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# THE PRESBYTERIAN

MAY.

## YALE LECTURES ON PREACHING.

BY HENRY WARD BEECHER.

Continued.

### THE DIVINE PERSONALITY.

As regards the divine personality, I speak of it as distinguished, in the first place, from pantheism, or from those things which tend toward an impersonal God. It is not necessary for me to go into a discussion of the idea that God is the universe, as he has been represented to be. I only say that this idea is a thing so scattered, so absolutely unconcentrated, that it is in effect a mere atmosphere, and an atmosphere so rarified that men cannot breathe it. It is absolutely without moral effect. And although it may seem to be very harmless, yet, to say "No God" is to me no worse than to say, "Impersonal God."

Next to this, I rank what are called the theories of "the unknowable" in God. Men hold, almost *a priori*, that the divine nature must be so very high above ours that it is not knowable by us. No person at all instructed in the Word of God ever teaches that we can perfectly understand the Almighty, but cannot the human mind grasp so much of the divine nature that it shall know it in kind, if not in degree? May we not know the quality of God's being, without knowing its quantity? May we not know what water is, when we see a drop? May I not know what the Atlantic Ocean is made of, by seeing a tumblerful of water? As far as it goes, a drop is the same as the sea—the same, not in magnitude, but in quality. The rill that comes running down from the seams of the rock, and the flowing stream that helps to make the gushing river below, and the lake into which the river empties—all these are types of the ocean—that is, they tell me what water is. They cannot exactly tell me what shape it assumes, or what its power is; but from these I can learn its constituent elements just as I could from the Atlantic itself. And although there is much that is unknowable in regard to the divine nature, yet there are elements of it which may be known, and which, being known, make it a power on the hearts and consciences of men.

To say to me that a thing is of a different colour from anything that we know; to tell me that its colour is magnificent, but that it is not white, nor black, nor red, nor green, nor blue, nor yellow, nor purple; to tell me that it comes nearer to red than anything else, but that it does not come near to that at all; to tell me that it comes near to something that it does

not resemble, but that it would resemble if it were something very different from what it is, would be not only to give me no conception of the thing, but to destroy any conception of it which I might already have. And to say to me of the divine nature, that it comes near to intellection, but that it is not intellection; that its comes near to the will, but that it is not the will; that it comes near to benevolence, but that it is not benevolence, is to annihilate my conception of that nature. These terms which seem to describe the Supreme Being to men, have the effect of destroying the influence on their minds of the representation which is made of him.

### COMPLETE CONCEPTION OF GOD IMPOSSIBLE.

I had occasion, last week, to call your attention to that character of God which is presented in the 34th chapter of Exodus. Another description of God is given in the Old Testament, which I think is extraordinary when you regard the time in which it emerged—namely, the description which God gives of himself. In one place he says, "I am that I am;" and in another place, "I am he." Abstraction can be carried no farther than it is carried in these passages; and it seems to me something astounding, far back in the time of that pictorial people—that people of an old Semitic language, in which everything was graphic and dramatic—to see these declarations of God, that he transcends knowledge and that he exists in his own absolutely unapproachable totality; as where he says, substantially, "I am myself; I am all that I am; I am because I am; look upon me, indescribable and wonderful, past all pronunciation.

Continually, there are such statements, and others, declaring that we cannot know God unto perfection—that he is, in every respect, so large and so good that no man can rise to a conception of him. This is declared, after the manifestation of God in Christ Jesus, and even down as late as the time of Paul, who says that we can only see God as through a glass, darkly. We have the declaration in the 1st epistle of John, "beloved, now are we the sons of God, and it doth not yet appear what we shall be." In other words, the declaration is, "We are allied to him as sons," and yet we have very little intimation of what it is to have such a Father. The largeness of it, the fullness of it, and the grandeur of it, transcend our comprehension.

Bring me out of the Music Hall in Boston, one by one, the magnificent array of stops in that great organ, and lay them on the trial-board, and let a man blow every one of them, first

sounding the wald-flute, next the diapason, and then the others in their order, and I can form some imagination of what the effect would be, if they were all put together and sounded—especially if I had heard other organs; and yet, when I go at twilight in the evening, where some John Zundel, who thinks with his hands, whose brains run down to the ends of his fingers, and who is pouring out, for his own comfort and enjoyment, devotional thoughts and feelings, through the tones of that grand instrument, with all its combined power and richness, then I say, in my amazement, "Fool, fool! that I should have supposed that I had ever heard this organ!" I had heard every one of its stops, and had some conception of what it would be to hear them after they were put together; but when I heard them after they were put together, I found that the conception which I had was entirely inadequate.

When I go up to heaven—if it please God to give me admission to his presence,—I shall know what love is. I do know what love is—*for is there no love on earth? I know what justice is—is there no justice on earth? I know what generosity is—is there no generosity on earth?* But when I stand in Zion, and before God, and see what infinite justice, infinite generosity, and infinite love are; when I see that they have no bounds, no latitude nor longitude, and that they have endless diversities and combinations, then there will rise upon my thought a conception of God's majesty and riches, and power, and grandeur, such that I shall say, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee;" but I shall not say, "I repent in dust and ashes;" for I shall be lifted up by the hand of God's love, I shall be called his own, and I shall be able to look him in the face, and stand as his redeemed child, spirit to spirit. I do know much of God: and yet, comparatively speaking, I know nothing of him. I do understand God, and yet, he passes understanding.

So you shall find other passages which go to show that God was revealed to men personally in those old times; but I cannot see how such conceptions of him as then existed came into their minds in any other way except by the infusion of the divine Spirit. By searching we cannot find out God; but we can find out much about him—enough to give us something to worship and to love.

#### RICHNESS OF THE BIBLE METHOD.

See how the Bible represents God, in order to convey an idea of his personality. See how he is brought down to our condition. See how he walks and rides. See how all things in nature are made to speak of him. See how he produces on the minds of children—Old Testament men—a sense of his personality.

Let any man read the book of Isaiah and say, if he can, that there has not risen on his imagination a most magnificent conception of a personal God, which has more than any abstraction or any metaphysical creation. There rises a majestic figure before the minds of those who read that book, which fills them with the conception of One whom they can adore.

Sometimes men say that the Old Testament is worn out. When the heavens are worn out and men no more need to understand God, then the Old Testament may be worn out, but not until then. I hardly hesitate to say that you could not understand the New Testament if it were not for the great and grand background upon which God stands unfolded. The Old Testament is wonderfully adapted to the wants of the mind in childhood and in the savage state, and to the preparation of the mind, all through the different stages of civilization, for the higher condition of human culture. There is nothing like it. And it is a marvel to be, being, as it is, the work, not of one painter, but of many, and the illustrations being wrought out by one, and another, and another, all working together without jar or discord, and the result being a representation of a God so personal that when he is said to perform any function it is a *Person* that is conceived of as performing that function, and the sense of personality, made up of the various divine attributes, being larger and more influential than those same attributes taken separately.

The fault of men in preaching God is in not producing in their hearers a sense of his personality, although in the Bible the representation of that personality is such that, relatively, all other representations fall into insignificance in the comparison:

#### LEANNESS OF PHILOSOPHICAL METHODS.

Let any man take the Old Testament, and compare it with the efforts which have been made to represent God by any other method than this. I will not compare it with the efforts of pantheists—for I will not argue with mists, but let any man compare it with the efforts which have been made by Mansel. I do not know whether you have read his lectures. They are admirable; but in reading them I could not help feeling how weak they came out. It is pitiable to see how faint and feeble is the result of the efforts of a Christian Philosopher, who meant to do well, in developing the unknowable.

I could not preach any such God as he and others pourtray. I had the good fortune to be pitched into the ministry headlong, without any thing to do but to make men better—for really my stock of *theology that I believed in* was very small. I have increased it very much since, but it was meagre enough then; and my business was to do what I could for men, and let theology take care of itself. I had nothing but the Bible to go to; and I remember times of deep water, when I took what I could get out of the Bible to help people with; and I went out to help them; and there was something that brought up the idea of God; and I fell back on the Old Testament, as well as on the New, for my conceptions of him. In my early ministry I studied to preach God so as to touch the imagination, the reason, and the affections of men; and I learned to have great respect for that element in preaching which develops steadily and continuously the attributes of the Divine Being in such a way as to give men an idea of

of a Person that they could love as well as fear.

Now, when I look at writers and scholarly men, and see how they have patched up their ideas of their unknowable God, and how they have analyzed God, I feel that if I had to preach those things in the pulpit I would throw sermon and book under the desk, and would never touch them again.

Look at Herbert Spencer's God. I do not revile Herbert Spencer; many of the stones that will shine out by and by in the completed temple of God will have come from his hands; but I think his writings should be taken as the disciples took the wheat, which they ate, *rubbing it in their hands*. In taking his philosophy you have to take a great deal of straw and chaff, as well as much wheat. As to his presentation of God, it is nothing. It is exactly what the annual joke of our Professor Snell, in Amherst College, was, when he said, "Gentlemen, you will perceive this invisible ball!"

Testing such men, and their reasonings, it will be found that they are like the Hiramites that Solomon employed, who wrought in marble, and brass, and silver, and gold, and ivory. They are working, each in his own way, on that building of God which is being carried up through the ages. If you look at that which any one of them is doing by himself, it seems like poor-work, indeed; but if you take a comprehensive view of that which they are all doing, you will be surprised at the richness of it.

#### SEARCH THE SCRIPTURES.

Now, there is nothing that will fill your soul like these presentations of God in the Old Testament and in the New; and do not separate the Old from the New when you are studying the character of God. You cannot get along without them both. Your Christ cannot at any other time be such a Christ, nor such a representation of God, as when you see the person of Jehovah as he is described in the Old Testament.

In preaching God, assume the truth of his existence; and preach so that your people shall see that he is a living Person, with whom they can hold converse.

#### CONTENTMENT AND FAITH.

The following true and touching incident was related by the Rev. Mr. Young, of Jedburg:

One bitter cold and stormy winter's day he was engaged visiting his parishioners, and among others called upon an old and feeble man who dwelt in a lonely cottage, living in the greatest of poverty. There was scarcely any fire burning upon the little hearth, while huge masses of snow had drifted through the roof and under the door. But there sat the old man, with the Bible lying opened upon his knees, to

all outward appearances the very picture of contentment, and seemingly unconscious of how cold and uncomfortable his habitation actually was.

"Well, John," questioned the minister, "what are you about to-day?"

The old man raised his bowed head, and for a moment gazed silently at his pastor, and then, with a heavenly smile beaming from and illuminating his pallid countenance, he replied: "Ah! sir, I am sitting under His shadow with great delight."

#### SECRET OF SUCCESS.

A correspondent of an American paper, speaking of the success of Rev. James Caughey, says:—

"Our solution is that Mr. Caughey, humbly speaking, converts souls because Mr. Caughey means to convert souls. That and nothing else is what Mr. Caughey aims at, prays for, works for, and please God, will have; and, pleasing God, does have. This is a most momentous point.

"There are preachers, by myriads and majorities, and deeply pious ones too, that never once in all their lives distinctly concentrated their purposes to the single point of converting men. Their efforts are to finish an eloquent sermon, to develop theological or biblical truth, to thrill esthetically an audience, to pour forth general religious emotion, to spread a popular fame, to gather crowds, to build a large church, etc. Verily these have often their reward, namely, success in their objects. But there is a lonesome preacher who does not object to all these; but, without or with them, by study, by closet, by pulpit, by pastoral work, some or all, he means to convert souls, and just so many as he can. When this is attained all the other success is well enough. Where this is not attained all the other success does not comfort him a penny; he goes off crestfallen and disappointed, indignant at the devil and himself. He will not stay there, where Satan has beaten him; but he will go where, please God, he can get some souls.

## A GENERAL PRESBYTERIAN COUNCIL.

The General Assembly of the Presbyterian Church in the United States is moving in favour of the formation of a General Council of the Presbyterian Churches of the world.

It is not proposed, says the official address, signed by Rev. Dr. Crosby and others, to form an organic union of all the Presbyterian Churches throughout the world. It is evident that one General Assembly could not regulate with advantage, the internal economy of Churches in such widely separated countries as Switzerland, Germany, France, England, Scotland, Ireland, Wales, Australia, the United States, and Canada. Great injury might arise from any attempt to interfere with these different Churches in the management of their own affairs; for all ecclesiastical history shows that serious dangers are to be apprehended from the establishment of any central power, which would be almost sure to interfere with the liberty of local Churches and of individuals. Some Denominations, moreover, have grand historical recollections which they wish to cherish; and some regard it as their duty to bear a testimony in behalf of truths which others seem to them to overlook. In these circumstances, the Churches will not be asked to merge their separate existence in one large organization, but retaining their self-government, to meet with the other members of the Presbyterian family to consult for the good of the Church at large and for the glory of God.

In order that a Church be entitled to join this union, it should hold to the Presbyterian form of government, and have a creed in accordance with the *Consensus* of the Reformed Churches. No new creed or Formulary of any kind is contemplated.

It is urged with much force that many benefits would flow from such Council, including the following:—

1st. It would exhibit before the world the substantial unity, quite consistent with minor diversities, of the one great family of Presbyterian Churches.

2nd. It would greatly tend to hold up

and strengthen weak and struggling Churches, by showing that they are members of a large body. The Protestant Churches of the Continent of Europe, for example, feel the great need of sympathy and support from Churches more favourably situated.

3rd. It would enable Churches, which are not inclined to organic union, to manifest their belief in the unity of the Church and to fraternize with those whom they love, while they still hold to their distinctive testimony.

4th. Each Presbyterian Church would become acquainted with the constitution and work of sister Churches, and their interest in each other would be proportionately increased. Some might be led in this way to see in other Churches excellencies which they would choose to adopt.

5th. The Churches may thus be led to combine in behalf of the truth, and against prevalent errors; as, for instance, to defend the obligations of the Sabbath, to resist the insidious efforts of the Papacy, especially in the matter of education, and to withstand Infidelity in its various forms.

6th. Without interfering with the free action of the Churches, this Council might distribute judiciously the evangelical work in the great field "which is the world;" allocating a sphere to each, discouraging the planting of two congregations where one might serve, or the establishment of two missions at one place, while hundreds of other places have none. In this way the resources of the Church would be husbanded, and her energies concentrated on great enterprises.

7th. It would demonstrate to the Christian world these great facts in the working of the Presbyterian system: That, by its reasonable polity, it consists with every form of civil government; that by the simplicity of its usages, it is adapted to all the varying conditions of the Church upon the earth; and that, by its equal distance from license and arrogance, it is best prepared to recognize the kinship of all believers.

8th. It would manifest the proportions and power of the Presbyterian Churches, and thus offer effectual resistance to the

exclusive pretensions of Prelacy and Ritualism in all their forms.

9th. From such a Council, hallowed and quickened by the Redeemer's presence, there might proceed, as from a heart, new impulses of spiritual life, bringing every member of the Church into closer fellowship with his Divine Master, into deeper affection for his brethren for his Master's sake, and into more entire consecration of all his powers to the Master's work.

## Our Own Church.

The Colonial Committee of the Church of Scotland have appointed the Rev. G. T. Swail to be a missionary within the bounds of the Synod. Mr. Swail is expected to arrive early this month.

The Rev. T. G. Smith was inducted into the charge of St. Andrew's Church, Kingston, on Wednesday, the 5th ult. Divine service was conducted by the Rev. M. W. McLean, M.A., Belleville, who preached an appropriate and able sermon on the occasion. After the usual proceedings connected with the act of induction, Professor Williamson addressed the minister and Dr. Neill of Seymour, the people, on their respective duties, in terms which all present felt to be exceedingly suitable.

On the following evening, at a conversation in the large hall connected with the church, Mr. Smith received a most cordial and encouraging welcome from the people. The local papers give glowing accounts of the arrangements made for this meeting, and of the successful manner in which the programme was executed by all who had parts assigned to them—especially by Prof. Mowat who presided, the "new minister," and S. Woods, Esq., M.A., Chairman of the Congregational Board of Managers, who addressed the large assembly, and by the ladies and gentlemen who gave a good account of themselves when music was called for or refreshments were in demand. The city clergy were by invitation well represented on the platform. This meeting was con-

finied to the adult portion of the congregation. On the evening of the next day there was a full and pleasant gathering of the children of the flock, when they had an opportunity specially suited to them of welcoming their pastor, and he of introducing himself in that happy style which has always made him a favourite with young people. On this occasion the services of Professor Dupuis, famous for his wonderful productions "on the screen," had a prominent place in the arrangements, greatly to the delight and instruction of all present.

On Sabbath, the 12th, in accordance with a custom very commonly observed in Scotland, the morning service was introductory to what we hope will be a long and useful pastorate. Principal Snodgrass, who was prevented by sickness from attending the induction and reception meetings, officiated by request. At the close of a discourse on stewardship in the Church of God, he drew upon his knowledge of Mr. Smith's laborious and successful ministry in the past for the anticipations which he thought might be confidently cherished respecting his usefulness in the future. In the evening Mr. Smith occupied the pulpit, and sustained throughout the service the attention of a crowded church.

The Annual Report of St. Andrew's Church, OTTAWA, is before us—neat and perspicuous as usual. During the year ending 2nd March, 1874, *forty-nine* families were added to the roll of membership, and *ten* were removed. The number is now 254, besides 45 adherents not included in the list of families. The net increase to the Communion Roll was 68, the present number being 372. There are two Sabbath Schools connected with the Church. That which meets in St. Andrew's Church, superintended by Mr. Robert Cassels, has 29 office-bearers and 206 pupils. The Lower Town school, superintended by Mr. Peter Larmonth, has 9 teachers and 62 scholars. The schools support two orphans in India. The weekly prayer meeting has been attended more largely than formerly. At the close of this meeting, the Sunday School teachers meet to prepare the lessons for the

following Sabbath. The Eldership has been re-enforced by the addition of five new members, namely, Mr. James Henry, formerly of Buckingham, inducted, and Messrs. Erskine, H. Bronson, George P. Drummond, and G. E. Elliot, ordained to the office on 6th January last. The Session supplies each family of the congregation with a copy of the *Presbyterian* on the first Sabbath of every month. The amount of debt remaining on the new church is \$20,500. By an arrangement between the Session and Trustees it is hoped that this large sum may be gradually liquidated by weekly contributions, and to this end the "envelope system" has been introduced, and has yielded an average of \$55 each week, for this special purpose. The subscription list appended to the report contains the names of 92 heads of families, whose subscriptions together reach the goodly sum of \$24,655.08, in amounts varying from \$4 to \$3,000. The proceeds of bazaars, etc., come to \$2,792.02, making in all \$27,447.10. It is evident, however, from the figures given above, that there remains a large number of families to be called upon. Better than devising measures for extending the payment of this money over twenty years, we trust that our good friends in Ottawa will yet, before 1874 is out, set us all such an example as shall make the ears of every one tingle who hears of it. All experience goes to shew that debt on a church is a burden grievous to be borne. It galls; it frets; it takes the life out of a people sometimes. When Dr. John Hall laid the corner stone of his new church in New York, which is to cost nearly a million of dollars, he is reported to have said, "I see, standing around me the men who will pay the last cent incurred in the erection of the building before it is occupied for divine worship." Talmage's Tabernacle in Brooklyn was opened while a debt of \$35,000 remained, but it was all subscribed for before the first service was concluded, at the suggestion of a Methodist minister! Mr. Gordon should send for Dr. Ives.

In submitting their annual report for 1873, the managers of St. Andrew's

Church, PETERBORO', express their confident belief that the affairs of the Church are in a healthy condition. \$890 have been subscribed towards reducing their debt: The ladies of the congregation have been engaged in devising means for the erection of a suitable Sunday School building. 105 families hold pews or sittings in the church. The Sabbath School has greatly increased in numbers, the average attendance being now over 100: the number of teachers is 14. The managers expended during the year \$1,681.73; the Kirk Session \$70.92, and the Sunday School \$51.35, making in all \$1,804, of which \$894.35 for stipend, \$288 to the schemes of the Church, \$168 for interest on debt and the balance for incidentals.

The report of St. Andrew's Church, TORONTO, concludes with this significant sentence: "The managers have to report that, through the want of sufficient pew accommodation, several families have, during the year, been prevented from joining the congregation: to remedy this, they beg to express an earnest hope that the congregation will, unitedly, and at once, take the necessary steps for the erection of a larger and more commodious church, in accordance with the decision arrived at last year." The number of communicants on the roll in January, was 332, and the net increase for the year, 37. On the roll of the Sunday Schools there are 208 scholars and 26 teachers. We notice that the sacrament of Baptism was administered in public in nine instances, and privately in eight. The Kirk-Session "earnestly recommend that the rule contained in the Directory be, as far as possible, observed, and Baptism be administered, not in private places, or privately, but in the place of worship, and in the face of the congregation." The weekly prayer meeting has been held for the most part in private houses; and this arrangement has been found to bring the members of the congregation into closer contact than when the meetings were held in the church, "and has been specially prized by the aged and infirm, who cannot often take part in the services of the sanctuary." The managers account for th

expenditure of \$3,895 during the year 1873: \$2,000 being credited to stipend, \$400 to Dr. Barclay's annuity, \$428 to the Manse fund, &c., &c. Over and above this, the Kirk-Session have paid to the schemes \$660.72, and for other purposes \$224. The reports of the Ladies' Association and the Young Men's Association shew that in respect of outward organization the Church is thoroughly furnished.

THE PRESBYTERY OF HAMILTON met on the 15th April, the following resumé of the business transacted is taken from "THE TIMES."

Dr. Hogg brought in a report which recommended that moderation of a call be granted to Nelson and Waterdown, which was agreed to at a future stage of the proceedings. An overture remitted by the Synod on the minimum amount of stipend was rejected by a large majority. The Presbytery appointed a committee to devise means for the better payment of the ministry, and report at next meeting. A memorial from Clifton, asking leave to sell a piece of glebe, was recommended for favourable consideration to the Synod. Several communications were ordered to be answered in conformity to the decisions of the Court. Discussions followed on Presbyterial appointments, on the employment of catechists, and on pressing mission fields. A call from Huntingdon, in favour of Rev. J. B. Muir was read, and the congregation of Galt summoned to appear before the Presbytery at Galt, on the 30th April. A representative was appointed for the general Sustentation Fund of the Church.

The discussion on the third article of the Basis of Union came up.

Mr. BURNET moved, seconded by Mr. HERALD, "That it is *ultra vires* of this Court, or any Court of this Church, to resolve regarding the disposal of the Temporalities Board Fund, inasmuch as these funds were given in trust under the two following conditions, a breach of which stipulations would endanger the continuance of the Fund itself." These provisos are to be found in the Minutes of Synod, Montreal, Tuesday, January 11th, 1845, and were passed as the expressed conditions of the gift: "The following to be a fundamental principle, which it shall not be competent for the Synod at any time to alter, unless with the consent of the ministers granting such power and authority: That the interest of the Fund shall be devoted in the first instance, for the payment of £112 10s each, and that the next claim to be settled, so soon as the funds shall admit, of £100 to the ministers now on the Synod's roll, and who have been put on the Synod's roll since the 9th of May, 1853. And, also, that it shall be considered a fundamental principle that all persons who have a claim to such benefits shall be ministers of the Presbyterian Church of Canada, in connection with the

Church of Scotland, and that they shall cease to have any claim on, or be entitled to any share of said commutation fund, whenever they shall cease to be ministers in connection with the said Church."

It was moved in amendment by Mr. SMITH, and seconded by Mr. MUIR, "That these resolutions be approved of *simpliciter*." The amendment was carried over the motion by a vote of 8 to 3. The Presbytery then adjourned.

The ladies of CLIFTON have, we understand, presented their minister with a beautiful silk pulpit gown, made by Anderson of Montreal, and one of his best. We congratulate Mr. Sym on having thus early taken possession of the hearts of the ladies of his congregation, and we wish him long life to wear the gown and to work for the Master. The first anniversary of Mr. Wilkins' induction was made the occasion for holding a social meeting of the congregation of STRATFORD, which appears to have come off to the satisfaction of all concerned, saving that the Rev. Messrs. Chambers and Cameron, who had been counted upon, were both prevented from attending by sickness. A pleasing feature in the proceedings of the evening was the presentation of a silver tea service to Mr. W. Byers, one of the Elders, who has for many years occupied the responsible position of treasurer of the congregation. The BAYFIELD people, too, have had their tea-meeting, and a very successful one from all accounts: good attendance, good music, good speaking, good catering and a good sum of money obtained for the object had in view, namely, the purchasing of a buggy for the use of the esteemed minister. About the same time the members of the congregation belonging to VARNA waited upon the minister and his family at Lake View Cottage, when Mr. Neil McGill, in name of this section of the congregation, presented Mr. Gibson with a handsome Buffalo robe, carriage rug and Scotch plaid, "as a small expression of their esteem and appreciation of his ministerial labours." It may be added that the subject of Union was lately submitted to this Kirk-Session and Congregation, and a resolution approving of the proposed basis was carried with only one dissentient voice.



THE PRESBYTERY OF SAUGEEN is to be congratulated on the filling up of its ranks, having a larger number of ministers on its roll now than ever it had. And there is reason also to believe that this western wing of the Church is making substantial progress, although very little has been said about it. To be sure, other congregations that have come under our notice from time to time, whatever they may have done, have only done their duty, what they should have done, but it ought to be pleasing to the rest of the Church to know that they have at least endeavoured to do *that*; for, if one member suffers, all suffer with it; if one flourishes, all should rejoice with it. For this reason we should like to be informed more frequently than hitherto of what is doing in the more remote sections of the Church. We have learned, just in the most casual way, that the Church at KINCARDINE has been doubled in size: that the congregation has doubled too, and that other material improvements are in progress. Now that the Rev. Mr. Morrison has returned from Scotland, we shall be looking for an account of the opening of the new Kirk at Owen Sound and listening for the first booming of the "big bell," which reminds us by the way of the respectful request of a correspondent in those parts who wishes us to say that we made a slight mistake in March, when we ignored the existence of bells in Owen Sound, whereas our friend states that there *are* bells in Owen Sound—a bell on the English Church, a bell on a foundry and a bell on the school house! What can we say more?

The annual meeting of the congregation of the Presbyterian Church at HAWKESBURY, was held on the 27th March. Owing to the carrying out of the system inaugurated at the last annual meeting of uniting the social with the details of business, the meeting was a very full one not only of the members of the congregation at Hawkesbury but also from L'Original, and the evening was spent very pleasantly indeed although saddened by the memory of the great bereavement sustained during the past year in the death of their beloved Pastor, the late Rev. Wm. McLennan. Whilst mourning their loss, the members of the congregation were thankful for having secured the ministrations of the Rev. John Fairlie, recently inducted to the charge, and who although but a short time amongst them had already secured a hold on the love and respect of his people. The managers, whilst thankful that the liberal subscriptions of the members of the congregation had enabled them to meet the increased salary promised to their Pastor, regretted that, owing to the extraordinary disbursements during the past year, the various improvements on the Church grounds, contemplated at the last annual meeting had for the time to be abandoned. The Meeting during the evening was addressed by the Rev. Donald Ross, and Messrs. P. O'Brian, A. P. Knight, R. S. Parks, and others and the programme was filled up with readings, and singing by the choir and Sabbath School children.

With the close of the College the first volume of "QUEEN'S COLLEGE JOURNAL" will be concluded, and we take the opportunity to congratulate its promoters and conductors on the very successful result of their literary labours. We ourselves have derived pleasure in the perusal of its pages, and information, which if we have not formally acknowledged in detail we do now once for all. Of how much greater interest its periodical appearance has been to the College Alumni, we can only imagine. We hope that when the College portals re-open in the autumn that our contemporary will again emerge from his shell, and so from year to year go on prosperously and be the means of not only keeping alive the love of *Alma Mater* among the students, but of intensifying the kindly feelings which we trust shall always continue between them, and of creating such an *esprit du corps* as shall react beneficially on every department of the institution. From the April number we observe that the Rev. James Fraser, of Chelsea, is about to undertake the care of the long vacant charge of Litchfield, which we have no doubt will soon become a well organized and prosperous congrega-

tion. We wish Mr. Fraser all success and happiness in that important and interesting field of ministerial work.

We further learn from the same source that Professor Mackerras and family contemplate a trip to the old country at an early date. We are sorry to hear that close application to professorial work, added to exertions on behalf of the College endowment scheme, have told upon his health and rendered a cessation from work and change of air necessary, but we hope and pray that the salt sea breezes and a sight of native land and the smell of the heather and auld acquaintance-ship revived may restore wonted health and strength. It is reported that the Rev. James Bain has resigned the charge of Scarborough, and that the Rev. Frederick Home, formerly of Bathurst, N. B., has received a call to Buckingham and Cumberland.

The Rev. Thomas Tallach, M.A., from Scotlar 1 visited Montreal *en route* for the West, and officiated in St. Gabriel's and St. Paul's Churches with much acceptance. He is a brilliant preacher. Mr. John Paton, formerly of Kingston, and well known to many of our readers as a zealous Kirkman, has resigned his connection with the Bank of B. N. A. in New York, and commenced business on his own account as a private banker. Mr. Paton is a live member of Dr. John Hall's Congregation and as great an enthusiast in Sunday school matters as ever.

CANADA PRESBYTERIAN.—The Session of Knox College, Toronto, was brought to a close on the 15th ult., when a lecture was given by Principal Cavan, on "the Perpetuity of the weekly Sabbath." It was announced that there were 38 students in the Theological classes; 18 in the Preparatory, and about 36 attending University College with a view to the ministry. There were 16 students in the graduating classes. Knox Church, Toronto, is now probably one of the largest Presbyterian congregations in the Dominion, having 750 communicants. The amount raised last year for congregational purposes was \$12,342, and for all purposes \$14,405. It has been resolved to

increase the Pastor's Stipend to \$4000. Erskine Church, Montreal, has a membership of 556. Including \$8800 paid to the Montreal Presbyterian College Fund, the aggregate contribution of the congregation for 1873 reached the large sum of \$23,129. The Presbytery of Durham have refused to sanction the dispensation of the Sacrament of the Lord's Supper in the house of an aged Christian, who had been prevented by sickness from attendance on public worship for a number of years, and who greatly desired to partake in the ordinance. [We don't what the *Law* of the Church is on the subject, but we have an idea of what we should *do* in such a case were we in orders.]

"The HEADSHIP" difficulty prevents the Presbytery of Durham from agreeing to the basis of Union, the vote against Union being 9 to 5. In the same Presbytery there were returns from 8 congregations, five approving and three against.

THE MARITIME PROVINCES.—The Rev. Daniel McDougall has signified his intention of resigning the charge of St. Andrew's Church, Newfoundland. The Presbytery of Halifax has received returns to the remit on Union from St. Mathew's, St. Andrew's, and Richmond, Halifax, and from Musquodoboit and Truro, all, by large majorities, in favour of Union. The Presbytery of St. John, N.B. agreed unanimously to the basis of union contained in the Remit. At Charlottetown, P. E. Island, there have been meetings nightly, during several weeks, for prayer and the exposition of the Word of God, followed by meetings for enquirers. Remarkable interest continues to be shewn. It is reported that the Rev. Geo. J. Caie is about to resign the charge of St. Stephen's Church, St. John, and that it is his intention to pitch his tent on the other side of the sea, in old Scotia, where he has many influential friends. The Canadian Church can ill afford to loose men of the metal and stamp of Mr. Caie.

#### SCOTLAND.

Died at Melbourne, Australia, on the 23rd February, the Rev. P. S. Menzies, of the Scot's

Church there and formerly of St. George's-in-the-Fields, Glasgow, aged 34. This excellent minister was the second surviving son of the late Dr. Menzies of Maybole, and a brother of Mr. W. C. Menzies formerly of Montreal, and now the manager of the Bank of Nova Scotia at Halifax. The Rev. E. G. Stobbs, assistant to Dr. McCulloch of the West Church, Greenock, has received and accepted a call to the above mentioned Church in Melbourne, where there is a very large and influential congregation.

The Rev. Dr. Mackarness was consecrated on the 25th inst., to the Bishopric of Argyll and the Isles. The ceremony took place in St. Mary's Church, Glasgow.

**ABERDEEN, WEST CHURCH.**—The Rev. A. Irvine Robertson, of Clunie, Perthshire, has been presented by the Town Council to the assistant and successorship of the West Parish Church, vacant by the resignation of the Rev. H. Cowan.

The Queen has been pleased to present the Rev. George Donald Macnaughtan to the Church and Parish of Ardoch, in the Presbytery of Auchterarder, and county of Perth, vacant by the translation of the Rev. Charles Macgregor to the Church and Parish of Dornoch.

At a meeting of the Edinburgh Presbytery on Wednesday, Dr. Phin brought forward an overture against pluralities, which he proposed should be sent up to the Assembly. On a division being taken, a counter motion, submitted by Dr. Smith, to the effect that no action should be taken on the matter, was carried by a majority.

**EXTENSION OF THE EDINBURGH UNIVERSITY BUILDINGS.**—For some time past the University authorities have been quietly promoting a subscription for the extension of the College buildings; and matters have now, we believe, reached a stage at which the general public will be asked to participate in the movement. The sum required is £100,000.

**MEADOWFIELD SABBATH SCHOOL SOIREE.**—At the annual Soiree of the above school there were present more than two hundred scholars, and their parents and others filled the school to its utmost capacity, showing that the Sabbath school and congregation at Meadowfield are in a most prosperous condition. The chair was occupied by the minister, the Rev. Archibald Walker.

A Farewell meeting with the Rev. Narayan Sheshadri was held on the 24th inst., in Renfield Free Church. The building was crowded, Mr. J. White of Overton, presided, and many ministers and prominent men were present and spoke on the importance of mission work in India, including the Rev. Messrs. Buchanan, Brown, Lang, Doda, and Macleod, and Messrs. Templeton and Mitchell. In the course of the evening Mr. Sheshadri was presented with a purse of 100 sovereigns as a souvenir of his visit to Glasgow, and in recognition of his eminent services to the cause of missions during his sojourn in Scotland. The Rev. gentleman

made a fitting reply, and expressed his heartfelt thanks for the uniform kindness he had experienced on every hand.

**KILMARNOCK—NEW CEMETRY.**—Arrangements for the acquirement of a new cemetery for Kilmarnock to supersede the present burying-ground, which is very much over-crowded, are making satisfactory progress. It is understood that an eligible and picturesque site on the farm of Southdean has been fixed upon, for which application has been made to the Duke of Portland.

The *Glasgow News* has the following notice of our old school-fellow Alexander White-law, one of the new M. P.'s for the city, whose name has long been a household word in Scotland.

Mr. Whitelaw was born in 1823, and educated at Grange School, Sunderland, under the late Dr. Cowan, and afterwards travelled on the Continent. Having studied practical mining and drawing, and otherwise qualified himself, he became manager at Gartsherrie Iron Works—Messrs. William Baird & Co.'s. On the firm commencing business in Ayrshire as the Eglinton Iron Company, first erecting the Eglinton Iron Works, and then acquiring the Blair, Muirkirk, Lugar, and Portland Iron Works, was assumed as a partner. He subsequently became a partner in the Gartsherrie business, and is the active partner of the firm, which—in Lanarkshire, Ayrshire, Dumbartonshire, and Stirlingshire—gives employment to 10,000 men. Mr. Whitelaw is a member of the Church of Scotland, and for many years has taken a great interest in the questions of Church Endowment and National Education, on which subjects he has written several pamphlets. In politics he is a Conservative.

A couple had "ae ca' through the Kirk," recently, at Wishaw. The age of the bride is said to be 80. The event has caused considerable stir in the district. Dressmakers and tailors were employed wholesale in rigging out whole families for *Grannie's Waddin!* In one case a worthy man's patience and his purse were tightly tried when his wife gave him a plain hint that "a' the four weans maun hae a new cleadin'." "Less nicht sair," said the cautious guidman, "Ca' canny, folk 'll think us extravagant." "Think here, or think there," said the coaxing mother. "We maun be like oor neebours, forbye, the weans 'll maybe never get anither chance o' b'uin' at their Great Grannie's waddin."

## IRELAND.

The Duke and Duchess of Edinburgh will soon pay a visit to Ireland.

The death is announced of the Marquis of Clanricarde, remarkable for his brilliant talents and accomplishments, and no less notorious for his irregular life.

A meeting for special prayer, on behalf of Ireland, in accordance with the recommendation of the Evangelical Alliance, was held in the Presbyterian Church, Clones, on Tuesday even-

ing, the 17th instant. As it was previously announced that the Rev. John S. Gass would deliver a lecture on the "Life and Times of St. Patrick," a large audience assembled, the church being filled in every part. Devotional exercises having been conducted by the Rev. Messrs Hamilton and Gass, the latter proceeded to deliver his lecture. For nearly two hours the assembly listened with rapt and unflinching attention while the reverend lecturer portrayed the leading incidents in the life of the great Hibernian apostle, unfolded the doctrines which he preached, and inculcated the duties at the present time incumbent on every lover of his country to assist in the evangelization of Ireland. The meeting was brought to a close by singing and prayer.

A Dublin correspondent says:—Rumours very generally prevail in Dublin that the Government contemplate certain "concessions" to Ireland of a social rather than a political nature. The erection of a royal residence near Dublin, and the substitution of a Royal Prince and a yearly Court on a regal scale for the Viceroy, are among the projects with which the Ministry are credited. Expectations of this kind, whether well founded or not, help to promote their popularity. It is said in some quarters that contracts are already being sought for alterations to the Viceregal Lodge in the Phoenix Park, which will cost £30,000.

**VALEDICTORY SERVICE.**—On the 13th instant, a large assemblage of the ministers and members of the Presbyterian Church met in Fisherwick Place, Belfast, to commend the Rev. Mr. Carson to the protection of Providence on his departure for China. The Rev. William Johnston, Moderator of the General Assembly, occupied the chair.

**ORDINATION IN KELLS.**—On Tuesday, the Presbytery of Ballymena met in Connor Presbyterian Church to ordain Mr. Thomas Eaton to the pastoral charge of the new congregation in Kells. There was an immense attendance, the spacious edifice being crowded. The Rev. John Huey, Buckna, preached; the Rev. W. Macloy, Ballymena, explained Presbyterian ordination; the Rev. J. Huston, Ranaldstown, offered the ordination prayer, and the Rev. J. H. Orr, Antrim, delivered the charge. The whole services were most interesting and impressive. The Presbytery and friends were afterwards entertained at a sumptuous dinner in the Kells school-house, and in the evening a soiree was held to welcome the young minister. There is every symptom of great prosperity in this settlement.

Rev. W. McClure, a leading minister of the Assembly, and a descendant of David Cairns, one of the prominent defenders of Derry during the siege, died in February last, at his residence, Londonderry, after a pastorate of nearly fifty years.

James Kennedy, Esq., J.P., has presented a very fine Japanese bell, to the Assembly's College, Belfast, for use in the College.

J. P. Corry, Esq., M.D., has given a splendid site at the Crescent, with a frontage of 165 feet on the Botanic Road, Belfast, for the erection of

an Assembly Hall, the building to be used as a church. The grant has been accepted, and the building is to be erected without delay.

The Rev. J. Robb, Clogher, has accepted a call to Cooke's Church, Toronto.

Vigorous efforts are making to bring the Assembly's contribution to the Sustentation Fund for the year up to £30,000, so as to give £100 for the year to every minister on the roll.

On the evening of the 9th March last, the Bible and Colportage Society in connection with the General Assembly, held their annual meeting in the Assembly's Hall, Belfast. The report indicated increased prosperity. Sales for the year—Bibles, 10,416; Testaments, 9,417; Religious books, periodicals and tracts, 996,933—in all 966,766. The Society employs at present 59 Colporteurs, who are specially trained for the office by the Rev. H. Magee, of Dublin.

### THE SCOTTISH REVIVAL.

There is no new feature in this remarkable work of Grace, that calls for special notice. Perhaps the best thing that can be said of it is just this, that it is still going on, quietly. Professor Charteris, than whom few are more competent to pronounce an opinion on the subject, sums up the conclusions to which personal observation has led him, in these words, which we find in the *Scotch Record* for April—the concluding sentences of a long and most interesting article on "The Religious movement in Edinburgh." *Ed.*

"And now what shall we say when we look back upon the whole movement in Edinburgh? Although there are some minor details in which I could have wished to see some change, yet in *all that is essential and really characteristic*, it seems to me to be such that the words which naturally occur are, "It is the Lord's doing, and wondrous in our eyes." The prayers of God's people have been many and instant; the work which was done by men was done with much force, in faith, and to promote the glory of the Saviour; but the hand of the Lord Himself has been seen in it all. In so far as we can judge, a real revival of religion has been granted to us. Not only in the crowded assembly have men and women been bowed beneath the power of the great truths of the Gospel, until a strange thrill of spiritual sympathy passed from soul to soul; but in the "after-meetings," when many remained

to ask counsel and prayer, we have seen men old and grey seeking and finding Christ; young men flinging off the thralldom of their former sins, to become the servants of righteousness; and young women attaining to a quiet peace which at first they thought too good to be true. We seem all to have learned—God grant that we may not forget the obvious and much needed lesson—how small are the grounds of difference among Christians, compared with the eternal greatness of the truth by which and for which we all live. We have probably also learned how to conduct prayer-meetings, so as to make them more varied and lively, and less like mere preaching; and how to make our sermons simpler and more Scriptural; expositions of the divine, rather than of the human.

But we have learned most of all that Christ's Spirit is the life of that Church which is Christ's Body: and the promises of the "Comforter" in John xv, xvi, have been more thankfully and believingly realised. Going fresh from the study of our Bibles to look on what has been done in our city, and trying to examine these things in the light of the New Testament, we can do nought else but avow our conviction that the hand of the Lord hath done this. We do not believe that the work is finished. We have seen it going on: it goes on still. Ministers tell gladly of numbers coming to them under new-born anxiety to know the truth. Since I began to write this paper, one friend has told me of twenty who remained in his church last Sunday evening, entreating special conversation with him; and another tells me that for many months he has had every week several members of his congregation coming, each for the first time, to ask his counsel and guidance. Many other ministers who have shewn themselves at this time ready to enter with sympathy into the anxieties of burdened hearts, are gladdened by finding that members of their congregation are coming to them in unwonted numbers to talk face to face of the greatest of all concerns. We believe that hearers of the Gospel are learning how such interviews help a minis-

ter, and that thus much warmer sympathy, and much fuller knowledge, are coming to mark the relations of minister and members of a congregation, than in too many cases was known before. Besides this increase of special intercourse, we may add that no result of the whole movement is more marked than the tightening of the bonds of friendship and of sympathy in congregations, and the increased interest in the ordinary services and work of the church. Several ministers have requested me to state that they find all their operations more easily carried on and more successful; the ordinary services better attended; the preaching of the Gospel more devoutly listened to; the rich more generous; those with leisure more helpful; the poor more contented; all classes more given to prayer and to searching the Scriptures, than was the case before. When the new life is thus flooding the old channels, when the old forms are filled with increased and increasing faith, we may look for great results. We hope and pray and expect that the Church of Christ will be more full of life and power and soundness of mind, bringing forth fruit more abundantly, because realising more fully in the time to come than in bygone days the conditions of her existence and the true secret of her power."

## The Schemes.

The Synod will meet in Ottawa, and within St. Andrew's Church there, on Tuesday, the second day of June, at half-past seven o'clock, p. m.

The opening service will be conducted by the Moderator, the Rev. James Patterson of Hemmingsford. Every consideration points to the desirability of having upon this occasion a full attendance. The Church has a right to expect that every Minister and every Elder entitled to a

seat in its Supreme Court, unless prevented by sickness or other necessary cause, will be found in his place, not merely to answer to his name at the roll-call and to file an appearance during the first day or two of the session, but to sit it out and give all its proceedings their undivided and unremitting attention. Justice to their constituents demands this. The gravity of the questions to be considered demands nothing less than this. Usually, one half the members of the Court leave for their homes before the real work of the Synod is well begun. This is not fair. And then to turn round, as is sometimes done, and say that the business is concentrated in a clique, is simply disgraceful. The UNION QUESTION is to be decided. But that is not the only important question to be considered. Union or no Union, the work of the Church must be prosecuted vigorously, and it is only by united and earnest co-operation that this work is to be prosecuted successfully. Let us have the prayers of every congregation and of every member of the Church, that the great King and Head of the Church will Himself preside in our Assembly, and grant us a time of refreshing from His own presence.

It should be borne in mind that the Sustentation Board meets by appointment on the *second day* of the Synod. And that Presbyteries are expected, previous to this meeting, to have appointed members to represent their interests at the Board.

All bills and overtures should be forwarded to the Clerk of Synod in good season—before the time of meeting, and parties by whom they are to be introduced should come fully prepared to explain and advocate them.

TREASURERS OF THE SCHEMES will of course be expected to have their accounts and statements ready for inspection, and

this implies that all contributions which are intended to be included in the synodical reports should be forwarded at once to the respective Treasurers.

**THE WIDOWS' FUND.** Special attention should be given to this, inasmuch as the collections were appointed for the 1st January last. The accounts close early in May, and those who delay sending their contributions must be reported as "defaulters," and that is not pleasant. The same remarks apply to the BURSARY FUND. Owing to the unusually large demand upon the SYNOD FUND, it is hoped that its claims will meet a cheerful and prompt response.

**THE SUSTENTATION FUND.** Now is the time to make arrangements for the payments to this fund. The principles upon which it was founded and by which it has been successfully administered, are now so familiar as to make any special appeal unnecessary: even the time-honoured "circular" might be dispensed with, for it costs money. So that the funds are in hand by the 1st of June, the Treasurer will not complain.

#### A CARD.

**THE KEAY FUND.** Referring to the notice of the lamentable death of the late Rev. PETER KEAY, of St. Andrew's, New Brunswick, which appeared in our February number, coupled with an announcement that subscriptions towards the Fund for the maintenance and education of Mr. Keay's family would be received by Mr. James Riddell, Public Accountant, Montreal, we have pleasure in expressing, at his request, his most grateful acknowledgment to the numerous contributors, towards the fund, of our own and other Christian denominations, and of the liberality they have displayed, which is the more commendable owing to the ever recurring claims for local objects which have to be met.

Mr. Riddell desires to record his special obligation to the several esteemed clergymen of our church from whom he has received, by their liberal individual contributions and their success in obtaining subscriptions from others, proof so substantial that they regard this effort, made on behalf of the widow and fatherless, as a *work of faith and labour of love*.

**MANITOBA MISSION.**—We bespeak attention to the following circular from the Convener, and which, we presume, is already in the hands of Kirk Sessions.

The time appointed by the Synod for the Collection on behalf of the Manitoba Mission is the

first Lord's Day in May. The Committee earnestly hope that the Congregations which have not yet contributed will take advantage of this day for making the collection. Twenty-six Congregations have sent contributions since last meeting of Synod, and the Treasurer has thus been enabled to pay the salaries of our Missionaries up to February last; but the Treasury is now nearly empty, and a large amount will be required to cover the expenses of the current year.

Two men of ability and energy are in the field. Professor Hart continues his labours in the Manitoba College, and renders valuable service in the way of giving supply to various Mission Stations. In accordance with the instructions of the Synod, the Committee, after hearing the report of Mr. Carmichael and the Convener as to the religious wants of Manitoba, agreed to send, without delay, a second Missionary. The Rev. W. C. Clarke was accordingly appointed in October last, and proceeded in the beginning of December to Manitoba. Mr. Clarke ministered to the Winnipeg Congregation for several weeks with much acceptance, and by latest advices, was labouring at Lower Fort Garry.

In view of the certainty of a greatly increased flow of population into Manitoba during the coming season, both from other parts of Canada and the United States, our Church should put forth, if possible, greater efforts to meet the spiritual needs of the settlers, who must be, for some time to come, largely dependent on outside aid for the support of religious ordinances.

The amount required for salaries is at present \$2,200 *per annum*, that is, nearly one-fourth of the amount raised for the Sustentation Fund. It is, therefore, suggested that, while special circumstances must be taken into account, each Congregation should aim at raising for this Mission at least *one-fourth of the amount allotted to it for the Sustentation Fund*. Some, of course, can do much more than this. Only fifty Congregations contributed last year. The Committee hope to hear this year from a goodly number of the remaining *sixty or seventy*.

Congregational Treasurers will confer a favour by remitting as early in May as possible, so that receipts may be embraced in the statement laid before the Synod. The Treasurer is George H. Wilson, Bank of Montreal, Toronto.

D. J. MACDONNELL,  
Convener.

#### NOTES ABOUT ORPHANS.

Fifteen letters have been received from Madras orphans by their supporters. They come in lieu of the Reports, which Mrs. Clarke, owing to illness, has not been able to send. The letters are very simply and naively written, bearing internal evidence of the children's own unassisted composition. They relate the various little items which are of most interest to *them*, concerning their school-fellows, their coun-

try, their teachers and their native pastor, and several of them refer, with great regret, to the illness and removal of *Ellen*, the orphan supported by St. Andrew's Sunday School, Toronto. They all earnestly beg for *letters* in reply, which, it is to be hoped will be sent them, as they evidently highly value these tokens of recognition from their distant supporters.

The letter, received by the Secretary from Miss Pigot of Calcutta,—giving an account of the Zenana Mission begun on our behalf, and of the School, in connection therewith, which has been undertaken by a Juvenile Association in Montreal,—is given below. It affords an interesting glimpse of the Mission work there, and the account given of the fruit which the labours of our Zenana teachers have already borne, must quicken the zeal of those who have already taken an interest in the matter, while it may awaken such interest where none has been yet felt. It will be noted, too, as gratifying, that the help which we have been enabled to offer seems to have come, in the providence of God, just at the time when the extension of the work for which the means have been supplied by us, was so much needed and desired. It is no small privilege thus to be made instrumental in helping on the work of God in a field so interesting, yet so far removed by distance from the possibility of *personal assistance*.

Calcutta Scottish Orphanage,  
Dec. 19, 1873.

Dear Friend,

Your kind favour, bringing us such good help, has been some time to hand. I have delayed to express all our very deep thankfulness for it, to be able to give you some account of your work, which we arranged for you at once. Your school has been fixed upon at *Dhobā P'ārāh*, which means Washerman Village, in no way significant of its present occupation. The site is crowded with large houses,—showing substantial circumstances,—such as are to be found only in certain parts of the town. And the majority of the community are Brahmins,—the highest caste. Your school is now held in one of their houses. The arrangements are not according to the strict notions of European ideas, but very little suffices to effect our purpose, from the simple habits to which they are accustomed. We have spared them two small benches from the Orphanage, which are assigned to the elder scholars, while the smaller children all

sit on mat. We had a room given to us, but as it was too small and close, we have settled ourselves in what is called the *Laliam*, a verandah enclosure that surrounds the central courtyard. The rooms of these Indian houses are arranged in single order round an open square, and this *Laliam* forms a passage to all these rooms. Such passages on the upper floor are used as a sort of parlour, where the women collect at certain times and do their small gossip. The *Laliam* on the lower flat is often used for dining. In our school house, a distinct side has been reserved for this, and the larger portion of it has been appropriated by us.

We have several Zenanas in this locality, and for a long time it had been my one desire to get a school here, and be permitted to work for the little ones. Some of the mothers had often talked about it to me, so that the work was all in waiting for us. As soon, therefore, as we were able to enter upon it, I spoke to the woman in whom I have most confidence. She at once arranged for eight little girls from her immediate circle, while four of the families immediately offered us their houses for it. The nature of our school accommodation has already been explained, while our attendance yesterday numbered thirty-three high-caste children. These little ones have already learned the Ten Commandments, and our Lord's Prayer, and have committed a fair proportion of a simple Bengali catechism, as also a portion of the fifth chapter of Matthew.

They listen with much interest to readings from "Line upon Line," which has been translated into Bengali, with certain touches and additions which make it a most attractive book. Some of the children are so pleased with it as to often beg that they might have some more of it in the place of their sewing-class, which speaks very special interest, as work is the chief bait by which we get our entrance into the houses. They do not know how this is truly the word of life for which they ask. Though they are yet so blind, I trust the cry is from the Spirit working in them, and that He will both implant the desire, and bestow the gift of everlasting life upon them.

For your school we have appointed Leah, of East Church, Dalkeith, assisted by one of the Orphanage girls in turn. Pachoo, who is married, and is anxious for work, I have thought to get for your Zenana work. Meantime, I have begun it with a superior woman of the name of Deno Monie. She visits seven families for daily instruction, and the work promises to be most interesting. But this must be the subject of my next letter. I would, to-day, only mention the case of a Hindoo woman who has been brought to us through your teacher Deno Monie. This woman is the wife of a man who has made another wealthy marriage. Consequently, he has quite deserted this poor woman. Some of her friends brought pressure to bear upon him, and he has lately made her an allowance, but the connection was so painful to her that, from a choice of other alternatives, she sought Deno Monie, and came away of her-

self into her house,—telling her that her only chance was to become a Christian,—a desire of which she could not have known the full meaning. Deno Monie at once represented the case to me. That there should be no unworthy motive prompting the step, I made your teacher take this young person to an uncle in Calcutta, but, as she had taken a meal at the teacher's, it became a matter of difficulty. The uncle could not readily take her in, and she was still more unwilling for it. I was perplexed how to act, and lest anything worse should befall her, I felt it a duty to give her shelter until we could feel better advised. That she should not feel there was any pressure for Christianity on account of the small amount of food she got from us, I refrained from saying anything directly. She has, of herself, always joined in morning and evening prayers, and found her way to every Scripture teaching, to which she pays the most devout attention. Until a Sunday ago, I had not noticed her at our special Sabbath gathering, that I have with our orphans. When our children went away, she crept to me and seemed full of some of the things we had been saying, and with tears begged for such instruction as would admit her to Christianity. I had been under the impression that she was unable to read, and proposed to read with her, when I found she could do a little herself. So I handed her a copy of "Line upon Line," that happened to be by. With difficulty she managed the first chapter, and I left the book with her. She continued to read to herself until I retired. After this, she got beside my night-lamp, and, by this dim light, she kept up the reading nearly through the night. I happened to be wakeful myself, but gave no sign of it to her, and watched her for a long time. After this, the book has not been out of her hand. She has spelt through the whole of it, and has studied it with such interest that, within these four days, she has acquired it so well as to relate many portions of it, and minutely. Her name is *Nothre*, which means Desire. May her desire indeed be unto the Lord!

I must thank you now most gratefully for all the kind sympathy you have shewn us. And I trust all the liberal aid given will bring its own reward in much gospel light being shed in many dark places, which should otherwise not have seen light. So gross is the darkness upon the land, that our friends will not be impatient for results to be the same as under the high privileges that surround them. This period can be but the dawn to India, and though some of us may not see the full daylight power of the Gospel, that blessed period must succeed in due course. Some have to sow and others will reap, each period completely dependent upon the other. We have more need of faith than those that may come after us. May the Spirit give us grace according to our day, and God will acknowledge it in like measure too!

Yours most gratefully,

M. PIGOT.



## GUTHRIE.

Dr. Guthrie's autobiography, the first volume of which has just been published, is one of the most interesting books of the kind that we have read for a long time. The Doctor was sufficiently conspicuous in his life-time to shield him from the charge of vanity in penning an account of his own life. Such were the times, in his early years, and the men and scenes among whom he moved, that it would, indeed, have been too bad had this valuable legacy gone past us. Besides, being one of the best preachers of his age, he was also one of its best story-tellers, and the process by which he obtained his celebrity, is thus pleasantly told by Dr. McCosh, of Princeton, who was ordained minister of the Abbey church of Arbroath, in the Presbytery of the same name, and of which the young minister of Arbirlot was at that time the master spirit. [Ed.]

“His preaching had already the characteristic which afterwards made him so marked a man, and made him what I was accustomed to call him, ‘the pictorial preacher’ of the age. I was told that when he was licensed to preach the gospel he preached like other people, (always preaching sound scriptural truth,) but was not more popular than other people. Some years before I went to Arbroath he preached in the church of which I was afterwards minister, in order, it was understood, to receive a call, but the call did not come. When he became minister in Arbirlot, he began with preaching after the approved evangelical model and delivered useful sermons. On the Sabbath afternoon he held an exercise for the young, and there he began to let out, at first timidly, his peculiar gifts. He would tell such a story as this: ‘If a man suffers for doing a good deed, God in his providence may find means of recompensing him.’ When the great preacher Willison was about to remove from Brechin to Dundee, he was so obnoxious to the Jacobite Lords who ruled in the district, that he could get no one for love nor money to convey his furniture. An ancestor of mine, a farmer in Kin-

him to be a great and good man, came forward boldly and lent him his horses to cart his goods without fee or reward. Years rolled on, and in the year 1746, the Duke of Cumberland passed through the region in pursuit of Prince Charlie, and took away my forefather's horses. Wondering how he might get his property restored, he bethought him of his friend Willison, who wrote to the proper parties and got his horses returned. ‘Do what is right and kind, and you will be recompensed.’ The dull eye of the plough boy and the servant girl who had been toiling all the week among the horses and cows, immediately brightened up as he spoke in this way, and they were sure to go back next Sabbath, and take others with them. The farmer and his wife began to think that they might spend their Sabbath afternoons as pleasantly in this way as in any other, and went with their children and domestics to the meeting. They were not sure that he was a profound, scholarly preacher, like some of the men in the neighbourhood who were made D. D.'s, by the colleges; but they were sure their minister was a warm-hearted man, and they were pleased to see him so attracting their sons and their daughters. He made it part of his afternoon ‘exercise’ to catechise the young people on the sermon they had heard in the forenoon. ‘This,’ he was accustomed to say, ‘is a severe trial to a minister; it is sure to be so humbling, and yet he may profit much by it. How disappointed we feel when we find our people remembering little, or nothing of the passages we have written with such care. It was thus I learned to preach. I noticed the parts that had not interested my audience and were not remembered, henceforth, I avoided that style of preaching. I marked the passages that stuck in the minds of my young people, and set about preaching so as to interest them.’ As he told me this shortly after my settlement in my first charge I sought to profit by it, and came through an experience somewhat like his. I did not try to copy his graphic manner, but I endeavoured to preach so that everybody could understand me. It should be

added that his unsurpassed power of illustration was always employed to set forth the grand old cardinal truths of the Gospel.

"His preparation for the pulpit was conscientiously careful. Possessed of a ready power of speech, he could have extemporized a sermon at any time, and thus saved himself much labour. But during all the years he was in Arbirlot I believe he never entered the pulpit without having his discourse written and committed. Had he acted in any other way he might have been left in Arbirlot all his life, greatly esteemed in the district, but without occupying the wide sphere which God opened to him. Not that he kept slavishly to what he had written, being fully master of his subject, he felt himself free to utter anything that occurred to him at the moment. Even in writing, he kept an audience before his mind's eye, and he prepared not an abstract essay, but an address to be spoken to men and women, to young men and maidens. I often found him on the Saturday night amending and correcting what he had written, and filling his mind with the subject. His illustrative style made his discourse more easily remembered by himself, as it was more easily understood by his audience.

"He was already the most popular minister by far in the district, though as yet not much known beyond it. In all the surrounding country parishes, when he preached at the week-day services in connection with the dispensation of the sacrament of the Lord's Supper, the whole people rushed to hear him. In Arbroath, where he often preached on the Sabbath evenings after officiating at home during the day, the churches were crowded to excess, and you would have seen young men and women evidently moved, and old men and women striving to conceal the tears that were running down their furrowed cheeks. Some hard men thought that his discourses were not very logical; some finical men and women regarded his Forfarshire pronunciation as very broad, and his illustrations rather vivid; they all went to hear him because they got their hearts warmed.

The first time I heard him was at his friend, Mr. Kirk's church at Barry. He was addressing a plain, sober, old-fashioned but intelligent congregation. It was at the time when the Voluntary controversy was the fiercest, and Mr. Guthrie and myself, (I am sorry to say,) were pleading for the separating the combined missionary society of the parish into two. He defended his position on the ground that when two parties could not agree it was better for them to separate; and he referred to the case of Abraham and Lot, of Paul and Barnabas. In the way of pleading the cause of missions he told story upon story, which brought tears from the eyes of the hard-faced men in the meeting. He then gave a most graphic description of the voluntary controversy being started among a company of shearers (reapers) cutting down the grain in his glebe, of his being afraid of their turning their hooks against each other, and of his ending the discussion by placing the Established Church people at one end of the field and the Voluntaries at the other. As he spoke he had his audience in tears the one minute and convulsed with laughter the next. When he had continued some time in this way, an old man with the tears undried on his cheeks, and holding both his sides, rose and said: 'Please Maister Guthrie, stop, we can stan this nae longer.' I have never seen such an effect produced by speaking before nor since."

### THE TRUE WORSHIP.

"God is a Spirit: and they that worship Him must worship Him in spirit and in truth.—JOHN iv., 24.

It is appropriate at times to take into consideration the source of our attachment to a particular Church, and the grounds on which such an attachment can be vindicated. It may appear strange, that, in doing so, your attention should be drawn to a memorable saying of our Lord, which seems rather opposed to such an attachment, which declares, in unmistakable language, that the only essential requisite in any man's worship is the spirit in which

it is offered, and, therefore, that true worship may be offered in any place as well as at any time. The only ground, however, on which we can justify our attachment to our particular church, is, not that the worship of other Christians is less acceptable to our common Father, because it is offered in a different place, but that in our church we find ourselves able to worship God in spirit and in truth, more readily than in any other. It is for this reason, that your attention is called to the nature of true worship, as stated in these words of our Lord, in the hope and with the prayer that He may grant us that Spirit of His, without whose influence all attempts at worship are useless forms.

In order to understand the full purport of these words it is well to review the circumstances in which they were spoken. They were spoken in Samaria, and by a Jew to a Samaritan. Now, it is unnecessary to remind you that there is scarcely a reference, however brief, to the Samaritans, in the gospel history, which does not reveal the fact that they were on very unfriendly terms with the Jews. It must strike every one as worth enquiring, how such an enmity between two so closely neighbouring peoples could have arisen; and I may, therefore, sketch briefly the origin of this unfriendly relation, as considerable light is thereby thrown, not only on the passage we are now studying, but on several other portions of the gospel history.

You are all aware that, nearly a thousand years before the time of Christ, the kingdom of David was broken up into two separate monarchies, the one of which comprehended the tribes of Judah and Benjamin, and was named the kingdom of Judah, while the other embraced the remaining ten tribes, and was distinguished as the kingdom of Ephraim or Israel. The seat of the latter kingdom was the same Sichem, where our Lord met the Samaritan woman; but it was afterwards removed to Tirzah. In later times the city of Samaria was built as a royal residence by king Omri, and the name of the city extended itself, after the captivity, to the neighboring district, till at last we find it

became the designation of one of the provinces into which Palestine was divided by the Romans. We discover, therefore, far away back, in the revolt of Israel from the royal house of Juda, the earliest beginning of that hatred which existed between the inhabitants of Judea and the inhabitants of Samaria.

At a later period, however, an event occurred in connection with the history of the captivity, which widened the breach between the two countries. You may remember that the Babylonian conquerors, who carried the children of Israel into captivity, were not content with merely subduing the kingdoms around; but, in order to prevent insurrections afterwards by destroying the people's attachment to their native land, they usually removed them to foreign countries, the inhabitants of which were in their turn transferred to some other place. This was the fate of the Israelites, when, in the ninth year of the reign of Hoshea, Shalmaneser, the king of Assyria, carried them captive into Assyria, and distributed them throughout various districts. For after thus removing them from their own land, he imported a population from Babylon and other regions, and settled them in Samaria. This took place more than a hundred years before the inhabitants of Judah were carried into captivity; and when the sorrowful years of exile were over, the ten tribes do not seem to have followed the example of Judah by uniting as one man in returning to their fatherland. However, it is probable that a considerable number of them had never been carried into captivity at all; for we find that the heathen population, imported into Samaria, so far from introducing their idolatrous customs, were induced to adopt to some extent the religion of Moses. Still they never freed themselves from the suspicions of the more orthodox Jews of Jerusalem; and when they requested, on the return from captivity, to be allowed to take part in rebuilding the temple, they were refused. This refusal, of course, only re-awakened the old bitterness, and provoked the Samaritans to hinder, by every possible obstacle, the progress of the work in which the

Jews were engaged. The enmity between the two countries grew from year to year, and was at last hopelessly confirmed, when the Samaritans, excluded from the central place of worship at Jerusalem, resolved to build for themselves a temple on Mount Gerizim. This temple was destroyed in later times; but the hill on which it was built continued to be invested with a certain imperishable sacredness in the eyes of the Samaritans, occupying a similar place in their estimation to that which was held by Mount Zion in the estimation of the Jews, so that down even to the present time they continue to turn their faces towards it when they pray. The difference, caused by this establishment of a rival place of worship was increased by the Samaritans refusing, as the Sadducees also did, to recognize any of the books of the Old Testament except the Five Books of Moses.

Separated thus by the thousand years' enmity of the two kingdoms of Israel and Judah, separated farther by the foreign blood which had become mingled with the Israelitic elements of the Samaritan people, and separated further still by the difference in their religious beliefs and practices, the Samaritans and the Jews preserved and manifested their hostile feelings towards each other in every relation of life. Nicknames seem to have been commonly bandied between the two countries; the very name, Sychar, of the town to which the woman of Samaria belonged, is supposed to have been intentionally corrupted from the old name, Sichem or Shechem, in order to produce a play on the Hebrew word which means *faul hood*; and the disgrace, attached by the Jews to the Samaritan name, is vividly brought out in the bitter taunt which they once hurled at our Lord, "Said we not well that thou art a Samaritan and hast a devil?" Anything like the intercourse of social life was never of course dreamt of between the two countries. On one occasion you may remember that our Lord was refused lodging in a village of Samaria for no other reason than that He was evidently a Jew, as appeared from the fact that "His face was as though He would go to Jerusalem"; and on

another occasion we learn from Josephus, that the Samaritans attacked a company of Galilean pilgrims, and slew a considerable number. On the other hand, many of the stricter Jews, in journeying between Judea and Galilee, adopted a circuitous route in order to avoid Samaria, as if they would have been polluted by touching Samaritan soil; and they denounced the man, who accepted the hospitality of a Samaritan, as guilty of a similar sin to that of eating the flesh of an unclean animal.

Such was the condition of the Samaritans when the Great Peacemaker, the Healer of the nations, appeared among them. A short time before this He had gone up to Jerusalem to celebrate the Passover. After the festival was past, He had left the city and gone into the country of Judea, where He remained for some time with His disciples and baptized. But on learning that the Pharisees had been informed of His gathering more disciples than the Baptist, He left Judea and set out again to return among the less Pharisæic, the more simple and homely people of Galilee. Unfettered by the unloving exclusiveness of His countrymen, He had no hesitation in taking the direct road through Samaria. He was thus brought about noon, (or evening, according as we explain John's reckoning of time,) to Jacob's well, which was near the ancient capital of Ephraim, and therefore also in the neighbourhood of Mount Gerizim, the sacred hill of the Samaritans. Wearied with His journey, Christ sat down by the well; while the green blades of the distant harvest were already sprouting over all the splendid scenery before His eyes. His disciples, overcoming, probably through His influence, their Jewish scruples about dealing with Samaritans, went into the city to purchase food; and, while they were away, one of the women of the place, as might have been expected from the customs of the East, came out to draw water from the well. As if already to intimate that the old enmity, which had separated the Jews and the Samaritans for so many centuries, was at length abolished, Jesus, to the surprise of the woman, asked

her to give Him some of the water she had drawn to drink. Entering thus into conversation with her, He sought to raise her mind from the material water which she was drawing to the desire of that which alone can give enduring satisfaction to the thirstings of our immortal spirits. At length in His conversation He discovered to the woman His acquaintance with the secrets of her life in a manner which impressed her with the conviction that He was a prophet.

The turn, which the woman then gave to the conversation, is an exceedingly striking touch of nature. Having discovered that He, who was conversing with her, was gifted with higher knowledge than other men, she naturally drew His attention to those religious questions on which her own countrymen had so long quarrelled with His. Pointing to the holy hill Gerizim in the neighbourhood as the place which her forefathers had devoted to the worship of God, she reminded Christ of the opinion of His countrymen, that men ought to worship in Jerusalem only, as if to ask what He had to say on the controversy about the relative authority and value of these two places. Our Lord answers the implied question of the woman, not by a direct reply to her words, but in a far more effectual way. While he recognises deficiencies in the Samaritans which had kept them ignorant of much that was known to the Jews, with regard to the God whom they worshipped, He intimates that the time is coming, or rather is already come with Him, when men will see that the real question with which they have to do, concerns not the *place* but the *spirit*, in which they should worship God.

In making this statement our Lord settles the controversy between the Jews and the Samaritans, by applying to it a truth which had been overlooked, but the consideration of which ought to render such a controversy impossible for ever. For what is it that Christ directs attention to as that which ought to set men's minds for ever at rest on all questions like the one which had kept the Samaritans and the Jews at enmity so long? What He draws attention to is the real nature of

true worship; what He insists on is, that men should see to it only *that* they worship God, not *where* they do it or *how*. And why is it that this is the chief concern of the true worshipper? It is so from the very nature of the Being whom he worships. For it is the very nature of the Universal and Everlasting God not to be limited by any time or place, by any shape or form whatever, as His creatures are. He is not nearer to us in any one spot, than in any other, for He is equally present in all; He is not nearer to us on one day than on another, for He pervades all time alike; He cannot be approached by one action of the body more closely than by another, for no mere action of the body, as such, can bring us into any communion with Him at all. Being spirit, He can be addressed only by our spirits; only by the thoughts and feelings, by the longings and aspirations of our souls, can we worship Him in truth. Now, our spirits go with us at all times, wherever we go; our *spirits* are in fact our *selves*: we may, therefore, worship the Father of our spirits at any time and in any place. Only we must be certain that we *do* worship Him; and we can be certain of that only if we worship Him with our spirits, for spirit alone can hold intercourse with spirit.

But a certain explanation must accompany the application of this truth, if we would not misunderstand its real bearing. While it cannot be denied that every place has been made by God and is adapted for His worship, there are certain places to which, if we have any love at all for what is sacred, we must feel a peculiar kind of sacredness attached. You cannot visit the graves of our covenanting forefathers, which lie scattered over the lonely moors of our Fatherland, without feeling a certain enthusiasm kindled within you at the thought of the nobleness with which their lives were sacrificed. It is easy to understand how, in early Christian times, the practice arose of making pilgrimages to the shrines of saints; nor could any objection be brought against the practice, if in every case the memory of a saint fired the pilgrims with a new impulse to imitate

his saintly life. For similar reasons we can also understand the fanatical enthusiasm which swept over Europe again and again, carrying off thousands of her population to rescue from the infidel the scenes in which the life of our Lord had been spent. For the memorable events, which have occurred in the history of particular places, do impart to them an interest and importance to which they have no claim in themselves. It may be but a wild moorland where a battle has been fought for freedom; it may be an obscure, unattractive house where a great man has been born, or lived, or died; it may be a small unsightly town where a martyr has been clothed in the flames of persecution; it may be the solitary spot on the barren sea shore where the stake was driven to which two of the Scottish female martyrs stood bound till the rising tide went over their heads: yet the moment we learn what has rendered the place worthy of memory, we feel drawn towards it by the irresistible influence of an interest which it would never have otherwise possessed.

It is the same with places that are reserved for the worship of God. The room in your own house, the very spot in the room, where you have knelt to those secret devotions of which no eye was witness save His whom alone you wished to see you, will for ever hold a place in your heart, which can belong to no other spot in the world. In like manner the church, to which you have long went, perhaps from childhood, to come for the purpose of worshipping God—the church whose very atmosphere seems ever to breathe into you the heavenly calm and the rest from worldly toils which the Sabbath brings with it—the church where you have done and thought less that you are ashamed to remember—where you have done and thought more than you can look back upon with pleasure, than in any other place,—surely that church will be invested in your eyes with a sacredness which you find in no other building; and, so far from any one requiring to be ashamed of consecrating his church in this way, that man is rather to be pitied, whose church has not acquired for him such a consecration. And,

therefore, in connection with the present subject of our meditations, it seems appropriate to consider with ourselves, whether we have been doing all that we could,—whether, in the future, we might not do more thus to consecrate our churches by associating them with the purest feelings and the highest aspirations of our love. The passing pleasures of the week, which absorb the busy energies of multitudes among us,—of men and women, of youths and maidens,—will appear but as childish sports beside the deep emotions of unutterable joy, which may be felt by any of us, as we take our seats quietly here from Sabbath to Sabbath, and, mingling together, young and old, rich and poor, learned and unlearned, forget all the petty distinctions of the world, and know ourselves only as the common children of one Heavenly Father who is the King of all the earth.

But it would be wrong to close these thoughts without returning to the great principle of our text. We must remember that, if our church is thus invested with a sacredness in our feelings, it is for us that they have acquired this sacredness; and the moment we insist on this sacredness being recognised equally by others, we are attributing some sacredness to the mere stone and wood and mortar of which the building is constructed, we are consecrating it, not after a Protestant, but after a Popish or Jewish fashion. Whenever we fancy that any peculiar value attaches to our worship from the place where it is offered; whenever we fancy that the worship of others is less acceptable to God because it is offered in a different place, we may be joining in the service of a Christian and a Protestant Church, but we are denying the fundamental teachings of our Lord. For though, from their associations, certain places may stir in us a more worshipful spirit than others can; yet, after all, that man is the truest worshipper of God, whose piety is not dependent on particular places, but is easily kindled into warmth on every occasion when it is required, and whose worship in church is but a symbol of the worship which he renders in his daily life.

The mariner, who gazes on the unresting billows by which he is carried from land to land, who is led from the thought of his own changeful wandering life to sigh after "the city which hath foundations, whose builder and maker is God," is thus worshipping God in truth, though he may seldom have an opportunity of worshipping in any temple made with hands. The peasant, who ploughs his native valleys or herds the cattle of his native hills, if, in the midst of his toilsome life, he strive to enter into "the rest that remaineth for the people of God," is thus rendering a truer worship than that which is offered merely in his village church. The merchant engaged in the largest enterprises of commerce, and the tradesman working at his humble employment; the nobleman or the monarch who ranges the conspicuous heights of society, and the poorest woman who moves unknown about her lowly household ways;—all alike of every sphere, if only they seek to live soberly, righteously and godly in this present evil world, are worshipping God in truth, be-

cause they worship Him with their spirits. And, therefore, when we meet together for the special purpose of united public worship, it matters not in what place or of what architecture the church may be in which we assemble, we may render true worship in any, provided only we render a worshipful spirit to God. The differences between most Christians are nothing like the deep discords which separated the Samaritans and the Jews of old; and, therefore, when I witness the bickerings of hostile sects about the style of building, the postures, the dresses, the liturgies, the music, and the other forms, in which we should worship God, a voice rises in my heart, which seems not altogether unlike the voice which spake to the Samaritan woman: "The hour is coming, when ye shall not concern yourselves whether ye worship in this form or in that;—the hour is coming, and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship Him."

### *Our Sanctum.*

An article in the NORTH BRITISH DAILY MAIL has been going the rounds of the press, calling attention to a somewhat novel project of ecclesiastical reform said to be contemplated by the present government and supported by Dr. Begg, the leader of the anti-union party in Scotland, and certain other prominent members of the Free Church. The leading features of the scheme are described as being the abolition of Church patronage, the legislative recognition of the Free Church "claim of right," and the employment of that somewhat mythical ecclesiastical reserve fund known as the "unexhausted tithes," for the endowment of such ministers as should be reunited to the Established Church. THE WEEKLY REVIEW which, it may be remarked in passing, is the English organ of the Free Church, regards the rumour very much in the light of a hoax "hatched in some fertile Scotch brains," and hesitates about treating it seriously, or regarding it as anything but "an undevout imagination." The following remarks of the *Review*, however, are sensible and to the point:

"We do not by any means disapprove of ecclesiastical union in Scotland. On the contrary, we have frequently expressed a hope that on some auspicious day the great fragments of disrupted Scottish Presbyterianism will be reunited on a basis creditable and acceptable to

them all. But union between the Established and the Free Church, to the exclusion of other Presbyterian bodies, we have always thought next to impracticable, even if it were desirable. For instance, the plan at present projected has what we may call Utopianism stamped on the face of it, and cannot be seriously considered as a feasible thing by the great majority of the Free Church people. The first feature of it, the abolition of Patronage, though presenting fewer difficulties than the others, will give infinite trouble to the projectors of the new Union. In the first place, a large and respectable party in the Established Church, represented by Dr. Cook, exceedingly dislike and dread the abolition of Patronage, which, in their eyes, is little better than a prelude to disestablishment. Then the friends of the measure are by no means agreed about the substitute for lay patronage, and many of them are not at all prepared to go the length of purely popular election, without which it is worse than useless to make any change. Compensation to those numerous patrons who will insist upon it is another serious difficulty; for no Government will venture to propose a vote for it out of the public funds. There is another formidable obstacle still, and that is the opposition of the compact body of English Conser-

vative Churchmen in Parliament who will defend Patronage in Scotland as an outwork of the huge system of Patronage in England."

The debates to which this subject has given rise in the Free Presbyteries of Glasgow and Edinburgh indicate that "the situation" is a serious one, or is so regarded at least in ecclesiastical circles. It appears from these discussions that some members of the Free Church at least look favourably on the idea of a re-union of the Established and Free Churches, while others think it neither practicable nor desirable. Even Presbyterianized human nature, it seems, is very much the same on both sides the Atlantic! Strange though it may seem, the anti-union party would be led by such excellent men as Dr. Buchanan, Dr. Rainy, and Sir Henry Moncrieff; the unionists would be marshalled probably by Mr. Balfour and Dr. Thomas Smith, while Dr. Begg, judging from his recent conciliatory utterances, would, to use an Americanism, "straddle the fence;" and, because of his return to moderate views and to an attitude of non-committal, will most certainly lose all chance of ever becoming a leader of either party.

MR. KNIGHT'S APPLICATION FOR ADMISSION INTO THE ESTABLISHED CHURCH.—A meeting of St. Enoch's congregation, Dundee, has been held for the purpose of hearing a statement from the Rev. Mr. Knight in explanation of his resolution to apply for admission into the Established Church. The Rev. gentleman told his congregation that in that Church he considers there is "a greater rising tide of Christian earnestness and devotion, more catholicity, freedom, and peace than elsewhere, and with the protection of the law, greater security for justice." After hearing his statement the congregation resolved to seek admission along with him. Accordingly, at a meeting of the Established Presbytery of Dundee on Wednesday, a deputation appeared from St. Enoch's requesting that they might be admitted into the communion of the Church. After considerable discussion as to the form of procedure which should be adopted, it was resolved that the Presbytery should receive the documents which had been laid on their table, that these should be sent up to the General Assembly, but that a month should elapse before this was done, so that Mr. Knight and the congregation might have an opportunity of providing further documents, such as certificates to qualifications and character.

THE SUNDAY MAGAZINE has this reference to the FEMALE WHISKY CRUSADE in the States which we noticed last month: "Woman is much-enduring, but the trodden worm will sometimes turn on its persecutor, and much though woman endure at the hands of Bachus the present movement is a proof that she won't endure everything. The movement points in a vague way to the power of prayer. But the point on which we are most doubtful is, whether the prayer is a real force, or only a demonstration. Are the prayers intended to move Heaven, or to move the store-keeper? If the latter, then the movement proceeds on a false principle. If the former, why the publicity, the stir, the noise? Might not the prayers in

such a case be offered more calmly and earnestly in private? We are not prepared to condemn where our knowledge of facts is scanty, but we are prepared to say that in this country a movement conducted outwardly in the same manner would never do." IS IT LAWFUL FOR WOMAN TO PREACH? St. Paul seems to have thought that it was not—though perhaps we mistake his meaning sometimes. And if he did say, "I suffer not a woman to teach, but to be in silence," this may have been his individual opinion merely, not spoken "by commandment." However that may be, Dr. Cuyler of Brooklyn will have the honour of settling all doubts as to just when or where a woman may preach, or rather, not preach, within the bounds of the Presbyterian Church in the United States. Says *The Christian Union*,—The Brooklyn pastor was again before his Presbytery to take exception to its action in finding for the second time that he had violated Presbyterian usage in allowing Miss Smiley to conduct a number of Bible services in his church last fall. He held that she did not preach in the sense intended by the General Assembly, and hence that he had not transgressed its injunctions. Quite a lively debate followed, and the whole matter turned on whether Miss Smiley's address at a Wednesday evening meeting, and at a Bible exercise, could be understood as an address before a "promiscuous assemblage." The Presbytery by a vote of 23 to 19 held, practically, that it was, and that Dr. Cuyler's church had violated the Assembly's standards on the point at issue. Another resolution, however, was adopted to the effect that no censure was intended to be passed on the pastor or his people, who declared that they had no thought of transgressing in the matter.

ANOTHER VICTIM of the *Ville du Havre* disaster is the Rev. Emile Cook of Paris. It will be remembered that this estimable Methodist minister returned from the meeting of the Evangelical Alliance in this ill-fated steamer, and though among the number of the rescued passengers, the exposure and excitement to which he was subjected ultimately cost him his life, and deprived the Continental Churches of one of their ablest ministers. A vigorous branch of the Alliance has been organised in Montreal, of which the Rev. Gavin Lang has been appointed the secretary. We understand that it is contemplated to have a General Meeting in the autumn, and that a number of invitations have already been sent to distinguished men in Britain to "come over and help us" in the good work of co-operation; Messrs. Moody and Sankey have also been asked to visit Montreal on their homeward way.

CHICKENS v. DUCKS.—Rev. Walter Dunlop was much distressed by a schism in his flock, occasioned by an agitation being raised in Dumfries on the subject of adult baptism; a number of Baptists making an attempt to set up a church there, and this being the best means to accomplish their object. One day in the course of his sermon on the words, "How often would I have gathered thee as a hen gathereth her



chickens," his feeling on the subject broke forth; and with tears he said, "O, ma freens, ye ken hoo I've striven tae gie ye the words o' wisdom; ye ken hor I've keepit ye year aifter year, as a hen covers her chickens, but I doot aifter a' there's some deucks among ye; sae mony are ga'in aff tae the water!" The effect of these words was electrical; they were passed from lip to lip, and from house to house, and the oddity of the figure somehow so hated the circumstances of the religious in the town that, for that time at least, the agitation came suddenly to an end; and Mr. Dunlop and the other ministers in Dumfries were no more troubled with secession from their flocks.

## Acknowledgments.

### ENDOWMENT FUND QUEEN'S COLLEGE.

Subscriptions acknowledged to	
15th March, 1874.....	\$101,122 50
Toronto, Robert O'Loughlin.....	10 00
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	\$101,132 50

NOTE.—The following sums in detail are included in the above total but were accidentally omitted in April.

Dundee and St. Anicet—Daniel Cameron, 1st on \$25, \$12.50; Alexander Cameron, 1st on \$20, \$10; F. McLennan, 1st on \$15, \$8; D. Sutherland, 1st on \$3, \$6; Angus McMillan, 1st on \$10, \$5; John Ferguson, 1st on \$10, \$5; Mrs. J. D. Fraser, 1st on \$10, \$5.40; Mrs. McFie, \$5; Mrs. Smallman, bal. on \$4, \$3; Alexander Gray, 1st on \$5, \$2.50; Hugh Sutherland, 1st on \$5, \$2.50; Peter McMillan, bal. on \$4, \$2; Duncan Fraser, \$2; John Gordon, \$3; Thomas Vass, \$2; Mrs. Christina McRae, \$1; Helen Grant, 1st on \$1, 50c.; William J. Fraser, \$2; Thomas Vass, \$2; Mrs. D. Chisholm, \$2.....	\$1 4c
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### MANITOBA MISSION.

North Dorchester Congregation and Sunday School.....	\$10 00
Perth.....	30 00
St. Paul's, Hamilton.....	42 33

### SCHOLARSHIP AND BURSARY FUND.

Chatham.....	\$10 00
Perth.....	13 25
St. Gabriel's, Montreal.....	23 00
N. Dorchester.....	10 00
West Nottawasaga.....	6 00
London.....	15 00

### JUVENILE INDIAN MISSION.

St. Andrew's Sunday School, Kingston.....	\$50 00
Barrie field and Portsmouth S. School.....	10 00
Nairn Sunday School.....	21 00
Arnprior Sunday School.....	21 00
Martintown Sunday School.....	20 00
St. Andrew's Sunday School, Montreal.....	60 00
Victoria Mission Sunday School, Montreal.....	20 00
Smith's Falls Sunday School.....	20 00
St. John, New Brunswick, Sunday School.....	20 00
Miss McLeod, Halifax.....	40 00
Family of R. Cassils, Quebec.....	20 00
St. John's Church Sunday School, Cornwall.....	20 00
St. Paul's Church Sunday School, Montreal.....	45 00

### MINISTERS' WIDOWS' AND ORPHANS' FUND.

North Dorchester, per Rev. Jas. Gordon.....	\$ 12 00
Kincardine, per Rev. Wm. Anderson.....	14 00
Plantagenet, per Rev. Thomas Scott.....	2 00
Perth, per Rev. William Bain.....	40 00
Oxford Mills, per Rev. W. Hanning.....	5 00
L'Original and Hawkesbury, per Rev. John Fairlee.....	23 00
Ottawa, per Rev. D. Gordon.....	80 00
St. Paul's Church, Montreal, per Rev. John Jenkins, D.D.....	186 00
Park Hill, per Rev. J. S. Eakin.....	12 00
Markham, per Rev. J. Carmichael.....	8 10
Pickering, per Rev. W. R. Ross.....	13 00
New Market, per Rev. John Brown.....	12 00
Scarboro', per Rev. James Bara.....	16 00
Chatham and Grenville, Donald Ross.....	15 00
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	\$433 10

## TREASURERS OF CHURCH FUNDS.

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MINISTERS' WIDOWS' AND ORPHANS' FUND: Archibald Ferguson, Montreal.

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JUVENILE MISSION: Miss Machar, Kingston, Ont.

MANITOBA MISSION: George H. Wilson, Toronto.

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SYNOD FUND: Rev. Kenneth MacLennan, Peterboro.

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