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# THE PRESBYTERIAN.

JUNE, 1868.



Every discussion on the subject of College grants, it is to be assumed, as a position which is unchallengeable, that the government of Ontario must provide for Collegiate education at different points in the Province. It is committed to a legislation and an expenditure fully adequate to this end; for, to complete the existing system of Common and Grammar Schools, Colleges are necessary as the connecting link between the former and the University. The people throughout the Province, who by taxation are compelled to support the government and all public institutions, are entitled to as equal an enjoyment of privileges as can be afforded them. The *Globe* argues that the Colleges will not go down though the government grants be withdrawn—that the denominations interested in them are able and willing to maintain them. But it is not just to throw the whole burden of supporting them upon the denominations. It is intensely selfish to expect more of them than they are at present doing. It would be inexpressibly mean to take from them gratis what the country should pay for. A minority of the population get Collegiate education at Toronto for nothing, the country bearing the cost annually to the tune of at least \$40,000. University College accords with their views. Nobody questions their right to the convictions which they hold and agreeably to which their desires are gratified. But the majority have their rights too, and why should they not have their institutions also, especially when the class of institutions for which they contend can be proved to be as liberal in their management and as useful to the country as University College? If the Legislature will not assist the existing colleges it must *induce* others, if it will not accept a liberal co-operation,

it must incur the whole expense of erection and maintenance.

The alternative just stated, would be a necessary one were there an entire absence of legislation on the subject. But this is not the case; and the consequence of its not being the case, is, that the government is not under the necessity of putting up new institutions, but under the obligation of encouraging those which already exist. The University Act of 1853 is a standing testimony of governmental experience, convictions, and intentions. It begins by recording the failure of former attempts to incorporate existing colleges under one scheme; by making a distinct recognition of causes—such as, distance from Toronto, expense, anxiety on the part of parents and others in sending young men to a large city—as operating there and likely to continue to operate *against* the centralization of collegiate education, and *in favour of* academic institutions in different sections of the Province, and also, by declaring it to be *just and right*, that young men attending such institutions should have facilities for obtaining scholastic honours. That is to say, in 1853, the government of that day deliberately resolved that one college at Toronto was inadequate for superior education, and it acted at once creditably to itself and respectfully to the ascertained feelings of the people, by legislating on that basis in behalf of a system of colleges, not of a single institution.

But the magnificent pile of buildings since erected at Toronto, at a cost of \$100,000, with free tuition, opulent and numerous scholarships, residence for students, and other attractions, did not then exist, doing away with the necessity of outlying establishments. This is true. No one was then wild enough to dream of such lavish expenditure, or, as Sir G. E. Cartier once forcibly put it, such a preference of *construction to instruction*. But the

fact does not touch the broad basis on which the legislation proceeded, namely, the propriety of encouraging the diffusion of educational facilities. And even if it did, there is another more recent testimony which flatly contradicts it. This testimony is recorded in the report of the Commissioners appointed by Lord Monck in 1861 to inspect the University and University College, Toronto. It is to the effect, that there were complaints of the accommodation afforded by these buildings being altogether inadequate, notwithstanding their splendour and costliness—declared by the Commissioners to be unwarranted. But, did not the Legislature of 1853 regard the denominationalism of certain institutions as a disability? Did it not feel towards that bugbear something of the horror which is exercising the souls and disturbing the peace of so many in the present day? Not at all. Its Act describes the institutions to be benefited. It legislated in favour of those which are denominational without even mentioning their denominationalism. It was deemed enough that they were known to be incorporated and efficient Academical Institutions, frequented by the youth of Upper Canada. These colleges, therefore, irrespective of their denominationalism, have a recognized public standing, with certain rights and privileges secured to them by law.

And this unquestionably is the only sound and tenable position to take with regard to them. What has the government to do with denominationalism in its legislation, except to respect the rights and turn to proper account the taxable resources of denominationalists for the general good? Is the eligibility of an individual, for a public situation and public pay, dependent upon his religious views or ecclesiastical politics? The decision of this question, which must be in the negative, is not affected by the substitution of several persons or a corporate body for a single individual. The conditions of government support, namely, fitness for service and fidelity in its performance, are as entirely untouched in the one case as in the other. If a corporation fulfils these conditions, it does its part in the state, equally with the Roman Catholic schoolmaster, the Presbyterian treasurer, or the Episcopalian Premier, in his office. The only concern of the Legislature is to legislate and administer its measures equitably, and to enforce the observance of its laws. We have legislation with respect to the Colleges

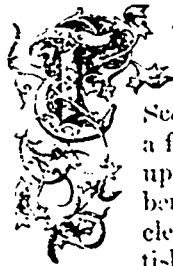
as has been shown. The administration of it is a history of educational institutions deprived of their just rights, as can easily be proved. If in any particular, the authorities of any college have infringed either statute law or executive regulations, it is owing to the remissness of the government. If it can be made out that the colleges are averse to an improved legislation or a stricter inspection, so that all reasonable demands with respect to their character as public and efficient institutions may be satisfied, we shall cease to be their advocates. The colleges ask no favour, no assistance from the state, for the propagation of denominational predilections. They avow an ecclesiastical connection, and they are valued on that account, just as the private citizen or the public official is. This connection enables them to conjoin with state aid, an amount of revenue, which the government cannot raise without a burdensome taxation. It has a special attraction for students belonging to particular sections of the community. And to all classes of the population, it affords a guarantee for that moral influence and respect for religion, which the incessant berating of denominationalism by our opponents has a direct tendency to diminish.

But we are told, it has been reproachfully asserted on the floor of the Assembly at Toronto, that the extending of government assistance to these colleges is a "fragment of the connection between church and state." If this charge has any foundation at all the grounds of it are so microscopical as not to be discernible to the naked eye. It would have point and force if the grants were made directly to churches as such. But the colleges have not received and have not spent public money for purely ecclesiastical purposes. The churches as has been conclusively proved by statistics, only share the general benefits derivable from the colleges as public institutions. One or two denominations which have no colleges of their own, receive the same kind of advantage from University College, Toronto. With no expense to themselves they get a general education for their students, intending to enter the ministry, at the public expense. In that respect the charge holds against the favoured institution as much as against those which it is proposed to proscribe. This charge, moreover, carried consistently to its proper issue has applications which ought not to escape attention. Every advertisement for a public servant should

wind up with this *nota bene*—no denominationalist need apply. The University Act of 1853, should be swept from the statute book, for it makes provision for these colleges, the legality of their claim to which we hope they will have the spirit to test, and satisfaction to realize. Besides the standing it gives them and the pecuniary benefit it intends they should have, it makes it the business of the University of Toronto, to offer scholarships for competition to their students, and these scholarships are just so much money for the maintenance of denominational institutions, for they are designed to keep up the attendance of students at them. Again, it may be asked, why are grants to denominational charities allowed to pass unchallenged? Yet another fragment of this hated connection between church and state is to be found in the municipal law of Upper Canada. The salary or stipend of every minister of religion is exempted from income-tax. This is neither more nor less than state assistance, and in the aggregate a very considerable direct assistance, to the different churches, and yet it has never been exposed or complained of by those who most bitterly denounce the grants to superior education. We hope the government will never withdraw so proper a concession, though we cannot justify it by any reason that does not more strongly apply to the colleges.

The only other objection of seeming weight is this—that the institutions to which grants are made, are not subject to government control. This we deny. The very nature of the case involves government control, for the government has a right to know, and fails in its duty if it does not employ means to know that the money which it gives for general purposes, is not devoted to ecclesiastical ends. We presume that those who urge this objection are ready to point to the institutions at Toronto as models of subjection to legislative *surveillance* and its wonderful benefits. But to what does the public superintendence and direction of these institutions amount? We hesitate not to say that the control has been, not only worthless, but also pernicious. If the University Act, so frequently referred to already, had provided that the authorities of the University and the College at Toronto shall have power to do as they please, there could not have been a more reckless or lavish expenditure of the munificent appropriation for superior education, nor a greater

neglect of the duty of giving an account of the stewardship—probably under this supposition the expenditure and the neglect would have been much less, as a personal interest would have been created. Although required to lay an annual report before Parliament, no such document has seen the light of day since 1860, and beyond the walls of the legalized star-chamber, not a man in the country can tell whether the fears of irreparable embarrassment to the income fund, expressed by the commissioners in 1861, may still be entertained, or whether retrenchment is the order of the day. If public aid of any kind, be given hereafter to the outlying Colleges, we hope, for their own sake, it will not be after such a loose and irresponsible fashion as this, but that they will be kept to the just requirement, to which as the very minimum of state control, we believe they are willing to conform, namely that they shall give a regular and dutiful evidence of their fidelity, both as regards expenditure and work.



THE Church Service Society is an association of Clergymen of the Church of Scotland, which was instituted a few years ago. It numbers upwards of one hundred members, amongst whom are the clerical principals of the Scottish Universities, several professors of note, and not a few of the most able and distinguished ministers of the Church. It has representatives also in Nova Scotia, Ceylon, and India, with a respectable membership in the Provinces of Quebec and Ontario. "The object of the Society," as stated in the sixth article of its constitution, "shall be the study of the Liturgies, ancient and modern, of the Christian Church, with a view to the preparation and ultimate publication of certain forms of Prayer for Public Worship, and services for the administration of the Sacraments, the celebration of Marriage, the Burial of the Dead, &c."— "to be regarded as models of, or aids to devotion, and to be employed by clergymen, not so as to supersede what is called 'Free Prayer,' but so as to add richness to its language and solemnity to its worship," in the hope that "while public Prayer will still remain essentially free and unfettered, there may grow up a certain unity of form and of arrangement, and a certain fulness and richness of expression, which at present are too rarely found, and

that the people may be trained thereby to join more intelligently and reverently in the act of prayer."

Amongst the papers published by the Society are the following: (1) on Public Prayer; (2) on Public Prayer and Worship; (3) on the arrangement of the several parts of Public Worship; all these are beautifully written, and are characterized by a reasonableness, which cannot fail to commend the Society and its aims to every candid and unprejudiced mind. They are worthy of the careful perusal and earnest consideration of our ministers and also of that of our people. Besides these tracts, the Society has also published *Εὐχολόγιον* or Book of Prayers, a carrying out in part the idea avowed in the Rule of the Constitution before quoted, "the ultimate publication of certain forms of Prayer for Public Worship, and services for the administration of the Sacraments, &c." This volume, the Editors tell us, is not offered to the public as a complete work, but as "a contribution to the good cause, which has during the last ten or twelve years called forth in Britain and in America a great deal of diligent research, of pious thought and of reverent interest." They express the hope that "their offering may be found acceptable and useful to clergy and laity, as aids and guides to their devotions in their public acts of worship. The highest reward of their labours which they could desire," they say, "would be, that these should be found of some avail in preparing clergymen to recognize the benefit of the Church's possessing a Book of Prayers (and such she practically possessed in the 16th and first half of 17th century) calculated to be a constant help to her ministers in the discharge of their most solemn duties, and full of comfort and edification for her people at home and abroad.

We sympathize in the aims which the Society has in view, and regard their undertaking as one that is highly laudable. We believe that the public services of our Church are capable of being greatly improved, and we are hopeful that through the influence and labours of the Society, this improvement may be brought about. *Εὐχολόγιον* we heartily commend to our Ministers and also to our people. Copies of it, and also of Tract on "Public Prayer and Worship," may be had at Messrs. Dawson Bros. Montreal, and at Messrs. Adam, Stevenson & Co., Toronto.

At its institution none but ministers were eligible for membership of the Church Service Society, but we learn that at last

annual meeting the following motion was agreed to: "That the Society, recognising the lay members of the Church in all that relate to its worship and the sympathy felt by many of them in the objects of the Society, agrees to invite the co-operation of laymen " &c." Clergymen and laymen desirous of becoming members of the Society are requested to make known, their desire to the Society's Canadian Secretary, the Rev. Robert Dobie, Lindsay, Ontario. The annual payment of members is five shillings sterling.



THE Convener of the French Mission Scheme, has received the subjoined interesting letter from Mr. Charles Doudiet, relative to the work in Montreal resumed by him since the close of the session at Queen's College Theological Hall.

The Convener respectfully requests a prompt transmission to the Treasurer, ARCHIBALD FERGUSON, Esq., Mansfield Street, Montreal of any moneys, now in the hands of Clergymen or Sessions on account of this Scheme.

*Report of Missionary Work for fortnight May 1—15.*

I have not much to report as far as actual results are concerned, this spring; there have been some changes, in the attendance at church, not in numbers, these keep to about the same, 30 to 40 in the morning, 20 to 30 in the evening, but the "personnel" of the church has changed to a certain extent. A few of those that attended last summer, have left off; some through carelessness, two have joined another Protestant Church, three have left Montreal, and there are more or fewer confined to their houses by sickness. On the other hand, new comers have taken the vacant places. Mr. B. and his family attend pretty regularly. A Mr. M. a young Canadian, who was visited by Miss Vernier, whilst lying sick at the M. Gen. Hospital, has attended our services regularly, since he was able to go about. Another, a respectable looking man, whose name I have not yet ascertained, but who I judge to be a Frenchman, has attended for the last two Sabbaths. He waited for me at the door, last Sabbath, expressed his pleasure at what he had heard and his intention to come again. He has not been long in Montreal, but intends to remain. He seems a well to do, respectable and well-informed man. A young lady a Swiss Protestant who has come here, to reside, has also become a regular attendant, on the Sabbath. I have taken pains to collect all the addresses of the various families and individuals attending at present and with one or two exceptions, have visited them all. Those visits often give me good opportunities to urge the truth of the Gospel, upon their friends, who may be present at the time. From all my

experience, I find that the fear of man, is perhaps as great an obstacle in the way of the Gospel, as the difference in religious convictions. A very intelligent French Canadian told me a few days ago, that although, he could not attend Protestant services, he was convinced that we were nearer Apostolic simplicity, than his own Church, and added: "When once your congregation has got numerous enough that one can attend without attracting special attention, you will have no trouble to get hearers, for many of us are not at all satisfied with many things our clergy teach us."

The prayer meetings, have been comparatively well attended. It is seldom that I have fewer than 15 present. On Sabbath mornings, I preach sermons adapted to the mixed audience, then present. In the evening, I lecture on the history of Elijah. On Wednesday evenings I simply read and explain familiarly a chapter of St. Matthew, following in order from the beginning of the book. The encouraging feature of our services that I noticed last summer, still continues, viz: the attendance of sometimes quite a number of strangers in the lobby of the Church. They go in and out the whole time of the discourse, and many times I have to leave the plan of the discourse, and to give in a few words, a short summary of Gospel truth, which I judge adapted to their spiritual wants.

The Sabbath school, is a great encouragement to me. I have divided it into classes according to age and capacities. Last Sabbath I had an attendance of 24 altogether, without counting several strangers, who coming in through curiosity, got interested, and remained to the end. I find the use of the Black-board an immense advantage, the infant class, especially are delighted with it.

Miss Vernier is a most valuable help, in my work. Through her active energy, I find access to many. It is a great pity, that we have not also an energetic colporteur, such a man for instance as Mr.—. Such a one would pave the way, as it were, for a missionary, his calling giving him opportunities of access to many that are well disposed to receive the truth, although too timid to go boldly in search of it.

It is satisfactory to find some Presbyteries endeavouring to obtain returns respecting the several congregations within their bounds, thus following up the good work so well inaugurated by Mr. Croil, when Agent for the Church. It is to be hoped, however, that the Synod will not leave this work to be done by Presbyteries alone, but will revive the Committee on Statistics. It would be an excellent plan to have a Central Synodical Committee, with a Corresponding Committee in each Presbytery, acting under instructions from and in concert with it. This would give unity to the efforts of Presbyteries in this direction, for now different Presbyteries have different forms of returns. It would also give efficiency to the Central Committee, obviating in great measure the difficulty experienced in former years of getting returns to lay before the Synod, as recalcitrant congregations would be easily accessible to a Committee of Presbytery. The Presbyterian returns having all the same basis, would then have greater statistical value. To this subject, we beg to direct the attention of those who have the cutting out of the work of the Synod, and trust that a Committee shall be appointed which would prosecute the work vigorously.

It will be seen by the report of the Presbytery of Montreal that one gentleman has given \$2000 towards the fund for planting a church in Griffintown, Montreal. The Committee are working vigorously, and there is no doubt that liberal contributions will be given to secure the building of a church here at an early period.

## News of our Church.

### PRESBYTERY OF MONTREAL.

The Presbytery of Montreal met on the 4th ult. in St. Andrew's Church, the Rev. Joshua Fraser, Moderator, presiding.

The meeting was constituted with prayer, religious exercises being thereafter held.

The Clerk (Rev. Mr. Patterson) read the minutes of the former meetings, which were sustained.

The Rev. Mr. Clarke, Convener of the Statistical Committee, made an interim report of the information received from the different congregations, some of the schedules not being yet returned. The report showed that the largest contribution per head for Gospel ordinances were those from St. Gabriel Church, Montreal, the average per family being \$20.60; and the lowest, Georgetown the average being \$4.60.

Several explanations were entered into by the Convener, who also pointed out the advantages to be derived from the continuance of the collection of these statistics, and suggesting some improvements that might be made.

Rev. Mr. Campbell moved that the report be received and adopted, the thanks of the Presbytery be given to the Convener, and that the Committee be reappointed and requested to continue their labours, and make such improvement in the form of enquiries as may seem to be necessary.

Rev. Mr. Ross (Dundee) seconded the motion, which was carried, and the thanks of the Committee were accordingly given to the Convener by the Moderator, in the name of the Presbytery.

It was further agreed that the report be com-

pleted and presented at the next meeting of Presbytery.

Rev. Dr. Jenkins reported that the committee for selecting a site for a Church in Griffintown had held one or two meetings. At one of these an influential member of the Church had offered the sum of \$2,000 as a contribution towards the object the committee had in view. Several members were added to the committee, which was continued, and the thanks of the Presbytery were given to the committee.

Rev. Dr. Jenkins reported on behalf of the Presbytery's Home Mission Committee that the total from the Missionary meetings during the winter, was \$194.12½; the expenditure being \$121.20½; leaving a balance of \$72.92 in the hands of the Treasurer. There were, however, liabilities accruing amounting to \$150, but for these collections are now being taken up. The Committee are of opinion that the ordinary collections taken up at the Missionary meetings are not sufficient, and that there should be collections taken up during the year, which the congregations should be enjoined to attend to, the missionary meeting collections being looked upon as merely supplementary. This plan had been adopted by the city congregations. The report of the Griffintown Mission, now under the care of the Rev. Mr. Black, was read, which was very encouraging. Rev. Mr. Balmain, in charge of the Hochelaga Mission also sent in his report, which was on the whole satisfactory; the state of Mr. Balmain's health during the winter having prevented him from visiting so frequently as desirable.

Rev. Mr. Niven read a report of the missionary operations in St. Louis de Gonzagues, which was of an encouraging nature, one of the great obstacles to entire success being the want of a permanent connection between the minister and the congregation of St. Louis.

After some discussion the different points referred to in the committees' and missionaries' reports were agreed to. Rev. Mr. Black was re-appointed to Griffintown, Rev. Mr. Balmain to Hochelaga, and Rev. Mr. Niven to St. Louis de Gonzague. The Rev. Mr. Ross (Chatham) and Messrs. Brymner, Ferguson and Cruickshank being appointed by the Presbytery as Moderator and Assessors to meet with the Elders at St. Louis de Gonzague and constitute the session, and to report the state of the congregation to the Presbytery at the meeting to be held at Kingston in June next, so that the Presbytery may then and there come to a definite finding on the whole subject.

#### EVENING SEDERUNT.

The Presbytery resumed its sittings at half-past seven, when the consideration of the "Act ancient examining students" was taken up and the clauses examined *seriatim* which after some amendments were agreed to.

Certificate of the settlement of the Rev. Mr. Cochrane into the charge of Port Hope was received from the clerk of the Presbytery of Toronto.

Presbyterial certificate from the Presbytery of Niagara in favour of the Rev. Hugh Niven was read and the name of Mr. Niven was ordered to be entered on the roll as an ordained mis-

sionary within the bounds of this Presbytery.

The consideration of the case of the Elgin and Athelstane congregation was taken up and after discussion it was resolved that the Presbytery visit the congregations of Huntingdon, Athelstane and Elgin on the 12th inst., so as to effect a disjunction of the congregation of Athelstane from Huntingdon, and to unite the congregations of Athelstane and Elgin.

The Presbytery adjourned at 10.30 p. m.

HUNTINGDON.—The Presbytery of Montreal met in the neat substantial church of Mr. Wallace in this village on the 12th ult., to confer with the congregation as to their ability and willingness to support a minister without the aid of Athelstane. There was a good attendance, although the meeting was in the evening. Several members of Presbytery, besides the moderator, Mr. Fraser, addressed the congregation on the question under consideration, and thereafter, Mr. Hugh Barr on behalf of the elders, and Col. Reid on behalf of the managers, assured the Presbytery that they would not see Mr. Wallace suffer any pecuniary loss from the disjunction of Athelstane. There are many encouraging circumstances regarding this congregation, and we augur for them great prosperity in their new church, now that it is out of debt, and that they are to have the undivided attention and services of their pastor. A deceased member of the congregation lately left a legacy of \$100 for the benefit of the Church.

ELGIN AND ATHELSTANE.—An adjourned meeting of the Presbytery of Montreal was held in the Church at Athelstane, on the 13th ult., at which the Rev. Mr. Wallace resigned the pastorate over the Athelstane section of the hitherto united congregation of Huntingdon and Athelstane, in order that the latter might unite with Elgin in sustaining Christian ordinances. The Presbytery accepted his resignation and appointed the Rev. Mr. Masson to preach at Athelstane on the 24th ult., and thereafter proclaim the church vacant. The congregation also, after due intimation under the authority of the Presbytery, met at the same time within the church, and after an earnest discussion of the whole question of union with Athelstane, finally resolved, by formal motion unanimously carried, to unite with Elgin. The busy season of the year at which the meeting was held, rendered it impossible to expect a large attendance, but as it is presumed the leading members and representatives of the congregation were present, confidence is felt that those who were necessarily absent will heartily agree with those present, as indeed they are constitutionally bound to do, in the matter in question. After Mr. Wallace's resignation there was nothing left for them to do, but either unite with Elgin, or attempt to sustain ordinances for themselves, which latter, with their small numbers, was something not to be entertained. This satisfactory solution of a question which has occasioned the Presbytery some anxiety reflects great credit upon Mr. Wallace. It does so in two ways: first, in his willingness to relinquish his influence over a portion of his congregation, between whom and himself there existed mutual affection and

cateem—no little sacrifice, even though there is to be no pecuniary loss; and secondly, as proof of the success of his ministry, Elgin and Athelstane being both swarms from the parent-live of Huntingdon. This is what we want—expansion, one congregation bursting its bonds metamorphosing itself into three. Thanks, also, to the generosity of the people of Huntingdon, who have undertaken that their pastor shall suffer no pecuniary loss from this disjunction, Elgin and Athelstane will form an excellent congregation.

**PRESBYTERY OF GUELPH.**—Below will be found a brief statement of the condition of the several congregations in the Presbytery of Guelph, with the exception of Kincardine which has been for some time without a pastor. This statement should have appeared two or three months ago, but it, together with an abstract of the proceedings of the Presbytery at their regular meeting in January, was mislaid.

*Statistical Returns of the Presbytery of Guelph.*

MINISTER'S NAME.	Communicants on Roll	Present at last Communion.	Annual Stipend Promised.	Stipend Due January 1888.	Sabbath scholars on Roll.	Average Attendance.
G. Macdonnell	250	180	400	200	128	61
James Thom	70	56	200	35	70	60
John Whyte	68	52	200	1500	20	14
John Hogg	245	204	200	300	56	40
Alex Hunter	104	70	450	37.50	..	181
M. W. Maclean	82	67	450	100	56	30
D. Morrison	57	47	500	..	64	50
James B. Muir	270	180	600	..	100	40
D. Fraser	94	94	500	..	81	43
J. A. Murray	90	60	500	..	..	..

**PRESBYTERY OF GUELPH.—Kincardine.**—This congregation, vacant since the absurd secession of Mr. Dawson, has at length obtained a minister.

The Presbytery met at Kincardine on the 21st of April. The trial discourses and examination of Mr. John Ferguson, preacher of the Gospel, were proceeded with and found satisfactory.

According to appointment, Wednesday the 22nd, was the day settled for the ordination and induction of Mr. Ferguson, as minister of St. Andrew's Church, Kincardine. At the hour of 11 A. M., there was a respectable congregation assembled, and the Presbytery was constituted with prayer by the Moderator, the Rev. J. B. Muir of Galt.

After the preliminaries were disposed of, the Rev. Mr. Muir proceeded to the pulpit and conducted Divine Service, preaching an excellent and appropriate discourse from Philippians iii, 8. At the close of the service he stated the special occasion of this meeting and the principal steps taken in relation to the settlement of Mr. Ferguson. He then called upon Mr. Ferguson who answered the questions put to him, in the presence of the Congregation, and assented to the Synod's act of Independence.

The officiating Minister then descended from the pulpit to the place where the other brethren of the Presbytery were, and by solemn prayer and the laying on of the hands of the Presbytery did set apart and ordain Mr. Ferguson to the office of the Holy Ministry. The prayer being ended, the Moderator and members present gave to Mr. Ferguson the right hand of fellowship, after which the newly ordained minister was suitably addressed by the Rev. John Hogg of Guelph, and the Congregation by the Rev. George MacDonnell of Fergus, as to their respective duties. Divine Service was then concluded with praise and the Apostolic benediction.

The new minister was warmly welcomed by the Congregation as they retired.

They have obtained a highly estimable young pastor—one who has come from an excellent stock and been trained from earliest years by both father and mother in the ways of goodness. It is sincerely hoped that this pastoral relation will be a happy one, resulting in much good fruit.

**NEW VACANCIES.**—Elgin, Georgina, Martintown and Osnabruck, are all vacant by the translation or demission of their late ministers.

**IN MEMORIAM.**

**ALEXANDER MCBAIN, M.A.**, Divinity student, died at his father's house, Thorah, on the afternoon of Sabbath, the 26th day of April.

Mr. McBain was in delicate health, as many of his friends at a distance are aware, for a lengthened period of time. He was suffering from unsoundness in his lungs. Still this was not at least the sole cause of his death. The sad event resulted from what would seem to be a complication of causes. Mr. McBain was engaged in teaching till within a few days of his death. He had the charge of a Grammar School at Ingersoll—a distance of a great many miles from his father's. Finding his health much impaired, he resolved to resign his school and return home; and it would appear like a special Providence that he started, his brother accompanying him, just at the very time he did; for so rapidly did he begin to sink that, were he to delay but for a few hours longer, he could not have come home at all. Mr. McBain was a superior scholar. His knowledge was both accurate and extensive; and if ever a good scholar has been free from parading his learning, or making a boast of it, our dear departed friend was. The deceased was, so far as his college course was concerned, virtually through with his studies. Were it not for ill health, he would have been licensed to preach some time ago. As it is, his services are lost to the Church militant; but it is to be fondly hoped that what is loss to others, is to him great gain. He was a student of the Kingston University. Unless we are mistaken, he was in his 31st year at the time of his death. His death has veiled the family in deep sorrow. Nor is this to be wondered at. Indeed his death is much lamented throughout the community. It is felt that a talented, very accomplished, and very excellent character—one that could ill be spared—has passed away.



## QUEEN'S UNIVERSITY.

The closing Convocation of the Session was held in the Convocation Hall, on the 30th April.

The chair was occupied by the Principal, the Very Rev. Dr. Snodgrass, and on the platform were the Professors and some of the Trustees.

After prayer the prizes were awarded. The several Pass, Honour, and Scholarship lists were read. The ceremony of laureation was then performed on Graduates in Arts. The Principal explained that the smallness of the number of Bachelors was owing to the present being the transition from a three to a four year's curriculum. The Principal briefly addressed the Graduates on the true value of degrees. Professor Williamson, L. L. D. delivered a valedictory on the University question, giving a history, the facts of which it is important to place before the people at the present time. The learned Professor was frequently greeted with hearty rounds of applause.

The election of Fellows was proceeded with in the usual manner, and upon its completion it was publicly announced that Mr William McLennan, M. A., Williamstown, was elected Fellow in Arts; John McMillan, B. A., Musquodoboit, Nova Scotia, Fellow in Theology, and Sir John A. Macdonald, LL D., K C.B., Fellow in the Faculty of Law.

The meeting was closed with the benediction.

The following are the University lists:—

**I. PRIZE MEN.—CLASS WORK.—CLASSICS.—Third Year.**—1. James E. Burgess, Kingston; 2. Robert Crawford, Kingston. Honourable mention for Latin Prose, William Malloy, Vaughan; John F. Fraser, Kingston. **Second Year.**—1. Thomas H. McGuire; Mark R. Rowse, Bath, Ebenezer D. McLaren, Komoka, equal; Latin Verse, Thomas H. McGuire, Kingston. Honourable mention for Latin Verse, Alexander H. Ireland, Kingston. **First Year.**—1. Alexander F. Riddell, Kingston; 2. Frederick Welch, Kingston; 3. Edwin H. Dickson, Kingston. Honourable mention, Robert John Craig, Kingston.

**II. MATHEMATICS.—First Year.**—1. Alexander F. Riddell, Kingston; 2. Frederick Welch, Kingston; Robert John Craig, Kingston, and Edwin Hamilton Dickson, equal. **Second Year.**—1. Thomas McGuire, Kingston; Ebenezer D. McLaren, Komoka; Mark Rogers Rowse, Bath, and Duncan McTavish, Osgoode, equal.

**NATURAL PHILOSOPHY.—Third Year.**—1. James Edward Burgess, Kingston; 2. Robert Crawford, Kingston; 3. William Redford Mulock, Kingston.

**RHETORIC.—Prizeman, Alexander Riddell, Kingston. Honourably Mentioned, 1. Edwin H. Dickson and Frederick Welch, Kingston; 2. Robert J. Craig, Kingston.**

**LOGIC.—Prizemen, Ebenezer McLaren, Komoka, and Thomas H. McGuire, Kingston, equal. Honourably mentioned, 1. Mark R. Rowse, Bath, and Geo. L. B. Fraser, Kingston; 2. Alexander H. Ireland, Kingston; Duncan McTavish, Osgoode, and Joseph Gaudier, Harold. Prizeman for a Summer Essay on the *Life and Works of Alexander Pope*, Thomas H. McGuire, Kingston.**

**METAPHYSICS.—Prizeman, Robert Crawford, Kingston. Honourably mentioned, James E. Burgess, Kingston.**

**NATURAL HISTORY AND CHEMISTRY.—Third Year.—CHEMISTRY.**—1. William R. Mulock; 2. Robert Crawford. **Second Year.—BOTANY AND ZOOLOGY.**—1. Thomas H. McGuire; 2. E. D. McLaren. **HEBREW.—First Year.**—Robert Campbell, B.A., Brockville. **Second Year.**—Charles A. Doudiet, Montreal. **Third Year.**—William McLennan, M.A., Williamstown.

**DIVINITY.—Senior Class, William McLennan, M.A., Williamstown, "The Macleod Prize." Junior Classes, Robert Campbell, B.A., Brockville. Class merit list determined by monthly written examinations:—Third Year.**—1. William McLennan, Williamstown; 2. Samuel McMorine, B.A., Ramsay. **Second Year.**—Charles A. Doudiet, Montreal. **First Year.**—Robert Campbell, B.A., Brockville.

**GRADUATES.—Doctor of Laws.**—Peter McLaren, Rector of the Grammar School, Ayr, Scotland. **Doctor of Divinity.**—Rev. P. Grant, Dundee, Scotland. **Master of Arts.**—(Alphabetical list)—Rev. Charles I. Cameron, Bombay; N. F. Dupuis, Kingston; Thomas Hart, Perth; Rev. Kenneth McLennan, Whity; Rev. Duncan Morrison, Owen Sound; John R. Thompson, Prince Edward Island. **Bachelor of Arts.**—(Order of Merit)—1. James E. Burgess, Kingston; 2. John C. Cattenach, Corwall; 3. John M. McDonnell, Fergus.

**PASS MEN.—MERIT LIST.—THEOLOGY.—Second Year.**—1. Charles A. Doudiet, Montreal. 2. Joseph S. Ekin, Markham. 3. David P. Niven, Niagara. **First Year.**—Robert Campbell, Brockville. **ARTS.—Third Year.**—1. Robert Crawford, Kingston. 2. William Malloy, Vaughan. 3. William R. Mulock, Kingston. 4. Peter S. Livingston, Dawn Mills. 5. John F. Fraser, Kingston. **Second Year.**—1. Thomas H. McGuire, Kingston. 2. E. D. McLaren, Komoka. 3. Mark R. Rowse, Bath. 4. Duncan McTavish, Osgoode. 5. George L. B. Fraser, Kingston. 6. Alexander H. Ireland, Kingston. Also John T. Kerr, Kingston. **First Year.**—1. Frederick Welch, Kingston. 2. Robert J. Craig, Kingston. 3. Edwin H. Dickson, Kingston. 4. James Chambers, Holbrook. 5. Andrew McCulloch, Nelson. Also K. N. Fenwick, Kingston.

**HONOUR LIST.—ARTS.—Third Year.**—Robert Crawford, first class in Classics, first class in Metaphysics, and second class in Chemistry. 2. William Mulock, second class in Chemistry. 3. P. S. Livingston, second class in Chemistry. **Second Year.**—1. T. H. McGuire, first class in Classics, first class in Mathematics, first class in Logic. 2. E. D. McLaren, first class in Logic, second class in Classics. 3. M. R. Rowse, second class in Classics, second class in Logic. 4. D. McTavish, second class in Mathematics.

The Trustees' Scholarship open to all Students of the first year in Arts, was gained by Frederick Welch. The other Scholarships are awarded at the matriculation examinations.

The following University Prizes, to be awarded in Session 1868-9, were announced.

**I. The Prince of Wales Prize**—probable value \$60. For the best papers at the examination for B.A.

**II. Montreal Prize**—Value \$20.

For the best translation of the Choral Odes of the Medea of Euripides and essay on the

beauties and defects of the Tragedy as a work of dramatic art. Open to all students.

III. Montreal Prize—Value \$20.

For the best essay, expository and critical, on Spenser's "Faerie Queene." Open to all students.

IV.—Lewis Prize—Value \$25.

For the best Lecture on John II. 1.-11. Open to all students of Theology.

V. Church Agent's Prize—Value \$25

For the best sermon on 1 John ii. 2.

DONATION TO THE LIBRARY.—Rev. Alexander Spence D.D., Ottawa, 15 volumes. As the Synod meets this year at Kingston, ministers and elders will have a good opportunity of bringing with them any volumes they may think of presenting to the Library.

### UNIVERSITY QUESTION.

*Address to the Graduates of the Queen's University by Professor Williamson LL.D. at the closing Convocation of the Session 1867-8.*

In briefly addressing you, gentlemen, Graduates of Queen's University, at the close of another Session, no subject occurs to me in our present circumstances so proper to be brought before your notice as the recent action of the government of Ontario, with regard to the future withdrawal of the Legislative grants hitherto made to Queen's and other Colleges.

You, Gentlemen, and many other Graduates of Queen's belonging to every denomination in the Province, who now form centres of an elevating influence throughout the land, are the living witnesses of the benefits of that diffusion of the means of a higher education which the Government is bound to promote, but which, we regret to say, it now seems to wish to check. I need not here dwell, to you to whom they are well known, on the advantages of that diffusion, but in order that you may be better prepared for the duty which devolves on you to maintain and defend the just rights and claims of your Alma Mater, and its sister Colleges in this crisis of their affairs, and by every means in your power to prevent the fatal injury which the step taken by the Government is calculated to inflict on the educational progress of our common country, I will in what follows lay before you a short history of the origin and management of the public university endowment in Ontario, with reference to the present state of the University question, which we are now forced to revive.

In a region of vast extent like Ontario, with an area much greater than that of Great Britain and Ireland, with a rapidly increasing population now amounting to two millions, the centralization of the means of a College education, and their monopoly by one locality, and for the benefit of a comparatively small number, are manifestly most unjust and injurious to the people. Not only so; they are the very reverse of what was designed by the original grant of the public University Endowment. It was expressly declared in the despatch of the Duke of Portland in 1797, communicating the gracious intention of His Majesty, George III., to set apart a portion of the Crown Lands for the purposes of a higher education in Upper Canada, that the

object of that endowment was for the establishment, and maintenance, not of one University or College, but of Colleges—in the words of the despatch, "of Seminaries of a larger and more comprehensive nature," that is, than the Grammar Schools before mentioned and provided for in the same documents, "for the promotion of religious and moral learning, and the study of the arts and sciences." This is carefully kept out of view by the advocates of the Toronto monopoly; yet such are the terms of the despatch, in conformity with which a grant from the Crown of upwards of 250,000 acres was placed in 1798 at the disposal of the Provincial legislature as the allotment for the support of Colleges in Upper Canada, terms which show a wisdom that puts to shame the shortsightedness of our local government in the present day. How miserably, alas! have the objects of this magnificent endowment been carried out.

Nothing was done for a long time to fulfil the benevolent intentions of the Crown. The scantiness of the population for a number of years in the beginning of the century, together with the difficulty of disposing of the lands thus set apart, in a great measure account for the delay. At length, when the country became better settled and more prosperous, certain parties in Toronto belonging to the old family compact, without the knowledge of the Provincial Parliament at whose disposal the lands had been left, and by the grossest misrepresentations to the Home government, applied for and obtained in 1827 a royal charter of the most exclusively Episcopalian character, establishing King's College, Toronto, and the whole 226,000 acres of University lands, (the number of acres having been reduced by exchange for Crown lands more valuable and available at the time,) were through the same influence made over for its support. These proceedings, intended to throw the means of a liberal education entirely into the hands of Episcopalianism of the most exclusive kind, while only a small proportion of the population were of that denomination, created, as might have been expected, universal dissatisfaction, and were generally disapproved of even by Episcopalianism. Repeated appeals were made on the subject by the Provincial Parliament and the people to the Imperial authorities, who soon became sensible of the error into which they had been led, and insisted on the surrender of the charter which had been thus wrongfully obtained. After ten years' obstinate resistance by the College Council to their remonstrances, they were at length compelled to submit to its amendment to a certain extent by the Provincial charter of 1837.

The charter of 1837, however, made no provision for extending the benefits of the Imperial Grant to other Colleges, and left the management of its revenue, and of the College as thus constituted, virtually in the same hands as before. General dissatisfaction therefore, still continued. No attempts, also, were made to set King's College in operation, although the annual income from the University Endowment was now considerable, and the population of the Province was greatly increased. In view of all these circumstances, and resolved not to remain supine, if others did, in providing for the more liberal instruction of the youth of Upper Canada—

da, the Methodists obtained a Provincial charter in 1840, for Victoria College, and the Presbyterians a Royal charter for Queen's College in 1841, several years before King's College was at length opened, 45 years after the date of the Original Grant. Still, however, these denominations, or rather the people of the Province generally, never ceased to urge their claims to share in the benefits of the public endowment, and to require that it should not be confined to one College, and that College devoted exclusively to one Church, as King's College undoubtedly was even after the amended charter of 1837. Accordingly the Hon. Mr. Draper, now Chief Justice, when at the head of the Government in 1846, brought in a bill which clearly and explicitly provided for the incorporation of the several chartered Colleges as integral parts of one University, and for the participation of each in the public University fund. It was a wise and statesmanlike measure, and is still, we are persuaded, in these its leading features, a settlement of the question which would generally satisfy the country, and effectually promote the wider diffusion of literary and scientific knowledge. It was, however, interrupted in its course by the abrupt termination of the Session of Parliament which preceded the advent of the Hon. Mr. Baldwin to power.

A bill was thereafter brought in by Mr Baldwin in 1849. That bill became law, and changed entirely the constitution of the University. It established one university called the Toronto University, of a wholly secular kind, strictly excluding from its walls all the services of religion, and providing for the affiliation of the other Colleges. None of these, however, were to receive any portion of the public endowment, while they were to give up their power of conferring degrees, and to become merely Theological Colleges or Halls.

As might have been foreseen, still greater dissatisfaction, if possible, than before arose from the passage of this Act, and not only did none of the other Colleges so affiliate but the late Bishop of Toronto immediately began to collect subscriptions, and prepare for the erection of Trinity College, which was incorporated by Royal Charter in 1852.

All attempts having failed to render the University endowment useful for the purposes for which it was set apart, the present Act of 1853 was brought in by the Hon. Mr Hincks. By this act the University proper, or the body which appoints Examiners, awards scholarships, and confers degrees, is declared to be altogether separate and distinct from the University College, and provision is made for the affiliation of other Colleges to the University, and for their receiving a portion of the University funds for their support. Such is its tenor, and such undoubtedly were the purposes for which it was framed and passed into a law. That such was its intent is proved by the testimony of at least three of the Ministry of Mr Hincks at the time—the Hon. James Morris, the Hon. Dr. Rolph, and the Hon. Malcolm Cameron. The preamble of the Act declares the desirableness, for various important reasons, of different Colleges in a growing and widely extended country. It expressly provides for the separation of the University from University College, Toronto, and

by sec. 54 explicitly recognizes the right of the other chartered Colleges, to share in the public endowment for the diffusion of higher education, and provides that the whole surplus revenue shall be set aside for their support. It is in these terms: "Any surplus of the said University Income Fund, remaining at the end of any year after defraying the expenses payable out of the same shall constitute a Fund to be from time to time appropriated by Parliament for Academical Education in Upper Canada." Nay more, in order that there might be as large a surplus as possible for the support of the Faculties of Arts in the other Colleges, the professional Faculties of Law and Medicine were abolished in the University College, which was thenceforth to consist of only one faculty, the Faculty of Arts. The sum, also, to be expended from the capital for building purposes was expressly limited to what was necessary for improvements or additions to the buildings then occupied by the College, and erected only a few years before. In this way it was naturally and confidently expected, that out of a revenue then amounting to £16,000, and which by the sale of the remaining lands would soon amount to upwards of £21,000 a year, £10,000 annually would, after amply providing for the support of the Common University and the College at Toronto, be left for the maintenance and encouragement of the other affiliated Colleges.

The Act of 1853 began at first to be carried into effect fairly, and according to its intention, before evil influence began to work. At the end of the first year after its being passed, notwithstanding the very large sum even then absorbed by the University, and the payment of a year's salary to the Professors of Law and Medicine as a compensation for the doing away of these Faculties in the University College, a surplus of £6,400 was realized and set aside "to be appropriated by Parliament for Academical Education in Upper Canada." Nothing, however, was made known to the other Colleges regarding the existence of this surplus, and no appropriation of it was made in the manner required by the statute. Thereafter both the spirit and letter of the Act of 1853 in every essential particular were violated.

1. In the first place, one of its main objects, following the example of the English University of London, is the complete separation of the University, or examining body, from University College, or any one similar Academical Institution affiliated to the University. In conformity with this leading object, the Senate as at first nominated was composed of the heads of the three chartered Colleges, Queen's, Victoria and Regiopolis, only one Professor of University College, Toronto, and other prominent persons of different persuasions and professions. It consisted, moreover, of only twenty-two members, and was really in so far an independent body. The number was not fixed, but only twenty-two being appointed, it is natural to suppose, that it was not intended at all events very largely to exceed that amount. At present, through the intrigues of the partizans of the University College, and with a very evident design, the number of members of the Senate has been increased to no less than forty-seven, comprising four

Professors of that Institution together with sixteen of its graduates, besides the Principal of Upper Canada College, its Grammar School, making 21 out of 47, almost all resident in Toronto. Three or four others are ministers or members of the Free Church, whose students obtain tuition in the under-graduate classes of the Toronto College free, besides scholarships, and who, therefore, on all occasions side with its Professors. Of the rest, nine or ten are non-resident, and cannot, if they would, attend frequent meetings of Senate at their own expense. Its times of meeting, also, are not statutory, but may be adjourned from week to week at the pleasure of the Toronto majority, whenever any inconvenient subject of discussion is introduced. The result is, that, the quorum of the Senate being only five, the number of its members not being intended to exceed the twenty two originally appointed by the Governor in Council, the whole management of the University is now practically in the hands of the Professors of University College. Instead, therefore of the University being, according to the express intention of the Act, a wholly separate and independent body, as the University of London is with respect to its affiliated Colleges, and as Queen's University in Ireland is with respect to its three Colleges of Belfast, Galway, and Cork, the University, and the University College of Toronto are now virtually one and the same. The present constitution of the University Senate is a complete travesty of the Act—is, in familiar but expressive phrase, a perfect farce.

2. In the second place, the surplus income from the public University Endowment, is by section 54 of the Act 1853 to be annually reserved, to be applied by Parliament to the support of Academic education throughout the Province, and it is well known that in the first draft of the Act a specific sum of £1,500 a year to each of the principal chartered Colleges, was intended to be inserted in the blank left for that purpose. At the close of the year immediately following that in which it was passed a surplus of income to the amount of £6,400 which would have more than sufficed for the above sum being given to each of the four, Queen's, Victoria, Regiopolis and Trinity, remained over, as has been already mentioned, and, had the funds been honestly and economically administered in accordance with the design of the Statute, a much larger surplus ought to have been realized from a regularly increasing revenue. In order, however, that no such surplus might appear in succeeding years, a system of the most extravagant and unwarrantable expenditure was initiated at the instigation of certain Professors of University College, who took advantage of the frequent meetings of Senate being attended almost solely by residents in Toronto, and, aided by local selfishness and a desire of local aggrandizement, soon acquired a paramount influence in that body. No surplus, therefore, with the exception of a small additional amount of £500, out of an average revenue of upwards of £13,000 a year, was permitted to accrue from 1854 down to 1862, when a select committee of the Legislature was appointed to report on the petitions presented to it complaining of the manner in which the University Act had been persistently infringed.

Irrespective of the outlay on the new University building to which we shall presently refer, it may be enough to state one or two instances of the mode in which the parties alluded to succeeded in absorbing the whole of the ample revenue intended for the support of Academic instruction throughout the Province. From these you may form some idea of the rest. The salary of the President of University College was raised from £760 in 1853 to £1,000 in 1862, and the salaries of the Professors from £510, and £450 to £650 and £550, exclusive of fees received from occasional students. In 1862, (and matters are not altered for the better now,) the maintenance of the single Faculty of Arts in University College, Toronto, cost as much as all the other seven Chartered Colleges in Upper and Lower Canada, McGill, Laval, Bishop's College, Queen's, Regiopolis, Victoria, and Trinity, most of them with their Faculties complete, with a ten times greater attendance, requiring more work from their students, and giving them a more thorough education. They care for all their students alike, while at University College the students generally, with the exception of a few honour men are left very much to themselves. Take again the Bursar's office for the financial management of the public endowment. The expenses of this office alone were very nearly equal to the whole expenditure of Queen's College, and greater than that of either Trinity or Victoria, and although the Bursar himself proposed a reduction his representations were not attended to.

3. The third and only other point to which we shall at present advert in which the Act 1853 has been strikingly violated will furnish another instance in which the "Family Compact," as Dr. Ryerson has well termed it, of the Professors of University College succeeded in causing the surplus to be absorbed which, during the years from 1854 to 1860, would otherwise have accrued. The only authority given by the Act for expenditure on buildings is to the following effect: Section 57 provides, that "the Governor in Council may authorize such permanent improvements and additions to the buildings on the said property as may be necessary for the purpose of the said institutions respectively, and may direct the cost thereof to be paid out of the permanent Fund aforesaid, hereby made applicable to the institution for the purposes of which the improvement or addition is made." This is the sole authority for any expenditure from the permanent fund on buildings. The buildings referred to in the Act had been recently erected in 1843 at an expense of £14,000, while the laying out of the grounds had cost £10,000 more, and the section of the statute just quoted expressly limits the expenditure for building purposes to improvements and additions to these buildings. Nevertheless, in defiance of this enactment, these costly erections were altogether abandoned, and new buildings on a totally different site were reared at the further almost incredible expense of £90,000, exclusive of the additional expense of upwards of £16,000 for Library and Museums, making in all £106,000. Not only, therefore, up to the period of the Report of the University Commissioners in 1862, had the annual income of the public University endowment, which, after de-

fraying the expenses chargeable upon it, was required to be devoted to the formation of a surplus fund to be applied by Parliament to the benefit of other Colleges, been illegally squandered and frittered away, but the permanent capital had been illegally and deeply encroached upon, to the lasting injury of the interests of a higher education throughout the Province by this enormous expenditure on buildings wholly unwarranted by the statute, the interest on which alone would have afforded £1,500 per annum to each of the four Chartered Colleges of the leading denominations.

In 1860 upon petitions from Queen's and Victoria Colleges, and other bodies, complaining of the manner in which the University Act had been violated, and praying that the system of one provincial University might be faithfully carried out, a select committee of the Legislative Assembly was appointed to take evidence upon the subject and to report. That committee sat repeatedly, and, although they were not able to present their report to the House before the close of the session, yet so strongly were the members of the Legislature convinced of the truth of the allegations of the petitioners, and the injustice which had been done to them, that an addition of £500 a year to each of the former grants to Victoria and Queen's was passed without one dissenting voice. Nay more, in consequence of the representations which had been made, and already in a great measure fully proved, of the extravagant expenditure and misapplication of the public endowment, three Commissioners were appointed in 1861 under the Great Seal of the Province to inquire into its management, and generally into the financial affairs of the University of Toronto. These Commissioners reported in 1862, fully confirming what has been above stated, and suggesting a plan of affiliation to which the Senate of that University, and the governing bodies of each of the chartered academical institutions, Queen's, Victoria, Regiopolis, and Trinity, gave in their adhesion. It proposed, also, that the lands and funds of the University Endowment should be managed by the Crown Lands Department, thus saving the expense of the Bursar's office, upwards of £2,000 a year, and securing in future the application of the surplus income equal to the support of the other Colleges.

The adhesion of the Senate of the University of Toronto, and of the University College of whose Professors and graduates the Senate was largely composed, was given with a very ill grace, and was obtained only after repeated efforts to evade any reform in the abuses complained of. No action having been taken by the Government on the Commissioners' Report, the Professors and partizans of University College thereafter took steps to pack the Senate by a further increase of their party there, so as to secure at all times a large majority in that body, and effectually to prevent any change for the better being effected through its means, even if all its members were or could be, present at its frequent meetings. The same system of unscrupulous expenditure, and disregard of the intent and provisions of the University Statute, is therefore, still continued.

It is much to be regretted that the Government did not take the opportunity at the time of

finally settling the University question in an equitable manner on the basis proposed in the report of the Commissioners, and that the different Colleges did not still continue their agitation, and urge the Legislature to carry out the plan proposed. They naturally relied on the honour of the Government to see that the University Act was carried into effect, and certainly never supposed that the grants which they had hitherto received as some compensation, in the meantime at least, for the injustice done them, until full redress was obtained, would be withheld. But the climax of injustice has been reached by the Government of Ontario, without investigation and information on the subject, intimating during the recent session of Parliament their intention of withdrawing those grants, which, after the fullest inquiry, had been even unanimously increased by the Legislature of Canada—to withhold them from Colleges which have for years been doing their work faithfully and successfully.

I shall not now detain you further by discussing this proceeding of the Government, and the new University policy to which it seems to point in their various bearings. I would simply ask, before conclusion, has that the least title to be called genuine economy, which, with a provincial income exceeding the expenditure by half a million dollars, by refusing the outlay of the paltry sum of £5,000 to four academic institutions of high standing, and intimately connected with nearly four-fifths of the population, is calculated at one fell swoop to deprive the professional man, the farmer, the merchant, and the mechanic, at any considerable distance from one favoured spot, of the opportunity of sending their sons to College, except at greatly increased expense, to be exposed to the temptations and distractions of a large city, and a long and perilous separation from home, and the salutary influence of domestic ties and domestic counsels? Can that be called economy which would withhold from four poor Colleges a well-earned £3,000 for the instruction of the youth of the province in literature and science, and would leave the University College of Toronto in the sole and undisturbed possession of the noble public endowment, of that which is not honestly theirs, of that which is the patrimony of the province, and which, with the aid afforded by private liberality, would be amply sufficient for all?

The battle must still be fought, and we shall not, nor will others rest satisfied until each of the Colleges to whom grants have hitherto been made shall receive a just share of the public fund intended for all, and the incorporation of the different Colleges in one University of Ontario be accomplished in such a manner as to ensure a fair and generous rivalry between them, and diffuse more widely the benefits of Academic instruction throughout the land.

One College manifestly can never be enough for a Province containing more than four times the area of Great Britain and Ireland put together, and nearly two millions of inhabitants. For the sake, therefore, of the interests of a higher education in our common country, as well as in justice to institutions which, as yet comparatively unaided, have done much more for the advancement of learning than Universi-

ty College, supported as it is by the unrighteous monopoly of the vast national endowment, let all unite in bringing this subject prominently before the public, and in petitioning the Legislature at its next session for redress, assured that they will not suffer a legislative enactment to be violated with impunity, and that they will take immediate and effectual measures for remedying the evils of which the people of Ontario have just reason to complain.

SYNOD'S SCHOLARSHIP AND BURSARY SCHEME.

Valcartier, per Rev. D. Shanks	\$2.54
Chinguacousy, per Rev. George Law	4.00
Williamstown, per James Dingwall, Esq.	10.00
Southwold, per Rev. E. Macaulay	5.00
McNab & Horton, per Rev. George Thomson	17.35
Ottawa, per William Hamilton, Esq.	35.00
Nottawasaga, per Rev. A. Macdonald	10.00
Finch, per Rev. H. Lamont	5.00

JOHN PATON, Treasurer.

Kingston, Ont., 15th May, 1868.

FRENCH MISSION FUND.

Chelsea, per Rev. J. Sieveright	\$ 3.61
Chinguacousy, per Rev. G. Law	4.00
St. Gabriel Church, Montreal, Missionary Association	22.11
Hamilton, St. Andrew's Sunday School Association	11.00
Perth, per Rev. W. Baum	1.41
Oxford, per Rev. W. C. Canning	2.40
Huntly, per J. Smeaton	4.00
Osnabruck, per Rev. Robert Dobie	4.00

\$43.55

ARCH. FERGUSON,

Treasurer.

Montreal, 15th May, 1868.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

St. Paul's Church, Montreal, per Rev. John Jenkins, D.D.	\$182.00
King, per Rev. J. Tawse	10.00
Georgina, per Rev. J. Gordon	14.00
Chelsea, per Rev. J. Sieveright	12.00
Chinguacousy, per Rev. G. Law	5.00
St. Gabriel Church, Montreal, Missionary Association	9.05
Markham, per Rev. A. Baker	12.00
Lancaster, per Rev. I. McPherson	10.00
Belleville, per Rev. Arch. Walker	12.00
Quebec, per Rev. J. Cook, D.D.	100.00
Spencerville, per Rev. J. B. Mullau	12.00
Newmarket, per Rev. J. Brown	4.00
Oxford, per Rev. W. C. Canning	6.02
Russel-Town, per Rev. Wm. Masson	12.00
Beechridge, per Rev. J. McDonald	9.00
Hornby, per Rev. Wm. Stewart	4.00

\$413.07

ARCH. FERGUSON,

Treasurer.

Montreal, 15th May, 1868.

HOME MISSION FUND.

Mulmur and Tosscontio, per Rev. Alexander McLennan	\$25.00
Chatham, per Rev. John Rennie	50.00
Finch, additional, per Rev. Hugh Lamont	11.00
St. Andrew's Church, Toronto, per Rev. Dr. Barclay	6.50
Lancaster, per Rev. Thomas McPherson, addl.	3.00
Kingston, per Rev. W. M. Inglis, addl.	6.00
Huntley, per Rev. James Sinclair, addl.	25.00

In next number of the "Presbyterian" will be given a complete list of all sums contributed for the Home Mission Fund, in answer to the special appeal of the "Temporaries" Board. There are still a few—a very few—congregations having ministers, who have not yet contributed. We shall thankfully receive and acknowledge the smallest sums, rather than mar the list with blanks.

JAMES CROLL, Sec.


Morrisburgh, 15th May, 1868.

Correspondence.

ATHELSTANE AND ELGIN.

[The following letter arrived too late for insertion in the May number. A settlement of the question has since been arrived at; but as there are some personal explanations in the letter, we have thought it best to publish it.—ED. *Presbyterian*.]

To the Editor of the *Presbyterian*.



H:—In the April number of the *Presbyterian*, a report is published by my friend J. F., of the missionary meetings held in the churches of Huntingdon, Athelstane, Elgin, &c. &c., but in said report I find a couple of statements that most certainly call for remark. And it seems right that the writer of this note should notice these remarks. J. F. in the report alluded to, having spoken of the desirableness of effecting a junction between the congregations of Elgin and Athelstan, goes on to give the following representation:—"Both Elgin and Athelstane

are willing (i. e. to be united into one charge) and the latter anxiously desires it; where, then, lies the difficulty? It is this, Mr. Wallace is not willing to resign Athelstane except on this condition, that the proportion of his income paid by it, viz., \$140, be supplemented by the Huntingdon congregation."

Now, with regard to the first part of this representation—the anxious desire of Athelstane to be united with Elgin—every member of Presbytery knows that for the last four years the very opposite of this state of feeling has prevailed. Somewhere about five years ago, at my own urgent request, as also with the concurrence of the Presbytery of Montreal, the Athelstane congregation proposed to unite with the congregation of Elgin—but in the document that was drawn upon that occasion, a certain condition was proposed by the former congregation, with which the congregation of Elgin did not see it to be their duty to comply. The business then fell to the ground, so far as Athelstane is concerned: and since that time little or nothing has been done having this end in view.

With reference to the latter part of the representation—that bearing upon Mr. Wallace being the obstacle in the way of union, and more especially for the reason given by J. F., it is equally unfounded. The thought never once occurred to the writer of this note to hold on to Athelstane, or to throw any obstacle in the way of union being effected with Elgin, if the Athelstan congregation so desired. And certainly the money consideration referred to has not influenced his conduct in the least. I plead innocent to the charge imputed to me of unwillingness to resign Athelstane, and more especially on the ground specified by J. F. in his report.

Mr. Editor, I would express my strong desire in the pages of the *Presbyterian*, as I have done elsewhere, to see a cordial union formed between these two churches. Most earnestly do I long to see these two branches of the Huntingdon Church, among whom I laboured for many years, and connected with whom I have many pleasant memories, while carrying on the work of the Lord of the Vineyard—both in my public ministrations, as in my private visitations from house to house—to be united together. I think that good to both parties would be the result. Elgin, most certainly, would be benefited, and Athelstane, I am confident, would be benefited also. And there is no doubt as to the strong desire cherished by the Presbytery that it be accomplished speedily. A very respectable new charge would then be formed—a charge not having now to learn, for the first time, their church duties; and the future Minister of Huntingdon would still have a sphere of labour sufficiently extensive to occupy all his time and thought.

I remain, yours very respectfully,

ALEX. WALLACE.

Huntingdon, 12 April, 1868.

#### QUOAD MODERATORS.

Sir,—I am humbly of opinion that a much more useful and satisfactory method of appointing the moderators of our supreme ecclesiastical court can be adopted than that which now obtains. It is true the practice has heretofore been to select our foremost men to that position, and many of them have been men of whom we need not be ashamed. But why not make a little use of what is our glory and boast, the talismanic words “*in connection with the Church of Scotland?*” Why not arrange with the parent church, or with eminent ministers of that church, to lend us a moderator every second or third year? Who can foresee the beneficial results of having some of the illustrious men of our fatherland presiding over our highest Church court and, for a couple or three months, visiting our principal centres of population, where, by their

genius, zeal and eloquence, they would be instruments in God's hands of infusing new life and energy into our worn and jaded ministers who should, as a rule, rather be regarded as *missionaries than parochial clergymen*? It is no doubt refreshing for them to meet once a year and look into each others faces, and speak words of kindness one to the other, and even to see a worthy one of their number elevated to the chair, but to them there is a tedious sameness in it, and our synods are distinguished mainly for their monotonous dulness and lack of interest of any kind whatever. How different would they be, if our ministers could look forward to such men as Norman McLeod or Charteris or Tulloch or Macduff presiding over them. How immense the enthusiasm which would be excited in our whole denomination! Then, instead of little more than half our ministers and some half dozen elders, there would be a full attendance of both elements at our meetings of Synod, and I would not be surprised to see the galleries crowded with our leading churchmen from one end of the Dominion to the other. The result could not but be beneficial. Our ministers could return to their work with renewed and quickened energy. Our laity would assist them with a brighter intelligence and a steadier industry. Our whole people would take a far greater interest in the operations and success of their Church. I presume there could be no great difficulty in effecting such an arrangement, and, as to any additional expense thereby incurred, it would be more than compensated for by the larger benefactions of our people. I do hope that our Synod, at its approaching meeting, will give a suggestion their earnest and prayerful consideration, as I firmly believe it would be a source of incalculable good to our Church in Canada.

A RETIRED MINISTER.

#### QUOAD STIPEND.

Sir,—At our next meeting of Synod, it is to be hoped, some enactment will be made to the effect, that all congregations having settled ministers, shall, under the penalty of a small fine in addition to public exposure, and, if necessary, rebuke, syle in the office of the Clerk of the Presbytery of the bounds, their minister's annual, semi-annual, or quarterly receipts of the payment of stipend, on or before a certain day, to be by themselves named. This would have the effect of shaming many dilatory boards of managers into paying, if not liberally, at least regularly, and thus save their ministers much anxiety and trouble. The fine would require to be merely nominal which would be quite sufficient for the purpose. I am aware that some of our ill-remunerated ministers may oppose such a law, fearing lest their own managers and treasurers will be sorely exercised thereby, but let it once become the law of the Church and all will eventually submit to it and be thankful for it. Certainly it would go far towards preventing ministers being paid their stipends in dribbets which is the wretched practice almost every where, but above all, it would prevent our disabled ministers, by giving them, previous to their retirement, larger and more punctual stipends, from sharing the fate

of the poor, aged equine, whose story runs thus: "There was a horse, this horse was old, with age his limbs began to shake; this horse was once, so we were told, a well-cared horse, there's no mistake. But helpless, looks his worn-out frame, his tattered mane gets sad abuse, for pity none will on him take, because he is too old for use."

A RETIRED MINISTER.

### THE UNION QUESTION.

[We have every desire to give correspondents the fullest latitude. There are, however, limits to the right of discussion, and, we believe, that no one will thank us more heartily than J. F. for having drawn our pen through the opening paragraphs of his communication.—(*Ed. Presbyterian.*)

(To the Editor of the Presbyterian)

The letter of "AN ELDER" on Union, speaks of the "attempts of enthusiastic but ignorant young men to break up our Church under the name of Union." We would ask, has "Elder" forgotten that many of the venerable Doctors of our Church are avowed Union men? Has he forgotten that the two Principals of our Theological Colleges, men whom the Church delights to honour, are Union men? Has he forgotten that the most influential of our laymen, who speak in our Church courts, are the staunchest advocates of Union? Now, if these are the ignorant young men of the Church, where will "Elder" stand? But we care very little for authorities in such a question as this, Doctors, Principals, and young men do not alter the intrinsic merits of a question. The Union question is one that can stand upon its own merits, it needeth not the commendation of any man; if fairly and dispassionately treated, it must commend itself to the approval and acceptance of every honest and right minded Churchman. But if viewed through the filmy spectacles of a narrow-minded bigotry, and a pseudo-churchism, then of course we may expect such sentiments as were enunciated by "Elder" in the last *Presbyterian*. We hold, and are prepared to maintain that the present disunion between the Presbyterian Church of Canada, in connection with the Church of Scotland, and the Canada Presbyterian Church, is the greatest ecclesiastical anomaly which to-day exists in Christendom. Nay, such is the common sense tendency of the present age—a tendency to judge of things as they really are, irrespective of authority or antiquity—that if this separation is long persisted in, it will make us the laughing-stock of the Christian world.

But again "Elder" says, the attempts of Union men have "happily ceased." In this he again speaks with all the imaudence of self-satisfied ignorance. No, Mr. Elder, the Union question is not dead, nor likely to die for some

time to come, in so far as your attacks affect its existence. If Union men are moderate, or even quiescent in this great movement, it is not from a consciousness of weakness in their cause, or apprehension of failure, but for the very opposite reasons. Knowing that they have common sense, expediency, and sound principle on their side, they can afford to be quiet, and wait, until in the ordinary course of Providence, the right side will turn uppermost, as it invariably does where such great principles are involved. And this knowledge is tinged with a feeling of forbearance and deference to the opinions of certain,—who are Fathers in the Church—time honoured and still shining lights among us, but who in the course of nature we know must soon pass away—in all sincerity we say it, may the day be far distant. But Presbyterian Union in Canada is a settled fact: it will take place, and it must take place, because the genius of the country, the practical common sense of the people, and the inherent force of truth and right will compel it in spite of the fractious one sided views of "Elder" and his confreres.

We do not mean this letter as controversial. We are simply meeting "Elder" on his own ground. But we are not unwilling to discuss this question with him in all its merits, either in the pages of this periodical, on the public platform, or in our Church courts. But if such a discussion takes place, we hope it will not be characterized by ill-conditioned wit, and miserable punning, which, contemptible at all times, are especially so, when associated with great Church questions.

We cannot conclude this letter without referring to the manner in which "Elder" speaks of the sister Presbyterian Church of this country. His remarks in this connection are equally devoid of truth and courtesy. The epithets "heterogeneous body" and "disintegration," as applied to that Church, are both unjust and mean-spirited. If it is a heterogeneous body, then in all candour we would earnestly wish, that we had more of that element among ourselves, as far as the practical working and efficiency of the two Churches are concerned. And we think that it ill-becomes "Elder," or any one in our Church, to predicate disintegration, on the ground of the petty discussion which now exists in that Church on the organ question. It would evince a far better spirit if we would hope and pray that their dissensions and troubles would come to an end, and that the minority, whether headed by a miniature Church or others, would submit with all respect and obedience to the decision of their superior Court.

We hope that our Church will never so demean herself, as to become the refuge of disobedient seditious congregations or individuals. Such union would not be *Presbyterian*, it would be subversive of the best principles on which our Church is founded, and I for one would resist it to the utmost. J. F.



## Articles Communicated.

### PUBLIC PRAYER. GENEVA *versus* WESTMINSTER.



FOR a long period. Public Prayer has with us been left entirely in the hands of the officiating Minister. In the early days of the Church of Scotland, however, it was not so. At the time of the reformation, each of the National Branches of Presbyterianism, the Church of Geneva, the Church of France, of Hungary, of the Alpine Valleys, the Church of Holland and also that of Scotland, adopted a Liturgy. To this fact, there is a not a solitary exception. Saith Principal Tulloch, in his "Leaders of the Reformation" the idea of extemporaneous Prayer as an appropriate Vehicle of Public Devotion was one quite unknown to the Reformation. The numerous formularies of worship, adopted by these churches, differ we find from those of the Prelatic Churches by the fact that they leave to the officiating Minister a wide freedom of omission or interpolation according to the requirements of the occasion. Chief among these is that of Calvin, which became the basis of the French, Dutch and Scotch, and which contrasts strikingly with the prayers that are in our days offered up in the pulpits of many who call themselves by his name.

In 1559, John Knox, after an exile spent chiefly at the feet of Calvin, returned to Scotland, taking with him a version of the Genevan Liturgy. This form of service he submitted to the General Assembly for adoption who commanded it to be printed, "being thought necessary and profitable for the church." In the following year, it was directed that the sacraments should be administered after "the Book of our Common order" and again "that a uniform order should be kept in the ministration of the Sacraments according to the Kirk of Geneva." The injunction was afterwards issued "that Ministers and Readers provide themselves with that order in prayer and administration of the Sacraments." This same Book was in 1567 translated into Gaelic for the use of the Gaelic Churches, and is said to have been the first book ever printed in that language. It was entitled "Foirm na Nurrnuidhead." A little before the meeting of the Westminster Assembly viz, in 1641, the Scottish Book of Common order was reprinted at London and pre-

sent to "the Most High Court of Parliament." Two years thereafter, a second edition appeared with a similar Dedication, and as late as 1648, it continued to be the common ritual of the church. "Some of the prayers in it" says Dr. Cunningham in his Church History of Scotland, "for transparency of diction and beauty of piety may well compare with the much lauded compositions of the Anglican Prayer Book"—adding, "the whole compilation is characterized by good sense and sobriety of religious feeling."

The Church of Scotland, which for a hundred years had thus preserved these written forms, at length laid them aside, not that it had any disposition to do so, for as we have seen various editions of the book were published, and this in accordance doubtless with the demands of the church down to the very year of the meeting at Westminster, but in concession to a plan of uniformity with other churches in the use of a common Directory for worship. The fact is a remarkable one that the Church of Scotland laid aside her Book of Prayer to please others rather than herself, and adopted a system propounded by strangers, in the hope of the benefit of an extensive agreement and uniformity to be realized upon an entirely New Platform, which hope, it need scarcely be added, was doomed to signal disappointment.

Whether the church acted wisely in thus giving up the use of her venerable Formula, has been disputed. Her children, it is true, have loved her in spite of her having deprived them of everything like a form of worship, save her old version of metrical psalms, round which memory and association can entwine, but had she retained her Old Liturgy, she might have bound them closer in her embrace and prevented many from straying from her fold. The experiment of leaving the prayers of the Sanctuary to the unaided individuality of the Minister has now been fully tried. For two centuries and more has the church in the face of all historic precedent, and in conflict with her own earlier principles and practice adhered to the method agreed to by the Westminster Assembly, and unknown in ecclesiastical experience before the sittings of that body. This method many have come to regard as quite defective; and, if judged by its working can scarcely be pronounced, even by its greatest admirers a success, a thing at which no one need greatly wonder. The Westminster Assembly met in troublous times, times but ill fitted for calm and

unprejudiced legislation, even for the age that then was, much less for the far distant future. Besides, its recommendation of or agreement upon a Directory for Public Worship was an issue to which, it may with truth be said, it was driven by the circumstances of the times—being a not unnatural revulsion from the use of an enforced Liturgy, containing many things to the members of it offensive, and which left them no liberty or discretion whatever, in the words of Dr. Shields “a revolutionary protest against civil and ecclesiastical tyranny” while the adoption of it by the Church of Scotland is to be accounted for on the same principle, “a consequence,” as says Principal Tulloch, “of the insane Prelatical despotism of Laud and his associates.” A proposal to change or modify in any way the system thus set up by the Westminster Assembly and adopted by the Church of Scotland, some, strange to say, would be disposed to regard as little else than an act of impiety, though such a proposal need not be regarded as at all reflecting on the wisdom of the great and good men of that Assembly, who could scarcely have been so sanguine as to expect that it would be followed for two hundred years, much less for a longer period, especially by the Church of Scotland, which had so small a Representation in it—for of the 120 Divines who sat in that assembly, only 5 were commissioners from the Church of Scotland; of the Westminster assembly, we are ready to say what the members of it said of those who went before them in the work of Reformation, “we acknowledge them as excellent instruments raised by God, and desire that they be had by us and posterity in everlasting remembrance—and are persuaded, were they now alive, they would join in this work” of reforming the service of the Church with the view of adopting it, profiting by the experience of the past, to the felt requirements of the age and the changed circumstances of these our times, for whatever that system may have been or their own age and times, it is not, in the opinion of many of our most distinguished clergymen and enlightened laymen, the best possible that could be devised for us, living more than two centuries after them and in times

so very different. And to the smouldering convictions and wishes of not a few such, expression has in recent years been given. The enlightened are perhaps the least satisfied with the present meagre devotional equipment of the Church. The belief of many is that that system is not the best which places the whole of the devotional services in the hands of the officiating Minister, be his state of body or spirit what it may at the time, and which assumes that he can at all times and under all circumstances, conduct these becomingly, if able to attempt doing so at all. Dissatisfied with the present naked and unequipped state of the church, they desire a return to a discretionary Liturgy for public worship and prescribed forms for the administration of the sacraments, the celebration of marriage, burial of the dead &c. Having as great a dislike to a fixed and enforced Liturgy, as a conviction of the defectiveness and utter unsatisfactoriness of the present system, they are prepared to urge the use of a discretionary Liturgy, retaining all that is valuable in the Church of the past, and yet adapted to the Church of the present and the future, in conjunction with Free Prayer, believing that the worship which combines both, is that which, being the most comprehensive and edifying, is best suited for the service of the sanctuary.

The subject thus brought under the notice of the Readers of *The Presbyterian* is one, which is engaging the attention of other Christian Churches, and is indeed one of “the Questions of the Day.” It is worthy the consideration of all who revere the name of Calvin and Knox, and the memories of the men of the Scottish Reformation, and who value aright that noble Legacy of Devotion, which they and others of their time have bequeathed to us, as well as that of the Early Fathers of the Church the common inheritance of all Christians, and who believe that our public services are susceptible of improvement, and that it is our duty to improve and as much as possible perfect them; and that this may be, in part at least, effected by a discreet use of the same, as well as rendered more worthy than they at present are, of Him to whom our worship is offered.

## Notices and Reviews.

A HISTORICAL AND STATISTICAL REPORT OF THE PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND, FOR THE YEAR 1866. Printed by order of Synod; Montreal; John Lovell, St. Nicholas Street, 1868. *Second edition.*

This admirable compendium of the present condition and past history of our Church has met with the rapid sale which we predicted for it and which its own merits so richly deserved, the second edition being called for within a few months of its first appearance. The opinions regarding it which have reached us from all quarters, amply assure us that its publication will confer lasting benefit upon the Church; as there is no question that the noble response, which our people made to the appeal of the 'Temporalities' Board during the last few months is largely to be attributed to the enthusiasm which the author's visits to our congregations inspired of which this report is partly the fruit, and partly the record. In this second edition, a few alterations and corrections have been made, so far as any errors in the former edition were pointed out to the author, and now it may be regarded as a perfectly reliable authority in regard to facts and dates, as it from the first was in regard to principles. As it is not likely, from the very nature of the work, that another opportunity will be afforded of procuring it, we would advise all our friends who were not fortunate enough to secure a copy of the former edition to send in their orders early to Mr. Lovell, who will execute them without delay. As it is presumed the former edition was almost wholly monopolized by our own people, the general public who may be curious in such matters, and especially our friends in the Canada Presbyterian Church, will now have an opportunity of gratifying their wish to obtain each a copy. We subjoin a few extracts of a brief, but appreciative notice of this little book, which appeared in the May number of the "Home and Foreign Record," above the signature of R. H. S., whom we recognize as one who was formerly intimately connected with the Church in Canada, and whom we are glad to see taking still an interest in our affairs.

"We have received from Mr. Croil a copy of this exhaustive and admirable report . . . . A work undertaken so generously, accomplished so thoroughly, has a claim upon the personal gratitude of Churchmen, while the substance of it engages their deepest interest. Mr. Croil travelled 12,000 miles, and visited 126 scattered congregations which form our Canadian Church . . . .

The report gives not only full but minute information regarding each of these congregations' Presbyteries, and Colleges; the Church's Schemes; her revenues and property; her places of worship, manse and glebes; her clergy, down to the places of their birth, education, and services. And these statistics are not like statistics generally, arid and unrelieved, but are lighted up with all the interest of a personal narrative, with frequent gleams of a humorous quaintness and originality which mark the individuality of the author; who, we may remark, has already won his spurs in the field of Colonial literature by his 'History of Dundas,' a most vivid and useful chapter of Canadian annals. Mr. Croil speaks with remarkable plainness when his spirit is stirred by a settler's reluctance to "contribute." "How much," he exclaims indignantly, *apropos* of some hard-fisted farmer of Nottawasaga, "does this modern representative of Christianity in the finest wheat growing township of Canada—a 'man who thanks God he was born a Presbyterian'—who, 'Please God, intends to die a Presbyterian;' whose love for the Church of Scotland, to hear him talk, is, as was that of David to Jonathan, 'wonderful—passing the love of women'—How much per annum does this prosperous farmer dole out for the support of a laborious and faithful minister of the Gospel? Publish it in Gath—four dollars. Tell it in Askelon that he refused, point-blank, to become a subscriber to the 'Presbyterian' at one dollar a-year!" Again, in the case of a congregation which had no Sunday collections, "conscientious scruples" were assigned by an old elder, who submitted that he and others thought it *sinful* to collect money on the Lord's Day which might be applied to secular purposes, such as digging post-holes round a minister's garden. The fallacy is plausible, but 'facts are stubborn chiefs;' the fact fatal to our elder's argument in this case being that there happened to be no minister's manse or garden belonging to that congregation!"

The report in general is satisfactory, although the strength of the Church, especially in some of the chief towns—Toronto, Hamilton, and Ottawa, for instance—is much below the right standard. But the growth of the Church—although checked for a time by the secession of 24 ministers in 1814—has been steady and healthy on the whole since its first plantation in 1765, when its history begins with the ministry of Mr. Henry, a military chaplain at Quebec . . . .

The great want of the Canadian Church is men. In 1866 there were 19 vacant charges,

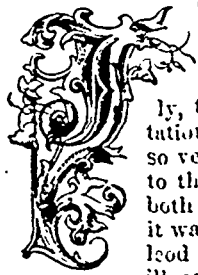
and the vacancies are often long, to the great detriment of the cause of religion. Of the 336 ministers who have been connected with the Church in Canada since its foundation, we notice that only 67 have studied at Kingston. There must be a larger supply of native students ere the pastorate can be adequately filled. Of these 336, we observe that 16 have got charges in Scotland after leaving Canada; 47 have retired, resigned, or been dismissed; and 4 have seceded to the Anglican communion.

But for every detail concerning the outward apparatus and inner life and work of the Church we must refer those interested in Canadian af-

fairs to the report itself. It will be read, we feel sure, with real pleasure, and will give a distinct impression of an ecclesiastical organization, the offspring and representative of our own, and yet in many respects suggestively and picturesquely modified by the conditions of Colonial life, social and political. Might it not be well, with a view to the better study of these, and to the strengthening of our brethren's hands in Canada, that a deputation were sent out to go through the colony "confirming the churches"? A Canadian welcome—no less hearty than a Scotch—would greet it.

## The Churches and their Missions.

### VISIT OF THE DEPUTATION TO THE NORTH-WEST PROVINCES OF INDIA.



It has been a matter of very great regret, not to Presbyterians only, but to the Protestant Churches generally, that the visit of your Deputation to the North-West has been so very hurried. We can testify to the feeling of disappointment both in Delhi and Meerut, when it was made known that Dr. Macleod would be prevented, through illness, from preaching in either place. According to medical advice, he could not deviate from the line of rail, and was to be back in Calcutta, ready to sail on the morning of the 25th February. Hence he has not journeyed at all in the Punjab, and has been able to make only the most cursory run through Allahabad, Lucknow, Agra, and Delhi. From Calcutta upwards the work of the Deputation in visiting the missions has been fulfilled chiefly by Dr. Watson, who also seems admirably fitted for the task.

We had the pleasure of meeting the Deputation at Delhi, and of going with Dr. Watson to Meerut, and trust it may be appropriate to your pages if we now send a brief notice of their most welcome visit.

Although they remained in Delhi only about a day and a half, and went to see most of the memorable scenes and buildings, of which the city and its neighbourhood are full, they yet found time to address a large public meeting in the Institute. The Commissioner of Delhi, Colonel McNeill (son of the venerable Dr. McNeill of Liverpool), presided, and introduced the Deputation.

Dr. Macleod said he was very glad, indeed, to address a few words to those present at this his farewell meeting in India. He began with a brief account of the missionary work of our Church both at home and abroad, and then mentioned how the idea of this Deputation had arisen, and been approved by the General Assembly, and how Dr. Watson and himself had been commissioned to carry it out. They had come to visit the missionaries and mission-stations of our own Church, yet in no sectarian

spirit, but most ready and anxious to meet the representatives of all Protestant missions, and of all interested in their work. They had come to see, to hear, to inquire, and to learn; and, laying aside all preconceived ideas, to report faithfully what they might thus discover. They trusted that, through such inquiry, they would be better able to assist in conducting the work of the Mission Committee at home, and that their report would be useful to the Church and to their fellow-members on the Committee. It was a cause of thankfulness that their reception everywhere, among churches and classes, had been most hearty and generous. They had met with gentlemen in the civil and military services, as well as with clergymen and missionaries, and all had been most ready to give the most abundant information. They had met also with educated natives, and with many persons whose thoughts varied much in regard to missionaries and their work. Their inquiries had been answered from many sources, and the report resulting was therefore more likely to be true, comprehensive, and liberal. And now, his hearers would ask, what are the impressions you have received in regard to Christian work in this great country? One was, that the missionaries were respected as thoroughly honest men; and another, that the people were being prepared for a wider reception of Christian truth than had hitherto appeared.

Dr. Watson and himself had conversed with many who believed in the good of missions, and with some who did not—with some who thought that missionaries should work in this way, with others who thought they should in that—but from all the uniform testimony was, that the missionaries, as a class, are thoroughly honest men, earnestly seeking to accomplish the work they have undertaken, and respected accordingly. He thought also they had found much evidence of the fact that the country was being prepared for a much more general reception of Christianity. Think on many cruel customs abolished within comparatively a few years; think on the extent of English education among the natives, and of familiarity with European ideas as compared with that of a few years back; think of the shaking of belief in many or most of the superstitions of Hindooism;

think on the advance made in religious thought and worship among members of the Brahmosomaj; think on the dissatisfaction with their own system expressed by many educated Hindoos, and on the desire after something better; think on all these things, and the conclusion is irresistible, that the people are being prepared largely for the belief of the Gospel. The speaker did not say that all these changes and symptoms of change were entirely due to direct missionary effort, but assuredly they were very largely so, and the missionaries had always been in the van of enlightenment and reformation. People sometimes said that missionaries had accomplished little. When it was remembered that the whole number of them was very small compared with the wants of this vast country, that several of them were sick and too old for work, and others newly come and too young, and, above all, that it was little more than fifty or sixty years since they were allowed free permission to preach—when all this was remembered, he thought that as much had been done as could reasonably be expected. Fifty years! a hundred years was not much in the history of a nation. Nor was the mere number of baptisms at all a fair test of all that had been done. The spreading abroad of light, the inroads made on heathen darkness, were as much to be thought of, and were indeed the results immediately to be looked for.

The Rev. Doctor here dilated, with his usual eloquence, on the many and long preparations often needed for great works. An on-looker might be tempted to think these preparations unsightly and useless, but the day would come when the great result should be attained, and the patience of the workmen approved. As with the advance of an army—as with the memorable siege of their own city—it was long while the trenches were being cut, and the batteries brought forward, and the columns got safely into position, and seemingly nothing done; but at last, when all is ready, the word is given, and the powder is fired, and the gate blown in, and the troops rush in and the city is taken; so he believed it would be with the victory of Christian truth over the falseness and wickedness of heathenism.

Such were among the impressions they had received from their visit to India. In conclusion, Dr. Macleod would entreat all Christians in India to let it be known by their conduct what living Christianity is. In this most important way of example every one is a missionary. When in all parts of the world men and women are found true, loving, pure, pious—who all say, we became and are thus through the faith of Jesus Christ—then others are persuaded of the truth and power of the Gospel. This was that great oneness for which our Saviour prayed, that it might be among His disciples a oneness in character, in feeling, and in holy living. Let those present manifest its reality and beauty. The speaker urged such duties persuasively on his own countrymen, addressing particularly some soldiers of H.M. 79th Cameronian Highlanders, who, alongwith their commanding officer (Colonel Best), were present. And he thought that, assembled where they were, on the very scene of the memorable outbreak of 1857, there was no lesson more suitable than that of Chris-

tian forgiveness, after our Lord's own example. We could do no good to any so long as we hated or despised them. Let the dead past bury its dead. Unless forgiveness and charity should prevail, we would never be in a right relation toward the races of this country who are placed so wonderfully under our rule.

It need not be said that the address was listened to with unabated interest; but it may be added that a few educated natives who were present were as attentive as any, and among the first to applaud.

Dr. Watson followed, briefly confirming the tone of Dr. Macleod's address. As in civil questions, a parliamentary commission might find out, in a few weeks, facts that the citizens had not discovered in the course of years, so he thought that the Deputation might discover very much of the real state of missions in India. They had not the authority of a parliamentary commission, but the extreme readiness of all whom they had met to impart information made up for any such defect. Dr. Watson also thought that the natives were beginning to be lifted up out of the depths of superstition; that there were many who, although they went to the temples to do poojah, did it now only as a form, and that in such empty formality they could not always or long remain. In illustration, he might mention a most interesting meeting he himself had enjoyed in Gyah with upwards of 190 young men—educated Hindoos, but not Christians—who had listened most readily to his discourse, and whom he had urged to do all they could in bringing their countrymen out of ignorance and folly.

Almost immediately after the meeting Dr. Macleod left by rail, so beginning his homeward journey. May it be prosperous!

Dr. Watson came eastward to Meerut, where, on Sunday the 23d, he preached most impressively to the Presbyterian congregation worshipping there.

It has been noticed before, but can scarce be repeated too often, that the Presbyterians at that large station have hitherto received only the most inadequate church accommodation. In the mean time, also, owing to changes among the troops, the congregation is exceptionally small. Nevertheless, a collection was made of upwards of £24. 16s., towards the fund for retiring allowance to missionaries.

If we may be allowed even in the smallest to anticipate their own report, we would say we hopefully expect very much good from the visit of this Deputation. Dr. Macleod's great name and Dr. Watson's practical sagacity have been well united in furthering such results. Not to speak here of the information gathered by themselves, and which they are so well able to communicate to the Committee and to the Church at home, we would say what we feel, that they have done much in stirring to a healthy zeal the members both of our own Church and of other Churches; that they have done much in drawing out the brotherly concord of different churches and missionary societies, and in welding them together in common earnestness and effort for the promotion of the truth; and that they have done much in cheering the hearts of fellow-labourers who may have felt lonely—far from home and sympathy—in their

toil among a teeming heathen population. On such accounts we are sure that missionaries and chaplains and private Christians will thank the General Assembly for sending those two brethren to visit us. And we would end by expressing the wish that this Deputation, which has been received so enthusiastically throughout India, may not be the last, but that before very many years our venerable Church may again commission certain of her honoured sons at home to journey to this far East, and see "whether it be well with their brethren."

G. G. G.

MERUET, February 29, 1868.

SCOTLAND.—The Joint Union Committee have passed important resolutions as to the future position of the churches situated in England and Scotland respectively. The following are the conclusions agreed to:—

"1st. That any union of the negotiating churches which may be formed, it will be desirable that there be separate and independent jurisdiction in the portions of the uniting churches situated in Scotland and England respectively.

"2nd. That under any adjustment of those two portions which may be proposed, it will be necessary to make manifest and maintain that unity.

"The following would seem to be the best way of giving practical effect to these conclusions:—

"1. That the churches now negotiating should form a basis of union, which all shall accept; and, in this respect, constitute one church.

"2. That for the churches thus uniting, there shall be two separate judicatories in England and Scotland respectively, each having independent jurisdiction, and that, in this respect, they shall constitute two churches—one in England, the other in Scotland.

"3. That the unity of these two churches might be made manifest by some such means as the following:—viz. similarity of name, mutual recognition of licence, ordination and membership, co-operation in missions, and a council to meet at stated intervals, or as occasion might require, with functions carefully defined in harmony with the independent jurisdiction of the separate judicatories."

We gather a few fragments from the interesting report of the Scottish National Bible Society.

*Highlands and Islands.*—Edward Colby, Donald McLean, and John Macleod have laboured chiefly in Highland districts, where their acquaintance with the Gaelic language was turned to good account. Colby's special field has been as usual "the Long Island." McLean has almost completed his painstaking house-to-house visits in Argyleshire, when he was removed to the Orkneys, as detailed in a subsequent paragraph. Macleod has found ample work, in Inverness-shire, where he has been encouraged not only by large sales—on the average twenty-six Bibles and Testaments every working day—but by the countenance of the ministers, and frequent expressions of interest and gratitude on the part of the people. In various instances these colporteurs have

found access to Roman Catholics, who would scarcely have obtained the Scriptures in any other way. It may be mentioned here that a new colporteur, James Jack, was taken on trial in November. His sales in Ross-shire during four weeks have been 163 Bibles and Testaments. From information recently received, it is evident that much will require to be done before the Western and Northern Highlanders can be fully supplied with suitable copies of the scriptures. In one large school visited last summer, not a single complete Bible could be found. The whole issues of Gaelic Scriptures this year were 7,450 Bibles and Testaments.

*The Bible-waggon.*—William Murray, with his young assistant, John Shaw, has laboured with great assiduity and success. The sales of Bibles and Testaments have been 8,378, or twenty-seven daily. The waggon which was one of Mr. Henderson's many gifts to the society, has become a familiar visitor to almost all the open-air gatherings in the west of Scotland. During the holidays in Glasgow, in connection with the fair, and at the beginning of the year, Murray cheerfully gave up his own recreation, and often till long after nightfall continued at the work to which he is so much attached. On New Year's-day he sold to the value of £7. In compliance with local wishes, the waggon went to Fifeshire in the autumn, and left many hundred copies of the Scriptures among the weavers, miners, and fishermen of the ancient kingdom.

PRESBYTERY OF HADDINGTON.—At a meeting of the Presbytery of Haddington, held on Tuesday, it was resolved to transmit a memorial to Her Majesty expressive of their detestation of the attempt made upon the life of the Duke of Edinburgh. A discussion took place in the Presbytery on the question of patronage, which resulted in the transmission of an overtare to the General Assembly praying that body to take steps to secure the abolition or modification of the law of patronage, and failing that to bring the proper influence of the Church upon the patrons with the view of inducing them to give the people the choice of their own ministers.

THE VACANCY IN THE PARISH OF OLD GREYFRIARS.—A meeting of the members and adherents of the Old Greyfriars congregation was held in the church, on Wednesday evening, to consider what steps should be taken by the congregation in connection with the vacancy in the charge occasioned by the lamented death of the Rev. Dr. Lee. On the motion of Mr. Cairns, Mr. Greenhill was called to the chair. After stating the object of the meeting, the chairman requested Mr. Cairns to mention what steps the session had hitherto taken in the matter. Mr. Cairns accordingly explained that the session had waited upon the Rev. Mr. Wallace, of Trinity College Church, with the view of ascertaining whether, in the event of a unanimous recommendation in his favour being made by the congregation in the Town Council, the patrons of the parish, and in the further event of the Town Council acting on the recommendation he (Mr. Wallace) would accept the charge; and that Mr. Wallace's answer had been favourable. Mr. Cairns added, that in taking this step the elders in no respect whatever committed the

congregation to the support of the gentleman named, they being perfectly free to nominate or vote for any other clergyman whom they might think better fitted to fill the place of their late lamented pastor. Mr. Alexander Ramsay then moved the appointment of a committee, consisting of the elders, deacons, and six members of the congregation, to inquire as to a suitable successor to Dr. Lee, and to report to a future meeting of the congregation. Mr. Skelton, advocate, who was named as one of the members of the congregation, on the committee, stated that, without disparagement to Mr. Wallace, he should feel it his duty to bring before the committee the name of the Rev. R. Herbert Story, of Roseneath, as a suitable person for the charge. Mr. Skelton read a letter from Principal Tulloch, of St. Andrews, in support of Mr. Story's claims, in which the Rev. Principal urged that by Mr. Story being brought to Edinburgh the hands of the Rev. Mr. Wallace and of others who sided with him in the Presbytery would be materially strengthened. Mr. McLish mentioned Principal Tulloch himself as a suitable candidate; and another member of the congregation suggested that it would be very desirable to ascertain whether the late Dr. Lee had himself given any indication of his views regarding an assistant and successor. After some further conversation, the motion for the appointment of a committee was agreed to, and a vote of thanks to the chairman terminated the proceedings.

ENGLAND.—The Latter-Day Saints in London have held their annual meeting at the Music Hall, Store Street. At the hour appointed for the commencement of the proceedings twenty-three men, all dressed in black, and most of them very young, came through a side door on the platform, and sat down in a row. The president for the day (Mr. Franklin Richards) requested every one to stand up while a hymn was sung—to one of the most popular airs of the day; but the twenty-three gentlemen on the platform sat in their chairs, without showing the slightest interest in the matter, while everybody else obeyed the presidential injunction to stand. The next business was to ask for a blessing on Brigham Young, his counselors, bishops and apostles, and this was done, we are told, in a very intelligent way, whatever that may mean. Next followed the delivery of verbal reports from the elders who have charge of districts in connection with the London Conference, the eldest of these elders being apparently not more than twenty-three years of age. Mr. Franklin Richards, the president of the conference, then delivered an address. He said that in the London district there were nine branches, 20 elders of conference, 53 priests, 24 teachers, 30 deacons. During the last six months 132 persons had been baptized, 16 cut off, 4 had died. The total number in the London Conference, including officers, was 1,172. He thought it was doubtful whether all the Latter-Day Saints in England would be able to get away to Utah this year, for they were admitting hundreds of new members every month and they could not make up the necessary amount for expenses of passage. By a show of hands Mr. Brigham Young and his councillors, the twelve apostles, the bishops,

and other officers were "sustained" in their present positions.

Last year the Secretary of the London Missionary Society had to make the unsatisfactory announcement that the association had a deficit of £20,000, and that unless successful efforts were made to supply the deficiency, it would be absolutely necessary to curtail missionary operations. Since then Dr. Tidman has died, and his successor, Dr. Mullens, has been appointed. He will have the satisfaction of declaring in his first budget not only a balanced account, but a surplus. The contributions which have been made during the past year have been extraordinarily large. One gentleman in Tasmania, Mr. Henry Hopkins has alone contributed £3,333, one-third, *i. e.* of the £10,000 which the colonies have been asked to subscribe.

IRELAND.—The issue of the of the great debate in the House of Commons has made the relation of Church and State the question of the time. Foreseen and long impending, it has now come up for an immediate settlement, amid no less excitement than the nature of the case would suggest. It is the absorbing topic meeting one in the paper, in conversation, in public meetings, in corporations, in the pulpit,—everywhere. Yet the defence of the established Church is maintained with more vigour than the attack. The *Church Institution* alone has printed and circulated 130,000 pamphlets and 40,000 forms of petition, and Church Defence Associations have sprung up, in almost every town of importance. Though the issue may still be in doubt, its possibilities have given the discussion a practical turn. The relation of the unendowed Church to the State, alterations of its constitution to a form that would approach the churches in America or the colonies; modes of its support on the plan of the sustentation fund—these are matters that are evidently occupying men's minds, and that are already freely handled in private and in the press. Changes of some magnitude inevitable, and large reforms are eagerly claimed by those who are the stoutest to defend the church. The apprehension that Protestantism must suffer does not seem to spread, and the spirit with which the Protestant churches have worked during the last thirty years gives no ground to fear for them or to be discouraged about the advance of the truth.

FRANCE.—There is a little rise in the life of the Young Men's Christian Unions in the south and elsewhere. The 150 subscribers to their *Bulletin* have increased this year to 300: the paper is published now at Nimes, where, it is expected, it will be under a more warm-hearted and earnest management. The American and English branch in Paris have their reading-room, library, and lectures at the banking offices of J. W. Tucker and Co., 3, Rue Scribe, and all young men are assured of a hearty welcome.

The Lutheran Church in Paris shows much working power: its schools are certainly the most carefully tended by the pastors. In 1812 it had one school, the only Protestant school in Paris, and gladly used by the Reformed Church, also for its children. In 1850

the Lutheran schools numbered 15, with 800 children; at present they number 47, with 3,600 pupils.

The General Pastoral Conferences were fixed for April 28th; and the subject, Justification by Faith: reporters, Pastors Weber, (Lutheran) and Byse (Free Church). The National Conference is to meet on May 2nd; subject The Pastoral Ministry. The Liberal Conference has taken for subjects, 1. The Connection of Morals with Religion: reporter, Pastor Jalabert of Nancy; and 2. Is the Pastor a Priest? by Pastor Fontanès of Hâvre

The multitudes of pleasure-seekers who make their annual pilgrimage to the Barrière du Trône to enjoy the Easter fair and purchase gingerbread—i. e. the whole working population of Paris—find this year a new attraction; a reminiscence of the Exposition: a booth where tracts and gospels are given freely to all who will, and picture-tracts and Scriptures sold. The crowd surround the booth, and are as eager as ever they were at the Champ de Mars, to secure the little Easter gift. Some come out of curiosity, all express pleasure, and many come as old acquaintances. The police authorities, in granting the stand, added the most handsome encomiums on the work and its promoters, and gave the best possible situation for it, placing it with its back to the clowns and follies, and its face looking down whole Faubourg St. Antoine. The fair remains open for three weeks. On Easter-day 10,000 tracts and gospels were circulated.

ITALY:—A Florence correspondent says: Probably something like half a million of Bibles and Testaments have been sold or distributed in Italy since it was open for their circulation in 1848. If the sale of the Bible is now more languid than at first, it is probably only because Italy is more nearly supplied up to its present educational ability to read or understand it. Besides this Bible circulation, about 380 books and tracts have been printed and published by the Claudian press, first at Turin, and since at Florence. Within the last three years the number sold and circulated, of all sizes, have been so many as 415,000. This press, so called from Claude, the good Bishop of Turin, in the eighth century, is superintended by a committee of our countrymen and of the Vaudois, and is employed chiefly by the London Tract Society. The committee here suggest

the works, and superintend the translation and printing of such as the Tract Society approve. Many of these publications have gone through several editions, especially the works of Dr. De Sanctis, one of the Professors of the Vaudois College, and an ex-priest of Rome. His work "Confession" is now in its sixteenth edition. A second edition of the "Purgatorio," of 5,000 copies, was printed in 1864, and is now exhausted. His letter to Pius IX. reached its twentieth edition. His compendium of controversy is in its fourth edition. His almanack reached a circulation of 80,000 yearly. The priests having got up rivals it has suffered, yet still maintains 50,000 of a circulation. Rebetti's tract, entitled "Gli Italiani Sono Protestanti," in a few weeks ran through two editions of 2,000 each. More than 3,000 copies of an address by him, entitled "Ma Solusion Radicale della Romana Questione," were sold. The greater part of their publications are translations from the English, French, and German and include such books as McCrie's "Italy," D'Aubigne's "Reformation," the "Pilgrim's Progress," many of Spurgeon's sermons, &c.

INDIA.—The last report of the Church of Scotland's Sealkote and Goojrat mission (Punjab) says: It is a striking fact that within a few hundred yards of the mission house, in which the Rev. Thomas and Mrs. Hunter spent their last night on earth, and in sight of the spot where their spirits left our world for heaven, there now assemble from Sabbath to Sabbath in their memorial church a company of sixty or seventy worshippers of that Saviour for whom they lived and died. 'The blood of martyrs is truly the seed of the church;' and if such be the first fruits, how glorious will be the harvest.

"Gulam Masih (formerly a commandant under the Ameer of Cabul), who was in charge of the orphan boys, was suddenly called from hence in April last. He looked forward to the approach of death with calmness and hope. Two children received, and seven adults have applied for the ordinance of baptism. There are twenty-four members in full communion with the church at this station. In two instances church censure was necessary. One adult, whose probation was very satisfactory, was baptized at Goojrat. In addition to the communicants mentioned above, there are five at Goojrat and two at Wazeerabad."

## Articles Selected.

### THE FISHERMAN'S DAUGHTER.

(Continued from our last.)

III.

Well, the next day came. "Just the bright, warm, sunshiny day it ought to be," Sam said. The first thing we did—after Elsie and I had prayed together—was to run to the top of the hill before us—this was at five o'clock in the morning—brothers and I, and the Joneses lads, and set fire to a heap of dry sticks and furze, that blazed up finely, and must have made, we

thought, a grand appearance; and while it was burning—which it took about ten minutes to do—we set up three loud cheers, one for father, one for mother, and another for their wedding day; this last being Jim's idea, and greatly delighted we were with it.

The garland was up, and gave us all unbounded satisfaction. Moreover, the whole of the large old hall, which was a very spacious one, and the kitchen, were decked up with flowers and shells of every sort we could procure. At breakfast, father said he also meant to put up



something against the wall opposite the porch, which he begged we would all keep in mind to look at, every time we came into the house.

Very curious were we as to what it could possibly be, not having seen him preparing anything; and when he went into the hall we followed very closely; Sam perching me on his shoulders, that I might, he said, have a good view. Presently father came forward, holding a bright red board of about a foot square, which he hung up by a bit of faded pink ribbon (I know it had been Elsie's) on a nail, between some leaves and flowers. We all looked eagerly, and on the board was written in such large, clear, round, white letters, that even I could read it easily—"Whether therefore ye eat, or drink, or whatsoever ye do, do all the glory of God." And also—

"Godliness is profitable unto all things; having promise of the life that now is, and of that which is to come."

"Now, my lads," said father "and thee too my little maiden (laying his hand on my arm), mind ye think of these words as ye come in and as ye go out, and don't do anything, no matter how innocent it may be, in excess; for it's just that which makes many a day of pleasuring a day of sorrow to most people. If thee wants to be really happy, keep God's laws closely, on thy right hand, and on thy left, for mind thee, as sure as ever thee steps aside from 'em, so sure will happiness and peace step aside from thee—mind that, every step t'other way from the right, will part thee farther and farther, and the day beginning with sunshine and joy will end in clouds (if not storms) and sorrow."

No one could fail to see the red board as they came in at the door that day, and of course all read the texts: and as it was well known father was a truly Christian man, everybody respected him, and his principles; and accepting the good advice contained in the white letters, and guided thereby to be temperate, all passed, as they declared, and indeed as they truly seemed to do, a very pleasant day. But to return.

Struggling down from Sam's shoulder. I begged father to let me carry up the board to show to Elsie.

"Ay—to be sure thee shalt," he said, putting it into my hands; "run away little lass, run away."

Elsie was so pleased with it, she put it before her and bent over it, her pale face looking so sweet and earnest, and her eyes became full of tears, and she murmured, "Just like dear father! he is always so good, Gatty, do you know, I like this better than all the rest." (We had shown her the garland, and other things besides, and a long board covered with soft green moss, across the middle of which we had written in large letters of bright flowers, "Welcome," and which was placed just over the kitchen door, for everybody to see as they came into the hall.) "Yes," she went on, "the others were beautiful, and so nice, and kind, but this is so good." And again she bent over it, but the tears in her eyes prevented her seeing, and just as she put up her hand to brush them away, two fell upon the board, and as the paint was not quite dry, it caught them, and they stuck there—not doing any harm to the letters, but as I tried to dry them, marking the spot where

they lay; one fell on the word "all," and the other on "promise."

Elsie did not see it, and I didn't like to say anything, for fear of vexing her.

When I carried it back to father, I asked him to paint the two words over again, telling him how it had happened.

He did not speak for a minute, as he gazed at it and hung the board in its place on the wall. Then when he turned round, I could see his eyes were red, and his voice shook a little as he only said, "No let them bide." And there they are still, the two tearstains.

After breakfast, and the things were put away, I ran up-stairs to Elsie to read my Bible and say my hymn—she had taught me a great many since her illness. I was very restless and inattentive, I am sorry to say; Elsie did not keep me long.

"I will not stay thee, Gatty my bairn, for I see thy young spirit is pining to be fleeing about to-day," she said in such amournful voice, that I was quiet and sorry at once. "I do not wish to cloud thy mirth, little one," she went on, "but yet—oh! bear in mind sometimes to-day that we know not what an hour may bring forth—one short year back I was as lightsome and gay, and alas! as unthinking of any grief coming upon me or others, as thou art now. and in four weeks after—I lay here, as you know."

Throughout the day Elsie's words—and yet more her white, sad face—kept following me everywhere. I was too blithesome to be unhappy because of it, but it acted upon my feelings something like sweet, doleful, far off music, and made me often—yes, very often I am glad to say—rush up into poor Elsie's quiet room during the day, to kiss her, and see how she was, and if I could do anything to comfort or please her.

Everybody seemed to have thought of her, for they all brought her little presents of some sort—at least, each family did.

Two farmers' wives, who came with their husbands and children from a good distance off, brought a number of nice things, mostly for Elsie, but some for mother also. Others brought her—one a bunch of flowers, another three or four fresh eggs, and another some ripe fruit from their little garden—all and each according to their means. And with these pleasant things so pleasant, as Elsie said, "because of the rich, kind feeling with which their taste and sight seemed full,"—I joyfully ran up to her room as fast as they came, and spread them out on a table, for her to look at and admire.

Once, while every person was out in the valley watching the boys running in a sack, and who should win, I grew tired of looking on, or felt anxious about Elsie, or something or other, and ran in to pay her one of my harp visits; and who should I find sitting there with her but father and Harry Jones. I had often thought how sorry Harry always seemed for Elsie, and he was ever bringing her little presents of different kinds, and asking me how she was, and if she was happy, and wanted anything he could get her; and now he was sitting on a chair beside her bed, and his round, rosy, good-tempered face, that always before

looked so merry, was now so grave, and even sad. He was reading to her out of such a nice, y-looking book, that I afterwards new he bought her with some money he got by working for people at odd times, when his father did not want him out fishing. It was a book he knew Elsie would be pleased with: it was all about the Bible, and prayers, and the holy things she loved so dearly, and made me love too.

But father would not let him stay long, for fear of wearying Elsie, and himself too, he said. However, I don't think the last likely, he looked so greatly vexed to be obliged to go away; and when I went down and out, I found him standing at the door, and not seeming to heed a bit all the fun going on; and he came close to me and said, his face becoming red the while as Mrs. Busk's scarlet petticoat (that was one of the farm ladies): "Tell Elsie I care naught for anything, now she's so ill, and can't be with us,—do ye mind lassie?"

"Yes," I said, "I did mind, and would run back and tell her then,"—which I did.

Elsie was reading her new book as I came in and gave her my message. She glanced up at me as I spoke, and then down again, but she didn't say anything at first, till I asked her "What I was to tell Harry, who was looking so unhappy?"

After a little while she said, "Poor Harry! it was very kind of him to be unhappy about her," and I was to say to him this: "He must always try to remember she was in the hands of that God who would be sure to work everything together for her good, if she trusted in him,—which she hoped she did in heart and soul!"

So I ran and told him, as well as I could, word for word of Elsie's answer; and I also told him that she called him "poor Harry," and said, "it was very kind of him to be sorry for her. And he looked pleased and vexed both, which I couldn't understand, and he said, "Do kind of me! where be the kindness I wonder!"

Now that Elsie was ill, mother had everything to do, and everybody to attend to; and she had told father and me that we must look after Elsie all day, and take care she wanted for nothing. Father had said, "Ay, ay, my little woman" (he always called her his little woman), "don't thee go far to fash thyself about Elsie: I'd rather sit with my little sick maid than with all the gay folks in Christendom, and let Gatty have her play the day, poor lassie—it comes but once in the year ye mind." And mother jumped up (we are all sitting at tea just the evening before the wedding day) and ran up and pat her arm round his neck, and gave him such a hearty kiss, it sounded a long way off, and laughed, and said, "that once was quite often enough, as she had found to her cost ever since she gave up being servant in Lady Hall's grand house, for the sake of that once, and come to be wife in his poor one." And then she kissed him and said—"God bless him! he was a good, kind, tender-hearted soul as ever lived—a good Christian, a good husband, a good father, and a good friend, and what more could he be? and she kissed him again

and than sat down with her eyes brim full of tears, and her face all over smiles.

Father was a very grave quiet man, he never spoke much, and very seldom smiled, and I don't think he ever laughed—leastways I never heard him, and now he didn't say a word either: and some people might have thought it was because he didn't care. But we knew better than that; we saw and knew why the colour came deeper over his face, and the water into his clear blue eyes; and he bent over his cup I think to hide his face.

But now I must go on with the wedding day. Oh, it was such a pleasant one! Everybody looked so happy, and was so kind, and all would help to lay out the dinner on the large table, placed under a big chestnut tree beside the house. As for me, I kept close to Sam, doing all sorts of things, and running messages for him: and Harry came and helped too; but he didn't seem to like it much—and Tom asked him if he was ill? He looked so down hearted like, and he turned very red, and said—"No, he wasn't ill: but he shouldn't mind if he was, if that would make other folks besides himself well."

What a lot of nice things there were to eat, for the farm ladies had brought so many presents, which together with what father and brother had bought and caught, and the roast chickens, and the dishes of goodies made with the help of eggs from mother's poultry yard, so filled up the table, I am sure no one there had ever seen so grand a feast. Father was down amongst us sometimes, but not much. He seemed more sad to day, I thought, than other days, and sat up a great deal with Elsie, reading and talking to her—and every body knew what he was doing, and liked him the more for it. but in truth I don't think they cared much were he was. they were so contented and happy, and all so merry at what was going on. Before dinner, father stood up and said a grace, and after dinner he said a little prayer while we were all standing. He prayed that God would of his great mercy put it into the hearts of all present to remember how short was life! but yet more—how shorter still and uncertain was the enjoyment of health and happiness in this world—that none knew what of grief was in store for them during the long year that lay stretched out between this, his wedding day—they had so pleased him by coming to keep at "the old house"—and the one in the year to come. "Ere then," he said, "faces full of health and joy now, might be gone for ever from before them, or darkened with grief, or smitten with sickness." His voice shook so he could scarce speak those last words, and he brushed the back of his hand across his eyes. He then entreated them to keep his words in remembrance, for they were spoken in the truest spirit of love and friendship toward them all. And then he sat down: and I slipped round to him, and got upon his lap and knelt there, and put my arms round his neck, and softly kissed him many times. Oh! I knew, and they all knew, how his heart was aching for Elsie.

"Bless thee, my bairn" he whispered, pressing me to him. "thy wee kisses fall like drops of balm on my sore heart."

"Shall I run up and see how Elsie is, father?" I said in his ear.

"Ay do, little lassie, and tell her not to greet, father will come to her quickly."

But Elsie was not greeting, she was asleep so still and pale—and her thin hand looked so white as it lay on the coverlid. I had never before seen any one look so.

As I stood watching her, I heard ever so soft a step at the door: and turning round, saw Harry's great brown eyes peeping in. I held up my finger to him not to make a noise: and he came on very gently, holding his big shoes in his hand. He came close, and looked at Elsie; and as he did so, his face got so unhappy, and I heard him sigh; then he laid a little bunch of fresh white rosebuds, just by her hand, and went away again very quietly. I don't know where he went, for I didn't see him anymore that day; but one thing I thought, which was, that I was sure only Sam and I missed him; they were all too merry to notice who was there or who was not.

Then we had a nice tea, and after that, every body went home, looking very tired but very happy. Some of them, before they left, told father, when they shook his hand and thanked him for the nice day he had given them, that they would try hard to keep in their hearts the words on the board, and those he had spoken, and make them guide their actions.

#### CHAPTER IV.

Two days after came Sunday. How Elsie and I always loved Sunday! but indeed we all loved it; and well we might: for everything we did on that day was so pleasant. Father and brothers were with us from morning till night: for no matter how "unlucky" their fishing might have been during the week, or how promising the Sunday looked of a good draught, father never went out in his vessel on God's holy day, nor allowed Sam and Tom to do so. There were many on our coast who did, but father never; and in no way was he one whit the worse, in the end, than they; on the contrary: in much far better, although at the time he seemed to lose.

In the morning we were allowed one hour more of rest, and instead of five got up at six; but since poor Elsie's fall, mother rose just as early as on other days, so as not to keep her waiting for her breakfast, knowing she often lay awake for hours during the night, and that a cup of coffee greatly refreshed her, as soon as she could have it. Mother wanted to make father stay in bed too, and have his breakfast, but he would not hear of such a thing, he said, and if she named it again, he would get up at four and light the fire himself, and take Elsie her breakfast, and moreover, the little woman (mother) should have her breakfast in bed, that she should.

The pretty little church lay about two miles distant from the old house. but as it was inland, on the other side of the hill, at our back, it was greatly sheltered from the rough sea winds. The walk to and from it was delicious in the summer, or on bright frosty days in winter; leading up through the wood, and down the hill-side, and over fields, and through lanes bright with all sorts of flowers.

When I was very little, father and brother carried me by turns; and still even Sam sometimes made me mount my horse, as he called his shoulder, particularly when going to church, that I might not be tired and go to sleep during the sermon, and fall down and crack my head again, he said. Just one year before, I had fallen off the seat and knocked my head smartly against the boarding. Father picked me up quickly, and for a long time I sobbed quietly to myself, with my face hid on his broad chest, while he often bent and kissed my curly head, and whispered to me to be a brave little child, and not to mind it. I was very careful after not to go to sleep again, unless father's or mother's arm was round me; but I usually preferred creeping close to Sam. However, I was too old for such silly conduct now.

When church was over, the Joneses always joined us coming home; they were our nearest neighbours, and their way to church lay in the same direction as ours. Jones was a sailor as well as father; they had known each other since they were boys, and had married at the same time: but while Jones had only two children—Jim and Harry—father had four to provide for.

"Now lads," father would say, "let us see which on us can remember the most or best of the sermon to-day."

So then they all tried first for the text; then some would repeat one part of the sermon, and some another, until I had nearly the whole over again by the time we reached home, and greatly they all seemed to enjoy the pleasure of trying to recollect it. Harry being always the quickest at it. I quite longed to be big enough to take part too in saying it.

We were now very near home, and I stopped behind a little, as I often did, to pick some flowers for Elsie. Harry came back to me as I was gathering wild roses.

"Let me help thee, Gatty," he said, taking out his large pocket-knife and opening it. "thee'll prick thy wee fingers."

"I don't mind pricking my fingers for Elsie," I answered; but standing back nevertheless, and letting him cut the roses.

"Poor bairn!" he murmured; "well, let her have her loiking then—maybe, God only knows—it mayn't be for long;" and he turned quickly away.

When Elsie was smelling them and admiring their pretty soft leaves, I told her Harry had helped me to pick the roses: she didn't look up, or say anything, but it seemed to me she bent over them more, and in a tender sort of way began settling the buds and leaves with her thin white fingers—how small and white they were growing: they had never looked so thin before. I thought.

Though I did not share with Sam and the others in trying to repeat the sermon, I always told Elsie all I could remember of it, beginning first with the text, which I got Sam or father to find out for me in the Bible when the parson said it, and so look at it often, to get it by heart if it was too long or hard for me. Today Elsie would have me tell her as usual, although Harry was going to do so in the evening. "she could not have too much of such holy things," she said; and by the time I had finished, din-

ner was ready, and so was I for it, I can promise you.

We always had a grand, nice hot joint of beef or pork on Saturday, and cold on the Sunday, with a large fruit tart and potatoes, and some other vegetable—for though mother stayed at home in the morning with Elsie, they read their prayers and Bible, and a sermon together, so that she could not cook any meat now, any more than when she went to church. In the evening, father stayed at home, and I also, but mother and brothers went to church.

Poor Elsie! she had been ill for so long a time, I was becoming accustomed, and even unthinking, of the many changes which were at first so painful in our little household; and as she never complained, and always spoke to me as cheerfully about her illness as though she were daily improving in strength and health, I fully believe she was so, and would soon be all right again, and filling her old place amongst us as before. Ah! how little I understood her then, when one day she said, "Thank God, she was better now than she had ever been in her life, and she felt—deeply felt—she had needed the bitter affliction."

I knew not then how blessed to myself was her illness; and as for poor Harry, he was moulding himself just after her own heart.

#### CHAPTER V.

Two years had passed over the old house without bringing any great change either to persons or things, excepting that Sam, and Tom, and Harry, and Jim, were now big, strong men.

Harry's one constant thought was still Elsie's happiness and Elsie's recovery. He was sure he said, if she could but have the care of some clever doctor she would, with God's blessing, get well, and this idea went on growing in his heart, stronger and stronger, with every month that passed, till he seemed to quite pine over it. He was always talking to father too about it, and worked him into being as miserable as himself. Mother was angry at that, and forbade him saying any more on the matter. "What was the use," she said, "of worrying, fretting, and longing for that which was as utterly beyond their power to obtain as the moon was to the child that cried for it? It was wrong, it was flat rebellion against the will of their heavenly Father, who, if he sent an affliction upon poor folks, who trusted in him, of a kind they could not by any possibility get themselves out of, they might be sure and certain he had some great and good reason of his own for doing so, and which, if they could not see and know now, they would hereafter." Father sighed and said she was quite right, and from that day he would not let Harry say any more about it.

As for poor Elsie, she was not better, nor was she, to say, any worse, she was thinner, certainly, and even paler, but she was more resigned to her sorrow, and more happy than she was two years before.

One evening, having been in the house all day attending to Elsie and helping mother, who had hurt her foot so much she could only move about very slowly, and that with pain, they told me to go out and run and play about

in the fresh air for an hour or so. I did not like leaving them, but Elsie would have me go. Did a good angel urge her to insist upon it? But all things are arranged by God's good providence.

Out I went therefore. At first I bethought me to run round down to the beach and try and see the "Elsie," our little vessel, but remembered that father and brothers, and also the Joneses in their vessel, had gone a good distance down the coast to fish for herrings, which at this time of the year came up in large shoals in that direction, and that none of the party would return till the morning, the tide obliging them to remain where they were until it again served. So I determined instead to wander about the old ruined outhouses, and into the wood, to find some nice flowers for Elsie, especially snapdragons and wall-flowers, which grew in all directions over the old broken walls.

Harry kept Elsie well supplied with pretty shells of all sorts, for her great delight was to make many beautiful things with them, work-boxes, letter-boxes, and other sorts, card-cases and such like, and which Sam or Tom took with them every week when one or other carried the fish for sale to the little town. Most people there and round the country had heard by whom and how they (the boxes) were made, and frequently one or two, and sometimes, on market-days all would be sold; and delighted the brothers were to bring the small sum of money back to poor, anxious Elsie, who often, by the end of the month, had thereby a nice help to give mother towards purchasing clothes for father, or Sam or Tom, as may be.

It was now the middle of September, and the evening beginning to close in early, so I hastened on to the wood first, not liking to be there in the gloaming, and intending to return in time to gather the wall-flowers and snapdragons near the house afterwards.

The weather was very pleasant, though not bright, for the air was still, and full of sweet sounds and scents coming from the hills, wood, and the sea-shore; and a glad some time I spent gathering wood-flowers and then those which grew, as I said, amongst the walls in the grassy courts by the side and at the back of the house. Just as I was climbing up a heap of stones and rubbish to pick a fine wall-flower, what should I see but one of Sam's favourite rabbits that had escaped, I know not how, from the hutch, and was making its way towards the wood. He had only a pair left now, and was careful of them, for they were a rare sort, being large and tortoiseshell-coloured, with long silky ears. Jumping at once down from the stones, I ran and tried to stop and drive it back again to its box; but instead of that it dashed off into another court, and then down the steep steps into the dungeon I told you of before. Without waiting a minute I flew to the kitchen for a light, and then followed it quickly as I could. The hole was so dark I could not see a yard before me, and groped along with the lantern close to the ground, hoping to catch sight of bunny, who from being in reality very tame I knew I could soon then manage to secure.

It was not in the first great black hole, so

went into the next. Whatever was the reason I don't know; whether I tipped it too much on one side, or whether the oil was spent, but out went the light, and there I was left at quite the other end of the second dungeon in total darkness. I had never before been so far in without a light by myself, and did not like it at all, and began making my way out as fast as I could. Fearing to miss the opening by crossing the second dungeon, I felt with my hand round by the wall, and had nearly reached it when suddenly I heard the sound of heavy footsteps coming down into the hole. Without a feeling of doubt but that it was Sam returned home and come to look for me, I was just on the point of crying out "Here I am, Sam," when the person at that instant missed his footing and fell, uttering at the same time, in a strange voice, such frightful words as stopped my steps, and gave me a shock almost as great as if I had been knocked down. Then came other voices and other feet, a great many, and they all, as they got down, spoke such dreadful words against the darkness of the place and the steepness of the stairs that a horrible feeling seized me.

Presently I heard them call each other by their names, and now they began talking in a way and on matters I could not at first understand. By the sound of their voices I knew I was near the opening, and it was curious how clear the heavy stillness of the place made every, the least little noise—it seemed to me I heard each movement even.

But at last the meaning of their words came upon me. They had come down from London at different times and by different trains, to escape being noticed and suspected, having agreed together to meet in the big hole in Tom Miljar's old house (how they had found it out, and how did men living in London know father's name?), and their motive for coming was to rob a great, grand house, seven miles from here that very night. Sir Henry and his sons, they said, were up in town, and only the ladies and servants at home; and as for them, why, the butler they would soon put into a sounder sleep than he had ever enjoyed in his life before (and here they all laughed); and the others were pretty certain, at the distance they lay, not to be wakened by the noise, and if they did, well, let them look to it, that was all. (And again they laughed a low, frightful laugh.)

"Hush!" they said, in a hissing whisper, "some one will hear us."

"I wish some one might hear us and come in here now," exclaimed a savage voice, that I could scarce believe was a man's, it sounded so cruel and harsh and altogether unnatural like. Then they again laughed, oh! so fearfully I shuddered to hear them all.

At two o'clock they fixed to break into the house, and went on to talk of how it was to be done. "Oh!" I thought "what did they intend doing in the meanwhile? stay where they were? What was I to do? and what would be mother's terror, and poor, poor Elsie's, when hour after hour passed away and I did not return? And then father and brothers, they would certainly—if, after all, they came home to-night, and it was not quite improbable they

might do so—seek for me in this hole, thinking I might have fallen asleep somewhere."

My terror and agony was now so great that but for the remembrance of Elsie's frequent advice to me "to pray, pray ceaselessly to God under all trouble, danger, and grief," I should have cried aloud. Sinking on my knees, however, I entreated the great God to have pity on Elsie and mother, and to keep father and brothers from coming there. I forgot myself and kept saying "Save them, good God! oh, save them!" without hardly knowing what I said. Indeed so frightened was I, I listened no longer to their words, but became only attentive to catch any sound of well-known and beloved steps.

Just then a stir amongst the robbers again made me hearken to them; and oh! with what joy did I hear one of the men say, "Well, come along and get some supper. I am as hungry as a shark, and could eat a bit of roast butler if I had it." upon which they all laughed horribly again.

"Three of us had better go to the Dragon, and two to the Duck and Drake," he went on; "it won't do for us all to go to the same place, for fear of drawing attention, and let us part 'other side of the hill, where we can't be seen."

"Yes, that will be best," they all said, and began directly leaving the dungeon.

And now my prayer was changed to "Oh! I thank thee, my God! Oh! my God, I thank thee!" And this I continued saying till all their steps died away in the distance; but even then, and for a long time after, I did not move. They might have dropped something, I thought, and come again to seek it, or they might not be far enough not to see me come out of the court. Oh! how little dreamed they who was so near them hearing all they said; for though it was easy to find the outer dungeon the inner one could not be entered without a light, the opening into being so small and almost hid by a part of the wall, which stuck out beyond the rest.

But now they were gone, quite gone, and the place once more in its old state of deathly stillness. Slowly I groped my way towards the steps, and there, for a space, I again waited and hearkened, then crept up and out into the sweet, fresh air. Oh! how sweet after the long darkness, damp closeness, and, more than all, the horror I had been in! I almost felt as if I flew, I ran so fast, along the court, into the house, up the stairs, and into Elsie's room. Mother was still there, as I had left her, sitting by the window working. I could scarce breathe as I panted out my awful story; and now what was to be done? how were we to save the family of Sir Henry Barton?

Mother and Elsie were so terrified at the thought of what I had escaped, and of the danger hanging over the Bartons, that they could not at first speak. At last the only thing we could as yet decide upon was for me to run to Mrs. Jones—she was our only neighbour, within three miles—and beg her to walk to Barton Court and warn the family of that which threatened them. But, alas! Mrs. Jones was not in her cottage, and I could nowhere find her, and no time remained to be lost, for the evening was just over and the night coming on.

## Miscellaneous.

### THE PRESBYTERIAN CONVENTION IN AMERICA; ITS LESSONS TO EUROPE.

#### No. II.

IN spite of the fears of the timid, the Presbyterian Churches in America have come to a substantial agreement at their Convention. The questions are raised in every reflecting mind: Have the Presbyterian Churches in Great Britain and Ireland nothing to do in this matter? and if so, what is that duty? I venture to address myself to the first of these. As to the second, I feel that it is not for me to originate measures, and that the time for entering into details has not yet come. My remarks throughout will be tentative rather than dogmatic. I am satisfied if wise men can be induced to ponder the subject, and good men and women to pray over it: if this is done, I am sure good will follow to the Presbyterian Churches throughout the world.

1. We should earnestly inquire whether there may not be a way of bringing the British Churches and the American Churches to a closer connection. There can be no doubt, I think, that Britain, with its fast-increasing colonies, and the United States with their vast domain, are the two strongholds of vital religion in the world. It is time, surely, that the friends of Evangelical religion in the two countries should come to understand each other. Now that the stain of slavery has been washed away by a baptism of blood in the United States, there can be no objection in principle, no difficulty in practice, standing in the way of such a desirable result. I am confident there is no feeling operating against it in the minds of Presbyterians, ministers, elders, or members in America.

I am prepared to testify, from an extensive tour of upwards of 6000 miles in the States, and from intercourse with people of all ranks, that the good Protestant people (I cannot say the same of all others) there are most anxious to cultivate friendly relations with this country. And here I may be allowed to give the true version of an American peculiarity, which has often hindered what would otherwise have been the pleasant intercourse of the two peoples. On the part of our cousins, there is, at times, a shyness, almost amounting to what seems jealousy, in approaching us Britons. I have the pleasure of being acquainted with the president of one of the American colleges, a man of great intellectual power and much modesty, who happened to be travelling in our country a few years ago, when the anti-American feeling was at its greatest height; and he told me that, as he passed through our cities, including Belfast, he carefully abstained from calling on those who, as I know, would have welcomed him; and all this from the sensitive apprehension that we might speak insultingly of his country. Other Americans, with less delicacy of feeling, are tempted to exhibit their independence in an offensive form. But we have only to place Americans on a footing of equality with Britons, to find this feeling thawing, as frost does before

the morning sun. Thus I had only to go in upon the president I have referred to, in his own mansion, which I did as a mark of my esteem for him, to be received with unbounded kindness. The Americans are, in this respect, very much like the young men I have to deal with in my college classes. Were I to assume airs, and lord it over them, I would have difficulty in subduing these hundred spirited youths; but I endeavour to act towards them as one gentleman should do to another, and I have no difficulty in ruling them, and getting a good deal of work from them, without ever imposing a penalty. Now, young nations cherishing a sense of independence, and feeling as if they had a place to gain or sustain, are very much like our young men of spirit, and are to be treated in the same way. If I had taken a lordly attitude in America, as too many English do, I would have been met in a rough enough manner at the close of a war in which they were not satisfied with the conduct of Great Britain. But I disarmed all this, not by assuming that we were superior to them, and certainly not by acknowledging that they were superior to us, but by simply putting them and us on the same level, and the consequence was, every expression of good-will that I uttered was answered back by far louder reverberating echoes.

I am speaking from experience when I say that the good men of America are most anxious to bring Christians in the two countries closer together. I had some small share in establishing a Branch of the Evangelical Alliance in the States; and it gives me pleasure to testify that I found ministers of various denominations most anxious to favour it, not so much because they needed it themselves, as because they hoped it would bring Christians in the old country and the new into more intimate union; and now we have the American Branch pressing us to hold the next Ecumenical Meeting in New York, and promising us an enthusiastic reception. A proposal of a similar kind, to bring the Presbyterian Churches of the two countries into closer communion, will, I doubt not, be met in a like spirit by the Americans. Should it be made, let us not frown upon it in this country: let us not dwell upon, and exaggerate the difficulties standing in the way, let us be ready to express a desire to have them removed. There seemed to be insurmountable obstacles in the way of the American Presbyterian Churches coming to an understanding; but these melted away as Christian men, with hearts filled with love, met face to face. It is surely conceivable, that if such wise and excellent men as I met in America were to confer with men who have confidence of these Churches in our country, there might be a communion established such as has never been presented by Presbyterian Churches before.

2. The success of the American Convention points to the propriety of our seeking to draw the Churches at home into closer fellowship. I have sometimes thought, that in the effort to promote fellowship between the British and American Churches, we may succeed in bringing

British Churches to a better mutual understanding. The Free Church, the Irish Church, the United Presbyterian Church, the English Presbyterian Church, and, I may add, the devoted Welsh Presbyterian Church (with which I have been brought into providential connection of late years), would all, I believe rejoice to meet their sisters who have emigrated to America, and in doing so they would meet with, and learn to love, one another.

I saw abundant evidence that the Presbyterian Churches have a more commanding position in the United States than they have in this country. I am aware that both the Methodists and Baptists have a greater number of adherents; but the Presbyterians (always with the Congregationalists of New England, who are half Presbyterians) have a much larger share of the intelligence and social and political influence of the country. Looking at our own country, how very few Peers (I know only three)—how very few members of the House of Commons (I suppose a little above a dozen)—how few of the literary men of London belong to the Presbyterian communion. In America, I found Presbyterians occupying high positions in all departments. It is well known that their illustrious President, Abraham Lincoln, attended the Presbyterian Church; his Attorney-General (one of the most interesting men I ever met) was an elder of that Church; and when I was in Washington, the President of the Senate, who is Vice-President of the United States, belonged to the same communion. I give these merely as examples of what you will find over all the Union. It is not difficult to find the cause of the difference between the two countries in this respect. In the New World there is no such thing as a fashionably endowed Episcopacy silently and gradually drawing away our young men and women of the upper classes from the faith of their fathers by means of universities, schools, and social influence. Put us all on a footing of equality; let Presbyterianism have its fair place (and it asks no more), and it will be able to contend intellectually and socially with any other denomination. But this is not the precise inference I mean to draw from this difference between the two countries. The fact comes before me as pointing to the difficulty which lies in the way of the union of the Presbyterian Churches in Great Britain and Ireland. It is a noteworthy circumstance, which we would do well to ponder, that wherever there is no Established Church—all over the United States, in Canada, in Australia, and New Zealand—the orthodox Presbyterian Churches are virtually, are visibly one.

Meanwhile, I see no reason why the various Nonconformist Presbyterian Churches of Scotland, England, and Ireland, should not hold a conference like the American Churches, or enter into communion, as the Colonial Churches have done. I do not despair, as events in Providence roll on, to find the good men of the Established Church of Scotland looking to such an organisation with feelings of intense interest, and prepared to consider whether there might not be a plan devised of healing all the divisions of the Old Church of Scotland, and exhibiting the unity in which she appeared for ages after the Reformation.

3. I am persuaded that a visible demonstration of oneness on the part of the Presbyterian Churches in America, and Great Britain with her Colonies, will have a powerful influence on the Reformed Churches of the Continent. It is all well that we receive deputies from these Churches, and allow them to beg among our congregations; but we should do something more. We ought to give them our moral support in the view of the nations. My occasional runs on the Continent have left on me the deep impression that the cause for fear there does not lie so much in the strength of Romanism, as in the weakness of Protestantism. The Romish system is, no doubt, still strong, and capable of a fearful death-struggle; but after the defeats it has suffered, and the humiliations to which it has been exposed, its security of life lies mainly in this—that there is no strong living power to oppose it. Superstition will never be put down by infidelity, which only disgusts our nobler and finer minds, and alarms the timid to drive them back to their old faith; and the Protestant Churches are in most places seriously trammelled by State restraints, and by being so much bound up with an unbelieving world, and even an avowed rationalism. We know what the Evangelical Alliance, by its moral weight and its deputations, has done in rescuing persons from the tongs of persecution. We know how these Churches have felt themselves strengthened and encouraged by the meetings of the Alliance in Geneva and in Amsterdam. It was with most painful reluctance, an urgent appeal being before us from the Continental brethren, that we should hold the next meeting in some of their cities, because they would be helped by it, that I seconded the motion to have the next General Conference in New York. I was reconciled to this course by the conviction, that by bringing Continental Christians into closer acquaintance with Americans, we should be able to bring a new influence to the aid of the struggling Continental Churches. But as the Evangelical Alliance is prevented by its constitution from interfering with ecclesiastical arrangements, it is evident that a combined Presbyterian organization could do for the Reformed Churches, which are Presbyterian, what a mixed Alliance could not undertake, especially in securing for them that free synodical action for which they are panting, and thus indefinitely widening the sphere of their action.

4. Not must we forget our Presbyterian missionaries settled among the heathen. It is all well that they should be encouraged by letters from their churches and committees at home, but this, after all, is distant cheer. They would surely feel it to be a precious privilege, if they could meet for consultation and communion in the country in which they conduct their arduous work. I rejoice to hear that there is a proposal of presbyterial union among our missionaries belonging to different countries in India. Such intercourse and intercommunion among the daughters will react upon the mother churches and help to remove obstacles to a closer union. We see this already in our Colonial churches which have come to an understanding, while the British churches remain alienated, and will, I believe, shame us into closer fellowship, in spite of our denominational prejudices.

Let us suppose that it could be arranged that a PAN PRESBYTERIAN CONFERENCE should be held in Edinburgh, the city of Knox and of Chalmers. I verily believe that it would be the most imposing council that has met for ages; and it would exhibit a unity in doctrine and worship, in spirit and in action, such as could be displayed by no other branch of Christ's Church in the world.

JAMES McCOSH.

#### MR. MONCREIFF, M. P., ON SCIENTIFIC SCEPTICISM.

Mr. Moncreiff, M. P., delivered an address to the members of the Working Men's Institute of Stockbridge. He said—My own impression, derived from some tolerable acquaintance with their writings, is, that up to the present point, or any point which they are at all likely to reach these scientific speculations may be safely left to take care of themselves. They are but scratchings of the surface—but the first few feet of excavation in the formation of the great tunnel through the centre of the earth. I entirely decline to come to any conclusion at all on any religious question from such data as they have furnished, or probably ever will furnish. "Read my book," says the excited philosopher, "and say if you can for a moment believe such old world legends." "Well," I reply, "I have read your book with more or less pleasure, and my belief remains exactly where it was. Whatever may be the evidences of the truth of revealed religion, they are not likely to be diminished or increased by your book." I have read Colenso—(Laughter)—and retain my opinion, not weakened, but largely confirmed, by his criticisms, that St Paul knew much more about the matter than he does. (Applause.) I have read Darwin, and am satisfied that man was created, not developed. I have read Lyell, and continue in my conviction that for aught that there appears man is not older than the Mosiac chronology. I do not say that these works are demonstrations of my views; but there is quite as much to be found in them, so far as real facts are concerned, as tend one way as the other; and very little, indeed, which tends either way. The truth is, that the more intense disciples of these schools forget that they are still on the outer verge of the vaguest speculation, and are never likely to be anything else. Take Bishop Colenso, for instance. One can easily conceive the temptation to an ingenious mind, sitting down to criticise history at the distance of 3000 years, brimful of ideas of public and social life derived from the foggy climes of Britain, and trying to reconcile—and trying in vain—what he finds in the warm brilliancy—the nomadic life—the utterly dissimilar conditions of existence under an eastern sun, with the modern routine in vogue in the university, the metropolis, or the parsonage. No mere training could more unfit a man for such a task. An Englishman—especially an English University man—has little adaptability; and it is not without long and extensive experience of Orientals that he ceases to see their manners and customs through spectacles bought in Regent Street. Perhaps a Scotchman is a little more impressive in that respect. I remember a friend of mine telling me that when crossing the Isthmus of Suez, be-

fore the days of railways or steam, under the convoy of an Arab Shik, he was surprised, while encamped under the moonlight in the desert, to overhear his friend the Sheik venting his discontent to himself in good Aberdonian vernacular—(Laughter)—and he avowed afterwards that he was a countryman of his own, whose lot in life had terminated in that singular though doubtless dignified position. It struck me forcibly, in reading the Bishop's book, that a very large proportion of the minute difficulties on which he painfully dwells might entirely disappear if regarded through the medium of Oriental experience. He cannot understand how the children of Israel obtained their arms—why, if they had them, they did not rebel against Pharaoh—how the signal was given for the Pass-over; and a variety of similar circumstances of the narrative of the Exodus. But if we could accurately ascertain the precise position held by the Jews in Egypt, a very simple explanation might resolve all these doubts. It is certainly not difficult to conceive that they were treated, not as slaves, but as feudal dependents, bound, it is true, to render service, as many tribes in that position have been in other countries, but still retaining a national organisation of their own, and armed against depredators and predatory bands. But this we do not know—and I much prefer adhering to the history which has been so marvellously preserved and transmitted to us, to accepting from such quarters minute criticism on topics which, if well founded, must have attracted the attention of much more competent critics in a much more favourable period of the world's history. But all these speculations have little of novelty, although, I admit, a good deal of learning to recommend them. The philosophical works of Bolingbroke—which I hope none of you will read, for they are both sceptical and dull—contain the germs of all the more modern cavils on this head. There was also a work—I do not know whether Colenso has ever referred to it or not—by a Scotch Roman Catholic clergyman of the name of Geddes, published at the beginning of this century, which foreshadows, and indeed proclaims, the more important and substantial part of his lucubrations. It is true that Bishop Colenso has become more historical than the not less learned but more obscure priest ever did—I venture, however, to think, however unpleasant the prospect may be, that the octave of the latter will become as rare, and therefore as valuable, as the quarto of the former, before another half century has elapsed. (Applause) But the researches themselves of such critics I regard far from condemning. They are full of interest. It is the foregone conclusion which I repudiate. All inquiry into the history of such times, whether derived from comparative philology, from history, or from modern travel, are well worthy of your attentive study. But they are by no means all in the direction of our philosophers. The history of Joseph, the residence and oppression of the children of Israel in Egypt, the exodus, the wandering in the wilderness, the theocracy then established, the setting aside of the peculiar people, even to this day, the conquest of Palestine, the wars and the poetry of David, and the glories of Solomon, are facts more certainly true, apart altogether from the



doctrine of inspiration better established, and more unquestioned, than the contemporaneous history of any nation on the earth. I was greatly struck the other day with Mr. Porter's volume on the "Cities of Bashan." It is within your reach, and I recommend it to your perusal. I recollect hearing a discussion between two Oriental travellers on the subject of Palestine. They both agreed that the country never could have been peopled as it is represented in the Bible; and, in particular, that the idea of sixty fortified cities in the little country of Bashan was a manifest figure of speech. Well, Mr Porter went to Bashan, a district somewhat out of the route of ordinary travellers, and in a narrow gorge of hills, terminating with Mount Hermon, he saw with his own eyes the sixty cities. There they are—cities built of granite, stone doors, turning on stone hinges, stone shutters on the windows, stone slates on the roofs. They are entirely untenanted, save by the jackals, and seem to have remained just as they were in the days of Og, King of Bashan—(Applause)—a strange, mysterious, but speaking fulfilment of prophecy; but, what is more important to my present theme, an enduring rebuke of the levity and carelessness of some modern Biblical critics. (Applause.) There are two reasons which should restrain men of science strictly within their proper province. The first is the continual change of opinion, the second is the existing difference of opinion. The first of these reasons is peculiarly applicable to the arguments so confidently derived from geology as to the antiquity of man. Now, geology in itself has no relation whatever to the antiquity of man. No doubt in the course of the science facts may be elicited which, when thoroughly ascertained and well weighed, may come to have a bearing on that subject. But no man can pretend that any of the facts hitherto disclosed can form safe data for any such assumptions. The geological landscape shifts from day to day and from year to year. The axioms of last year are the fallacies of this, and may again be the axioms of the next. No branch of knowledge has altered so much and so rapidly as geology. Sir Charles Lyell himself—deservedly at the head of the school—has in the course of very few years altered his opinion on some of the most important results of the science. It is quite certain that on the subject of the antiquity of man, Cuvier, and Buckland, and Agassiz, the great names of thirty years ago, held opinions entirely different from those now maintained by Lyell, or Huxley, or Page, or Geikie. "Truth at any price" is the modern battle cry; as if truth had sent the worthy philosopher what we call in our profession a special retainer. It is vain for us mildly to suggest that we have no controversy with truth at all, but that we doubt whether the philosopher is quite as much in her confidence as his vanity assumes, and we are confirmed in our misgivings when we find that only a year or two ago truth wore a different dress, spoke a different language, and taught an entirely different lesson. Let me take an example. Professor Huxley—a name celebrated enough, and a man strong enough to afford to stand criticism—in a lecture lately delivered before a clerical audience indulged in many

somewhat dogmatic prelections as to the age of the pyramids and the mud-banks of the Nile. There may have been much force in the remarks, but he must have known that there is no more noted battlefield than the age of the pyramids and the mud-banks of the Nile. No longer time ago than 1864, Sir Charles Lyell, in the first edition of his work on the antiquity of man, said that eminent Egyptologists thought the mud-banks of the Nile furnished no safe data for any conclusions whatever in regard to the antiquity of man. He alters the phrase to some eminent Egyptologists in the third edition, but there the controversy remains. So that truth at any price in 1864 was a very different person than the clamorous client of our friend the philosopher in 1868. (Applause.) Mr Moncreiff proceeded to give the impressions which he had derived from attending the meetings of the British Association in Dundee in the autumn of last year, remarking that these meetings had quite convinced him that religion had nothing to fear from science, and that in the meantime science, had better not intrude upon religion. He criticised Professor Tyndal's observation that we could not tell who made the universe, because we did not know, for "the real mystery of the universe remains unsolved;" remarking that the learned Professor was really no authority beyond his own province. After a few words on Mr Geikie's address, whose conclusions he challenged, Mr Moncreiff adverted to the ethnological discussions at the association, remarking that neither of the contending parties could be strictly denominated orthodox, but he thought they were entirely successful in destroying each other. (Laughter.) They were divided into Darwinians and Crawfordians—into those who maintained that men sprang from monkeys, and those who maintained that they cannot have all descended even from Adam. Amid these two loud and jubilant camps hardly a word was said for the account given by Moses, which, notwithstanding, had by much the best of the argument. Mr Moncreiff also disputed the theory of human progression maintained by Sir John Lubbock. Progress, he said, has certainly been made, but it is not intellectual nor physical progress. We are neither intellectually nor physically greater than the philosophers of Greece and Rome, I doubt if Greece was greater than Egypt, and Rome certainly was not greater than Greece. It is moral advance only that has been made, and that only where Christianity has prevailed—(Applause)—though in the whole of that discussion I did not hear that idea once suggested. Christianity has introduced a milder and more beneficent code of laws, a more merciful practice in war, more leisure for the arts of peace. Christian nations are no longer, as Pagan nations always were, in a chronic state of war. With war came insecurity, and with insecurity, indifference to the arts of life. If the matter were traced to its origin our real superiority would be found to consist entirely in the shadow of Christian precept under which we live. On the motion of Dr Winchester, a cordial vote of thanks was given to Mr Moncreiff for his lecture, and thanks were also voted to Sheriff Cleghorn for presiding.