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# THE PRESBYTERIAN

FEBRUARY.

JOHN KNOX.

But again the scene changes. Released from bondage we find John Knox spending the next eight years of his life partly in the continent of Europe and partly in England. We find him at Geneva with the great Calvin, the wonderful Frenchman whose works have passed through a thousand editions, and who at the age of 22 was considered the most learned man of his day. By and by we find him in England where Edward the sixth of blessed memory was reigning, and reigning in the interest of the Reformation. In his sight he quickly rose to distinction and became one of the six royal chaplains, and as such, wielding an influence in England not inferior to that which he wielded in Scotland. We trace his hand in the preparation of the English prayer book, and we hear his voice in the councils of nations, and whenever he appeared, and wheresoever he went, there was a crowd, a sensation.

But England was not his home, not his proper element. He longed and longed, like a caged eagle to return to Scotland and prosecute the work that was so dear to his soul, and on which he had just entered when seized in the castle of St. Andrew's and doomed to work as a galley slave.

But how could he return to Scotland seeing Mary of Guise was still reigning as Regent, with all the power of France at her back, ready to crush the slightest movement that might be made in the interest of the Reformation? Nevertheless he did return, landing at Leith on the 2nd May, 1559, at the very time when Mary was sitting in Council in Edinburgh. And it shews how much his name was dreaded, that a messenger having entered the hall where the Council was sitting, that Council at once broke up in confusion. According to the accounts of the time, the messenger

came rushing in with pale face, and with faltering accent exclaimed: "John Knox is come. He is come. He slept last night at Edinburgh!"

Forthwith John Knox determined upon resuming his labours, and to occupy the pulpit of St. Andrew's, but the R. C. Archbishop hearing of his intention to preach there, gathered an army and sent him word that if he would dare to do so, that he would be shot in the act. And this was no idle threat for the Archbishop with the soldiers on the very first occasion proceeded to the church with their arms. There is a picture, it is said, in the National Gallery representing the whole scene, and a very impressive scene it is. There is the great preacher in the pulpit, his face all aglow with celestial fire, and there the great multitude hanging upon his lips as if spell-bound by the grandeur of the theme. And there in the remote part of the church, the soldiers, one of them levelling his musket and looking at the false priest for the assenting nod. What was John Knox preaching about that day? It was about Christ cleansing the temple, *driving out the money changers and those that sold doves saying: My Father's house shall be called the house of prayer, but ye have made it a den of thieves.* And we can well suppose that in his terrible denunciation he would not forget to set forth the perfect freedom wherewith Christ has made us free; that man can enter into the sacred presence of the Eternal without the word of the priest or the benediction of the bishop, and find mercy to pardon and grace to help him in every time of need.

It was indeed a great trial of his courage that John Knox should have gone to the Abbey and preached in such circumstances, and preached too on such a theme. The threats of enemies on the one hand, and

the dissuasions of friends on the other, were more than enough to overcome any one who was not supernaturally upheld. Undismayed by the threats of his enemies, and unmoved by the entreaties of many friends who feared for his life, he went forward to his duty strong in faith, giving glory to God.

What mean you to weep and break my heart, said Paul, to the brother that would fain restrain him from going up to Jerusalem, for I am ready not to be bound only, but also to die at Jerusalem, for the sake of the Lord Jesus.

Similar was the answer of Knox to many friends that would now restrain him from going to preach in the Abbey. "I was first called to preach the gospel in this very town, and was violently taken away by the violence of France at the instigation of the Bishops, and now that the opportunity is presented to me for which I have longed and prayed, I entreat you not to hinder me from preaching once more in St. Andrew's. As for the fear of danger that may come let no man be anxious, for my life is in the custody of Him Whose glory I seek. I desire the hand and weapon of no man to defend me. I only crave audience, which if denied here, I must seek elsewhere."

It is needless to remark that the courage of the Reformer communicated itself to his friends, and that they ceased to think of his danger. He, preached in that same place on four successive days to a large multitude, including the Archbishop and his soldiers, and with such power that his enemies had not the courage to lift up a finger against him. No wonder that Randolph writing to the English government, to Sir Cecil, said: *I assure you that the voice of that one man is able in an hour to put more life in us than 600 trumpets continually blowing in our ears.*

Now the cause of the Reformation everywhere prevailed. Instead of one solitary preacher lifting up his voice like one crying in the wilderness, hundreds arose and came forward to the help of the Lord, the help of the Lord against the mighty. The word of God was precious in those days—much sought after in those days, and great was the company of those that published

it. Then again the heart of the nation, stirred to its depths by such memories as those adverted to, was prepared to receive that glad Evangelist which those early preachers preached so well. Like a giant refreshed with new wine, it awoke from the sleep of ages. Science trimmed her lamp, and legislation took a loftier tone. In short, so greatly did the Reformation prevail that John Knox had the satisfaction of seeing the Reformed religion becoming the law of the land, the established religion of the country, the very next year after his landing. This was the occasion of general joy. The dark days of persecution were forgotten. The glens and hamlets often heard the voice of psalms and that blessed gospel that is yet to gladden every land. The churches were crowded with pious worshippers, and to meet the great want that had been created, God raised up many earnest men, men that were mighty in the scriptures, and prepared them secretly for the work, and they went forward to that work strong in God, and preached with an unction and a power which remind us of apostolic times.

But again the scene changes. Suddenly the bright sky is overcast, and fears come in the way. Mary Queen of Scots, young and beautiful, ascends the throne of her father James V. Thoroughly indoctrinated in the R.C. faith, and given to understand that it would be the glory of her reign to bring back her subjects to that faith, sails from France and she arrives at Leith, August 1561. And in order to strike terror into the nation, she caused mass to be performed in the Royal Chapel, Edinburgh, on the first Sabbath after her arrival flinging, as it were, the most offensive dogma of the church in the face of the nation, which to them was the symbol of a thousand wrongs. This, it need not be said, created great alarm and indignation, especially in the case of Knox, who did not fail to raise his voice like a trumpet against the abomination, and to point out the danger to which the whole nation was exposed, and the blood and burning wrongs likely to ensue. Such plain speaking soon found its way to royal ears. On six different occasions, it seems, he was taken to task for the boldness of his words and the personal

reflections which he cast upon her and her intended marriage.

One of these interviews may be given as a specimen: On the previous occasion she had received him with great condescension and fair speech, trying to tame the lion that she could not silence; but on this occasion she received him in a very different way. "Never," said she passionately, "had prince been so handled. She had offered him audience whenever he chose, and had shewed him favour, and yet said she, I cannot get quit of you. I vow to God that I shall be revenged."

Knox was trying to shew his responsibility as a minister of the Reformed faith, as by law established. *But what have you got to do with my marriage?* He was proceeding to state the extent of his commission as a preacher, when she repeated her question. *But what have you got to do with my marriage, or what are you in this commonwealth?* Vexed by the contemptuous tone in which those words were uttered, he replied: "A subject born within this realm, and though I be neither earl, lord nor baronet, yet has God made me, (however abject I may be in your eyes) a profitable member within the same. Yea, madam, to me it appertains no less to forewarn of such things as may hurt it, than it doth to any of the nobility, for both my vocation and conscience require great plainness of speech, and, therefore, madam, to yourself I say that which I said in public:—

Whenever the nobility of this realm shall consent that you be subject to an unfaithful husband, they do as much as in them lies to renounce Christ, to banish His truth, betray the freedom of this realm, and perhaps in the end, do small comfort to yourself.

At these words, Mary again began to sob and weep bitterly. Although she ordered him to leave her presence, and await her pleasure in the adjoining room, there he stood, as one whom men seldom see. All his friends, Lord Ochiltree excepted, being afraid to shew him any countenance, for the presence of the Queen, so young and beautiful, and bewitching, lent a wonderful charm to the court, and the holy

water so much in request there, had great power in cooling the ardour of many of the truculent barons and soft Scotchmen, who, in every crisis hang back till the battle is over.

Ordered to wait in the outer room, he addressed himself to the court ladies who sat in their rich dresses, and said: "*Oh fair ladies, how pleasing were this life of yours if it should continue always, or in the end that you might pass to heaven with all this gay gear! But fie upon that knave, death, that comes so soon to scatter all your joys.*"

This weeping scene had its counterpart a few months after, when John Knox was tried for treason. He had issued a circular to the Protestant lords, warning them of danger, which was interpreted in the light of treason. He was tried before the Queen in Council. As she took her seat she looked at him with a frown as he stood bareheaded at the foot of the throne, and laughingly said to her lords: *He made me greet, but he shed na a tear himself. I'll see whether he don't greet now.* He was acquitted. M.

## Our Own Church.

By a slip of the pen, in our last issue, and under this heading, the congregation of GALT was substituted for GUELPH. In justice to all concerned we hasten to make the correction. Guelph, as we are informed, pronounced in favour of the proposed Union of Churches with but one dissenting voice. Galt, on the contrary, as we have since learned from an official source, is divided in opinion; the Kirk-session being opposed to Union by a large majority, while the congregation itself will have a large minority against it. The congregation of THORAH came to a vote on this question on the 31st December, when, our informant states, "the church was crowded, and the vote was adverse without one solitary exception."

It may be stated here, once for all, that while the *Presbyterian* is the accredited organ of the Church, and is expected to reflect the mind of the Synod on this Union question, as well as all other matters that

receive its imprimatur, the Committee have no wish, as indeed they can have no interest, in suppressing information in respect to the expression of views adverse to a union of the negotiating churches. It is extremely desirable that the mind of the whole Church should be known as soon as possible, so that when the Synod shall next convene in Ottawa, its members may be better prepared to deal finally with this subject, as its importance demands it should be dealt with. It is not a question to be decided by the ordinary rule of bare majorities; nor is it one the settlement of which we can afford to postpone till "a more convenient season." It is one calling for much forbearance and Christian charity, and for grave, earnest, prayerful deliberation, to be followed by honest decisive action.

We owe thanks to many correspondents for the materials now placed at our disposal in our usual monthly summary of passing events. Although necessarily presented in a condensed, and, perhaps, disconnected form, they supply reasons for both thankfulness and encouragement.

**GODERICH.**—The annual soiree of St. Andrew's church was held on Monday evening, 5th January. There was a good attendance, and over \$100 was realized after paying expenses. Addresses were delivered by Rev. Messrs. Smith of Hamilton, Mullan of Fergus, and Ure and Wright of Goderich. A similar gathering took place at Smith's Hill, the following evening, when the same speakers were present. Proceeds, \$72. That church is now free of debt. A neat iron fence has been constructed around the lot. Socials were subsequently held in both churches, and considerable sums realized. On Sunday, 11th Jan., the Sabbath-School here, which has for some time been united with that of Knox church, was reopened with an attendance of over seventy scholars. A new choir has been organized. Mr. Jas. Loutit, who has led the singing for the last two years, has been presented with a Family Bible on behalf of the congregation as an acknowledgment of his services.

**STRATFORD.**—Where only one copy of

the *Presbyterian* was subscribed for in 1873, our correspondent from this town begins with the request to furnish the congregation with one hundred copies for 1874. The schedule system has been introduced under the new regime, and the results at the end of the first year are highly satisfactory, yielding for the Sustentation Fund, \$75; Widows' and Orphans' Fund, \$45; Manitoba Mission, \$24; Bursary Scheme, \$20; French Mission, \$18.50; total, \$182.50. At the last dispensation of the Lord's Supper, twelve new communicants were admitted by examination and ten by certificate, making in all an increase of fifty communicants to the roll since the induction of the present minister in the month of April last.

**THE PRESBYTERY OF HAMILTON** met at CLIFTON, on the evening of the 23rd December, when the Rev. F. P. Sym was inducted to the charge of St. Andrew's church there, with the customary solemnities. The Rev. James Herald of Dundas presided; Rev. J. C. Smith, of St. Paul's church, Hamilton, gave the charge to the congregation; Rev. E. W. Waits preached the induction sermon and also addressed the minister, who at the close of the service received a warm welcome at the hands of the people. As this settlement has been a most harmonious one, we earnestly hope it will prove to be pleasant and profitable to minister and people in years to come. The congregation of **RICHWOOD AND SHOWERS' CORNERS**, over which Mr. Waits presides, and which is a recent accession to the church, continues, we are glad to learn, in a prosperous condition. At the annual meeting of the congregation, held a few weeks ago, it was found that about twenty were added to the communion roll during the year. A few weeks ago Mr. Waits received a call from the congregation of **NELSON AND WATERDOWN**, but it was not sustained by the Presbytery, owing to the eloquent pleadings of the representatives of the Richwood congregation to retain their minister, which speaks well for both. The ladies of the congregation of St. Andrew's church, **DUNDAS**, at one of their social meetings held in the manse recently, pre-

## THE PRESBYTERIAN.

sented Mr. James Black, the leader of the choir, with a massive gold chain and locket in token of their high appreciation of his services during many years. The accompanying address and Mr. Black's reply were suitable to the occasion, and, altogether, the proceedings of the evening appear to have been pleasant and profitable.

We have to thank the superintendent of the Sabbath School at FERGUS for a copy of his interesting report for the year 1873, from which we judge that the management has been in good hands, and that the school, upon the whole, has been prosperous. The number of names entered on the roll for the year was 187, the average attendance for the whole year being 80. The International scheme of lessons is used. It is acknowledged that the teachers' meeting for study of the lessons at the close of the weekly prayer meeting has been poorly attended. "No quarterly review of the lesson has been attempted in the school; but in place of this, brief addresses have generally been given by the teachers on such occasions, or by visitors who may have been present at the time. The minister of the church preaches to the children occasionally. In addition to these services, addresses are given by clergymen and others as opportunity offers." The revenue of the school for the year was about \$90, of which \$73.78 was gathered in what are termed "mite chests." Twenty dollars go for the support of an orphan in India; \$10 to the Canadian school at Calcutta; \$5 to the Sunday School Union, and the balance for periodicals and incidentals.

A friend writing from WHITBY, refers hopefully to the present condition and prospects of the congregation, which, we are glad to learn, notwithstanding many changes by death and removals since the present minister entered on the charge, still holds its own. During the past year about fifteen young people have been added to the membership of the Church. As to bazaars and concerts, and social entertainments generally, if there be any virtue and praise in these things, Whitby is not behind other congregations of the Church. Under the auspices of the Ladies' Asso-

ciation a bazaar was lately held which netted some seven hundred dollars, and enabled them to wipe off the entire debt on the manse besides providing for other contingencies. There is still a debt of about \$1000 on the church, which our correspondent hopes may soon be liquidated in a similar manner. "There is also a Young People's Association in connection with the Church which, during the year, by means of social evenings and concerts, has contributed materially to the general fund."

We are informed that the congregation of PORT HOPE, vacant by the translation of its late minister to Belleville, is likely to be soon filled again by the settlement of a minister upon whom the choice of the congregation has fallen, in which case the shortness of the vacancy will be cause for satisfaction. From PETERBOROUGH we learn that at the close of last year Mrs. McLennan was agreeably "surprised" by a visit of a number of ladies of the St. Andrew's congregation—the bearers of a very kind address, which accompanied a handsome Christmas gift consisting of a valuable sofa and sideboard. The usual socialities on such occasions having been observed, the uninvited yet welcome visitors withdrew after a song of praise and prayer.

THE PRESBYTERY OF KINGSTON, on the 31st December last, moderated in a call to the Rev. Thomas G. Smith, of Fond du Lac, to be minister of St. Andrew's Church, KINGSTON. Principal Snodgrass preached and presided on the occasion. We are glad to find that the call has been unanimous, and we earnestly trust that a harmonious settlement will be the result. It is understood that Mr. Smith contemplates entering on the duties of the charge immediately, and we cordially wish him a long and prosperous reign. Mr. Ross continues his missionary labours on WOLFE ISLAND with encouraging tokens of success. On Christmas evening the Sabbath School children under his care were treated with a beautifully decorated Christmas tree, their attention at the same time being directed by several short addresses to those imperishable

truths which are able to make them wise unto salvation. The PITTSBURGH congregation has voted unanimously in favour of union: the Kirk-session having passed the first article unanimously; the second, on a division; and the third, with a suggestion. We have not learned that any other congregation in this Presbytery has taken the matter into consideration. We note also that a pleasant evening was lately spent at the manse of Pittsburgh, when the minister received as a Christmas gift a fine set of silver-mounted harness, and Mrs. Livingston a purse of money, in addition to a bountiful share of the "roughness" which abounds in the homes of our thrifty farmers, and which they know so well how to dispense to others around them.

The PRESBYTERY OF OTTAWA met in St. Andrew's Church, Ottawa, on the 13th and 14th ultimo. Among the reports of work done was one presented by the Rev. H. J. Borthwick, showing that the charge of Huntley continues to prosper—that the people manifest great interest in the services, that they contribute more liberally to church purposes, and that they show great energy in the way in which they are pushing on the work of building at Stittsville. The conveners of Missionary Meetings reported that they had fulfilled the duties laid upon them by the Presbytery, holding meetings in the different congregations with varying success. It seemed to be generally felt that the time of the year appointed for these meetings is unsuitable on account of the changeableness of the weather.

The remit on Union was taken up and voted upon—yea for each article. *Affirmative* returns had been made to the clerk from the following congregations: Ottawa, Plantagenet, L'Orignal and Hawkesbury, Cumberland, Mountain and South Gower, Spencerville, Oxford, Westmeath, Coulonge, and also from the Kirk sessions of the above mentioned congregations, with the addition of that of Chelsea. All the Kirk sessions were in favour of all the articles of Union. All the congregations were in favour of Union. With the exception of Ottawa unanimously in favour—a

protest having been recorded in the minutes of the congregational meeting of that Church by one member and one adherent.

The Reverend Alexander Smith, of the American Presbyterian Church, Presbytery of St. Lawrence, congregation of Theresa, N. Y., made application to the Presbytery to present his petition to Synod for admission to the Presbyterian Church of Canada in connection with the Church of Scotland—and to grant him missionary work within the bounds of the Presbytery in the meantime. Mr. Smith presented at the same time his credentials from the stated clerk of St. Lawrence Presbytery, and a letter from the convener of the Committee on vacant charges and ministerial supply. Mr. Smith, is brother of the Rev. J. K. Smith of Halifax, N.S., and though ordained to the Ministry in the United States, comes from Aberdeen, Scotland. His arts course was taken at Marischal College, with one session at Edinburgh. The Presbytery entertained his petition, and being satisfied concerning his good standing and attainments, granted his request, feeling that in Mr. Smith they have acquired an able and devoted worker.

The Presbytery of Ottawa is suffering from the want of ministers, there being no less than seven vacancies: Litchfield, Ross, Richmond, Huntley, Mountain and South Gower, Cumberland, Buckingham, L'Orignal and Hawkesbury. In one of these charges, Ross, there is maintained by the elders service on every Sabbath unsupplied by Presbytery. The appointments made for vacant charges was quite a work of engineering skill. The object sought to make the most of the limited means at command was well attained, fortnightly supply being granted to almost every vacancy.

At a previous meeting of the Presbytery the following minute was adopted in reference to the lamented death of the Rev. William McLennan:

That it is with feelings of deep solemnity the Presbytery, assembled to-day for the purpose of granting leave of absence to the Rev. William McLennan, of L'Orignal and Hawkesbury, realize that their short-sighted designs for his rest have been forestalled by the wise and kind

counsels of the Great Head of the Church, who hath removed him to the blessedness of the eternal rest; and that with the same feelings they realize that while this meeting is being held here the mortal remains of their brother are being conveyed to the grave in another part of the Province. That it is with contending feelings of grievous sorrow and joyful hope the Presbytery has heard the sad tidings of his death; that with sorrow they regard their loss. His talents, his sympathetic nature, his deep feeling, his prudence, his genial bearing, and, above all, his fervent piety and earnest desire for the salvation of souls fitted him for the work of the ministry, a work which, during a little more than four years of his incumbency of L'Orignal and Hawkesbury, his first and only charge, he fulfilled most faithfully. That in the mid-day of his life and successful in his labours, the Presbytery entertained regarding him the brightest hopes. Called away so young, and while just entering upon his harvesting, his loss is severely felt and deplored, but that while sensible of the great want caused by his removal, and while feeling deeply their bereavement, they yet look forward with hope, expecting that the usefulness and influence of such a character and life and work shall not cease at death, but continue to bring forth good and blessed fruit.

At the close of one of his week-day services, the Rev. Mr. Mullan, of SPENCERVILLE, was presented by the ladies of his congregation with a purse of money and a short address, expressing their high appreciation of his services and a desire for the welfare of himself and his family. A very short time previously Mrs. Mullan received a similar token of respect from another part of the congregation, and these are but instances of repeated acts of kindness shown to the inmates of the manse by the good people of Spencerville. At FORT COULONGE, in the same Presbytery, the kind friends of the church the other evening took the manse by surprise when the Hon. George Bryson, in the name of the congregation, presented their minister, the Rev. Joseph Gandier, with an excellent fur coat and gauntlets, and Mrs. Gandier with a well-filled purse. The church officer too, it appears, was reminded of the importance of his duties, and rewarded for his fidelity by a valuable and seasonable gift, from the ladies, of a comfortable overcoat. And, again, at WESTMEATH, the Roche Fenduc branch of the congregation presented their pastor, Rev. Alexander Campbell, with a pair of superb buffalo robes, handsomely trimmed, which we may

also add were in addition to many acts of private beneficence to their newly settled minister from all parts of the congregation.

THE PRESBYTERY OF PERTH held its regular quarterly meeting in St. Andrew's Church, Carleton Place, on the 13th of January. There was an average attendance of members. The business was chiefly of a routine character, of which the Presbytery's Home Mission formed a prominent topic for discussion. The system hitherto, and unavoidably, adopted of supplying the mission fields during the summer months by catechists, and leaving them almost entirely destitute of ordinances during the winter, was felt by all the members to be, to a certain extent, a waste of energies, and the attention of the Court was directed to the desirability of endeavouring rather to secure, for at least a portion of the extensive field under their supervision, permanent supply, by a settled minister if possible, or by an ordained missionary who should devote his whole time to the work. The difficulty of finding "the right man" seemed to be more an obstacle to the vigorous prosecution of the work than that of supplying the means requisite for his support. Are there no young men in the Church who with the self-denial of the Master will volunteer for a short time at all events to "go work" in this destitute vineyard, where souls are to be won for Christ, and where the love of many for religious ordinances, from long neglect, has become cold and even dead. If it is more easily reached than India or Japan, and has much less romance about it, surely such a mission as this should not on that account be overlooked. Who will volunteer to head the forlorn hope? Dr. Bain, the clerk of the Presbytery, will be glad to communicate with applicants, and to furnish all needful information. The Presbytery agreed to overture the Synod for the passing of a statute to regulate the election of its Moderators, by placing the nominations for that office in the hands of Presbyteries, instead of leaving it as at present to the College of Ex-moderators, the nominations to be made at the first meeting of Presbyteries after the rising of the Synod

and the results to be immediately communicated to the Clerk of Synod. The expediency of conducting a regular system of Presbyterial visitations in each congregation of the bounds next engaged the attention of the Court, and was argued at length. The mind of the Presbytery seemed to be in favour of adopting the proposal, but inasmuch as the annual missionary meetings for this year have already been held, and in view of the difficulty of a full attendance otherwise than in connection with these meetings, it was agreed to postpone further action in the meantime. The Missionary meetings, the last of which was held at Carleton Place, on the evening of the Presbytery meeting, were reported to have been largely attended, and the collections in excess of former years. A correspondent who, in company with the deputations, made the rounds of the Presbytery, visiting every charge with the exception of Lanark and Middleville and Dalhousie—which had previously held their meetings—speaks in the highest terms of the prosperous condition of the Church in this section of the country; of the evident devotion of the ministers to their work, and of the increasing interest of the people in all that pertains to the comfort of their pastors and the creditable support of ordinances generally.

We have before us printed congregational reports from Almonte and Renfrew which afford satisfactory evidence regarding these churches respectively. In ALMONTE the number of families in connection with the church is 136, and of communicants on the roll, 212. During the last 15 months eighty new names have been added while eleven have been removed, leaving a net increase of 69. The Sabbath-school has 65 names on the roll, and the Bible class, 54. A meeting is held every Friday evening in the church, for the study of the Scriptures, and a cottage meeting every Wednesday evening for the same purpose, and both are well attended. The Session has undertaken to supply every family and single adherent with a copy of the *Presbyterian* for 1874. As to finances, they are looking up. For the maintenance of ordinances

and contingencies, the expenditure for the year 1873 was about \$1,300, whereof \$900 for stipend—not including receipts from the Sustentation Fund. In addition to this there seems to have been raised for the schemes of the Church, \$242; whereof the Sustentation Fund received \$100; Widows' Fund, \$20; Manitoba Mission, \$15; French Mission, \$15; Bursary, \$25; Presbytery's Mission, \$20, &c., &c. \$210 have been raised towards procuring an organ, and arrangements entered into for the erection of a manse. Much of the financial success is attributable to the persevering use of the schedule system. The Report of McNAB AND HORTON deals chiefly with the finances. The total receipts for 1873 are stated to be \$1,294.53, of which \$712.50 is credited to stipend, and \$215 to the various schemes of the Church, including \$27 for 90 copies of the *Presbyterian*. The excellent treasurer, Mr. Robt. McLaren, earnestly and wisely pleads for a general and cheerful augmentation of the usual Sabbath-day collection as the readiest, most scriptural, and therefore the best method of replenishing the treasury, and makes grateful acknowledgment of the "ready mind" already exhibited in that direction as well as of the increasing general interest in congregational matters. There are valuable lessons for us all in the extracts which we have given of these two carefully prepared reports.

IN THE PRESBYTERY OF GLENGARY we are glad to report the opening of a fine new church, named "St. Luke's," recently completed by the congregation of FINCH, the more that we remember distinctly the cold, comfortless, shabby appearance, indeed, of the old one. The new church we are informed is built of brick; its dimensions are 48 feet by 35; it has twelve Gothic windows, and is surmounted by a tower sixty feet in height. The entire cost is \$2,100, and it is already liquidated, or very nearly so, by the people themselves, and that is something worth knowing. It is computed to furnish accommodation for 300 worshippers, and was formally opened on Sabbath, the 28th December, when the Rev. Neil McNish, B.D., of Cornwall,

preached in Gaelic and English to large audiences. Altogether, the appearance of things is in the highest degree hopeful and satisfactory. A successful Christmas re-union was held in the church, by means of which a sufficient amount of money was raised to decorate the pulpit and the space in front of it. We sincerely congratulate the minister and the people of Finch upon the happy completion of what we must call, in proportion to their ability, this great work, and trust that it will long be a monument of their liberality and a rallying point from which the Christian sympathies of the congregation may go out and bless the country side. It is worth mentioning that a few members of the neighbouring congregation of St. Matthew's, OSNABRUCK, took occasion lately to recognize the long continued and invaluable services of their treasurer, Mr. I. R. Ault, by presenting him with a handsome drawing-room ornament, which, we feel sure, was appreciated as we know that it was well-merited. Our accounts from Cornwall inform us that at a meeting convened for the purpose of considering the basis of union, the Kirk-session of St. John's church unanimously agreed to the same. At a subsequent meeting, the congregation also resolved to adopt the basis and the accompanying resolutions, one member only having taken exception to the resolution regarding modes of worship, and entered his dissent from the finding. At the same meeting it was resolved to proceed at once with the erection of a music, and we make no doubt that it will be one worthy of such a congregation.

By appointment THE PRESBYTERY OF MONTREAL met at ORNSTOWN during the past month for the purpose of moderating in a call to the Rev. David Morison. The Reverend Gavin Lang preached and presided. As we know the invitation given to the minister elect to have been most cordial and unanimous, we confidently anticipate that the settlement will be mutually advantageous to all concerned. HUNTINGDON is still vacant, far too good a congregation to go a-begging for a minister. A site has been chosen for the erection of a church at Point

Fortune on the Ottawa in connection with the congregation of CHATHAM AND GREENVILLE. Within the City of Montreal there seems to be a determination to prosecute Christian work on a scale commensurate with its own rapid growth. The congregation of St. Andrew's Church intend immediately to take up a mission in the east end, which their ample means and their wealth of workers will enable them to establish firmly and prosecute vigorously. The ladies of St. Paul's Church have resolved to devote their energies in the meantime to the erection of a commodious and suitable building for the accommodation of the large and prosperous Mission Sabbath School supported by the young men of the congregation near the Victoria Bridge. The teachers and officers of St. Mark's Sunday School have decided, with the assistance of the ladies of the congregation, to build a suitable school-house on a vacant lot of ground adjoining their church, and to aid in this purpose intend holding a bazaar on the 19th instant, towards which contributions will be thankfully received. The Kirk-session and Congregation have pronounced in favour of the Union. The Annual Festival of the St. Andrew's Church Sunday School was held last month, and was as usual very largely attended. Mr. John L. Morris, the superintendent, occupied the chair. The report shewed 326 scholars on the roll, with an average attendance of 228. The missionary collections for the year amounted to \$185. The proceedings of the evening were enlivened by readings, addresses, and music, added to which was a beautiful magic lantern exhibition. The annual financial statement of the session and trustees of St. Andrew's Church exhibits a total income of \$11,088.22, of which \$5,542 are the proceeds of pew rents; the ordinary Sunday collections amount in the aggregate to \$2,032.52, and the special collections for the schemes to \$1,491. On the other side we find there was paid for ministers' stipend, \$4,000; for the schemes as above stated, \$1,491; for organist's salary, \$700; expenses of the choir, \$504.87; the care-

taker's salary, \$500; interest on debt, \$600; the balance representing insurance, fuel, gas, repairs and other unavoidable contingent expenses. When all our large and wealthy congregations shall have resolved, as they no doubt will do before long, to expend as much for the propagation of the gospel in destitute localities outside of themselves, as they now do for their own benefit, the work of missions will receive such an impetus as we dream not of. We are indebted to a bird of passage for an item of information from the city of QUEBEC, namely, that the ladies of St. Andrew's Church on a recent occasion presented their minister with a very fine pulpit gown in token of their grateful esteem and regard for him. On the Sabbath evening following, at the close of the service, Dr. Cook conveyed his acknowledgment of the gift in a few words of thanks, reciprocating the kind feelings of his people, and stating that a though he had thought the old gown might have outlasted the old minister, it gave him much pleasure to accept the beautiful new one.

The numerous friends of the Rev. W. M. Black, of St. Mark's Church, Montreal, will be pleased to hear that after an extensive and agreeable continental tour, the Rev. gentleman has at length reached the "Eternal City." Of course we don't mean that he has "gone aloft," but only that he is at present in Rome. A short time ago we heard of his preaching for Dr. Stewart of Leghorn, and ere this we may be sure that he has become a living epistle to the Romans.

**THE MARITIME PROVINCES.**—Last month's *Record* contains a notice of a sad accident by which an excellent minister of the gospel, Rev. Peter Keay of the Scotch Church at St. Andrew's, New Brunswick, met a terribly sudden death. It appears that while having waited some time at a railway station for a train, on its arrival, by some mishap, he slipped beneath the wheels and was instantly killed—his head being completely severed from his body. Mr. Keay was clerk of the Synod of the Church of Scotland in the Lower

Provinces—a man greatly beloved by his own people and by his brethren in the ministry, at the same time that he was universally respected as an upright Christian gentleman. He was in the prime of life, and leaves a widow and four helpless children unprovided for. We know that the people of the neighbourhood where he lived, and for whom he laboured, have already manifested their sympathy in a practical form, and that elsewhere this is also being done. In view of the peculiarly distressing nature of the calamity; and of what we fear we must call the urgent necessities of the case, it occurs to us that there may be among the members of our own church, some who would esteem it a privilege to contribute to the fund that will be created for the education and maintenance of the bereaved family. There is no widows' fund of the church to which Mr. Keay belonged from which his afflicted family can hope to receive any assistance whatever. Mr. James Riddell, of Montreal, has kindly undertaken to receive contributions for the purpose now referred to, and will transmit the same to the proper quarter.

Musquodoboit has at length secured an earnest and faithful pastor in the person of the Rev. David Neish, and so the Presbytery of Halifax has not now a single vacancy. Mr. Coull has been inducted to the charge of New Glasgow, where the church has undergone extensive repairs. On his return from Newfoundland, the Rev. James F. Campbell received a warm welcome, and address, and a presentation of money from his congregation. The notes of his missionary cruise to Labrador Coast, continued in last *Record*, are exceedingly interesting. Eight hundred Sabbath School children assembled in St. Andrew's Church, Halifax, on New Year's Day, and had a "good time."

**CANADA PRESBYTERIAN CHURCH.**—According to the annual report of Coit Street Church, Montreal, 70 names have been added to the membership during the year. Financially the congregation is also in a highly flourishing condition, a good evidence of which was the presentation, at

the annual meeting, made to the pastor, Rev. Dr. Burns, of \$860 dollars, accompanied with the best wishes of the donors for himself and family. It was resolved to take steps for the erection of a new church. The remit regarding the Union of all the Presbyterian Churches was carried unanimously. The congregation of Erskine Church have also, after a full and free discussion, voted for the union on the basis submitted to them. The Kirk session and Congregation of Knox Church, Montreal have also voted for the union cordially and unanimously. The Rev. Alexander Dawson has been inducted to the charge of Beamsville. The Presbytery of Paris, after long and earnest reasoning, approved of the basis of Union, as it stands, by a vote of twelve to ten—the discussion was chiefly on the subject of the "Headship of Christ." The Presbytery of London has recorded its vote against the basis of Union as a whole, the want of a deliverance on the "Headship" being again the stumbling-block. In the Presbytery of Stratford, the Assembly's remittant Union was approved of by a vote of seventeen for and one against it. The Rev. Thomas McPherson, of Stratford, has been nominated by several Presbyteries as Moderator of the next General Assembly. At a full meeting of the Presbytery of Cobourg, the Basis of Union was adopted without a dissenting voice.

#### SCOTLAND.

We are indebted to our valuable contemporary, the SCOTTISH AMERICAN, for the following items of ecclesiastical intelligence.

The congregation of the second charge at Campbeltown, vacant by the translation of Rev. Mr. Cameron to Danoon, have requested the Duke of Argyll, as patron, to present the church to the Rev. George W. Strang, M.A., Martyrs' Church, Paisley.

The death is announced of the Rev. George Colville, of Canonbie. He was the only son of the late Dr. Colville, minister of Beith, and was educated at the Glasgow University. He was for some time assistant to the late Principal Macfarlane, minister of the High Church, Glasgow, during which period he distinguished himself as an active promoter of primary education among the poor of Glasgow. In 1851,

Mr. Colville was presented by the Duke of Buccleuch to the living of Canonbie, which charge he continuously occupied from that date up to the period of his decease.

Dr. Watson has declined overtures made to him by the Senatus of Glasgow University, as patrons of the parish of Govan, to become assistant and successor to Dr. Leishman, who holds the most valuable Charge in the Church of Scotland. Although the feuing of the glebe has brought up the stipend of the First Charge in Dundee to about £1000, it is understood that of Govan amounts to half as much more, so that the pecuniary temptation was very considerable, to say nothing of the honour of being selected by such a body of patrons.

The new church which has been built for Mr. Knight by the congregation of St. Buochs, Dundee, was opened on the 4th inst. The opening services were conducted by Principal Caird, of Glasgow, who said that although Mr. Knight's philosophical and theological standpoint was not his own, he was all the more disposed to discern in him that loyalty and love of Christ which, and not theological unanimity, was the true bond of Christian fellowship, and to acknowledge him as a Christian brother and friend. The afternoon services were conducted by the Rev. Mr. Knight; and the evening services by the Rev. Mr. Brown, Paisley. The collection, amounted together to £547 14s. 10d.

The death is announced of the Rev. Duncan Matheson, of the Free Church, Gairloch. At the time of the Disruption Mr. Matheson held a charge in the Lewis, where he distinguished himself by the earnestness of his preaching; and having cast his lot with the Free Church, he was shortly afterwards appointed minister of Gairloch, one of the largest congregations in any rural district in the Highlands. As a Gaelic preacher, understanding the thoughts and feelings of his hearers, Mr. Matheson had few equals, and his influence over the people was almost unbounded.

The movement to erect a monument in memory of the late Dean Ramsay has now taken a definite shape. The committee of gentlemen who were appointed to carry out the object, it may be mentioned, "regard it as most in keeping with the feeling of respect and affection generally entertained towards the late Dean Ramsay that the memorial to be erected should be a recumbent life-size statue of the Dean, to be executed in marble by Mr. John Steel, R. S. A., and placed within a canopy or shrine of an ornamental character, to be designed by Mr. William Burgess, architect, London; the memorial bearing such an inscription as shall set forth the reasons which led to its erection, and ensure the perpetuation of the Dean's memory in connection with the city in which he lived. It is further proposed that the monument be placed on the vacant space at the north-east corner of the grounds of St. John's Church, parallel to the railing running along Princes street, as this site appears to be most in keeping with the general character of

the memorial, and most appropriate, from its connection with the place in which the Dean so long and beneficially laboured, and as it will there occupy a prominent public position in the city."

Recently, at the Presbytery of Glasgow, Mr. William Wallace, elder, Kirkintilloch, called attention to the report of Principal Caird's sermon on Unbelief which recently appeared in *The Glasgow News*. He asked when the Very Rev. Principal had last signed the Standards and Formularies of the Church of Scotland; and the Clerk (Dr. Smith) replied that he had done so when he was appointed to the Chair of Divinity in the University of Glasgow. Mr. Wallace then gave notice that he would, at next meeting of Presbytery, formally call attention to the sermon preached by Principal Caird at Ibrox U. P. Church, and at Mr. Knight's church in Dundee on Sunday last, and ask the Presbytery to do what they may think right, just, and proper in the premises to themselves, Dr. Caird, and the Church of Scotland. The question then arose whether Principal Caird was a member of Presbytery in virtue of his office as Principal of the University; and a Committee was appointed, by the unanimous assent of the Presbytery, to ascertain the law on this subject, and report to the next ordinary meeting of Presbytery on 4th February.

## The Schemes.

### TO CORRESPONDENTS.

The accumulation of original matter in our hands compels us to hold over several valuable articles, among which are biographical sketches of Rev. Mr. Bell and Judge Logie, and other papers.

**STATISTICS.**—The usual forms have been sent to all the ministers of the Church and to the elders of vacant congregations, where their addresses are known, with a few extra copies to the clerks of Presbyteries, who are particularly requested to interest themselves in procuring as much information as they may be able to obtain from the *Mission Stations* within their bounds. It is hoped that this intimation is all that is needed to secure the prompt attention of the office-bearers of the Church to this very important department of its work. The imperfect, and, consequently, unsatisfactory, nature of our annual reports on statistics in the past, is not creditable to us, and we do hope that the next one will be full and accurate. It is to be understood that the information now asked for relates to the calendar year 1873, and that

congregations who cannot literally comply with this, will furnish their returns up to the date of their own financial year. It is earnestly hoped that these returns will be made out and transmitted to the Convener with as little delay as possible. The information asked for is of a kind that any well-ordered congregation ought to be able to give at a day's notice.

**SCHEDULES FOR THE SCHEMES.**—Blank forms will be forwarded on application, free of charge, to congregations that have adopted or who wish to adopt, the *Schedule System* of collection for the Schemes—a system which, wherever it has been introduced and perseveringly followed up, has proved itself incomparably the most successful plan that has yet been devised for the furtherance of systematic and sustained liberality in this regard.

**TOKENS FOR THE COMMUNION.**—In answer to several enquiries, we beg to say that the expense of procuring a die for metallic tokens puts it out of our power to supply small orders for them. But if all the Congregations who are desirous of obtaining them will correspond with us on the subject, and a sufficient number make application to warrant the first outlay (of about \$50) we shall be happy to make arrangements to supply the wants of all. The price at which they may thus be furnished will not probably exceed \$5 per 100.

**QUEEN'S COLLEGE LECTURESHIPS.**—We understand that Dr. Bell has nearly completed his course of lectures to the theological students of Queen's College on Science and Revelation, and we believe that they have been very highly appreciated. The second special course, to be given by Dr. Jenkins, will commence during the present month on Pastoral Theology, a subject which the reverend lecturer's large experience and well known abilities will render him peculiarly fitted to treat of in a practical and instructive manner. It is gratifying to announce that the Convener of the Lectureship Committee sees his way clearly in regard to defraying the trifling outlay involved in this very important and valuable addition

to the ordinary curriculum of study in our University. Intending contributors are requested to remit as soon as convenient to Mr. N. J. McGillivray, Montreal.

**HOME MISSIONS** in the Presbytery of Toronto. Mr. Wm. Mitchell, the Treasurer, acknowledges \$246.74 as the contributions from eighteen congregations during the year 1873. More than one-third of this sum was paid by a single congregation, that of St. Andrew's Church, Toronto. The following is the Convener's Report for 1873:

In submitting the accompanying financial statement of the Presbytery's Home Mission, the Committee have pleasure in recording that the past year has been one of prosperity, and that the blessing of God has largely rested on the labours of the young men employed as Missionaries. The reports presented to the Presbytery from time to time have been in the main encouraging.

Arthur was occupied by Mr. John F. Brown during the latter part of 1872 and the beginning of 1873. He was succeeded by Mr. Johnson, a Princeton student, who laboured with much acceptance during the summer months. The vacant charge of *Caledon and Mono* was supplied for a few weeks by the Rev. Hugh Gray, from May to September by Mr. James Chambers, and for the rest of the year by Mr. Angus Crawford. The people showed their appreciation of the services of the two last named by paying, with a trifling exception, the full amount of the remuneration promised by the Presbytery. It is much to be desired that this large charge should not remain much longer without a settled pastor. The stations of *New Lowell, Glencairn and Bonnytown* were put under the charge of Mr. W. A. Lang, a distinguished graduate of Queen's College, with very satisfactory results. Through the liberality of Robert Hay, Esq., Toronto, and the personal efforts of a member of his family in securing contributions among the people of New Lowell, and from friends in Toronto, a handsome church has been for some time in course of erection at New Lowell, and is now approaching completion. The Rev. Francis Fraser has been labouring in this field since Mr. Lang's departure.

It will be noticed that the statement of receipts does not include the amounts paid to the Missionaries by the people amongst whom they laboured, as these did not pass through the treasurer's hands.

There are eight congregations within the bounds of the Presbytery, having settled pastors, from which no contribution to the Home Mission Fund was received during the past year. It is hoped that the members of these churches will enlarge their liberality this year, so that, if possible, fresh ground may be broken and the work of ministering to the spiritually destitute at our doors may be prosecuted with greater vigour.

**MANITOBA MISSION.**—Latest advices from Manitoba inform us of the arrival of the Rev. W. C. Clarke at Winnipeg, who immediately entered upon his work by supplying the Church in "the city," and attending to the weekly prayer meeting, and young people's class in Sabbath School. This particular district is now pretty well supplied, but new settlements are constantly springing up—indeed for years to come this whole Province will be but a missionary field, requiring, where so many interests and nationalities meet, much caution and prudence in laying the foundations of its religious and educational institutions. We observe that three Elders, Messrs. McVicar, McArthur and Patterson, have been elected and ordained for Winnipeg congregation. The names of Governor Morris and Mr. McMicken, who have for some time been "acting Elders" of the congregation, are not mentioned in the appointments. Probably they have been previously received into the Eldership of the Church in Manitoba, if not, we cannot help thinking that a serious oversight has been made at the outset.

#### REV. FRANCIS NICOL.

[The following interesting sketch of Mr. Nicol's ministerial career, kindly furnished by one who knew him long and well, was intended to follow the reference made to his lamented death in a previous issue. Though it came too late for insertion then, it will be read with equal interest now by the numerous friends of the deceased.—ED. PRESBYTERIAN.]

"Mr. Nicol was born in the old town of Ayr, Scotland. At a very early age he entered the University of Glasgow. His last session, that of 1844-5, was my first. On the closing day of it in the Common Hall of the old College, I remember well, he was repeatedly called up amidst the plaudits of fellow students with whom he was a favourite, to receive from the Professors the distinctions he had won in the classes he attended. The next time we were together was at Charlottetown, Prince Edward Island, in the autumn of 1854, when he came thither to be married to a member of my congregation, now a widow. In the interval, after obtaining license, he acted for a short time as assistant to the late Dr. Barr of St. Enoch's Church and parish, Glasgow. He then obtained an appointment from the Colonial Committee of

the Church of Scotland as a missionary to Nova Scotia, chiefly with the view of assisting the ministers in Halifax, the late venerable Messrs. Scott and Martin. While there he sought and received ordination from the Presbytery of St. John, New Brunswick, there being no Presbytery of the Church at that time in Nova Scotia. The charge of St. Andrew's Church, Newfoundland, becoming vacant, he was called to it and continued its incumbent for about nine years, ministering with much acceptance to a congregation unavoidably small, but much attached to its pastor. The climate of Newfoundland and the isolated character of his position, particularly in a clerical point of view, were unsuited to a man of his temperament, and finding himself affected adversely, he resigned and went to Britain for a short time. At the close of his visit to the old country he received from the Colonial Committee an appointment as an ordained missionary within the bounds of the Presbytery of Hamilton, Upper Canada. He arrived at Hamilton on 9th November, 1858, and on the 15th of the following month was transferred to the Presbytery of London. On the 22nd of December, in the year after, he was inducted to the pastoral charge of the congregation at London. The condition of this charge when Mr. Nicol went to London was far from inviting. The number who professed to be in connection with the Church of Scotland was very small, and made no pretensions to social influence. By a recent decision in the law courts their property had become hopelessly alienated. The circumstances altogether were such that almost any minister might have been easily dissuaded from forming a pastoral connection with it. But Mr. Nicol's courageous and self-sacrificing spirit was equal to the occasion, and from the first, taking a deliberate view of the position in all its aspects, he was very sanguine as to the future. The Mechanic's Hall was engaged for Sabbath day services, but it soon became apparent that if any real progress was to be made a church must be erected. Thoroughly convinced of this himself, Mr. Nicol, by his earnestness in the matter, succeeded in working up his little flock to the measure of belief and zeal needful for action. The views of his managers expanded until they even surpassed his own, for while he felt that a respectable building was necessary, they advocated the adoption of plans for one which by its magnitude and architectural character, involved a formidable expenditure. Although he knew that the labour of collecting funds would fall chiefly upon him, he yielded to their wishes, and forthwith commenced a visitation of such congregations within the bounds of the Synod as were likely to contribute. He even spent nine months in Scotland in the prosecution of his mission. It was a most laborious and harassing business, but he never faltered or desponded. In 1860 the Church was opened under the name of St. James's, "It cost—minus the spire—\$10,000." It was burdened with a heavy debt. In 1866 after successive reductions it amounted to \$3,000, but systematic and successful exertions were made to cancel it. All this time,

with a self-denial that few would care to imitate, Mr. Nicol was contented with a very limited income. During the greater part of his incumbency the population of London was subject to much fluctuation, and in consequence, although many excellent families joined the congregation from time to time, their connection with it was only temporary, terminating usually by their removal to other places. This had a very discouraging effect upon the minister, but his faith failed not. He felt satisfied that he had made sure of a position for his church in an important western centre. With better times the industrial condition of London would be more settled; and, if not in his hands, the congregation would become strong and prosperous. Since then a marked improvement has taken place, and the growth of the congregation has been such as to require additional sitting accommodation. It may, however, be safely said that but for Mr. Nicol there would have been now no charge in London in connection with the Church of Scotland. By and by his health gave way in a manner premonitory of his last illness. Finding himself unable for the duties of the charge he demitted it on the 18th of November, 1868. The writer is aware that this step was preceded by a great mental struggle, and was taken with much solicitude and many inquiries as to the practicability of obtaining a suitable successor. He lost no time in repairing to the Gulf shore of New Brunswick in the hope of thoroughly recruiting his health. After spending about nine months at Newcastle, not in idleness for he officiated regularly to the congregation there, then vacant by the death of Dr. Henderson, he returned to Ontario very much improved in health, and with a greatly strengthened desire to labour devotedly, as he said himself, "a few years more for the good of souls." The Colonial Committee had always had great confidence in him, and on his case being represented to them, they at once placed him again on their list of missionaries, leaving the choice of a field very much to himself. He offered his services to the Presbytery of Toronto, and it was while on duty within its bounds, at a distance from his family, that he was suddenly disabled by a paralytic stroke—the commencement of that protracted illness and gradual enfeeblement during which his spirit was graciously matured for the higher ministry on which he has entered.

Mr. Nicol was indeed a whole-souled man. In this lay his strength; from this also came a seeming weakness. Once committed to any undertaking which he deemed important, every thought, feeling, and line of action became subordinate and auxiliary to it. For the time being, to those who understood him not he appeared to be a man of one predominant idea and purpose. While he was engaged in the collection of subscriptions for his church at London, you might succeed in drawing him off for a little by the introduction of one or other of the many subjects on which he was a genial conversationalist, but he soon returned to his emphatic declaration of throwing in upon London a sufficiency of money to stimulate the work of

building. So it was with hymnology. His interest in this subject, for the mastering of which he had the requisite knowledge and taste, was an intense enthusiasm. I shall never forget a few evenings spent with him at London, along with another clergyman, amidst a heap of hymn books of all kinds, when the compilation for the Synod was on his hands. His disquisitions on the principles by which selections should be determined, the law of adaptation to Presbyterian congregations which should be strictly adhered to, and the merits or demerits of particular hymns—their length, rythm, phraseology, and sentiment—made us forget the lapse of time and carried us unconsciously far into the morning. There can be no question that to him, more than to any other man, the Church is indebted for the quiet and judicious course it has taken in relation to hymnology, and few, if any, know how great were the improvement and comfort which he derived from his studies in connection with it.

W. S.

### THE CHRISTIAN MINISTRY.

The following Sermon is one of three, preached in a prominent City Church, on this important subject. The other two were on "the necessity of an increased number of Ministers," and "the part which the Membership of the Church might take in helping to fill up the ranks of the Ministry of the Church."

"Who is willing to consecrate his service this day unto the Lord?"

1 Chronicles xxix. 5—(last clause.)

I propose taking up the question: "What kind of men are required for the Christian Ministry?" May the Holy Spirit Himself enlighten us on a subject of such grave and momentous importance!

It may be assumed, without dwelling upon it, that very few, if any, would think of filling the office of a Clergyman, or be thought of to fill it, who are not Christians in the highest sense. The cases must be very rare, in the present day, of men who turn to it, as a man would turn to business or to trade, for a livelihood. Considering the poor pecuniary provision for the support of ministers, and the comparatively small number of prizes within their reach, there seems nothing temporal to induce any one to adopt the Ministry as his life-work. The only persons besides who, without love to God and mankind, might venture upon a step so solemn are, on the one hand those who do it without reflection or, on the other hand, those who, with ample private means and great natural endowments of speech and mind,

desire to obtain a commanding position in which to address and sway their fellows to their own gratification. It is not, however, worth-while making more than a passing allusion to those exceptional classes who, if not restrained from carrying out their purpose by the long and, in many respects, irksome training demanded by the Church, will inevitably be eventually brought to their level by the discernment and contempt of all rightly-conditioned people. As a rule, we may safely take it for granted that those who entertain the idea of devoting themselves to the Christian Ministry do so with a profound conviction of its Divine institution, its weighty responsibilities, and the need of being aided by grace and strength from above.

There is no use spending time in insisting upon the importance of this foremost, I might call it fundamental, qualification. We will rather endeavour to realise some of the lesser but, in their own way, indispensable requisites, the possession of which goes to make a useful Clergyman. And, this line of thought branches out in two directions; our enquiry embracing: I, the period at which the choice of the Ministry as a profession falls to be made, and II, the period during which it is to be exercised.

I. With regard to the choice of the Ministry as a profession, a man should, before giving himself to preparation for that office, be reasonably satisfied that he is suited for it.

Character and temperament are very different in different people. We have all our separate idiosyncrasies which point to separate paths and careers. One prefers a military or sea-faring life, another the practice of medicine or law, another the study of Science or Philosophy, another elementary teaching, another farming, and so on. I have no doubt that almost every one of those persons could school himself into something like an adaptation to one of the other modes of living and doing. The process and ordeal to be undergone, in order to effect such a revolution, might be very severe; but the thing could be done. There is not, however, the same likelihood

of success in any attempt to, as it were, force a change from one's natural inclination for secular pursuits to application to those which are sacred. It would, at all events, be a dangerous experiment to try. Of all the employments available for a man, that of the Ministry of the Church most claims a previously felt fitness in those who contemplate adopting it. I do not so much mean a fitness as to talents as a feeling to which the name of "a call" is often given. Mere ability can be acquired very much more easily than suitability. The tasks prescribed at a College, and what are known as "the trials" of a Probationer before a Presbytery or a Bishop, entail no greater gifts than plodding and perseverance—no examiner in either the University or the Church expects more than a moiety of those who pass through his hands to display, at these preliminary stages, any extraordinary genius. And, as to the work of the Ministry, it may as well be openly and candidly acknowledged, that the general expectation of anything very startling in the originality of pulpit, or the effect of private ministrations is not pitched too high. It has been remarked of the Church of England that "the life of a Parish Clergyman affords little scope for severe intellectual training. There is hardly any profession—certainly no liberal profession—which makes such small demands on the mere intellect, the power of thinking and weighing arguments. A man with quick sympathies, business-like habits, and some power of expression has pretty nearly all the intellectual gifts that an average Clergyman requires. He never has anything hard to learn at any period of his life. The greatest intellectual task that a Clergyman has to perform—in fact the only one which requires anything beyond gentlemanly tact and kindly feeling—is the composition of his sermons." These observations apply, to some extent, to our own Church, although she has always exacted more scholastic discipline and attainment than the sister Church. The consideration, therefore, of suitability for the office of the Ministry turns more upon the disposition or bias a man

may have than upon the amount of his mental capability. How do his predilections run? Even Divine Grace is not pledged so to twist a man's taste as to make him enter into a work to which he has no natural drawing. God does not need to go out of His way to create ministerial supply. He has abundance of material out of which to fashion "ministers of His that do His pleasure." But who are these?

This question at once suggests an enquiry concerning clerical duty—of what sort it is? In brief outline, it has been thus defined:—"to preach, to teach, to exhort, to visit the sick, to care for and promote and, if necessary, to originate the institutions of which a parish stands in need, . . . . and in a word everything that can humanise or improve the position of the population at large. A Clergyman's day is never his own. It is cut up by small interruptions into all manner of pieces, and is open to calls of all kinds which can hardly be reduced to system. He has to settle a vast number of questions. There is probably no walk of life which has been more deeply influenced by the pushing character of the age. It appears to be thought almost indispensable that a good Clergyman should be engaged in a whole network of schemes for the general improvement of the parish in which he lives." It is quite clear that from the performance of this round of engagements many would constitutionally recoil. It is as clear that an equal number, calculated to shine in other spheres, are destitute of the peculiar qualities which one should have in this. To the great majority, while frequently unmerciful when these are not properly attended to by those who have undertaken them, the occupations of a Minister would be both burdensome and tiresome. But there are some to whom they must be intensely congenial. The generous soul who, in making his choice of a profession, does not first ask 'what remuneration in money shall I get?', but does first ask 'how can I best serve God and my generation?', will ever put that of a Christian Minister above all others; and if, in addition to this estimate

of its superiority, he is conscious of having correct judgment and good feeling, there is every reason why he should embrace it. I know that such a man can be of immense use, even spiritually, in the walks of ordinary life—the sailor, the soldier, the physician, the lawyer, the merchant, the mechanic, the lowliest labourer, who is pious and prudent, can do much, sometimes more than Ministers, for Christ and Christianity. But, without instituting comparisons and having respect to the subject now more immediately before us, “yet show I unto you a more excellent way.” Every man is bound to turn his gifts to the best account. If these are suited to the Christian Ministry, the obligation, if not even necessity, is laid upon him to consecrate them to the service of Christ in His Church—so to do is to follow the lead of the purest and loftiest ambition.

II. With regard to the exercise of the Christian ministry, a Clergyman, if he would fulfil his true mission, must be both Apostolic and Human.

1. APOSTOLIC.—I take this word, because it conveniently groups the prominent spiritual characteristics which mark a really successful Minister. As Christ Himself is the model teacher and man, so His apostles are the model Ambassadors of the Cross. Following in their footsteps, Clergymen should be, for one thing, *Catholic*. The efforts which the Apostles made were not in the interest of a sect—their platform had nothing of the denominational about it. They left all that to those among their countrymen who, while bearing broad phylacteries, had narrow souls. The Religion they sought to promote was, like its Founder, world-wide in its sympathy—unlike Judaism, its opponent, it did not confine its home and heaven to a select number and small space. Have we not, in this, a significant rebuke to the Church of Christ in the present day, which is so tenacious of its party shibboleths—so wrapped up in its inordinate conceit of mere systems of Church-government as to make it an infinitely easier thing to bring the worshippers of any one of these into a

Union of rivalry and antagonism to the rest, than all into one Comprehensive Union against the common enemies of the common Master? We want Ministers in the Church who are large in their ideas of the reach of the Church's possibility of love and work—who, if the even widest area cannot be grasped, strike for something grander, more Imperial, than the paltry battle-ground of mere sectaries. The Ecclesiasticism we know is the growth of a noxious weed, which crept into the garden of Christianity after the times of the Apostles. If we would rise to the conception embodied in the Creed which we all sub-cribe, “the Holy Catholic Church,” we must go back to the ways and breadth of those who drank their inspiration, and imbibed their wisdom, at the very fountain-head—who were taught to pray, not ‘the kingdom come, the will be done, of Presbytery or Episcopacy or Methodism or any other Ism’ but “Our Father which art in Heaven . . . Thy Kingdom come, Thy will be done on earth as it is in Heaven.” The world is sorely lacking in spiritual guides of the stamp of the single-eyed, whole-souled St. Paul who, amid the surrounding clamor of division and the unseemly strife of proselytism, published as his watch-word to friends, and his challenge to foes, in Corinth the sublime declaration, “I determined not to know anything among you save Jesus Christ and Him crucified.” He fully recognised the need of regular and regulated Christian organisation—his “care of all the Churches” was constant and anxious. So, too, the modern Clergyman must belong to some Communion, and his attachment to it ought to be intelligent and firm. But all such combinations of fallible men are but as scaffolding, by the help of which the great temple of souls can be more easily reared; or as a shelter, behind which the ramparts of sin and Satan can be more effectually sapped and undermined. The truly Catholic spirit will be ever spurning the boundaries of mere individual Churches, and launch out into the great deep beyond. To him “the field is the world.” But, taking the Apostles as patterns, Clergymen should be, for another thing, *faithful*. “Holy bold-

ness" in preaching the Gospel, and enforcing its precepts, was one of the most marked features of the early Church. There was, it is true, trouble about such vexed points as the propriety of partial conformity to Jewish customs and the circumcision of Gentiles; and, out of that trouble, there arose guilty trimming and temporising. But the evil was only short-lived; and the very men, who had been, for the moment, tempted to swerve from obedience to the mind of Christ, became afterwards the most fearless in their witness-bearing. There is a dignity, not much re-produced since, in the very diplomacy which so distinguished St. Paul—no cringing, no shuffling, no manœuvring, no plotting, no walking behind masks to conceal real sentiment and design. In this, he and the rest of the Apostles left an example to all who were to succeed them. The cause of Christ claims, as it deserves, the advocacy of courageous, manly, and straightforward Ministers—Ministers of the type of John Knox, who feared not the face of man, and dared, without being disloyal to his Sovereign, loyally to rebuke and warn her in the midst of crimes and follies—Ministers who, in the exposition of doctrine and morals, can speak the language of honesty, whether it be palatable to the majority or not—Ministers who can stand hard knocks and withstand the unreasonableness of unreasonable men—Ministers who can appeal from the dictates and dogmas of intolerance "to the law and to the testimony"—Ministers who consult principle more than expediency. But again, imitating the Apostles, Christian Ministers should be *loving*. Perhaps there is no trait which should be so conspicuous in the clerical character as this. An affectionate tone ought to characterize every message and dealing; the most uncompromising as well as the most soothing. St. Paul, writing in one of his epistles of the very Judgment day, sums up his argument in these remarkable words, "Knowing, therefore, the terror of the Lord we *persuade* men"—in his mouth, or on his pen, even judgment is tempered with mercy. The two elements are not incompatible—they are handmaids in the same Divine economy. "In the hand

of the Lord there is a cup," one cup; but, as we look into it, we see two ingredients mingled, and from Apostolic lips a voice comes to us, saying, "behold the *goodness* and severity of God." Men of God must be of the spirit of God,—“God is love.” Priests of the great High Priest must be, as He was, full of compassion—“for we have not an High Priest which cannot be touched with the feeling of our infirmities.” “The Lord is very faithful and of tender mercy.” “Let us walk by the same rule, let us mind the same thing”—this admonition applies, very especially, to those who are set in the watch-towers of Zion. If to them to live, not less to them to love, is Christ.

2. HUMAN. — A Clergyman, to be in his right place, must be practical, and observe all persons and things from a human, as well as divine, standpoint—the most human being who ever trod the earth was also a Divine being. The Head of the Church was Himself a man. I may be wrong, but it has often appeared to me that the complaints of the falling off of the influence of the Clergy, of which we hear so much, are to be traced partly to the circumstance that there is now less in common, than formerly, between them and their flocks.

True, there are few in the community who have so much to do with people's homes as a Minister—he is brought into contact with all ages and ranks. Baptisms, marriages, burials, sicknesses bring him into privileged connection with both the living and the dead of the various families of his parishioners. So also with the holiest of the sacraments and ordinances of the Church. The same hands which dispense the Lord's supper to the pauper, sitting next to the communion table, dispense it to "the Queen's most excellent Majesty"—neither in the Sanctuary nor with God is there any respect of persons. The Clergyman is the peer, the father, and the brother of all in his parish.

And yet, is it not too often the case that there is no bond between him and the happiest moments and movements of

his people? Much of their enjoyment is even, so to speak, under his ban. He declaims against many of the recreations for which they care most. Whether he realises it or not, he has planted a wall of partition between them and him; so that, when he is with them, some occurrences in the household, which were to its inmates a source of pleasure, are proscribed subjects of conversation. There is no disguising it, not a few of the most cherished social habits, in which the Membership of the Church indulge, are positively denounced by a large portion of the Clergy. You ask, why is this so? I am not sure that I can, or would if I could, answer. I will not be either an excuser or an accuser of brethren. I simply mention the fact to enable me to say, with more emphasis, that it must be better, for the sake of the interests nearest to his heart, that the Clergyman have, or express, no extreme views which shut him out from the frankest confidence of his parishioners. He must be decided and consistent, not speaking smooth things to gloss over sin—when it is with him, as with Peter and John, whom the Jews “commanded to speak not at all or teach in the name of Jesus,” he must be ready with the retort, “whether it be right in the sight of God to hearken unto you more than to God, judge ye.” But he can, withal, have much fellowship with other men—he is himself only a man. There is no figure which stands out so by itself in the foreground of Old Testament history as the Tishbite prophet, but the New Testament tells us that “Elias was a man subject to like passions as we are.” What passes current as the world is the better of all the light and guidance which the Church can impart to it, and there are many things in which the Church benefits by her intercourse with the world. The Clergyman cannot know too much of the experiences of old and young around him. To herd only with Clergymen is a grievous, as it is a too common, mistake—a clerical rut is as bad as any other rut. A leading Clergyman of our Church, in a recent address, exhorts his own order to “provide against the narrowing influence of professional life.” The exhortation

is just, and worthy of being laid to heart. The Church is the salt of the earth, but she cannot savour or preserve if she stand aloof by herself—she is the leaven of society, but the lump will never be leavened unless and until she pervade it.

And now, one word more in conclusion. The point to which I wish to bring our reflections has reference to those among us who can, to such a call as that of the text, respond, “Here am I, send me.” “Who is willing to consecrate his service this day unto the Lord?” Of course, the service must be a willing one, or it is worthless. And, it had better be consecrated without delay by those who feel that the Spirit is moving them in that direction. I must be allowed to express my surprise, that so few from the ranks of our congregations should think of dedicating themselves to so great and glorious a work. I cannot believe that parents, so many of whom are able both to train and lower their sons for the Christian Ministry, can restrain such of them as show any aptitude or desire. The profession of a Clergyman is surely as dignified as the routine of ordinary business. Even from the worldly point of view, I hesitate not to say that there is no life so well worth living as that of a Minister with a fair competency of his own, and an attached people to whom to minister the consolations of religion. It is not a money-making one, but it is fruitful in that which money-making cannot of itself bring, and which no amount of money-made can buy. It is a perennial source of peace. Its very worries, and it has its full share of these, only make that peace the more felt and real. Shame upon our Christianity that there is such a rush of young men to the many secular callings, and such a want of young men for the one sacred office! Here we are, with existence as our sole, solitary opportunity upon earth; and, in not many years at the longest that will be over. Might not those of us who stand at the threshold of its activities pause, and ponder how most profitably we can fill in its golden hours? Which occupation will pay best hereafter—the service of God and the cure of souls, or the continual

grind of even the most scrupulously honorable business career? There was a grave opened some weeks ago in one of our country cemeteries, and fed from the largest of our cities. Its tenant was one of the most useful and accomplished of our Clergy.\* The Master has called him at the early age of twenty-nine, and he leaves behind a beautiful parish, and a sunny home in which he was not permitted to spend his last hours. His work on earth is done. But, what need to mourn for him? Rather mourn over the dust of any, lying around him, who passed away, albeit full of years, in the darkness of spiritual night, or at least with the consciousness of having wasted or neglected their powers and talents. Who would not sooner be that Christian Minister, whose sun has gone down while yet it is noon, but whose entrance into eternal rest has been haloed by the glory of the heavenly welcome, "Well done, good and faithful servant, enter thou into the joy of thy Lord?"

#### JOTTINGS FROM CENTRAL CANADA.

An occasional correspondent has favoured us with the following sketch requesting us to "boil it down" and otherwise make it presentable, but we judge the reader will just as lief have it as it is—rough and ready.

"We visited," he says, "eight congregations, and the longest drive, indeed the only drive we had on the Queen's highway, was the short and pleasant one of five miles from Renfrew to McNab. All the others were reached by railway. At Brockville, well, you know the Brockville people never did go in for missionary meetings with much enthusiasm, and taking that into account the meeting held there on the evening of the 5th January, was a great success. Had it not been for a political public dinner and for meetings in other churches at the same hour, St. John's might have been quite full; the collection was \$22.50. Similar causes, and a very wet night to boot, in like man-

\* The late Rev. W. McLennan, M. A. of L'Orignal and Hawkesbury.

ner affected the attendance at Perth, but the meeting was nevertheless a good one. collection, \$33. The Smith's Falls congregation met in the Town Hall, which was well filled; collection, \$52. There was a fine meeting at Almonte, and an imposing array of speakers, among whom were the Cameronian minister, the Canada Presbyterian ministers, Messrs. Steele and McKenzie, Mr. McMorine, late of Huntingdon, and others; collection, \$22.70. The little church of Pakenham was well filled by an appreciative audience, the venerable minister himself heading the charge with a telling speech. Additional interest was given to the meetings at McNab and Renfrew, inasmuch as it had been arranged to take the vote on the Synod's Remit on Union on the same day. At the former place there was a good deal of opposition to the Union, and, consequently, we had "a lively time." But all was conducted in the best of temper, and it is quite evident that whatever may be the upshot, the peace and harmony of this congregation will remain unimpaired. The utmost freedom of expression having been accorded to all, the vote was taken by calling the roll of members present, when 22 voted yea on the several clauses of the Remit, and 20, nay. The meeting at Renfrew was large and influential. The collection, including that at the McNab church, was \$36.15. The after proceedings showed that a very large majority of this branch of the congregation was in favour of union. Both the meetings for the consideration of this question were presided over by Mr. William Jamieson, a fine specimen of a Canadian farmer, whose aptitude for business, self-possession, dignity and grace gave éclat to the meetings. On the Sabbath-day, the minister being absent on duty elsewhere, arrangements had been made in St. Andrew's church for a meeting of the scholars attending the Union Sabbath-school, together with their parents; and though rather a poor account must be given of the extempore lay sermon on the occasion, the church was filled, and the children sang sweetly and heartily a number of beautiful hymns. The very efficient superintendent of the

school, Mr. McDonald, is a member of the C. P. Church, and the leader of the choir, of the Methodist Church, which leads to the supposition that in this neighbourhood denominational differences are kept in their proper place—in the back ground. It was reserved for Carleton Place to have the largest and most enthusiastic meeting of all. A cup of tea and a few baskets of cakes, provided by the ladies, no doubt had something to do with the large attendance, and, if so, it might be worth considering whether we should not eat and drink together oftener than we do. The large new Town Hall was filled to overflowing. There was not room on the platform for all the speakers who had come primed for the occasion, eight or nine of whom addressed the audience, whose patience seemed to be literally inexhaustible. Mr. Robert Bell occupied the chair. It should be said that Mr. McGillivray of Brockville went the whole round of the Presbytery, and contributed to the interest of all by a graphic account of the meeting of the Evangelical Alliance. Mr. Bennett was at most of the meetings, and spoke on the good old topic—not always very popular, however—of ‘giving.’ The other members of the Presbytery, with the venerable Clerk at their head, took their appointed share in the work, and no doubt, all look back upon the time thus spent as a pleasant round of duty. Memory fails me to tell

one half of what I heard in regard to the manifestation of kindly feeling between these people and their ministers. It met one on every hand. Dr. Hall speaks about ministers going about in sheep-skins and goat-skins, but if he will visit these regions he will find lots of ministers clothed in racoon skins, and their wives adorned with costly and beautiful furs, and their very sleighs elegantly trimmed with fur robes, and he will find ministers driving fine sleek horses with silver-mounted harness, and all gifts from the parishioners. I remember particularly the stylish equipage of the minister of McNab and Horton, horse, cutter, harness, robes, coat, cap, gauntlets!—All gifts—who would not be a country minister? A beautiful sewing machine, too, I remember to have seen in the minister’s house at Almonte, a present from the ladies to Mrs. Bennett; and a magnificent fur coat presented the other day to Mr. Ross of Beckwith, whose congregation is prospering in both its branches. And, while I think of it, the first news I heard on reaching Ottawa was that a good member of the Kirk in that city whose name I shall not mention, did himself the pleasure and the honour of refreshing his minister on New Year’s Day morning with a check for *Five hundred dollars!* The New St. Andrew’s Church here opened for worship on the 25th ult., is, internally, one of the most beautiful in the Dominion.”

### Our Sanctum.

The proposal of a Union of the Wesleyan Methodists of Canada with the Conference of Eastern British America, and with the New Connexion Methodist Church, appears to have met the approval of the Wesleyans by an overwhelming majority. The chief difficulty seems to be that of reconciling opinions in regard to the subject of *Lay Representation* in the General Conference—the minority seemingly opposed to this amounting, however, to scarcely one-ninth of the votes recorded.

The opening Lectures of the Scottish Universities have been chiefly on Theological questions. They are said to have been characterized by marked ability, and for that reason, it must be supposed, they have been subjected to a somewhat more searching criticism than usual. Principal Caird of Glasgow has been taken to task by the press for his outspoken views in

regard to “Clerical Narrowness,” which he warned his students strenuously to guard against. From what we have elsewhere given, it also appears that the Rev. Principal may be put to the trouble of explaining to the Presbytery of Glasgow certain passages in his sermon on Unbelief, preached at the opening of Mr. Knight’s new church at Dundee. Perhaps the following sentences may suffice to fairly indicate the general scope and tone of the discourse:—

“There are two considerations which deter us from thinking that any such errors are to be visited with consequences of the nature of punishment. One is that no calamity, however terrible, which results from purely involuntary acts can rightly be called punishment; and the other is that, sometimes at least, doubt and unbelief are only the covert form of deeper recti-

tude—of a profounder loyalty to truth and to the God of truth. It is the simplest form of justice that punishment can only be inflicted for acts wilfully committed. It would be wanton tyranny to punish a man for what he cannot find out. Though a man may have to suffer for a want of knowledge, it lacks the essential ingredient of punishment—conscious guilt. The sweet sense of innocence takes the sting out of its bitterness. Can we ascribe to God Almighty the monstrous injustice of confounding, in one indiscriminate sentence of condemnation, the self-condemned sinner, and victim of helpless ignorance or bewildered and conscientious seeker after truth? We all shrink from applying such a principle to the heathen world; but precisely the same principle of justice makes it impossible to believe in the penal condemnation of multitudes in Christian lands who have struggled for the light and failed to find it. It is sad to think that there should be such; that those truths which are dearer to us than life should be unknown to them, or that difficulties and discordant opinions—some of which must be fatal—should arise as to the meaning of that book which is to us a treasure of the hope and consolation. Dare we apply to such men as the Brothers Newman, or Carlyle—or think of the good God applying to them—the same anathema that has been pronounced over the profligate and the vile? When we think of the spiritual integrity of such men, can we conceive it possible that, for intellectual errors and perplexities, these high and truth-loving souls should be condemned and abandoned of God? I think that to suppose that would be a greater denial of God—ascribing a self-contradiction to Him more monstrous—than to deny Him altogether.” The rev. and learned Principal concluded his discourse by showing that there was nothing in the view he had adopted to paralyse Christian efforts in regard to missions to the heathen.

T. Theology Class in Glasgow University was opened by Dr. Caird's successor, Professor Dickson, by a lengthened address upon the proper function of a professor of theology, and in discussing the question, “Is there any such thing now-a-days as theology, and particularly as dogmatic theology?” “Men of science—that is, of physical science, for which they exclusively arrogate the scientific character—decided it as a meaningless metaphysical jargon. Men of literature sneered at it as inconsistent with their ideas of culture. Writers in newspapers, who would have them believe in their omniscience, or at any rate in their infallibility, were in a position to assure them that its day was past, because it was out of keeping with the spirit of the times or the public opinion of which they were the self-constituted priests and interpreters. Nothing could well be more misleading, in fact, than the use of the singularly vague and indefinite expression, ‘The Spirit of the Times.’ There was a sense in which it was often employed especially in the newspapers, as referring, not to opinion formed and expressed by the public, but to opinion formed for and addressed to the public, and many persons were simple enough to take the one for the other. On this point Dr. Dickson

said that when the questions dealt with belonged to the sphere of politics, it might fairly be argued that the newspapers, in reality, utter opinions coinciding with those of their readers; for they either give felicitous expression to views which the reader already held, and was pleased to find so clearly put; or, in the event of his opinion not being previously formed, they present their arguments with such adroitness and apparent cogency as to secure his acceptance of the views which they supported. But when they passed beyond their proper field of news and politics and dealt with other matters, such as literature, art, or religion, it was by no means equally clear that they were entitled to be taken as either interpreters or guides of public opinion, or, as expressing anything more than the individual sentiments of some anonymous writer.

Principal Tulloch at St. Andrew's spoke on the “falsehood of extremes,” not only in opinions, but in the spirit in which opinions are cherished and combated.

“Glad tidings from the city of Edinburgh! a religious awakening is going on such as Scotland has not seen since the days of Whitfield. The largest halls are so crowded that ticket holders cannot even get near the door—the utmost earnestness prevails, and sober-minded ministers of all denominations are having their hearts gladdened and their souls refreshed by the general anxiety which prevails on religious matters and the members who are being added to the Church.” Such is the latest news from “Auld Reekie.” The movement alluded to is traceable, under God, to the presence of two American gentlemen, Messrs. Moody and Sankey, the one being singularly endowed with the gift of speech, and the other with that of song. Night after night the crowds seeking admission grew larger, and the interest and solemnity of the audiences increased. Many conversions have taken place—chiefly among the middle and higher classes.

On a Sunday morning Mr. Moody preached to young men in the Free Assembly Hall at nine o'clock. The place was filled to overflowing, admission being by ticket, and the vast audience was deeply moved by the sermon. At the close of the service a gentleman stood up and appealed to Mr. Moody for another effort among the young men. Mr. Moody said that if those present would work to get up another meeting for unconverted young men, he would address them; and he asked those who were willing to work to stand up. The whole audience stood *en masse*, and the second meeting was held on Friday. The Sunday evening was a remarkable time of blessing. The Free Assembly Hall, the Established Assembly Hall, and the Free High Church, were all filled to overflowing, and Free St. John's almost filled. All denominational differences were forgotten. Professor Charteris spoke in a Free Church, Professor Blaikie spoke in the Established Church, and brethren from all parts of the country came together in the unity of a common need and a common Saviour. Only those who understand the denominational position in Scotland can appreciate the significance of this fact.

LITERATURE.

THE NEW TESTAMENT ELDER. By Rev. Professor Thomas Witherow, of Londonderry. Toronto: James Bain.

This little work of 47 pages deals with the Elder's "position, powers and duties in the Christian Church." Professor Witherow combats the theory which the Church of Scotland has, all along, endorsed on this important subject, and insists upon going back to Apostolic days for the true idea of the Eldership. He has no faith in the teaching, as regards this vexed question, of the Westminster Confession of Faith. Nothing will satisfy him but what he maintains was the practice of primitive times. His Elder must be what we call a Minister—teaching, ruling, and administering holy rites. The Clergyman, in his eyes, is only like the other members of the Session; and, in point of fact, there is no such person as a Clergyman. He is a President, a kind of Chairman of the Board of Elders, and nothing or little more. Professor Witherow will have none of the doctrine of the Very Rev. Principal Campbell, of Aberdeen, who holds that "Elders are properly the representatives of the people, chosen by them for the purpose of exercising government and discipline, in conjunction with Pastors or Ministers." There seems to be a confusion in the mind of the learned Professor as to the real meaning of the famous and often mis-quoted passages in the Epistles to Timothy and Titus, which he applies equally to Bishops, Presbyters and Elders; or rather his strong partisan feeling leads him to insist that the same obligations which rest upon the one rest upon the others. His system would simply be unworkable in a State Church, like the Church of Scotland; and, even on this American Continent where there is no State Church, the men could not be readily found to carry it out. The book under review is, however, well worthy of careful perusal. It is clearly and forcibly written.

THE PRESBYTERIAN CHURCH THROUGHOUT THE WORLD. DeWitt, C. Lent & Co. New York.

This is a creditable octavo volume of nearly 700 pages, with large type and profusely illustrated. Rev. Drs. Adams and John Hall are among the numerous contributors and Editors, and it gives a history of Presbyterianism from the earliest to the present time. The reader is carried into the Valleys of the Vaudois, to Scotland and all other countries, including America, where there have been and are Presbyterian Churches. The work contains portraits of a large number of the champions of both Reformation and Presbyterian principles. It is really a wonderful book, and, considering that it is issued at from \$3.50 to \$8, according to different styles of binding, it is marvellously cheap, and cannot fail to command a very large circulation. We understand that Mr. Thomas Allan, 11 Coursol street, Montreal, is acting as Agent for its sale, and is prepared to supply orders on application.

Acknowledgments.

QUEEN'S COLLEGE.

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WIDOWS' AND ORPHANS' FUND.

|                                        |          |
|----------------------------------------|----------|
| Cornwall Rev. Neil McNish.....         | \$ 35.00 |
| Lachine, per Rev. Wm. Simpson.....     | 40.00    |
| Peterboro, " K. MacLennan.....         | 25.00    |
| St. Mark's Church, Montreal,           |          |
| Rev. William B. Black.....             | 25.00    |
| Toronto, Rev. D. J. Macdonnell.....    | 62.12    |
| St. Andrew's Church, Montreal,         |          |
| Rev. Gavin Lang.....                   | 250.00   |
| Pricerville, Rev. D. Fraser.....       | 12.00    |
| McNab & Horton, Rev. R. Campbell.....  | 33.00    |
| King, Rev. J. Carmichael.....          | 15.00    |
| Kippen " H. Cameron.....               | 12.00    |
| Chelsea " J. W. Fraser.....            | 12.00    |
| Hamilton, Rev. Robt. Burnet.....       | 21.00    |
| Williamstown, Rev. P. Watson.....      | 12.50    |
| Dummer, Rev. J. T. Pauls.....          | 5.00     |
| Belleville, " M. W. McLean.....        | 30.35    |
| Brockville, Rev. D. McGillivray.....   | 40 00    |
| Quebec, Rev. Dr. Cook.....             | 80 00    |
| Lanark, Rev. Jas Wilson.....           | 13 00    |
| Stratford, Rev. W. T. Wilkins.....     | 45 00    |
| St. Gabriel's, Montreal, R. Campbell.. | 91 83    |
| Melbourne.....                         | 12 00    |
| Arnprior D. McLean.....                | 25 00    |
| Leith, Don. Ross.....                  | 12 32    |
| Osprey and Dunedin, J. Ferguson.....   | 10 00    |
| Buckingham & Cumberland, J. Fraser     | 22 19    |
| Nelson and Waterdown, vacant.....      | 11 50    |

ENDOWMENT FUND QUEEN'S COLLEGE

|                                           |             |
|-------------------------------------------|-------------|
| Subscriptions acknowledged to 15th        |             |
| December, 1873.....                       | \$100618 60 |
| Pricerville, Rev. Donald Fraser, M.A..... | 50 00       |

\$100668 60

## BURSARY AND SCHOLARSHIP.

|                                             |         |
|---------------------------------------------|---------|
| Stratford.....                              | \$20 00 |
| <b>MANITOBA MISSION.</b>                    |         |
| Almonte.....                                | 15 00   |
| Peterboro.....                              | 20 00   |
| Lanark.....                                 | 8 00    |
| Pricerville.....                            | 12 00   |
| Seymour.....                                | 15 00   |
| Toronto.....                                | 95 52   |
| <i>Ma'ng in all for this Congregation</i>   |         |
| \$163                                       |         |
| Bible Class, St. Johns Church, Markham..... | 20 93   |
| Stratford.....                              | 24 00   |
| Dundee.....                                 | 20 00   |

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|                              |         |
|------------------------------|---------|
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| Woodstock S. School.....     | 20 35   |
| Peterboro S. Scho. l.....    | 20 00   |
| Williamstown S. School.....  | 7 00    |
| Galt S. School.....          | 20 00   |

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|                                       |         |
|---------------------------------------|---------|
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| New Richmond.....                     | 25 00   |
| Almonte.....                          | 50 00   |
| Perth.....                            | 80 00   |
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| Dummer.....                           | 8 00    |
| Williamstown.....                     | 40 00   |
| Roslin and Thurlow.....               | 22 50   |
| Coulange.....                         | 12 00   |
| Woolwich.....                         | 15 00   |
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| Pricerville.....                      | 28 90   |
| Mulmur.....                           | 25 00   |
| Cornwall.....                         | 65 00   |
| E. Nottawasaga.....                   | 30 00   |
| Westmeath.....                        | 15 00   |
| Lucknow.....                          | 10 00   |
| East Williams.....                    | 30 00   |
| Hornby.....                           | 10 00   |
| Brock.....                            | 30 00   |
| Vaughan.....                          | 40 00   |
| Spencerville.....                     | 12 50   |
| Goderich.....                         | 25 00   |
| Collingwood.....                      | 40 00   |
| Fergus.....                           | 40 00   |
| Beckwith.....                         | 7 50    |
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| Darlington.....                       | 25 00   |
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| St. John's Church, Scarborough.....   | 14 25   |

|                                         |        |
|-----------------------------------------|--------|
| Markham.....                            | 32 50  |
| Osnabruck.....                          | 37 50  |
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| Erin.....                               | 30 00  |
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| Piantagenet.....                        | 2 00   |
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