment. Hence in Protestant countries where men do not expect to be called in question for their opinions, the rush of new thoughts, the rise of great minds—minds enabled to hold forth those great lights that are needed to guide the nations in the ways of righteousness and truth. In Roman Catholic countries, it is only one here and there that lifts his head, or dares to lift his head above the dead level, for if he should venture upon anything new or independent, he is soon brought to a standstill, and made to give an account of himself to his masters. In short the iron sway of the Jesuits is fatal to individual thought and enterprise, and though you may expect great self-devotion under it you cannot expect much progress or prosperity.

The next place at which we stopped was Little Current. Here too, we stepped on shore. Here on the solid trap has been deposited a bed of sand which here and there bears the blue bell, the yarrow, the buttercup, and other well-known flowers, which the ladies gathered, and here, as on those islands, grow the scraggy pine, the tamarac, the white skinned birch, and the maple.

Here the English Church has maintained a missionary among the Indians for several years and I was so fortunate as to meet with the missionary. He is now an aged man, affable in his manner, earnest in his speech, and qualified to conduct the service in the language of the tribes that frequent those shores. He read to me from the English Prayer Book—a translation—a specimen of their language, and showed me that though the reading and syllabing out of the long clumsy words was not an effort requiring much skill, yet the weight and strain upon the lungs was very heavy. He told me that he was perfectly well understood by all the Indians—that is in reading the Prayer Book

— that he had some success among them, and that he had reason to believe, that were it not for the whiskey and the contaminating example of the white man, we should soon see better fruits in our missions, and greater prosperity through these settlements. That was a terrible blow which a Hindoo dealt to one of our missionaries in India who was pressing upon him the gospel, when he said: "Is that the religion of your country?" "Yes." "Are the duties of your religion binding in every case?" "Then how does it come that so few of your people here accept it?" The fact is the world is to be converted not so much by a gospel taught in words as a gospel taught in action—not so much by the Bible Society disseminating the Scriptures through the earth as the Church—living apostles who may be known and read of all men. And so long as we send missionaries and barrels of whiskey to the same port—drunken sailors and godless men to run riot among those primitive dwellers in the vales and forests—so long shall we have to complain, like the old prophet, "Who hath believed our report, and to whom is the arm of the Lord revealed." The missionary referred to, in answer to my enquiries, said that the type of religion which those Indians exhibited was not high—that the power of the gospel upon their natures was feeble. But the truth is we are not to expect the same type of religion in every country and people. Different nations are differently constituted—some stolid and slow like the Hindoo,—some deeply emotional and quick like the Celtic races, and some cool and calculating, like the Scotch, who are reached chiefly by their reason. Have you ever seen a regiment of soldiers leaving the harbor for a distant shore? There you will see the lads parting with their sweethearts, their wives, and their friends, revealing their true nature, each one in his own way—the Englishman feeling deeply, but saying little, his tears few and his words fewer still—and the Irishman, Oh what a hully baloo. What is to become of him—of Molly—and of the children when he is gone! Now if natures so diverse as these, are brought under the influence of the gospel, you are not to expect that these characteristics so deeply engraven in man, will be obliterated—that religion in every case will be the same in its manifestations—whether

in the canny Scott or the warm-hearted Hibernian. in the quick excitable slave population of the South, or in the stolid Indian population that roams through these northern forests. We are not to look for a religion of feeling among those Indians or the Hindoos, but still we are to look for a religion of faith in Christ, and love to God and man, even that love which overcomes the world, which burns up every lust, and which grows in brightness and beauty as ages roll on.

Soon after leaving Little Current you get into Symes' Channel, a mazy intricate path among those isles that fringe the Northern Shore. Captain Symes was the discoverer of this channel. He was led to seek this passage partly with the view of shortening the distance—partly with the view of avoiding the heavy sea and the sickness which ensues, and especially with the view of giving interest and pleasure to the passengers. Besides, he has to deliver the mail at some of these islands. The passage through these islands reminds me of the Thousand Islands upon the St. Lawrence, but upon the whole, the spectacle is far more grand and interesting, presenting often a wild and weird appearance. They lie far more thick and close around you than the isles of the St. Lawrence, and you have to thread your way with great caution here. At some places there is little more than room to pass between them, and at others they open up into beautiful bays as if hailing your approach to their awful solitudes. Some of them rose to a considerable height as La Cloche, said to be 2,000 feet high. Others lie low like sleeping monsters, scarcely shewing their round, red backs above the water. Some are bare and bleak, spotted with lichens and corroded by the atmosphere, and seamed and scarred with the storms of many years; and others are covered with verdure, with the rich foliage of the graceful pine interspersed here and there with the livelier tints of the small white-skinned birches. These islands are wonderful not only for their variety but their number. On a chart shewn me by Capt. Symes, there are laid down some 30,000 for Lake Huron alone; and at some points in your passage you can count them by the dozen, all lying in your sight at the same time.

Notices and Reviews.

THE ERRORS OF THE PLYMOUTH BRETHREN, by the Rev. James Carmichael. Montreal, 1869., pp. 44.

If any of our readers wish to get, in a brief and popular form, a refutation of the errors and an exposure of the follies of Plymouthism, we advise them to spend three pence and to read this little tract. When it is read, let it be passed to the next neighbour or friend. We are glad that Mr. Carmichael has not thought it beneath him to expose from the pulpit of St. George's Church one of the most absurd and pernicious extravagances in doctrine, both moral and ecclesiastical, that have been advocated during this nineteenth century. The pretensions of these people to preëminent piety, the uncharitable judgments which they pronounce upon their fellow-Christians who do not accept their *dicta*, the unscrupulous methods by which they seek to break up the apostolic framework of the Church, the wicked insinuations against Christian ministers and congregations in which they indulge, both in

public and in private, call for a much more severe handling than they get in these sermons of our author. The truth of God suffers much hindrance from Popery and from Anglican ritualism, much from avowed scepticism and from Anglican rationalism, but neither of these forms of error is more specious or more harmful to religion than the wretched perversions of this pretentious sect. To us it has been occasion of regret that the services of the "Brethren" (!) should have been countenanced by so many members of the churches. That clergymen should have ventured within the circle, and should have submitted to be snubbed by men young enough to be their grandsons, seems to us a great lowering of the dignity of their sacred office. If ministers consent to sit under these unauthorized teachers, can they wonder if their people countenance baptisms in private bath-rooms, and the ministration of the Lord's supper in private parlours?

We thank Mr. Carmichael for his timely *brochure*.

The Churches and their Missions.

GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.

CLOSING ADDRESS BY DR. NORMAN MACLEOD.

And here, let me ask, what has this critical examination into the claims of Christianity discovered which would hinder us from occupying our pulpit with confidence in the truth which we are there privileged to preach? What conclusions have been arrived at in the estimation of competent Christian scholars which have destroyed one fact, or Christian doctrine that has hitherto been held by the Christian Church? Theories may have perished, but not facts, while broader, truer, and deeper views have thus been suggested, if not yet fully elucidated, in regard to divine truth and the revelation of God to mankind in and through Jesus Christ. It is true indeed, that batteries were erected, and often suddenly opened from unexpected quarters, in order to destroy the old fortress; but under God they have helped to rouse the careless sleeper, and compelled the secure to examine the grounds of their security. These attacks have thus caused more powerful defences than ever to be raised at points formerly weak, and the fortress itself remains as impregnable as ever.

Instead, therefore, of condemning as enemies those learned labourers, who with noble patience and self-denial have in silence devoted all our energies to the investigation of truth for its own sake, let us for Christ's sake thankfully

accept of the materials which they have furnished, whether intentionally or not, for the building up, the extension, and the adornment of the great temple of the Lord.

Should all our difficulties, however, be disposed of, if we are to have good preachers and good preaching, there are reforms at our very feet, which are demanded. We do far too little for our students while attending the hall and preparing for the ministry, or when seeking license. There may be such a handling of divine things as to destroy all reverence for them. There may be a total absence of all those means, and of that spiritual intercourse which educates for the most holy and solemn profession in the world; and a student may pass through the hall, and enter the ministry, with less done to help him in becoming a decided Christian than is done in training the poorest man for the communion. And then what as to licensing students? What as to really trying their power as preachers, as well as writers of discourses? What as to training them to preach? What as to teaching and training them to take charge of a parish, or even to moderate in a kirk-session? Our defects in these respects are many, and, I fear, grievous in their results.

(3.) But I pass on to the consideration of another duty imposed upon us, that of being a missionary Church at home and abroad. The Christian congregation, is from its very nature a missionary society, although it may fail to

estimate at their true worth the high privileges conferred upon it. This congregation has two functions—the one that of receiving, and the other that of communicating what is received. The missionary work of a Church, therefore, is not to be done by the minister or by office-bearers only, but by the whole body. Until the priesthood of believers is thus fully recognized in our several congregations, and the idea acted upon, its evangelistic work will never be such as to reveal the inherent moral power which exists among the members of every true Church.

The home mission work is the first and most important labour assigned to us. And it is specially given to the Established Church, because we are a Church established for this very purpose. We do not arrogantly claim as ours those who prefer the ministrations of other Churches, but we recognise their right to claim our services as having been provided for them by the state. This mission work is to bring into the Church those who either have never entered it by baptism, or have separated themselves from it, and strayed like lost sheep. It is to be presumed as a matter of course that the visitation of country parishes, where alone in the great majority of cases such visitation is now-a-days possible, is attended to.

In such a case, the personal attachment formed between pastor and people is a great means for establishing, what should be the very object of his ministry, an affection on the part of the people toward the chief Shepherd of the flock. In our great cities, the difficulties as to the best means of impressing Christianity upon our rapidly increasing population are so great and so serious as to demand a special conference of the Church to consider them. Among other questions which must be met and solved are such as these:—How to combine the moral strength and energies of our several Christian Churches, so much of which is lost in mutual jealousies; how we can avail ourselves of licentiatees; how we can best train lay missionaries; how we can dispense the sacraments in connection with mission stations, for the sake chiefly of the poor and infirm? Another question is, what should be done for the government of chapels so as to maintain their efficiency as centres of home mission work? What can be done to furnish a tract literature, such as would interest and instruct educated and intelligent citizens, and rise above the stereotyped and insipid level? What relationship should the home mission have to the giving of alms? How should female missionaries be best trained and employed? How shall all be most efficiently governed!

One remark I will venture to make—viz., that we must be cautious in condemning or rejecting any agency which God may acknowledge and bless. The spirit of God, as a living power, divides His gifts as He wills. I am more and more convinced that, as a rule, it is of vast importance to obtain evangelists of good sense, calm judgment, and well instructed, by some superior mind, in the Scriptures, in the varieties of human character and of Christian experience, as well as men of unaffected piety, and of the love that vaunteth not itself and is not puffed up.

Home mission work I need not say is inseparably connected with foreign mission work. It is so, were it only as the means of sending forth to every part of the world men who from their Christian character will be themselves missionaries to the heathen, instead of those who, if neglected at home, may be worse than the heathen abroad.

But one of the greatest wants in connection with home mission work is the proper organization of congregations. It has been reported, I believe, that there are sixty parishes in which there is no eldership at all, and probably no government according to the laws of the Church of Scotland. This want of elders, however much it is to be lamented, may not necessarily be a sign of religious indifference.

Yet, in idea, the kirk-session is a noble institution; and how nobly do some elders carry it out! The very fact, that the minister as moderator of the kirk-session is no more than its president, ought to make the kirk-session feel its responsibility and its great power for good as well as for evil. There are, indeed, few parts of the organism of the Church which need more to be developed, whether with reference to the practical work in the parish, or the government of the Church in its several courts, than that of the eldership.

But what of the *diaconate*? This institution, which has as much authority as the eldership, seems to be ignored in connection with our home mission, and our practical loss is consequently great in our not taking advantage of it. The deacons are ordained exactly as the elders are. They are all members of the kirk-session. They vote on every point, except in what are technically termed spiritual things. They assist at the communion, in everything except the receiving of tokens—which is recognised as determining who are church members—a duty therefore devolving upon the elders. Now, there are many active, zealous, and pious young men, with practical wisdom and common sense, and exercising no small amount of influence in the parish and congregation, who are perhaps diffident of their ability to act as elders, but who would cheerfully do the work of deacons, which in the end is much the same and practically the work of elders also. I can only say for myself, that having had for years a kirk-session composed of more than thirty elders and deacons, I know the value of both. Such a body has been my right hand, my strength and comfort, without which the management of the congregation and parish would have been impossible. There never was, in short, a better system devised than that of the Church of Scotland for carrying on the real work of a Christian Church. And most of our failures, and much of our weakness, are to be attributed to our not carrying it out, but either giving the work up in despair, or adopting off-hand other systems for doing it, having no authority and far less power. Romanism presents itself to us in its old aspect as a corrupt Church, against which we have raised our protest. In these latter days, it appears as a sort of mediæval revival, and also as the religion of a large and very ignorant immigrant population from Ireland, which crowds our great cities and mining districts. Being allied

at once to democracy and Popery, the Irish element exercises a by no means wholesome influence upon our own population. This Popish revival has, to some extent, been caused by a recoil from infidelity—the one extreme of a want of faith in God's teaching, with a consequent trusting to mere reason, producing by reaction the other extreme of an equal want of faith in God, with an implicit trust in the outward authority of a Church only. But it has been owing chiefly to the development of High Church principles in the Church of England. The High Church party was never Protestant, and only of late owing to a combination of causes, has it followed out its principles to their legitimate results. As far as the Presbyterian clergy are concerned, I never heard of one joining Rome. Nevertheless, our people and even our clergy require instruction as to the real principles of Popery. Popery, as all who have seen and studied it where it is not checked and moulded, outwardly at least, by Protestantism, is unknown in our country. It dare not appear with its visible idolatry, gross superstitions, and degrading influences, as in those Roman Catholic countries where it has had its own way for centuries.

In order to meet popery in Scotland, one thing we may do, and, indeed, must do—we must educate people in the real knowledge, faith, and practice of those evangelical truths and doctrines which are nominally held but perverted by Romanism. We must demonstrate by what we are and what we do, the living power of evangelical truth; and by taking the beam of mere formalism out of our own eye, be able to take the mote, or it may be in this case the larger beam, but of our brother's eye. In one word, the best antidote to Popery, and to every form of falsehood, is to be profoundly imbued with the knowledge and love of God, as He is revealed by the Spirit, in and through His Eternal Son Jesus Christ, our only Prophet, Priest, and King.

But although we can at present do little against Popery in Scotland—one of its feeblest extremities—we can do much to reform it elsewhere. We may help its own people to reform their Church, whether in Spain, France, Austria, or Italy. Let us never forget that the only great reformers of Rome were learned, able, and pious Roman Catholics, like Luther, Calvio, Zwingle, Knox, and the like. And I believe it is such men who are still most likely to inaugurate another reformation; for they alone thoroughly understand Rome and the practical working of her system.

With regard to the Episcopal Church in Scotland, we have only to express our deep regret at the character of one portion of it, and its opposition both to Presbyterianism and to Protestantism. The High Church section denies the validity of our orders and sacraments, and thus precludes the possibility on our part of having any sympathy or any fellowship with it. It occupies a sectarian anti-catholic position singularly narrow and isolated. Nay, its position is almost ludicrous were it not so sad.

Whether intentionally or not, the Episcopal Church of this country has also been the means of alienating a large number of the landed aristocracy from the National Church, and has

thus at once added indirectly to the strength of democracy, and weakened the influence of the Establishment. But however much we regret this alienation from their National Church—on the part of influential Scotchmen, we can do nothing to oppose or check it, beyond such a diligent discharge of duty as shall commend to the good sense and conscience of all classes that which we believe as being a more truly apostolic system.

But what are we to say with reference to those more closely allied to us and belonging to Scotland—I mean our Presbyterian brethren who dissent from us?

Now, there are some features characteristic of Presbyterian dissent in this country which are singular and very interesting. It is a high honour to the Church of Scotland that no Presbyterian party has dissented from her doctrine, her constitution, or her forms of worship; but only seceded on the ground of principles chiefly, if not wholly, alleged to be held by the Church as affecting her relationship to the civil power or to the civil courts, and which in some form are supposed to interfere with her spiritual jurisdiction. Ever since the Church existed we have been trying to settle those principles. The time spent and the energies wasted on these points are incalculable, and every newdissent affords sad proof that a clear and well-defined line between the two jurisdictions is as undetermined as ever. This very naturally suggests the question, whether the outward unity of the Church was ever intended by our Lord to depend upon the solution of difficulties on which the most honest, pious, and learned men in this country differ. It may be that majorities in the Court of session and House of Lords are as blind as ourselves, and cannot see as the Free Church sees. But this only adds interest to the question. Must we all see as they see before we can be one, or even tolerate each other? Be that as it may, it is an interesting fact that all who have dissented from the Church, United Presbyterian as well as Free Church, have each gloried in being her true representatives. Thus we in Scotland present a very remarkable unity. We all glory in the same past history and in the same martyrs, confessors, and godly men who adorned it. Our education, our beliefs, our social status, our associations, our manners, and even our very prejudices, with the general tenor and spirit of our Church life, are wonderfully the same. There are no other clergy in the world with whom we Established ministers would, on the whole, feel so much at home, whether in our manes or in our pulpits, as with our Dissenting brethren. And yet, alas! bitter and painful animosities separate us more from each other than from any other members of the community! Can no solitary bridge be made to span the chasm across which brotherly communications and sympathies might pass with the memories of the olden time and the anticipations of a brighter future? The bridge is not union. In our present state of feeling union seems, alas! to be impossible; nor is it desired by either side. The old lovers can never, I fear, be married now. Feelings of jealousy and sus-

picion, and a mutual sense of injustice, appear to forbid the banns. We cannot look for confessions of wrong-doing from either party where both are unconscious of having done wrong; but we may, nevertheless, strive very honestly and hopefully in the meantime for more goodwill, a better spirit—each earnestly seeking to have more and more of the spirit of that grace without which we are “nothing,”

Let me take the great liberty of stating my opinion in a case where the duties of others as well as our own are involved. If only the Free Church clergy in our several parishes were to strive to keep the unity of the spirit in the bond of peace, and with genuine self-denial were, for their own sake, to manifest goodwill to the parish minister; and if, on the other hand, the parish minister, whose temptations to keep isolated are fewer than those of his brethren, and whose denominational interest is to make light of all causes of difference, cultivated a similar spirit, carefully avoiding the ungenerous insinuation that this fellowship and good-will were indications of altered convictions, or of unimportant differences on the part of the brethren; then, surely, out of relation there might arise, to gladden the heart of all good men, a much more genial and happy time, with pleasanter associations connected with our Churches and clergy than we have hitherto had. Many of us remember a time when contending parties, respectively termed Churchmen and Voluntaries, kept the country in a state of violent agitation for many years, in a warfare characterised by remarkable bitterness, tearing asunder families and parishes. It was very remarkable that upon a question, recognised by both parties as being of fundamental importance, men educated in the same school, in the same university, and holding the same creed, should be so sharply divided; that one party, undoubtingly saw voluntarism as God's will; and that every Church man saw, as clearly and undoubtingly, that it was not God's will. There was no passing from the one circle of opinion to the other; each confined himself to his own circle, the truth being within it, and all outside being “dangerous” error. Were these parties dishonest? Did they suspect themselves of any want of independence of thought, of being unduly prejudiced or affected in the conclusions come to by their logical heads, from any secret wishes of their ecclesiastical hearts? We suggest no such charge. But after a quarter of a century has passed away, both these parties meet again, and in very many cases the same individuals confront each other. By a remarkable series of events, some of those Churchmen who, to strengthen the establishment as it then stood, violently opposed dissent, and attempted, with eager zeal and in all sincerity, to effect many reforms in order to gain the freedom of dissent with the benefit and prestige of endowments, now find themselves Dissenters, and as such meet Dissenters no longer as their old foes, but as friends. They meet not only to tolerate one another's differences, and to cultivate unity of spirit, but actually to consider how to form a united Church!

I say nothing more of our relationship to the United Presbyterian communion beyond ac-

knowledging the brotherly kindness which we have ever experienced from it as a body, without the compromise of principle on their part, or any change, so far as I know, in their views regarding our Establishment, and how they were joined by their seceding brethren of the Free Church.

After referring to the duty of shewing kindly sympathy to all Evangelical Churches, and to the advantages possessed by the established Church for the due performance of its duties, Dr. MacLeod, continued :

Our Church has come through a terrible ordeal, with a success which I am sure her most sanguine friends in 1843 scarcely looked for. We have a large body of able and faithful clergy, who ought to put to shame those who, to our weakness, shame, and sorrow, are indolent, apathetic, and in some cases and in some respects worse than useless, being practically the greatest enemies of the Establishment. But these are the exceptions. Our clergy have also maintained their learning and scholarship in such a manner as to be able to fill many of the vacant chairs in our universities, which are not beyond the range of their professional studies. The spirit of our Church is liberal and tolerant. We do not crush but give fair-play to minorities. According to the well-known adage, we can affirm with as much humble confidence as any Church in the land, that in essentials we have unity, in non-essentials liberty, and in all things charity. In regard to our “Schemes,” we have never allowed one to perish, and not only have we kept up all the original ones, but have added to their number. The large Presbytery to which I belong has doubled its numbers since 1843. During the same period, we have also added a tenth to the parochial economy of Scotland, upwards of half a million having been voluntarily subscribed for this purpose of which our poor clergy contributed about £25,000. Our home and foreign mission schemes have steadily progressed. The number of our missionaries have increased, so have our collections for their support. Though we have not drawn upon our money strength as we ought, yet we obtained last year by voluntary contributions upwards of £180,000, £139,000 being for home purposes, and £29,000 for foreign missions. I may also add that the meeting of Assembly which has now closed, has given ample evidence in every measure which it has carried, especially in regard to the law of patronage, of its sincere wish to make the National Church more and more a means of living good, and that too in harmony with the general wishes of the people—a spirit of true progress, as distinct from one of mere change, has marked all our proceedings. I assert also, with perfect confidence in the acquiescence of all who have attended our debates, that these in every instance, and on every occasion, have been conducted with a gravity and sincerity becoming the importance and solemnity of the questions discussed, that in word and spirit our conduct has been worthy of educated Christian gentlemen, and that any of those unseemly expressions of dissent which I was compelled to rebuke from the chair did not come from any members of this House.

These are tokens for good. They strengthen our convictions that the Church of Scotland is not drawing near its end, but beginning again with revived strength and energy—although subdued, purified, humbled—a career of usefulness, to be still more a blessing to the country. If, therefore, as some predict—whose revolutionary eagerness makes them anticipate the possible decision of future ages—the Establishment is doomed to speedy destruction, that, I venture also to predict, will not be caused, as far as one can now see, by any such tremendous political necessities as will in virtue of solemn national treaties demand its overthrow; far less by the mouse-like nibblings of small petitions, trying to weaken some of its lesser props, or to deface some of its graceful ornaments. So long as her ministers and members are true to themselves, by being true to their duties, they are true to their country, their Church, and their God! I never thought that the Church of Scotland was unworthy of us, but I have sometimes found that we were unworthy of the Church of Scotland. Let us prove at this crisis that we represent what is most deserving of being perpetuated in our past history. And oh! let us cry mightily unto God, both in private and in public—a cry which will reach His ear, if uttered in truth and faith—that He may quicken us, enlighten us, strengthen us, consecrate us, and make us joyful in His Holy Spirit. And what may we not expect from Him whose name is love, and who is able to do exceeding abundantly above all we can ask and think!

The address concluded with an affecting reference to the memory of those who had once been members of the General Assembly.

THE SYNOD'S HOME MISSION.—The Temporalities' Fund is a source of revenue enjoyed by the Church arising out of the commutation effected with the Government of Canada in 1855, under provisions of an Imperial Act authorising the secularization of the Clergy Reserves. The Board of Management consists of twelve members—five ministers and seven laymen—elected from time to time by the Synod, who review all the proceedings of the Board, and without whose sanction no changes can take place in the administration of the Fund. The par value of investments under this management is in round numbers \$467,400, yielding an annual revenue of \$30,330. A fundamental principle of the foundation is, that commuted ministers shall each receive \$450 a year, during their lives, that the ministers who were inducted to charges between the passing of the Imperial Act of 1853 and that of the Canadian Government in 1855, and who were refused commutation, shall receive in like manner \$400, and all other ministers inducted to charges since 1855, the sum of \$200 a year "if the funds admit of it." But the division is not to be continued after the allowance to each minister has fallen to \$200. The University of Queen's College is also to receive \$2,000 a year, to be employed in the payment of Professors, being ministers of the Church. To meet these claims together with the necessary expenses of management there is required at the present time an annual revenue of \$39,809, which is \$9,420 in excess

of the interest derived from the investments; and it follows that unless this deficiency is provided for from other sources, that forty-seven ministers—counting from the foot of the roll—could not participate in the benefits of the fund at all. It is with a view to supplying this that the Synod appoints an annual collection to be made in all the Churches on the first Sabbath of October. The congregational contributions to the Synod's Home Mission Fund for 1868, (including the sum of \$50 from each congregation required by the Synod to be paid as a condition of the minister receiving \$200,) amounted only to \$5,502, and the payments which fell due on the first of July last could not have been met except for a considerable balance remaining on hand from the special collection made at the time of the Commercial Bank failure, a donation from the Church of Scotland of \$500, and the proceeds of a second special appeal made last June, all of which, added to the ordinary contributions of the year, barely sufficed to meet the necessities of the case. It is obvious, therefore, that during the current year, the voluntary contributions of the Church for this important scheme *require to be doubled.*

The thought of depriving those ministers who have been newly inducted, and most of whom are occupying arduous fields of labour, of the small supplementary allowance which they have been led to expect from the Temporalities' Fund, should not be entertained for a moment, but rather, as with one mind, it becomes the duty of every minister and congregation, to consider seriously their individual responsibilities in the matter, and to institute at once such a system of active co-operation as in each case may be deemed the most efficient.

The schedule system, with its staff of collectors visiting families in their households quarterly, monthly or weekly, as the case may be, is believed to be the best that can be devised, but whatever plan is decided upon it is hoped that it shall be carried out "with a will." The ability of the membership of the Church to accomplish easily all that is needed is undoubted, and with this plain statement of facts before them the matter is left in their hands in the confident expectation that the result will not be unbecoming our Christian profession.

1st. October, 1869.

THE CHURCH OF ENGLAND IN CANADA.—The Rev. Dr. Oxenden, the recently ordained Bishop of Montreal, and Metropolitan of Canada, arrived at Quebec, on the 29th Aug., and was installed in the Cathedral, Montreal, by Rev. Dean Bethune, on Sunday the 5th ult. He afterwards preached an excellent practical sermon from Is. 6. 3, which breathed forth an evangelical spirit, but was yet free from any narrowness of feeling or view. He promises to be a great acquisition to the religious community of Canada.

WESLEYAN METHODISTS.—The annual conference of this body took place at Toronto on Wednesday, the 2nd day of June. An interesting item discussed at the meeting, was College question. The presidency of Mr. Punshon gives more than ordinary *eclat* and prominence to the present position of this body in the Dominion.

Articles Selected.

THE REV. HENRY COOKE, D.D., LL.D.

I.



THE late Dr. Cooke was born in the neighbourhood of Maghera, county Derry, on the 11th of May, 1788. As he grew up, the Rev. Charles Kennedy, a presbyterian minister, took a deep interest in the lad, had him often at his house, encouraged him in his studies, and lent him books. But Mr. Kennedy, though aware of some of his abilities, had no suspicion of the extraordinary capacities of his young parishioner. With a moderate share of classical learning, and an average English education, young Cooke entered Glasgow university at an early age. He was a rather tall youth, then not more than fifteen years old. Robert Stewart, who afterwards became the well-known minister of Broughshane, was his college companion: every year they travelled together on foot to Donaghadee, and from Port-Patrick to Glasgow. This friendship begun at college, lasted through all the vicissitudes of their lives till the death of Stewart in the year 1852. There was nothing remarkable in Cooke's college career. Like many other distinguished men, he took no prizes—indeed, it was exceedingly hard for an Irish student in those days to carry off a prize in a Scotch university—nor did he give his professors indication of superior learning or marked abilities. There were some, however, who were able to appreciate the young student and predict for him a promising career: in particular, a gentleman of high social position in county Antrim, in whose house Mr. Cooke acted as tutor during his college course. This gentleman saw that he possessed very unusual capacity for conversational discussion, and that his most desultory talk was interspersed with a large amount of originality.

In 1808, Mr. Cooke, after leaving college, was ordained assistant and successor to the Rev. Mr. Debenham of the congregation of Duneane, near Toome. He was then only twenty years old, about a year older than the Rev. Henry Montgomery, who was afterwards his great Arian antagonist, and who in the following year settled at Dunmurry, county Antrim. Feeling now the incompleteness of his education, he devoted himself with great assiduity to various studies. To elocution he had already paid special attention: we are told that "during the long summer vacations he was wont to repair to a mountain recess, where he spent hours reading aloud or declaiming to an imaginary audience;" and that he occasionally "induced shepherd boys to stand at graduated distances, so as to try his power of voice."

The lady, who subsequently became Dr. Cooke's wife, was born at Duneane; and it is not too much to say of her, that she was an unspeakable blessing to her husband. His ministrations at Duneane were only of short duration; he was then called to a church at Donegore, county Antrim. In 1818, in his

thirtieth year, he became the pastor of the congregation at Killyleah, county Down. It was during the eleven years that he passed in this pastoral charge, that he first became conspicuous as the champion of orthodoxy.

In 1821, a Unitarian minister, Mr. Smithurst, arrived in Ulster from England, and travelled from place to place trying to make converts to his views. He visited Killyleah and preached there. Cooke heard him, and on the spot most effectually refuted his arguments. With gathering indignation he followed him from town to town—wherever Smithurst preached, there Cooke appeared also; there was no escape for the Unitarian apostle from the restless energy of his opponent. Though many ministers may have wavered, still in the main the people remained orthodox: "their sympathy and reason went with Cooke, and in a few weeks the despairing Unitarian disappeared from Ulster."

The subsequent history of Dr. Cooke is identified with a great spiritual revolution in the north of Ireland. There are many readers both at home and abroad, who look back to Ulster as the home of their childhood, and who can recollect how Cooke rose up as one divinely appointed to fight the battle of that pure faith which the Scottish ministers brought with them in the sixteenth century, when their countrymen began to colonise the northern counties of Ireland. The names of Blair, Cunningham, Bruce, and many other leaders of the early church of Ulster will always be precious. But in the eighteenth century, the "dry rot" of heresy began to spread in Ulster. Arianism found an entrance through young ministers, who had been led astray by the fascinating influence and teachings of a celebrated professor of Glasgow university—Dr. Hutchison, professor of moral philosophy. The fathers of the secession in Scotland sent over a number of their best ministers to counteract this heresy, and the labours of such men as Clerk, Maine, Arnot and Paton, were greatly blessed. But religion generally languished, and a treacherous truce was made between the orthodox and Arians, so that, without any test being applied they fraternised in occasional exchanges of pulpits, and sat and deliberated in presbytery and synods, year after year. So did matters continue for a long and dreary period, extending over three quarters of a century.

The time, however, came at last, when Arianism was to be openly assailed by Dr. Cooke and his followers. It was this controversy that first brought Dr. Cooke to public notice, and his earlier achievements in that long campaign secured for his name a distinction which his later exploits only served to enhance. Arianism had now quietly crept into the synod of Ulster, and though many suspected its invidious presence, few were prepared to resist its fatal encroachments. The smouldering fire at length burst into flame. In Arian pulpits "another gospel" was preached, shorn of evangelical principles, and a few moral sentiments took the place of orthodox teachings. The advocates of the "new light" were, as a body, able and scholarly. Some of them also

had rare oratorical gifts, and of these, Henry Montgomery, minister of Donnauiry, near Belfast, to whom we have already referred, was *facile princeps*. He was a man of gigantic stature, ruddy and fair, with a powerful yet musical voice, a fine contour of face and features, soft blue eyes, and altogether a noble presence. He was styled by his party, the "lion of Arianism." He published a tract, "The Creed of an Arian." Unlike the Socinians, who believe that Jesus was a mere man, he affirmed that Christ had an existence before the world was. But he refused to recognise His deity, or the union of the two natures in His person. He only regarded Christ as a creature of God, although the Lord of angels and men; and while admitting that He was a medium of blessing, denied altogether His atoning work. It was by this "lion of Arianism" that Henry Cooke, the minister of Killyleah, was confronted. He survived his antagonist by several years, but Dr. Montgomery lived long enough to see and deplore the sad results of that system which he had upheld and defended.

There was a tenacity of purpose in Dr. Cooke which fitted him for the great task which his Lord and Master had assigned to him. When he combated the Arian heresy, it might truly be said that he drew the sword and slung the scabbard away. He wrote and preached as well as delivered speeches, and brought in resolutions to the highest ecclesiastical court of appeal—all with the one design, namely, to bring back the church of his affections to full and united adherence to the doctrines taught by Knox and Melville, as revived in the early part of the present century by Chalmers, Thompson and Gordon, and embodied in the Westminster Catechisms and Confession of Faith.

In connection with this great enterprise, Cooke had associated with him a body of true, trusty, and able ministers and elders. Of the former was Dr. Seaton Reed, of Carrickfergus, afterwards professor of church history in the university of Edinburgh; as also the Rev. Robert Stewart, of Broughshane, already alluded to, who was unequalled in reply, and whose wit was as keen as his logical arguments were acute. Among the true-hearted and faithful elders were such men as Mr. Cairns of Cultra, Holywood, near Belfast, (the father of the excellent chancellor of England, Lord Cairns,) and Captain Hamilton Rowan, of Killyleah Castle, county Down. A powerful auxiliary also was found in the Rev. Dr. Paul, of Carrickfergus.

It was about the year 1827, that the long period of apathy and mutual forbearance between the Arians and Trinitarians began to pass away. There had been for some years a general advance of true piety, of sound doctrines, and pure preaching of the word, both in England and in Scotland. For some time previous, Bible and Tract Societies had been established, and now nearly all the young ministers of the synod of Ulster had become earnest preachers of the gospel. Now, the orthodox party, led by Cooke, demanded a return to the doctrines of the Westminster standards and the "Confession of Faith." This was strenuously resisted by the Arians, who cried out, "persecution," "bigotry," and "invasion of religious liberty."

Mr. Cooke moved that the members of the synod, for the purpose of affording a public testimony to the truth, as well as of indicating their religious character as individuals, should declare, that they do most firmly hold and believe the doctrine concerning the nature of God contained in the words of the Westminster Shorter Catechism, namely—that "there are three persons in the Godhead, the Father, the Son, and the Holy Ghost, and these three are one God, the same in substance, equal in power and glory." A most exciting discussion followed. Dr. Montgomery, in opposing the resolution, sought to demonstrate the iniquity of creeds and confessions, but while throughout his speech the whole assembly hung upon his eloquent lips, comparatively few were convinced by his arguments. And thus it was that Cooke's motion was carried, after two days' debate, by an overwhelming majority, inasmuch as 117 ministers and 18 elders voted in its support, while two ministers only opposed it, and eight ministers declined voting.

In 1828, the synod assembled in Cookstown, on Tuesday, the 24th of June, and the attendance of ministers and elders was very numerous. Mr. Cooke moved a series of overtures, pledging the synod to establish a committee for the examination of candidates for license and ordination, with a view to exclude from the sacred office all who either denied the doctrines of the Trinity, original sin, justification by faith, regeneration by the Holy Spirit, or who appeared to be destitute of vital godliness. This motion was followed by a debate occupying two days, and when the question was put to the vote, the overtures were carried by a majority of 82: 99 ministers and 40 elders voting in the affirmative, and 40 ministers and 17 elders voting in the negative. The following passage of Mr. Cooke's speech in reply to Mr. Montgomery, on this great occasion, is interesting at a time when the use of creeds is again questioned by those who find them in their way:—

"It is asked, 'If we are to give you our creed, why not be contented with mere Scripture phrases?' Here let me remark that all the opponents of creeds and confessions would, I believe, at once surrender and throw down their arms, were churches to accept of their declarations of faith in mere Scripture phrases. And why are we not contented with such declaration? Why, because it is no declaration. Let me respectfully request your attention to this point. A confession in Scripture phrases is, indeed, a declaration of what God has said, but not an account of the meaning man attaches to God's sayings. Let it be remembered that, when we ask a man for his profession of faith, we ask him not for words of the Bible, but for an honest declaration of the meaning he attaches to those words."

At the close of the Arian controversy, Cooke received the degree of D.D. from Jefferson College, America, and the degree of LL.D. from Trinity College, Dublin. In 1829 he was called to May Street church, Belfast. "This church," says a recent writer, "was indeed built for him; and it was filled from the time of its being opened by an admiring and attached congregation. It was here that he first became really known, in all his well-deserved

popularity as a preacher. He was then forty-one years old, and in the very prime of his splendid powers. There can be no doubt that Dr. Cooke was the foremost preacher in the Irish Presbyterian church during all stages of its history, and his popularity as a preacher was only equalled by his great popularity as a controversialist. The present generation—and especially its younger members—can have no conception of his eloquence and power."

The following sketch from the well-known pen of the author of "Praying and Working,"—himself a minister of the Irish General Assembly—fitly describes Dr. Cooke's style of preaching at this period:—"The church in May Street has become inseparably linked with the venerable name of its first minister. In 1829 he was the most popular minister who had ever been given to the Presbyterians in Ireland. The building was filled at every service, till the aisles were full, and the preacher had to pick his way among the denizens of the pulpit stairs. It was not an evanescent popularity. As long as he could speak, and long after age had robbed him of his unrivalled powers, the crowds remained. But when transferred from Killileagh he was in the prime of life, and all the fame he had acquired on the platform of the synod gathered freshly round him in the pulpit. Scarcely a fragment remains of those marvellous pulpit orations, by which he moved the vast crowd at his will; nor, if printed, could they convey any real idea of their power. Their strength lay in their sway over others, and that sway he owed as much to manner as to matter, perhaps more. The gaunt, raw-boned college lad developed into a noble-looking man, whose aspect was full of natural dignity, and many will recall, as one of the most impressive sights in their memory, the figure of the preacher as he faced them from the pulpit in his simple Geneva gown and bands—the long, pale face, the features firmly cut, the thin resolved lips, the prominent nose, the eyes well set—grey, clear, eagle eyes, that flashed with every keen emotion: flashed on the offenders he rebuked, and the sophisms he exposed, and shot their vivid glances into the very soul. The service was almost austere. The psalms were expounded before they were sung, and paraphrases were abhorred; but the chapter was read with a fine impressiveness, which modified the first impressions of his strange, harsh, provincial tongue, which those who were more used to it got to like, feeling that it fitted the man. The prayers were very solemn, full of the majesty and awe of God, and full of his love and of the wants and sorrows of men, and uttered with such rich and varied modulation, that they thrilled the auditor into sympathy with his mind. The sermon was seldom elaborate, yet mostly argumentative; very Biblical, brilliant in attack, and marked by a sort of vehement and resistless logic that swept the mind before it, not with that mighty, physical energy that Chalmers threw into his finest passages, but by the force of its conclusiveness. Yet, in his softer moods the tears seemed to flow unbidden as if he knew the secret springs on which to lay his finger. He was sparing of gesture, but it was always natural and powerful, the unworded speech of the preacher, while the hand followed the eye

as the eye flashed out the soul. Reigning as king in his pulpit, his church was always crowded with nigh two thousand people. It was the pulpit drew them, for he never professed to any full discharge of the common duties of the pastor. The young ministers of more than one generation listened to him, and carried with them into remote districts the memory of his teaching, lingering on the charm of his manner, and imbibing his reverence for the word of God; and every Sunday some strangers from other lands would be found in the crowd, while clergymen of other churches often made a point of reaching Belfast on a Saturday, that they might go to May Street the next day, saying sometimes that they got the matter for a dozen sermons in one of his."

No man, probably, in the united kingdom, has ever preached at the opening of places of worship more frequently than Dr. Cooke. And on all such occasions, Episcopalians, both clergy and laity, sat at his feet, recognized his godly gifts, and went away impressed and excited.

II.

Dr. Cooke took a prominent position in the negotiation begun by a committee of the synod of Ulster, and a similar committee of the Secession synod, with a view to the corporate union of the two bodies. There were a few ministers of the Secession churches who opposed the proposition; but Cooke and Edgar leading the van, and younger ministers standing forth, and speaking with fervour and force, the union was finally resolved on. The writer looks back with grateful emotion to that memorable day in the summer of 1840, when the two synods marched in long procession from the two churches, where each had separately come to the decision to amalgamate, and proceeded amid public rejoicings to the spacious church in Rosemary Street, Belfast. The pulpit was occupied by two aged moderators, than whom as to saintly character and aspect, there could not have been a better choice. One was the venerable Mr. Elder of Finvoy, long "faithful amid the faithless" as a witness-bearer to apostolic doctrine and discipline; and the other the Rev. John Rogers of Cascum, County Down, whose father had been for years the professor of theology in the seceding synod, and who himself was a "pillar" in regard to the true evangel.

The scene of union is still clear in the memory of the writer. On that memorable occasion Dr. Cooke said:—"There is only one man in all the world whom I envy—Mr. McCheyne, for his feet have lately stood upon Mount Zion." That devoted minister was present as one of a deputation to the Irish Assembly from the General Assembly of the Church of Scotland. He had recently visited the Holy Land, sent by the Scottish Assembly in company with Drs. Black and Keith, and the Rev. Andrew Bonar, on a mission of love to the descendants of Israel. It was truly remarkable, that while seeking the "gold of Jerusalem," more copious showers of the heavenly rain fell on many parishes in Scotland than for a century previous. As for McCheyne's flock in Dundee, it is well-known, that having placed William Burns in his pulpit, and given over the people to his care, when he

returned, he found a great company exulting in a new found Saviour; and it was a literal fact, that the Lord added to the church daily saved souls.

It was in Dr. Cooke's church, in May Street, Belfast, that McCheyne delivered a very powerful sermon on the words, "To the Jew first;" the effect of which was the bringing home to the consciences of ministers and people the duty of sending the gospel to the descendants of Abraham. Thus it was, that the newly-formed General Assembly of Ulster, on the day of the union inaugurated a mission to the lost sheep of Israel, and also a mission to northern India. Home missions were also speedily enlarged in the south and west of Ireland, which not only became a blessing and a boon to Scottish settlers, in connection with sheep-farming and husbandry, but restored to them their own form of worship and service, along with the pure gospel. More than this—by mission schools, as well as the living voice of missionaries speaking the ancient Celtic tongue, Roman Catholics were induced in goodly numbers to embrace the faith of the Reformation. And such home missions in the west of Ireland, both of the church of Ireland and the General Assembly, are doing a quiet yet gracious work to this day. In the period of more than a quarter of a century since the Irish General Assembly was constituted by the union of the two synods, extraordinary results have been achieved in connection with orthodoxy and the revival of family religion, and a devotion and zeal have been displayed which can only be accounted for by the outpouring of the Holy Spirit. Whereas, for example, before the union, the two synods together did not raise for home missions more than 200*l.* per annum, now such missions are carried on with an expenditure of many thousands. And as we have already indicated, it was the direct fruit of the union, that the Jewish and foreign missions were instituted, and that they continue with large funds and devoted and well-equipped missionaries.

Dr. Cooke at various times took part in current controversies, with the energy of a man who delighted in debate. On one occasion he demanded from Daniel O'Connell a discussion on the Repeal question. He addressed a letter to him, in which he said: "You cannot avoid a discussion; I am the man you have often reviled behind his back, can you do less than meet him face to face?" The challenge was not accepted by O'Connell, who lately left Belfast; but immediately after, a great gathering was held in the capital of Ulster, at which Dr. Cooke delivered a speech of extraordinary power, on the question of the Repeal of the union. In 1842 he preached at Carrickfergus a bicentenary sermon in memory of those ministers of the church of Scotland, who began the colonization of Ulster in the seventeenth century. He opposed the original scheme of Lord Stanley (now Lord Derby) of national education in Ireland, but stoutly supported the compromise negotiated by the church with the government, securing the reading of the Scriptures by all Protestant children in attendance, and leaving it optional for the children of Roman Catholics, to remain or not for the Scripture

lessons. In 1847, Dr. Cooke was appointed to the chair of sacred rhetoric in the Theological College of Belfast, retaining the charge of his congregation, but resigning his congregational income. To this we may add, that during the period of time between the union of the two synods and his death, he was twice elected Moderator of the General Assembly of the Presbyterian church of Ireland.

As to the geniality and goodness of Dr. Cooke, the author of "Praying and Working" says:—"He was the kindest of men. His benevolence was unbounded; what he had he freely gave away, with singular generosity, delicacy, and trustfulness. A poor student would be sure to find his fee returned, and a poor minister would carry off a treasure."

The same writer adds:—"There is scarcely a house-hold in Ulster, where some story is not told of him, some trait of his powers, some tradition of his sermons, some incident in controversy. For more than a generation his services were eagerly sought wherever there was need, and no preacher ever drew a more crowded audience from the highest ranks as well as from the lowest. His memory is embalmed in the affection of the people, and what they most like to tell of is his freedom from enmity, his mourning for his old antagonist, Dr. Montgomery, the large-heartedness that could not 'narrow to the grudge.' For like a great man he was as simple as a child, and the faults of his character were a child's faults—a child's little pettishness and a child's transient wrath; truly an earnest, lofty, tender, man, a transparent nature that inspired affection even in a foe."

"His work was of the tongue, and not of the pen, but it was thorough and finished. He lived to see Arianism all but extinct, and the growth of an evangelical spirit in his own communion—an energy and organization that have placed the Presbyterians in the van of Irish Protestants. He lived to the verge of mighty changes, but to him they were no land of promise, and before the breaking of the evil days he dreaded, he fell asleep, having served his generation and purified the church of Christ. He is not likely to be replaced. The age of solitary heroes is departing—giants, who single-handed did a giant's work. A more general culture, a higher average power, must take their place, and leaders will have less sway, and the people will have more. He fell into his right time, and if he belongs to a past, from which the future must break abruptly and sharply off, he belongs to it nobly—a great and genuine king of men."

The following is a sketch, by Professor Witherow, of Dr. Cooke as the leader and orator of the Irish General Assembly:—"He is great by contrast with the great. What was physically true of the son of Kish is intellectually true of him,—from the shoulders and upward he is higher than any of the people. When he rises to address the chair, he is listened to like an oracle. His opinion goes far to decide the question. Sometimes, indeed, the court takes a fit of independence, and leaves him in a minority; but soon afterwards, pleased with having shown that it is not in bondage to any man, it lays aside its fitful humour, relapses from its eccentricities into its old course, and becomes placid and governable as ever. Even

to a stranger it is evident that the old man eloquent is the star of the house. Though it is sometimes but too obvious that he is not free from human infirmity and passions, yet constantly his talents overtop his failings, and dwarf them into littleness. The Assembly never looks itself when Cooke is not there. His figure is the first we look for when we enter the house. His presence makes us feel at home. And every returning season we regard the veteran ecclesiastic with deeper interest; for that venerable head, blanched with the storms of years and battles, reminds us that we are not to have him with us for ever, and the sad reflection follows after, that when Henry Cooke is gone, the Presbyterian church of Ireland shall have lost the foremost man that has arisen in it for two hundred years." These remarks are an exceeding fair and faithful picture of Dr. Cooke in the Assembly. During the last few years, though he was seldom absent from the court, he took almost no share in the transaction of public business; for, in addition to his increasing infirmities, the powerful voice that could once be heard with the most perfect ease in the largest house of the kingdom,—and amid the loudest riot and disorder,—had so failed as to be hardly audible at the distance of a few yards. Yet it was pleasing to notice, in all the latter utterances of the venerable leader of the General Assembly, a perceptible mellowing of his large and kindly sensibilities, which threw a halo of softened glory around his declining years.

Dr. Cooke, as the great age (eighty-one) to which he attained and the enormous amount of labour accomplished testified, had a constitution unusually vigorous. He was a very early riser, as was also the late Dr. Edgar. He entered his study all the year round at five o'clock A.M., and read till the breakfast hour arrived. It seemed as if neither the want of sleep nor long and toilsome journeys could harm or oppress him. We well remember a commission of inquiry appointed by the General Assembly, which met at Mullingar, in the south-west of Ireland, and at which Dr. Cooke was present. He had travelled a part of the preceding day on the box of the mail-coach to Dublin, and thence, with only a brief pause, he came on by night to Mullingar, arriving before noonday. He took an active part in the business of the commission, and after dinner commenced his journey homeward, reaching Belfast the following evening, after two days and nights without sleep. Remarkable also was his close and constant attendance during the continuous sittings of the General Assembly, together with serving on committees, as well as speaking repeatedly and oft-times, in matters of prime interest and importance,—pouring forth a stream of argument and oratory for hours together.

For two years before his death Dr. Cooke's health visibly declined. The loss of a daughter deeply touched his tender nature, and was felt as an arrow piercing his heart. Not long after this bereavement, there was a public presentation made to him at Belfast, of a gift of great value. There was a large gathering of all ranks and classes. Received as he was with enthusiasm, he might well have forgotten for a little time the beloved child who had been snatched from his side. But no!—when he rose to express his thanks for this splendid

manifestation of the honour in which he was held, he had spoken but a few sentences when the wave of sorrow swept over his spirit with overwhelming force; "his eye was with his heart," and that was on the tomb where she slept, or rather with her redeemed spirit before the throne of God and the Lamb; and forgetting all else, and unable to do more than refer to her loved name, he sat down in a flood of tears.

The death of Mrs. Cooke, which happened but a few months before his own, was another trial which weakened his strength by the way, and shortened his remaining span of life. He became ere long very feeble, and latterly was altogether confined to his chamber. There a faithful daughter tended him night and day. Thither came daily his eminent son-in-law, the Rev. Dr. Porter; while at stated intervals, once every week, the Rev. Dr. Morgan, his long-attached friend, came and sat by his couch, and, after a meditation on a part of Scripture, prayed by his side. He knew that he was dying, and to him death was stingless. He knew whom he had trusted,—his feet were on the Rock. On one occasion he said, "I have the assurance of understanding, the assurance of faith, and the assurance of hope."

The funeral of the "old man eloquent" was public in its character, and it is by the spontaneous desire of the citizens of Belfast. A public meeting was convened by the mayor, at which were spoken words of profound respect and affection in connection with the illustrious dead. Among others, the Lord Bishop of Down and Connor expressed his veneration and esteem, and, in the spirit of true catholicity, declared that he felt the greatest satisfaction in the proposed arrangement, that the remains of an honoured member of another church (the Presbyterian church) should be conveyed to their last resting-place by representatives of the whole community.

On Saturday, December 19, 1868,—a bright and sunny winter day,—a vast multitude of spectators lined the route of the procession to the cemetery, while about five thousand persons besides followed the funeral car. In the procession were forty clergymen of the Established Church, and several hundreds of the Presbyterian clergy, together with representatives of the Congregationalists, Methodists and Unitarians, as also several of the Roman Catholic clergy. The Corporation of Belfast; the Poor-Law Board, the Harbour Commissioners, the Chamber of Commerce, the county and borough magistrates; the various charitable institutions, which the deceased had cherished for many years; Young Men's Associations, including that of the United Church of England and Ireland; the "Odd-fellows" in the mourning costume of their order,—were all duly marshalled. The van of the procession included students in academic gowns; the president, vice-president, and professors of the Queen's College, the Assembly's College, and the Wesleyan College. Among the pall-bearers were the Lord Primate of Ireland, Dr. Beresford, who walked four miles at the side of the hearse; as also the Bishop of Down and Connor, and the Moderator of the Irish General Assembly. A funeral service was held in the Presbyterian church close to the cemetery. The Rev. Dr.

Morgan, a veteran who was Cooke's contemporary, delivered an admirable address; and then his body was deposited with the remains of his beloved wife and daughter, where they sleep side by side, until the trumpet shall sound, when together they shall see their Saviour as he is, and wake up to be satisfied with his likeness.

The following is a copy of the minute adopted by the Presbytery of Belfast, soon after Dr. Cooke's decease:—

"The Presbytery have heard with profound sorrow of the death of the Rev. Dr. Cooke, the venerable father of the Presbytery, the minister for forty-eight years of one of the largest and most important congregations, and the professor for many years of sacred rhetoric in the Assembly College, Belfast. The Presbytery feel called on to record their gratitude to God for the eminent gifts and talents bestowed on their departed brother, and for his life of ceaseless activity in the service of his Divine Master. They would refer in a very special manner to his early zeal for the vital and essential principles of the Reformation, to his fearless and uncompromising defence of their principles in the synod of Ulster, and their thankfulness to God for crowning his labours with success in maintaining the purity of the church's faith. It is due to the memory of this honoured servant of God to state that, while contending for the church's faith, he was one of the first and most earnest in organising and advancing the church's great home-mission work, and that throughout his whole life he took in that work the heartiest interest. By his great talents, his high character, his indomitable energy, and commanding presence, Dr. Cooke necessarily occupied the foremost place in his own church. For nearly half a century he was the acknowledged leader in her councils. To him was entrusted a large portion of her public business; and yet, amid the arduous labours incident to his high position and varied offices, he was ever ready to render to the most humble of his brethren any service in his power, and at any sacrifice. By the irrepressible force of genius he passed beyond the comparatively narrow range of his own church, and took a position second to none among the defenders of the faith in this empire. To the cause of the glorious reformation he rendered signal service, and hence it is that men of every rank, and of all evangelical churches, were delighted to heap honour on his memory. The Presbytery have heard with peculiar satisfaction that those Divine truths which he proclaimed with such faithfulness and power while he lived, were very precious to his own soul during his protracted illness, and in his dying hour, and that he left the bosom of his family in the assurance of faith. While they bow with reverent submission to the Divine will in his removal by death, they are thankful he was not taken till he was full of years and full of honours. Their prayer now is that every brother whom he has left behind him may lay to heart the lessons both of his life and death, and that all may be quickened to work while it is day, as the night cometh when no man can work."

The biography of Dr. Cooke is now being prepared by his son-in-law, Dr. Porter. However imperfect the present sketch, the writer,

as one of those ministers who were his co-presbyters, and who was honoured by his friendship for a series of years, feels it a privilege and a duty to place a garland on his grave. He was raised up to do a great work. There had been a long "eclipse of faith" in Ulster; Cooke was God's chief instrument to kindle afresh the torch of truth.

J. W.

PRAYER MEETINGS.

Do Christians believe that they should pray with and for each other? Do they believe that their Father in heaven hears prayer, or do they believe that they can get any real thing from Him by prayer? In a word, we might ask, is their religion a real thing to them, or merely a matter of habits, forms, words? I cannot help asking these questions, extreme as they may sound, after all I have seen and heard concerning the ordinary meetings of an ordinary congregation. Are such meetings characterized by the variety, the freedom, the sociability, the enthusiasm that we certainly expect to find wherever there is a common life, an absorbing interest, a glorious hope? Certainly not. Quite the reverse. Often, no one but the Minister is allowed, and just as often no one wishes to open his mouth. If two or three others do take part, it is merely to utter the same monotonous prayer extending over the whole gamut of Scripture and human wants that they are in the habit of uttering with the dull uniformity—not of a liturgy but of laziness—at their own family worship. There is nothing to show that they have been searching the Scriptures, that their minds have been exercised or stirred up or comforted by any thought, or that there is any vivacity or vitality in their religious life. No young Christian fervour seems attracted or developed; indeed, there would seem to be among us no such thing as young christian life at all, with its delightful contagious gladness and growth. "Dull" is the mildest word, in the opinion of most people, to characterise the average prayer meeting, and this is its condemnation, for there is no dullness where there is strong life. What can we do to drive away this our reproach? One thing I am persuaded that we must do. We must convince the Christian people that the prayer meeting is the place where they ought to speak and pray as freely as they would in their own houses or to their own friends. I do not mean that they should make formal speeches, or get up discussions, for both are bad; and even if they were good, few have the mental training to enable them to take part in such; but just as a man who couldn't for his life make a ten minutes speech on his own business, could yet engage with you in a most interesting conversation on it, so many a christian who would never dream of "addressing an audience" could speak a sentence or two pregnant with the wisdom of thought or experience, and would speak them, if he felt he was among friends, each of whom, as in a conversation, would meet his remarks with some others, perhaps elicited by his own. It is this element of freedom, of spontaneity, that we lack. Out of it would grow great things. And why should there not be this when fellow Christians meet? It is not lacking

at a political, or a share holder's, or a school meeting, not even at a congregational meeting when financial matters are being discussed. But I have heard that such speaking by laymen has been called "Methodism" by some. Well, I write this article chiefly to assure all such timid folk that, far from deserving such a name, it is actually enjoined by the Standards of the Church of Scotland hundreds of years before the name of "Methodism" was even invented.—I shall confine myself now to "the First Book of Discipline," because in it and the noble "Scottish Confession" drawn up by the same authors in the year 1560, we find embodied the theology and desires of the first great fathers of the Reformation Church, and because in it there is the most direct injunction upon all who are able to edify the flock of Christ to do so. The duty is indeed considered so bounden that, in the spirit of that age, those who refuse to discharge it are threatened with the pains of discipline "and the "Civil Magistrate." In "the Directory for Family Worship" agreed to by the General Assembly in 1647, in sections X. and XII., "every member of the Kirk" is also instructed and enjoined concerning the work of mutual edification among the members of the body of Christ; but it will suffice at present to quote from the First Book of Discipline concerning an ordinance entitled "the prophesying or interpreting of Scripture," or the exercise" founded on 1 Cor. xiv. 28-33. This exercise was to be weekly, to the end "that the Kirk have judgment and knowledge of the graces, gifts, and utterances of every man within their body; the simple, and such as have somewhat profited, shall be encouraged daily to study and to prove in knowledge: and the whole Kirk shall be edified; for this exercise must be patent to such as list to hear and learn, and every man shall have liberty to utter and declare his mind and knowledge to the comfort and consolation of the Kirk." And again it is enjoined,—“Moreover, men in whom is supposed to be any gift which edify the Church, if they were well employed, must be charged by the minister and elders to join themselves with the Session, and company of interpreters, to the end that the Kirk may judge whether they be able to serve to God's glory, and to the profit of the Kirk in the vocation ministers or not; and if any be found disobedient, and not willing to communicate the gifts and special graces of God with their brethren, after sufficient admonition, discipline must proceed against them, provided that the civil magistrate concur with the judgment and election of the Kirk. For no man may be permitted as best pleaseth him to live within the Kirk of God, but every man must be constrained by fraternal admonition and correction to bestow his labours, when of the Kirk he is required, to the edification of others. What day in the week is most convenient for that exercise, what books of Scripture shall be most profitable to read, we refer to the judgment of every particular Kirk;—we mean to the wisdom of the ministers and elders.” What a noble spirit breathes in these words! Edward Irving in his "notes on the Standards of the Church of Scotland," adds that "an ordinance of the like kind obtained in the Church of England, which, when Archbishop Parker was required by Queen Eli-

zabeth to suppress, he preferred rather to lay down the primacy. I have no hesitation in saying," he continues, "that for want of this ordinance, the Holy Ghost hath been more grieved and quenched than by almost anything besides; and our church-meetings, from being for edification of the brethren by the Holy Ghost shewing himself in the variously-gifted persons, have become merely places for preaching the Gospel, and not for edifying the Church. No one feels more than I do the importance of public preaching, with which I would not interfere; but surely something is wanting besides this for the edification of the Church within itself." And what has any one to say against these things? Simply that they may tend to disorder. I answer, how can that be if the minister presides and does his duty and his supported by intelligent and pious Elders? G. M. G.

—*Hullfax Record.*

THE MASTER OF HAWKSHILL

A TRADITION OF THE JACOBITE TIMES IN SCOTLAND

III.

CATHARINE unbarred the door as calmly as she could, and the moon which shone out once more showed her a party of mounted dragoons, and Captain Monro at their head.

"Is your father at home, Miss Forbes?" he said, with his usual kindness.

"My father and mother are gone to Glasgow to see a dying friend." Catharine's voice trembled like one in the palsy.

"Well, don't be frightened," said the considerate soldier. "I'm sorry to disturb you and your brothers, but we have reason to believe that an enemy of the government is concealed somewhere in this neighbourhood, and we must search the house."

The dragoons did search it from garret to cellar; they searched the stable, the cow-house, and the barn also, but they found no one. Catharine sat with her little brothers one on each side holding fast by her hand, and all three silent and white with terror, till they heard Captain Monro say the informer must have misled him and his men, and given them a stormy ride to no purpose. A minute or two after he came into the room where they sat, said he hoped their father would excuse him for coming on such an errand, but he had got information which, for Mr. Forbes' sake, he was glad had proved false, inquired how things went with them, bade them a kind good-night, and rode away with his dragoons. Catharine barred the door again, in great astonishment as to what had become of young Henderson; but scarcely were the horses' hoofs out of hearing, when there was a low tap at the window, and a low whisper too, "Catharine, my girl, where is the supper you promised me?" Never did the minister's daughter see a more joyful sight than that wet, weary man safe from the hands of his enemies.

"Oh, sir!" she said, presenting the supper and the bundle of dry clothes, "how did you escape? we were in such fear they would find you."

"They would have found me, Catharine, if

you had disobeyed your parents, and admitted me into the house; for some wily informer, stimulated by the promised reward, must have traced me to your neighbourhood; but by sending me to that part of the barn which is nearly full of hay, I had the opportunity of pulling up the step-ladder and shutting the trap-door, when I heard the dragoons coming, so that they never noticed it, and though they searched the premises and pulled the hay about, they never thought of looking behind the mass of it, where I was comfortably hidden."

"Thank God, sir!" said Catharine, "for none else could have done this for you and for us."

"You are right, my girl, the praise is due to Him alone; it was His grace that made you so faithful to your father and mother's commands; and if, by His providence, I ever get clear of this pitfall of trouble and danger, I hope to lead a wiser and better life than ever I have done. In the mean time you will just let me stay in the barn till your parents come home, it is the safest place, and with the good dry hay very comfortable quarters for a man in hiding. I will take the loan of your good father's garments till my own get dry, and you will give me what provisions you can spare."

"Oh that I will, sir, the best in the house," said Catharine.

"No, my girl, common fare is good enough, and better than anything I have been accustomed to of late. But I must go back to my hiding-place and do justice to this fine supper. The Lord reward your kindness to a wandering outcast! Good-night!"

And the Master of Hawkshill returned to the barn, while Catharine made fast the window, with an inward thanksgiving, and her little brothers danced round her with joy.

The plan thus arranged was carefully carried out; young Henderson remained in the barn, never venturing out except by night, to get the provisions which Catharine regularly prepared for him, and she and the little boys were at least half the day on the watch against the coming of any spy or informer. But Lamington manse was too far out of the way for such people, who generally prefer the neighbourhood of crowded towns to that of the open moorlands, and the dragoons having once searched the place to no purpose, never thought of coming back. It was a terribly anxious time with poor Catharine, nevertheless; every shadow cast on the lonely hill-side from cloud or wild bird's wing, startled her with the dread of some stealthy foot on young Henderson's track, and the sound of coming horsemen seemed to mingle with the sigh of the wind and the rush of the river. No wonder that her joy and that of her little brothers was great, when just as the wintry twilight was falling on Friday afternoon, they saw their father and mother on the good grey horse come trotting up the hill. The minister and his wife had made what was thought in their time a marvelously rapid journey to and from Glasgow, but they had seen and taken leave of their dying friend, as those who hope to meet him again in the better kingdom, and then hastened back to their solitary home and young children. When the first greetings were over, Catharine

told her father and mother of the unexpected guest that had arrived, and the still more unexpected company under Captain Monro that had come in search of him and been disappointed. To be made instrumental in saving Sir Robert Henderson's son, was a matter of great thankfulness to the kindly and pious pair, but that his safety should have been thus far insured by the wise and resolute obedience of their daughter, seemed, as the minister said, a special dispensation of both Providence and grace.

They lost no time in welcoming the young man to their house and home. It was a strange meeting for those who had not met for so many and eventful years; but, seated on the hay in the most hidden corner of the minister's barn, the Master of Hawkshill related to them his perils and adventures by land and sea: how, like other exiles of the defeated party, he had met with only poverty and cummely on the Continent, and how at last, when home-sick for a sight of his father's face and the banks and braes of Clydesdale, he had ventured over to Scotland in a Dutch smack, had landed under cloud of night on the Dunbar coast, crossed the country, and was endeavouring to reach his father's house, when, being overtaken by the storm, he was obliged to seek refuge in the manse. And well for him it was that he chanced to do so, for that very night, as they afterwards learned, his father's house was searched by a party of halberdiers who had been on his track from the east country. On that account it was thought better that young Henderson should remain for some time in the hiding-place which had proved so secure; but Mr. Forbes took an early opportunity to let Sir Robert know where his son was to be found, and relieve the anxious mind of the much tried father. The isolated situation of the manse, and the prudence of the family, kept the young man's place of refuge from being suspected, and the Master of Hawkshill was long afterwards accustomed to say to his private friends, that the most profitable days of his life had been spent in the minister's barn.

As the search after him slackened, and government suspicious of Jacobite plots and agents gradually subsided, there was less danger in returning to his father's house. He came to it in the spirit of the prodigal son of the parable, and in the spirit of that prodigal's father he was received. Sir Robert Henderson's servants and tenants were to a man devoted to him and his family, and anxious to shelter the generous, affable young Master, whose youth had company had led astray. They kept the secret of his presence in Hawkshill for many a month, till interest could be made for him with the government. The Hendersons had influential friends and connections, and these having secured the good offices of a nobleman known for his distinguished services in field and council as "the great Duke of Argyle," obtained, at length, the young man's pardon.

The news reached Hawkshill late on Saturday evening, by the running post, namely, a youth who brought letters—if there were any—once a week from Lanark to the people of

Lamington. The following day was one of those beautiful summer sabbaths which, especially in rural districts, seem to fortell the everlasting rest, and realize to men's mind the green pastures and the quiet waters spoken of in the Psalm. From all their hills and glens the shepherd and farming people had gathered in to the rustic kirk, and a touching sight it was to see, in his family pew the grey-haired Sir Robert Henderson, looking, as every body thought, twenty years younger, and by his side his only son, of whom it might well be said that he had been dead and was alive again. It was a surprising sight, too for the congregation; but their minister explained the case in few and fitting words, and called upon them to unite with him and the family so mercifully

dealt with, in thanksgiving to the Lord of preserving providence and pardoning grace.

The Scottish heart when moved is moved indeed, as all the history of the land testifies or grave natures are apt to feel most deeply., The sober and serious faces around lighted up as though they they had caught part of the summer sunshine, while the minister spoke; and as the whole congregation stood up in Presbyterian fashion, while he prayed and gave thanks, a wordless murmur passed through and filled the kirk, till it seemed that every one present was giving thanks also.

Seasons and years passed away, and the young man thus restored to home and kindred, never forgot the lessons he had learned in these days of troubles and trials.

Miscellaneous.

MINUTES OF THE WESTMINSTER ASSEMBLY.

As is known to many of our readers, the Scroll Minutes of the Westminster Assembly are still preserved in Dr. William's Library, in Queen's Square, Bloomsbury, London; and the General Assembly, in 1867, appointed a committee to enter into communication with the trustees of the Library, and solicit permission to have a transcript of these Minutes made for the use of the Church. The request made by the committee, in name of the Assembly, was courteously acceded to by the trustees; and for some time past, E. Maunde Thompson, Esq., of the MS. department in the British Museum, has been employed by the committee in making a careful transcript of the Minutes. Messrs Blackwood & Sons have also most kindly undertaken to publish, at their own risk, the portion of the transcript relating to the formation of the Confession of Faith and the Catechisms. But the subscriptions promised to the committee have not all, as yet, been paid, and a sum of at least £50, in addition to the amount already promised, will be required to enable the committee to get the transcript completed. They therefore earnestly request that those who have not yet paid their subscriptions will do so without delay; and that others who take an interest in the work intrusted to them will kindly supply the funds needed to enable them to bring it to a successful termination.

Contributions may be sent to the Rev. Jas. E. Cumming, Mayfield Terrace, Edinburgh.

PRIN. CANDLISH ON THE READING OF SERMONS.—The winter session of the New College was close on Wednesday forenoon, when Principal Cand-


lish addressed the students. He congratulated the newly appointed Professors on the marked success which had attended their labors, and on the warm interest with which their prelections had been listened to. Adverting to the new rule—that the popular sermon should of the last trial discourses be delivered in the presence all the students in the hall, and that it should be delivered without notes—he said he must take the responsibility of it upon himself, for it was on his suggestion that it was adopted by the Senate. Now, it might be said to him, "Physician, heal thyself. You read your sermons: why should not we read ours?" In explanation and reply, he had to say that he occasionally did so preach, with satisfaction at least. (A laugh.) He held it to have been a happy circumstance in his early training, before beginning his ministry in Edinburgh, that he had for nearly three years the entire charge of a large and influential country congregation, for which he had to prepare and deliver without notes two discourses weekly, and he continued the practice after coming to St. George's. Particularly in the exciting times preceding and following the Disruption, when they were often called to preach almost every day in barns and in the open air, where written preparation shared the fate of the autumn leaves, he never could have met the difficulty but for his early acquired ability to dispense with the use of manuscript. This was a very cogent argument in favour of the view that, whatever method of delivery they might ultimately adopt, they should qualify themselves for being able to address an audience from the pulpit in unready discourse. The remainder of the address consisted of counsel to the students as to the best means of qualifying themselves for the profession on which they proposed to enter.

THE PRESBYTERIAN.
THE GREAT PHOTOGRAPHER.

BY LADY LISTON FOULIS.

[Written after hearing a sermon in Morningside Church, Edin., S., by the Rev. Mr. Lang.]

Jer. 31, 33.

N the dark chamber of the heart
Must shine a light from Heaven,
To trace again the image there,
Of old in Eden given.

The image of the Beauteous One
The altogether Fair,
Who kept the law of God for us,
And loves to write it there.

'Tis done at once, that likeness true,
Though dimly seen at first,
One look of faith and love to Christ
Has raised it from the dust.

The Spirit takes the image drawn,
Straight to the Fountain near,
Where it is washed and purified
In Jesus' Blood so dear,

And still from day to day He works
To make the image fair,
Till we shall see Him face to face,
And be *quite* like Him there.

So let us turn our hearts to Him
To catch the sight from Heaven,
To have the image written there
And all our sins forgiven.

To understand these lines, it needs to be known, the Sermon was a sequel to the former one *The Light*—as the *effect of light on us*—and the illustration of Photography was taken all through the sermon; our hearts like the Camera being a dark chamber. The image drawn by the light is what our likeness *ought* to be the Law of God, or the image of Christ in our hearts, then the instantaneous work of the light in both, as in Paul's case, then the *developing* of the likeness, which can hardly be discerned at first, till the lens is taken and washed, so the Holy Spirit takes the image to the fountain of Jesus' Blood, and daily continues His work of sanctification.