

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Cover title missing/  
Le titre de couverture manque

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/  
Transparence

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/  
Comprend un (des) index

Title on header taken from:/  
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments:/  
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

|                          |                          |                          |                                     |                          |                          |
|--------------------------|--------------------------|--------------------------|-------------------------------------|--------------------------|--------------------------|
| 10X                      | 14X                      | 18X                      | 22X                                 | 26X                      | 30X                      |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input checked="" type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 12X                      | 15X                      | 20X                      | 24X                                 | 28X                      | 32X                      |

Vol. XX.

No. 3.

THE  
**PRESBYTERIAN**

A MONTHLY RECORD

OF

The Presbyterian Church of Canada

IN CONNECTION WITH THE CHURCH OF SCOTLAND,

AND

Journal of Missionary Intelligence and Useful Information,

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.



**MARCH, 1867.**

Everything intended for insertion must be sent in before the 15th of each month. Communications to be addressed to the *Editor*, and Remittances to the *Publisher*.

**MONTREAL:**

PRINTED FOR THE PROPRIETORS BY JOHN LOVELL, ST. NICHOLAS STREET.

*Price One Dollar per annum in advance.*

CONTENTS.

| EDITORIAL.  | PAGE |   | PAGE |
|---|------|---|------|
| Decision of Synod.....  | 65   | THE CHURCHES AND THEIR MISSIONS.  |      |
| NEWS OF OUR CHURCH.   |      | Union. A review of the state and progress of the Canada Presbyterian Church, since the Union in 1861..... | 73   |
| Annual Missionary Meetings of the Presbytery of Montreal..... | 66   | The Presbyterian Church in Ireland.....   | 80   |
| Presbytery of Ottawa.....                                     | 66   | France.....   | 81   |
| The Presbytery of Kingston.....                               | 67   | ARTICLES SELECTED.  |      |
| University Intelligence.....                                  | 71   | Learning Reliance. A Working Man's Story..  | 85   |
| CORRESPONDENCE.   |      | Bunyan's 'Evangelist'.....  | 87   |
| The lukewarmness of the Members of the Kirk..                 | 71   | How Scotch Students carry the Senior Wranglership.....  | 89   |
| ARTICLES COMMUNICATED.  |      | MISCELLANEOUS.  |      |
| The Church of Scotland in Montreal.....                       | 72   | The Presbyterian.....   | 90   |
| NOTICES AND REVIEWS.  |      | The Pulpit.....   | 91   |
| Sermons. By the Rev. Thomas Fraser.....                       | 77   |   |      |

SUBSCRIPTIONS.

John E. Hosterman, Ashgrove, \$1; Joshua Breadner, Athelstan, \$1; George Cross, Allan's Corners, \$1; Neil Campbell, ditto, \$1; John Croil, Aultsville, \$1; W. Elliott, Durham, \$1; John Gordon, Nelson, \$1; Christopher Harvey, Kincardine, \$1; Hon. John Ferguson, Bathurst, \$1; William Napier, \$1; John Fraser, Cross Point, \$1; Mrs. Harold, Kingston, \$1; Neil McDonald, Georgina, \$1; Donald McDonald, ditto, \$1; Mrs. P. L. St. John, Pefferlaw, P.O., York County, \$1; Mrs. Peter Anderson, Ravenshoe, P.O., ditto; John Cross, Spencerville, \$1; R. Bell, Carleton Place, \$1; A. W. Kempt, Peterboro', \$1; A. Pumaos, Halifax, \$1; Nichol Porteous, St. Louis de Gonzague, \$2; Archibald Scott, Halifax, \$2; Alex. U. Scott, ditto, \$2; John M. Lumsden, Arran, \$1; William Osborne, Galt, \$1; Robert Gibson, Ancaster, \$1; James Gibson, ditto, \$1; James Henry, Buckingham Mills, \$1; R. J. Lusk, ditto, \$1; John Hall, ditto, \$1; Patrick Lenaghan, ditto, \$1; John Lough, do., \$1; W. Findlay, Scotch Block, Ancaster, \$1; John Kerr, Ross, \$1; J. S. Allan, Point-aux-Trembles, \$1; G. Brynmor, Scotland, \$2; J. C. Remoldson, South Shields, \$2; Prin. Graham, Richmond, \$1; Rev. H. Muir, North Georgetown, \$4; Mrs. Kinghorn, Allan's Corners, \$1; Robert Ballantyne, Pittsburg, \$1; M. Stevenson, Quebec, \$1; James Burns, Whitby, \$1; Mrs. Lambie, ditto, \$1; W. G. Batters, St. George, \$1; W. Cusson, Lachine, \$1; St. Robinson, Rosemont, \$8; Wm. Cockburn, do., \$2; Mr. Sonerville, Lachine, \$1; Mrs. Cuthbert, New Richmond, \$1; M. Stevenson, Quebec, \$1; Miss Kilgour, Beauharnois, \$1; Jas. Kirkpatrick, Hamilton, \$1; A. Logie, ditto, \$1; Donald Ross, Montreal, \$1; Thomas Halt, Seymour West, \$1; Walter Givan, ditto, \$1; John Ferguson, King, \$1; Thomas Ferguson, ditto, \$1; James Tinline, ditto, \$1; Mrs. John Robertson, Bathurst, \$1; Malcolm McGillivray, Collingwood, \$1; Mrs. John Campbell, Durham, \$1; John Miller, Pickering, \$1; Wm. Miller, ditto, \$1; Mrs. Alex. Charteris, Chatham, \$4; John Weir, West Flamboro', \$1; John Milne, Sonya, \$1.50; Neil Ferguson, ditto, \$1.50; Malcolm Ferguson, ditto, \$1.50; Lewis Harper, ditto, \$1.50; James Steele, Bradford, \$1; Librarian Queen's College, Kingston, \$10; John McKenzie, London, James Cowan, ditto, \$1.58; Mrs. J. Craig, Kingston, \$1; Wm. Beattie, Brompton, \$2; John Glasgow, Watertown, \$1; George Patton, Malvern, \$1; A. McNeil, Vellow, \$2; Miss McLann, Weston, \$1; Robert Shaw, Quebec, \$1; Wm. Johnston, Johnson, \$1.50; Charles Robertson, ditto, \$1.50; Benj. Rae, ditto, \$1.50; Andrew Fraser, Kirkhill, \$1; Alex. Cameron, South Hinchinbrooke, \$2; Wm. Hobbs, Montreal, \$1; Alex. Berthram, ditto, \$1; Wm. Dow, Montreal, \$1; Mrs. Alex. Dow, ditto, \$1; R. Esdaile, ditto, \$1; J. Caverhill, ditto, \$1; Miss Miller, ditto, \$1; A. Watt, ditto, \$1; R. Taylor, ditto, \$1; J. Burns, ditto, \$3; Andrew Allan, ditto, \$3; David Cunningham, ditto, \$3; J. S. Rose, ditto, \$2; T. A. Gibsons, ditto, \$1; R. Morris, do., \$1; Mrs. Dryden, ditto, \$1; John M. Houston, Chatham, \$1; John McCormick, ditto, \$1; James Webster, (Registrar Office), Guelpi, P.O., \$1; Wm. Acheson, ditto, \$1; George Neilson, Belleville, \$1; Duncan Macpherson, London, \$2; R. Hutchinson, Miramichi, \$1; John Polley, Simcoe, \$1; James Riddle, Shakespear, \$1; Mrs. Kennedy, Belleville, \$1; Wm. Tennant, ditto, \$2; Alex. McLaren, Stratford, \$1; Wm. Mitchell, Toronto, \$1; Donald McIntyre, Alveston, \$1; Peter Bissett, Georgina, \$1; James McLaren, Ross, \$1; Adam Elliot, Britannia, \$1; Andrew Elliot, Park Hill, \$1; Thomas Elliot, ditto, \$1; William Elliot, ditto, \$1; John Barr, Dunganon, \$1; Hon. John Hamilton, Kingston, \$1; Clarke Hamilton, ditto, \$1; Mrs. Donaldson, Keppock, Scotland, \$0.50; Rev. R. Rae, Scotland, \$0.50; Rev. Wm. Dunn, ditto, \$0.50; James Croil, Morrisburgh, \$1.50; John Douglas, Chatham, L.C., \$1; Robert Nicols, ditto, \$1; Rev. James George, Stratford, \$1.50; John Culbert, Cumberland, \$1; John Baikie, ditto, \$1; Miss Buchanan, Dundee, \$1; Charles Black, Sonya, \$1; Hugh Thomson, Blair, \$1; James Cowie, Bayfield, \$4; John Culbert, Cumberland, \$1; Wm. Sharp, Sunbury, \$1; John Campbell, Inverness, \$1; David Campbell, Almonte, \$1; Rev. D. Macdougall, London, \$0.50; Rev. Wm. McEwen, ditto, \$1; Rev. D. J. Macdonald, \$1.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

|   |          |
|---|----------|
| Valcartier, per the Rev. David Shanks.....                    | \$5.00   |
| Montreal, per St. Andrews Church.....                         | 190.00   |
| Perth, per the Rev. Wm. Bain.....                             | 24.65    |
| Cornwall, per the Rev. H. Urquhart, D.D.....                  | 20.00    |
| Soulange.....   | 2.20     |
| Upper Litchfield.....   | 1.20     |
| Lower Litchfield.....   | 1.60     |
| Orangeville, per Rev. W. E. Mackay.....                       | 4.00     |
| Hornby, " Wm. Stewart.....                                    | 5.00     |
| Guelpi, " John Hogg.....                                      | 25.00    |
| Chatham and Grenville, per Rev. D. Ross.....                  | 7.50     |
| Lanark, per Rev. Jas. Wilson.....                             | 6.00     |
| L'Original and Huwkesburry, per Rev. G. D. Ferguson.....      | 15.82    |
| Georgiana, per Rev. J. Gordon.....                            | 10.00    |
| Niagara, " Charles Campbell.....                              | 19.00    |
| Stratford, " Jas. George, D.D.....                            | 12.00    |
| Saymour, " Robt. Neil.....                                    | 20.00    |
| Hemmingford, per Rev. Jas. Patterson.....                     | 14.00    |
| Huntingdon, " Alex. Wallace.....                              | 12.99    |
| Almonte, " John McMorine, D.D.....                            | 13.00    |
| Arthur, " John White.....                                     | 6.00     |
| Beckwith, " Walter Ross.....                                  | 22.00    |
| McNab and Horton, per Rev. Geo. Thompson.....                 | 12.30    |
| Kincardine, per Rev. A. Dawson.....                           | 9.50     |
| Nottawasaga, per Rev. Alex. McDonald.....                     | 10.99    |
| Montreal, St. Gabriel Stoeet Church, Rev. Robt. Campbell..... | 9.00     |
| Pakenham, Rev. Alex. Mann.....                                | 12.00    |
| Lancaster, Rev. Thos. McPherson.....                          | 12.00    |
| Beauharnois..... \$20.50                                      |          |
| Chateauguay..... 4.21   |          |
| F. P. Sym.....  | 24.71    |
| North Dorchester, Rev. James Gordon.....                      | 6.00     |
| Toronto, Rev. John Barclay, D.D.....                          | 36.25    |
| King, Rev. John Tawse.....                                    | 9.00     |
| Sherbrooke, Rev. Jas. Evins.....                              | 6.30     |
|   | \$553.63 |

ARCH. FERGUSON,  
Treasurer.

Montreal, 21st February, 1867.

FRENCH MISSION FUND.

|  |         |
|--|---------|
| Montreal, Point St. Charles, per Rev. Joshua Fraser.....       | \$5.00  |
| Orangeville, per Rev. Wm. E. McKay.....                        | 3.00    |
| Huntingdon, per Rev. Alex. Wallace.....                        | 8.00    |
| Beckwith, per Rev. Walter Ross.....                            | 6.00    |
| St. Paul's Sunday School, Montreal, per Wm. M. Black, Esq..... | 8.00    |
|  | \$30.00 |

ARCH. FERGUSON,  
Treasurer.

Montreal, 21st Feb., 1867.

HOME MISSION CONTINGENT FUND.

|  |        |
|--|--------|
| Chatham, C.E., per Mr. J. B. Cushing.....                      | \$8.80 |
| Belleville donation, Charles McLean, per the Church agent..... |        |

WILLIAM R. CROIL,  
Sec. Treas. Temporalities' Board.

Montreal 27th Feb., 1867.

BURSARY SCHEME.

|   |        |
|---|--------|
| Trafalgar and Harnby.....                           | \$2.00 |
| Payment on account of a Bursary to be refunded..... | 30.00  |
| Huntingdon, per Rev. A. Wallace.....                | 10.00  |

JOHN PATON,  
Treasurer.

Kingston, 19th Feb., 1867.

# BOARD AND EDUCATION.

## MISS PEDDIE'S SEMINARY FOR YOUNG LADIES, 13 PHILLIP'S SQUARE, MONTREAL.

The situation of this School is pleasant and airy; and Miss Peddie, assisted by efficient Teachers is prepared to afford every facility for the attainment of a solid and liberal English Education.

Board and Tuition in English.....\$45 per term.

The Summer Term commences 16th April.

Circulars will be forwarded on application.

---

## KINGAN & KINLOCH, GENERAL WHOLESALE GROCERS, CORNER OF ST. PETER AND ST. SACRAMENT STS., MONTREAL.

---

## S. GREENSHIELDS, SON & CO., DRY GOODS, WHOLESALE, Nos. 33 & 35 ST. SACRAMENT STREET, MONTREAL.

Grey Cotton,  
White Shirtings,  
Jeane Stripes,  
Prints,  
Fancy Flannels,  
Dress Goods,

English and Scotch  
Tweed,  
Canadian do., do.,  
Doeskins,  
Cloths,  
Bags and Bagging,

Irish Linens,  
Gloves and Hosiery,  
Straw Hats and Bon-  
nets,  
Ladies' Mantles,  
Shawls,

Silks,  
Lace Goods,  
Artificial Flowers,  
Men's and Boys' Caps  
Small Wares, &c.

---

## PRIZE ESSAY.

SEVERAL Gentlemen, Members of both Branches of the Presbyterian Church, offer \$200 FOR THE BEST ESSAY ON THE UNION OF PRESBYTERIANS IN CANADA, with special reference to the advantages and practicability of such a Union, and the best method of bringing it about."

Essays not to exceed 40 pages Demy octavo, in Long Primer Type, written in a legible hand on foolscap paper, on one side only, and to be sent in by the First day of April, 1867; the successful one being the property of the Committee, and to be used for publication. All others returned at the risk of the authors.

The adjudicators who have consented to act, are:

Rev. Dr. Cook, Quebec; Rev. Dr. Taylor, and Rev. Mr. McVicar, Montreal; Alexander Morris, M.P.P., Barrister, Perth, C.W.; F. W. Torrance, Barrister, Montreal.

Essays are to be distinguished by a Motto, which will also be written on a sealed envelope enclosing the real name and address of the author, and sent in by the 1st of April, 1867, to

ALEXANDER WALKER, Esq. or  
F. W. TORRANCE, Esq.

# MONTREAL OCEAN

# STEAMSHIP COMPANY,

UNDER CONTRACT WITH THE GOVERNMENT OF CANADA  
For the CONVEYANCE of the

## CANADIAN AND UNITED STATES MAILS.

1866-7. **WINTER ARRANGEMENTS.** 1866-7.

PASSENGERS BOOKED TO LONDONDERRY, AND LIVERPOOL.

### RETURN TICKETS GRANTED AT REDUCED RATES.

This Company's MAIL LINE is composed of the undernoted First-Class, Full-Powered, Clyde-Built, Double-Engine Iron Steamships:

|                     |                |                      |
|---------------------|----------------|----------------------|
| NESTORIAN.....      | 2700 Tons..... | Building.            |
| AUSTRIAN.....       | 2700 ".....    | "                    |
| HIBERNIAN.....      | 2434 ".....    | Capt. DUTTON, R.N.R. |
| NOVA-SCOTIAN.....   | 2300 ".....    | Capt. WYLIE.         |
| NORTH-AMERICAN..... | 1784 ".....    | Capt. KERR.          |
| DAMASCUS.....       | 1300 ".....    | Capt. WATT.          |
| BELGIAN.....        | 2434 ".....    | Capt. BROWN.         |
| PERUVIAN.....       | 2600 ".....    | Capt. BALLANTINE.    |
| MORAVIAN.....       | 2650 ".....    | Capt. AITON.         |

### SAILING FROM LIVERPOOL EVERY THURSDAY,

AND

### FROM PORTLAND EVERY SATURDAY,

Calling at LOUGH FOYLE to receive on board and land Mails and Passengers to and from Londonderry.

AND THEIR

## GLASGOW LINE OF STEAMSHIPS,

|                  |                |                     |
|------------------|----------------|---------------------|
| ST. GEORGE.....  | 1468 Tons..... | Capt. SMITH, R.N.R. |
| ST. ANDREW.....  | 1432 ".....    | Capt. SCOTT.        |
| ST. PATRICK..... | 1207 ".....    | Capt. TROCKS.       |
| ST. DAVID.....   | 1600 ".....    | Capt. AIRD.         |

### SAILING BETWEEN THE CLYDE AND PORTLAND AND NEW YORK.

\* At intervals throughout the season of winter navigation,

The Steamers of the MAIL LINE are intended to be despatched from Portland as undernoted:

|               |                   |                     |                   |
|---------------|-------------------|---------------------|-------------------|
| BELGIAN.....  | 2nd March, 1867.  | NOVA SCOTIAN.....   | 16th March, 1867. |
| PERUVIAN..... | 9th " " "         | NORTH AMERICAN..... | 23rd " "          |
| MORAVIAN..... | 30th March, 1867. |                     |                   |

RATES OF PASSAGE FROM PORTLAND TO LONDONDERRY, OR LIVERPOOL:

CABIN...\$76 to 85. { According to accommodation. } STEERAGE.....\$30 to 50.

### AN EXPERIENCED SURGEON CARRIED ON BOARD EACH VESSEL.

Berths not secured until paid for. For Freight or other particulars, apply to

H. & A. ALLAN,  
Corner of Youville and Common Streets,  
MONTREAL.

Dec., 1866.

# THE PRESBYTERIAN.

MARCH, 1867.



**CORRESPONDENCE** has been going on for a short time in our columns regarding the decision of the Synod in certain cases, in which Ministers have been inducted in the absence of a quorum of Presbytery. One of the correspondents has made laboured and long researches into the Acts of Synod, to find out in what a quorum of Presbytery consists, resembling in this respect the man who amused himself with

“ Seeking water in an empty well,  
“ Drawing up empty buckets full of  
— nothing ;”

and not being able to find a definition of what a quorum is in the sources available to him, he declares there is no definition, and that any number—even one we suppose from his letter—may constitute a Presbytery. Now apart from law at all, it is surely apparent to every man of common sense, that there must be some proportion between those who undertake to administer the laws under which Presbyteries act, as for instance, in the ordination of a Minister, and the total number of the Presbytery. It would be simply absurd for a couple of members, who might happen to be laymen, to meet, give deliverance upon some most important point affecting the welfare of every Congregation within the bounds of the Presbytery, record their decision on the minutes, and enforce it against the unanimous opinion of all the other members. Yet this must be the result of carrying to its legitimate conclusion, the argument to which we have referred. There is a growing laxity in some Presbyteries in carrying out the laws of the Church, and in some cases, the process of induction is hurried through in such utter forgetfulness of the reasons for which a delay was interposed between each successive step, that it almost appears as if before long the read-

ing of the edict declaring a charge vacant, will be followed in the same breath by all the preliminaries of preparing a call, having it moderated in, and the whole business, down to the conventional hand shaking of welcome to the newly ordained minister, concluded before the people know what they are about. Unreasonable and vexatious delays should be avoided, but a proper, decorous and deliberate consideration on the part of pastor and people cannot with safety be dispensed with. It is for the interest of both that delays are intended; it is for the interest of neither that their observance should be abandoned.

For the information of many who are not acquainted with the fact, it may be mentioned that our Church Courts, like any other Courts, are guided by unwritten, as well as by written law. It is to this unwritten law that we must turn, when questions such as that regarding a quorum arise. It is true, that sometimes a declaratory act is passed when grave doubts exist as to the practice that should be followed; and it would be nothing unusual were the Synod to define authoritatively what a quorum is. It no doubt meant originally a majority of the Presbytery, or to follow Principal Campbell's theory, a majority of the ministers of the Presbytery. In Pardonan, who is the authority in a matter of this kind, will be found in B. I. Title 12, Sec. 1, of his “ Collections and Observations,” the following: “ The Directory for government saith, that to perform any classical act of government or ordination, there shall be present at least a *major part* of the ministers of the whole classis,” the term classis being used on the continent as the equivalent of Presbytery. A *majority* has not been insisted on for a considerable period, but the smallest number held to be sufficient in any Presbyterian Church is, two ministers and a ruling elder. The step taken by the Synod in censuring the Presbytery of Montreal for irregularity,

when ordination was bestowed by a smaller number than three, was, therefore, the only constitutional course that could have been followed, and it is to be hoped, that irregularities which have been gradually creeping into the practice of many of the Presbyteries of the Church, may be sternly rebuked and put an end to. The benefits of proper safeguards are very lightly estimated

by some who talk contemptuously of old fogyism, &c., and who can see no danger from giving up all rule whatever, at the bidding of their own whims and fancies. It is for the highest Court of our Church to see that the laws of the Church are enforced, so that every thing shall be done "decently and in order."

## News of our Church.

### ANNUAL MISSIONARY MEETINGS OF THE PRESBYTERY OF MONTREAL.

At Hemmingford, Russeltown Flats, and N. Georgetown, there was no meeting held owing to a violent snow-storm which rendered the roads impassable. On the fourth evening, January 10th, the deputation reached

**BEECHRINGE.**—The meeting here was good; one of its most interesting features being the large number of young people who were present. It was presided over by the pastor, Mr. McDonald, and was addressed by Mr. Croil, who spoke at great length, and with most happy effect, and by Rev. Joshua Fraser, who improved the opportunity of urging upon the young their duty to the Church and the world. The meeting was altogether an exceedingly interesting one, and left a good impression upon the people. The collection amounted to \$5.45, which is to be supplemented by collectors who were appointed to visit the members at their houses. This latter is a step in the right direction, and should be followed by all the congregations.

**LAPRAIRIE.**—The meeting was held here on the afternoon of Monday the 4th February. It was presided over by the ordained Missionary of the field, Mr. Barr. Short and stirring speeches were made by Mr. Croil, Rev. Joshua Fraser, Rev. R. Campbell, Rev. A. Paton, and Mr. W. Black. The meeting, though small, was animated by the right spirit. The collection amounted to \$6 07. Most kind sentiments were expressed by the speakers and congregation towards Mr. Barr. In this most interesting and important mission field, Mr. Barr has proved himself a most faithful, earnest and successful missionary, and it is probable that before long steps will be taken for his permanent settlement in this place. On the evening of the same day, the meeting was held in

**St. MATTHEW'S CHURCH, POINT St. CHARLES.**—This meeting was the best that was held in the Presbytery, and in every sense was a complete success. Mr. Fraser occupied the chair, and Rev. W. C. Clarke opened with devotional exercises. Mr. Croil spoke in his usual happy and practical manner. He was followed by Rev. Dr. Jenkins, who, in a most eloquent address, urged the claims of the French Mission and the Presbytery Home Mission. Rev. Dr. Irving, of Knox's Church, C. P., spoke next at considerable length. He delivered a most

powerful and interesting address on the general missionary cause, urging it upon the church in the two-fold claim of duty and interest. Five-minute speeches of pith and point were then made by Rev. Messrs. Clarke and Campbell. The meeting was most agreeably varied by some beautiful anthems and hymns sung by the choir in superior style. This is an element in our Missionary meetings which should be more attended to than it generally is. The collection amounted to \$13.05. On the following evening, the meeting was held in

**St. GABRIEL CHURCH.**—On account of the excessive inclemency of the weather, the attendance was not large. Mr. Campbell opened and presided over the meeting. The principal point of interest in this meeting was the elaborate and valuable lecture delivered by Mr. Croil upon the history of this, and the other Presbyterian churches of the city. This lecture appears in full in the Presbyterian this month, and will, without doubt, be read with interest by all its readers. Short speeches were afterwards made by Rev. Dr. Jenkins, Paton, and Clarke. The collection amounted to \$9. On Wednesday evening the meeting was held in

**St. ANDREW'S CHURCH.**—Rev. Dr. Mathieson presided, and conducted the devotional exercises. On this occasion, Mr. Croil delivered a really eloquent address, full of common sense, practical thought and missionary zeal. He showed that from the circumstances of this country, we were essentially a Missionary church and that the responsibility of church extension rested in a very large measure upon those who, as in St. Paul's and St. Andrew's, possessed the gold and the silver. He was followed in a very happy manner by Dr. Jenkins and Mr. Paton. This was a joint meeting of St. Paul's and St. Andrew's congregations. The collection amounted to \$46.

### PRESBYTERY OF OTTAWA.

The usual quarterly meeting of this court was held in St. Andrew's Church, Ottawa, on Wednesday, the ninth day of January.

**Sederunt.**—The Rev. W. T. Canning, Moderator; the Revs. Dr. Spence, J. Sinclair, J. Sieveright, J. B. Mullan, and S. G. Smith.

The Rev. H. Cameron, of Ross and Westmeath, being present, was cordially invited to take part in the deliberations of this Court.

Elders' commissions, from Ottawa and Cumberland, were read and sustained.

The Treasurer, J. Sieveright, of the Presbytery's Home Mission Scheme, having read his financial report, it was moved by S. C. Smith, seconded by Dr. Spence, and unanimously agreed to, "that this report be received."

The following is the financial statement for the past year :

| RECEIPTS.            |          | EXPENDITURE.        |                        |
|----------------------|----------|---------------------|------------------------|
| From Ottawa.....     | \$17 92  | To Printing .....   | \$2 00                 |
| " Mountain .....     | 5 00     | " Trav'g. expenses  | of deputation... 17 00 |
| " Oxford Mills. .... | 2 25     | " Dis. on silver .. | 4 25                   |
| " Bishop's Mills ..  | 6 15     | " Loss in \$10 U.C. | Bank bills..... 3 50   |
| " Spencerville... .. | 13 10    | " Mr. Dobbin, cate- | chist .....            |
| " Cumberland. ....   | 5 00     | " Mission in Port-  | land .....             |
| " Buckingham. ....   | 21 65    |                     |                        |
| " South Gower .....  | 7 50     |                     |                        |
| " Huntly..... ..     | 31 23    |                     |                        |
| " Richmond .....     | 35 00    |                     |                        |
| " Chelsea .....      | 5 00     |                     |                        |
|                      | \$155 35 |                     | \$146 75               |

Balance in Treasurer's hands..... \$8 58  
 JAMES SIEVERIGHT,  
 Treasurer.

It was moved by Mr. Sieveright, seconded by Mr. Smith, and agreed to, "that forty-five dollars be given from this Presbytery's Home Mission Fund to the Rev. H. J. Borthwick, for his services as missionary in Portland during the year 1865 and part of '66." From which judgment Dr. Spence entered his dissent, which is as follows: "That inasmuch as the Rev. H. J. Borthwick is not a recognised missionary within the bounds of this Presbytery; and inasmuch as the funds collected under the auspices of the Missionary Association, and by the authority of Presbytery, were intended to meet the present wants of our missionary stations, it would be a misapplication of the funds of the Association to make any grant to Mr. Borthwick."

The Presbytery having resolved to hold missionary meetings this winter in all the congregations within their bounds, and having re-appointed the Committee on arrangements, the convener of that committee, the Rev. J. C. Smith, laid upon the table the scheme of meetings at the different churches.

Dr. Spence brought under the notice of the Presbytery the subject of establishing a mission in the Lower Town, Ottawa, including the village of New Edinburgh: and in doing so, stated that he had had a visit from the Rev. James Bell, of Haddington, Scotland, in the month of September last, and that he had very kindly promised to bring this matter under the notice of the Colonial Committee, in the hope that that body would appoint a missionary to occupy the field for a time, in the belief that before long a congregation might be formed which would be self-sustaining.

The Presbytery having heard Dr. Spence's statement, it was moved by Mr. Mullan, seconded by Mr. Sinclair, and agreed to, "That the Presbytery approve of the step taken in communicating with Mr. Bell on the subject of a mission in some suitable locality in the Lower Town, including the village of New Edinburgh, agree to sanction the establishment of the same, and authorise Dr. Spence to correspond with the Convener of the Colonial Committee, or any other parties, as may be deemed proper, with the view of carrying out this matter to a successful termination."

The Presbytery further resolve, "that, in the event of the services of an efficient missionary being obtained from the Colonial Committee, they will take measures to secure a site and erect a temporary church in the Lower Town.

Messrs. Smith and Sieveright dissented from the judgment, because that, inasmuch as no effort has been made by the Presbytery of Ottawa towards church expansion in the metropolis; and inasmuch as the people belonging to the Church of Scotland in Ottawa are abundantly able to support a second minister without external aid, it is not desirable at present to make application to the Colonial Committee for a missionary.

The Presbytery instructed their clerk to correspond with the Missionary Association of Queen's College, Kingston, aent obtaining the services of a catechist during the ensuing summer.

Mr. Sieveright gave notice that, at the next ordinary meeting, he would move that this Presbytery do overture the Synod to consider the propriety of a union among the Presbyterian Churches of Canada.

The Presbytery appointed their next meeting to take place in Ottawa on the second Wednesday of May, at ten o'clock, A.M., of which public intimation was made, and this diet was closed with prayer.

THE PRESBYTERY OF KINGSTON.

This Presbytery held its quarterly meeting at Belleville on the first Wednesday of February. Sederunt.—Rev. W. M. Inglis, moderator; Walker, Neill, Bell, Porteous, Buchan, McCaul, and Dr. Boulter, and Geo. Neilson and John Clark, Esquires, elders.

The minutes of former meeting were read and sustained.

The usual routine business was then transacted; after which

Mr. Gardien, who had for the last ten years been labouring as a missionary with much acceptance and success in Marmora, was re-engaged.

The Secretary of the Examining Committee, and the Treasurer of the Presbytery (Mr. Inglis), presented their reports, which were adopted.

The Rev. Wm. Walker, and Geo. Neilson, Esq., were appointed assessors, to act with Mr. McCaul, in the formation of a kirk session.

A scheme, arranging the dates, &c., of the Presbytery's missionary meetings, was submitted, but no definite action taken upon it.

Rev. Mr. Bell asked, and obtained, leave of absence for three months.

A discussion as to the propriety of endeavouring to procure the services of an additional missionary to labour in the Madoc field, resulted in a committee, consisting of the Moderator and Rev. Messrs. Walker and Mackerras, being appointed to take such steps in reference to the matter as the pecuniary result of the missionary meetings might seem to warrant.

The Presbytery adjourned to meet in Kingston on the first Wednesday in May.

P.S.—The committee aent Madoc Mission field afterwards met, and engaged Mr. Thomson, student of divinity in Queen's College.

*St. Andrew's Church (Belleville) Missionary Meeting.*—The annual missionary meeting of St. Andrew's Church, Belleville, was held on Wednesday evening, 6th February. The chair was occupied by Dr. Boulter, Warden of the County, and the meeting opened with the reading of the Scriptures by the Rev. Mr. Walker, minister of the congregation, and prayer by Rev. Mr. Buchan, of Stirling. Addresses, exceedingly interesting and appropriate, were then delivered by the Rev. Messrs. Porteous, Bell, Wild, and Neill, as also by A. Burdon, A. Robertson, S. Lagier, and Geo. Neilson, Esquires. The efficient rendering by the choir of the pieces sung also contributed much to the pleasure and success of the meeting.

*St. Andrew's Church, Kingston.*—The annual missionary meeting of this congregation, presided over by Rev. W. M. Inglis, was held in the church on the evening of Tuesday, 12th February. The meeting was opened with prayer by the Rev. Prof. Mowat. Addresses were delivered by Rev. Messrs. Porteous, Bell and Walker, and Samuel Woods, Esq. The importance of procuring the services of missionaries for the Maronia and Madoc mission fields was ably advocated. To the former place a railway is in course of construction. Its iron mines, too, are about to be worked on a gigantic scale. Into the latter place visitors from all parts are expected to flock—its rocks—a fact now established beyond all doubt—abounding in gold. There were collected and subscribed in connection with this meeting, which was one of the largest of the kind ever held in the church, upwards of two hundred and forty dollars.

*Festival.*—*St. Andrew's Church, Kingston.*—The third annual festival in connection with the Young Men's Christian Association of St. Andrew's Church was held on the evening of January 22nd, in the City Hall. There was a very large attendance. On the platform were Revs. Messrs. A. Walker, of Belleville, Professor Mowat, A. Wilson, Wm. Bell of Pittsburgh, P. Gray, Professor J. H. McKerras, Professor Murray, George Porteous, Wolfe Island, Principal Snodgrass, Professor Bell, and K. M. Fenwick. Rev. W. M. Inglis, President of the Association, occupied the chair. The proceedings were opened with prayer by the Rev. Professor Mowat; after which refreshments were served up. The first address was that of Rev. J. H. McKerras, the subject being "Canadian Scenery," connected with which the necessity of fostering a spirit of nationality in view of the coming Confederation of the Provinces was strongly urged on all present. Rev. Principal Snodgrass followed, on "Religious Culture," specially, and in very suitable terms, addressing himself to the young men of the Association. Rev. K. M. Fenwick and Rev. A. Walker also addressed the meeting on interesting topics. Mr. Craig, ably assisted by Messrs. Tandy, &c., conducted the singing. Miss Legassie, presided at the piano. At the close of the addresses, Mr. Woods, Local Superintendent of Schools, moved votes of thanks to the ladies who had kindly contributed the refreshments; to the speakers and gentlemen from a distance;

and to the choir; which were carried unanimously. After singing the national anthem, in which the audience joined, the meeting was dismissed by Rev. A. Wilson pronouncing the benediction. It was nearly eleven o'clock when the large congregation of people left for their homes, after having enjoyed one of the sociable and highly instructive meetings which this association is noted for getting together once a year. Although in connection with the festival no expense was spared to have every part of the arrangements complete, the funds of the Association benefitted by the amount of about \$100.

*Bazaar.*—*St. Andrew's Church, Kingston.*—A bazaar, got up by the children of this church, under the direction of their teachers, for the benefit of the Sabbath-school library, was held in the City Hall on the evening of January 4th. After the bazaar, dissolving views of Scripture scenery, &c., were exhibited, and presents from a beautifully ornamented Christmas tree distributed among the children. At the close of the proceedings, there was presented to Rev. Mr. Inglis a very handsome and massive ice pitcher, and to Mr. Paton an elegant inkstand and travelling case. From the bazaar, &c., about two hundred dollars were realized.

*MONO AND CALEDON.*—A few months ago—in July last, I think—Mr. Hamilton, a student of Queen's College, was settled in Mono and Caledon. His charge consists of Caledon, Mono East, and Mono West. The distance between some of them is very considerable. Caledon has been a very long period without a settled minister—if ever they had one—yet they have now a commodious, neatly finished, and well-filled church, and are progressing as a congregation. In Mono East, where the Rev. Mr. Lewis laboured during many years, the people have subscribed very liberally towards the erection of a new church. In the subscription list Mr. Lewis has set a worthy example. They purpose to have the church finished next summer. In Mono West, where Mr. Mackay, Orangeville, laboured about two years, as a congregation they promise well.

Mr. Hamilton is diligent, faithful, and earnest. He has much room for, and there is veritable need of, his labours. His prospects are bright.

*CALL.*—On the 26th of November, 1866, a congregational meeting was held in St. Andrew's Church, Glencoe, for the purpose of giving a call to a minister. It was unanimously agreed to give a call to the Rev. J. Macleod, who had officiated at Glencoe on two Sabbaths to large and attentive congregations.

It is creditable to the Glencoe people that their offer to Mr. Macleod, with regard to stipend, manse, and glebe, was liberal, and made with the utmost cordiality. But whilst Mr. Macleod duly appreciated the offer, and expressed his best wishes for the welfare of the Glencoe congregation, he felt that the congregation of East Williams had special claims on his services, and he accordingly accepted the call from the latter congregation.

*LAPRAIRIE MISSION.*—A very successful Bazaar and Sacred Concert were given in St. Andrew's

Church, Montreal, in aid of the Mission. The work table had been supplied by the ladies of Laprairie, and the refreshment table by the ladies of Montreal. The lecture room, in which the meeting was held, was beautifully decorated. The Rev. Mr. Barr occupied the chair and gave a brief statement of the position of the Mission, and addresses were delivered by the Rev. Dr. Jenkins, Rev. Mr. Paton, and Rev. Mr. Campbell. The proceeds amounted to \$370.60.

**THE SABBATH SCHOOL AT ORANGEVILLE.**—A tea meeting under the auspices of the Congregation of the Presbyterian Church of Canada, in connection with the Church of Scotland, was held in the Church, at Orangeville, Feb. 16th, in aid of the Funds of their Sabbath School.

The ladies composing the committee of management had evidently spared neither time nor pains in getting up a most magnificent entertainment.

After tea, the children of the School were examined by the pastor, the Rev. W. E. McKay, who is also the Superintendent of the school, on the principles of religion, the questions being chiefly grounded on the shorter catechism and some portions of the Bible.

The little stone Church where the Congregation worship was crowded to its utmost capacity. Many of the people were compelled to go away for want of room.

It was gratifying to see so many ministers of religion—and representing different branches of the Church of Christ seated on the same platform and ready, each in his own way, to advance the good cause of Sabbath Schools, although this school is decidedly and professedly a denominational one.

Union Schools under the blessing of God will do good, but will not the strictly Denominational ones do much more good?

The sum of \$50 was realised. On the following evening a social meeting was held in behalf of the Toronto Presbytery's Home Mission, when ten dollars were collected.

Tea and social meetings for such purposes as have just been mentioned are useful not merely in a pecuniary point of view, but also for their concomitant and indirect moral influence.

They afford a healthy stimulus to weak and vacillating congregations.

**SOIREE AT ST. JEAN CHRYSOSTOME.**—A large and interesting soiree at the above place was held on the evening of the 16th January, in aid of the Manse Building Fund of the Scotch Church at Russeltown Flats, of which the Rev. Wm. Masson is the respected minister. The handsome sum of \$100 was realised, and the soiree altogether was a complete success. The chair was occupied by Mr. Masson, who was supported on the platform, by Mr. Branning of Beauharnois, and the Rev. Messrs. Patterson of Hemmingford, Paul of Durham, Fraser of Montreal, and Sym of Beauharnois. Short and interesting addresses were made, some beautiful hymns and anthems were sung with great effect by the choir, trained by Mr. Masson; excellent tea and sweetmeats were liberally dispensed, and the proceedings were amusingly closed by the auction sale of the old Manse, in the shape

of a sugar-coated house of cake, made by Mr. Reay of Havelock.

One of the most interesting features of the meeting, was the large number of all denominations—Roman Catholics included—that were present, shewing the high respect and esteem in which Mr. Masson is held in the community. The proceeds of the soiree, combined with private contributions, it is thought, will enable the congregation to build what they have so long required, a commodious and substantial brick manse.

Great praise is due to them for the spirit and energy with which they have undertaken this work.

**SPENCERVILLE, PRESENTATION.**—On Tuesday evening, the 26th instant, the Congregation of Spencerville, in connection with the Church of Scotland, together with a large number from the other Evangelical Churches—about four hundred in all, met in the Town Hall. After tea, which was served in right royal style by the ladies, in the lower story of the Hall, the audience found their way up-stairs, when the most interesting part of the evening's entertainment commenced.

Mr. Morton, Wesleyan Minister, on being called upon, presented, on behalf of the Congregation, their Pastor, the Rev. J. B. Mullan, with a purse containing the sum of sixty-eight dollars, accompanied by a eulogistic address, in which prominence was given to the high esteem in which the Rev. Mr. Mullan was held by his Congregation in particular, and by the whole community in general. Mr. Morton, also, on behalf of the ladies, presented Mrs. Mullan with a handsome black silk dress. Mr. Mullan made a short but feeling reply.

The audience were then entertained with addresses by the Rev. Messrs. Morton and Youker, and with vocal and instrumental music by several ladies.

This is but one of many substantial gifts which this Pastor has received from his people of which no public record has been made, but which must surely encourage his heart and sustain his hands, as showing their attachment, as well as their appreciation of his efforts to promote both their temporal and spiritual interest.

**PRESENTATION AT COTE ST. GEORGE.**—A deputation of the ladies of this congregation waited lately at the manse, upon the minister and his wife, and presented them with a handsome parlour carpet as a New-Year's gift.

**PRESENTATION.**—On the 17th ultimo, Thomas H. Lamplier, Esq., J.P., called at the Manse, Woolwich, with the following Note, and expressive marks of kindness from the people to their Pastor.

"We, the Members and others of St. Andrew's Church, Winterbourne, beg to present our respected Minister, the Rev. James Thom, with a small gift in the shape of a Buffalo Robe for the Cutter, and a Balmoral Horse Blanket."

To which the Rev. Mr. Thom replied, "Please accept my hearty thanks for this unexpected mark of your kindness towards me, proceeding, as I trust and pray, from your love to our Zion, and to the King of glory who is ever willing and ready to bless you with all spiritual and temporal mercies."

"I beg leave to take this opportunity to thank the Ladies of the Congregation for their handsome present to Mrs. Thom, for domestic purposes."

**PRESENTATION.**—We are informed that on Thursday evening, January 24th, ult., a large number of the members of the Church of Scotland in Pickering called upon their pastor, the Rev. Walter R. Ross, and presented him with an address, in which the congregation expressed their esteem and attachment for him and Mrs. Ross, and their high appreciation of his ministerial labours. Accompanying the address was a well-filled purse, which they begged him to accept, as a slight token of their regard. There was also presented to his amiable wife and infant son, by the ladies of the congregation, a handsome set of furs and child's carriage. To the address, which was read by Mr. James Madell, elder, the Rev. Mr. Ross replied in appropriate terms, thanking them for this other substantial testimony of their regard for himself and family, and their estimation of his labours amongst them as their pastor. This is the third public testimonial which the reverend gentleman has received from his people since his settlement among them. The social intercourse of the evening, which was pleasantly spent, was greatly enhanced by the preparations which the ladies had made for the tea-table.

Died at Finch, on the 15th February, the Rev. Donald Morris, late Minister of Finch, aged 78.

Mr. Morris was a native of the Parish of Kilmichael, Glassary, Argyleshire, and received the rudiments of his education at the neighbouring parish school of Kilmartin. At the early age of 14, he entered the University of Glasgow. Part of his collegiate course he also passed at Edinburgh, where he studied medicine, and was on the eve of obtaining a Diploma, when he was induced, chiefly, we believe, by his father, to devote his attention to the study of Theology, with the view of entering upon the office of the Holy Ministry. In due time, he was licensed as a Preacher of the Gospel, and for years thereafter, exercised his gifts in various places.

In 1849, when there was a loud call from the Church here for Missionaries, especially for those having a knowledge of the Gaelic language, Mr. Morris came to Canada as a Missionary of the Colonial Committee of the Church of Scotland, and as such laboured for eighteen months in the Presbytery of Glengary. Towards the end of 1850, he accepted a call from the Congregation of Finch in that Presbytery, where he ministered till 1864, when, owing to his advanced years, he received the permission of Synod to retire, on his commutation annuity, from the active duties of his office. In the same year, he sustained a severe bereavement in the death of his wife—Mary Julian Campbell, (daughter of deceased John Campbell, Esq., Prospect, Argyleshire,) to whom he was deeply attached, and who, for the long period of thirty-eight years had been the sharer of his joys and sorrows. He had long cherished the hope of once more seeing his native land—that land he loved so well—and of being

buried with his fathers, but it was otherwise decreed. Prostrated after the death of his wife by paralysis, his robust constitution gave unmistakable signs of decay, and at length, after considerable suffering, he calmly fell asleep. Our trust is that his spirit is now with those of the blessed in the better land.

Mr. Morris was a large hearted kindly man, ever inclined to the side of mercy, and whom to know was to love. It was said from the pulpit, on the occasion of his funeral, that he has not left an enemy—a statement which his friends can well believe, for he was a man of peace, as became him as a Minister of the Gospel of Peace, and a servant of the Prince of Peace. As a preacher, Mr. Morris' manner and delivery were by no means equal to his matter—his Discourses both in Gaelic and English being carefully prepared and beautifully expressed. His classical attainments were of no mean order, while as a Gaelic scholar, he had, we believe, few equals. Though not perhaps known to fame as a poet, yet he was regarded as such by many of his countrymen and others. A volume of Gaelic poems, published by him, has been highly extolled by those well qualified to judge of the merits of such a work. He also composed some very touching verses on the death of his wife, and these he took pleasure in reciting, and also in singing to his friends. And what a beautiful picture this communing of the old man with his buried wife, recalling the beautiful lines of an old English Divine, in like case!

Sleep on, my love, in thy cold bed  
Never to be disquieted!

Stay for me there, I will not fail  
To meet thee in that hallowed vale.  
And think not much of my delay,  
I am already on the way.

The remains of the deceased now lie side by side with those of his wife, whose love for whom triumphed even over death. The funeral was largely attended, the services having been conducted by his successor in the Ministry in Finch, and by a near clerical neighbour and former co-presbyter.

#### UNIVERSITY INTELLIGENCE.

**LEITCH MEMORIAL FUND.**—In the acknowledgements which appeared in our last number there occurred a typographical mistake which we very much regret. The instalment from Toronto, should have been \$41 instead of \$1. The Treasurer has received from Toronto a further sum of \$49. We have also to acknowledge \$26 from Galt. The general memorial scheme, we desire it to be remembered, includes the erection of a monument, and consistently with engagements made with friends in Scotland, cannot be closed until this part of it be provided for.

**ROYAL COLLEGE OF PHYSICIANS AND SURGEONS.**—It may be remembered that some time ago we were enabled to print a statement that the curriculum of studies pursued in the medical school here had been recognized by the Royal College of Surgeons, Edinburgh, as entitling the holders of certificates of attendance to present themselves for examination for the license of that body. We now understand that the

Faculty of the Royal College of Physicians and Surgeons, Kingston, have received an official intimation to the effect that the Royal College of Surgeons, London, have conferred a similar privilege. It is needless to observe that these concessions give every opportunity to the graduates of Queen's University and the Licentiates of the Royal College of Physicians and Surgeons, Kingston, to possess themselves of British qualifications of the highest standing. It will be gratifying also for Canadians to note that this newly reorganized medical institution has obtained substantial recognition at home, and so far as privileges are concerned is now on a footing as a teaching body with many old established colleges and hospital schools in Great Britain.—*Daily News*, Kingston.

**DRILL ASSOCIATION.**—A University Drill Association, with the Principal as President, has been, or is about to be, formed. It is immediately for the benefit of actual students, but includes graduates and others connected with the University as well.

**LECTURESHIP ON CIVIL HISTORY.**—This Lectureship has become vacant by the acceptance of the resignation of Joseph A. Allen, Esq., of Alwington.

**DONATIONS TO THE LIBRARY.**—A. B. S., Kingston, 12 vols.; the Government, 2 vols.; Professor Lavell, 1 vol.; Regents New York State University, 3 vols.

#### PRESBYTERY OF P. E. ISLAND.

On Thursday, the 3rd day of January, the Presbytery of Prince Edward Island met, and was constituted. Sederunt—The Rev. Messrs. Duncan, McLean, and Stewart, ministers; and Messrs. Robertson, Cogswell, and Nicolson, elders. The minutes of the former meeting having been read and sustained, the clerk reported that he applied, as directed, to the Colonial Committee for supplement to George-

town congregation, and that the application was granted, with an expression of much gratification, on the part of the committee, at the progress made in that congregation towards becoming self-sustaining, and conveying the request that the Rev. Mr. McWilliam would transmit a statement of his labours for publication in the *Home Record*. The Presbytery accordingly requested both Mr. McWilliam and Mr. Stewart to prepare a statement of their labours and transmit the same to the Colonial Committee. The Rev. Mr. Stewart reported that he had fulfilled his appointments at Clyde River. The Presbytery agreed to grant Mr. Stewart the usual certificate to enable him to draw for his half-yearly salary. A deputation from St. Peter's Road and Brackley Point congregation having appeared, with the request that a meeting of Presbytery be held at these stations for the purpose of examining into the state of the congregation, the Presbytery agreed to appoint meeting, to be held there on the 5th Wednesday of January,—the services to begin at 5 o'clock in the evening of Wednesday at St. Peter's Road, and at the same hour on Thursday at Brackley Point. The Presbytery then adjourned to meet again at Charlottetown on the third Thursday of May.

**PRESENTATION.**—On Saturday, 12th January, Mr. Malcolm McLeod, Gulf Shore, and Mr. James Robertson, Fox Harbor, waited on the Rev. James Anderson, and presented him with a handsome sleigh, as the gift of the Wallace congregation. This valuable and appropriate gift is enhanced by the fact that it comes from the young men of the congregation. And a proof that the humble labors of the minister are not unappreciated by those who, in after years, will be the leaders and pillars of the congregation, cannot but be a cause of satisfaction to him, and an incentive to work and pray.

## Correspondence.

To the Publishers of the Presbyterian.

DEAR SIRS,—I beg to enclose the sum of \$2, to pay my subscription for the years 1866-7.

The continuing of your Journal is now the last link that binds me to the "Auld Kirk," and to all appearance I may as well sever that too, and make up my mind to become a permanent member of the church, where, from necessity I have with others been worshipping for the past two years.

It certainly is a matter of deep regret to the friends of the church in this city, to see that with the nucleus of a good congregation, a comfortable church, and a large population in which the Scotch element is so predominant, that the national Kirk, in place of increasing, has for years been allowing her best members to drop off and be absorbed by others, and this state of matters should continue to go on

without the least effort being made by "the Church" to find out the cause or apply the cure. Speak of the Church not prospering! it does not deserve to prosper, when so little exertion is made to make it succeed. Had this church been a branch of any commercial house in Montreal, there would long ere this have been a thorough sifting of the causes which have kept it back, and effectual means taken to prevent further injury being done. In the Kirk it seems different: nothing can be done till the Synod meets *next year*, and when the Synod meets, the time is frittered away in discussing matters of the most trifling importance, while some of the best congregations are going to ruin, and their members being received with open arms by the ever watchful dissenters.

There is surely great need for your Journal, or some other organ of the Church, taking th

subject up, and rousing those whose duty it is to attend to such matters to a sense of their responsibility, and urging them to be alive to the interests of the Kirk o' Scotland, that she may not lose the proud position she ought to take in this Scotch colony.

I cannot write for the press, but would much like to see this subject stirred up a little in your columns, by some one who feels the importance of it, and is better able to do so than I.

A TRUE FRIEND.

## Articles Communicated.

### THE CHURCH OF SCOTLAND IN MONTREAL.

HISTORICAL.

*An address delivered in St. Gabriel St. Church on the 5th of February, 1867, by James Croil.*



It is little more than a century since this Canada of ours became a British Province. When we look back on the years that have passed since the warm blood of a Wolfe and Montcalm crimsoned the Plains of Abraham, how vast the changes that have crowded into that century in this land and in all lands!

In June, 1759, the fleet that conveyed General Wolfe and his armament dropped anchor at the Isle of Orleans. On the 13th of September amidst the roar of cannon, and rattle of musketry, amid the clashing of Highland broad swords, and French bayonets, amid the groans of the wounded, and the shouts of contending armies, the youthful British Hero breathed his last in the arms of victory. The star of "New France," and the old *regime* sank beneath the horizon. Canada, destined to become the brightest ornament in the imperial diadem, rose in its stead. Since 1534, when Jacques Cartier first landed at Gaspé, with a small band of French emigrants, it had remained a French Province; it bore the name of New France, and, strange to say, none of the learned men of the day are able to inform us at what particular time the name of Canada was given to it. And we have yet to learn a satisfactory explanation of the derivation and meaning of the name.

By the Treaty of Paris in 1763, Canada, according to some—nothing more than "a long strip of snow," was ceded to the British Crown, and Britain's sway extended then from the Atlantic to the Pacific; from the Gulf of Mexico to the North Pole. At that time the population of the Province was about 60,000 souls, and of these more than one half were Aboriginal Indians.

There was not then a newspaper published: there was not a printing press: there was not a Protestant place of worship in all of what is now called British North America.

In 1864, there were more than 2000 Protestant churches, and 2357 Protestant ministers, divided as follows:

|                          |             |               |            |
|--------------------------|-------------|---------------|------------|
| Ministers in Canada..... | 1647        | Ch. of Scot., | 105        |
| " Nova Scotia.....       | 313         | "             | 17         |
| " New Brunswick.....     | 266         | "             | 15         |
| " Newfoundland.....      | 65          | "             | 1          |
| " Prince Ed. Island..    | 39          | "             | 3          |
|                          | <u>2357</u> |               | <u>144</u> |

In the same year there were published in British North America, 326 newspapers and periodicals. viz. :—

In Canada, 253; New Brunswick, 27; Nova Scotia, 26; Newfoundland, 12; Prince Edward Island, 8. And of these 24 were daily newspapers.

While speaking of 1763, let us mention, though it may seem a digression, that while crowned heads in Europe were negotiating terms of peace in Paris, a long headed Scotchman had brought to successful termination a series of experiments by which his name has been placed in the illustrious list of Scottish worthies, as a man whose discoveries have influenced society and civilization to an extent beyond the possibility of calculation. There is no branch of industry that is not indebted to JAMES WATT the inventor of the steam engine. It has fought the battles of Europe, during 100 years. Napoleon himself was brought to confess that he was beaten by a nation of shop-keepers—beaten, not by armies and navies, beaten by Wellington only in name, in reality, beaten by the steam-driven looms and spinning-jennies of Great Britain. It were easier far to tell what it has *not* done for us than what it *has*. Has it not bridged many oceans? Nay more, encircled the globe with a highway on the deep, and has it not in a thousand ways ministered to the comfort and happiness of man, and been instrumental in carrying the blessings of Christianity to the ends of the earth?

Twelve years of peace on the continent of

America followed the treaty of 1763. In 1775, the 13 old American Colonies, threw off their yoke of allegiance to the mother country, and were ultimately in 1783 recognized by Great Britain as an independent republic.

Then was issued a proclamation that all living in the United States who still desired to live under British institutions should repair to Canada, where free grants of lands and other privileges were offered to them as the reward of their fidelity. Then too came to Canada that noble band of U. E. Loyalists who settled first the banks of the St. Lawrence, and the shores of the great lakes, laying, thus, the foundation of a British Colony in Canada, a colony whose subsequent history has been one of unexampled prosperity.

Many—nay, most—of these U. E. loyalists were God-fearing men. Less demonstrative, perhaps, than professing Christians of our own times, they were yet men of high integrity.

In point of morality, of honesty; between man and man, of that "charity—blessed charity—that thinketh no evil," they were exemplary men—men of whom all who are familiar with their history and their habits will allow, that we may not soon see their like again.

These men brought with them from the valley of the Mohawk their teachers and pastors. Many of them were Germans, belonging to the Lutheran Church; a few of them were Presbyterians.

The Lutherans of Williamsburgh in 1790 obtained the services of the Rev. Samuel Chiredsfer, of Albany, as their first pastor, and in June that year their first church, called Zion Church, was opened for worship and consecrated to the service of the Almighty.

Previous to that, however, there had been erected a Protestant Church on the banks of the Grand River for the use of the Six Nation Indians, who settled in that neighbourhood in the year 1783. This old church still stands, an interesting relic of the past. Recently, however, a beautiful new church has been built for the Indians still living there; the quaint old church has been abandoned, and will doubtless soon cease to be. Would that we could preserve the old Mohawk Church, and old St. Gabriel too, under a glass case, bequeathing them as a precious legacy to the latest posterity.

Among the first Presbyterian ministers of German origin who came to Canada at the close of the war, may be mentioned the Rev. John Ludwig Broeffle, from the old Johnstown district, near Albany. He came to Canada in 1795, and for twenty-years officiated

to the Presbyterians of the United Empire loyalists residing in Williamsburg, Matilda, and Osnabruck, exclusively in the German language. He had to depend entirely on the liberality of his people, whose primitive ideas in this respect entailed numerous hardships on this aged servant of Jesus Christ. His salary never exceeded \$100 per annum. It then fell far short of that modest sum.

About that time, too, we find the name of the Rev. John Dunn as the Presbyterian minister of Newark, now Niagara. Doubtless he was one the U. E. loyalist ministers. In 1801 an armed vessel, the *Speedy*, proceeding from York to Kingston, foundered on Lake Ontario. On board were many of the chief men of the Province; amongst the number was Mr. Dunn, the first minister of Niagara. Not one survived to tell the tale.

In 1787, the history of the Church of Scotland in Canada properly begins, and very meagre and fragmentary are the data that have come down to us of the early, to us the most interesting period of its existence.

In the introduction to his Digest of the Synod Minutes of the Canada Presbyterian Church, Mr. Kemp informs us that a regiment of Scottish soldiers were then (1787) in the barracks of that city, said to be the 26th Cameronians, among whom were many pious men. They, along with a few civilians, met together in the school-room attached to the Jesuit Barracks, and were supplied with public services by a Mr. Keith, a schoolmaster about whom very little is known. The services of Mr. Sparks were afterwards obtained, and in the year 1809 the present church, "St. Andrew's" was erected on land given by government. Mr. Sparks was a man of considerable learning, and inclined to literature. He died suddenly on a Sabbath afternoon, having preached in the forenoon from Gen. xlv. 24—"See that ye fall not out by the way," in which, it was thought, there appeared to be a presentiment of the separation from his flock that was so soon to follow.

Dr. Harkness was appointed to succeed him, and Dr. Cook followed Dr. Harkness in 1855.

From an interesting manuscript written by Mr. William Hunter, a member of St. Gabriel Street Church, from the first, and kindly put into my hands by Dr. Mathieson, it appears that the Rev. John Bethune was the first Presbyterian Minister who officiated stately in Montreal. His congregation, then few in number, met in a hired room in the St. Lawrence suburbs. His first sermon was on the 12th March, 1786, and his last on the 6th of May, 1787. The subscription falling short the second year,

he left us and went to Glengary. He never administered the sacrament in Montreal. He had been formerly a chaplain in the 84th Regiment, and among other U. E. Loyalists had received a grant of land in that neighbourhood.

There he lived and laboured faithfully in his Master's service until his death which occurred in 1815. During his lifetime he was greatly respected, and had the satisfaction of seeing several churches built, and large congregations of the Church of Scotland formed in the field of his early labours and through his own instrumentality.

Two of his sons, "having contracted a preference for the other church," took orders in the Church of England. Of that Church they are still highly respected members: the one is well known in this city, as Dean Bethune; the other, lately Archdeacon of Cobourg, was recently elected coadjutor to the venerable Bishop of Toronto, and consecrated to that office under the title of the Bishop of Niagara.

The Rev. Mr. Young, succeeded Mr. Bethune, in Montreal. A licentiate of the Presbytery of Irvine, he had come from Beith in Scotland and in 1787, was settled at a place called Carey's Bush near Schenectady. Having been applied to by the Presbyterians of Montreal—then all united—he first visited this city in September, 1790. Returning to the States, a subscription was set on foot, amounting to £150 per annum to which the Government added £50, and an invitation was given to Mr. Young to become their pastor. In March, 1791, he returned. On the 18th September, of that year, Mr. Young administered the sacrament for the first time in Montreal, in accordance with the usages of the Church of Scotland, in the *Recollet Roman Catholic church*. There, too, Mr. Young, and his congregation continued to worship until they had erected a place of worship for themselves. There, too, perhaps, other Presbyterian Ministers had officiated long before him: for, an old lady—still living—not long since informed me that she was married in that church, in the fall of 1783, by the Protestant chaplain to the forces.

On the 2nd of April, 1792, the ground on which this old Church, St. Gabriel St., stands, was bought for the sum of one hundred pounds. This street was then called St. Philip Street. In six months from the time that the foundation was laid, the Church was completed. It was opened for worship on the 7th October, 1792. It cost about £1000.

In the early minutes of this church it stands recorded, that, in acknowledgment of the

kindness of the Recollet Fathers, who refused to accept any pecuniary remuneration, "the Society of Presbyterians in Montreal," as they were then called, presented them with two hhd's of Spanish wine, of 60 odd gallons each and a box of candles, 56 lb. at 8d. per lb. amounting in all to £14. 2s. 8d. (Mr. Kemp says 1hhd. and £6. 5s. I have followed Mr. Hunter's narrative.) No matter about the precise amount—we accept the *fact*, and we admire the *spirit*. Not long since a Roman Catholic, in his place in Parliament, made graceful allusion to this *not insignificant incident* and in fitting terms pointed the moral. Let this company of Presbyterians assembled to-night to devise liberal things, in this old Presbyterian Church, reciprocate the sentiment and express the hope that nothing shall ever disturb those feelings of friendship which ought ever to characterize Christian people, and which, without compromise to the Church and the doctrines we love so well, *may co-exist* with our honest preferences and our conscientious differences. Higher motives apart, the past and the *present* of our country demand at the hand of patriotic Canadians, a high degree of Christian liberality of the *right stamp*. This is no time for expending energy in bootless warfare of sect against sect. In times past the Catholics of Lower Canada have given good evidence of their loyalty and patriotism. Without fear of contradiction it may be stated—though a bold statement it may seem to some—that but for the Roman Catholics of Canada in days long gone by, Canada would not have been a British Province to-day. Let us be just and generous to them, and in the spirit of our holy religion extend to them and all others the same freedom of thought and speech we claim for ourselves. Thus shall we best present to the enemies of our country, come from what quarter they may, the noble spectacle of a united, a free, a loyal and a Christian people.

To return to St. Gabriel Street Church. Mr. Young and his congregation, in 1791, petitioned the Presbytery of Albany to be taken under its care. This was granted and they thus remained until 1793 when they joined themselves with "the Presbytery of the Canadas," then formed. This, the first Presbytery, is said to have been composed of Mr. Bethune of Williamstown, Mr. Sparks of Quebec, and Mr. Young of Montreal, with their elders. It is doubtful if any records remain of the meetings of this first Presbytery which appear to have been few and far between. Three years had not elapsed before discussions occurred among the members of the first Presbyterian Church in Montreal. No matter *now* what gave rise to them; they were of a kind

not easily healed. They culminated in 1802, on Sabbath the 2nd of August. In that year, at the hour appointed for worship, the church door was found to be locked; some one entering by a window opened it from within, and Mr. Young officiated for the last time in this pulpit and for the last time in Montreal. On the Wednesday following he left for Newark (now Niagara), thence he removed to the neighbourhood of Lake Champlain for four years, afterwards to Lunenburg in Nova Scotia, and lastly to Truro, where he died and was buried. Says Shakespeare:

"The evil that men do lives after them  
The good is oft interred with their bones."

We would like to have it otherwise. The testimony of Mr. Campbell, then minister of Stirling, to a lady about to leave Scotland for Montreal, about the time that Mr. Young's troubles arose, was this:—"Well, Madam, I understand that there is a Mr. John Young, a minister there; I don't think there is the like of him in America."

About this time there was a Dr. Mason in New York who had gone to Scotland purposely to bring out Presbyterian ministers to the States. Early in the spring of the year 1803, he returned bringing with him eleven ministers. The Revs. Robert Forrest and Mr. Easton were two of them, who came to Montreal. Mr. Forrest arrived in this city in April, 1803, and at that time preached for five Sabbaths in St. Gabriel Street. For a few weeks he went back to the States, and then returned to Montreal, *but not to St. Gabriel Street*. A new king had arisen, who knew not Joseph. In the meantime the Rev. James Sommerville, also from Scotland, "compeared"; and, as recorded on that marble slab, he was ordained the minister of this Church on the 18th of September, 1803, and died the minister of this Church on the 2nd of June, 1837, *æt. 62*. A licentiate of the Relief Church Presbytery of Glasgow, he, on coming to Montreal, connected himself with the Established Church of Scotland. At his death he bequeathed £1000 to be expended in the erection of a manse for the use of the future ministers of St. Gabriel St. Church, and £1000 he left for the benefit of the Natural History Society of Montreal. But what became of Mr. Forrest? Let Mr. Hunter tell in his own words. "In the meantime, *i. e.*, during Mr. Forrest's absence in the States, the other party were active for Mr. Somerville. In June, 1803, a great fire broke out in Montreal; the old gaol was burned, likewise the two churches alongside—the English Church and the Jesuits, the French college at the foot of the market, and about six

houses in St Paul Street. The congregation gave permission to the Episcopalians to use our Church part of the Sabbath. When I understood what the McGill party (who favoured Mr. Somerville) were about, having given the keys to one of the Churchwardens, I went and got them for safe keeping. They sent a notary to me to demand them. I told them I had the best right to them. When asked if I wanted to keep the Episcopalians from using the church, I told them that the door should be opened every Sabbath morning at 6 o'clock. On the 23rd of July, of a Saturday, they broke open the door, took off the old lock and put on a new one. They drew up some resolves signed by 26 names, some of whom did not belong to the society, and sent a copy of the resolves to me. Mr. Forrest was studying his sermon to be preached next day, I told him what had been done. All the reply he made was, that it was better to be persecuted than to persecute, and, that he would never enter the church again." The room in the St. Lawrence suburbs formerly occupied by Mr. Bethune was again rented and refitted. Mr. Forrest preached in it until the fall of 1803, when, having received a call to a charge in New York, he left Montreal, and was succeeded in 1804 by the Rev. Robert Easton, minister of the congregation of Morpeth, Roxboroughshire, in connection with "the Associate Reformed Synod in Scotland,"—commonly called the "Burgher Secession." He and his congregation continued to worship in that room until the 8th of March, 1807, when the new Church in St. Peter Street, was opened for worship. This was the first hive from St. Gabriel St., which now assumed the name of St. Andrew's.

The Rev. Henry Esson came as assistant and successor to Mr. Somerville in the year 1817; and, after Mr. Somerville's death, continued to be minister of St. Gabriel-street Church until 1844. In that year he and the majority of his congregation connected themselves with the Free-Church movement in Canada; and when Knox College was organized in Toronto, on the 8th March, '44, he was elected to the chair of moral and mental philosophy, classics and literature. Subsequently, a prolonged and vexatious lawsuit sprung up as to the rightful ownership of St. Gabriel-street Church. Not until 1864 was it settled. The Church of Scotland agreeing to pay the Free Church party the sum of \$5800, *pro quo*, they were legally reinstated in possession of the church and manse; and then, on the first Sabbath of December, 1865, after a lapse of twenty-one years, the oldest Presbyterian Church in the Province reverted to its auld mother kirk, and

was re-opened for worship in connection with the Church of Scotland. Mr. Esson was followed successively by Messrs. Leishman, Rintoul, and Inglis. The Rev. Alex. F. Kemp, inducted to St. Gabriel-street Church in 1857, remained with them until the compromise referred to was carried out. At this crisis in the history of the congregation, Mr. Kemp resigned the charge, and removed to Windsor, C.W. A new place of worship had meanwhile been erected on Dorchester street, under the name of KNOX CHURCH, and Dr. Irvine, from Philadelphia, formerly of Hamilton, C.W., became their minister.

To return to St. ANDREW'S: Mr. Easton, as has been said, was its founder and first minister. In 1822, his health failing, he proposed to resign; this was agreed to by the congregation, accompanied by a resolution "that immediate steps be taken to obtain a minister from the Church of Scotland, AND NONE ELSE." This being deemed too exclusive by many of the American members, most of them withdrew, and this division, *number three*, gave rise to the "American Presbyterian Church" in Montreal, for whose use a place of worship was soon after built in Great St. James Street, whence, in 1866, they removed to a handsome new church in Dorchester street.

Mr. Hill assisted Mr. Easton for a short time in 1824. On Sabbath afternoon, the fourth of March in that year, having conducted the services that same morning in St. Andrew's Church, he died suddenly of apoplexy. Previous to this, a letter had been addressed to the Rev. Dr. Chalmers and others, empowering them to select and send out a successor to Mr. Easton. Mr. John Burns, M.A., from Denny, Stirlingshire, was chosen, ordained by the Presbytery of Edinburgh, and began his labours in Montreal, on the fourth of July, 1824. Mr. Easton then retired on an annuity of £150, and received this sum till his death, in 1851.

On the ninth of July, in that year, the congregation of St. Andrew's Church declared themselves to be "CHRISTIANS IN CONNECTION WITH THE CHURCH OF SCOTLAND." Mr. Burns remained with them nearly two years. Succeeding to some landed property in Scotland, he resigned the charge in May, 1826. In acknowledgment of his fidelity while labouring amongst them, authority was delegated to him by the congregation to select a minister for them in Scotland.

On the 25th September following (1826) was appointed to this office the Rev. Alexander Matthieson, who had been licensed by the Presbytery of Dumbarton in 1823, and ordained

by the same on the 19th of October, 1826. He arrived in Montreal the 24th December, 1826; and, the Sabbath following, was inducted to the charge of St. Andrew's congregation by the Rev. Archibald Connal, of Martintown! May we live to celebrate his centenary!

At the time of his arrival, the congregation comprised about 1500 souls, of whom 250 were communicants. The church was seated for 760, the average attendance 650, and its total revenue about £450. The minister's salary was £250, and its Sabbath-school, believed to have been *the first in Canada!* numbered sixty scholars, with seven teachers.

The Rev. Edward Black, a native of the shire of Galloway, in Scotland, who came to Canada in 1822, had been, shortly after his arrival, ordained and engaged by the St. Gabriel-street congregation as colleague with Mr. Esson. In 1831 a division occurred in this congregation. Dr. Black left with the seceding party, and became their minister. Thus originated the congregation of St. PAUL'S. On the 24th August, 1834, was opened for worship their new church in St. Helen Street. There Dr. Black continued to officiate with great acceptance until his death. He ceased from his labours on the eighth of May, 1845. He was an earnest and powerful preacher; ever a staunch friend and supporter of the Church of Scotland in Canada, along with the late Hon. Wm. Morris, the late Chief Justice McLean, our respected friend Dr. Mathieson, and others. He was greatly instrumental in securing for our Church in Canada an acknowledgment of our right to participate in the Clergy Reserves. He was succeeded in St. Paul's by the Rev. Robert McGill, who had been minister of Niagara since 1829. On the fourth of February, 1856, Mr. McGill died. Mr. Snodgrass, formerly minister of Charlottetown, P. E. Island, succeeded, and remained until his appointment as Principal of Queen's College, Kingston, in October, 1864. In June, 1865, the Rev. John Jenkins, D.D., formerly the minister of Calvary Church, Philadelphia, in connection with the Presbyterian Church in the States, became the minister of St. Paul's. On the nineteenth of October, the church and site of St. Paul's were sold for £6860; and steps taken for the erection of a new place of worship in the "West End." The sacrament was dispensed in St. Paul's, *for the last time*, on Sabbath, the twentieth of January, 1867, to 355 communicants.

For the benefit of the employés of the Grand Trunk R. R., a mission Church was erected at Point St. Charles in 1859. Mr. William Darrach was inducted as first minister of S

MATTHEWS in December, 1861. His brief, but active and useful career terminated with his death on the 18th June, 1865. The Rev. Joshua Frazer succeeded him in September, following.

COTE STREET, congregation commenced in 1845. In that year the colonial committee of the Free Church of Scotland deputed the Rev. John Bonar to this city. He officiated in St. Gabriel Street Church for a short time. In March, 1845, the accomodation being found insufficient, it was resolved to build a temporary wooden church. No sooner said than done. In three weeks it was completed at a cost of \$1200. The congregation was supplied by the colonial committee for 5 years, during which time thirteen different Ministers had successively been deputed from Scotland to take care of the charge. In August, 1851, the Rev. Donald Frazer was ordained and inducted its first stated pastor. For about 7 years Mr. Frazer continued his labours among them, when, having received and accepted a call from the Free Church of Inverness, Scotland, a vacancy occurred, and supply was again sent by the Free Church of Scotland. The present incumbent, the Rev. D. H. McVicar, formerly of Guelph, C. W., became minister of this large and flourishing congregation in January, 1861. The present Church erected in 1846, is seated for 1000.

The United secession congregation in Montreal was organized under the Rev. William Taylor, in 1832, with 75 members. On the 25th January, 1835, their first place of worship was opened in Lagauchetiere Street. From it they have recently removed to a handsome new

Church in St. Catherine Street, erected at a cost of \$50,000, under the name of **ERSKINE CHURCH.**

The first Methodist Church in Montreal, placed in St. Joseph's Street, in rear of Notre Dame Cathedral, was built in 1808. In February 1821, a second was built in Great St. James Street, immediately opposite the Post Office. The ground to the West of it, in the direction of the St. Lawrence Hall being at that time used as a grave yard. This Church was soon found to be entirely too small for the rapidly increasing congregation, who resolved to pull it down and build a greater. In 1845, the present Wesleyan Methodist church on Gt. St James Street, was completed. It was then accounted a splendid structure. It is still by far the largest Protestant place of worship in Montreal, and in Canada. Seated for about 2500 persons, it has been known to have contained, on special occasion, a congregation of 4000 souls.

At the present time there are 32 Protestant churches in Montreal. Eleven of these are Presbyterian. They are as follows:—

|                               |   |                   |   |
|-------------------------------|---|-------------------|---|
| Church of England.....        | 9 | Congregationalist | 2 |
| Methodist.....                | 6 | American Presby.  | 1 |
| Church of Scotland.....       | 5 | Baptist.....      | 1 |
| Canada Presbyterian (free ch) | 5 | Unitarian.....    | 1 |
|                               |   | Plymouth Broth.   | 1 |
|                               |   | Swedenborgian...  | 1 |

We have thus seen that five of the Presbyterian congregations of Montreal trace a direct lineage from this old church,—viz ST. ANDREWS, ST. PAULS, the AMERICAN PRESBYTERIAN, COTE STREET, and KNOX. God bless and prosper old St. Gabriel Street Church,—THE MOTHER OF US ALL.

## Notices and Reviews.

SERMONS. By the Rev. THOMAS FRASER, formerly of Lanark. Montreal: John Lovell. 1867.



ALL Mr. Fraser's friends—and they are many—will, we are sure, hail with pleasure this small volume, as every one who has heard him preach in bygone days will desire to have a lasting memorial of one so gifted and powerful. In this publication they will not be disappointed: the quaint "old man eloquent" has thoroughly preserved himself in these discourses. There could be no mistaking their authorship, even

had he withheld his name from them; and his old hearers have only to imagine the presence of the grave, impressive face, and the quick lively eye, and the grand rolling tones of the living speaker—and who that has ever witnessed these characteristics, is likely to forget them?—to feel themselves once more in contact with their old friend.

These sermons were thought out and written evidently for the purpose of impressing the hearers and readers rather than pleasing them. Yet they will be read with pleasure as well as profit. There is no redundancy. They are terse and pointed, and perhaps elliptical to a fault, as witness the first sentence. The author, like

every clear thinker, has a style peculiarly his own. There is something of Emerson, but more of the Puritan Adams in it; he takes the shortest road to conviction. But the most interesting feature in this book is its intense realism. The reader feels that the man who is speaking to him is a man who believes what he says with all his heart. We think this, indeed, the secret of Mr. Fraser's power as a preacher. To him Garrick's rebuke is not applicable, when he described the feebleness of preachers, as compared with the power of actors, to their *speaking truth as if it were fiction*. Then, in these discourses, there is a comforting absence of cant terms and unmeaning epithets. The reader will not find the usual stock-in-trade phraseology, which,

however powerful and significant it once was, now only nauseates every thinking mind. We commend this volume especially to preachers. They will find in it the style of sermons most useful in the pulpit, as it was for the pulpit rather than the press they were evidently composed. One expects from the press something new in the way of thought, or striking in the way of illustration; Mr. Fraser disclaims in his brief preface any pretensions to these; but though his sermons do not make a very valuable book, they serve as an admirable model of telling, practical preaching, full of startling expressions and powerful statement. The work may be obtained from Messrs. Dawson, Montreal, price one dollar.

## The Churches and their Missions.

### UNION.

*A review of the state and progress of the Canada Presbyterian Church, since the Union in 1861.*

BY THE REV. ALEX. F. KEMP, M.A., WINDSOR, C. W.

It may, at this time, after an experience of so many years, be both expedient and profitable to take a friendly review of the position of the United Church, and to ascertain what has been the effect of the Union, and what the Church's progress in those departments especially upon which its character and position mainly depend; viz., its *Ministry*, its *Membership*, and its *Finances*. These may be regarded as the barometers which, by their increase or decrease, gauge, with certainty the Church's growth or decay, rise or fall, in this progressive world.

Thanks to our pains-taking Statistical Committees, and to the wisdom of our Synod, there have been accumulating from year to year, statistics sufficiently accurate and complete, to enable us to institute a comparison between corresponding periods of the Church's history, *before* and *after* the Union.

From these statistics we have prepared, and now present to the Church, certain comparative tables, embracing periods as favourable for comparisons as can be selected, and for which the published statistics are as complete and reliable as can be expected. These periods are, from 1855 to 1859, before the Union, and from 1862 to 1866, after it. We thus take four years before and four years after the Union, and compare the statistics of the two periods together. In the department of the Ministry the statistics are perfect, being taken in every case from the Synod's Rolls. In those, however, of the Membership and Finances, the data are not quite so reliable; but yet as a good deal of pains was taken with the reports of these years, their figures may be regarded as a fair approximation to the actual facts.

I. THE MINISTRY.—1. From the published records of the Free Church we find there were—

|                                |     |
|--------------------------------|-----|
| Ministers on the Roll in 1855, | 104 |
| “ “ “ 1859,                    | 143 |

Increase in four years, . . . 39

Average increase per annum, . . . 9.75  
or 9.40 per cent.

2. From the published records of the U. P. Church we find there were—

|                                |    |
|--------------------------------|----|
| Ministers on the Roll in 1855, | 50 |
| “ “ “ 1859,                    | 66 |

Increase in four years, . . . 16

Average increase per annum, . . . 4  
or 8 per cent.

The average annual increase for the two Churches will thus be 8.87 per cent.

3. In the Canada Presbyterian Church, on the other hand, there were—

|                                |     |
|--------------------------------|-----|
| Ministers on the Roll in 1862, | 224 |
| “ “ “ 1866,                    | 248 |

Increase in four years, . . . 24

Average increase per annum, . . . 6  
or, 2.70 per cent.

We thus see that had the C. P. Church, after the Union, increased at the same rate as the two Churches out of which it was formed did before the Union, we would have had 70 additional Ministers instead of only 24 added to our numbers.

II. THE MEMBERSHIP.—1. In the Free Church there were—

|                           |        |
|---------------------------|--------|
| Members reported in 1855, | 11,191 |
| “ “ “ 1859,               | 16,485 |

Increase in four years, . . . 5,294

|   |        |
|---|--------|
| Average annual increase,<br>or 12 per cent. | 1,323  |
| 2. In the U. P. Church there were—          |        |
| Members reported in 1855,                   | 6,288  |
| “ “ “ 1859,                                 | 9,293  |
| Increase in four years,                     | 3,005  |
| Average annual increase,<br>or 12 per cent. | 751    |
| 3. In the C. P. Church there were—          |        |
| Members reported in 1862,                   | 30,256 |
| “ “ “ 1866,                                 | 36,469 |
| Increase in four years,                     | 6,213  |
| Average annual increase,<br>or 5 per cent.  | 1,553  |

We also find that had the C. P. Church, after the Union, increased at the same rate as the two Churches of which it was composed did separately before the Union, we should have had an addition to our membership of 14,520 during the past four years, instead of only 6,213.

III.—THE FINANCES.—In this department we shall confine attention to the stipend account, as being the largest and most complete item of the statistical returns, and at the same time the best test of the Church's outward prosperity.

|  |        |
|--|--------|
| 1. In the Free Church we find that the—        |        |
| Stipend acct. amounted in 1855, to \$45,878    |        |
| “ “ “ “ 1859, to 64,857                        |        |
| Increase in four years,                        | 18,979 |
| Average annual increase,<br>or 10.20 per cent. | 4,745  |
| 2. In the U. P. Church we find that the—       |        |
| Stipend acct amounted in 1855, to \$20,553     |        |
| “ “ “ “ 1859, to 31,215                        |        |
| increase in four years,                        | 10,662 |
| Average annual increase,<br>or of 13 per cent. | 2,665  |

The average annual increase for the two Churches, for the four years between 1855 and 1859, will thus be 11.60 per cent.

|  |        |
|--|--------|
| 3. In the C. P. Church we find that the—         |        |
| Stipend acct. amounted in 1862, to \$101,599     |        |
| “ “ “ “ 1866, to 129,811                         |        |
| Increase in four years,                          | 28,212 |
| Average annual increase,<br>or about 7 per cent. | 7,028  |

If the rate of increase had been the same after the Union, as it was before it, we should have had an increase in our income at this date of \$47,000 instead of only \$28,000.

These are certainly not the results that before the Union the sanguine friends of that measure anticipated from their labours. On the contrary it was supposed that the Union of the Churches would largely conduce to the increase of the United Church's life and progress. Here, however, is a decided re-action,—a manifest loss of power—and that, too, not by

stages, but at one leap. The year 1861—the year of the Union—marks the period of the Church's arrested growth. That for a year or two before and after the Union, there should be a measure of inactivity in the work of Church extension, might reasonably be expected and allowed, but that this inactivity should continue from year to year, with no apparent hope of improvement, is not a very agreeable fact to contemplate.

It may therefore well be asked, Why is it that our rate of progress since the Union, has not kept pace with our rate before it? Why this sudden and marked arrest in the increase of our Ministry, our Membership, and our Revenue.

There has not been to any great extent an amalgamation of congregations to account for this decay. Of this there have only occurred a few instances over the whole Church. We have only heard of four; and if there be more, they cannot at the utmost appreciably affect the results which the statistics yield.

Again: as to the condition of the country during the periods compared. There does not appear to be any material difference. If anything, the period between 1861 and 1866 is the more prosperous of the two. This we would infer from the fact: First, that the sum of \$4,000 of arrears and additions have been paid on account of stipend, over and above what was promised. Second, that on looking over the public statistics of emigration we find, that while in the four years from 1855 to 1859, the accessions to our population from Scotland, the home of Presbyterianism, were 8,230; that, in the four years from 1861 to 1865 amounted to 12,453,—being a difference of 4,224, or an average of upwards of 1,000 per annum. To this we might also safely add an additional 100 per annum for Presbyterians from the north of Ireland. These figures make our diminished increase, since the Union, all the more striking, and constrain us to look within the Church itself for the causes of its decay.

If it be here asked: Has the Union itself had anything to do with this arrest on our progress? what shall we answer?

Here we touch on tender ground; and yet in truth we cannot overlook the question. As a friend and advocate of the Union, we may be permitted to discuss it without being charged with prejudice or hostility. What, after all, if our Union, for which we so ardently laboured and prayed, should, like the meeting of the opposing waves of the ocean, have counteracted each the enthusiasm of the other, and produced an inauspicious repose? Can this have been the case? That each Church before the Union had its own fine enthusiasm—and that each laboured with a generous emulation to overtake the mission work of the country, is manifest. Each was animated with a special *esprit de corps*, and was zealous for the maintenance of that principle of the Divine Word of which it was a special representative. Each had a history which it regarded as honourable and cherished with devotion. It had a life springing out of its past, which it loved. Such minor motives, as well as the major one of preaching the gospel to every creature under heaven, animated each Church in prosecuting

its mission in this country, and may to a large extent account for its special progress.

That the Union has made an alteration in these reports cannot be doubted. Each Church has been in some measure detached from its old moorings—from its own past. While principle may not have been compromised in the Union, it may yet be feared that our special feelings and enthusiasm have been arrested and subdued. We may think that we carry with us, into the United Church, all that we had and were in our separate state, but we do not. Our separate enthusiasms were diverse; the one cannot fully sympathize with the other, and must be abated to the level of the other; each to each, in all our public procedure. We may, it is true, in our private and social meetings, keep our old fires burning, or fan them into a fitful blaze; but when we come to act with each other, the feelings must be toned down into a common chord. As yet our United Church has no history, no contendings, no martyrs, no heroes, no special principles to represent. It is new-born, and has no past. Its fortune has yet to be carved out of the unshaped future; its special enthusiasm has yet to be created.

The results of our Union, so far, may be teaching us, by experience, that Union is not always strength, and that the half sometimes exceeds the whole. The conclusion may be forcing itself on us, that the united powers of two moral forces are not always equal to the sum of both in separation; and that the true way of uniting the Church of Christ in its several *nominalties*, is not by at once incorporating, but by gradually harmonising its several parts. We are sure that a perfected harmony will result in a unity; but it will not always happen that a unity will be harmonious, or will impart to the United whole a more vigorous life.

[Mr. Kemp, formerly of St. Gabriel-street Church, in this city, was a zealous advocate of the Union. He does not now recommend a reversion to the past. The rest of his letter deals with the management of the Home Mission and the condition of Knox College, as partial causes of "decay." We have omitted some paragraphs in extracting the above, but nothing that would modify the position maintained by the writer.—Ed.]

The Rev. John Darroch, formerly Minister of Lochiel, in Glegary, C.W., has been appointed by Her Majesty to the Church and Congregation of Portree, in the Isle of Skye, vacant by the death of the Rev. Hugh McArthur. The parish is twenty miles long, with an extreme breadth of twelve miles. The emoluments, including the glebe, amount to £168 13s 4d sterling per annum.

EXTRACT CONTAINING ALLUSIONS TO GENERAL ASSEMBLY, FROM LECTURE OF PROFESSOR BLACKIE ON DEMOCRACY.—There is a contagious power in a multitude, which naturally leads to excesses, from which the wise caution of an oligarchy would shrink. I believe all men have naturally a tyrannical seed in them, which passion and ambition, and the exercise of power can at any time call forth into ripeness, but

political and ecclesiastical majorities have been in the constant habit of cheering themselves on to deeds of injustice, thinking that they were doing God service. Alluding to the General Assembly of the Church of Scotland—it was not, he said, a democracy in the strictest form. It was a republic, a kind of selected and gentlemanly democracy. But yet, bring these men together, inspired by some horrid notion of some person indicted of horrible heresy, of the whole foundations of the faith being shaken; put before them a man whose works were read and admired by the philosophers and pious people in the country, and let piety, philosophy and eloquence plead for him, they would not listen to him. "Cast him out: we will have nothing to do with him; he is a pollution, the enemy of good men—we eject him—we have no free thinkers among us—you must all think according to the type of the majority." That was what they did with Wright of Borthwick, Campbell of Row—that is what they would do with his learned and excellent friend, Dr Robert Lee, for the enormous heresy of being pleased with the great swell of the organ, and being an offender by sticking to printed books or written papers. These were matters on which liberty should be allowed. On far more important matters should liberty be allowed than Organs and Liturgies. But ecclesiastical assemblies were naturally tyrannical, always had been tyrannical, not because they were ecclesiastical, but because they were democratic. We would wish to see introduced into the Assembly more freedom and independence to the individual Clergyman, who might think religion did not imply an abnegation of independent thought.

The following items are from "The Weekly News", published at Belfast, Ireland.

#### THE PRESBYTERIAN CHURCH IN IRELAND.

THE REV. ROBERT ROSS.—We understand that the Rev. Robert Ross, the minister of the Fourth Presbyterian Church, Londonderry, has received an invitation from the Stockwell Free Kirk, Glasgow, to preach with a view to giving him a call. This announcement has been received with deep regret by the members of Mr. Ross's own congregation, to whom he has endeared himself by his unceasing watchfulness for their spiritual advancement.

CALL.—A unanimous call from the congregation of Ballycastle has been presented to Mr. Samuel Robinson, licentiate of the Glendermott Presbytery.

DREMGOOLAND CONGREGATION.—The Rev. Mr. Warner, of Belfast, has been unanimously called to the above congregation, one of the largest and most respectable in the County Down.

ORDINATION.—On Wednesday, Mr. Joseph J. Knupe, of Killea, was ordained by the Presbytery of Magherafelt as a missionary to Australia.

The Rev. David Masson, the latest missionary sent out by the Free Church, was washed overboard during a storm in the China Seas, on the 10th of November.

The Presbytery of Lancashire, at a meeting held on Tuesday in St. George's Presbyterian Church, Myrtle Street, Liverpool, adopted an overture requesting the Synod of the Presbyterian Church in England seriously to consider the whole subject of the distribution of charges in the Church, with a view to their revision in regard to the stipends and position of ministers, and to rectify some of the anomalies caused by the changes of population.

**DEATH OF JOHN WORKMAN, Esq.**—We regret to have to announce the death of John Workman, Esq., of Edgecombe, Belfast, which took place on Wednesday at Bournemouth, in the south of England. Mr. Workman who was a highly-esteemed merchant of Belfast, left town some two or three months ago to proceed with his daughter to England for the benefit of her health. Only a few weeks back her death took place an event by which her father was greatly prostrated. Some time before he had mourned the loss of two fine sons, and under these successive calamities his constitution gave way. He was a man of warm affections, of retiring habits, and exceedingly gentle and amiable; and the afflictions which had fallen upon him proved too much for his strength to bear. He had been sinking for some time, and yesterday morning at eight o'clock he calmly breathed his last. Mr. Workman had long been an elder in Fisherwick Place Presbyterian Church.

**MEMORIAL TO THE LATE THOS. SINCLAIR, Esq., J.P.**—A meeting of those interested in the proposed testimonial to the memory of the late Thomas Sinclair, Esq., J.P., in connection with the General Hospital, was held on Friday, in the Chamber of Commerce. The meeting was large and influential. The chair was occupied by the Mayor of Belfast (David Taylor, Esq., J.P.) A number of resolutions were adopted, and a subscription list was opened. Upwards of 800 guineas were subscribed by those present.

**A STRIKING CHAPTER IN THE PROVIDENCE OF GOD.**—The late Dr. John Edgar, of Belfast died in July last. His son-in-law Thomas Sinclair, Esq., J.P., a few weeks ago. By last mail, we hear of the death of his uncle, the Rev. David McKee on January 11th, at his own house, Ballynaskeagh of Anaghlonge, aged 90 years; and that of John Workman, Esq., one of his oldest and most devoted fellow-labourers in every good work during the last forty years. David McKee was the oldest Presbyterian minister in Ireland, having been nearly seventy years the pastor of the Secession Church of Anaghlonge. Thomas Sinclair was one of the merchant princes of Belfast and one of the most liberal contributors of his abundance to the cause of Christ. His second wife, now a widow, was Dr. Edgar's eldest daughter. So it may truly be said of this group of the faithful: "They were lovely in their lives, and in death they were not divided."

**IRELAND.**—The plan of a free-will offering is growing in favour with the Presbyterian congregations of Ulster. The debt is to be cleared in a collective mode; the deacons send to each family and communicate a letter stating the object, and enclosing an envelope in which to

return the contribution, and the offerings are then laid on a plate in the vestibule. One congregation has received thus £93, and another £83 within the last month. The success of the movement is greatly owing to an admirable tract on the subject by the Rev. L. E. Berkeley, "God bringing to men, men bringing to God."

The Colportage Society reports its sales at £300 for the month; and 50 colporteurs in its employment.

Professor Porter, one of the deputation from the Presbyterian Church in Ireland to the Protestant Churches in France, has been eloquently pleading the cause of the French Protestants at home. He describes among the difficulties that embarrassed them the persecuting spirit of the great church beside them, only restrained from violence and excess by the strong hand of the French Emperor.

**FRANCE.**—Amongst the Protestants of our country, the question of the consistorial elections continues to hold a first place. It is, in fact, an affair of the highest importance. Every three years, one-half of the lay members of our Presbyterian Councils, and of our General Consistories, undergo a new election. All *Protestants* who have been baptized and admitted to their first communion possess the right of voting. It is, therefore, the institution of universal suffrage applied to a religious community. But both the State and the Church necessarily impose certain conditions on the electors; in other words, those who claim the right of voting must be able to give certain guarantees, both civil and religious. Thus, a person who had been condemned by the courts of justice to an infamous punishment, could not enroll his name upon the list of the electors. Nor can foreigners who have not resided in France for two years be admitted on the list; and so on.

The dispute between the Orthodox and the Rationalists relates specially to doctrinal guarantees. The negative school asserts that all who bear the name of Protestants should have the right of voting, even although they should be openly infidels and atheists. This is very consistent on their part. The Evangelicals entertain an opposite opinion. They affirm that those who publicly profess pantheism or atheism are no longer entitled to the name of Protestants, and cannot, therefore, exercise their rights. They add that, in the absence of a General Synod, the Consistories have authority to decide upon the religious conditions which every ecclesiastical elector must satisfy, before voting for the appointment of the representatives of the Church. Conformably with these principles, the Consistory of *Cœn*, in Normandy, has adopted a resolution which contains the two following articles:—

1. At the time of being inscribed upon the parochial register, and at the time of voting, the elector shall be required to answer *videlicet* this question: "Do you adhere to the Evangelical faith, as summed up in the Apostles' Creed?"

2. Should the reply be affirmative, the elector's name will be enrolled, and his balloting paper will be deposited in the urn. In the op-

posite event, both the enrolment and the vote will be refused.

There is nothing sectarian or narrow in this decision; for the Apostles' Creed, which is read every Sunday from our pulpits, contains only a *resumé* of the leading Gospel facts, and of the fundamental points which determine the faith of Protestants. But the Rationalists reject whatever establishes any barriers, even the widest. They maintain that this act is one of *usurpation* and of *intolerance*. In their view, an avowed materialist, or a well-known atheist, is yet a *Protestant*, a member of our flocks, and it is not allowable to refuse him the right of nominating the members of Consistories. You will see that this is a very serious question; and I shall not fail to inform your readers of the result of this important controversy.

I wish to refer to the *Deaconesses' Institution*, the last report of which is in my hands. This establishment was founded more than twenty years ago, by Pastor *Vermeil*, who has now entered into his eternal rest; and, since his death, continues to do much good. It trains deaconesses—that is to say, young women who receive a special education to qualify them for the care of the sick, the aged, deserted children, and all classes of unfortunates. They are, in some sort, *Protestant Sisters of Charity*. The same establishment has a refuge for penitent young women; and many degraded ones have found in this asylum the compassion which they needed, a pious training, and the means of restoration to society. Our prayers and sympathies accompany the deaconesses in their benevolent and holy mission.

The Universal Israelite Alliance met on the 28th ult., in general assembly, in the Salle Molière. An overcrowded audience of Jews and Jewesses pressed in to hear the very interesting report, which shows progress, great progress, though in presence of above seven millions of Israelites, about 4,500 members of the Alliance seem as nothing. It is with Deuteronomy in their hands that sceptics should hear or read the report of the atrocious oppression, to the extent of massacre and burning alive, under which Jews are still writhing in parts of Persia and other countries. Emigration is felt to be a necessity in various places, and appeals are made to the Alliance, which is willing to promote colonisation in Palestine, although the committee seemed to incline for America. The great cry is for education for Israelites in yet barbarous lands. A brilliant speech was delivered by the President, M. Cremieux—the first Jew ever a lawyer in France, and now an aged man. The receipts for the last eighteen months have been 50,000*f*, and the expenses 33,700*f*. Allow me to repeat that any books in any language treating on any subject connected with Israel or Palestine will be received with gratitude by the Alliance for its library, 23, Rue d'Enghien, Paris.

All Protestant Paris is now in full work preparing for the Christmas festivals to be given to the various schools, bazaars for orphans and for the poor. These works of Christian love increase year by year.

ITALY.—Here, as elsewhere, the humble and unlettered colporteur has paved the way for the able evangelist. Two of these most useful men,

in the British and Foreign Bible Society, sold during last month, respectively, £10 and £3 worth of Bibles and Testaments. The same society has ten colporteurs at present in the Veneto, and the Scottish National Bible Society has three. One of these latter, Lantaret, brother of the Moderator of the Waldensian Church is likely to be soon settled here as keeper of a *dépôt*, by Dr. Stewart, of Leghorn. Until the ordinary book-sellers of the realm will sell our Bibles and Evangelical books, these *dépôts* are absolutely necessary, and they furnish an excellent rendezvous for the workmen and brethren in various localities, as well as an arsenal from which supplies are issued to the itinerating book-hawker.

On my first visit to Venice, ten years ago, there was no service for British and American residents and visitors; and I can well recollect how a small party of us, among whom was the Rev. Mr. Hurry, of Torquay, enjoyed the songs of Zion and meditation on the Scriptures, as our gondola floated with the gentle tide in the open *lagune*. Now there is an Episcopal service, with an excellent chaplain, the Rev. Mr. Mereweather, while Presbyterian worship has been established by the Rev. Mr. McDougall. This winter there are comparatively very few foreigners in Italy. There is a considerable work to be done here among the foreign shipping, by the distribution of tracts and kindly invitation to the house of God. Three Sabbaths ago I counted seven British and American vessels in the harbour, and the number is likely to increase with the probable return of an extensive commerce to this port. In addition to sailing vessels, there are three lines of steamships regularly plying between Glasgow, Liverpool, London, and Venice, all manned by British captains and crews. An energetic missionary would also find this a most suitable centre for evangelistic operations among a multitude of towns on the Adriatic sea-coast.

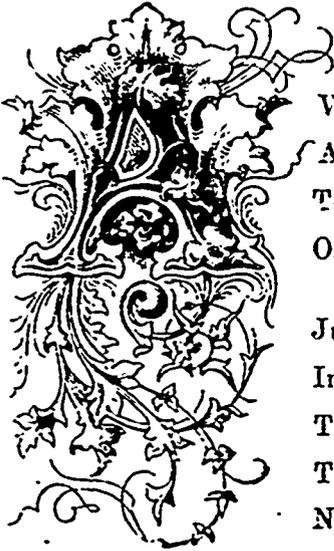
AUSTRALIA.—During the last fortnight the General Assembly of the Presbyterian Church of New South Wales has been holding its annual session. This is the first meeting of the General Assembly since the time of the Union in September, 1865. And as that event was the return to one united Church of parties who had been long divided, and in several instances had maintained a protest one against the other, it was with considerable anxiety that the time for the review of their first year's combined labours was anticipated. The result has been very satisfactory. The progress of church extension, though much below what the duty and the aims of the Church dictate, has been far greater than anything that had been accomplished by the Presbyterians in their former divided state. The discussions which took place on various questions, proved that no differences of opinion could destroy the growing purity of heart which prompted the union, and has been strengthened by it. The presence of the Rev. J. O. Dykes (late colleague of Dr. Candlish), from the Free Church of Scotland, and of the Rev. Geo. Mackie (of Melbourne), from the Presbyterian Church of Victoria, and the expression of their sympathy with the efforts of the Presbyterian Church in this colony, added much to the interest of the session.

## THE CHURCH AT HOME.

A vigorous and successful effort is now being made to provide for the religious wants of the Orkney Shetland Isles. The following appeal is by a Lady who takes a deep interest in the work.

## A VOICE FROM SHETLAND.

BY LADY LISTON FOWLIS.



VOICE has reached us from the Skerries,  
Across the dark and stormy ferries,  
Telling of famine of the Word,  
Of Sacrament, and service heard.

Just look into this ectawhile,  
In Whalsay's or in Skerry's Isle :  
There, on a Sabbath evening, rests  
The Fisher, from the storms he breasts ;  
No Pastor has been there that day,  
No boat has crossed the stormy way ;  
And many a Sabbath-day has fled,  
Since last to Worship they were led.

' I say,' quoth Eric to his wife,  
' I wish in a' the ills o' life,  
' We had a Minister to cheer us,  
' Ane wha kens the airt to steer us ;  
' Tell us how to mak' for Heaven,  
' How our sins may be forgiven !

' It's truth ye say,' was answer spoken,  
' But sure, my man, ye hae forgotten  
' That 'tween the Main, 'his Isle, and Skerry.  
' There lies that that wae and awsome ferry.  
' How could the Minister come owre,  
' When no a boat could live an hour ?'

' Ay,' quoth the Fisher, ' weel I wot  
' The dangers o' an open boat ;  
' But wife—suppose they in the south,  
' Whom we but ken by word o' mouth—

' Were to be stirred up by the Lord,  
 ' Their help and substance to afford,  
 ' We micht hae Pastor o' our ain,  
 ' And no aye lippen to the Main !'  
  
 ' Ay, but my man, that wad be fine,  
 ' I wish I saw the siller shine  
 ' That wad this blessin' to us bring,  
 ' Gar mony a heart wi' gladness ring.  
 ' There's our wee Sandy rinnin' there ;  
 ' And Norna too, sae blythe and fair,  
 ' That ne'er in Baptism hae been given,  
 ' In covenant to the Lord o' Heaven ;  
 ' And there 's the Lord's command He gave  
 ' The night afore He died to save.  
 ' Wae's me ! I canna bear to think,  
 ' How lang it is sin' I did drink  
 ' In memory o' that wondrous love,  
 ' That cam' to save us frae above !'

' Nay, wife, cheer up, it's no sae lang  
 ' Sin' I heard tell that we belang  
 ' To th' Kirk, and have a claim to urge,  
 ' Ay, a' the mair o' that wild surge  
 ' That cuts us off frae Kirk at Nesting,  
 ' And we may help a bit wi' fishing ;  
 ' Micht gie a " weigh " o' fish each man,  
 ' And sae wad lend a helpin han'.'

Say, shall we leave them thus to pine  
 For ministry of love Divine ?  
 Shall we not join with heart and hand,  
 And send what help we can command ?

NOTE.—The writer of these lines understands that some help has been sent to our countrymen 'across the Ferries,' the Home Mission Committee having for some time provided a Missionary supported by an annual grant. But an effort is being made at present to make these Islands independent of such temporary aid, by creating a new Parish, and endowing it ; for which good cause a considerable sum has been collected, though some hundreds are still required.

ORDINATION OF THE REV. MR. DOBIE AT KINGHORN.—A special meeting of Kirkcaldy Established Presbytery took place in Kinghorn Parish Church yesterday, at noon, for the purpose of ordaining the Rev. W. J. Dobie, lately assistant to the Rev. Mr. Charters, of Park Church, Glasgow, to be assistant and successor to the Rev. Dr. Bowie. There was a large attendance of the members and friends of the congregation present; and among them those from a distance were the Rev. Mr. Charters, Glasgow; the Rev. Mr. Menzies, St. George's-

in-the-Fields; and the Rev. Mr. Strong, of Barr. The Rev. Mr. Begg, of Abbotshall, preached, and thereafter offered up the ordination prayer. On being ordained, Mr. Dobie received the right hand of fellowship from the members of the Presbytery. The Rev. Mr. Grant, of Auchterderran, then suitably addressed the minister and people. In the afternoon, a public dinner took place in the London Hall, at which the Presbytery and about fifty other gentlemen were present.

## Articles Selected.

### LEARNING RELIANCE.

#### A WORKING MAN'S STORY.



SE copper nails always, we do, for fast'ning slates on a roof. Iron would rust, and be soon eaten through; and next time you see a bad fire, and the roof-slates are cracking and flying off, you'll see those copper nails burn for all the world like beautiful bright blue stars as they fall to the ground. Mind, I don't mean to say that if you put a copper nail in a fire it will burn; but if it's at the top of a blazing house, in the intense heat it will go fast enough.

Curious ideas people has, to be sure, about roofing houses, just as they have about roofing their heads. Out in Switzerland, they tell me that they use wood slabs held down with blocks of stone; in Jamaica, again, it's wood shingles laid on. Some parts of the country—and London too—tiles is all the go; while down in Surrey, and all about Godstone, they use thin pieces of stone, rough and clumsy, to be sure, but, somehow, looking nice and old-fashioned and homely, covered as they are with bits of grey, yellow, and green moss. But, of course, after all said and done, though a bit of sheet lead may be all right in a gutter, there's nothing like slate—thin, well-squared pieces of slate. Now, here, we are you see, this is how I trim them. Here's a block with an iron standing up out of it to square the slate on, and here's this half-chopper, half-knife sort of a thing, with a spike at the back like an old soldier's halberd; and here we go, chip-chip-chop, and all's square; tip-tip-tap, and there's a couple of nail-holes through, ready for fixing upon the next roof I'm on; and so we go on all day.

Dangerous jobs? Well, yes, I suppose they are sometimes, for we're up a good height on sloping roofs; but then, you see, use is everything, and when a man knows it's his daily task for to get the bread for those at home, and when he can call to mind that it says somewhere "as the very hairs of your head are all numbered," it gets natural to him to put his trust in God, and go about his work as a matter of course. Why, if we scaffold and ladder

climbers hadn't a sort of comfortable feeling that we were as safe up aloft as anywhere, what would become of your fine buildings, and towers, and spires? Where would your sailors and workmen be as are always either out upon the great deep, or working with machinery that makes some men shudder when they go amongst it?

Well, perhaps I wasn't always a man of religious feeling; but you see we've had a good deal of trouble at home—trouble such as would make any one thoughtful, and teach him what a short step it is between here and hereafter. Some men are always grumbling and complaining about their large families, and the cost; while we two at home always go on the other tack, and fidget and wonder about our one, and whether it may not yet be taken away.

Five times over there's been the long-looked for little one, that we seemed almost to hunger for; then, day by day, you could watch it grow and love to stretch its little pink limbs, and catch at things with the tiny hands; there were the little eyes growing brighter and brighter, so that you might watch the sense, as it were, gradually coming, and the first dawning of a smile playing about the little lips, till the senses grow keener and keener, and the sparkling eye told you that you were seen and known. Five times over there was a sunny-haired little one for us both to be foolishly proud on, and then came the dark, shadowy night when it went to sleep; while each time as the wife took a tiny lock of soft hair—the only token we could keep in remembrance—she hung upon me, sobbing, till we went and read where it says, "Suffer little children to come unto me."

Years and years had passed over us, and I seemed to be growing into a bitter disappointed man. There was another little one, but I was morose, and tried to make myself believe as I did not care for it, saying that it would only be taken away; and yet all the time I knew how stupid I was making of myself; for every time the tiny soft thing was put close up to my face, or lay nestling and cooing in my arms, I could feel that sense of love and paternity that has been planted by God in the breast of the roughest man that ever lived upon this earth.

But, for all that, I kept on taking but little notice, and being bitter and harsh as could be; and I believe I should have kept so if it hadn't

been for two things as seemed to change me. You see, they would not seem important things to other people, but they made a wonderful impression on me—giving me a sort of trust and reliance in all things being for the best; while what we have to do is our duty, as far as the power lies in us, and leave the rest to One above.

I'd gone to work one day very much out of sorts as to my temper; while I don't mind saying that it was about something so trifling, and of such small consequence, that I don't even know now what it was. My job that day was repairing the roof of a house, putting in a new slate here and there where they were cracked, so as to make all good again. Perhaps you've seen how we have a ladder up to the roof, and then lay another short one from that up the slope, and tie it firmly on, so that one can easily work right up to the ridge.

Well, I was working right up at the ridge, and then farther along, right away from the ladder, now here, and now there, just where I could see it was wanted, and not being particular if I cracked another slate or two in getting along. It was a large roof, with a very long slope towards the street, while the house was four storeys to the top, so that you see it was a good height; while for any one who fell, there was the chance of his pitching either on to the area railings, or else right down into the area, a dozen feet lower. But I was so used to that sort of work, that I never thought about falling, and sat close up to the ridge there, taking it very coolly, finishing tapping on a bit of slate, when I drew my feet up under me, and was just going to turn; but all at once I began to slide gently down the slates, the iron nails in my boots gliding easily over the smooth roof, and the rate gradually getting faster.

I did not think anything of it at the first moment; then it seemed time to stop myself; and then I put one hand down. But that was of no use, so I put down the other quickly; but that was of no use; and then feeling just a little startled, I thrust out my feet from under me, and tried to dig my heels in. But that had no effect; for once well started, I found that I was going faster and faster down the slope; and even when I threw myself right back, and tried to grasp something with my fingers, it made no difference, for I seemed to be gliding slowly and surely off, without a chance of stopping.

It only took a few moments altogether; but thoughts go quicker than moments, and I had plenty of time to see how I was to blame for not having the ladder moved, and how surely there was death before me. Only a few seconds before, strong, hearty, and without a thought of going wrong; while now it seemed that nothing could save me, and I must shoot off the roof and be dashed to pieces.

Think! yes; I could think fast enough, as, gliding along faster than I did, my hammer slipped over the slates, and I heard it rattle down; while, if I had only kept it in my hand, I might have dashed it through the roof, and so formed a stay. I knew well enough what there was at the edge—only the projecting eave, with a light iron gutter under it—nothing that

could save me; and there I glided down, helpless and hopeless, trying to say a scrap of a prayer; and then, so completely unnerved, that I shrieked aloud as I called on God to help me.

Nothing hardly short of a miracle seemed likely to save me, as I lay back, sliding down, with my hands pressing the slates, and my wild, staring eyes looking straight up at the blue sky: when all at once I felt something give my clothes a jerk and stop me a little; but the hope was stifled the next moment, for I went on slowly, nearer and nearer, drawing my legs up as I did so; and then, when I felt that all must be over, I stopped short with my heels resting in the frail, thin iron gutter, supported on a few hooks; while I lay there, not daring to move, till my labourer, coming up with some more slates, saw how I was fixed, and got help to move the ladders, and at last brought them close up to me, so that I could get firm hold of one of the rungs, when, for the first time, my heart revived, and I burst into a fit of weak crying.

I couldn't work any more that day, for it was as though I was always sliding down that horrible roof, nearer and nearer every moment to the time when I should snoot off; or else I could feel myself lying on my back, with my heels just resting half an inch in the gutter, which quivered under my weight, as I lay, afraid to move, and expecting that every moment would be my last. And another thing seemed to be working on me; and that was a desire for it to be night and darkness, that I might get away out of sight, and try, in my ignorant, blind way, to offer up thanks for my prayer being heard; while all the time with shame I could not but feel how unworthy I was, while plenty of men I knew had been carried off to the hospital.

The wife did not say anything to me; but she seemed to fancy as there was something wrong; but she did not ask, and I could not bear to talk of it at all, and it was some time after before she knew; for I did not tell her till the night when I was knocked down by the horses, and that was perhaps a month after, when the thoughts of my accident had almost passed away, and I was going on about as usual—not leading a rough life, but a careless, indifferent one, thinking a deal more about the public-house than home, and taking but little heed to how miserable it made our little place.

But there was a reminder came, one which stretched me on a weary, tossing bed of sickness, so that I woke one day to look longingly out of the open window at the bright blue sky, and to think how delightful it would be to be far out in the country beneath some soft waving tree, looking at the checkered sunbeams glancing through; and murmuring in my heart that I should be a poor man lying stretched on a bed of pain with a crushed collar-bone.

It was quite evening as I lay there watching till the silvery clouds turned golden, then red, and then paled away, and first one and then another star peeped out, till the heavens grew bright with the sparkling clusters, and then a better spirit seemed to come over me, and as I lay there, unable to move in the calm of that still, summer night, if ever man did, truly and from his heart, I thanked God that things were

as they were. Then my cheeks seemed to flush up again as I thought of it all; about my coming home that evening, and two of our worst chaps with me, and of the struggle I had to get away from them, as they tried hard to persuade me to stay and drink. How they sneered and called after me, as something seemed to drag me homewards, and I hurried off and turned down next street, half vexed and angry that I had not stopped to have just half a pint; and then thinking again how that the money paid for that half pint would have led to paying for many more, so that I should have been unfit for work the next day. And so I jogged on, with the good and the bad battling in my heart, till I turned into our street, and was sauntering along, when all at once from behind came a noise of shouting and hallooing, mixed up with the rattling of horses' hoofs and the rolling of wheels; then I saw that a pair of horses were galloping away with a van, and the man driving had no command over them; while, before I had time to more than get in a doorway, there came a terrible crash, and I saw that the horses had run a wheel against a lamp-post, broken it, smashed the van, and then, getting loose with the splinter-bar and a bit of the broken van, they came tearing and kicking down the street. They were a good fifty yards off me, and yet, when, looking round to see if the street were clear, my blood seemed all to rush to my heart, and a faintness seized me, for, toddling along ahead, there was a little child right in the middle of the road; and then what followed all seems confusion, mixed up amongst which is the shouts of the people and the shrieks of women. But I can remember darting into the road and catching up the poor child, and almost throwing it into the arms of a woman running out of a house, as something seemed to strike me on the shoulder, and I was hurled to the ground stunned, where I seemed to be half asleep, and not to be disturbed, while people were talking over me in whispers.

And as I lay there, day after day, watched and cared for most tenderly, I thought more and more of both accidents, and how little I was injured; while as I grew better there used to be a little prattling fellow come to sit upon my bed for me to watch his bright blue eyes, and the sun shining through his golden curls—the little fellow who, but for my hurrying home that night, would no doubt have been killed; and then I used to feel a sort of swelling in my throat, and a proud smile come upon my face as I compared my hurt with the saving of his life; and then once more would come the sense of thankfulness to God, mingled with prayers for strength of mind as well as body, for the little fellow I saved was my own child.

#### BUNYAN'S 'EVANGELIST.'

Macaulay in his history informs us that the *Pilgrim's Progress* was for more than a century the delight of pious cotagers and artisans, before it took its place, as a classical work, in libraries. But critics, he adds, were at length compelled to own that the ignorant multitude had judged more correctly than the learned, and that the despised little book was really a masterpiece. Such, accordingly, has long since

been the settled verdict in the case, and being so, I do not now, of course, feel especially called upon to endorse, any more than to dispute it. What I wish to remark is, that in no respect, perhaps, is this 'first of allegories' more of a 'masterpiece' than in its fidelity to nature, and the exceeding truthfulness, if I may so say, of its delineation of human character, whether met with in the church or the world. This must have been both observed and felt by all who have ever perused the book, and no doubt it constitutes one of its great charms, alike with old and young. The secret of it seems to be that the *dramatis personæ* of the various scenes in the tale are so entirely life-like and human, that instead of being imaginary characters, conjured up by the 'ingenious dreamer' for the occasion, they must have been genuine portraits, drawn direct from the life. And such is generally believed to have been the case. Indeed, had it been otherwise, it may not be too much to aver that the work would not only never have attained to its present world-wide popularity, but it may even be questioned whether it would have floated down the tide of time beyond the century in which it first appeared.

There seems, then, to be little doubt that the great outstanding figures in the allegory, such as 'Christian' himself, and 'Faithful,' and 'Hopeful,' 'Great-heart,' and 'Valiant-for-truth,' were real portraits, the originals of which must have been familiar to Bunyan in that age in which his lot was cast,—an age, as is well known, of great and good men, as it was also of base and wicked men; when, like the prophet's figs, 'the good were very good, and the evil very evil.' And as the main and more prominent characters in the work had their living counterparts at the time, so likewise had the others, such as 'Pliable,' 'Talkative,' 'Ignorance,' 'By-ends,' 'Save-all,' 'Hold-the-world,' etc. Moreover, they were each of them the specific type of so many separate classes then existing in the world: nor have these classes yet disappeared from among men, but may occasionally still be seen, the bad and the good, represented with more or less distinctness, I suppose, in every community in Christendom.

But the character to whom for the present I wish more particularly to direct attention, is that one distinguished in the allegory as 'Good Evangelist.' It is he who first comes so opportunely to Christian, when sorely distressed in mind, and utterly perplexed as to whether or in what direction to run. At subsequent stages of the eventful journey, the same benignant personage appears from time to time, when most needed, and imparts such counsel or rebuke, direction or encouragement, as the pilgrim's particular exigency happens to require. His portrait is thus described, as seen in the house of the 'Interpreter.' It was 'the picture of a very grave person hung up against the wall, and this was the fashion of it: It had eyes lifted up to heaven, the best of books in its hand, the law of truth was written upon its lips, the world was behind its back, it stood as if it pleaded with men, and a crown of gold did hang over its head.' This loving friend, and faithful guide of the pilgrims, is allowed to have been a living impersonation of Bunyan's own

pastor. In his spiritual autobiography, known as *Grace Abounding*, he refers to him as 'holy Mr. Gifford.' That good man, then, is believed on all hands to have been the original 'Evangelist;' and so we give the following particulars of his personal history, believing they may be new to many, and may lend, if possible, an additional interest to those passages of the *Pilgrim's Progress* in which he comes upon the stage.

When Bunyan first became acquainted with Mr. Gifford, the latter was pastor of a small Baptist congregation in Bedford. It was the period of Bunyan's great troubles, either immediately previous to, or at the time of his conversion, and when apparently in the twenty-fifth year of his age. He seems to have been introduced to the Baptist minister by some godly women there, who had known of his sore spiritual conflicts, and were but too glad to conduct him to one so much abler to instruct him than themselves. And hence it has been suggested, as well as from other considerations, which need not be here specified, that these same happy, holy women, were afterwards personified in the allegory as 'Prudence,' 'Piety,' and 'Charity,' the three heavenly maidens who entertained Christian in 'the palace Beautiful.'

His introduction to 'holy Mr. Gifford' would seem to have been the commencement of a new life to Bunyan. 'This man,' he says, 'made it much his business to deliver the people of God from all hard and unsound tests that by nature we are prone to. He would bid us take special heed that we took not up any truth upon trust, as from this or that, or any other man or men; but cry mightily to God that He would convince us of the reality thereof, and set us down therein, by his Spirit in the holy word; for, said he, 'if you do otherwise, when temptation comes, if strongly, upon you, you, not having received them with evidence from heaven, will find you want that help and strength now to resist, which you once thought you had,

These and other similar admonitions, as sound as they were reasonable, were greatly blessed to Bunyan for his confirmation and establishment in the faith of Christ, and were partly no doubt instrumental in rendering him what he afterwards became, a master in the Scriptures, such as but few have been, either before or since his time. But although latterly the beloved and honoured pastor, as we have seen, of the Baptist congregation of Bedford, Mr. Gifford had originally been an officer in the army of Charles the First. And as he continued true to his party, even after that unhappy monarch had been dethroned and beheaded, he engaged in an insurrection against the new government, for which he and eleven others were condemned to death.

Gifford's sister paid him a visit in the prison on the night previous to his intended execution; and finding the sentinels asleep, she persuaded him to effect his escape. In this his fellow-prisoners were unable to join him, having stupefied themselves with drink. He passed through the guard in safety, betook himself to the fields, and lay concealed for three days in a ditch. Instant search was of course made for him, but he was not discovered. By the help of some

friends he was conveyed to London in disguise, and afterwards to the county of Bedford, where he was protected by some Royalists of influence, until the pursuit was dropt, and the danger passed away.

Major Gifford (for such had been his rank) set up now in Bedford as a physician, and was known to lead a very wicked and profligate life, as many others of his party did at that time. He was a great drinker and gambler, and much addicted to the vices which usually accompany such base habits. Indeed, he was said to have betrayed unusual depravity of heart and disposition, and bore a very special ill-will to the Puritans, who, he thought, were the parties to blame for all the calamities he had endured. And so far did he carry his feelings of animosity against them, that he resolved on taking the life of a worthy man in Bedford, for no other reason than that he was a leading man among the Puritans of the town.

While in this unhappy state of mind, he was engaged one day, according to custom, in his favourite practice of gambling, when he lost the sum of fifteen pounds,—too large a sum for one in his circumstances to lose,—and, as may easily be supposed, it made him well-nigh frantic with rage. 'Many desperate thoughts against God,' he afterwards said, arose in his mind, when, scarcely knowing what he did, he chanced to take up a book, by the Puritan divine, Robert Bolton,—probably his *Treatise on Happiness*,—and in this book his eyes alighted on some startling word or sentence, which arrested his attention, and, through the grace and Spirit of God, was made the means of leading him to a deep and affecting sense of the misery of his condition as a sinner against God.

For some weeks thereafter he continued in deep distress of conscience on account of his sins, and the deprived, wicked life he had led. But as the most violent thunderstorm is not unfrequently succeeded by delightful calm and sunshine, so, by and by, those tumultuous feelings in the soul of Gifford were made to pass away; when peace and joy, such as, till then, he had never conceived of, flowed in upon and pervaded his whole man. He now felt as if in a new world, and so he entered on a new course. He forthwith began to court the society and frequent the meetings of those very persons whom, up to that period, he had despised and persecuted. At first, indeed, as might have been expected, those good people were suspicious as to the reality of the change which he professed to have undergone. But it was not long till their fears were dissipated; for soon, like Saul of Tarsus, he began 'to preach the faith which once he destroyed.' So, after having had due trial of his gifts, both public and private, they formed themselves into a Christian congregation, with Gifford as their pastor; and singular enough, the same pious individual whose death he was fervently plotting, was one of eleven persons who chose him to that important office. He enjoyed much happiness and success in his ministry, and is said to have declared a short time before the close of his life, which seems to have been a long one, that from the day of his conversion, he 'lost not the light of God's countenance, no not for an hour.' 'I sat,' said Bunyan, 'under the ministry of holy

Mr. Gifford, whose doctrine, by God's grace, was much for my stability.'

#### HOW SCOTCH STUDENTS CARRY THE SENIOR WRANGLERSHIP.

"J. H. W.," writing to the *Times*, says:—Another Aberdonian is senior wrangler for 1867. Year by year the Scottish colleges are sending up their best young men to Cambridge, and they are carrying away the highest honours and emoluments. How is this? A few facts will best answer the question. In Scotland education is a parental duty, and realised as such. Every parent, however poor, provides for the education of his children. There are schools in every town, hamlet, and village, and the fees are all but nominal. The first quarter's fee amounts to 1s 6d; the next quarter is more for arithmetic; and year by year the fees advance until they reach 5s 6d, for which the boy gets a good grounding in the classics. Thousands of children at the parish and other schools are paying these fees now, and well-to-do parents sending their boys to these schools as well as others.

Now, while they are under training from six years of age after this fashion, teachers in the North of Scotland are marking off the clever lads for the college at Aberdeen; the honour of each school depends largely on the number of boys sent to college, and who distinguish themselves there. It is well known that there are "bursaries," or foundations, as they would be called in England, for nearly half the number of students who could attend the classes at college, and that they are open to all the world on very easy terms. In these circumstances clever lads are usually forwarded to the granite city, some to be furnished up a little at the grammar-school there before entering the lists of competition, and others to enter at once into the contest for a bursary. The examinations being over, the successful candidates remain in town, and the unsuccessful return to their parents and try again next year, or push their way with what learning they have received. In many cases the bursaries do not exceed from £10 to £15 a year, and few range from £20 to £30; but the session only lasts for six months, and the cost of living being less than one-half of the cost of living at any school or college in England, the young fellows rough it through bravely, and at the close of each session find employment in private teaching or in teaching in some of the public schools, where they improve themselves and also get something for their work.

With such materials the Professors of the College and University of Aberdeen have to deal. In a short time the most talented boys of each new accession in the month of April, when the college opens, soon discover themselves, and Professor Fuller, especially, has not been slow to discern the true mathematical genius, and work it up for Cambridge. A Cambridge man himself, he knows right well

the sort of talent that is required in a youth who would have any chance of a senior wranglership, and with four years' drilling, after eight years' previous schooling, the lad living all the time on the simplest food, rising early in a bracing climate and working hard, what English boy, delicately trained, though equally talented, can have a chance with such, the hardy Scot? Out of 250 youths of the average age of 15, and thus prepared, it is an easy matter to select half a dozen and count on the majority of them at least taking wranglerships at Cambridge.

There is also something in the system of education at the Scottish Colleges which greatly facilitates their progress. I can remember how we were taught, and how earnestly and anxiously our professors laboured to bring forward every lad in the class room. In the mathematical section, for example, our professor had us all seated on raised benches, one tier rising above another from the floor, so as to give him full command of every student. Standing beside his black board, which was resting on a triangle (for he did everything mathematically), the tall, gaunt, hard-headed, but warm-hearted Aberdonian would run his eye over the benches, and then call out, "John Thomson!" "Here, Sir," was the response, "Stand up;" and then the professor, with chalk in hand, made John tell him how to work out some one or other of the problems or propositions which were among the exercises for that day, and which he did, producing every line and describing every circle as John could direct him. On one occasion, after keeping a student hard at work in this way for a quarter of an hour, he said, with much self-complacency, "Now, Sir, if you go to Cambridge or Oxford, you will get no such training as that; for the students there only hear the lecture day by day, and it rests with themselves to make the best of what they hear; but I make you do it." This was before professor Fuller's day; but I daresay he has also, with the other professors, known that the best way to prepare a talented youth for Cambridge is to make him do his work at Aberdeen.

In reference to the senior wranglers who have come from Aberdeen during the last few years, it is no disparagement to the majority of them to say that they have roughed their way upwards from the very humblest ranks in life. Many more, besides these wranglers, have come South from the colleges in Scotland, and carried away valuable appointments in the Civil Service at home and abroad, and many more will follow and carry off similar appointments, unless the education in our English Colleges proceeds more on the principle of first finding out what a boy's talent really is, and then educating that talent, as is done in Scotland. But even with improvement in this direction, unless parents among the working classes are brought to feel the importance of educating their boys—and education is realised as a parental duty—the wranglers will come from the other side of the Tweed.

## Miscellaneous.

**THE ISTHMIAN RACE-COURSE.**—The stadium occupies a dell between two spurs of a hill south of the Hierum. The *chiasmarrous*, or winter-torrent, which had formed the dell, was diverted, or else carried underground, to the outlets just mentioned. It has now resumed its natural course, and broken through the semicircular end of the stadium. Not a vestige remains of the seats of white marble which Pausanius mentions as 'worth seeing.' Its area is filled with fragments of pottery, and over-grown with tufts of wild thyme, lentisk, and sage. The unbroken stillness of the desert now prevails from day to day, from year to year, in the spot which for so many ages, at each recurring festival, rang to the shouts of the eager crowd that thronged its marble steps. This stadium, however, has an especial claim upon our regard, more than the sentimental interest which attaches to all such sites. It was in the mind of St. Paul when he wrote to the Corinthians: 'Know ye not that they which run in a stadium, run all, but one receiveth the prize?' and continuing the allusion, he assumes their familiarity with the careful and laborious training of the athletes: 'Now he that striveth for the mastery is temperate in all things. They do it to obtain a corruptible crown,—the crown of pine, taken doubtless from the sacred trees within the Hierum,—but we an incorruptible. So run that ye may obtain.'

**A LADY'S OPINION ON PREACHING.**—On Sabbath last, while on our way to church, we fell in with a lady, a leading member of one of our largest and most popular denominations. The conversation turned on preaching. Said she:

"We have no preaching at our church; no real gospel is presented for us!" The imputation we thought too severe, and hence questioned our friend further. She continued: "Our minister reads us moral lessons on a variety of Bible truths, but never preaches the gospel to us; we want the gospel!" It may be that our lady friend had the right of it. Certainly one thing is as palpable as the sun: very few of our city churches are roused, warmed, and fired, as they should be, under the burning truths and thrilling appeals of the gospel of Jesus. Till preachers preach more of Christ, and less of themselves, the condition of the churches will not be improved.

**HOLY SCRIPTURE.**—The multifarious abuse, or, I should rather say, nefarious contempt, of Holy Scripture has in our days reached its climax, and that not only with the profane, but even with those who, in their own opinion, are wise, nay, spiritual. The ΤΕΤΡΑΠΤΑΙ, "It is written," wherewith the Son of God himself, in his single combat with Satan, defeated all his assaults, has come to be held so cheap, that those who feed upon Scripture, whole and alone, are considered to dote or want soul. Thus will the false prophet, at his coming, find the gates standing open. And well-intentioned writers too emulously produce practical treatises, prayers, hymns, soliloquies, religious tales. Singly, they may be exceedingly useful; but the mass of them, taken together, draws away many from the Book of God—that is, the Scripture—which in itself combines, in the utmost plenty and purity, all that is serviceable to the soul's health.—*Bengel.*

### THE PRESBYTERIAN.

"In a late number we reminded our subscribers, that the accounts for the past year had been sent out, and requested our friends to remit to the publisher the arrears due for the paper.

In looking over the list, we find many who have not paid anything for as many as five or six years.

We cannot come to any other conclusion than that such parties do not wish the paper to be sent to them. We shall there-

fore, after this month, discontinue to send the *Presbyterian* to those who are in arrears for more than two years.

If in so doing we shall be so unfortunate as to strike off the names of any of our friends, who may have from mere forgetfulness neglected to send in their subscriptions, and who yet desire to receive the paper, we request that they will communicate with the publisher, who will immediately correct any such unintentional mistake.

## THE PULPIT.

"Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old."—MATT. xiii. 52.

BY THE REV. ALEX. YUILL, CARGILL.



HE disciples had been listening to Jesus as he expounded the parable of the tares, and added these others which follow. He then said, "Have ye understood all these things?" And they said, "Yea, Lord." As children hearing some skilled teacher describe the wonders of nature or art will exclaim, "We see it all;" as newly-converted souls, when the brightness of the truth as it is in Jesus first breaks upon them, will say, "We see it all;" so, in their simplicity, the disciples say, "Yea, Lord," though there were mysteries in these things pertaining to the kingdom not yet even thought of by them. And the Lord does not correct them, for he was no pedant. He treats them gently, as learners who were really learning; he recognizes the fact that they were coming to correct perceptions of the truth; and he connects therewith this statement in the text—"Therefore"—that is, seeing you do know and are making progress in the understanding of these things—continue to do so, and thus be instructed and trained for your great work. "Every scribe" must thus be "instructed unto," or towards, "the kingdom;" and so be "like a householder, who out of his treasure brings forth things new and old."

The word is general—"every scribe"—and therefore will apply to ourselves, especially to us who are ministers. It has become, unfortunately, too much of a catchword, written on too many pages, and bandied about by all parties, so that anything new or old is asserted to be the new and old of which the Lord speaks. Still, the consideration of this text may be profitable to us in our present circumstances; and may the Lord send forth his light and truth by means of it. Let me ask you to notice—

I. *The work of the instructed scribe.* He labours towards the kingdom; like a householder, storing, and then bringing forth provisions for his household.

II. *The place of both new and old in this ministry.* Both are valuable, and necessary, towards the establishment of the kingdom, for the good of the household.

I. First, then, the work of the true scribe is to be instructed towards the kingdom, and then out of the treasures of truth teach others. "The scribe" is the student and

teacher of "*Scripture*"—the listener to Christ—who, being taught himself, goes forth to teach others. The designation, "scribe," did not of old denote a special ministry; and therefore, in its New Testament application, it is not to be confined to the ministry of apostles, evangelists, or early disciples. "Every scribe" is every Christian teacher, any true minister in any age, till the kingdom come and the teaching cease. "The instructed scribe" is one taught and trained for his work—taught by Christ, taught by the Spirit, taught in the word, taught by experience; and it is this instructed scribe that is like the provident householder, who, having a family and household depending upon him, first lays up for them in his storehouse, and then brings out as occasion requires.

1. Mark, first, that it is *unto or towards the kingdom* that all this training or teaching is to be. It is for the household—for its provision, prosperity, and establishment—that the storing and the forth-bringing are to be. In other words, it is towards the winning of souls, the edifying and comforting of the saints, the defence and maintenance of Christ's cause, that every minister is to labour. Not for selfish or worldly ends, not for party or political ends, not even for social or benevolent ends specially; but for the kingdom, for the house of God.

5. Observe, secondly, that it is *from the treasure of truth* first laid up and possessed that provision for the house is to come. The provision is "*the truth*"—the truth which Christ communicated to his disciples, the truth which the Spirit has communicated to us in the word. That truth each teacher must for himself first learn, and, having learned it, he is to teach it. To "preach the word," to "hold forth the word of life," and not to be ashamed of the testimony of our Lord Jesus Christ," are emphatically our instructions.

It was for a critical time this counsel was first given by the Lord to his disciples—just before they went forth to lay the foundations of the great New Testament Church; and it will suffice as a word of instruction now—for *our* critical time, when these foundations are in so many ways assailed, when men's minds are agitated with doubts and misgivings, and when much the larger portion of our hearers have, like the inebriate, a far greater craving

ing for stimulants than a relish for substantial nourishment. The Master's counsel is, "Know, believe, lay up the truth, and then out of that treasure bring forth new and old." Thus and only thus, shall we serve God and our generation.

(1.) *Mere exhortation will not suffice.*

Having a certain knowledge of common truths, we may be tempted to neglect study or treasuring up, and we may think to supply the place of it by earnestness of feeling and appeal, by wisdom as to other things, by kindness of manner, eloquence, or something else; but it is not thus that the kingdom will be established, souls saved, or the children fed, the weak defended or the adversaries put to flight. Let us observe well the method of Christ—indeed the method of all Scripture—as to this matter. It is, *teach first, instruct first, and then exhort.* Many of our Lord's discourses close without a single word of appeal, except that solemn and oft-repeated one—"He that hath ears to hear, let him hear." Appeal has a place; earnestness or even eloquence is very valuable; but instruction or teaching holds the first place in every true ministry towards the kingdom.

(1.) Nor, further, will *speculation*—mere argumentation, philosophic or other—suffice in place of the exposition of the word.

The different parts of the gospel truth, and the system as a whole, may and do have intimate relations with speculative and scientific investigations. In so far, therefore, especially for purposes of defence or illustration, it may be right to resort to these fields of thought and research. Our system by itself is like our country—an island in the midst of an ocean—and we must "rule the waves," if we are to be great;—we must be able to launch out on the tide of tranquil or troubled thought, and hold our own there, if we would efficiently defend ourselves. But yet our wealth and power, our strength and resources, are gathered, not from the waste of the salt sea, but from our fields and mines, by the toil and labour of head and hand. And so, with regard to the kingdom and household of God, we should greatly mistake if all our power and force, or even most of it, were devoted to speculation of any sort, or spent in mere defence. We must go to the Word as the field, to the Word as the mine, from which the kingdom is to be nourished; and here, too, must be found our strength and energy

even for purposes of defence. We must ever remember that we are ministers of the Word, not philosophers—not lecturers on science, or *litterateurs*.

(3.) Once more: the *denunciation of the errors*, or the *exposure of the inconsistencies*, of the enemies and assailants of the truth, will not suffice for the support and maintenance of the cause and kingdom of Christ.

So far this may be needed and lawful. Possibly it is needed now, and lawful now. No doubt some of the recent defections from evangelical doctrine and practice, whether in the direction of negation or in the direction of ritualism, have come of pure affectation—from a silly desire to be like the nations. They fall into error as Israel fell into idolatry, from the idea that it is fashionable; or from a desire for notoriety—for the cheapest, though the meanest road to fame, is to attack the cherished conviction of the pious, who really care for their creed and live by their faith. Some of these concerned in these movements do also exhibit great inconsistency, and something very like public immorality and insincerity. But we should certainly err if we supposed that nothing but vanity and affectation have to do with these manifestations of un-evangelical opinion. And, in any case, denunciations or exclamations of indignation will do little good. Some of these persons are no doubt of opinion that they are following truth in their wanderings. And as to the rest, so long as they can point to the inconsistencies of others, especially to the inconsistencies of all parties, "high church," "broad church," or "evangelical," in England, they will say, "We are no worse than they." So long as they can enjoy the favour of the great, or sun themselves in the flatteries of the infidel portion of the press; so long as they are filled with the idea that they are mighty and will prevail, certainly no words of warning or indignation from us will either cause them shame or bring them to repentance, or at all prevent the unscrupulous and the heedless from approving their ways.

In present circumstances, therefore, merely to denounce flagrant departures from orthodoxy is not enough; and if so, then, much more, to fasten on each slight departure from what may be our way of viewing the truth, and to characterise it as the opening of the floodgates of error, or the inserting of the thin end of the wedge which, when driven home, will carry all horrors

with it, is still less wise, less charitable, and less useful. Earnest men and brave men, even if they are earnest in error and brave for falsehood, will not care for such things. They will say, Any wedge to slip up the mass of dead and unseemly formalism, any flood to sweep over the desert of commonplace. For them and for others our outcry would be very resultless; and altogether merely to cry, Woe! is to very little purpose indeed.

What the crisis to which we have come demands, is the bringing out more than ever of the treasure of God's truth—truth as to man's case—truth as to sin and sinners—truth as to Christ and salvation—truth as it is in the World—as against error indeed, as against all meanness, and double dealing, and dishonesty, as against all world-worship, and fashion-following, and in relation to all duty human or Christian. This and nothing else is our charge. This and nothing else will stem the tide of error. This blessed by the Spirit can do it; even when calmly urged, and without the help of any indignation, it will do it.

There is a region beyond the region of worldly argument and speculation, beyond that domain of words and intellect, in which, alas, too often our controversies are carried on. It is the region of the Spirit, the region of conscience, the region of heaven, we may say. In it Christians pray, when they pray with power. In it they praise God, when they praise him aright. In it—in these heavenly places they sit even now, when they are in fullest fellowship with God. Here Mary of Bethany was, when she sat at Jesus's feet and heard his word. Here the disciples had been, when this word in the text was first spoken to them. Lydia was here, when the Lord opened her heart to understand the things spoken by Paul. John was here on that Lord's day when the vision of the glorified Saviour was given him in Patmos. All who are to be truly taught must often be here; and it is out of this region of the Spirit that every minister and messenger of God should go forth to his testimony, carrying with him the word, and breathing the very air of paradise. Then will God's servants have power. The Spirit will take his own sword and wield it; it will flash with the fire of heaven; it will pierce to the dividing asunder of soul and spirit; it will discern the thoughts and intents of the heart. This is that which Scripture calls "demonstration of the Spirit and power," this is that which when any man feels he

cannot be ashamed of the gospel of Christ. If thus prepared we speak to men, they will through us hear the voice of God, and they will not be able to choose but hear. When God is calling they will not dare to sleep. They will know that God's voice is mightier than public opinion. Tell the child that what he hears in the shell is the roar of the ocean, and he may believe it before he actually comes to hear the breaking of the angry billows, but after that, no more. And so, notwithstanding all the blasphemies about the *vox populi* being *vox Dei*, and all the strivings of our time to subordinate God's truth to public opinion, yet when God does speak with power, men's hearts do and must hear. They know and feel that it is the thunder-voice of God. Always, therefore, to establish the kingdom we are charged to use the truth; out of that treasury to bring the things new and old.

II. This leads us now, secondly, to notice the place of both new and old in this ministry. The instructed scribe, like the wise householder, must bring out both.

At the time when the Lord Jesus spoke these words to his disciples, he was himself bringing forth truth both new and old. He was revealing new truth and introducing the new dispensation, but he was also discovering and exhibiting old truth from the treasures of the Old Testament. His life was a fulfilling of the former Scriptures, as well as a subject for more scripture. His teaching was *throughout*, what more especially it was for a short time to the two disciples going to Emmaus, an "expounding unto them in all the Scriptures the things concerning himself." Part of the old was indeed vanishing away; yet only as the life of the seed vanishes, and the mere husk dies, when that life emerges into the growing plant; only as boyhood vanishes as to its special characteristics when it passes into manhood. New truth was being revealed, and given by God to men through Christ and his apostles, yet the new was but what had been in figure and shadow possessed before. It was but the fruit developed and ripened which had been on the plant long ago, partly hid and partly revealed behind the flower of symbol. It was old and yet new. Christ and his apostles, therefore, are examples to which every scribe may still look, though we live not now in the days of new revelations, seeing these latest revelations were to so large an extent but authoritative expositions of truth possessed before.

*New and Old are relative terms.*—What was new in the days of Christ may be counted old now; what is new to one man may be old to another; what is new in one place may be old in another place.

When a man is converted, old things pass away and all things become new. Still the truths received into the soul are commonly truths previously known. His apprehension of them is new; their power over him is new; but in most cases the truths themselves are old and well-known previous to this change of conversion. Yet every decidedly converted man will testify that all things did at his enlightenment become new. Thus it is always, when the Spirit teaches any man the truth he finds both new and old in it.

1. *Any apprehension of truth unto salvation*, therefore, is a receiving of new and old: and the bringing forth of the simplest truths to even one soul may be really called a bringing out new and old. Yea, as all cases of conversion differ somewhat, it is the old truth in ever varying and continually new application. We may rightly call the shadow cast by the great rock a new shadow each day that the sun shines, though the rock be the rock of ages. Every coming morning, too, is a new morning, though it come with the old light, revealing the old heaven and the old earth; and each spring, though flowers and fields and streams and trees be old. Nature in her daily and yearly circuits brings forth new and old, furnishing and inspiring new thoughts and new suggestions to some; reviving and recalling thoughts of the past and memories of long ago to others. We do not err, therefore, or speak inaccurately, when we say that all preaching powerful through the Spirit unto salvation is really a bringing forth new and old, though there be not much in it beyond the simplest and best known truths. Even old and experienced Christians can sometimes bear witness to this when, as with the breath of the Spirit breathing on them from the heavenly places, the old familiar truths are spoken with power and heard with faith.

2. But, further all Christians, and every Christian church or community, should grow in grace and advance in experience. And in order to this there must be a *continued and progressive discovery of God's truth—a constant reception, therefore of things new*. They may not be new absolutely, for there are few spots in the wide field of Scripture or experience where there are no foot prints of former pilgrims and

seekers after good; but to growing Christians individually these things are new—new, as the experiences of manhood are to the boy; new, as the constellation of the cross is to the traveller first passing the line. A ministry, therefore, to edify growing Christians must continually furnish these new things. Each scribe must be finding out, either directly from the Word, or indirectly from other sources—from his own experience or that of others, *this new*—the strong meat for them that are of full age, or the word in season for the weary, and bringing it forth with freshness and power.

And if this is done, then, at the same time, there will be a *fresh apprehension and exhibition of even the oldest and best known truth*. The new attained will cast its light on the old; not only supplementing it, but defining it, and discovering it in all its aspects and relations more and more correctly. The dim light of morning shows rightly enough, and very clearly too, the outline and the mass of the mountain, and partially, at the same time, the valleys and plains below. But the full light of day coming on the landscape shows far more. It discloses intervening ranges, the rolling uplands, valley and plain, field and woodland, exactly as they are. All is then seen somewhat differently from before; more accurately, if perhaps less strikingly. Now, such should be the knowledge of divine things in the mature Christian life. Towards such knowledge, at least, we should be wearing, discovering things new, and seeing the old more clearly and in new light. A ministry to promote such knowledge is that of which the text speaks; the true scribe must ever strive to advance: and to be in advance; and if so, he will continually be bringing forth both new and old.

3. But surely, in addition to this, it is not unscriptural to expect *absolute as well as relative progress*. Surely it is not too much to think that each age, yea, perhaps each instructed scribe should discover something really and absolutely new. Certainly each age brings new wants: may we not expect new discoveries of truth to meet these wants? Though we may have no expectation of a new revelation, yet we may, without presumption, expect to find new truth in the old. We are, as time wears on, ever entering into the labours of older students, and it is not unreasonable to expect that we should go beyond the point which they have reached. The course and current of history and Christian expe-

rience, embodying without doubt the partial fulfilment of prophecy, and affording abundant illustrations of the Word of God. should help to make things clear which were once dark, and give to each age, and even to each day, something new to add to the old store of the true. There are things in nature to be found out yet; and thousands of explorers are every day busily searching after them, observing and experimenting to woo or compel to light secrets still dwelling in darkness. And there are things in God's Word of truth to be found out yet; and we are bound to search the Scriptures, to look earnestly and eagerly for them. Perhaps it is but slowly now that we can expect these things to come to light; it is only after severe sifting and trial that we should hope or desire to see the Church receive them. The labour of seeking for them may appear to some to be long and dreary; like the tunnelling of an Alp, labour in the dark, and for years resultless; but if we emerge to real light, to the sunshine and beauty of a new world at length, the labour will not be lost. So far it is well that our progress should be slow. Rapid changes and swift revolutions are to be dreaded: they are symptomatic of death and corruption. Decay comes rapidly on the dead body. Healthful growth is commonly a much slower process. But, no question, we ought to expect progress; we ought to seek to bring out new as well as old from the treasure—new interpretations—new ideas—truth in new relations and applications, not to the destruction of the old, but to its development.

To go, therefore, to Scripture, merely to defend old theses is a mistake; to go merely to find arguments for the old creed of the Church is well, but not enough. And yet to go, as some in our day seem to go, merely to play fantastic tricks with familiar texts—to twist and torture them into new senses which are not natural, or, at most, but minor and subordinate, and all to discredit old and cherished beliefs, or to produce startling effects—is very wrong, very foolish, even sacrilegious. It is not playing with words, but with the life of human souls. It is like jesting with Scripture; casting firebrands, arrows, and death; calling them the scintillations of genius; and proclaiming this deadly doing to be sport. We are bound humbly and seriously to go to Scripture to find *both* the new and the old. Till all men are converted, till all are perfect, till the mystery of God be finished, there will be need and

room for both. Heaven itself will bring forth from God's treasure both new and old. Its song will be new, and yet the old song of Moses and of the Lamb. Its city will be new—New Jerusalem; and yet old—Jerusalem. The new heavens and the new earth will be paradise restored—the long lost regained.

And now, for a moment in closing, let us think of *the value and importance of both new and old in relation to the present interests of the kingdom.*

There is to all human minds a charm in what is new, and also a charm in what is old. Some feel the attraction of novelty most, and some the attraction of antiquity. Hence we find error in its various forms appealing to both principles of our nature. When the nations endeavoured to seduce Israel into idolatry, it is evident that they might do so on both pretexts—because it was ancient and because it was new. They might say, "Your fathers served such gods on the other side of the flood, and in Egypt;" or they might urge, "These images and this variety of worship will be new, and a welcome relief from that monotonous Mosaic system." At the present time, in this country, the claims of ritualism are urged to the subversion of the gospel on precisely these pleas; on the score of novelty and on the score of antiquity also. But the truth as it is in Jesus can make the same double appeal, and at whatever periods it has made progress there has such a double appeal been made. At the Reformation, for example, the great doctrine of justification by faith came out as old, as Pauline and Apostolic, and yet as the new Lutheran reformed doctrine. In the evangelical revival of the last century the truth of the Spirit's witness was old, well known not only to the early Christians but also to the Reformers, but it had been sadly left in the background, and when the Methodist revival brought it to light, it was new to the age. For the present time both new and old are needed; both new and old will have power.

*There are many careless*—multitudes with and without a profession of Christianity—wearing through their day of grace unblest. The new is needed, if by any means they might be awakened and startled, if doubt might be stirred or thought provoked. And yet the old is needed; for the old disease holds them, and the old gospel of grace alone can heal them.

But, specially, we live amid *change and inquiry*. There is a search after truth and a cry for rest. Our circumstances are

troubled, and worse may any day come. Some good men are clinging to old truth fearfully, and trembling for the ark of God, as they hear the shouting and the boasting of the enemy. They cleave to truth, but only as one clings to a dying friend, with the agony of love, but with no hope. Oh, what a relief it would be to such if the old or the new were commended to their conscience with fresh demonstration of the Spirit and power. It would be as when one wakes from a dreadful dream to peaceful realities. It would be as when nature confronts the man who has speculated away his faith in her existence, compelling his homage. They would believe afresh and rejoice anew.

*Some, again, are filled with wild hope.* They sally forth as into an enchanted land, "heirs of the ages," as they say. "in the foremost files of times." Now, merely to denounce or ridicule their errors and their hopes, merely to say that these delusions are old, is not the way to benefit them or even to reach them. But they can be reached by God's new and old truth. Even they would feel its strong and yet loving grasp if kindly and wisely, but powerfully, and with the Spirit's testimony, it were made to come near their consciences.

*And there are others, many others, weary,* worn with thought, worn out with thought, seeking rest and finding none. Like Noah's dove they will come in, if the ark-window is opened to them. The poor lost child that has wandered through the streets of the great city all the cold winter day, will lay it down at night on the stone step outside the bolted prison-door, and be glad of refuge in a cell. Such refuge in a prison-cell some weary souls like John Newiman have found in Popery. But we have a better shelter than that to tell the weary of. It is the old, old shelter of our Father's house. There is a glory round the old house to the eye of the prodigal when he sees it after his wandering. Many a one who in youth sets out flushed with high hope to push his way in the great city of the world, becoming weary, longs to get back to the quiet God-made country when age and toil have passed over him. And so, the old, old truth as it is in Jesus, the simplest and quietest statement of it, is the very thing that thousands of the world-weary need. Let us strive to furnish this. Whatever we want or bring, never, never let us forget this. There is room and need for all that we can provide, room and need for the new, room and need for the old.

The great lesson which the subject is fitted to teach is, *neither to fear the new nor forsake the old.*

New things, true and genuine, may present themselves to us; let us receive them, and, entertaining the stranger truths, we may entertain angels unawares.

New developments of error may surround us, but God reigneth, and we need not fear. If the Lord used Babylon and Egypt, Greece and Rome, with all their power and wisdom, with all their idolatries and immoralities, in subserviency to the interest of his kingdom, surely he can use the unbelief and superstition of our time, and make them but add to the glory of the reign of righteousness which is to be.

And let us not be ashamed of the old truth—the ancient cause of God—the everlasting gospel of the everlasting kingdom. The crowd calls it antiquated, the world pronounces it behind the age. They might as well call the sun in heaven antiquated, or say that the everlasting hills are behind the age. Even if we see difficulties, confusions, and apparent contradictions facing us, let us "hold fast that we have."

"God is his own interpreter,  
And he will make it plain."

It is very useless to spend time in vain regrets that we have fallen on an evil age, or to say, "Oh that the quiet times of unquestioning belief were back again! Oh that men were more child-like! Oh that the old days were back!" So to feel is natural; but it is just as when the man in the midst of his cares wishes himself a child again. It is very vain. We must stand in our own lot, and face what God is pleased to send. Let us do it. Let us testify and speak out as God gives us opportunity. The time may soon arrive when men will not endure sound doctrine, when the storm of opposition and hate will burst so fiercely round us, that, like the desert traveller overtaken by the simoon, we shall be able only to hide our face in our mantle, and lie down till it pass, enter into God's chamber, perhaps into the grave, and rest till the storms of night have blown, till the day dawn and the shadows flee away. But that has not yet come; and, therefore, now let us be diligent, bringing forth the new and old, fulfilling our testimony in our day. Let us work for Christ's sake, for conscience' sake, for our friends' and brethren's sake, for the kingdom's sake, and when it comes we shall find that our labour has not been in vain in the Lord.

# STANDARD THEOLOGY.

"VERY seldom have any promises of a publisher been so amply redeemed as those given in the original prospectus of these Puritan reprints. As mere books, the printing, paper, and binding have been admirable; for quantity furnished at the price, the cheapness has been really wonderful; and as to quality, we have only to recall the massy strength and depth of Goodwin, the sparkling and pithy wit of Adams, the sententious vigour and thoroughness of Clarkson, the heavenly sweetness and unction of Sibbes, and the broad and philosophical grandeur of Charnock, to feel that those who possess these works are rich in a literature worth infinitely more than they have paid for it."

**T**HE First Series of the STANDARD PURITAN DIVINES being now completed, subscribers are requested to complete their sets during the year 1866. The separate works are sold as follows:

|   |                    |
|---|--------------------|
| Goodwin's Works, complete, 12 vols .....  | \$15.00            |
| This is the only complete edition of the works of Thomas Goodwin, and contains—Preface by the Rev. Canon MILLER, and Life by the Rev. Dr. HALLEY.   |                    |
| Sibbes's Works, complete, 7 vols.....   | 8.75               |
| The Works of Richard Sibbes were never published in a uniform edition before; the complete writings of the author, as given in this edition, could not be obtained previously for less than £50. A Memoir of Sibbes by the Rev. A. B. GROSART, is prefixed. |                    |
| Charnock's Works, complete, 5 vols.....   | 6.25               |
| This edition contains Life of Charnock, by the Rev. Dr. M'COSE.   |                    |
| Clarkson's Practical Works, complete, 3 vols.....   | 3.75               |
| This edition contains the celebrated Treatise, "Of the Practical Divinity of the Papists discovered to be destructive of Christianity and Men's Souls," with the preface by the Rev. THOMAS SMITH.  |                    |
| Adams's Practical Works, complete,  | } 3 vols..... 3.75 |
| Sermons and Treatise by Samuel Ward,  |                    |
| These volumes contain two Sermons by Adams never before published, and Life by the Rev. Dr. ANGUS. Ward's Sermons and Treatises are prefaced by the Rev. J. C. RYLE.  |                    |

*Full Indexes of Subjects and of Texts are appended to each Work.*

The Volumes are durably and handsomely bound, and are fitted at once to take their place in any library; and it is to be remembered that uniform editions of Goodwin, Sibbes, and Clarkson, have not previously existed.

## COMMENTARIES EDITED BY MR. SHERMAN.

The following valuable works in imperial 8vo., handsomely and substantially bound in cloth, continue to be supplied in sets at \$10, or separately, at \$3.00 per vol. :—

1. Commentary on the Second Epistle of Peter, by Thomas Adams.
2. Commentary on Hosea, by Burroughs, Hall, and Reynolds.
3. } Commentary on the Epistle of Jude, by Jenkyn; and
- } Commentary on the Epistles to the Philippians and Colossians, by Jean Daille.
4. Commentary on Ezekiel, by William Greenhill.

## NICHOLS SERIES OF COMMENTARIES,

The first year's Issue consists of—

- I. Airay on Philippians, and Cartwright on Colossians.
- II. King on Jonah, and Rainolds on Obadiah and Haggai.
- III. Stock and Torshell on Malachi, and Bernard and Fuller on Ruth.

The Second Year's Issue consists of—

- I. Hardy on First John.
- II. Marbury on Habakkuk and Obadiah.
- III. Bayne on the Ephesians.

## GOUGE ON THE HEBREWS, IN 3 VOLS.,

will form the Third Year's Issue. Vol. I is now ready. Vol 2 will be published on 1st December, and Vol. 3 on 1st April, 1867.

Each year's issue, consisting of three volumes in Crown 4to., durably bound, is supplied to subscribers at \$5.25, or in separate vols. at \$2.00 each.

A complete prospectus will be sent, on application, either personally, or by pre-paid letter to

## DAWSON BROTHERS,

Nos. 55 to 59 Great St. James Street,  
MONTREAL.

# LOVELL'S SERIES OF SCHOOL BOOKS.

Having long felt the necessity existing for a SERIES OF EDUCATIONAL WORKS, prepared and

## EXPRESSLY ADAPTED FOR OUR COLONIAL SCHOOLS,

The Publisher was induced to attempt the supply of this want. His efforts thus far have been crowned with success; his books having been most generally welcomed in the Schools, and most favourably noticed by the Press, of British North America.

## LOVELL'S GENERAL GEOGRAPHY, Price 65c.,

Has met with entire success, having been already introduced into almost every School throughout British North America. The General Geography, however, being considered too far advanced for *young beginners*, a new and elementary work has been prepared, entitled,

## EASY LESSONS IN GENERAL GEOGRAPHY, Price 45c.

The "Easy Lessons" is written in an easy and gradual style, and is considered by eminent judges the best book yet issued for young beginners.

The publisher takes great pleasure in calling attention to the following List of the

## SCHOOL BOOKS

already issued by him; and to which he will add, from time to time, such New Works as may be of use to the Youth of the Provinces:

1. LOVELL'S GENERAL GEOGRAPHY, with 51 Coloured Maps, 113 Beautiful Engravings, and a Table of Clocks of the World. By J. George Hodgins, LL.B., F.R.G.S.  
(This Book is especially adapted for, and worthy of introduction into every College, Academy, and School in the British Provinces. Parents should see that it is in their Children's hands.)
  2. EASY LESSONS IN GENERAL GEOGRAPHY, with Maps and Illustrations; being introductory to Lovell's General Geography. By J. George Hodgins, LL.B., F.R.G.S.
  3. HISTORY OF CANADA, and of the other British Provinces in North America, with illustrations, new and revised edition. By the same.
  4. National Arithmetic, in Theory and Practice, adapted to Decimal Currency. By J. H. Sangster, M.A., M.D.
  5. Key to National Arithmetic. By the same.
  6. Elementary Arithmetic, in Decimal Currency. By the same.
  7. Key to the Elementary Arithmetic. By the same.
  8. Elementary Treatise on Algebra. By the same.
  9. Key to Elementary Treatise on Algebra. By the same.
  10. Natural Philosophy, Part I, including Statics, Hydrostatics, &c., &c. By the same.
  11. Natural Philosophy, Part II, being a Hand-Book of Chemical Physics; or, the Physics of Heat, Light and Electricity. By the same.
  12. Student's Note Book on Inorganic Chemistry. By the same.
  13. First Lessons in Scientific Agriculture. By J. W. Dawson, LL.D., F.R.S.
  14. General Principles of Language; or, The Philosophy of Grammar. By Thomas Jaffrey Robertson, Esq., M.A.
  15. Student's Guide to English Grammar; or, the Way to Speak and Write Grammatically. By the Rev. J. G. Armstrong, M.A.
  16. English Grammar made Easy. By G. G. Vasey.
  17. Lennie's English Grammar, full bound.  
Do. do. do. half bound.
  18. An Easy Mode of Teaching the Rudiments of Latin Grammar to Beginners. By Thomas Jaffrey Robertson, Esq., M.A.
  19. Rudiments of Grammar for Beginners. By the same.
  20. Treatise on French Pronunciation and Genders. By J. B. Angely Lafont, Esq., French Master, Grammar and Central Schools, Hamilton, C.W.
  21. Pinnock's Improved Edition of Goldsmith's History of England. (*Second Canadian Edition*.) By W. C. Taylor, LL.D., T.C.D.
  22. Elements of Elocution. By J. Barber, M.R.C.S.
  23. Classic Reader. By Rev. Wm. Hamilton, D.D.
  24. British American Reader. By Rev. J. D. Borthwick.
  25. Outlines of Chronology. By Mrs. Gordon.
  26. Classical English Spelling Book. By G. G. Vasey.
  27. A Comprehensive System of Book-Keeping, by Single and Double Entry. By Thomas R. Johnson, Accountant.
  28. The A-B-C Simplified, and Reading made easy to the capacity of Little Children. By G. G. Vasey.
- Text Books, printed from new Stereotype Plates and in good Bindings.*
29. First National Book of Lessons.
  30. Second do. do.
  31. Third do. do.
  32. Fourth do. do.
  33. Fifth do. do.
  34. French without a Master.
  35. French Genders, taught in Six Fables.

### IN PRESS:

THE CANADIAN SCHOOL SPEAKER AND RECITER, containing a number of Prose and Poetical Pieces and Dialogues, suitable for Grammar and Common School Examinations and Exhibitions, by J. George Hodgins, LL.B., F.R.G.S.

FIRST STEPS IN GENERAL GEOGRAPHY, with maps and illustrations. By the same.

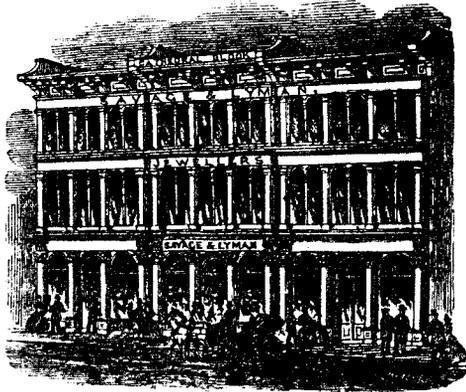
INTRODUCTORY SKETCHES AND STORIES FOR JUNIOR CLASSES, based upon the "History of Canada and of the other British Provinces in North America", with illustrations. By the same.

HUMAN PHYSIOLOGY, by J. H. Sangster, M.A., M.D.  
SIMPLE EXERCISES IN MENSURATION. By J. H. Sangster, M.A., M.D.

JOHN LOVELL, PUBLISHER.

MONTREAL, JULY, 1866.

ESTABLISHED 1816.



# SAVAGE & LYMAN,

CATHEDRAL BLOCK, NOTRE DAME STREET, MONTREAL

Have always on hand an assortment of

## GOLD AND SILVER WATCHES

OF SUPERIOR QUALITY, WARRANTED GOOD TIME KEEPERS;

## JEWELLERY

OF THE NEWEST DESIGN, AND IN GREAT VARIETY;

## SILVER TEA AND COFFEE SETS,

JUGS, GOBLETS, CUPS, SALVERS, SPOONS, FORKS, LADLES, &c.;

ELECTRO-PLATED TEA AND COFFEE SETS, SPOONS, FORKS, &c.

ALSO,

COMMUNION SETS, in Electro-plate and Britannia Metal; TABLE & POCKET CUTLERY, by the best makers; PAPIER MACHE WARE, in Tables, Work Boxes, Desks, &c.; OPERA AND FIELD GLASSES, TELESCOPES, and SPECTACLES; BAROMETERS, THERMOMETERS, MARBLE and other CLOCKS; FANS, PURSES, LEATHER TRAVELLING BAGS, and a great variety of articles too numerous to mention.

## FIRE AND LIFE INSURANCE

ESTABLISHED 1825.

## SCOTTISH PROVINCIAL ASSURANCE COMPANY

INCORPORATED BY ACT OF PARLIAMENT.

CAPITAL, - - - ONE MILLION STERLING.

Invested in Canada, \$500,000.

CANADA HEAD OFFICE, MONTREAL.

### DIRECTORS:

Honourable JOHN YOUNG, Chairman.

HUGH TAYLOR, Esq., Advocate.

Hon. CHAS. WILSON, M.L.C.

R. D. COLLIS, Esq., Merchant.

WILLIAM SACHE, Esq., Banker.

Secretary,—A. DAVIDSON PARKER.

### Life Department.

Attention is directed to the Rate of Premium adopted, which will be found more moderate than that of most other Companies.

### Special "Half Premium" Rates.

Policies for the whole of Life issued at Half Rates for the first five years, so adjusted that the policies are not liable to arrears of Premium. Age 25, yearly premium for £100=£1 1s. 9d., or for £500, yearly premium, £5 8s. 9d. at other ages in proportion.

## WEST END STOVE WAREHOUSE,

209, MCGILL STREET, MONTREAL.

A LARGE and Varied Stock of House Furnishing Hardware, Stoves, Iron Bedsteads, Tin and Japanned Ware, Table Cutlery, Plated Ware, &c., &c.

R. KERR & CO.

## BRITISH PERIODICALS.

**T**HE LONDON QUARTERLY REVIEW (Conservative.)  
 THE EDINBURGH REVIEW (Whig.)  
 THE WESTMINSTER REVIEW (Radical.)  
 THE NORTH BRITISH REVIEW (Free Church.)

AND  
 BLACKWOOD'S EDINBURGH MAGAZINE (Tory.)

### TERMS FOR 1867, PAYABLE IN U. S. CURRENCY.

|   |     |            |
|---|-----|------------|
| For any one of the Reviews.....             | \$4 | per annum. |
| For any two of the Reviews.....             | 7   | "          |
| For any three of the Reviews.....           | 10  | "          |
| For all four of the Reviews.....            | 12  | "          |
| For Blackwood's Magazine.....               | 4   | "          |
| For Blackwood and one Review.....           | 7   | "          |
| For Blackwood and any 2 of the Reviews..... | 10  | "          |
| For Blackwood and 3 of the Reviews.....     | 13  | "          |
| For Blackwood and the 4 Reviews.....        | 15  | "          |

### CLUBS.

A discount of *twenty per cent* will be allowed to clubs of four or more persons. Thus, four copies of Blackwood, or of one Review, will be sent to *one address* for \$12.80. Four copies of the four Reviews and Blackwood for \$48, and so on.

### POSTAGE.

When sent by mail the **POSTAGE** to any part of the United States will be but Twenty-four Cents a year for "Blackwood," and but Eight Cents a year for each of the Reviews.

### PREMIUMS TO NEW SUBSCRIBERS.

New Subscribers to any two of the above periodicals for 1867 will be entitled to receive, gratis, any *one* of the *Four Reviews* for 1866. New Subscribers to all five of the Periodicals for 1867 may receive, gratis, Blackwood or any *two* of the "*Four Reviews*" for 1866.

These premiums will be allowed on all new subscriptions received before April 1, 1867.

Subscribers may also obtain back numbers at the following reduced rates, viz. :

The *North British* from January, 1863 to December, 1866, inclusive; the *Edinburgh* and the *Westminster* from April, 1864, to December, 1866, inclusive; and the *London Quarterly* for the years 1865 and 1866, at the rate of \$1.50 a year for each or any Review.

Neither premiums to Subscribers, nor discount to Clubs, nor reduced prices for back numbers, can be allowed, unless the money is remitted *direct to the Publishers*.

No premiums can be given to Clubs.

THE LEONARD SCOTT PUBLISHING CO.,  
 38 Walker Street, N. Y.

The L. S. Pub. Co., also publish the

### FARMER'S GUIDE.

by HENRY STEVENS, of Edinburgh, and the late J. P. NORRIS, of Yale College. Two volumes Royal Octavo, 1600 pages, and numerous engravings.

Price \$7 for the two volumes—By mail, post paid, \$8.

## THE ROYAL COLLEGE OF PHYSICIANS & SURGEONS, KINGSTON.

**T**HE Medical Faculty of Queen's College, being now incorporated, under the above designation, will commence their Thirteenth Session on WEDNESDAY, OCTOBER 5th, 1866.

### PROFESSORS.

Surgery—John R. Dickson, M.D., M.R.C.P.L., M.R.C.S., Eng., President.

Medicine—Fife Fowler, M.D., L.R.C.S., Edin., Registrar.

Obstetrics, &c—Michael Lavell, M.D.

Forensic Medicine—Roderick Kennedy, M.D., L.R.C.S., Edin.

Institutes of Medicine—Donald MacLean, M.D., L.R.C.S., Edin.

Anatomy—Michael Sullivan, M.D.

Chemistry—Richard A. Reeve, B.A., M.D.

Materia Medica and Pharmacy—R. Kennedy, M.D., assisted by H. Skinner, M.D., Member Pharmaceutical Society of Great Britain.

Botany—Thos. R. Dupuis, M.D.

Practical Anatomy—James Neish, M.D.

The Diploma of the College entitles to Registration. The College will be affiliated to Queen's University, so that students may also obtain the Degree of M.D.

Any further information may be obtained by applying to the President or Registrar.

The Matriculation and Curriculum are identical in the Colleges of both Upper and Lower Canada. Students entering College this Fall are exempted from the regulations of the Medical Council.