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Vol. XXIV.

No. 11.

THE

PRESBYTERIAN

A MONTHLY RECORD

OF

The Presbyterian Church of Canada

IN CONNECTION WITH THE CHURCH OF SCOTLAND,

AND

Journal of Missionary Intelligence and Useful Information,

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

PUBLISHING COMMITTEE:

DR. JENKINS, *Convener*.
REV. GAVIN LANG.
JOHN L. MORRIS

REV. C. A. DOUDIET.
REV. W. M. BLACK.
JAMES CROIL.

DOUGLAS BRYMNER, *Editor of the Presbyterian*.

All communications intended for insertion are requested to be sent to "The Editor of Presbyterian, Drawer 50, P. O., Montreal." Admittances and letters on business should be addressed to MR. JOHN LOVELL, Montreal."



NOVEMBER, 1871.

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QUEEN'S COLLEGE, KINGSTON, ONTARIO.

SESSION 1871-72.

THE THIRTIETH SESSION will begin on the FIRST WEDNESDAY, (4th) of OCTOBER next; Matriculation Examinations will commence on the day after.

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1. Classics; 2. Mathematics and Natural Philosophy; 3. Logic, Metaphysics, and Ethics; 4. Chemistry and the Natural Sciences; 5. History, English Literature and Modern Languages.

The Calendar for 1871-72 contains full information on Subjects of Study, Examinations, Graduation, Fees, Scholarships, &c. Copies may be obtained on application to the Registrar, Professor Mowat, Kingston.

Kingston is one of the healthiest localities in Canada, and from its central situation is easily accessible. Boarding in private families can be obtained at very moderate rates.

Nominations to a free course of study are held by numerous subscribers. The Principal, Dr. Snodgrass, will attend to applications for this privilege.

Queen's College,
Kingston, 13th May, 1871.

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October, 1871.

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REFERENCES:—Mrs. John Fraser, 5 Viger Place, St. Denis Street; Rev. Alexander Mathieson D.D.; Rev. Canon Bancroft, D.D.; J. W. Dawson, Principal McGill College; Professor Hicks McGill Normal School.

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QUEEN'S COLLEGE, KINGSTON, ONTARIO. SESSION 1869-70.

THE TWENTY-EIGHTH SESSION will begin on the FIRST WEDNESDAY, (6th) of OCTOBER next; Matriculation Examinations will commence on the day after.

The Calendar for 1869-70 contains full information on Subjects of Study, Examinations, Graduation, Fees, Scholarships, &c. Copies may be obtained on application to the Registrar Professor Mowat, Kingston.

Kingston is one of the healthiest localities in Canada, and from its central situation is easily accessible. Boarding in private families can be obtained at very moderate rates.

Nominations to a free course of study are held by numerous subscribers. The Principal, Dr. Snodgrass, will attend to applications for this privilege.

Queen's College,
Kingston, 15th May, 1869,

JUST PUBLISHED—PRICE ONE SHILLING, **A PASTORAL ADDRESS.**

By Rev. J. M. MACLEOD, Minister of St. Andrew's Church, Glencoe, Ontario.

THE MISSES (NEIL) McINTOSH'S ESTABLISHMENT for the BOARD and EDUCATION of YOUNG LADIES,

BUTE HOUSE MONTREAL.

Autumn Term from September 1st to 21st December,

Winter " " January 5th to 26th March.

Spring " " March 27th to 15th June.

Circulars forwarded on application.

June, 1869.

THE PRESBYTERIAN

NOVEMBER, 1871.

We have just learned that THE SYNOD of our Church has been summoned to meet in Toronto on WEDNESDAY, NOVEMBER 29th. It needs not, in this crisis of the Church's history and of the history of Presbyterianism in Canada, to set forth the importance of a full attendance of members on this occasion. Great interests and great principles are at stake, and we do not doubt that the Supreme Court will approach the discussion of the subjects involved, with seriousness, with deliberation, and with earnest prayer to the Head of the Church for His promised guidance. Let all office-bearers and members in the congregations of the Church seek, on the Synod's behalf, at the throne of grace, this vital gift; as well also on behalf of the Supreme Court of the Canada Presbyterian Church, which meets in Toronto on the 7th of November.

We have also learned that the Board of Trustees of Queen's College will meet in Kingston on Tuesday, November 21st. This meeting is summoned for the consideration of that part of the Basis of Union which relates to Queen's College. It is not out of place to urge upon every Trustee the importance of being at his post. The College has passed through more than one crisis in its history, but this upon which it has now fallen, is immeasurably great compared with former crises.

The Grand Trunk Railway will, we understand, accord to members of Synod the privilege of travelling to and from these meetings at half-fare.

We are requested to remind the congregations of the Church that the payments to the General Sustentation Fund are now due. After a full year's trial this important scheme seems to have commended itself to the members of the Church at large, and that it will be sus-

tained we do not doubt. We observe, however, in the Report of the Board, that remissness on the part of certain congregations in forwarding their contributions was the cause of some embarrassment to the managers, and of direct pecuniary loss to the parties more particularly interested. We trust that, at this time, there will be no such cause of complaint. In a matter of this kind it is impossible to over-estimate the importance of prompt and united action. The old adage still holds good, "*bis dat qui cito dat.*"

The following Circular has been issued by the Synod's Sub-Committee, appointed to take over the *Presbyterian*. It sufficiently explains the position to be assumed and renders any further remarks unnecessary:—

The Committee, appointed by the last Synod "with a view of extending the circulation of '*The Presbyterian*,' and rendering it helpful to the various Schemes of the Church," held a meeting, on August 1st, with the "Lay Association of Montreal," and obtained, on highly favourable terms, the transfer of that publication from 1st January next. At the same meeting, a Sub Committee was nominated to carry out the necessary arrangements for its management from that date until the meeting of Synod in June.

The Sub-Committee has had the whole position and prospects of '*The Presbyterian*' under careful and anxious deliberation. As will be seen, from a notice in the present month's issue, it has been resolved, in accordance with the instructions of the Synod, to reduce the price. On and after January 1st, it will be published at 25 cents, instead of one dollar, per annum. Improvements in the outward appearance, and the arrangement of its columns, are contemplated, and it is hoped that, by a careful selection of useful information and quoted or original articles, as well as by giving greater prominence to Reports of the work of our own and other Churches, a new interest will be awakened in this organ of the Church. It has been determined to exclude all reference to, and correspondence upon, controversial subjects, except in so far as mat-

ters of fact are concerned. The Sub-Committee, while fully sensible of the valuable and self-denying services rendered to 'The Presbyterian' by Mr. Douglas Brymner, the present editor, deems it better, on the whole, to leave the Synod perfectly free to make, on its own responsibility, a definite appointment to that office, and, in the meantime, to commit the conduct of 'The Presbyterian' to the following Clergymen and Laymen, as a Provisional Editorial Committee:—

REV. DR. JENKINS,
REV. GAVIN LANG,
REV. W. M. BLACK,
JAMES CROIL, Esq.,
JOHN L. MORRIS, Esq.,
REV. GAVIN LANG, Convener.

The Sub-Committee, in view of the great reduction in price of 'The Presbyterian' was naturally led to consider as to the best way of increasing its circulation. From calculations submitted by one of its members, it is clear that, unless it is taken by the great majority of the families, and persons unattached to any families, in each congregation, pecuniary loss will be entailed. Many plans to attain the required increase in the number of subscribers were suggested, but ultimately it was unanimously agreed, that it was impossible of accomplishment without the hearty co-operation of the Sessions of the Church. It was accordingly resolved that the Convener should address all the Ministers and Representative Elders on this subject, inviting them to lay the matter before their respective Sessions without delay, and to ascertain whether they would be willing to undertake—

- I. The distribution of 'The Presbyterian' among the different households represented in their Congregation; and
- II. The collection or, in any other way, payment of the price of the copies so distributed.

It occurred to the Sub-Committee that it would simplify matters, save expense, and involve no serious risk, if each Kirk Session, in its corporate capacity, would subscribe for so many copies as there are families, and persons separate from families, under their spiritual charge, and, should there be any who are unable or unwilling to pay even the small sum of 25 cents, make up that sum from its general funds, or by a special collection. For example, in the last Statistical account your Congregation is set down as numbering families. Supposing your Session ordered that number of copies of 'The Presbyterian,' the sum for which it would become responsible, including a probable estimate for postage or carriage of the parcel, would be \$ the greater part of which would, of course, be easily obtained from the readers, and the balance not difficult to obtain from other sources.

The Sub-Committee would respectfully ask, as a special favour, that the answer of your Session to the proposal contained in this communication, be forwarded, not later, if possible earlier, than November 1st, and, should it be favourable, you would oblige by filling up the enclosed form of order. On that answer will

very much depend whether, or to what extent the projected improvements and other advantages, in connection with the future issue of 'The Presbyterian,' can be carried out.

I am, dear sir, yours faithfully,
GAVIN LANG.

IN MEMORIAM.

Died at his residence, Ossian Hall, on Tuesday morning, the 29th of August last, Alexander McDonell, in the eighty-second year of his age.

Mr. McDonell was ordained to the office of the eldership in the Church of Williamstown, in connection with the Church of Scotland, in the year 1853, and continued in the office till the day of his death.

He was a kindly and Christian man, warmly and deeply attached to the church in which he was an elder, thoroughly and devotedly loyal to the British Crown.

For the last eleven years, he was so afflicted with rheumatism as to be confined to his bed, except as he was removed but he was patient in all his sufferings, waiting the appointed time, that he should leave this world, and when the time came his end was peace.

With Simeon, the aged believer, we hope that he could say, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

PRESBYTERIAN UNION.

The following is the basis of union as finally agreed on at the meetings held in Montreal by the different branches of the Presbyterian Church:—

"That the Larger and Shorter Catechisms shall be adopted by the Church, and appointed to be used for the instruction of the people.

"That the worship and government of the Church shall be in accordance with the recognized principles and practice of Presbyterian Churches, as laid down generally in the directory of public worship and form of Church Government.

"That this Church, while cherishing Christian affection towards the whole Church of God, and desiring to hold fraternal intercourse with it and its several branches, as opportunity offers, shall at the same time regard itself as being in such ecclesiastical relations, holding the same doctrines, government, and discipline, as that ministers and probationers from these churches shall be received into the

church, subject to such regulations as shall from time to time be adopted."

Resolved.—That the Scriptures of the Old and New Testaments, being the word of God, are the only infallible rule of faith and manners.

The following clause was added to the article adopting the Confession as the subordinate standard:

"It being distinctly understood that nothing contained in the aforesaid Confession or Catechism, regarding the power and duty of the civil magistrate in matters of religion, shall be held to sanction any principles or views inconsistent with full liberty of conscience in matters of religion."

The following resolutions were adopted in relation to the colleges:—

1. That, inasmuch as the Canada Presbyterian Church has resolved to raise two hundred and fifty thousand dollars for the endowment of its Theological Institutions, it be recommended to the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, to provide such further endowment to the Faculty of Arts in Queen's College as to make it may appear necessary or desirable.

2. That tutorial work, in relation to the literary and scientific studies of students for the ministry, be not carried on in connection with the Theological Institutions of the United Church in Ontario and Quebec, but that provision be made by the United Church for such work in Queen's College, Kingston, and in Morrin College, Quebec.

3. That the Theological department of Queen's College, and of Morrin College, and the Presbyterian College, Montreal, shall be united into one college situated at Montreal.

4. That the Theological College thus formed at Montreal shall be governed in general accordance with the provisions of the charter of the Presbyterian College, Montreal.

5. That the Theological Colleges of the United Church, viz., at Halifax, Montreal, and Toronto, shall be affiliated with Queen's College, so as to be represented in the University Senate.

(1.) For conferring degrees in Divinity.

(2.) For taking such share in the government of the University as may be proper in relation to the preparatory training of students for the ministry.

6. That the Present principal of Morrin College shall be invited by the General Assembly of the United Church to be the first Principal of the Theological College at Montreal, that another Theological professor shall be so invited from Queen's College, and, in the event of his declining the invitation, such professor shall be nominated by the Presbyterian Church of Canada, in connection with the Church of Scotland.

7. That the legislation necessary to effect the foregoing changes shall be sought, and that application be made to Parliament for such legislation in conformity with the said changes, as will bring Queen's University and College, Knox College, the Presbyterian College, Montreal, Morrin College, and the Theological Hall at Halifax, into relations to the United Church similar to those which they now hold to their respective churches, and to preserve their corporate existence, government, and functions on terms and conditions like to those under which they now exist.

Correspondence.

QUEEN'S COLLEGE.

To the Editor of the Presbyterian.

In your last number there appeared a communication which might have been allowed to pass unnoticed, were it not that it has served the GLOBE'S purpose of making a point against Queen's College in the Union Controversy.

In its issue of October 10th, that journal says:—"According to a letter in the 'Presbyterian' the present arrangements in Queen's College are said to be highly injurious to the *bodies* of the

students, and equally so to their *brains*. Admirable penetration! Was it indeed of Queen's College that your worthy correspondent wrote?" I confess that, but for the light thus obtained, I would have been at a loss to know to what institutions or institutions he referred. But if the mystery has been solved, it may be allowable to question the truth of these statements.

Unfortunately for G.'s argument, it is well known to all who have had opportunities for judging, that the boarding-

houses of students in Kingston are unsurpassed. In a "hygienic point of view" they are equal, if not superior, to the abodes of those who occupy respectable positions in society. I venture to affirm that if any student occupy a "hole in a damp wall," or a "place where his boots rot of blue mould," he does so from his own choice. I may even go further, and assert that, in order to make such a choice, he must put himself to an amount of trouble totally at variance with the character borne by those ingenuous youths yecept students.

Still more unfortunately for the GLOBE'S argument, Kingston students do not suffer from the annoyances and discomforts seemingly inseparable from residence in college; so that even were "G.'s" statements verified, no blame could attach to the University authorities.

Your correspondent says:—"It requires the most herculean frames to stand the pressure put upon students. Why this explosive high-pressure system?" In a somewhat lengthened experience of college life, I have failed to meet with "men" whose health has been shattered, and herculean frames have been broken down by the pressure put upon them. But, supposing it were even so, I can easily give a good reason why. It is known to those interested in higher education (possibly it is known to "G.") that professors complain, and with justice, that the students sent up to our colleges are lamentably deficient in preliminary training, however perfect may be their muscular development.

Let the young men who enter thus ill prepared be in the least degree ambitious, and let the standard of excellence be up to the mark, and you have at once a combination which renders a high-pressure system necessary, even if it injure health.

Who does not see that the remedy is beyond the professors' control? If he veto high pressure, then come defective education and an outcry against the college. The true delinquent is neither the ambitious youth nor the zealous professor. Let "G," if he be a parent, and other parents, see to it that a thorough groundwork be supplied, and then their "precious boys" will not be injured in body or brain; then it will be shown who is responsible for the high-pressure system.

Matters are even worse with regard to brain, if we may accept your correspondent's statement. It seems that "cultured

scoffers" are abroad—Huxley has dared to sneer—it is doubtful whether our professors can supply men able to cope with infidelity. But is there no ray of light in the fact that "in the neglected cities of our native land, in places in our Dominion, and in distant India, we see the scholars of our college doing good work for the Master?" I had a fancy that he who could battle successfully with the clear logic and subtle philosophy of the Brahmins might even venture to put hard questions to Huxley.

I was so deluded as to suppose that a genuine shepherd bearing home lost sheep must be "a man of faith and force." Now I will *know* (?) that these were but fancies and delusions.

Yet there may be some cause for hope, inasmuch as the "iciled tyrants occupying important chairs" are now happily removed. Our worthy friend, the Church at large, and my humble self, will take heart. We will even be satisfied if the new-fledged theologian should find it necessary to measure swords with lesser men than Huxley, seeing that older heads are perplexed how to answer him. For my own part, I shall strive to rest content, even though Huxley's name be known only from private reading.

It is enough if our professors have set the student on the right path. They would be more than human if they did what our friend requires, for that would be to crowd the work of years into three short sessions. Surely it would injure the brain as well as the body.

I am convinced that the learned gentlemen who occupy our theological chairs' seconded in their efforts by the thorough scholar who lectures in philosophy, will do their duty by placing the weapons of enquiry within the student's reach. If he be true to their teaching, and true to the habits of study which they are wont to encourage, and rightly to estimate as the chief aim of university education, he will be able in after life to battle nobly for the truth. He may never be able to cope with Huxley or any of the "cultured scoffers."—not every one has the ability for that, few have the time to devote to such controversial work—but there have not been wanting sons of Queen's who, having both ability and time at their disposal, were ready and able to meet the attacks of infidelity. There may have been but a few, but their number will increase; and let it be remem-

bered that it is but the few who are needed for such work. The many will labour in higher fields, and prove themselves worthy by bringing the simple and unlearned to the knowledge of the truth.

ONTARIO

R. C.

To the Editor of the Presbyterian.

Again the Joint Committee on the "Unic" have met to discuss this important question, and again the great difficulty in the way of a harmonious result—the Gordian knot—has been the question of the continued existence, *as a whole*, of Queen's University. It would almost seem as if our brethren of the other Church were possessed by some special *animus* against an institution which, originated expressly for the good of the Church, and built up by the prayerful efforts of its best men, has done much good and useful work for the Church of Christ, during its thirty years' existence. Every *other* point might be conceded; on every *other* question their Christian charity could stretch to the requisite extent; only against the peaceable possession by the United Church of a thoroughly equipped *complete* University,—a vast power, surely, for influencing the Christian development of a country,—their principles, may we not venture to call them, their *prejudices*, seemed set with adamantine obstinacy! One scarcely knows whether most to regret the determined blindness to an advantage they are so anxious to throw away, or the determined rejection of a seemingly plain leading of Providence, seen in the fact that this University, endowed by the liberality of the Church and the people, has been kept alive through all the perils which, from time to time, have threatened its very existence, and *does exist*, in connection with a Church which exerts no other authority over it than that of watching its Christian interests! For the question is *not*, whether the United Church is to concern itself with *providing* a University for the people, as it has been speciously represented; but, whether, *having been*, in the providence of God, *entrusted with the Christian control of such an University*, it is to throw away its privilege and Christian responsibility, and give up this power of Christian leverage to the secular and too often irreligious powers which would take its vacated place!

That a secular newspaper, a political

organ, swayed by the very far from Christian motives which too often actuate politicians, even while *professing* to be the organ of a religious organization, should advocate such a line of policy, can scarcely excite much surprise; but, that Christian ministers, who would, in the abstract, admit that *all* providentially given powers should be used for the glory of God, and that *no* responsibility imposed by *Him*, is to be shirked by the Christian *man*, should advocate the shirking of such a responsibility by a Christian *body*, must excite a sorrowing surprise. Is it *so* hard to *give* up a favourite *abstract* theory in political economy, when every Christian motive, whether of usefulness to the generation or of brotherly love, indicates the Christian propriety of *not pushing* it in the present *concrete* case!

The proposal of disintegrating the University by the abolition of its Theological Faculty, is, we cannot but think, only a disguised blow at its very *existence*; and, as such, there are many, and those some of the most attached members of our Church, who earnestly hope it will *not* be conceded. *Disintegration* is always a precursor to *dissolution*, and there is nothing to insure its being otherwise in the present instance. And Queen's College has been too long a "School of the Prophets" to have this fundamental characteristic, this very *raison d'être*, in the first instance, swept away, without serious prejudice to its best interests.

Queen's College may claim a very respectable antiquity, not to be despised in a country so new as our own, and notwithstanding the false assertions circulated by the *Globe*, in this respect, assertions based, unfortunately, on some misrepresentation uttered at some time in our own Synod, has already sent forth a large proportion of the present ministers of our Church. Why, then, should its theological faculty, which claims priority to either of the others in its work of sending out labourers to the vineyard, be blotted out to make way for much more recently organized institutions?

Christian unity is a good thing, a holy and a beautiful thing; but the *semblance* of union without the reality, is no more beautiful than any other sham! And where is the real love which should underlie *all* union, when our brethren of the other Church seek openly to destroy, or covertly to undermine, the fairest and noblest handiwork of our Church? Better to remain, for some time longer, *outward-*

ly divided—the best in both Churches will not, meantime, be divided in *heart*—than have an outward union throwing its specious mantle over underlying enmities and dissensions and heartburnings! A forced union in circumstances which would leave a rankling sore in the hearts of many of our people, cannot be either happy or *genuine*. Better postpone the external union till it shall be the spontaneous development of the internal *unity*,—till the Christian love in the hearts of our brethren shall be strong enough to enable them to conquer political prejudices and jealous traditions of the past, and restrain them from unnatural attempts to tear down an institution, for which, as the cherished offspring of our Church, we have a natural affection, and in which we take a not unnatural pride! Pride, we say, advisedly, *because, although Queen's College has passed through a stormy season of adversity, its vitality has been, by this, more demonstrated; and we feel sure that, instead of trembling to its fall, as some would vainly hope, it is only rallying its forces for a new and brighter phase of existence. Nec tamen consumebatur, shall, please God, be its time-honoured motto, and that, notwithstanding the open attacks of undisguised enemies, or the covert ones of professed friends; whether these traduce, —in the former case, its claims to the respect of the country, and propagate, unknowingly we will hope, grossly false assertions respecting the work it has performed in the past—or dilate, in the latter case, on the qualifications of professors and of sleeping apartments! of which latter, by the way, there are none connected with the University, but each student is absolutely at liberty to provide himself with the best and airiest lodging which his means will afford, and small means will go much farther in this respect, in Kingston, than in Montreal.*

We have no wish to use harsh expressions, but were the relative positions of the two Churches reversed in regard to this matter, it is only too probable that the organs which now oppose all their influence to the maintenance of our University in its integrity, would find no expression too strong for the blindness, the jealousy, the obstinacy, which would refuse to concede its claims.

In conclusion, I quote an extract from the editorial of a secular journal, the *Kingston Daily News*, which is a fair and moderate statement of the view which an

unbiased secular press would naturally take of the recent proposition in regard to the Theological Faculty of Queen's College:—

“Queen's College is, we think, the oldest institution connected with any of the Presbyterian bodies, and it is the only University. It has an honourable record of thirty years, of which the Kingston people need not be informed. Its graduates bear to it the affection which *alumni* always bears to a worthy *Alma Mater*, and the country at large owes it a debt of gratitude for the work it has done in the cause of general and professional education.

“The Church of Scotland in Canada has thrice come to its aid when it was in peril for want of pecuniary means, and the liberal men of Kingston and other places have lately testified at once their generosity and their regard for the institution by their handsome contributions to sustain it.

“We may well wonder, then, when we hear it gravely proposed to disintegrate this University for the purpose of organizing a new institution in another place.

“We have heard of robbing Peter to pay Paul, but this is robbing without the excuse of any such pious pretence.

“How the Church of Scotland will receive the proposal we do not yet know; but if she prove true to her traditions and her principles the matter will need but small consideration.

“Deprived of its Theological Faculty, which is the main feeder of its Arts Department, the University could maintain but a feeble existence. Indeed, if the present proposal had been conceived with the design of destroying Queen's College it could hardly have been better devised.

“Another view of the question which more immediately concerns Kingston people is this—any dismemberment of our University is a breach of faith towards those who have contributed so handsomely to the endowment now being raised, whose contributions were given to maintain the College as it is and where it is; and the removal of any of its departments must be regarded as a breaking of pledges solemnly made.

Christian unity is doubtless a good thing, but unity which is purchased at the cost of faith solemnly pledged, which is accomplished by any, even the smallest, sacrifice of principle, is not Christian unity, but an alliance compassed to feed

human ambition and to serve selfish ends." *to be*

I am, &c.,

A VOICE FROM THE LAITY.

To the Editor of the Presbyterian.

SIR,—It seems possible that some correspondent, of unfinished mind but imagination wild—as to speech not particular—shall be tempted to describe Queen's College as a log hut built in a swamp, with rush lights where windows should be, and to represent the professors sitting in chairs curiously constructed of indissoluble blocks of ice, utterly inaccessible to the incorporeal students to whom they suppose themselves to be lecturing through an iron grating. Therefore it may be seasonable to say that the site of Queen's College, for elevation, beauty, and airiness, is allowed by competent judges to be one of the best in Ontario; and that in their last report to the Synod, the Trustees expressed their belief that the institution has as fine a suite of class rooms as there is in the country. We are credibly informed that the ceilings of most of the class rooms are seventeen feet from the floor, the rest of them nineteen; that there are no sleeping apartments connected with the College; that the boarding houses in the city, proved by statistics to be the healthiest in Canada, are annually inspected by a committee of the Senate who, before the opening of a session, satisfy themselves of the respectability of their keepers and the comfortableness of their rooms, and that students are required to have the permission of their parents or guardians before taking lodgings any where else. We are also credibly informed that the Principal and Professors frequently consult together as to the studies prescribed, so that the work required shall be neither more nor less than it should be; and that the Principal is particularly earnest in his exhortations to students to be mindful of the out-door exercise, which is needful for the maintenance of bodily health. It is, further, an item of information given us to communicate that, until the golden age of Church history begins, and with the view of hastening its advent, the authorities of the College are open to receive, not mere lists of names of capable donors, these they can frame for themselves, but the hard cash, by which much might be done for the advantage of

students, and by the giving of which the givers would be doubly blessed.

K.

ON UNION.

To the Editor of the Presbyterian.

Like the rest of the young ministers whom your correspondent, "An Elder," so modestly undertook, in the June number of your magazine, to initiate into the secret history of Free Churchism, I should have been content to let his ill-timed letter pass without notice, were it not that the editorial in your last issue regarding the Manitoba mission seemed in some degree to endorse the *animus*, if not the historical speculations of said correspondent. Perhaps it would be better to let both his letter and your remarks descend to oblivion without bestowing upon them the compliment of criticising them; but, at the risk of giving them greater prominence by controverting them, I beg to offer a remark or two upon them.

And first I would say that "An Elder" must surely be living entirely out of the world, or, like Rip Van Winkle, he must have been asleep for about a quarter of a century. I don't know how otherwise to explain the fact that he occupies in thought and feeling the position which any friend of our Church might have occupied in the stormy days of the non-intrusion controversy. I would, however, inform this old time man that the world has been moving since 1843, and that affairs, both in Church and state, are somewhat different now from what they were then. What is it to me, or to the Church in Canada either, to know that Hugh Miller formed a low estimate of Dr. Candlish; or what need I care, now that the thing is accomplished, and has to be mended, by what hidden machinery the disruption was brought about? And while "An Elder" holds one opinion regarding that event, he cannot be ignorant that very distinguished authorities, nowise mixed up with the question, and fully as impartial as he, have pronounced it one of the most famous and glorious events in the history of the Christian Church. I myself think it was *inexpedient*, and that *circumstances* did not warrant the prodigal sacrifices that many undoubtedly made. It is contrary to my sense of fairness that, when they were outnumbered and outgeneraled, they seceded; and I hold that they should have had faith that their principles, as they regarded them to be the true ones,

should at length prevail, and that they should have patiently contended in the Church rather than have gone out of it. But these issues are now dead, and "An Elder" in vain tries to resuscitate them. The real points at issue between us in this country, as the negotiations have shewn, are questions nowise involved in the Disruption Controversy.

My next remark is upon the manner in which "An Elder" seems to have treasured up the "feeling" engendered in the stormy days of 1843-4. But who ever thinks of bearing a grudge against a politician of thirty years ago, or of appealing to any ebullitions of temper he may have exhibited, much less of making those who have succeeded him in his party responsible for his extravagances? But this is precisely what "An Elder" does with regard to the ecclesiastical leaders of the disruption. All the feeling begotten in that exciting time has effervesced, and with it the hard speeches also; and it is not generous or manly, let alone Christian, to be casting up to people, a quarter of a century afterwards, the things they may have said in hot blood, especially when they do not now entertain the same feelings or opinions, but, on the contrary, evince a friendly disposition.

My third remark is as to the absurdity of "An Elder's" demand anent the withdrawal of the "Protest," tabled in our Synod in 1844. Of the ministers who signed that Protest only *three* are now in the active ministry of the C. P. Church; and surely "An Elder" must see the impossibility of the remaining 350 or so ministers in that church, a large proportion of them having nothing to do with Free Churchism, making it their business to be responsible for said Protest.

My last remark is that even were the

C. P. Church composed of the identical men that seceded in 1844, which it is not, or supposing that it were heir to the exact sentiments of those men, which it cannot be, it would indicate the spirit of the *law* rather than that of the *Gospel*, to ask them to take the step which your correspondent thinks necessary. Assuming with "An Elder" that those who left our Church greatly wronged her, does not the fact that they are now parties to a proposed reconciliation substantially do away with any bad things they may have said of her? and to ask a formal retraction were only grasping at the shadow and losing the substance. It is the part which Christianity demands of us to meet them without any formal apology, even as the other of the parable did not hear the confession of his prodigal son half out.

In conclusion, I agree with the practical suggestion of your editorial of last month that, pending the union negotiations, it is our duty to prosecute all our church work with vigour, only avoiding unseemly rivalry and hostility. By being active we shall show ourselves a living Church—one with which it would be no discredit or disadvantage for any church to be closely connected. But it is surely possible to urge our people to do their duty to their own Church without indulging in epithets regarding the other Church with which we are treating, that cannot but prove offensive and irritating to them. I would commend to your imitation the spirit that prevailed in our Synod, in which there was not a single unkind word uttered, or an uncharitable insinuation thrown out, with regard to past differences, and the tone of their Synod, I believe, only fairly reflected the feeling of the great bulk of our people.

A YOUNG MINISTER.

Churches and their Missions.

CEYLON.

The vacancy at Wolfendahl has been supplied by the translation to it of the Rev. J. Brotchie, who had laboured for a short time in the Badulla district. He writes:—

My experience of work in that locality is particularly pleasing. The climate is one of the finest in Ceylon—in fact I should say one of the finest in the world. The great majority of residents are Scots

men who have great leaning to the Church or their fathers' and cordially embrace every opportunity of attending divine service. It is very gratifying to see such a feeling manifested amongst our countrymen, and very encouraging to a minister of God's Word to find that the good seed sown at home is bearing fruit even amid much that is calculated to check its progress. The work is very hard, but the kindly welcome everywhere accorded

amply compensates for the fatigue and exhaustion incidental to itinerant preaching. What is especially wanted for jungle work is an earnest, elevated spirit, a hearty and ready willingness to spend and be spent in the Master's work. Mr. Middleton, my predecessor, possesses, in an eminent degree, all the requisite qualities for the special work of the jungle. He arranged with consummate skill the services for the different districts, so that on my arrival I found I had nothing left but to carry out the system which he inaugurated so well.

At the unanimous request of the members of the consistory and congregation of Wolfendahl Church, Colombo, I have been appointed acting chaplain by His Excellency the Governor, until further orders. I have therefore had to leave my sphere of labour in the Badulla district for a time. Whether I shall be permanently appointed to the post I cannot say but in any case it will be necessary to get out another minister at once. . . . I liked the work extremely well, and will always look back with pleasure on the many refreshing Sabbaths spent in the hill country of this beautiful island. There is a large field of labour, and with our limited number of workers, we have endeavoured to overtake as much of it as possible. There is still much to be done, and we pray fervently that the Lord may be pleased in His goodness to send more labourers into his vineyard.

A recent letter to the Convener from the Rev. H. Mitchell will further illustrate the crying needs of this important field.

GALLE, July 12, 1871.

MY DEAR SIR,—I am very glad to see from the Colonial Committee's Report that all their operations are being carried on so favourably, and that God's blessing is seen to be resting on their work. It is said that the constant cry and the greatest want should still be for qualified and eager labourers to the rich harvest fields. I hope the information that is so constantly disseminated by the Missionary Record, and many other agencies, may remove altogether the indisposition so many show to put their services at the command of the Church for work abroad.

We labour under great disadvantages just now in Ceylon from the deficiencies in our usual staff of ministers.

I had the pleasure a few weeks ago of dedicating a new church built in the

Kolmalé district, in connection with the Church of Scotland; and during this tour, several of our most influential Church adherents spoke strongly of the present lack of ordinances, and the necessity for jungle ministrations even more frequently than formerly. I felt very grateful indeed to the Colonial Committee, who exercise such kind care of those whom they send abroad, for the handsome addition they made to my reduced income while holding the acting appointment here. I have now been fully confirmed in the post, and pray that my work and influence here may be beneficial. Mr. Brochie is confirmed by the Secretary of State in Wolfendahl's chaplaincy. If Mr. Middleton does not return here, both Gampola and Badulla are vacant.—With best regards,

HENRY L. MITCHELL.

From Jaffna the Committee received the thanks of the consistory for the appointment of a minister, and the grateful assurance that in the Rev. J. M. Colquhoun they have a pastor who faithfully and diligently labours among them in the Lord. Besides meetings for worship on the Sabbath morning and evening there is a good Sabbath school and a Bible class; and quarterly services are supplied at out-lying stations.

The Committee continue to receive the most gratifying accounts of the progress of Mr. Vander Wall's ministry at Matara. Pastor and people seem united in affection, and to enjoy "times of refreshing from the presence of the Lord." The Sabbath school still prospers: and with a "view to widen his sphere of labour, Mr. Vander Wall has opened a class for native boys and girls.

The Committee have pleasure in continuing their grant in aid of the education for the ministry of Mr. Rulach at Madras,—who seems to be making most creditable progress in his studies.

BUENOS AYRES.—From Buenos Ayres the committee have thankfully received the annual contribution to their funds from the congregation of the Rev. James Smith, along with intelligence of the faithful prosecution of their important mission by the ministers of our Church, who are holding forth the Word of Life to our countrymen in La Plata.

BRITISH GUIANA.—At length the long looked for step towards a legislative recog-

dition of the Presbytery of British Guiana seems to be taken. A bill "for the better government of the British Guiana branch of the Church of Scotland," has been drafted. Its preamble proceeds upon the expediency of recognising and establishing "a presbytery and kirk-sessions of the branch in this colony of the Established Church of Scotland," for enforcing discipline among its ministers and members. The Colonial Committee have considered its provisions, availing themselves of the advice of the learned procurator of the Church: and by representations to Her Majesty's Secretary of State for the Colonies, they are endeavouring to bring this matter as soon as possible to a satisfactory conclusion.

The Committee have anxiously endeavoured to find a suitable person to fill the post at George Town, vacated by the translation of Mr. Dalgety to All Saints, Berbice, but hitherto without success. Progress, the committee rejoice to say, has been made in the building of the new church in George Town. The plans have been sent home for their inspection, One hundred pounds have been paid towards the completion of the work; and, another hundred in terms of the Committee's promise, will follow, on their approval of the title deeds, and on their being certified by the Presbytery of British Guiana, that all debt on the building is defrayed except what will be liquidated by the Committee's grant.

SCOTCH CHURCH AT PARIS.

The following notes from Mr. Edie, who has returned to his duty as Scotch chaplain at Paris, convey a lively impression of the disastrous effects of the late war. Our readers will be glad to learn the progress of Mr. Edie's labours in the novel circumstances in which he recommences them.

"I promised you an early letter, and avail myself of a leisure moment to give you my impressions of Paris after the Commune. We arrived here all safe, but well tired, on Thursday evening. The first thing that struck me on my way from the "Chemin de fer du Nord" was the unusual proportion of shops with their shutters on. Some of the owners must have died from the exhaustion of two sieges, and many more have since become bankrupt. Our concierge, who greeted us at the cab door, looked thinner than when I left him a year ago. He had

managed to live through all extremes of fortune, and he showed me a dried slice of the mixture which did for bread last January. It smelt well enough, which may be accounted for by the ample allowance of sawdust worked up in the flour. The concierge assured us that no strange inmate had been allowed the use of our "apartment" since we were forced to fly; but, judging from the state of the paper-hangings and other evidences of a sensible kind, I am rather inclined to doubt the truth of his story. The drawing room had suffered most from the outside storm of shells and musketry, two of the windows having their lintels and sashes a good deal shattered. There is also a bullet mark in the plaster of the wall. On the whole, we have reason to be thankful that matters for us are no worse."

"On Friday, the day after our arrival, leaving my wife and sister to make the best of the house, I mounted the top of an omnibus, and saw in this way nearly the half of Paris. Our late residence in the Avenue de la Grande Armée, which we quitted only a couple of weeks before the war broke out, had been smashed and gutted from top to bottom. The pretty railway station close by had entirely disappeared. Passing on to the Arc de Triomphe, I beheld the lower part of it covered with stars such as you see on rink ice, the fine bas reliefs above sadly mutilated, and the rich tracery and mouldings still nearer the top chipped in a way that made me groan internally. The Champs Elysées seem to have suffered nothing in comparison; but when I had got down as far as the Place de la Concorde, and had looked north, south and east, I began to realise something of the extent of the havoc committed. The Rue Royale, once a handsome and busy thoroughfare, is at present little more than a pile of loose stones and mortar; further on at the end of it the double row of fluted columns, which form the portico of the beautiful Madeline, has been disgracefully mutilated. Turning into the Faubourg St. Honoré, almost every second house I passed was pitted with bullets, which gave me a lively idea of the hot war which must have been sustained by the defenders of the Commune. Plaster-of-Paris has merits of its own, especially in a crisis like the present, and when manipulated by neat-handed French ouvriers. These last have set to work so

vigorously that I have no doubt the old "English Faubourg" will in a few months smile out again as if the ring of rifle had never echoed through its narrow causeway and steep roofs. By far the saddest sight of all was the palace of the Tuileries, as I approached it from the west. 'Linthgow pile' looks not more drear and desolate. Nothing to be seen but skeleton gables and a forest of grimy chimneys, while a peep through the gateless archway into what used to be gilded salons and marble staircases, reveals only heaps of iron girders, fallen masonry, broken floors, and patches of ornamental ceiling work all

'Confusedly hurled,
The fragments of an earlier world.'

I mean the 'world' of Catherine de Medicis, of Henri Quatre, and Louis Quatorze; it has perished in a storm of burning petroleum!"

"I shall have more to tell you by-and-by of this and the other palaces, and the way in which the miscreants who fired them went about their work. Meanwhile I wish to disabuse your mind as to the number of English in Paris. I never

saw fewer, even in a time of cholera. The hotel waiters and hangers-on have a reason to give me for this, and without doubt the true one. Paris is still volcanic, and the aspect of things political is, as I write, very grave and even menacing. The people, like their own masters the Bourbons, have learnt nothing and forgotten nothing. Every one has his own pet nostrums to air, his own political idol to extol, and no one agrees with his neighbour or trusts him. But I am confident the peace will be kept in this capital after all; my faith being founded not on the good sense or patriotism of the citizens, but on the fact that the more dangerous sections of them have no longer arms in their hands, and are not likely soon to get any.

"I preached yesterday morning to a congregation of fourteen, and in the afternoon to seven, the offertory not very large. In the absence of a precentor, my sister led the psalmody, while Mr. Francis Gibson, of your good city, did duty as treasurer.

"PARIS, August 21, 1871."

Church of Scotland Record.

Sabbath Reading.

GRAFTING.

HAVING lately had occasion to do some grafting, I have been struck, while observing the various details of the operation, with the remarkable analogy that exists between it and the rise and progress of our spiritual life.

A few remarks on the subject may not be uninteresting or un instructive.

To make it familiar and easily remembered by young people, I shall treat it under the head of three Ps.

1. *Purpose.*
2. *Process.*
3. *Progress.*

1st. *The Purpose.*—Grafting is sometimes done to render delicate sorts of fruit or shrubs more hardy, by growing them on robust stocks of the same species, but more commonly to convert seedling, or other trees of vigorous growth, but bearing worthless fruit, into other varieties that produce better and more desirable fruit.

2nd. *The Process.*—This is performed by cutting off one or more branches, and inserting in the stump a scion or cutting of the variety desired, in such a manner that the sap of the stock shall pass into and sustain the life of the scion.

One or two points in the selection of scions are worthy of notice. This should be done previous to the grafting season, early in spring, or even during winter, and they must be chosen with reference to the stocks on which they are to be set. A scion from one tree will not succeed on every other tree, but only on those to which it is allied. Hence some skill is required on the part of the operator to see that there is a proper relationship between the stock and the scion.

3rd. *The Progress.*—This is slow; we do not expect our new tree at once. We are in no hurry cutting out the old branches, as this might endanger the health of the tree. If the scion only lives, expands its leaves, and sends out even very short shoots the first year, it is doing well enough. The second year it grows a little larger, requires more space, and some of the natural branches may have to be cut out to make room for it, but not yet do we look for blossom or fruit. Another year or two pass over; the branches become strong, blossoms appear, and, at length, we have the satisfaction of seeing and tasting the ripe fruit. It is true to its variety. We are

glad, and rejoice in the success of the experiment. Still, it is only a limb; the bulk of the head is not natural. We must persevere with the treatment a few years longer—encouraging, pruning, and shaping the one; repressing and cutting out the other, till at last nothing shall remain but the grafted head, expanded to the proportions of a goodly tree.

Now for the spiritual aspect of the subject. Let us take the three P's as before, and—

1st. *The Purpose*.—It is to make man partaker of the *Divine nature* by grafting it on the *human*; it is to convert the natural man into the spiritual. “for that was not first which is spiritual, but that which is natural, and afterward that which is spiritual. The first man is of the earth. earthy; the second man is the Lord from heaven, and, as we have borne the image of the earthy, we shall also bear the image of the heavenly.” It is to repress and cut out the natural branches, of whose crops we become ashamed, and to encourage the growth of those which have their fruit unto holiness, and the end everlasting life.

2nd. *The Process*.—which is thus described by the apostle James: “Wherefore lay apart all filthiness and superfluity of naughtiness;” that is to say, all bad habits, which are the limbs of the natural tree, to be cut off. “and receive with meekness the engrafted word which is able to save your souls.” The scion to be engrafted is, therefore, the *word*. What word? The words of Christ; for he said “the words that I speak unto you, they are spirit and they are life.” “We know,” said one of old, “that thou art a teacher come from God,” and his teaching is the nursery that supplies the scions for this regeneration. Ministers are the professional nurserymen. Paul plants; Apollos waters. Others who love and desire to promote the truth are invited to work as amateurs.—“Let him that heareth say come.” Many supply themselves with but one sort of scion, “faith alone;” cut it only as required, and expect it to take in all kinds of stocks. Hence their want of success. They are unskilful in the word—babes. Those who are instructed unto the kingdom provide beforehand, by study and experience, goodly bundles of assorted cuttings, and are prepared to bring out of their treasure things new and old, scions adapted to every state and habit.

Let us look at the orchard. Some of the trees are grafted—the most are not—

and yet to a casual observer both look very much alike. The skilful eye, however, soon detects the seedlings, and sees how great room there is for improvement. Here is a native class that may be called the *Mammoth*; many fine looking trees belong to it. It is thus described—“How hard is it for them that trust in riches to enter into the kingdom of God.” The fruit is large and showy, but always wormy, and, instead of growing mellow by keeping, becomes tougher and more astringent. The scion best adapted to this stock is, “What is a man profited if he shall gain the whole world and lose his own soul.” Inserted deeply, and well covered with wax, it may be long in starting, but generally takes at last.

There are a great many of the native class, *Martha*. Its characteristics are, “What shall we eat, what shall we drink, and wherewithal shall we be clothed?” It bears good crops of a very useful fruit, but it will not keep, and has to be used at once. The scion designed for this stock is, “seek first the kingdom of God and his righteousness, and all these things shall be added unto you.”

There is a very nice seedling not so numerous as either of the former, yet sufficiently distinct to form a variety; its shoots are very delicate. Like the vine it wants something to cling to. It seldom produces fruit, but it has a pretty blossom, the natural language of which is—

O where shall rest be found,

Rest for the weary soul.

The best scion for this variety is, “Come unto me all ye that labour and are heavy laden, and I will give you rest.”

Here and there throughout the orchard are trees of large growth, with rough stems, the bark parched and cracked, the branches tangled, the leaves shrivelled or devoured with insects. Their condition is expressed by the moaning sound, “God be merciful to me a sinner.” These must be well scrubbed with a wash consisting of equal parts of “The whole have no need of a physician, but they that are sick;” and “I came not to call the righteous but sinners to repentance,” and then grafted with “Go thy way and sin no more.”

There is another singular native variety, the *Rambler*. Its peculiarities are, “Lo here! Lo there!” “Who will show us any good;” “O that I knew where I might find him,” with other unmeaning aims at fruitfulness; such should be

grafted with this scion, "God is a spirit, and they that worship him must worship him in spirit and in truth."

But the sort designed for general cultivation, and which will succeed on a greater variety of stocks than any other; which is indeed adapted more or less to every variety, and which is to receive a new name, is produced from the scion "Call no man your father upon the earth, for one is your Father which is in heaven, be ye therefore like Him." How glorious the description that is given of it, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the Sons of God: it doth not yet appear what we shall be."

An important feature of the works is *nursery, grafting*, which is now carried on to such an extent that it promises ultimately to supersede orchard grafting altogether. The favourite scion for this work is "Suffer little children to come unto me and forbid them not, for of such is the Kingdom of Heaven."

A strong effort has lately been made to reproduce an old variety, long lost—the UNION. Many curious experiments have been made and some great blunders committed in the attempt: for example, some professional gardeners have actually grafted on established sorts, scions from *worldly policy*, and other worthless seed-

lings. The amateurs have avoided such gross mistakes, but neither have as yet produced the true sort: nor can it be obtained by grafting. It is a *hybrid*, and can only be produced by dusting on the blossoms of the standard varieties the pollen of one or other of the two following sorts, which, like the *Union*, are old and very rare—"He that is not against us is for us," and "whosoever shall confess me before men, him will I confess before my Father which is in heaven."

Ministers and other well-meaning persons often try to avail themselves of habits checked by sickness or some other affliction, for the performance of the grafting operation, but this is a mistake. The amputation must be done voluntarily and deliberately; just as a scion cannot be set in a stump where the limb has been torn off by the electric bolt or the passing whirlwind, but requires a workmanlike application of the saw and the chisel.

Various kinds of wax are used, sometimes *honesty is the best policy* and sometimes *respectability* is tried to cover up the wound. Now, it is the hope of heaven and anon the fear of hell that is to hold the scion in its place. But the best, indeed the only perfectly reliable, sort is this, "The love of Christ constraineth us."

(To be continued.)

News of our Church.

QUEEN'S COLLEGE.

The thirtieth session of Queen's College was opened by proceedings in Convocation Hall, on the 4th ult.

After prayer by Principal Snodgrass, Professor Murray delivered the following address on "the Higher Education of Women."

It will be seen to have been a very able and eloquent production, forming a most important contribution to the literature of the subject.

Professor Murray said:

To any one, who thinks of it for the first time, or who at any time thinks of it seriously, it cannot but be felt as surprising, that all the great public schools and colleges and the universities of the civilized world,—that all the other institutes for an advanced intellectual culture, are, with a very few recent exceptions, constituted and managed on the obvious supposition, that their educational advan-

tages shall be enjoyed by the male sex alone. Not that in all, or even in most cases, there is any statutory exclusion of the other sex; for, within the last few years, in the face of much ungenerous opposition, some women have established their claim to sit in the class-rooms of several colleges. The fact, to which reference is made, in the constitution and management of nearly all our great academical establishments, is more forcibly shown in the circumstance, that women are rather ignored than explicitly excluded. It is impossible to account for this circumstance otherwise than by supposing that the founders and legislators of these establishments never contemplated the possibility of women requiring or seeking more than a merely elementary education. Familiarised as we have become in recent years with the nobler ideas of woman's mission, which we owe to the modern vindicators of her rights, we find

it difficult to realise that those who were liberal enough to make arrangements for superior culture should have implicitly resolved to keep the female mind beyond the reach of its elevating power. But it must be remembered that the importance of any education for the male sex itself has been but slowly discovered, even in civilized countries; and those, who have watched the progress of legislation on the subject in England, must have been astonished to observe how long a national system of education has been rendered impossible by men who choose rather to let children go uneducated than to give up a pet theory on the kind of religious doctrines which should be instilled into children's minds. Moreover, there is an obvious reason why woman has not been considered in past arrangements for higher education, and that reason is to be found in the limited range of duties to which she has hitherto been generally confined in the organization of human society. It is quite evident that, if men had assigned to her a sphere of life which obviously required a higher education to fit her for it, the means of obtaining such an education would have been provided for her; and it must therefore be inferred that the sphere actually assigned to her, is one for which a higher education has been deemed to be, if not absolutely disqualifying, at least altogether unnecessary.

Now, there are two points on which objection may be taken to this exclusion of women from our systems of higher education: (1) The limitation imposed on the range of female occupations conflicts with the natural rights of every human being; and (2) a superior education is neither disqualifying, nor indeed, unnecessary, even for that limited range of occupations.

I.—The restriction of women to the sphere of life, within which our social usages rigidly confine them at present, is without foundation in natural justice, and consequently their exclusion from the means of superior education, on the ground that such education is not required for their sphere, is unjustifiable. I know that, in entering on this subject, I tread upon a path in which it is extremely difficult to avoid running against the foolish prejudices of the thoughtless, and even the cherished convictions of some who are by no means thoughtless, but who dread the effect of any great social change. It is possible, however, to show that the most

important of the rights at present claimed for women are among those palpable demands of justice which cannot be refused except on the principle of opposing all progress; and it follows, therefore, that these rights are at present ignored rather from want of thought about them than from any denial of their justice. One thing at least is certain, that there is a very widespread discontent with the position to which woman has been hitherto restricted,—that this discontent has been of late spreading more widely every year. Any one, who has been observing the current of thought on this question, must have been at times surprised to hear—often in quarters where he may least of all have expected it—a voice which may have been timid at its first utterances, but which, on the slightest encouragement, became fearless, unequivocal, earnest, in its demand for some reform. There is probably no great social question, on which the opinions of men have advanced with the same astonishing rapidity, as on the question regarding the position which women should occupy in society. A few years ago the movement in favour of woman's rights was generally talked of in ridicule, or, at least, with no more respectful feeling than pity, as one of the unwholesome excrescences protruding on the surface of communities, which are stirred into an abnormal ferment by the diseases incident to a youthful state of society, or to a period of revolution. Even yet, it is true, there are some, habituated to treat everything with levity, who affect to consider the claims of women sufficiently refuted by being simply pool-pooled; while our comic papers endeavour to abuse our judgments by representing the profound revolution which is elevating woman to social and legal equality with man, as merely an exchange of the female for the male costume. Still no one can now dare, even if he felt inclined, on occasions when serious argument is required, to dismiss the question with the stale jests with which it was formerly set aside. For all thoughtful men it is becoming one of the most earnest problems of modern society, whether the demands of the highest Christian civilization are satisfied by the social position which has been hitherto assigned to women.

There is still, however, a great amount of confusion in the minds of most persons with regard to the precise nature of the claims which are being advanced in favour

of women. There is one special misapprehension which rises perhaps naturally in any one's mind when the subject is first brought before his attention, and which is frequently fostered by the hasty effusions of periodical writers, who are often forced to write on a public question before they have obtained any deeper insight into its bearings than that which is derived from a first impression; but this misapprehension so ludicrously reverses the nature of the reform demanded, that it must be removed before that reform can be seen to claim our support. Those, then, who wish to understand this question, must at once rid their minds of the supposition, that the advocates of woman's rights claim for her a right to neglect her family duties—a right to leave the varied arrangements of her household to be attended to as best they may, in order that she may enter the public career of a politician, or engage in the practice of some profession. If any movement tended to make a wife less faithful to the trust reposed in her by her husband, to make a mother less anxious to promote the true welfare of her children, to make the mistress of a house less scrupulous in her management of it with a view to the comfort of all its inmates, the most unmitigated opponents of such a movement would be the advocates of woman's rights. They demand a recognition, not only of woman's rights, but perhaps more truly of her duties; they claim, for every woman, high and low, matron and maiden, a right to be something more than a mere ornament of human life,—a right to have, like every man, specific duties in the industrial arrangements of society. Nothing, therefore, could be so contradictory of such a claim, as a demand that women should be allowed to neglect their household duties, or indeed any other duties which they may reasonably be called upon to perform; and no one has denounced more strongly than the greatest living advocate of woman's rights the idleness which ladies of wealth often purchase at the cost of enormous waste by surrendering their proper work into the hands of a hired housekeeper.

But if the movement spoken of does not seek to withdraw women from the work of their households, the question will naturally be asked, What is the object at which it aims? It endeavours to accomplish a reform in the same direction in which every previous improvement in the relation of the sexes has proceeded—towards

the elevation of woman from a state of real or virtual slavery to man. What is now required is that this tendency of civilization shall be completed by at last according to women perfect equality with men in reference to social position and legal rights. The conscience of Christendom undoubtedly revolts against any explicit subjection of the one sex to the other, and consequently it is only necessary to point out the inequality in the privileges accorded to the two sexes, in order to prove the rightfulness of the demand for some reform. Now, there are various ways in which this subject may be approached, as there are various aspects in which this inequality of rights is exhibited. The point of view from which the question will be examined at present, is one from which the necessity of some concession to women is peculiarly clear.

Let us start from the most fundamental rights of humanity, and we shall find at once a glaring discrepancy between these and the position which is assigned to women. The rights which are most fundamental are those which belong to every human being as a morally accountable person, and which are therefore inalienable, except by his ceasing to be such. Among these rights a first place must be assigned to the right of physical existence, and therefore to the means by which that existence is maintained. This right is most fundamental, for without its recognition all the other rights of mankind are implicitly disregarded. Consider, then, what this right implies. It does not, indeed, imply that any one may waste his powers in idleness, or injure society by that evil-doing to which idleness too naturally leads, and yet claim from society that support which nature yields only to industry. But it does imply that no one shall be debarred by any usages or regulations of society from practising an industrial occupation, by which the means of subsistence may be obtained, as long as such occupation does not conflict with the rights of others. Now, what is the case with women in reference to this right? In general, every young man is brought up with the view of being able to support himself by his own exertions. There are also certain classes of young women, whose parents are not in circumstances to support them till they are married, if married they ever be; and fortunately, these are brought up to support themselves in a style not disproportioned to that which they have been

used to in their father's house; so that, even if they remain unmarried, their father's insolvency or disability or death does not take away their means of support. But how does modern society insist on bringing up the girl, whose father expects to be able to support her till she is married, or perhaps even as long as she lives? It is not too strong a statement to say that there is scarcely any precaution more scrupulously observed in her training, than to prevent her from cherishing the idea that she will ever be able, by the exercise of her "accomplishments," to provide for her own support. Her brother, gifted perhaps with greatly inferior abilities, is taught to look forward with confidence to an income of several hundred or even of several thousand pounds a year; she comes to years of reflection, only to be startled by the discovery, that, if thrown upon her own resources, she could with difficulty procure an income of as many shillings. For how many a woman does it thus become a torturing alternative, that she shall surrender herself, under the symbol of a love which she does not feel, to one who will provide for her support, or that she shall struggle to support herself without the luxuries—without even the comforts—of her earlier life, by some kind of sadly unremitting and sadly unremunerative toil? It would be too painful to sketch in detail the physical sufferings, the moral and social evils, which stream from this abundant source; but by those who have inquired into these results, it must be felt that the enlightened conscience of the Christian community cannot long be satisfied with this state of affairs. The growth of a civilising Christian sentiment, spreading into every region of our social existence, must give up this unmanly advantage which is taken by the stronger in the race of life.

To disseminate more widely the nobler sentiment which must sweep away this wrong in our social system, it may be useful to trace the wrong to its origin; for the first step towards the removal of an evil must be to reach its cause. It is not always possible, indeed, to discover the influences by which every fact of social life is originated, for they are often so intricate as to baffle our analysis, and so subtle as to escape our observation. I do not, therefore, pretend to point out all the causes which may have been at work in assigning to woman the position she occupies in modern society. But there are two

of these causes which it seems to me specially important to notice,—the one of them having its root in the generous gallantry of man; the other, in the unconscious tendencies of his selfishness.

1. It is not, then, wholly to unjust motives that the subordinate social position of women is due; it has been assigned to her partly from a misdirected sentiment which is essentially generous. To understand this we must observe the meaning of the distinction between poverty and wealth. When a man requires to labour for his *daily* bread, in the most literal sense of the expression, he is said to be poor; in other words, poverty consists in the necessity to work for subsistence, without being able, by each day's labour, to provide more means of subsistence than are sufficient for each day. A man becomes less poor when the labour of a day is able to support him more than a day; and he grows in wealth, precisely in proportion to the length of time during which he can subsist without actual labour. Wealth, therefore, consists in freedom from the necessity of perpetual toil; the wealthiest are those who, throughout life, are never subjected to this necessity.

Now, what is the position in which the man of generous nature is ambitious of placing his wife and daughters? His wish is undoubtedly to let them enjoy that immunity from toil which is the lot of the wealthy; he feels, however laboriously he may require to work himself, he should endeavour to save them from the rough encounter with life's unpleasantnesses, which must be endured in the competitions of labour. This feeling is undoubtedly worthy of all respect; but the best of feelings, when unguided by rational principles, find expression often in very exceptional forms; and it will not be difficult to show that this feeling, when it seeks to raise the women of the industrial classes into the position of an upper class, defeats its own end, and engenders far worse evils than any against which it is intended to guard. There are various ways in which, if it were desirable, it might be possible to secure the deliverance of women from the necessity of labour for their subsistence, as, for instance, by a tax to a common fund from which all women might draw, when deprived of their natural male supporters. But it is useless to discuss impracticable schemes for an undesirable object. The fact is, therefore, that men take no real measures to attain the object of their

chivalrous wishes, and women are forced accordingly to find support for themselves. In general, only three courses are open. The first,—that which they are taught by all the influences of prevalent opinions and usages to regard as the main object of life,—is to get married. Failing in this first alternative, they may fortunately find a home in the house of some relative. If both of those avenues are closed, the only resort left is self-support by one of the few comparatively unremunerative occupations to which women are admitted.

With regard to the first of these three courses, it is evidently unjust, as well as unchivalrous, to constrain women to look upon marriage as the only natural means of support. Almost every satirist of modern manners seeks to make us merry over the keenness with which women pursue what they have been taught to consider the prime end of their existence,—the pretty tricks by which the female tempter endeavours to lure the unwary male into the matrimonial trap. In their best moments men cannot join in that merriment; it is but a cruel jest at the wrongs which they have done to women. For the sake of all that is of worth in marriage,—for the sake of manliness in man and of womanliness in woman; for the sake of equal justice to both sexes,—both ought to be equally free to choose whether they shall marry or not.

With reference to the second alternative, even if a woman is welcomed in the house of a relative,—even if she is not made to feel herself an intruder,—yet the sense of dependence will be to many, and these the finest spirits of their sex, a keen torture throughout life. I shall say nothing of the third alternative at present, as I must return to it again.

2. But the social position of women is owing not solely to the chivalrous feelings, it arises partly from the selfishness, of men. Even the chivalrous desire to free women from the necessity of toil is often—perhaps in all cases more or less—alloyed with a selfish vanity. It is not always a manly tenderness for his wife and daughters, that leads a man to relieve them from the necessity of labour; it is too often the contemptible desire of making them a sort of stalking horse for the display of his own riches. We may try to hide it from our minds, but it is impossible, if we look at the facts of life, to deny that the industrial classes reproduce many of the follies, separated from the virtues, of old aristocracy. The vicis-

situdes of trade, from the imperfect principles on which it is still carried on, are scarcely compatible with an hereditary aristocracy; and, in consequence, it has been generally attempted to secure for such an aristocracy a means of subsistence free from those vicissitudes. The result has been to engender, along with the more amiable pride in family antiquity, an utterly reprehensible self-gratulation in the possession of mere wealth,—of the mere ability to subsist without working for the means of subsistence. It is not simply a superstitious horror of losing caste, that makes the member of an old nobless shrink from contaminating herself with trade, mixed with that there is a cowardly shame of honest poverty, or, to speak more correctly, at not possessing any riches but those which he acquires by his own industry. Who is there, even among the industrial classes, that does not, by the sheer tyranny of social manners, encourage this craven feeling by his conduct and conversation? Is there any one who can plead not guilty to the folly of acting at times as if the man, whose hereditary property places him above the necessity of labour, should occupy a more respectable rank in society than the poorer man who, though superior in intelligence and moral worth, is obliged to work for his subsistence? Can we wonder, therefore, that, even in communities like those of the United States and the British colonies, which are founded almost entirely on industrial principles, there should be a strong ambition to let women take the rank of those who are independently wealthy? However numerous a man's daughters may be, and however useless, therefore, for industrial purposes they may be in his own house, he feels that, if they adopt any occupation for their support, he can no longer flaunt one of the most easily recognizable symbols of wealth. A lady, thrown upon her own resources, feels that, if she goes out to any of the well-remunerated occupations of men, she gives unmistakable evidence of being obliged to work for her support; and none of us dare say that the fear she entertains with regard to her rank in society is wholly without foundation. She knows that social opinion would degrade her rank if she went into a shop or a counting house, a bank or a public office, where she might make a reasonable income; but she is not disgraced if she remains at home, and toils herself into an early grave at needlework or some similar

employment, on the miserable remuneration of which it is scarcely possible to suppose that she could be dependent for her support.

I shall not, for want of time, attempt to illustrate other modes in which the selfishness of men operates, often unconsciously, in excluding women from the more remunerative employments of life. But this foolish pride in idleness, this aping of aristocracy by merely copying its follies, must give way before truer ideas of real nobleness, in a wiser system of social economy. The industrial influences of the modern world will, it is to be hoped, ultimately teach us to look upon honest, earnest, thorough work as the only ground of esteem, and to place the woman who squanders invaluable years in idle frivolities, in a less respectable rank of society than the factory girl, who wins at least her own bread. Hereditary property itself, if it exist in the more perfect society of the future, shall then no longer be regarded as absolving its owner from the duty of work, but as merely imposing on him an obligation to labour at some of those employments which, not being immediately remunerative, can be undertaken only by men whose means of subsistence are already secured. It is not of course to be supposed, that in such a state of society women ought to be selected for any employment in preference to men, who are equally qualified for it, or that women would be admitted to all the occupations which are at present monopolised by men. The principles of free trade, which are the principles of justice, ought to be rigorously carried out; and the same rule, which makes it impolitic and unjust to compel me to buy an article from my neighbour when I can get it cheaper or better from a foreigner, makes it equally wrong to compel an employer to purchase the labour of a man when a woman would do the required work better or for smaller wages. At the same time, it is clearly wrong to exclude a woman from any occupation, not because it is in itself dishonourable, or because she is not qualified for it, but simply because she is a woman; and no one can have the hardihood to deny that there are various employments of a remunerative character, at present confined to men, for which women are equally qualified.

I have thus endeavoured to point out the injustice of limiting women to a sphere of life, which prevents them from entering

on those occupations that yield the means of comfortable or luxurious self-support. The barest justice to them requires that they shall be brought up, as men are, to support themselves by their own labour. Now, what would be the difference in the education of young women, if they were trained, like young men, with the view of taking part in the industrial arrangements of human life? One of the most obvious defects in the present education of women, whenever it rises above elementary branches, is its comparative aimlessness or the comparative triviality of its aim, contrasted with the comparative definiteness of purpose, which is given to the education of young men, from the fact that it is directed to their preparation for the particular industry which they have chosen. It is impossible to deny that a girl's studies would show much more of earnest and thorough work, if, from the outset, she were inspired by the consciousness that she was preparing herself for an occupation on which she might depend for her subsistence. Not only, therefore, would the existing institutes of higher education be thrown open to women, or at least new institutes of a similar kind be provided for them, if the usages of society induced them generally to qualify themselves for industrial employments, but their study would be rendered quite as effective as that of men.

II.—It is not, however, necessary to show that the social usages which exclude women from remunerative occupations in general are unjust, in order to prove the justice of their claim to the means of higher education. I have dwelt at greater length on this cause of their being ignored in our academical establishments, because it is clearly the chief reason of the omission, and such a social wrong must be rectified before the right of women to the advantages of a higher education will be generally admitted. But it may be worth while to enquire whether that right ought not to be recognized, even if there is no change in the social position of women.

Let us take, then, the narrowest estimate of woman's mission which can be adopted by the most unmitigated antagonist of her present claims. Let us admit that the sole natural sphere of woman's labour is the family—that every woman ought to be brought up solely on the expectation of becoming a wife, a mother, a mistress of a household: is that any reason why her education should

be restricted to the elementary branches, —why the class-rooms of universities should be closed against her? To deny women on this ground the right of a university education, would imply that such an education is not only unnecessary, but would even incapacitate them for the domestic duties which are their peculiar function in society. For if a superior culture would not actually render women less fit for those duties, there could be no reasonable ground for absolutely excluding them from the enjoyment of such culture. It would not be considered just to prevent a young man from proceeding to a university, because he intended to adopt some industrial occupation which could be practised successfully without an academical training. It is always admitted that his university career need not hinder the success of his subsequent occupation, and that, even if it do not add to the success of that occupation, it will probably contribute to his usefulness as a member of general society. In like manner, I believe no one, except when driven to rash assertion by the perplexities of a controversy, would maintain that the functions of wifehood, of motherhood, and of household economy would be in general less efficiently performed in consequence of the high intellectual culture of the woman by whom they are undertaken. There is no reason, therefore, for excluding women from universities, which should not, with equal justice exclude also those young men who cannot directly apply a university training to their industrial occupation, who seek a liberal culture as an object which is worthy of being attained for its own sake.

But if it cannot be maintained that an academical curriculum would unfit a woman for her household sphere of labour, can it even be said that a superior education is wholly unnecessary for that sphere? It may be said, indeed, that the duties of a household have often been, and therefore can be still at times, performed, and well performed, without the previous training of a university; but look at the nature of those duties as well as of the mental activity which is implied in their skilful performance, and you will have little hesitation in admitting that a partial or complete course in the literary and scientific departments of a university could have no natural tendency but to enhance the value of woman's peculiar work. It is common and natural for men

who are accustomed to see home arrangements only in their tidy completeness, never to reflect on the amount of intellectual and moral activity which the completion of those arrangements has called forth. There is an amusing old Scottish ballad, the subject of which is attempted again in a more modern song, in which a husband is picture'd coming home after a hard day's work at the plough, and finding his wife seated comfortably at a tidy hearth. He cannot repress a grumble over the difference in the toil which falls to the lot of men and the ease which women seem to him to enjoy; whereupon the wife offers to take the plough in hand next day, if he will attend to the affairs of the house. I shall not attempt to reproduce the inimitable humour with which the results are detailed in the old ballad, the wife returning home after a good day's ploughing to find her husband distracted with the multiplicity of his labours, none of which, in his perplexity, he had succeeded in finishing. The fact is, that a man breaks down on undertaking the peculiar work of a woman, not simply from being unaccustomed to it, but as frequently from the fact that the routine of his own occupation has not cultivated that rapidity and originality of mental action which are developed by the efficient management of a family. The fitness for a life-companionship, which must be of infinite moment to all concerned, the care of children through those years which influence, perhaps more powerfully than any others, their permanent physical, mental, and moral character, the ingenuity of providing for the ever-varying emergencies in the daily life of a family—these things give scope for the display of an intellectual vigour and quickness, as well as of a moral culture, for which no training can be considered too high. But if the ordinary curriculum of a university does not provide the most appropriate training for the domestic duties of woman, what, in the name of common sense, is the peculiar virtue of the studies which are carried on in ladies' schools? If time had allowed, it would have been worth while to remind you in detail of the work which is done in such schools and contrast it with a University curriculum. Few, however, who reflect, will see in the studies of these schools a more efficient culture for the proper duties of womanhood than could be derived from the literary and scientific training of a university.

This subject might be enlarged on at much greater length. The few points which I have taken up have been but briefly indicated rather than fully discussed; and to those who have been thinking or reading on the subject, few if any ideas can have been suggested with which they are not already familiar. There may, however, be a number in this audience to whom these suggestions are new, and who may be led by them to reflect more seriously on the injustice of systematically excluding women from all the established means of the highest intellectual culture, while these are freely opened to men, and numberless inducements are offered to them to accept the enjoyment of their advantages.

In the course of his address Principal SNODGRASS spoke as follows:—

The second conference of Committees of the Supreme Court of the Presbyterian Churches negotiating for Union commenced its sittings in Montreal, on the afternoon of Tuesday, the 26th ult., and brought them to a close on the evening of Monday last. The matter of Collegiate Institutions formed a prominent subject of discussion and arrangement. On the evening of Friday there was passed a resolution, founded upon the deliverances of the General Assembly of the Canada Presbyterian Church, and of the Synod of the Church in connection with the Church of Scotland, and providing generally that the Institutions of the negotiating Churches should stand to the proposed United Church, in relations like to those which they have hitherto held to the several Churches with which they are connected. Upon a motion for reconsideration, the subject was again taken up on Monday morning, and occupied the attention of the Conference until the close of its sittings. Proposals were submitted, which, after consideration and amendment, came to be of this effect:—That Queen's University of Kingston, with the same relations to the United Church as it now stands in to the Church with which it is connected, should have affiliated to it, for the conferring of Degrees in Divinity, and for the preparatory training of students for the Ministry, the two Theological Colleges at present situated in Halifax and Toronto, and also the Theological College at Montreal, with the Theological Departments of Queen's and Morrin Colleges united to it: that Tutorial work in relation to literary and scientific studies should not be carried

on in connection with the Theological Institutions of the United Church, but that provision should be made by the United Church for this kind of work in connection with Queen's College, Kingston, and Morrin College, Quebec; and it is recommended that, inasmuch as the Canada Presbyterian Church has resolved to endow their Theological Colleges at Toronto and Montreal, the Church in connection with the Church of Scotland shall fully endow the Arts Faculty in Queen's College. It was further proposed that the present Principal of Morrin College should be invited to become the Principal of the Theological College at Montreal, and that failing to obtain a Professor from Queen's College, the Church in connection with the Church of Scotland shall nominate a Theological Professor of that College. The formation of opinions with respect to this scheme will depend very much upon the particular point of view from which it is regarded, upon the bearing which it is seen to have on the various interests affected by it, and upon the extent to which permanency and utility are associated with it considered as a whole and with the several parts of which it consists. The final acceptance or rejection of it rests with the authorities of the several Colleges referred to, and with the Supreme Courts of the Churches with which they are connected. It is expected that by the end of next month the decisions of these bodies shall be arrived at and made known. I have deemed it my duty to take the earliest public opportunity to make this statement. And, in concluding, I think it right to say, that I have declined to commit myself to the proposed scheme until I am fully satisfied with reference to some things, especially these two, *first*, the practicability of carrying out the recommendation which has been made by obtaining a much larger endowment and fuller equipment of this Institution than it has at present, and, *second*, the non-interference of the scheme with the honourable fulfilment of pledges given and responsibilities assumed, in connection with the effort for endowment which was begun in January, 1869, and which has been attended with such gratifying success.

MATRICULATION.—The number of new students with which the session has opened is greater than it has been since 1862. The efforts to get men for the Church, as well as money for the College,

in connection with the endowment scheme, are beginning to tell. Of seventeen in-trants, matriculants and others, eight are known to have the ministry in view.

The following were the successful competitors for Scholarships at the Matriculation Examinations. They are named in the order of merit:—

FIRST YEAR.

William Mundell, Kingston—*Campbell*.
 *Robert Walker Shannon, Kingston—*Watkins*.
 George Richard Webster, Lansdowne—*Leitch Memorial* (1).
 Alexander McRae, Glengarry—*St. Paul's Church* (1).

Henry Amey Asselstine, Kingston—*Mowat*.
 Archibald McMurchy, West King—*Allan*.

SECOND YEAR.

Donald McIntyre, Kingston—*Hardy Memorial*.
 James J. Craig, Charlottenburgh—*Synod* (1).

THIRD YEAR.

William Arthur Lang, Almonte—*Synod* (2).
 *Peter C. McNee, Perth—*Aberdeen*.
 Robert Shaw, Kingston—*Cataraqui*.
 William Donald, Seymour—*Kingston*.

FOURTH YEAR.

Archibald Patterson Knight, Renfrew—*Synod* (3).
 Malcolm McGillivray, Cellingwood—*Synod* (4).

* With double honour.

PRESBYTERY OF OTTAWA.—The regular meeting of the Presbytery was held at Ottawa on the 17th September, Rev. William McLennan, Moderator, and was duly constituted. There was a large attendance of ministers and elders. The minutes of previous meeting having been read and sustained, the Rev. James Fraser, B.A., Chelsea, was unanimously elected Moderator.

Commissions from the Kirk Sessions of Huntley, Ross and Westmeath, Richmond, St. Andrew's Church, Ottawa, L'Original and Hawkesbury, Arnprior, Spencerville, were then handed in and sustained.

The Rev. Mr. Borthwick, the Presbytery's ordained Missionary, then read the report of his mission labours since last regular meeting of Presbytery. From the report it appeared that, in company with Mr. E. P. Newton, he proceeded upon the Thursday to Coulonge, that he preached in the Coulonge Church on the Friday, and introduced Mr. Newton to the people then, by whom he was cordially received. The next day started for Litchfield, the centre station of the field assigned him; that he preached at Litchfield and the station connected therewith three times on each of the 17 intervening Sabbaths, making in all 53 services held; that the attendance at all the diets of worship was most encouraging, especially those at Havelock and Stark's school-house; that at the former place a handsome brick church was in course of erection, which it was expected would be ready for worship

next winter; and, at the latter place, a large and commodious school-house, which might accommodate the increasing attendance on the Sabbath service; and that, though he had been unable to devote as much time to pastoral visitation as during the previous six months, this duty was not neglected. Mr. Borthwick further reported that the congregations of Litchfield and Coulonge was very desirous of having the communion dispensed among them; and also that, by the different stations where his services were conducted, the sum of \$166.66, in addition to his travelling expenses, had been paid him for his labours.

In connection with Mr. Borthwick's report the clerk read two important communications, the one from Havelock, the other from Clarendon, numerously signed by the members and adherents of the Church there, praying the Presbytery to grant them the benefit of Mr. Borthwick's ministrations during the winter, and pledging themselves to give of their means for the support of the Mission funds of the Presbytery as God may bless them.

It was then moved by Rev. D. M. Gordon, seconded by the Rev. William MacLennan, and passed unanimously: "That the report now read be received and sustained; that, in compliance with the requests submitted in connection therewith, the Rev. Hugh J. Borthwick be appointed to continue his labours in the districts of Upper and Lower Litchfield, and that the Presbytery further appoint the Rev. Hugh Cameron and the Rev. Donald J. McLean to dispense the Sacrament of the Lord's Supper at Litchfield and Coulonge on the early Sabbath, and, further, that the Presbytery give at least a monthly Presbyterian supply to the congregation of Coulonge."

The Clerk then read the reports of the two Catechists employed by the Presbytery during the summer months, Mr. E. P. Newton and Mr. W. C. Rommel, the one to labour at Coulonge, the other at Spencerville. Mr. Newton reported during the fortnight spent by him at Clarence, as the Presbytery's Catechist, he had preached five times to large and attentive audiences; that on the Thursday after the meeting of Presbytery in May, he proceeded in direction of Presbytery under the superintendence of Mr. Borthwick to Coulonge; that at Coulonge and the stations connected therewith, he preached thirty-one times; that he has distributed during his household visits 138 tracts, and that the attendance at all his public services was very encouraging; and also that all his travelling expenses, in addition to the amount guaranteed him by the Presbytery as remuneration for his labours, had been handed him before leaving. In connection with Mr. Newton's report, Mr. Borthwick stated that he had spent a week at Coulonge some time after Mr. Newton entered upon his labours, and could bear testimony to Mr. Newton's diligence and acceptability among the people.

From Mr. Rommel's report it appeared that he had preached twice every Sabbath since his appointment to labour at Spencerville and Mainsville, and held occasional services during the week; that he had paid 119 household visits, and that the attendance at all his meetings had steadily increased. In connectio

with Mr. Rommel's report, Mr. Anderson stated that he had preached at Spencerville on Sabbath last, and that from the very flattering terms in which Mr. Rommel was spoken of by the people, he had sufficient evidence that Mr. Rommel had been doing good work among them. Mr. Anderson also said that the congregations of Spencerville and Mainsville, in addition to the amount guaranteed Mr. Rommel for his services, had given him, before leaving, a very handsome present. It was then moved by the Rev. William Cleland, seconded by the Rev. Hugh Cameron, and passed unanimously: "That the report read and received be sustained, and that the Clerk be instructed to convey the thanks of the Presbytery to Mr. Newton and Mr. Rommel for their zeal and diligence in the cause of our Divine Master, while labouring as catechists under our care."

A letter from the Chairman of the Sustentation Committee, the Rev. Dr. Jenkins, was then read, expressing the satisfaction of the members of the Board at the promptitude and liberality of the ministers and members of the Church, in so seconding their efforts as to enable them to pay at least for the last half of the past year, the full sum expected from the Sustentation Fund by every non-privileged minister, and urging the necessity of continued co-operation and liberality, in order to render the fund a permanent success. The Presbytery then proceeded with the apportionment of the sum—\$900 assessed thereon by the Synod, among the different charges within their bounds. This is as follows: St. Andrew's Church, Ottawa, \$250; Buckingham and Cum; berland, \$80; L'Original and Hawkesbury, \$80; Ross and Westmeath, \$60; Richmond, \$60; Mountain and South Gower, \$60; Arnprior, \$60; Chelsea, \$50; Huntley, \$45; Oxford; \$40; Spencerville, \$40; Plantagenet, \$25; Coulouge, \$25; Litchfield, \$25.

The subject of the General Sustentation Fund being now before the Presbytery, the Rev. W. Anderson said he considered this the proper time to inform them that, as the representative of the Presbytery of Ottawa at the Sustentation Board, he had, in compliance with the injunction laid on him at a former meeting, brought before that body, at their meeting in Toronto, the claims of the Rev. Mr. Borthwick to an equal share with other non-privileged ministers of the Church, upon the proceeds of the Sustentation Fund, but that he had failed to have Mr. Borthwick's claim acknowledged, beyond obtaining from the Board the promise that, should the funds admit of it, Mr. Borthwick's claim would be recognized. This, he felt, was a polite refusal to the application thus made. The Presbytery of Ottawa was the only one in the whole Church, which has not only paid during the past year, but more than paid, the whole amount expected therefrom by the Sustentation Board, and he was quite sure from the spirit manifested this day by the different members, that, at the end of the present year, this Presbytery would occupy the same honourable position in regard to the Sustentation Fund. He did not wish to say a single word that would bear the least appearance of a threat, or cool the sympathies of the members of the Presbytery toward a fund so useful

and so necessary for the very existence of some of the weaker charges of the Church, but he could not help saying that the application made by the Presbytery for assistance from a fund, the chief object of the creation of which being to aid and encourage struggling congregations, and in favour of one whose services have been so instrumental in fostering and building up more than one such charge, ought not to be refused. The Rev. Mr. Borthwick, it is true, is not the stated minister of the organized congregation, but, besides ministering Sabbath after Sabbath to congregations contributing to the Sustentation Fund, he was doing as much, perhaps, as most other ministers, in the fulfilment of the commission, "Go ye into a'l the world and preach the gospel," and surely the claim made was just, and ought to be responded to.

The Presbytery was afterwards addressed by the Rev. Mr. Gordon and other members, by whom very strong expression was given in favour of Mr. Borthwick's claim upon an equal quota with other non-privileged ministers of the Church, from the funds of the Sustentation Board. The Rev. Mr. Anderson was then directed to write the Chairman of the Committee upon the subject, and also to urge the strong and just claims of Mr. Borthwick upon the consideration of the Board, at their next meeting.

Presbyterial supplies were then made out for the supply of Spencerville and Coulouge, after which arrangements were made for holding missionary meetings in all the congregations of the Presbytery before next meeting.

The Presbytery then adjourned, to meet at Ottawa on the second Wednesday of January, and this meeting was closed by the Moderator in the usual way.

CLARKE.—OPENING OF NEW CHURCH AT NEWTONVILLE.—It will be remembered by many, that on the night of 4th December last our Church at Newtonville, a commodious and valuable building, was entirely destroyed by fire. This disaster occurred soon after the congregation had by commendable effort, liquidated a heavy debt, which for years had burdened their property. Notwithstanding this discouraging calamity they immediately proceeded to rebuild, and by energy and perseverance under manifold difficulties, have completed a handsome frame church, an ornament to the beautiful village of Newtonville, and a credit to the zeal of our prosperous little congregation there.

The new Church was dedicated to the worship of God on Sabbath the 24th Sept., last. The opening services were conducted, morning and evening, by the Rev. J. Allister Murray, of Lindsay, and in the afternoon by the energetic minister of the charge. At each diet of worship the Church was overcrowded by a devout and appreciative congregation.

On Monday following a very interesting and successful soiree was given by the noble-spirited ladies of the congregation.

The old Church had been partially covered by a small risk of \$600, which has been honourably and promptly paid by the Insurance

Company. The proceeds of the opening services and soiree amounted to \$115, and the managers hope that with those sums and the subscriptions raised within the congregation, together with some assistance promised from friends at a distance, they shall be able to meet the last instalment due, in January, upon the entire cost of the building amounting to some twelve or thirteen hundred dollars.

ST. GABRIEL CHURCH, MONTREAL.—The annual meeting of the Missionary Association of this congregation was held in the Church, on evening of Wednesday, the 11th ult., the Rev. R. Campbell presiding. The attendance was good, and the spirit prevailing in the meeting was very enthusiastic. The operations of the Association were attended with greater success than during any previous year. Resolutions of thanks to the retiring office bearers, of congratulation for past prosperity, and pledging the congregation to increased sympathy with the mission work of the Church, at home and abroad, were moved, seconded and spoken to by leading men in the congregation; as they were made to feel that the carrying on of this work is their duty and business. The Rev. Mr. Doudiet also briefly addressed the meeting, thanking the congregation specially for their liberal contribution to the French Mission, with which he is identified.

The total proceeds collected by the ladies were \$388.66.

By Misses Johnston and Bennett ...	\$69 78
" " McNaughton and Sleath...	30 01
" " Bowie and Muirhead.....	74 00
" " Hood and McQueen.....	51 80
" Mrs. Byrd and Miss Bertram....	47 47
" Mrs. D. Hood and Miss Patton..	45 90
" Donation (W. D.).....	20 00

This was distributed as follows:
 To Sustentation Fund..... 103 04
 " French Mission..... 56 54
 " Bursary Fund..... 10 56
 " Widows' and Orphans' Fund ... 78 52
 The office bearers for the following year were then elected. The proceedings were much enlivened by the choir singing anthems at intervals; and at the close a hearty vote of thanks was awarded to them.

ORDINATION AND INDUCTION AT PITTSBURG.—On the 17th August last, the Presbytery of Kingston met at Pittsburg for the official appointment of Mr. P. S. Livingston, B.A., Licentiate to the Pastorate of St. John's Church there, vacant by the translation of the Rev. Samuel Macmorine, B.A., to Huntingdon, in the Presbytery of Montreal.

The Rev. James C. Smith, M.A., preached and presided. The customary questions were put to, and satisfactorily answered by, the minister elect, who, thereafter was, by prayer and the imposition of the hands of the Presbytery, solemnly ordained to the office of the Holy Ministry and regularly inducted to the pastoral oversight of the congregation.

The duties arising out of the mutual relationship thus established were impressively set forth by the Rev. Professor Ferguson, B.A., and the Rev. Professor Williamson, LL.D., respectively. The services throughout were listened to with devout attention by a large assemblage, and the unanimity which characterized the several steps by which this settlement has been effected, and the cordiality with which the minister was welcomed by his people, augur well for future prosperity. May pastor and people vie with each other in promoting the glory of God!

There are still within the bounds of the Presbytery two vacant charges, viz., Kingston and Wolfe Island.

Queen's College.

QUEEN'S COLLEGE ENDOWMENT FUND.

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

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

W. IRELAND, Treasurer.

Queen's College,
Kingston, Ont., 14th October, 1871.

Subscriptions acknowledged to 15th Sept., 1871..... \$85737 65

KINGSTON.

Samuel Woods, interest revenue ..	\$30 00
E. R. Welch, balance on \$40.	20 00
	<hr/>
	\$50 00

GALT.

Local Treasurer, WM. OSBORNE.

John Rose, balance on \$20.....	\$10 00
Wm. D. Rose, balance on \$15.	10 00
Wm. Turnbull, balance on \$15.....	10 00
John Cavers, balance on \$50.....	33 00
James Wilson, balance on \$30.....	20 00
R. L. Wilson, balance on \$20.....	10 00
Charles McWilliam, balance on \$3.	2 00
Andrew McThoraith, balance on \$12.....	8 00
Hugh Thomson, balance on \$18....	12 00
John Morton, balance on \$10.....	5 00
David Blyth, balance on \$5.....	4 00
Wm. Tassie, balance on \$100.....	50 00
	<hr/>
	\$174 00

CLIFTON.

Local Treasurer, THOS. BUTTERS.

Wm. O'Brien, balance on \$15.....	\$5 00
A. J. Patton, 1st instal. on \$20....	10 00
Rev. J. Y. Cameron, balance on \$100.....	50 00
	<hr/>
	\$65 00

ELGIN.

Local Treasurer, ROBERT CLARK.

Robert Clark.....	\$6 00	
Alex. Buchan.....	2 00	
Wm. Crawford.....	2 00	
John Clark.....	2 00	
Hugh Cameron.....	2 00	
George Elder, balance on \$10.....	4 00	
		\$18 00

CHATHAM, Ont.

Local Treasurer, Wm. ADAMS.

Wm. Mackenzie Ross.....	10 00
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PITTSBURG.

Michael Graves.....	2 00
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WOOLWICH.

Local Treasurer, REV. G. A. YEOMANS, B.A.

Wm. Quarry.....	3 00	
Jas. Dow.....	2 00	
		\$5 00

CALEDON AND MONO.

Local Treasurer, REV. PETER LINDSAY, B.A.

Arch. McKinnon, Aaron Patterson		
Wm. Patterson, James Irvine,		
Andrew Henry, Thos. Patterson,		
Edward Allen, Edward Cobe u,		
James Lewis, John Raney, Jos.		
Greer, John A. Irwin, Joseph		
Leggatt, Wm. Beatty, Robert		
McCulloch, Rodert Henry, Jas.		
Macbride, Wm. Murdoch, Alex.		
McLeish, Hugh MacKinnon, 20		
at \$2 each.....	40 00	
Joshua Crozier, 1st instal. on \$2..	1 00	
Hugh Crozier, 1st instal. on \$2....	1 00	
Thomas J. White, 1st instal on \$2.	1 00	
John Graham.....	1 50	
A. F. Campbell, A. MacKinnon,		
John Macfarlane, Mrs. Hector		
McLeish, John Allen, Joseph		
Lundy, John Phoenix, Mrs.		
Bingham, Mrs. Moore, Thos.		
Turubull, James Howard, 11 at		
\$1 each.....	11 00	
		\$55 50

ORANGEVILLE AND CALEDON WEST.

Local Treasurers, P. M. BARKER, B.A., AND

JOHN ERSKINE.

Wm. H. Hunter.....	10 00	
Robert Perfect.....	5 00	
Wm. Curry.....	5 00	
John Gillespie.....	5 00	
James Erskine.....	2 00	
Wm. Maxwell.....	2 00	
Isaac Whealy, John Dodds, G. A.		
Campbell, Wm. Wiggins, John		
Huston, 5 at \$1 each.....	5 00	
		\$34 00
Total.....		\$86.151.15

JUVENILE MISSION.

Receipts from July, 1871.

From S. School, Markham, per A.	
Barker, Esq.....	\$20 00
St. Andrew's S. School, Montreal, per	
J. L. Morris, Esq., present for Phœbe.	1 50
S. School, Chatham, per Rev. J.	
Raanie.....	20 00

St. Andrew's S. School, Kingston, per		
J. Craig.....	\$10 00	
Leith S. School, per David Ross, Esq..	20 00	
St. Andrews S. School, Hamilton, per		
David Kidd, Esq.....	20 00	
St. Matthew's S. School, Point St.		
Charles, per James Fenwick, Esq....	20 00	
		\$91 50

AGNES M. MACHAR,
Treasurer.

Kingston, October 16th, 1871.

COLUMBIA AND MANITOBA MISSION.

From friends in Toronto, being part of		
amount subscribed at Synod meeting.	\$65 00	
Cornwall, per J. Mattice, Esq.....	14 00	
		\$79 00

G. H. WILSON,
Treasurer

FRENCH MISSION.

Elgin and Athelstane, per Rev. W.		
Lochead.....	\$12 00	
Chelsea, per Rev. James Fraser.....	9 66	
Cornwall, St. Johns Church, per G. J.		
Mattice, Esq.....	14 00	
Nottawasaga, donation from Mrs. Kelly,		
per Rev. Alexander McDonald.....	2 00	
Tossorontio, per Mr. G. Cumming.....	10 00	
Mulmur, per Do.....	4 00	
		\$52 66
Ottawa, St. Andrew's Church, per Mr.		
Wm. Hamilton.....	38 50	
Brockville, St. James Church, per Mr.		
George Hutcheson.....	36 31	
St. Andrew's Church, Montreal, per		
James Buras, Esq.....	250 00	
Fergus, Ont., per A. Dingwall Fosdyce,		
Esq.....	20 00	

A. MACPHERSON,
Treasurer.

Montreal, October, 1871.

GENERAL SUSTENTATION FUND.

Guelph, in full for current half year..	\$75 00
Three Rivers, " " ..	50 00
Chelsea, " " ..	25 00
Buckingham & Cumberland, " ..	40 00
Peterboro, in full " ..	50 00
Nelson & Waterdown, in full " ..	37 50
Simcoe, in full " ..	20 00
Orangeville, " " ..	30 00
Brock, " " ..	37 50
Lindsay, " " ..	25 00
Tossorontio, \$10 and Mulmur, \$29 50	
in full	49 50

JAMES CROIL,
Treasurer.

Address,
Box 553; Montreal.

SUBSCRIPTIONS.

Jas. D. Genuill, Almonte, \$2; B. Smith, Brompton, \$1; A. Rowand, Quebec, \$4; T. Bryson, Fort Coulonge, \$1; W. Kay, Goderich, \$2; Hon. O. Mowat, Toronto, \$2; Dr. Gordon, Halifax, \$2; Mrs. Gilmour, Brockville, \$1; Jas. Gillies, Carleton Place, \$1; D. McColl, Strathburne, \$3; Jas. McGregor, Charlottenburgh, \$2; D. Fraser, Montreal, \$2; Robt. Cranston, Galt, \$1; Donald Ross, Box 560, Montreal, \$1; Jas. Hall, Brockville, \$2; Neil Campbell, Allan's Corners, \$4; T. S. Fisher, Galt, \$2; Mrs. J. Allan, Pointe aux Trembles, \$1; Rev. F. R. McDonald, Montreal, \$1; G. W. Kent, Montreal, \$1; D. Cunningham, Montreal, \$1; T. Watson, Montreal, \$1; A. McKeown, Montreal, 1; J. Aitker, Montreal, \$1; R. Kerr, Montreal, \$1; Mrs. Sanderson, Montreal, \$1; D. Coulston, Montreal, \$1; J. Rankin, Montreal, \$1; J. Beattie, Montreal, \$1; D. Bellhouse, Montreal, \$3; Arch. McCallum, King, \$1; Mrs. R. Goodfellow, Kingston, \$1.

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JUVENILE MISSION SCHEME: Miss Machar, Kingston, Ont.

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SCHOLARSHIP AND BURSARY FUND: Prof. Ferguson, Kingston.

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Professor Dickson, Lecturer on Clinical Surgery.

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

Professor H. Yates, M.D., Lecturer on Clinical Medicine.

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Medical Jurisprudence—Roderick Kennedy, M.D., L.R.C.S., Edin.

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Practical Anatomy—Francis M. Wafer, M.D., Demonstrator.

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

Kingston, 21st August, 1869