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# THE PRESBYTERIAN.

NOVEMBER, 1870.

WE are glad to notice that the half-yearly contributions to the Synod's General Sustentation Fund have begun to come into the treasury. It augurs well for the success of the scheme, that nearly all the sums acknowledged are in full of the amounts promised. Some of the congregations enumerated are among the smallest and least wealthy in the Church; some of these are vacant charges, and others are mission stations; since these have thus promptly implemented their engagements, surely others, more favourably situated, will not be found wanting. Fears have been expressed by some that there may be ministers, whose income from this fund or from the Temporalities' Fund, by reason of the accident of their seniority, is comparatively secure, who will be less enthusiastic about the matter than their juniors, and who may therefore fail to realize from their congregations what has been considered their fair share of the amount required to meet the January payments. But this touches a point of honour, and we

will not allow ourselves to believe that any congregation can be content to look on with indifference in a matter of such vital moment as this, while others around them are putting forth their best efforts. We hope that there will be a universal response and that the expectations of the Synod will be fully realized. In one Presbytery each minister has agreed to become personally responsible for the amount expected from his congregation and we feel sure the confidence reposed by them in their people, will not be misplaced. A correspondent suggests to us that no payments should be made to any of the ministers in a Presbytery, until each one of that Presbytery has contributed his quota. This would doubtless be a very effectual mode of compelling Presbyterial supervision. But let us hope there will be no need to resort to it, even should it be considered a proper thing to do.

We have been compelled to leave over several communications and other matter from want of room.

## Correspondence.

*To the Editor of the Presbyterian.*

SIR,—At the earliest moment after receipt, I send you a full and true copy of the minutes of the joint meeting of committees on union, hoping it may be in time for insertion in your next number. In doing so I act in accordance with what was distinctly understood before the meetings closed, as to the propriety of giving publicity to the proceedings through the ordinary recognized channels of communication with the people. This course has for its object the placing of the whole proceedings before the Church, that they may be carefully considered prior to the next annual meeting of Synod, when the Church will be asked to declare its approval or disapproval. Upon perusing the minutes your readers will readily distinguish between the

basis of union, properly so called, and the recommendations of the Convention as to matters of detail. With respect to these matters of detail the only recommendation which has attracted particular notice, since the Convention closed, is that with reference to Collegiate Institutions, and I think it is not out of place for me to remark that the subject of the recommendation, so far as a university is concerned, is not the *establishment* of a new Presbyterian University, which would be an egregious folly, but the *maintenance* of a university in thorough efficiency.

I remain, yours, &c.

W. SNODGRASS,

Queen's College,  
20th October, 1870.

Convener, &c.

MINUTES OF THE JOINT COMMITTEE OF THE PRESBYTERIAN CHURCHES IN THE PROVINCES OF BRITISH NORTH AMERICA ON THE SUBJECT OF THE UNION.

At Montreal and within St. Paul's Church there, on the 28th September, 1870, the Committees appointed on the subject of union by the Supreme Courts of the following Churches, viz.:—The Presbyterian Church of Canada in connection with the Church of Scotland, the Canada Presbyterian Church, the Presbyterian Church of the Maritime Provinces in connection with the Church of Scotland, and the Presbyterian Church of the Lower Provinces, met according to the call of the respective Conventions of these Committees.

Present, the Rev. Dr. Cook, the Rev. Principal Snodgrass, D.D., Ministers, with the Hon. Alexander Morris, Mr. James Croil, and Mr. Neil McDougall, Elders, of the Presbyterian Church of Canada in connection with the Church of Scotland; the Rev. Dr. Taylor, the Rev. Robert Ure, the Rev. Dr. Topp, Ministers, with the Hon. John McMurrich, Mr. David McKay and Mr. Thomas McRae, Elders, of the Canada Presbyterian Church; the Rev. Allan Pollock, the Rev. G. M. Grant, the Rev. Donald McRae, Ministers, with the Hon. John Robertson, the Hon. John Holmes, and Mr. James J. Bremner, Elders, of the Presbyterian Church of the Maritime Provinces in connection with the Church of Scotland; the Rev. Dr. Bayne, the Rev. James Bennett, the Rev. G. Christie, Minister, with Mr. Henry Webster, and Mr. David Laird, Elders, of the Presbyterian Church of the Lower Provinces.

The Rev. Dr. Cook was appointed Chairman, and the Rev. Dr. Topp, Secretary. The meeting was constituted with prayer by the Rev. Dr. Taylor.

Extract Minutes of the Supreme Courts of the various Churches appointing the Committees were read, as also the letter of the Rev. Dr. Ormiston, of Hamilton, on the ground of which, and of the sentiments expressed therein, the said action of these Churches was taken.

The Chairman opened the business by referring to the desirableness and expediency of union between the Churches represented by this meeting, inasmuch as they hold the same doctrine, and government, and discipline.

I. All present were of opinion that for many and strong reasons it was desirable to

have a union of the Presbyterian Churches within British North America, and that there was on the ground of principle no obstacle to said union, if it were accomplished on the basis of the Holy Scriptures as the supreme standard of faith and manners, with the Westminster Confession of Faith as the subordinate standard, it being understood—(1.) That full liberty of opinion in regard to the power and duty of the civil magistrate, in matters of religion, as set forth in said Confession, be allowed, and (2.) That the use of the Shorter Catechism be enjoined as an authoritative exposition of doctrine for the instruction of our people.

II. With regard to the name by which the United Church shall be known, it was proposed, and unanimously agreed to, that the name should be "The Presbyterian Church of British North America."

III. The meeting also resolved to record their opinion that the United Church should maintain fraternal relations with Presbyterian Churches holding the same doctrine and government and discipline, and that ministers and probationers should be received into the Church, subject to such regulations as the Church may from time to time adopt.

IV. It was also agreed that the general polity, laws and forms of procedure be settled by the United Church, and compiled from such rules as may have been in force in the respective Churches or from other books of Presbyterian law and order, and that in the meantime Church courts conduct their business according to the recognized principles and forms of the Presbyterian Church.

Adjourned to meet at three o'clock, and closed with prayer.

JOHN COOK, D.D.,

*Chairman.*

ALEXANDER TOPP, D.D.,

*Secretary.*

At three o'clock the same day and place, the Joint Committee met and was constituted with prayer by the Rev. Dr. Bayne.

Sederunt as before. The Rev. Dr. Cook, Chairman; the Rev. Dr. Topp, Secretary.

The minutes of the previous meeting were read and sustained.

V. There was now submitted for the consideration of the meeting the question of the application of the Temporalities' Fund in the hands of the Presbyterian Church of Canada in connection with the Church of Scotland. The unanimous opinion was that the vested rights of the

present beneficiaries of the fund must be conserved. The matter of a Sustentation Fund was brought up in connection with the question now under discussion. After lengthened deliberation, it was resolved that whilst a general Sustentation Fund may not be in the meantime practicable, though highly desirable, the efforts of the United Church should be strongly directed in favour of Home Missionary or Church extension purposes. And as to the future appropriation of the 'Temporalities' Fund as vested rights gradually lapse, it was thought best to express no special opinion at present, inasmuch as the decision on the subject rests with the Synod of the Presbyterian Church in connection with the Church of Scotland.

VI. With regard to modes of worship, it was, after some conversation on the subject, resolved, that the practice presently followed by congregations in the matter of worship be allowed, and that further action in connection therewith be left to the legislation of the United Church.

VII. The subject of Collegiate Education was then taken up. There was full expression of sentiment thereon; but the hour of adjournment (5 o'clock) having arrived, the meeting adjourned and closed with prayer.

JOHN COOK, D.D.,  
*Chairman.*  
ALEXANDER TOPP, D.D.,  
*Secretary.*

At the same place on the 29th September, 1870, the joint committee again met and was constituted with prayer by the Rev. James Bennett.

Sederunt, as before, the Rev. Dr. Cook; chairman; the Rev. Dr. Topp, secretary.

The minutes of the previous meeting were read and sustained.

The subject of Collegiate Education was resumed and consideration of the same continued till the hour of adjournment (one o'clock.)

The meeting then adjourned and closed with prayer.

JOHN COOK, D.D., *Chairman.*  
ALEXANDER TOPP, D.D., *Secretary.*

On the same day and at same place the joint committee met and was constituted with prayer by the Rev. Donald McRae.

Sederunt as before, the Rev. Dr. Cook, chairman; the Rev. Dr. Topp, secretary.

The subject of Collegiate Education was again resumed, several motions were pro-

posed, but the consideration of the subject was further deferred.

The meeting adjourned at five o'clock, and closed with prayer.

JOHN COOK, D.D., *Chairman.*

ALEXANDER TOPP, D.D., *Secretary*

At the same place on the 30th September, 1870, the joint committee met and was constituted with prayer by the Rev. G. Christie.

Sederunt as before. The Rev. Drs. Cook, chairman; the Rev. Dr. Topp, secretary.

The minutes of the two previous meetings were read and sustained.

The meeting resumed consideration of the subject of a Collegiate Education, when the following motion, proposed by the Hon. Alexander Morris and seconded by the Hon. John Robertson, was unanimously adopted, viz., the joint committee resolve to recommend that the earnest attention of the United Church should be given at the earliest possible moment to secure the maintenance in thorough efficiency of a Presbyterian University, and of such theological halls as may be found requisite to provide the necessary facilities for the education of the ministers of the Church in the various provinces of British North America.

VIII. The matter of a Widows' and Orphans' Fund for the United Church was then taken up, when it was unanimously agreed to recommend the establishment of an efficient Widows' and Orphans' Fund for the United Church, to which all ministers and congregations will be expected to contribute, and that in the meantime the services of an actuary be secured to value the different funds now in existence, and to submit an equitable plan for the establishment and future management of the Fund.

The meeting appointed the following committee, viz.: the chairman, and secretary with the conveners of the respective committees, the Hon. Alexander Morris, and the Hon. John McMurrich, to prepare a document embodying the results of these meetings to be submitted to the respective churches.

Adjourned and closed with prayer.

JOHN COOK, D.D., *Chairman.*

ALEXANDER TOPP, D.D., *Secretary.*

At Montreal and within St. Paul's Church there, at five o'clock, 30th September, 1870, the joint committee met after adjournment, and was constituted with prayer by the Chairman.

The minutes of the previous meeting were read and sustained.

The committee appointed in the forenoon reported that the following minute drawn up in accordance with the instructions given them, should be adopted as the closing minute of the joint committee. This was unanimously agreed to.

"The members of this committee in bringing their deliberations to a close desire to record their great satisfaction at the entire harmony of sentiment which has prevailed among them on the subject of union, and generally with regard to all matters of detail affecting the practicability of the contemplated union, and now in the belief that the hopes of the negotiating churches will through the blessing of God be realized, unanimously resolve to report to their respective churches that the following articles be recommended to be adopted as the basis of union for the United Church to be known under the name of the Presbyterian Church of British North America :

1. That the Holy Scriptures of the Old and New Testament, being the infallible word of God, are the supreme standard of faith and manners.

2. That the Westminster Confession of faith shall be the subordinate standard of this Church, it being understood :— (1.) That full liberty of opinion in regard to the power and duty of the civil magistrate in matters of religion, as set forth in said confession, be allowed, and (2.) that the use of the shorter catechism be enjoined as an authoritative exposition of doctrine for the instruction of the people.

3. That this Church shall maintain fraternal relations with Presbyterian Churches holding the same doctrines, and government, and discipline, and that ministers and probationers shall be received into the Church, subject to such regulations as the Church may from time to time adopt.

The joint committee, in order to bring the other matters considered by them under the notice of their respective churches resolve to report, as they hereby do, by transmitting the minutes duly signed and attested."

The committee unanimously resolved to meet at eight o'clock this evening, to engage in religious exercises, in prayer, and thanksgiving to God for the spirit of unity and brotherly love poured out upon them in all their deliberations.

Adjourned and closed with prayer.

JOHN COOK, D.D., *Chairman.*

ALEXANDER TOPP, D.D., *Secretary.*

At same place and date 8 o'clock, p.m. the joint committee met, and was constituted with prayer.

Sederunt, the Rev. Drs. Taylor, Snodgrass, Bayne, Topp, the Rev. Messrs. Grant, Christie, Pollok, McRae, Hon. Alex. Morris, Messrs. Bremner, Webster, McDougal, Laird.

The Rev. Dr. Taylor, chairman *pro tem*; the Rev. Dr. Topp, Secretary.

This being a meeting mainly for devotional exercises, Mr. Pollock read the 37th chapter of Ezekiel, after which the Rev. Dr. Jenkins being present was requested to engage in prayer. After one or two addresses from members, the chairman read part of the 17th chapter of John, and Mr. Christie afterwards engaged in prayer.

The committee then unanimously resolved to record their thanks to the trustees of this church for their kindness in granting them the use of it for their meetings, and also to the Christian friends in Montreal, who have with so much heartiness and generosity extended their hospitality to the members of these committees.

After singing the last two verses of the 72d Psalm, and after the benediction by the chairman, the meeting was closed.

W. TAYLOR, D.D., *Chairman, P.T.*

ALEXANDER TOPP, D.D., *Secretary.*

#### GENERAL SUSTENTATION FUND.

Lachine, on account for half-year. . . . .	\$ 20 00
Perth, do do . . . . .	73 00
Torrontio, do do . . . . .	9 50
Erin, in full, do . . . . .	35 00
Three Rivers do do . . . . .	50 00
Lanark do do . . . . .	35 00
Ottawa do do . . . . .	147 00
Dummer do do . . . . .	9 00
Buckingham and Cumberland, in full on account for half-year. . . . .	50 00
Brock, in full on account for half-year. . . . .	37 50
Simcoe do do . . . . .	20 00
Plantagenet do do . . . . .	10 00
Kippen do do . . . . .	30 00
Pakenham do do . . . . .	25 00
Lindsay do do . . . . .	25 00
L'Original and Hawksbury, in full on account for half-year. . . . .	50 00
Spencerville, on account for half-year. . . . .	17 50
St. John's, Montreal, in full on account for half-year. . . . .	10 00
Cote St. George, in full for half year. . . . .	25 00
Osnabrock, do do . . . . .	40 00
Owen Sound do do . . . . .	50 00
Lochiel and Dalhousie, in full for half year. . . . .	50 00
Arnprior, in full for half year. . . . .	20 00

\$838 50

JAMES CROIL, Treasurer,

Montreal, 17th October, 1870.

N. B.—The Treasurer's Address is box 588½ Montreal.

## The Churches and their Missions.

ADDRESS FROM THE COMMITTEES OF  
THE LONDON AMERICAN PEACE  
SOCIETIES TO THE FRIENDS OF  
PEACE.

DEAR FRIENDS: That which we have long feared has come upon the nations. The system of armed peace which the Governments of Europe have insisted on maintaining has issued, as such a system could not fail, sooner or later, to do, in open war between the two Powers which had most distinguished themselves by the excess of their warlike preparations. The conflict which has now commenced will, beyond doubt, prove to be one of the most awful in the history of the world. It will involve an incalculable destruction of human life and property, will fill myriads of hitherto happy homes with horror and anguish, will derange those beneficent ties of commerce by which mankind are bound to each other, will arrest the progress of liberty and civilization, will envenom men's spirits by evil passions, and will make the very name of Christianity—the religion of mercy and brotherly love—for the time a mockery in the earth.

But while overwhelmed with sorrow at this terrible event, we at least can look upon it with a conscience free from remorse. For many years we have not ceased, to the extent of our abilities and opportunities, in our endeavours to impress upon Governments and peoples the duty of using the lucid intervals of peace in adopting means which would give some guarantee to the nations against so dire a calamity as that which has now overtaken them. Far from having proclaimed, as we are sometimes mistakenly accused of doing, an approaching millennium of universal peace, our voice, on the contrary, has been one of constant deprecation and warning, on the ground that there was no security for peace while Europe was incessantly preparing for war, and while the nations were content to leave the continuance of peace at the mercy of the excited passions and hazardous accidents of the moment. Therefore it is that we have been strenuously contending, first, for a mutual and simultaneous reduction of those enormous armaments, which, kept up professedly in the interests of peace, are the most dangerous incentives to war, and, secondly, for the establishment of a Court of Arbitration, or some form of internation-

al jurisdiction, by which the differences of nations could be referred to the decision of reason and justice, instead of prejudice and passion. If there be any who doubt the efficacy of these means, will they suggest some means more efficacious, or are we to abandon mankind in despair to the eternal rule of barbarism and brute force?

What now, dear friends, remains for us to do? Unhappily, in those countries, which are the actual seat of war, the voice of justice, reason, and religion is stifled, for that is the only condition on which war can be prosecuted. Our excellent fellow-labourers in the cause of peace on the Continent, have not been wanting to their principles and convictions at this awful crisis. Consistently and courageously, even on the very arena of warlike agitation, have they, in every way that was open to them, uttered bold and eloquent protests against the war. But while it may be difficult for them to persevere in that course—for war is the most oppressive of tyrants—we must continue to denounce this great crime against humanity, and, undazzled by the glare of victory which may attend one side or the other, turn upon it steadily the light of sober reason and Christian morality. We must guard ourselves and use whatever influence we possess in guarding others, against the contagion of the war spirit which is apt to spread even to those who are only spectators of the conflict. We must do all that lies in our power to prevent the area of the war being enlarged, and especially we must strenuously resist all attempts to involve our own country in this dreadful imbroglio. We must watch every opening for the restoration of peace, so as to encourage our own and other neutral Governments, to offer their mediation at the earliest possible opportunity with a view to bring the war to an end. And above all we must stand prepared, whenever this deplorable conflict is closed, to invoke the public opinion of all Christendom in favour of such measures being taken, as will for the future place the peace of the world beyond the reach of the personal ambition of individuals, or the capricious impulses of popular passion. And may we not hope that the horror and indignation which this war cannot fail ultimately to inspire, will convince all men of the supreme folly and wickedness of

referring the disputes of nations to the blind and brutal arbitrament of the sword—will awaken so stern a demand among the millions of the oppressed populations of Europe as can no longer be resisted, for those measures of disarmament and arbitration for which we have been so long contending, and which seem the only means of

escape from the vicious circle in which the nations have been so long revolving?

JOSEPH PEASE, *President.*

HENRY RICHARD, *Secretary.*

London Peace Society.

HOWARD MALCOM, *President.*

AMASA LORD, *Secretary.*

American Peace Society.

September, 1870.

## Articles Selected.

### ABLE TO SAVE UNTO THE UTTERMOST.

BY THE REV. L. PILATTE, NICE.

About the beginning of the year 1855, the members of the French Protestant Church of Nice remarked the presence of two new-comers amongst them.

They were old men, evidently two friends, and their age, regularity of attendance, and attention, were striking. One, feeble and broken down, walked with difficulty; the other was younger, tall, and of noble aspect, and seemed vigorous still, despite his white hair. I was not long of making their acquaintance, and here is what I learned about them.

Mr. de M——le, the younger of the two old men, was about seventy years of age, distinguished by his talents, his position, and the celebrated name he bore. He was by birth a Roman Catholic, but a Catholic of liberal principles, educated under the influences of Jansenist ideas, and familiar with the teachings of the gospel. He had followed with deep interest the deliberations of his Church on the Immaculate Conception, and had by his own studies come to the conviction that that dogma was at once contrary to Scripture and the traditions of the Romish Church.

When this superstition was illegally declared by the Pope to be a dogma of faith, Mr. de M—— rejected it with all the strength of his Christian conviction; he saw in the proclamation of this new dogma a kind of apostasy of his Church, and resolved to look elsewhere for a purer faith and more solid teaching than that with which he had hitherto been satisfied. Providence led him to our chapel. He had been attending it with pleasure for some time, when he met an old friend who had lived for twenty years in this town, to which Mr. de M—— only came from time to time to spend the winter months.

“Do you know,” said he, “that I now

attend your church? How is it that I never see you there?”

“My church!” answered the other. “What do you mean? Is there a Protestant church here?”

“Certainly,” said Mr. de M——, “and has been for years. You must go with me; we are both old, and there one hears what one much needs to know. I will call for you on Sunday, and take you there.”

He to whom Mr. de M—— thus spoke was named S——. He was born in Lyons, of Appenzellese parents, on the 1st of January, 1768, and was therefore, at the time we speak of, about eighty-eight years of age. He was still, notwithstanding his great age, in the full enjoyment of all his faculties; and the liveliness of his character, the pleasantness and the perfect urbanity of his manner, as well as the vivacity of his fine intellect, seemed unimpaired by time. He was, as may easily be supposed, rich in recollections, and his conversation abounded in interesting facts about men and events of both the past and the present century. He had led an honourable life in the world, he possessed a modest fortune, and was universally respected; but, sad to say, he had run his long career without a thought of God, and now he was approaching its close not knowing what might become of his soul and giving himself no concern about it. He was born of evangelical parents, but had lived in a period when infidelity reigned. Amid the conflict of passions and the whirl of business he had remained a stranger to true piety, and, humanly speaking, he would have continued thus, but for the providential interposition of his Roman Catholic friend.

The Sunday following the above mentioned interview, the two old men, supporting one another, entered, and took their places on one of the benches of our humble chapel; and from that day forth I had no listeners more regular or more attentive;

especially Mr. S——, to whom the gospel was something quite new, seemed as delighted to hear it as he was amazed. Occasionally I saw him in private, but he was very reserved on all religious subjects; and though it was easy to see that there was a work of God in his soul, it was scarcely possible to determine its nature and extent.

One day, however, he called on me, and expressed a desire for a private interview.

"I wish," said he, "to purchase a book of prayers."

"Why a book?" said I; "can you not pray without a book?"

"Pray without a book!"

"Certainly; say to God what you feel and what you think; ask him plainly what you require. This is prayer; and since Jesus Christ has told us that all things whatsoever we shall ask of the Father in his name we shall receive, you may boldly go to him."

This aspect of prayer seemed to strike the old man. After a moment's pause, he said, "I have never prayed."

"Haste, then, and pray, for your time is short."

I shall not relate all that day's conversation.

Looking over his past life, Mr. S—— seemed to understand that it had all been lost, since it had been spent without God. He resolved to recommence it, and, laying hold of the promise of pardon held out by the gospel to all penitent sinners, he determined, as a labourer hired at the eleventh hour, at once to enter on the service of his long-forgotten Master.

He desired no book of prayers now; he found in his awakened conscience and in the new needs of his heart, in his nascent faith and in his love for Jesus Christ, the true guide of prayer; and the Spirit of God taught him from that time forth, better than the best of books, how to pray, and what to ask of God. From that period, each time I saw him I could mark a progress in the development of his faith and of his Christian character.

Conversions in advanced life are rare, and what seem such are often but the ceasing of a resistance to God, without being a true and lively return to him.

Mr. S——'s was an instance of a conversion which, though late in life, was not the less real and deep.

One who lived with him was greatly struck by the change that was wrought in him.

But here I must say a few words about

this person, as I will have occasion to mention her again.

Her name was H——, and she was rather above sixty when I first made her acquaintance.

She gave me, recently, a short outline of her history.

Left an orphan at an early age, and well-nigh friendless, her life had been rather a sad one.

She had been several times asked in marriage, but had always shrank from the responsibilities of married life; and having successively closed the eyes of her last surviving relatives, and being left alone in the world, she had followed her friends, Mr. and Mrs. S——, to this country.

Fifteen years ago Mrs. S—— fell ill.

"If you die," said Mademoiselle H—— to her, "never fear; I promise you I will not abandon your husband, but will care for him to the last."

"Do not promise," said Mrs. S——; "you are still young; the constant company and the infirmities of an old man will tire you; and who can tell if you will not one day wish freely to enjoy your fortune and the world?"

Mrs. S—— died shortly after this interview.

As soon as Mademoiselle H—— had closed her eyes, she set to work to fulfil the promise she had made to her friend.

She continued to live with the old man, and never left him even for a day. She surrounded him with the most tender care, and lavished on him all those treasures of affection and devotion which are contained in the heart of a woman.

Towards the end of last November I received a note from her.

"Mr. S—— is ill," said she; "and I would feel greatly obliged to you, if you would call and see him."

I hastened to their house. She was very uneasy. From my first glance at Mr. S—— I saw that he was dying.

He could speak with difficulty; but he was quite conscious.

"You are very ill," said I, after a moment's conversation.

"I know it," he replied.

"Are you prepared to appear before God?"

"I am prepared.....Jesus Christ"..... I could understand no more.

That evening he fell asleep.

The following morning I called on his friend. She was in deep distress, but calm.

"Now," said she, "I must fulfil his last



wishes. He has left me his executrix. I must arrange everything; then my task will be accomplished; there remains nothing more for me to do but to die. Pray for me." Then she added: "I often prayed God in my youth not to let me live beyond sixty. After I had promised to watch Mr. S—— to the day of his death, as my sixtieth year approached I feared lest God should answer my prayer; then I asked that I might live to fulfil my promise. God has granted my request. Now, you see, I must die."

I sought to comfort her, and to show her that among the poor and afflicted there was still work for those whom God has deprived of family and friends. But to all that I could say on this subject, she gently answered: "No; my work is done, something here" (laying her hand on her heart) "tells me that I have not long to live."

Mademoiselle H—— was a Roman Catholic by birth, but ever since her old friend had diligently read the gospel, she read it also; and she willingly conversed with me on the great truths of salvation.

The evening previous to the burial of Mr. S——, I had a conversation with her which seemed to make a deep impression on her.

"Here," said she, "is the printed notice of his death; I did not order a *De profundis* as we usually do."

I glanced over the notice: at the foot of it were the words, "*Pray for his soul.*"

"There is there," said I gently, "something that we never put; but it matters little."

"What is that?"

"We never pray for the dead," I answered, "we believe that those who die trusting in Jesus Christ, having been entirely forgiven and washed from their sins in his blood, enter heaven immediately after death."

"Ah! I believe that also," cried she; "and ever since he departed I have not ceased to thank God for having received him into glory."

"Your heart has not deceived you; but that your consolation may be surer, let us see what the Word of God says on this subject." I then laid before her the gospel plan of salvation. I showed her the sinner lost by his own sin, and redeemed by Jesus Christ; the expiatory and meritorious work of Jesus Christ accomplished for him, and the believer's full assurance of peace with God. She listened with her whole soul, and an indescribable joy seemed to beam from her eyes wet with tears.

"Ah!" said she, "the thought of a purgatory where the sufferings would be like those of hell, with the exception of the hope that they would one day terminate—this thought would deprive me of all consolation. How could I praise God that those I loved had been delivered from the pains and sorrows of this life, if I had to believe that they were the prey to sufferings infinitely greater? But if Jesus has made atonement for everything, suffered all, accomplished all—thank you, thank you, for your sweet words!"

I left her.

Three days later I called again. She was concluding the arrangement of her old friend's affairs.

She again told me that she was sure she had not long to live.

Three days had elapsed.

The following day I intended calling on her in whom I felt so deeply interested. That evening I received a black-edged letter. I opened it, and read the following: "You are requested to attend the funeral of Mademoiselle H——, deceased this day."

Her presentiment was realized.

When I went to the sad abode the following day, I was admitted by the aged female attendant who, for thirty years, had waited on Mademoiselle H——. She was in tears; and so was the faithful manservant who, for eight years, had served Mr. S—— with the devotedness of a son.

I could not refrain from weeping with them.

#### WITNESSES FROM THE DEAD.

##### NINEVEH.

In the first chapter of the Prophet Nahum, God is represented as addressing Nineveh in these words: "I will make thy grave." Lucian, a native of a city on the Euphrates, testified that Nineveh has utterly perished, no trace of it remaining, nor can it be told where it was.

This is also an early and unintended testimony to the fulfilment of the prophecy in Nahum i. 8: "With an overrunning flood God will make an utter end of the place thereof;" and of another in Zephaniah (ii. 13): "The Lord will make Nineveh a desolation, and dry like a wilderness;" and of another in Ezekiel (xxxi. 13): "Upon its ruins shall the fowls of heaven remain."

The grave in which, according to Nahum, Nineveh was to be laid, and long to lie unknown, has been opened, a very few years ago, by Layard, and its visible remains, now raised from beneath the soil

and brought to light, yield one of the most impressive illustrations of the subject of these papers.

Among the most interesting and important discoveries of Mr. Layard, is a full history of the exploits and victories of Sennacherib, copied from the bulls placed by the royal personage in his palace at Nineveh. One inscription reads as follows: "Hezekiah, King of Judah," says Sennacherib, in his inscriptions on the bulls excavated by Mr. Layard, "who had not submitted to my authority; forty-six of his principal cities, and fortresses, and villages depending upon them, I captured, and carried away the spoils. The fortified towns and the rest of the towns which I spoiled, I severed from his country and gave to the Kings of Ascalon, Ekron, and Gaza, so as to make his country small. In addition to the former tribute imposed upon their country, I added a tribute, the nature of which I fixed. I also took from Hezekiah the treasures he had collected in Jerusalem; thirty talents of gold, and 800 talents of silver, the treasures of his palace, besides his sons and his daughters, and his male and female servants, and brought them all to Nineveh."

Mr. Layard observes, "There can be little doubt that the campaign against the cities of Palestine, recorded in the inscriptions of Sennacherib at Konyunjik, is that described in the Old Testament. We are told there, in the Book of Kings, that the King of Assyria, in the fourteenth year of Hezekiah, "came up against all the fenced cities of Judah and took them." This feat Sennacherib records in his inscriptions. What is very striking, and indeed conclusive, is that the amount of treasure in gold taken from Hezekiah is the same on the Assyrian monument as in the inspired record. Thus the gigantic stone bulls long hidden under the accumulated *débris* of ages, respond to the labours of Layard, and come forth into noonday light, and proclaim that the history recorded in the Book of Kings is alike authentic and reliable, and therefore safe from the bitter assaults on its integrity in which sciolists and sceptics delight to indulge.

Daniel records that Nebuchadnezzar was driven from men, and made to herd with the beasts of the fields. An inscription in the East India House in London contains a description and enumeration of the great works of that monarch, which substantially corresponds to the boastful language—"Is not this Great Babylon, that I have built

for the house of the kingdom by the might of my power, and for the honour of my majesty?" But in the heart of this boasting occurs a very remarkable and suggestive passage, in which, after denouncing the astrologers, the writer adds: "The King's heart was hardened against them. He would grant no benefactions for religious purpose; he intermitted the worship of Merodach, and put an end to the sacrifice of victims. *He laboured under the effects of enchantment.*"

What Daniel describes, in language severe and dignified, is here attributed to enchantment, as might be expected, in a heathen record. But it is sufficient as an indirect and unimpeachable attestation of the historic truth of the Word of God, and all the more so that it is given from a pagan point of view.

The downfall of Nineveh was of necessity the ruin of the whole of the vast empire of Assyria—an empire of great area, prosperous, populous, and powerfully defended. Jonah singles out Nineveh as "an exceeding great city of three days' journey;" that is, it required three days' walking to make the complete circuit of the city. A heathen writer, Diodorus Siculus, says its circuit was equal to what we would call sixty miles, its wall one hundred feet in height, and so thick or broad that three chariots abreast could travel on the top. Nineveh, as the capital of the empire of Assyria, is delineated in sublime terms by Ezekiel: "All the fowls of heaven made their nest in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations; nor was any tree in the garden like him in beauty."

Gazing on this proud, and to all appearance impregnable, city, Isaiah foretells its near and inevitable destruction, and Nahum enumerates the particular features and incidents developed in the progress of its destruction. Isaiah expatiates, in impressive words, on the pride and vainglory of the Assyrian king, vividly setting forth the folly and absurdity of "the axe boasting against him that holds it." "Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire. And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briars in one day, and shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall

be as when a standard-bearer fainteth." Nahum enters more minutely and circumstantially into the incidents, phenomena, and features of her nearing destruction. He says: "While they be folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry."

In illustration of the accuracy of this prophecy, Diodorus Siculus, wholly ignorant of its existence, states that the Assyrian army, feasting and intoxicated, were attacked by the enemy, and broken and defeated, and that the city was thus delivered into the hands of the victorious assailants.

In another passage, Nahum prophecies, "With an overrunning flood, he will make an utter end of the palace thereof;" and again, "The gates shall be opened, and the palace shall be dissolved."

Diodorus Siculus records, unintentionally, the fulfilment of this prophecy. He states that, owing to incessant rains, the swollen river burst its banks and overflowed the city, and that the King believed that this was the fulfilment of an ancient prophecy, that the city would be taken as soon as the river became its enemy, and that in despair he fled, himself and his household, into the palace, and set fire to the whole palatial residence, and that meanwhile the enemy entered by the breach made by the river, and became masters of all. Thus the river opened the gates, and the fire dissolved the palace. The effect of this was the paralysis of the courage and confidence and strength of all the Ninevites, as minutely predicted by Nahum in the following words: "All this stronghold shall be like fig trees, with the full ripe figs; if they be shaken they shall fall into the mouth of the eater." This prediction, and the method of its accomplishment, must have appeared to many to be absolutely impossible. The strength of the walls, the number and bravery and war-experience of its people, and their wealth and resources, together indicated perpetuity and immunity from all destruction. But their pride and boasting and idolatry unnerved and weakened the mightiest of their chiefs; and a people called "lions," and dwelling in "the feeding place of young lions," in the words of the prophet, became "women"—that is, feeble. No fact is oftener illustrated or more solemnly impressed in the history of nations than this. Moral depravity is physical degeneration and moral cowardice. Strength goes with the decay of principle, and the

purest heroism leaves the sensual, and victory ceases to follow standards that are defiled. It is still true, and set, where it may be read, in the heart of countless national instances, that righteousness exalteth a nation, and that sin becomes its ruin.

Vice is decay; virtue is progress. Religion—the parent of all that is good and great—is the great conservative element of national, social, and domestic life.

The most instructive history of the final destruction of Nineveh, already briefly noticed, is given by Ctesias, in a statement preserved in Diodorus Siculus. It is worth extracting in full: "Arbaces, a Mede, a valiant and prudent man, and general of the forces which were sent every year out of Media to Nineveh, was stirred up by Belesis, the governor of Babylon, to overthrow the Assyrian empire. Hereupon Arbaces prevailed with the Medes to invade the Assyrian empire, and drew the Persians, in hopes of liberty, to join in the confederacy. He sent messengers into Arabia, and gained that prince for a confederate. Sardanapalus, being informed of the revolt, led forth the forces of the rest of the provinces against them, whereupon, a battle being fought, the rebels were totally routed, and, with great slaughter, were driven to the mountains, seven furlongs from Nineveh. While Sardanapalus was rejoicing at these victories, and feasting his army, Arbaces induced the Bactrians to revolt, fell suddenly on the King's camp, and making a great slaughter of some, forced the rest into the city. Hereupon, Sardanapalus committed the charge of the whole army to the Queen's brother, and took upon himself the defence of the city. But the rebels twice defeated the King's forces, and the King, being afterwards besieged, many of the nations revolted to the confederates, and Sardanapalus, perceiving that the Kingdom was like to be lost, sent forth into all the provinces of the kingdom in order to raise soldiers, and to make all other preparations necessary to endure a siege: and he was the more encouraged to this in that he was acquainted with an ancient prophecy that Nineveh could never be taken by force till the river became the city's enemy. The siege continued two years. The third year it happened that the river, overflowing with continual rains, came up into a part of the city, and tore down the wall, twenty furlongs in length. The King, hereupon, conceiving that the oracle was accomplished in that the river was an apparent enemy to the

city, utterly despaired; and, therefore, that he might not fall into the hands of his enemies, he caused a huge pile of wood to be made in his palace court, and heaped upon it all his gold, silver, and royal apparel, and enclosing his eunuchs and concubines in an apartment within the pile, caused it to be set on fire, and burnt himself and them together, which, when the revolvers came to understand, they entered through the breach in the walls, and took the city, and clothed Arbaees with a royal robe, and committed to him the sole authority, proclaiming him King."

"God moves in a mysterious way  
His wonders to perform;  
He plants his footsteps in the sea,  
And rides upon the storm."

The prophecy of Nahum leads us to believe that Nineveh was a magnificent, great, and powerful city; that it was overthrown in its meridian grandeur, when its prestige, and its wealth, and population were greatest. While the people that were destined to overthrow this great city are not mentioned by name, the description of the invading army in chap. ii. 3, 4; v. 2, 3, as composed of chariots and horsemen, indicates the Medes as the victors. Mediah relied on her cavalry most of all for success, and her armies were composed chiefly of horsemen.

The prophet also predicts that the city would be plundered, its inhabitants slain with the sword, and its chief places set on fire. Those very things which the secular historian has recorded, are just the fact predicted in the inspired record. The events were predicted a century before they occurred; while the historians who tell the story of her ruin were totally unacquainted with the Word of God. If Nineveh had been swallowed up by an earthquake, or depopulated by pestilence, the prophecy of Nahum would remain unfulfilled, and therefore untrue. If the city had been weakened, and continued, like Rome or Athens, the thin shadow or skeleton of what it was, the inspired prophecy would not be fulfilled. But it was utterly extirpated; it was laid waste, and the place or site on which it stood has only of late been identified. This is just what the prophet predicted: "He shall make an utter end of the place thereof; it shall be empty, void, and waste," and the spectators of its ruins shall insultingly ask where it stood; and, according to Zephaniah, it shall be tenanted by "wild beasts." This entire coincidence between prophecy and history is a witness rising from the grave in which Nineveh has been long

buried, and proclaiming, "Thy word is truth."

But all this falls in with a great law, of which the prophecy is an illustration. The ruin of Nineveh, Babylon, Syria, and Rome was predicted and accomplished in order to prove, with other results, that Israel were the people of God and the Bible the word of God. The prosperity and round of surrounding nations were intimately bound up with their relation to, or their estrangement from, the dynasty out of which the Messiah was to come. Other nations existed, flourished, and fell for the sake of Israel, and Israel was prospered or punished according as it was faithful or unfaithful to God. Every organized form of opposition to the cause and kingdom of Christ came under judgment. Thus these prophecies of doom were not merely evidences of the inspiration of the prophet, which they also were, but judicial penalties and sentences of God, in which the wrath of men, the dumb elements of nature, and the policy of kings, and the strength of armies, would all be turned to account. Sublime, moral as well as evidential features characterise these ancient prophecies as they pass into history. Hence prophecy is full of universal truth, and teaches lessons for all ages, and emphatically this great lesson—"Righteousness exalteth a nation; but sin is a reproach to any people."

It is also most important to observe that the various predictions of ruin and destruction overtaking these ancient and wealthy and powerful cities, are not couched in vague generalities which would apply to all. The predictions are coloured by the latitude, and air, and circumstances, geographical, political, and social of each place. That which is the description of the devastation of Nineveh, does not apply to Babylon, to Tyre, or Jerusalem. Each place had its special sins also, and its corresponding punishment.

Lies and pride, idolatry and insurrection against God, are laid to the charge of Nineveh, and these historically distinctive sins receive condign and distinctive retribution. In the case of Nineveh, there was given a solemn warning to all its inhabitants, that if they would humble themselves and repent, and return to God, he would spare them. And it is written: "The people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the King of Nineveh, and he arose from his throne, and

he laid his robe from him, and covered himself with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the King and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything: let them not feed, nor drink water: but let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said

he would do unto them; and he did it not."

Here is a respite—an interval between the storms—an interspace of blue sky. It did not last very long; but while it lasted the judgment was withheld. Let us not forget our country. "Behold, a greater than Jonah is here." If we repent not at the preaching of Him, our candlestick will also be removed, and our glory will depart, and another nation that knew not the day of its visitation added to the list of those that would not have God to rule over them, and now have ruins for their thrones, and foxes, and hyænas, and unclean birds, where imperial grandeur securely and splendidly shone.

## Miscellaneous.

### SCOTLAND.

**PROPOSED RESTORATION OF DUNBLANE CATHEDRAL.**—All lovers of art will be glad to learn that it is proposed to restore the nave of Dunblane Cathedral to its pristine perfection. Dunblane is—or rather was—in its way as exquisite a specimen of Gothic architecture as any cathedral in Scotland. It fortunately escaped very rough treatment at the hands of the Reformers, and seems to have suffered more from neglect than from violence. The arcading of the nave, with its exquisite triforium, is still practically entire, but the stone in many places has become so friable by long exposure to the elements that it will scarcely be possible to restore without in great part rebuilding. The great western window in three lights is one of the most severely simple, yet exquisitely proportioned, window ever designed; and there are many minor beauties in ornaments and mouldings on which the eye of the architect and artist loves to linger. The restoration of such a noble building ought to have a national interest for Scotland. Our grand ecclesiastical piles are so few in number that the restoration of one originally so beautiful will commend itself to all lovers of art as well as of architecture.

**GLASGOW CHORAL UNION.**—This society gave their first concert for the season on Saturday last, in the Cathedral. The music was for the most part simple in character, which was to be expected from the fact that

practice after the summer recess had only recently commenced. The principal feature of the programme was Mendelssohn's Motett in eight parts, "Man is Mortal," which was performed for the first time in Scotland, and probably for the first time in the kingdom. The Union's rendering was much nearer faultlessness than first performances usually are. The fine old tune "Old 100th," which was the first piece on the programme, was most exquisitely given, and formed an agreeable contrast to the lamentable perversion which is still to be heard in some of our churches under the same name. The last piece, Mendelssohn's Psalm XLIII., in eight parts, was a very pleasing performance, the last movement being particularly fine. The concerted pieces were rendered by members of the Union, and were all decidedly creditable. Mr. Lambeth conducted as usual, and Mr. Charles Ferguson accompanied on the harmonium. The audience, which was very large, quite filled the nave of the Cathedral and overflowed into the Church.

### NORWAY.

In the church system in Norway there is an arrangement, whereby a clergyman past work may retire with a superannuation, which is charged against the income of his successor. There is also a widow's farm attached to each glebe, so that on the death of the rector, his wife is not driven from her old home without any place of shelter.

## News of our Church.

The following extract, from a Halifax newspaper, gives an epitome of the work done by the church there in connection with Sabbath Schools during the last ten years under the auspices of an association originated on the basis and after the example of that in Montreal.

### AN INTERESTING REPORT.

The following is the document read at the meeting of the church of Scotland Sabbath School Association on Monday evening :

Reports, as a general rule, are considered wearisome documents to listen to, and are admired chiefly in proportion to their brevity; although, in fact, they contain most valuable information, such as every resident in a community requires and should be possessed of. A knowledge of the cause of origin and practical working of Societies in the city should be in possession of every one who professes an interest in its prosperity; and in the same way should christian church members desire acquaintance with the various schemes in operation for furthering the cause which they themselves appear to be identified with. Ignorance in these respects is one cause of blunted energies and depressed spirits on the part of faithful labourers, for people cannot be expected to assist an object of which they know nothing, and consequently feel no interest in. The present paper is not intended to give a long history of the Society under whose auspices we have thus met; but as it has just completed the tenth year of its existence, it was deemed desirable that a report of its operations during that period should be read at this meeting, that those who do sympathize in Sabbath School work, especially in the schools connected with our own church, should have an opportunity of knowing whether or not results have been arrived at corresponding to the amount of time, talent, and means expended; and that reviewing the past, and realizing some of its fruits, encouragement may be taken to persevere in the future. Therefore the following sketch has been hastily prepared to show what its position is after "ten years conflict."

It was on the 7th of Nov., 1859, at the weekly meeting of the Teachers of St Matthew's and St. Andrew's schools, that

a proposition was brought forward to form the Association. At that time the former school was superintended by Mr. Edward Lawson, the latter by Mr. Menzies of Montreal, Rev. Messrs. Scott, Jardine and Boyd being the clergymen of the churches. To these gentlemen we are mainly indebted for the institution. The first named gentleman presided on the occasion referred to, and Messrs. Jardine, Boyd, and Menzies composed the committee to draw up a constitution and bye-laws, which were adopted at the following meeting, and in which the object of the Association is defined as follows:—"The object of this Association shall be to promote the interests of Sabbath Schools connected with the church in Halifax and neighbourhood; to encourage friendly intercourse and co-operation among the teachers, and to correspond with other associations." The constitution was signed by 24 teachers and office bearers in the church, who were entitled to membership. Others were subsequently added, till at the present time the number of teachers and officers entitled to membership exceeds 80. The Teachers for some time previous held their meetings for the study of the lesson at the residence of Mr. Lawson on Pleasant street; afterwards, application was made to the session of St. Matthew's for the use of the session-room, for that purpose, where they continue to meet; latterly, however, the teachers of St. Andrew's meet after the prayer meeting held in their own church, for convenience sake. The quarterly meetings of the Association were occasions of much interest in its early history; Essays were read on subjects connected with the various phases of Sabbath school work, which no doubt tended greatly to develop the energetic spirit that now pervades its members.

One prominent feature that early manifested itself was a desire for extension—a missionary spirit having been evinced a few months after it was operation, and this feeling has continued with unabated interest ever since. Whenever an opening presented itself as a field for Sabbath School work, the Association availed itself of it, and called into exercise its workable forces; and now there are 6 schools conducted under its care, 4 district schools, besides the two city schools at first comprising it. The first one opened—that at Richmond—was

by permission of the Chairman of the Railway Board, Mr. McCully, allowed to meet in one of the rooms of the Station-house, and commenced operations on the last Sabbath in March, 1860, with 23 scholars. The last return submitted a fortnight ago, shows 90 on the roll. This advance will be better appreciated when it is recollected that there has since been opened in the district a Roman Catholic, Episcopalian, and Wesleyan Sabbath School. For the greater part of the time Mr. A. K. Doull, has continued the unwearied Superintendent, and much of its success is due to his self-denying exertions; a very efficient substitute at present is found in the person of Mr. M. Lindsay.

A school was also established at the North West Arm on the 22d July, of the same year, with an attendance of 19; last return shows 49 on the roll. Here, also, an Episcopalian School has since been opened, which, of course has drawn away the children belonging to that body. Up to within the past few months, this school has been under the care of Mr. James Bremner, and is now in charge of Mr. J. Watt. When we take into consideration the fact that these districts are sparsely settled, we can form an idea of the painstaking required to bring about so desirable a result. The maintenance of these schools for some time taxed the energy of an efficient staff of teachers from St. Matthew's—St. Andrew's being unable to participate in the labours, as they were occupied in their own school in the afternoon. For several years the Association refrained from further extension; until, in the summer of 1867, Capt. Dunlap drew attention to the lack of religious ordinances in the southern suburbs, and especially the apparent deficiency of suitable provision for either the secular or religious education of the youth, and urged the opening of a Mission School at Freshwater, on premises kindly proffered by Mr. Moutgomery. The school was commenced in August of that year, with an attendance of 60 scholars including children of all creeds. Various circumstances have operated against it, however; and the number at present on the roll is 39. It is more than likely that in the course of 12 or 15 months, this school will be incorporated with the new St. Andrew's on Tobia street. The last Mission School opened was that on the Tower Road, which commenced working in June of last year, with 40 scholars, some of these having previously attended Freshwater school. In

undertaking the movement to provide a Sabbath School for Freshwater district, the members felt it their duty to go a step further, and after some discussion it was decided that a Committee be appointed to draw up a memorial to be presented to the Board of School Commissioners praying that a free evening school be opened at the south and north ends, and also in the centre of the city, as many of the young men engaged at daily toil required and would gladly take advantage of such means of instruction. To this request the Board cheerfully responded, and the crowded attendance of young men at these places during the winter months proved the action of the Association to be gratefully appreciated. While thus expending their energies for the benefit of others, and striving to increase the number of places where the young could receive spiritual enlightenment, it might have been thought by some that home work, or the work in the city, would be neglected, but we find that in proportion as they gave, so they received; as they scattered, they gathered. The first return submitted by the Superintendent of St. Matthew's gave the whole number of teachers and office bearers as 18; scholars, 80. The last return given in a few days ago, gave 53 teachers and office-bearers, and 412 scholars. Thus it will be seen that at the date of organizing this Association, the whole number in St. Matthew's school, after an existence of half a century, was only 70; while within the last ten years it has increased by 35 teachers and 342 scholars, and that, too, when the population has not perceptibly increased at a comparative ratio. The first quarterly return given in by St. Andrew's showed 14 teachers and 70 scholars, the last shows 23 teachers and 145 scholars.

The city schools have been in the habit of taking collections during the sessions; and lately each class has been provided with boxes in which contributions are deposited. The sum realized in this way from the schools during the past two years amounted quarterly in St. Matthew's to \$80.57; \$65; \$67.29; \$65; \$58.41½; \$65; \$66.04 and \$55—or a total for two years of over \$500. St. Andrew's collected during the same period a total of over \$115. Contributions of lesser amount are also made by district schools. These sums have been devoted to various objects:—to support the City Mission; to assist the Foreign Mission fund; to support boys at the Industrial School; to the South Sea Mission; to aid in paying

expenses of the "Day Spring," the mission vessel belonging to the children of the Presbyterian schools, and alleviating distress along the shore, &c.

The preparation of a scheme of lessons, giving the list of lessons for a year, is another undertaking of importance in Sabbath School work. All experienced teachers admit its superiority over the indefinite and unsatisfactory practice formerly in vogue. Now, leading events in Old Testament history, and principal scenes in the life of Christ, chronologically arranged, and studied by all the scholars in the school, thus imparting clear and correct ideas of events as they occurred in the order of time. Two thousand copies of these are annually sold to schools in the county towns and villages. The sister Presbyterian church has since commenced the publication of a similar scheme.

With the growth of the Richmond and North West Arm School, came the demand for increased accommodation. The room in the station-house proving inadequate to the wants of the former, rendered it necessary to seek for it elsewhere. At a meeting of the Association, the matter was alluded to, and an opinion expressed that the erection of a suitable building would be the wisest course to pursue, especially as there was expressed an earnest desire on the part of the people of the district for a place in which to hold meetings of various kinds. A committee was named to report, and at a subsequent meeting held in January, 1863, was appointed "to superintend the erection of a suitable school house at or near Richmond Depot," who afterwards purchased 4 lots of ground at the Grove near Richmond, for \$200, and had a School-house erected capable of holding about 200 persons. The building has since been used for Divine service, (an arrangement brought about by the Halifax Presbytery, co-operating with the Association)—also for prayer meetings, as a Temperance Hall, Masonic and Good Templars Lodge Room, &c. By the active assistance of the ladies, who held a Bazaar in the fall of 1862, and otherwise, this building is free of debt, and is drawing a rental sufficient to keep it in good repairs. At North West Arm a want of proper accommodation was also felt. Through the kindness of Dr. Cogswell, now in England, the use of a school house was offered, which was gratefully accepted, and operations began there. Some misunderstanding appeared to exist, however, some time after the school was in operation, which neces-

sitated the relinquishing of the building for the benefit of other parties; but Mr Hosterman, whose interest in such matters is never-failing, with others, placed at our disposal the convenient apartments in the stone mill, as a substitute for the school-house. As there was a prospect of being in a position to give ministerial supply to Richmond and North West Arm combined the members agitated the erection of a school-house, and in Sept., 1866, a committee was appointed to secure plans, &c., for a building not to cost more than \$1800. A lot of ground measuring 70 feet by 65, was secured, and a handsome building erected, and handed over to the Association on the 15th August, 1867, and is now occupied by the congregation worshipping there, as well as for Sabbath School and other purposes. It is capable of seating about 200 persons. This building is held in the name of Trustees—W. H. Neal, John Doull, and R. H. Skimmings, Esqrs., and will be transferred to the Association as soon as the balance now due them is paid, which amounts to nearly \$500.

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PRESBYTERY OF OTTAWA.—The Presbytery met at Ottawa, September 13th, Rev. Daniel M. Gordon, Moderator. Mr. McLennan was unanimously elected Moderator for the current year, and took the chair. The minutes of previous meetings having been read and sustained, commissions were laid upon the table from the Kirk Sessions of Ottawa, Buckingham and Cumberland, L'Orignal and Hawkesbury, and Richmond, appointing Andrew Drummond, William Wilson, E. P. Treadwell and James Davidson, Esqrs., as representative elders.

The clerk then read the minutes from the proceedings of Synod anent the overture from the Presbytery of Renfrew, and the memorial from the Session and Congregation of Plantagenet, and in accordance with the directions therein given, the congregations of Arnprior, Ross and Westmeath, Litchfield and Plantagenet, were added to the roll of this Presbytery, and the Rev. Hugh Cameron, of Ross and Westmeath, and Rev. Thomas Scott, of Plantagenet, being present, received the right hand of fellowship from the Moderator and the other members of the Presbytery, and were directed to take their seats as members of the Court.

The clerk next read the report of the catechist, who had been labouring under the care of the Presbytery at Clarence from the 1st May until the 22nd August. The report stated that Mr. Park had organized two Sabbath Schools, one in Upper and the other in Lower Clarence, which were now in a very healthy condition, with a large attendance of scholars for the population of the district, and an efficient staff of teachers; that he had preached twice every Sabbath, and occasionally during the week, and that the attendance at all his meetings, principally upon the Sabbath, was



most encouraging. Rev. Mr. Anderson, clerk, stated that he could bear testimony from personal knowledge to Mr. Park's abundant labours and great acceptance as a catechist among the residents of Clarence, and in proof thereof said, that those who had enjoyed the benefit of Mr. Park's ministrations during his short stay among them, had generously contributed the very handsome sum of one hundred dollars towards the Presbytery's Mission Fund. Mr. Gordon then moved, and Mr. Mullan seconded: "That the report read be received and adopted, and the clerk be instructed to convey to Mr. Park the thanks of the Presbytery for his diligence and zeal while labouring as a catechist within their bounds.

Mr. Cameron reported that the congregation of Arnprior had become vacant since the meeting of Synod, Mr. Lindsay having tendered his resignation of the pastorate thereof, which had been accepted by the Presbytery of Renfrew before their dissolution; that Mr. Cowan was representative elder of the Kirk Session of Arnprior, Mr. James Jack of the Kirk Session of Ross and Westmeath, and Mr. Duncan Carmichael of the Kirk Session of Litchfield. Mr. Cameron further submitted a very gratifying report of the condition of Litchfield and the stations connected therewith, from which it appeared that Litchfield was a most desirable field of labour for an earnest and energetic minister, and as evidence of the willingness and ability of the people to support a minister, if settled among them, mentioned the fact that they had paid Mr. Perry \$168 for his labours among them for the short period of three months during the present summer.

The Presbytery then appointed the Rev. William L. Canning, Moderator of the Kirk Session of Spencerville, the Rev. Elias Mullan, Moderator of the Kirk Session of Arnprior, and the Rev. Hugh Cameron, Moderator of the Kirk Session of Litchfield, during the vacancy of these charges.

The subject of the Synod's General Sustentation Fund having been brought forward, Mr. Gordon stated that a somewhat informal meeting of certain members of the Presbytery had been held at Montreal during the meeting of Synod, at which they individually pledged themselves to use the utmost exertion to raise among the several charges under the care of this Presbytery the sum apportioned them by the Sustentation Board. It was then moved by Mr. Anderson, and seconded by Mr. Mullan, and unanimously agreed to—"That this Presbytery approve of the action of these brethren at this meeting in Montreal, and, deeply sympathizing with the scheme proposed by the Sustentation Board, hereby bind themselves to raise in their respective charges whatever sum the Presbytery this day may assess on each, so as to make up the amount apportioned the Presbytery of Ottawa for the current Synodical year, in order to enable said Board to pay annually all non-privileged ministers on the roll of the Synod the sum of \$200 without deduction.

The sum apportioned to the Presbytery of Ottawa was then divided among the different congregations as follows: St. Andrews, Ottawa \$250; Buckingham and Cumberland \$100; L'Orignal and Hawkesbury \$100; Ross and

Westmeath \$85; Chelsea \$70; Richmond \$70; Oxford Mills \$65; Mountain and South Gower \$65; Arnprior \$40; Spencerville \$35; Plantagenet \$20. On the proposal of Mr. Gordon the Presbytery enjoined ministers and Kirk Sessions of the several congregations to use every effort to raise the sum thus assessed on each, and agreed to hold each minister responsible for the same. The clerk was then instructed to write absent members, and urge upon them the necessity of prompt action in the matter, and also to communicate to the church agent as early as possible the action of this meeting in regard to the Sustentation Fund.

The following members reported that collections had been taken up in their respective congregations for the French Mission. Mr. Gordon, Ottawa; Mr. Anderson, Buckingham and Cumberland; Mr. MacLennan, L'Orignal and Hawkesbury, Mr. Cameron, Ross and Westmeath; Mr. Scott, Plantagenet. The members present who had not yet taken up any collection for this mission were enjoined to do so forthwith, and the clerk was instructed to write the absent ministers to the same effect.

Mr. Gordon explained the cause of the delay in the payment of the grant made this Presbytery by the Colonial Committee of the Home Church for mission work within their bounds, which had compelled the Presbytery to overdraw upon their treasurer to meet the liabilities incurred by mission work already done, upon the faith of the grant being forthcoming at a reasonable time after being made, but hoped that the grant would now be on an early day at the disposal of the Presbytery. Mr. Gordon also handed in a report from the treasurer to the effect that he had paid Mr. Livingston \$20 on account, and the treasurer was further authorized to pay Mr. Park's account of \$18.

Missionary meetings were then appointed to be held in the different charges of the Presbytery as follows:—L'Orignal at 3 p.m., and at Hawkesbury at 7 p.m. on the 7th November; Plantagenet at 7 p.m. on the 8th; Buckingham at 7 p.m. on the 9th, Cumberland at 2 p.m. on the 10th; Clarence at 7 p.m. on the 10th—to be addressed by the Revs. Messrs. MacLennan, Anderson and Scott.

Litchfield at 6.30 p.m. on the 3rd October; Upper Litchfield at 10.30 a.m. on the 4th, Colonge at 6.30 p.m. on the 4th; Westmeath 6.30 p.m. on the 5th; Ross 6.30 p.m. on the 6th; Arnprior 7.30 p.m. on the 10th; Richmond at 7 p.m. on the 11th, and Ashton at 7 p.m. on the 12th—to be addressed by Messrs. Cameron, Mullan and Gordon.

Oxford Mills at 7.30 p.m. on the 16th January; Spencerville 2 p.m. on the 17th; Mainsville at 7.30 p.m. on the 17th; Mountain at 2 p.m. on the 18th; South Gower 7.30 p.m. on the 18th; Chelsea at 7.30 on the 11th—to be addressed by Revs. Messrs. Cameron, Cleland & Fraser.

In St. Andrew's Church, Ottawa, at 7.30 p.m. on the 11th January, to be addressed by Messrs. MacLennan, Anderson and Cameron.

Appointments were then made for vacant charges, and the Presbytery afterwards adjourned to meet at Ottawa on the 11th January, at 11 o'clock a.m., the meeting being closed by the Moderator in the usual way.

BEACHBURG.—On Wednesday, the 21st September, the Sabbath school picnic of St. Andrew's Church, Beachburg, was held in the Town Hall of that village. About three hundred persons were present including the Sabbath school children. On the platform were seated the Rev. Hugh Cameron, chairman, *ex officio*, as pastor of Beachburg congregation, Rev. John McEwen of Pembroke, Rev. James Fraser, of Chelsea, P. Q., and Mr. Knight, student of Queen's college, Kingston.

The children generally look forward with great delight to their usual entertainment, but on this occasion we have no doubt their expectations were much greater than usual for they hoped not only to be pleased themselves, but also to contribute to the enjoyment of others. In this they were not mistaken.

After the eatables had been disposed of, and just as the Rev. Mr. McEwen was called upon to address the meeting, a large and comfortable arm chair was carried into the hall and placed upon the platform. In it the Rev. Mr. Cameron, chairman, was invited to sit. All unconscious he seated himself, and then Mr. McEwen in a neat and appropriate address, presented it to him in the name of the Sunday school scholars and others who had contributed to its purchase. The puzzled look of astonishment that appeared on Mr. Cameron's face testified to the ability of children to keep a secret faithfully, and the evident pleasure, which beamed from the countenances of the little ones showed that their anticipations had been fulfilled.

The after proceedings were such as usually make up the entertainment at these happy reunions—addresses and music. To the former, not only the grown up people, (as is too often the case) but even the children paid the most marked attention. In the latter all joined most heartily. The singing of the doxology and the pronouncing of the benediction terminated the pleasures of the day.

GLESCOPE.—On the 21st of August, five elders were ordained at the conclusion of the ordinary service in St. Andrew's Church. After an earnest prayer for the divine blessing, the Rev. Mr. Macleod delivered suitable addresses to the newly-ordained elders and the people, on their respective duties. It is hoped that such an addition to the Kirk Session will prove a valuable help both to the ministers and congregation.

DONWICH, ONTARIO.—On the 18th of September, the Sacrament of the Lord's Supper was for the first time dispensed in the St. John's Church, by the Rev. Mr. Macleod, who has chiefly been instrumental in the building of the Church, and has the oversight of this new congregation. The attendance far exceeded the utmost capacity of the building, and a great many were unable to obtain admittance. The Rev. Professor McKerras preached on the Fast day, and his services (as they ought to be) were very highly appreciated.

APPIN MISSION STATION.—The Rev. Mr. Macleod has made arrangements for the erection of a new church in this station, where he preaches every Sunday afternoon to a large

and most attentive audience. This is the fourth congregation receiving the benefit of his ministrations.

#### QUEEN'S UNIVERSITY.

##### OPENING OF THE SESSION.

The current session of Queen's University and College and of the affiliated Medical School was opened on Wednesday 5th October by the customary proceedings in Convocation Hall. Principal Snodgrass presided and opened the meeting with prayer. The Professors of the Faculties of Arts and Theology, and some of the Professors of the College of Physicians and Surgeons were on the platform. The Principal addressed the assembled students in terms of welcome, and then made some statements with reference to the success of the University Endowment scheme. He said that in all \$105,000 had been subscribed, and of this about \$70,000 paid.

The Rev. Professor Ferguson was called upon to deliver the opening address, and spoke as follows:—

Mr. Principal, Ladies and Gentlemen— It has fallen to me to deliver the address which is usual at the opening of the Session of this University, and I accept the position with a mingled feeling of diffidence and pleasure—diffidence because I feel the importance of the duty and my own weakness to its discharge, and pleasure as affording the opportunity of addressing those who evince an interest in this Institution, and those who are to be enrolled as students; and I would ask your attention for a few moments to some thoughts, presented in a very desultory way, on the influence of Universities.

It is perhaps quite natural that in a new country like ours the subject of University education should not receive the attention which it deserves, or which it receives in the countries of Europe. Many centuries must no doubt pass, before we can look back on such reminiscences as cluster round the halls of Oxford or Cambridge, or belong to the Universities of Scotland or France, Italy or Germany. But though these Universities have a long history, yet even in the older lands to which they belong, the subject of higher education has never received so much attention as during the present century, or even the present half of the century. But the history and experience of those older lands may serve us a good turn, if after mature consideration we are enabled to gather lessons in regard to higher education in our new Dominion.

One of the truths which the history of those older lands teaches us, and which may be presented with all the force of an axiomatic certainty, is that one of the principal elements in European civilization has been, and still is, education, and education in its highest form. But with education must be closely associated religion, occupying no secondary place and possibly of greater importance, but the one really inseparable from the other. For education without religious faith is almost certain to end in open infidelity, and will prove a very inadequate protection against those vices which entail, not merely personal unhappiness, but also national calamity. While on the other hand religion without education often results in evils almost as great in the superstition and fanaticism which, if they have not been direct causes, have at least afforded the excuse for the foulest deeds, and to which may be traced many of those social and political crimes which stain the history of the middle ages. The wars of the crusades, for instance, and especially of the crusades against the Albigenses, were only possible in an age of religious but ignorant fanaticism. It is the happy combination of these two elements which has proved the great motive power of true social improvement in Europe, and which will ever be found as the means of advancing and maintaining a true civilization. It is the happy union of religion and education as they have been taught in the schools and universities of England and Scotland, which has given to Great Britain her imposing position among nations, and has made her civilization of so high and general a character. The university is essentially a christian institution, and the earlier universities were closely connected with the religious houses in Europe.

They had no prototypes in Greek or Roman society; even the schools of Alexandria differed very materially from modern colleges. There was no unity of plan and purpose among the teachers of Alexandria, but each propounded his own peculiar doctrine, and each was surrounded by the circle of his own disciples. The Universities grew out of the union of the cathedral schools with those schools which gathered round the old abbey monastery or convent. From a very early period it had been the practice of the Christian Church in newly converted lands to establish schools by the side of the cathedral, and while the school of the monastery continued to be essentially clerical the cathedral school became more and more secular.

The Bishop as the head of the diocese exercised a supreme jurisdiction over the schools, most frequently through his Chancellor, and each school had its own Rector. The Bishop in many instances found it desirable to join together the cathedral school with its secular teaching, and the monastic school with its clerical discipline, and these united schools became the foundation of the University. The earlier name of this united foundation was simply *Studium Generale*, *Studium* indeed being the appellation of every high school, while the epithet *Generale* either referred to the divers faculties there taught, or to the fact that it soon ceased to be a mere Diocesan school, but students of any nation were admitted to it, and this has been the origin of that division into nations which still exists in some of the Universities of Europe. The three earliest Universities were those of Bologne, Paris and Oxford, the exact date of whose foundation cannot be given, and indeed it is most probable that they very gradually grew out of the higher schools. But it is interesting to watch the effects of higher education as represented by these Universities on the progress of civilization in Europe. The University of Bologna was the great law school of the middle ages, and not only did it take a leading part in the revival of learning, but was a principal means of introducing the study of Roman law, and very largely through its influence the Institutes of Justinian became the basis of modern law in the principal countries of Europe. Lawyers, most of whom had acquired the knowledge of civil and canon law in the University of Bologna, came to preside in the Feudal courts of France, and very materially affected the social life of that period as their learning gave them a position by the side of the Seigneurs. The University of Paris took a position not less important than that of Bologna, and exerted very great political and ecclesiastical influence in France. This influence was in consistent opposition to the extreme claims of Rome, and there was no more formidable curb to Papal power than that presented by the University of Paris. And in England, Oxford has from the earliest period had names associated with it, which are still famous in history, men of learning and action, men who gave a character to their age, and who contributed largely to those enduring impressions which mark the advancement of social progress, and the effects of which continue long after all trace of their services has passed away.

Oxford was the home of Wickliffe and a body of men who contributed largely to advance liberal opinions, and who prepared the way for the great religious and social changes of the sixteenth century, whom a German author calls the Reformers before the Reformation. It were possible to go on and trace in the history of the Universities of Scotland or Germany that very great influence which they have exerted on their respective countries. We may, however, observe that in studying the history of Universities, we find that their influence has been exerted politically, socially and ecclesiastically in the direction of a liberal conservatism. Generally the supporters of the established order of things, they on the one hand have opposed all attempts at socialism or any disturbing of the social bonds, and on the other hand, where there has been a tendency to absolutism in the government, the universities have partaken in the fervour of innovation, and have been prominent towards liberalism. Oxford and Cambridge long continued Jacobite, and the University of Edinburgh had great difficulty in reconciling itself to the new order of things inaugurated by the revolution of 1688. The University of Paris has been more than once closed for its expression of liberal opinions; and in Germany the tendency to absolutism, which grew out of the extreme views of the Holy Alliance, had no more consistent opponents than the Universities; and, still later, the Papal movement has had real cause to dread the progress of liberal opinions in its great school of learning at Rome.

In dwelling at some length on these points in the history of Universities, I wish to make you realize something of the influence which Universities, as the representatives of a higher education, exert in the progress of civilization. I would have you to bear in mind that we have just passed through a very great change in our political life, that we have turned one of the most important pages in our history, and that, as the Dominion, we have made a fair start to power and greatness. But, I believe, we shall only become great and powerful as the two elements of religion, and education in its higher form, enter largely into our national life, and whether directly or through the pulpit, the law courts, the press, or the legislative halls, the Universities make their influence felt by the high tone and character which their training imparts.

In a new country, where comparatively

few have the means, the leisure, or the inclination to devote their time to University studies, we cannot expect the Universities to acquire that influence which they exercise in other lands; but we trust that that influence may be an increasing influence; and it is very much in the power of the universities themselves to acquire such an influence by the high position which they take, by their large capacity for training and by their adaptability to the requirements of their age and country. The very gratifying response which has been given to the appeal for an endowment of this University is a happy augury, not merely for its future success, but for the influence generally of the Canadian Universities; and speaks much for an appreciation of the great value of higher education among all classes of the Canadian people. This University has been placed in a much improved position; its existence cannot any longer be a question. It has ceased to be dependent on the government of the day. But having reached this comparative independence, it is due to others, it is due to ourselves, that we take a high standard of University training, and that we should be very careful that those who shall pass through their course here shall not only have gained a large fund of useful information, but that they shall have acquired a taste for the pursuits of literature and science and habits of patient study and independent research.

In reference to the Universities of Europe we find that the influence which they have exerted has depended not only on their capacities as teaching bodies, but also on the power of attracting to themselves the learned and scientific. We can scarcely hope for a long period to attain to the large subdivision of labour which the older Universities of Europe enjoy, but we must steadily aim at a large increase of the Professorial staff. It is only when the Professor is able to devote his whole attention to one special department that he can really attain to any great excellency in it, but when Chemistry and the whole domain of Natural Science; or Metaphysics and Ethics with Logic and Rhetoric; or Mathematics with the very extensive field of Natural Philosophy, or Greek or Latin; or History with the English Language and Literature, are included in one department, the Professor is obliged to seek eminence in one specialty to the neglect of others, or he must be content with a very moderate position in all. In the Universities of Ger-

many the whole field of knowledge is elaborately divided and assigned to different lecturers. In Heidelberg there are above sixty, each lecturing on his own special subject; and to this more than to any natural superiority of intellect is it due, that Germany has attained to such excellence in almost every department of science and scholarship. The other Universities of Canada share in an equal degree with ourselves the inadequacy of the Professorial staff, and perhaps it is not possible at present to remedy to any extent the defect. *But let us hold steadily in view the increase in the number of the chairs.*

Another circumstance which really cripples the work of the Universities is the unprepared state of many who come up for matriculation from our Grammar Schools, and the system of cramming to which so many resort; and the want of that proper grounding without which no student can really overtake the work of his college classes. I am naturally led to speak of my own very short experience, and must express the difficulty of pointing out the changes of the English Language as leading to an appreciation of its excellencies, when the student is ignorant of the simplest rule of grammar; or of tracing the philosophy of history, or pointing out its great principles, or of marking the progress of civilization, when the very landmarks of history are wholly unknown. But in this way the Universities are compelled to do the work of the higher schools, and can scarcely attain to their own proper work. The young man when he enters College should have already acquired such an appreciation of knowledge for its own sake, should have formed such habits of study and such a taste for literature and science, as well as such a degree of culture, as that he will be prepared for the higher pursuits of his college course; for students at the University are no longer boys, but they differ from boys principally in this, that they are supposed to have formed an opinion of the value of their studies and to have felt the higher motives for study. And there is something pleasant, something encouraging in dealing with young men who have realized the importance of their studies and the value of their time, who have risen out of the drudgery of the school to an honest independent industry in the pursuit of knowledge. Not so much the boy who by a system of cramming and by aid of a mechanical memory can satisfy examiners and *delight inspectors, but he who has learned*

to know and feel that he has a mind of his own, a mind to be improved, a mind fitted for independent research, a mind whose very life consists in action, earnest and vigorous.

But recurring to the Universities of Europe, we find that they have been influential not merely as they have been active in the whole field of knowledge, not merely as they have been diligent in gathering the intellectual harvest of past generations, and also pushing on in the paths of original research, or not merely as they have been the highest institutions for instruction and training, but that they have been the great centres where have gathered the literary and scientific, even the homes of the learned. And this has been by no means the least important source of their influence, this brotherhood of the literary and scientific. In England this has been in a degree effected by means of those fellowships which afford the means and opportunity for that leisure which literature and scientific research really require, or in Germany through those extramural chairs, by which men eminent in some special department are permitted to establish themselves without the University, and gather around them students who, at the proper time, may go up to the University for their examinations for degrees. And this competition, healthy and powerful, has the effect, not only of exciting to greater energy the privileged intramural professors, but collects at the seat of the University a learned society. *The Universities of Europe, if from no other cause than this, exercise an important and most frequently a very useful influence. But thus the University becomes the central point and heart of science and attracts to it all the spirits who are a thirst for knowledge, and while it reflects the spirit of the times, it as often operates powerfully on the development of the institutions and character of the age.* The circumstances which in England and Germany give such attractions and such influence to the University it may not be possible to reproduce in this country, yet it is undoubtedly very desirable to associate the graduates more closely with the University, to make them feel that when they have gained the honours which it is in her power to bestow, their connexion with her, far from ceasing has been made nearer and stronger; and to induce them to form a society which shall have in view not merely the interests of their Alma Mater, but even in a greater degree the *interests of literary and scientific research,*

a taste for which they have acquired within her walls. This is a subject which may well claim the attention of the graduates and undergraduates as well as of the Trustees and Senate of this University.

The Principal then spoke as follows in reference to Presbyterian Union and Queen's University:—

Last week I had the honour and pleasure of attending a meeting of representatives of the two Presbyterian Churches in this part of the Dominion, and of the two in the maritime provinces. The meeting was called for the purpose of considering the practicability of uniting these churches under the jurisdiction of one General Assembly, and I have no doubt it will form an important part of the ecclesiastical history of British North America. Considering the very fraternal spirit which prevailed, the readiness and harmony with which the articles essential to a common constitution were agreed upon, and the results arrived at in regard to matters of detail, I feel very confident that the consummation of the contemplated union will be effected at no distant day. The doctrinal basis determined upon is so simple and concise, yet so comprehensive, that its universal acceptance is a matter of reasonable expectation. Any difficulty that exists is purely practical in its character, and is connected solely with the adjustment of interests arising out of the original causes of alienation and distinctive, more or less, of separate existence and divided effort. No question engaged more time, or received fuller discussion, than the maintenance of the Collegiate Institutions belonging to the negotiating churches.

Opinion so far as expressed, was partly in favour of there being but one Institution, the thorough equipment and efficiency of which would be secured by the ample resources available for its support, and partly in favour of the maintenance of a University with several Theological Colleges properly placed and equipped. The question was discussed during two consecutive days, and a resolution at length passed in favour of the latter view, to the effect that the United Church should maintain, in thorough efficiency, a University and such Theological Colleges as may be found requisite. This is the statement of a general principle merely. No institutions, no localities are named. There was an anxious desire on the part of many to obtain a definite deliverance, and if the interests to be especially

consulted had been fewer and simpler there would probably have been little difficulty in preparing a deliverance of that character, perfectly acceptable to all concerned. As it is, we can only place against it all the objections which may be raised to the terms of the resolution, the advantage there will be in allowing time for the forming and maturing of a sound public opinion on the subject. The ultimate result will, I believe be such as to give satisfaction and tend to the paramount ends in view—the glory of God and the good of the country.

The question which concerns us, and it concerns us very much—the question which our numerous friends here and everywhere feel themselves prompted to ask first is this: In the application of the general principle enunciated by the convention, what place will be assigned to Queen's University and College? Now, making every possible endeavour to embrace all interests in the careful, long continued, and at times anxious thought which I have given to this point; maintaining a due regard to the history, reputation and usefulness of this Institution and to the growing engagements and far-reaching responsibilities, all of the nature of a covenant with the public, which the authorities of the Institution have assumed, and which they must seriously feel; striving to appreciate as fully as I can the duty of non-interference with the position and claims of established institutions, whether connected with other Churches, or not connected with any Church; keeping in view my individual responsibilities arising out of the relations in which I stand to this Institution, to one of the negotiating Churches, and, I may add, to the Presbyterian Church of British North America about to be formed, and earnestly desiring personal predilections shall at all times and in all things be auxiliary to the general good; and, perhaps, I should say, above all, recalling the opinions expressed by the members of the convention, I have no hesitation in saying, that in the application of the general principle enunciated, Queen's University and College are destined to occupy the same place, and the same relation to the United Church as it does now to one of the negotiating churches, and therefore the same place and relation to the country at large. The corporation of Queen's College can justly and generously say to the United Church: This is one of the oldest of the highest class of educational institutions in the land; for a period of thirty years, encountering difficulties and trials, to have

survived and surmounted which is a reliable index of its vitality, exertion, vigilance, self-denial and liberality have been devoted to the upbuilding of it; it has acquired a name and a character which are grateful to its friends; the service which it has rendered to the country has been often acknowledged by persons of influence in very flattering terms; it is as fully and efficiently equipped with men and appliances as its means will admit of—at least as fully and efficiently as any institution of similar standing; its prospects, notwithstanding recent financial disasters of great severity, are improving; the surprising success of the attempt to endow it is an adequate proof of the estimation in which it is held; though far from being rich, it possesses valuable property, much of which could not be realized except at a formidable sacrifice; in most of the respects in which locality is favourable it is advantageously situated. This Institution, entirely untrammelled by connection with the State, solely dependent now upon means derivable exclusively from the private liberality of its supporters, we place at your service, the only condition being that you extend to it the disposition which has been shown to respect existing interests of far less, of very minor, importance; that you conserve our position historical and actual—that you interfere not with those scholastic rights and privileges which are very dear to us, and especially dear to hundreds of alumni who have a pardonable pride in saying Queen's College is our *Alma Mater*. Recommending, as the convention does, the maintenance of a University, and considering how inadvisable it is on all hands acknowledged to be, to increase the number of institutions having University or degree granting powers, is there any reason for anxiety lest this University shall not be the one which shall be adopted? If I know anything at all of the sentiments which prevailed when the subject was under discussion—if I remember anything which transpired—the belief which I have expressed and no other is tenable.

A change of site has been mentioned. The transplanting of Queen's College from Kingston to Toronto or Montreal has been suggested. In the spirit in which thoughtful men desire to take into account all the possibilities of a case, the questions, Can such a change be made? Would it be a wise thing to make a change? without being formally put, were mooted and spoken to. I believe that Montreal would not

have been named if Toronto had not been named, and the feeling with reference to the question may be fairly represented to be this, that in both these cities there are already Universities and Colleges enough, and that, especially with regard to Montreal, whatever the United Church might do were it required to aim at the creation of a University, it would be extremely inexpedient, not to say, ungenerous, to entertain the transporting of Queen's University to that city, where it would be in close proximity to the only Protestant University in the Province of Quebec—the well known University of McGill. So far, therefore, as the convention is concerned this notion may be considered as dismissed. My own disposition is decidedly in favour of the university remaining where it is—not that we might not have our revenues increased by a change—but there are other considerations of greater importance than those of a pecuniary character by which we must be governed, and, without enumerating these, they are such. in my judgment, as to constrain the settled belief that the site of the University is fixed, and the best proof I can give of this persuasion is the large expenditure we are now making, and, to prevent misapprehension, I should say profitably making for the improvement of the College premises.

I have just one other allusion to make before closing. It has been represented in the newspapers, that at the convention "it was felt that Queen's College could not be retained at Kingston." I have only to say that during my intercourse with the members of the convention and many other friends, I found no indication of such a feeling being entertained, and that I cannot imagine any grounds upon which the existence of it can be alleged.

AWARD OF SCHOLARSHIPS.—The scholarships competed for at the matriculation examinations were gained as follows:—

FIRST YEAR.

1. Leitch Memorial, (1)—George Gillies, Middleville.
2. Watkins—Donald McIntyre, Kingston.
3. Campbell—John Augustus Craig, Kingston.
4. Mowat—John Mathieson Kinghorn, Kingston.
5. St. Paul's Church, (1)—James J. Craig, Charlottenburgh.

SECOND YEAR.

1. Hardy—William Arthur Lang, Imonte.
2. Synod, (1)—Angus Crawford, Cobourg.
3. St. Andrew's—Peter C. McNee, Perth.
4. Henry Glass Memorial—William Donald, Burnbrae.

THIRD YEAR.

1. Synod (2)—Archibald Patterson Knight, Renfrew.
2. Aberdeen—Malcolm McGillivray, Collingwood.
3. Cataragui—James Cormack, Kingston.

FOURTH YEAR.

1. Synod (3)—Robert John Craig, Kingston.

QUEEN'S COLLEGE ENDOWMENT FUND.

Subscriptions for insertion in the Presbyterian will be made up here on the 15th of each month. Local Treasurers and others are particularly requested, when making up their detailed statements of remittances to the College Treasurer, to follow the mode of entry adopted below.

W. IRELAND, Treasurer.

Queen's College,  
Kingston, Ont., 15th. October, 1870. }  
Subscriptions acknowledged to 15th Sept.,  
1870. . . . . \$67676 75

KINGSTON.

Rev. Prof. Murray, bal. of 2nd instal. on \$500. . . . . \$62 50  
Angus Shaw . . . . . 2 00  
64 50

MONTREAL.

Local Treasurer, JOHN RANKIN.

Sir John Ross . . . . . 400 00  
Rev. Wm. M. Black . . . . . 50 00  
450 00

SCOTLAND.

Robert Snodgrass, Glasgow, 2nd donation of \$100, Revenue. . . . . 100 00

PERTH.

Local Treasurer, JAMES GRAY.

Henry Anderson, Drummond, bal. on \$6. . . . . 3 00  
D. Armstrong, Drummond, bal. on \$30. . . . . 15 00  
Henry McDonald, Drummond, bal. on \$10. . . . . 6 00  
Henry McDonald, jun., Drummond, bal. on \$5. . . . . 3 00  
Thos. Mansfield, Drummond, bal. on \$100. . . . . 50 00  
Mrs. H. McIntyre, Drummond, bal. on \$20. . . . . 10 00  
Duncan McNee, Drummond, bal. on \$75. . . . . 50 00  
Peter Fisher, Bathurst, bal. on \$10. . . . . 5 00  
James Blair, Bathurst, bal. on \$10. . . . . 5 00  
James Gamble, Bathurst, bal. on \$20. . . . . 10 00  
Peter McIntyre, Bathurst. . . . . 15 00  
Wm. Cline, Perth, bal. on \$20. . . . . 10 00  
Wm. Scott, Scotch Line, bal. on \$8. . . . . 4 00  
George Oliver, do bal. on \$10 . . . . . 5 00  
Duncan McIntosh. . . . . 5 00  
196 00

SMITH'S FALLS.

Local Treasurer, T. PERCY.

Robert Hunter, additional. . . . . 60 00  
Rev. S. Mylne, 1st instal. on \$200. . . . . 50 00  
Thomas Percy . . . . . 30 00  
Daniel Campbell. . . . . 15 00  
Robert Graham, 2nd instal. on \$15. . . . . 5 00  
Malcolm Coudie, jun . . . . . 5 00  
A. & J. Livingstone, bal. on \$10. . . . . 5 00  
John Davidson, 1st and 2nd instal. on \$6. . . . . 4 00  
Thos Forgy, 1st instal. on \$12. . . . . 4 00  
Robert Hutton, 1st and 2nd instal. on \$6. . . . . 4 00  
Wm. Lyal jun., 1st and 2nd instal. on \$6. . . . . 4 00  
Duncan Warwick. . . . . 4 00  
George McDonald, 1st instal. on \$9. . . . . 3 00  
Duncan Cameron, 2nd instal. on \$10 . . . . . 3 00  
Francis McIntosh, 1st on \$4. . . . . 2 00  
George & J. Moor, 1st and 2nd instal. on \$3. . . . . 2 00  
Francis Patterson, 1st instal. on \$4. . . . . 2 00

Wm. Williamson, 1st instal. on \$3. . . . . 1 50  
John Splan, 1st instal. on \$3. . . . . 1 00  
John Hutton, 2nd instal. on \$3. . . . . 1 00  
Peter McDonald. . . . . 1 00  
Archibald Ogilvy. . . . . 4 00  
Wm McDonald, bal. on \$50 . . . . . 30 00  
John Ferguson, 1st instal. on \$10 . . . . . 5 00  
245 50

CORNWALL.

Local Treasurer, D. B. MACLENNAN, M. A.

Rev. H. Urquhart, D. D., 2nd instal. on \$100. . . . . 25 00  
Mrs. J. Ross. . . . . 1 00  
26 00

WOLFE ISLAND.

Local Treasurer, REV. GEO. PORTEOUS.

Rev. George Porteous, 1st instal. on \$100. . . . . 25 00  
Miss Porteous, 1st instal. on \$5. . . . . 2 50  
27 50

WESTMINSTER.

Local Treasurer, D. McPHERSON, Glanworth, P. O.

Thomas Harkness. . . . . 2 00  
Donald Mackellar. . . . . 1 00  
3 00

CHATHAM, ONT.

Local Treasurer, Wm. ADAMS.

John Garner, 1st instalment on \$50. . . . . 10 00  
Dougald McNaughton, 1st instal. on \$50. . . . . 25 00  
Henry B. Robertson, 1st instal. on \$15. . . . . 5 00  
Wm. S. Ireland. . . . . 10 00  
Duncan McNaughton (N. Chatham) . . . . . 5 00  
Andrew Robertson. . . . . 5 00  
Henry Robertson. . . . . 5 00  
Duncan McMillan. . . . . 5 00  
Peter McKerral. . . . . 5 00  
John Longwell. . . . . 5 00  
Wm. Ferguson. . . . . 5 00  
Duncan McNaughton, (Harwich). . . . . 5 00  
John McCeachy. . . . . 5 00  
Wm. Coltart. . . . . 5 00  
John McCormick. . . . . 6 00  
John McKay. . . . . 5 00  
Kenneth Urquhart. . . . . 5 00  
Donald Cameron . . . . . 5 00  
T. Rutley & Son. . . . . 5 00  
Mrs. John Adam. . . . . 5 00  
Peter D. McKellar. . . . . 5 00  
H. F. Cumming. . . . . 10 00  
Duncan Campbell, jun. . . . . 5 00  
Thomas Stone. . . . . 5 00  
Neil McNaughton. . . . . 1 50  
John Buist, George Fanning, 2 at \$3 each. . . . . 6 00  
Duncan McVicar, John Schneider, D. K. McNaughton, W. E. Gardiner, James Patterson, John McKerral, Malcolm McKerral, 7 at \$2 . . . . . 14 00  
Daniel McNielage, Mrs. Daniel McNaughton, Kenneth Campbell, 3 at \$1 . . . . . 3 00  
180 50

MULMUR.

Local Treasurer, JNO. A. LOVE, Stanton P. O.

Malcolm Colquhoun. . . . . 2 00

TOSSORONTIO.

Local Treasurer, GEO. CUMMING, Rosemont P. O.

Samuel Robinson, 1st instal. on \$10. . . . . 5 00  
Robt. J. Larnon. . . . . 5 00  
Thomas Gallagher. . . . . 4 00  
Mrs. McCormack. . . . . 3 00  
Samuel Blackburn. . . . . 3 00  
Mrs. H. Trimbel. . . . . 2 00  
Mrs. Murphy . . . . . 2 00  
Samuel Noble. . . . . 1 00  
Hugh Gallagher. . . . . 2 00  
Thomas Gallagher, sen. . . . . 2 00  
Wm. Adamson. . . . . 1 00  
30 00

LONDON.

Local Treasurer, JAMES COWAN.

James Gray, 1st instal. on \$15. . . . . 5 00  
Rev. David Camelon. . . . . 100 00  
George Gray . . . . . 10 00



James Dunbar.....	5 00	
Duncan McKenzie.....	5 00	
An Old Friend.....	5 00	
A. Cleghorn.....	5 00	
J. B. Laing.....	5 00	
J. B. Sutherland.....	5 00	
John Macdonald, sen.....	5 00	
Mrs. Thornton.....	5 00	
Wm. Love.....	5 00	
David Porteous.....	5 00	
John Stirton.....	3 00	
John Auld.....	2 00	
Mrs. Milton.....	2 00	
Alexander Macarthur.....	15 00	
Charles Smith.....	6 00	
A Friend, 50cts., Wm. Scott, 35cts..	0 85	
James Lawrie.....	3 00	
Robt. Duthrie.....	5 00	
	<hr/>	201 55

GLENCOE.

Local Treasurer, DUNCAN MCGREGOR

Duncan McGregor, 1st instal. on \$5	2 00	
John McLachern.....	5 00	
John Cameron.....	4 00	
Wm. McKenzie.....	4 00	
Captain D. Graham.....	3 00	
Miss Macfie.....	2 00	
Donald McIntyre.....	2 00	
Malcolm McIntyre.....	3 00	
F. G. McIntyre.....	1 00	
Duncan McIntyre.....	2 00	
J. F. McKae.....	2 00	
George Dobie.....	2 00	
Hugh Mackinnon.....	2 00	
	<hr/>	34 00

DORCHESTER.

Rev. James Gordon, M.A., 1st instal on \$100.....	50 00	
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LITCHFIELD.

Local Treasurer, D. CAEMICHAEL, Hargrave P O

Alexander D. Gray.....	5 00	
Jas. Colton, 1st instal, on \$10.....	5 00	
John Thomson, 1st instal. on \$10.....	5 00	
Bazile Robetaille.....	5 00	
John Robetaille.....	4 00	
Stephen Allan.....	1 00	
Thos. McTiernan.....	10 00	
	<hr/>	35 00

Total.....	\$6922 60	
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BRITISH COLUMBIA MISSION.

Already acknowledged.....	\$236 41	
Cornwall, per Rev. Dr. Urquhart.....	20 00	
	<hr/>	\$256 41

JOHN FRASER,  
Acting Treasurer.

Kingston, Oct. 15th, 1870.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

Montreal, St. Gabriel Church, per Rev. R. Campbell.....	\$27 42	
Brockville, per Rev. D. McGilivry.....	31 50	
	<hr/>	\$58 92

ARCH. FERGUSON, Treasurer.

Montreal, 20th October, 1870.

FRENCH MISSION FUND.

Cornwall, per Rev. H. Urquhart, D.D.....	\$20 00	
Montreal, St. Gabriel Church, per Rev. R. Campbell.....	17 94	
Owen Sound, per Rev. D. Morrison.....	16 00	
	<hr/>	\$47 94

ARCH. FERGUSON, Treasurer.

Montreal, 20th October, 1870.

DONATIONS TO THE MUSEUM.—P. C. McGregor, Esq., B.A., Perth, a variety of coins. Messrs. Pike and Horn, Hinckley's Point, near Kingston, Indian relics, *very fine*. Rev. Wm. Cochran, Port Hope, Fenian gun from Pigeon Hill. Professor Dupuis, a fine mineralogical specimen. Robert Wilson, Esq., Grenville, some fossils. Dr. Fraser, New Glasgow, N.S., Chinese coin. Princip. Snodgrass, several miscellaneous articles. Joseph Watson, Esq., Portland, ancient coin.

NEW SCHOLARSHIP.—A gentleman in New Brunswick has furnished funds for the institution of a scholarship to be called the DOMINION SCHOLARSHIP, open for competition to students having the ministry in view, belonging to any part of the Dominion, and connected with either Presbyterian Church.

ENDOWMENT FUND.—The congregation of London has subscribed \$705, and that of Glencoe \$432, without being fully canvassed.

ST. GABRIEL CHURCH, MONTREAL. The annual meeting of the Missionary Association of this church was held in the church on the evening of the 12th ult. Reports of the operations of the two last quarters, as well as of the whole year were read, of which we insert the following abstracts: During the quarter ending the first Wednesday of July, there was contributed to the Widow's fund, \$18.64, to the French Mission, \$9.55, to the Home Mission, \$27.56, to the Bursary fund, \$2.37½, and to the Presbytery's Mission fund, \$29.00. Total, \$87.12. During the quarter ending on the first Wednesday in October there was collected for the Widow's fund, \$8.78; for the French Mission, \$8.47; Synod's sustention fund, \$37.84; Bursary fund, \$1.75. Total, \$56.86.

During the year the amount raised by the lady collectors was \$303.02. This was distributed as follows:

To the Widows' and Orphans' Fund, \$00.00
To the French Mission Fund..... \$00.00
To the Synod's Home Mission Fund.. \$00.00
To the Bursary Fund..... \$00.00
To the Presbytery's Mission Fund.... \$29.00
To the St. Mark's Building Fund.... \$50.00

PRIZE AWARD.—The adjudicators named to decide upon the best essay "On the Union of Presbyterians in Canada, with special reference to the advantages and practicability of such a Union, and the best method of bringing it about," for which essay a prize of \$200 has been offered by several gentlemen, members of both branches of the Presbyterian Church, are of opinion, by a majority of three to two, that the essay bearing the motto, "ἀντιχόμενοι ἀλλήλοις ἐν ἀγάπῃ," "Forbearing one another in Love," is entitled to the prize. It is, therefore, awarded to the author of this essay; and the envelope bearing the motto having been opened, the Rev. Robert Campbell, A.M., of Montreal, the author of the essay, is declared entitled to the prize. The other essays will be returned to the writers on application to Alex. Walker, McGill street, Montreal.