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THE PRESBYTERIAN.

THE
PRESBYTERIAN;

A MONTHLY RECORD

OF

The Presbyterian Church of Canada

IN CONNECTION WITH THE CHURCH OF SCOTLAND,

AND

Journal of Missionary Intelligence and Useful Information.

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.



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THE PRESBYTERIAN.

JANUARY, 1866.



THE days and hours of 1865, as we write, are fast slipping past. New Year's reflections have been so often written that it may appear difficult to write any thing new upon such a subject. And yet how many changes, how much of hopes unrealised, of fears dispelled, how much of soul agony ending in happy assurance, or of self-presumption ending in blind despair may be crowded into the fifty-two weeks which go to make up one short year of human existence. In the religious world, as it is called, we may look with pleasure at the new exertions put forth by some to carry into the dark places of the earth the blessed tidings of a Redeemer, and at the fresh agencies brought to bear to maintain ground already won. The very aggressions of an infidel philosophy have been used to excite to still stronger efforts the friends of vital religion, and to counteract the open or covert attacks of avowed enemies or pretended friends. And amid all discouragements at the little progress made, there is still the sure promise to fall back upon, that the word of God shall have free course and be glorified. In Roman Catholic countries there is a spirit of inquiry abroad, as yet assuming more of a political than of a religious form, and too often leading rather to infidelity than to true religious belief. But those acquainted with the opinions of the more intelligent of Roman Catholics know that their infidelity does not so much arise from their disbelief in true religion, as from their want of knowledge of it, as well as from their contempt for what they feel to be superstition, and their acquaintance with the utter unbelief of the clergy in what they profess to teach, and their open irreverence in approaching what they offer to their people as the holiest emblems of Divine worship. It is not Protestants who, as is falsely alleged, have

wrought harm by unsettling the minds of those who seek to rest contented with the religion of their forefathers. It is the priests themselves; and a closer view of the movements going on in Italy, France, Spain, Portugal and Belgium would show that such disgraceful exhibitions as that at Liege, for instance, are but the ebullitions of minds seeking for an escape from the repression of free discussion on the most awful of all subjects for men's minds, the question of personal freedom in seeking a personal religion. The more the young men can be induced to study the Gospel, the more speedily will these fantasies of their ill-regulated minds disappear, and give place to the teachableness and humility of Christians. The same movement under a different form is taking place in India, where the reformed Hindoos are seeking to rid themselves of the letter of their Shasters and Vedas, and have betaken themselves to the task of remodelling their books of the law, avowedly to resist the encroachments of Christianity, but, in reality, assisting as much as Christians in pulling down an edifice which for centuries has seemed to bid defiance to all human effort. The education of their women, too, but lately begun, cannot long exist without good fruits, and all things point to a time when the Gospel, with accelerated force, shall shatter the now tottering edifice, to raise upon its ruins a fair, stately, and enduring Church—the Church of Christ. Among the Turks, during the year just closing, a singular and most important step has been taken. The Koran has never been hitherto translated from the Arabic, but portions of it are committed to memory by the Turkish children, who understand it as little as they do English. It has always hitherto been preserved in manuscript, untranslated, the very words and letters being considered as in themselves sacred. As to printing it, the very idea was blasphemy, and although the missionaries were advised by the New School

Turks, who are really neither Turks nor Christians, yet they declined to do so. The Imperial Government themselves have now taken this step; urged to it from the consideration that it had become a necessity; they must give it to their people to counteract the teachings of the Bible. Read side by side, such a comparison can only end in good. Among the Chinese there is a stirring among the dry bones. In addition to the ordinary agencies at work, the attempt has been made, during 1865, to send forth Bible women. As yet we can say nothing of their progress. Discouragements are experienced, and from one or two of the stations missionaries have been compelled to retire; but still the work goes on. From the South Seas, from Madagascar, from Ceylon, from all quarters of the globe, there are accounts of Christian enterprise of mingled import, calling upon us loudly to be up and doing.

As far as possible we have kept our readers informed of the work being done, both at home and abroad. We are sometimes told that we do not take notice of all that is doing in our own Church, and we must plead guilty to deficiencies. Yet we can scarcely confess the blame lies with the conductors of the *Presbyterian*. They are anxious that everything of interest should be chronicled in these pages; but how is this to be done? The slightest reflection will show that we can only give news of what is taking place in other parts of the Province by receiving it from those who are on the spot. A little trouble taken by the minister or a member of a congregation in sending us occasional items of intelligence in a condensed form; by the clerks of Presbyteries sending us a sketch of their proceedings, with any discussions that may have taken place on important points—these are some of the means by which we would obtain information at very little labour to any one individual. A regular correspondent in every congregation is a help greatly to be desired, and very much wanted. Who will volunteer to do this duty?

During the year that is gone, we have to lament the loss of several of the oldest members of our Church, as well as of some who were in the prime of their years. Changes have taken place in our congregations, and some additions have been made to the number of those now belonging to the Synod. We would fondly cherish the hope that, during the year 1866, new and more vigorous efforts may be made to strengthen and extend the branch of

Christ's Church with which we are connected. The unsatisfactory position of the younger ministers in regard to the 'Temporalities' Fund, led to the Synod authorizing the appointment of an agent for the Schemes of the Church. An effort has, in the meantime, been made to pay to all the ministers on the roll the sums to which they are entitled for this half year. That has been successful. Pending the appointment, the duty of all is to contribute liberally as they have the means. In another article we have taken up the question more fully, as to the position of those deriving benefit from the Temporalities Fund, and to that we would beg to refer.

The civil war in America, raging in the beginning of the year, was brought to a close after a sanguinary contest of four years. All the questions arising out of it have not yet been settled, but we pray God that whatever causes of bitterness may yet remain, either between the parties to the struggle within the United States, or between them and other nations, may be removed, and a long and lasting peace follow. The cruel assassination of President Lincoln called forth expressions of sympathy and condolence, which showed that whatever differences of opinion might exist on the political circumstances of the times, but one sentiment was entertained by all right thinking men, that of abhorrence of the crime, and respect for the victim. Amidst all the claims made upon the Americans during that eventful period, the claims of the Gospel were not overlooked, money flowing freely for Christian efforts both at home and abroad. The close of the war, too, saw our farmers rejoicing in the prospect of a bounteous harvest, afterwards realised, and which has become a source of prosperity unknown for some years before. It is from God's hand this has come; He has kept us safe from the threatenings of war which at times seemed not very far remote. At this season of the year, when peace and plenty fill the land, ought not those who have benefitted remember the condition of their poorer brethren, and bear in mind also the undeniable obligation under which they lie to contribute to the decent maintenance of religion among themselves and its extension beyond their own neighbourhoods?

Into the political events of the year it is not our place to enter. Some of those bearing upon religious questions we have, from time to time, mentioned in these pages. Amid all the changes that are taking place

the removal of great and venerated statesmen, or the deaths of others who filled a less space in the eyes of the world, we have at all times the assurance that all things are overruled by a Divine Hand, for we know that the Lord God Omnipotent reigneth.

Of our own efforts it does not become us to speak. In much weakness and with many imperfections we have endeavoured to make this journal one which might be found worthy of a place in any Christian family. We may have offended some by our plain speaking, may have taken wrong views on subjects on which we have treated. These are things inseparable from a periodical such as this. The increase of our subscription list might enable us to make some improvements in the *Presbyterian*; and we can scarcely think it out of place to remind our subscribers who are in arrear, that while the work in which we are engaged is not one from which we wish to derive any personal gain, that we should not at the same time be left to sustain pecuniary loss. May we ask those who have felt that our labours have been, on the whole, for the good of the Church, even should they differ from our views in some particulars, try to send us the names of some of their neighbours as new subscribers.

To one and all we wish a happy year, and a closer walk with Him whose blessing alone can make it so.



ONE of the most important and exciting debates that has occurred for many years, in the Courts of the Parent Church, took place a few weeks ago, in the Presbytery of Glasgow. The occasion of the debate arose from the following pastoral address, which it was proposed to read in all the churches.

"This primal and divine institution of one day in seven as a day of holy rest was recognized in the subsequent promulgation of the law from Mount Sinai, being enacted by the same authority, and with the same obligation to observe it as in all the other commandments of the law. Our Lord Jesus Christ, in declaring himself to be Lord of the Sabbath, indicated, as we think, not his intention to abrogate that portion of the law, but to fulfil it, by freeing it from mere Jewish peculiarities, and by restoring it to its original position, rendering it a fitting institution for the New Testament Church. We believe that one day in seven as a day of sacred rest accords with the spirit of the original institution; and we infer from the

practice of our Lord's apostles that the first day of each week, commemorative of the completed work of human redemption, is the appointed day of rest for the Christian Church.

"We consider it necessary, brethren, to remind you that we do not look on the commandment, 'Remember the Sabbath-day to keep it holy,' as of more obligation in itself than any other of God's commandments, but we think that the due observance of the Lord's day is inseparably connected with the due observance of the other commandments. Its very position in the Decalogue, occupying as it does, by the Divine arrangement, the middle place between our duty to God and our duty to our neighbour, seems to indicate its special use as the link connecting reverence towards God with truth, justice, and charity towards man.

Now we think that our readers will agree with us, when we say that it would be difficult to find any fault with such an address; but nevertheless, the discussion of it occupied two entire days, and the excitement was so great that the Presbytery Hall was crowded to excess, and an immense number of persons assembled outside the building, and were unable to obtain admission.

The parties who joined in the debate were Dr. McTaggart, Dr. McDuff, Dr. Jamieson, Mr. Charteris, Dr. Runciman, Dr. Macleod, Mr. Park, Dr. Paton, Mr. Simpson, Mr. Cochrane, and Mr. Stewart. The entire debate was most creditable to the Church, displaying much learning and research and it was carried on with good feeling, free from rancour or personalities.

In our judgment, the two ablest speeches were those of Dr. Norman Macleod, on the one side, and Mr. Charteris, the successor of Dr. Caird, on the other; and by giving a brief *resumé* of these two speeches, our readers will be able to form an opinion of the whole discussion.

Dr. Norman Macleod said, that he had preached for years to his people a different view of the Lord's Day from that given above in the pastoral address. He thought that the keeping of the Lord's Day had nothing to do with the Fourth Commandment. He felt thankful that they were all cordially agreed on two points—an anxious, sincere, and simple desire to know God's will—the will of Jesus Christ, and to do it—that was one point; and the other was, that they all agreed that there is to be a Lord's Day. He said he did not believe in the continued obligation of the Fourth Commandment. That commandment referred only to the seventh day of the week, whereas, it is the first day of the week that is observed. Moreover, the Sabbath of the

Fourth Commandment began on what we would call the Saturday evening, and ended on the Sunday evening. A Jew, for instance, can dine before the Sunday begins, and next day he can dine after it is over. He said that the Fourth Commandment was not, in reality, kept. It forbade even the kindling of a fire, the cooking of any food. The man that gathered sticks was put to death. He thought that Judaism of the very worst description had sprung up in this country, from the attempt to keep the Fourth Commandment. Why, no Free Church minister, not even those who are freer still, the ministers of the Established Church in the North, would dare to be seen shaving on Sunday morning. Slavery to the letter of the commandment runs through a great part of the country, both among ministers and people. You may go to hear an organ on Sunday in a church, but how few would dare to allow a musical instrument to be played in a private house. It would have been thought shocking, some years ago, to take a walk on Sunday. The General Assembly in a pastoral address, dated in 1834, called walking an "impious encroachment on one of the inalienable prerogatives of the Lord's Day." This is Judaism. You are not to take a cab, not to take a hot joint for dinner, not to take your children for a walk. He had heard people say, that a man who went in a railway on Sunday, had not the love of Christ in his heart. Now Christ went to a Feast on the Lord's Day. Our Lord dined with a Pharisee. He said that the Ten Commandments were buried with Jesus Christ in his grave; we now have something infinitely grander and better—we have a law established by Divine authority, in and through Jesus Christ and his apostles—with the love of Christ and the power of the Holy Spirit, we need not go back to the Ten Commandments—those beggarly elements, as the apostle calls them. A Christian has obtained in Jesus Christ, not only all that was given in the Ten Commandments, but infinitely more. The whole social system of the Gospel is a protest against individualism—against a man shrinking up, or going home to his house and sitting at his fireside saying, "you have nothing to do with my faith." As a Christian man, he found himself born and baptised in the light and glory of a Lord's Day. What a blessing the Sabbath day is—to the rich man, who can cultivate around the fireside, the tender relations, with wife, children, and friend; to the

working man who goes off from wife and children every week day morning, often in pitch darkness, leaving his little children in bed, and trudging off long before day light. He finds them in bed when he comes home, weary, at night. If such men could not meet their families on the Lord's Day, to cultivate social affection, and the intercourse between man and wife, and parents and children, he did not know what would become of our working men. He spoke eloquently about the Sabbath, as adapted to the cultivation of man's intellectual and moral nature. He said the question was, "on what ground are you to keep the Sabbath?" He held that the observance of the first day of the week was the will of God, or of Jesus Christ, clearly and distinctly, and this was more binding on us than the Fourth Commandment. If the country could be imbued with right Christian feeling, law was not needed. Christian opinion is the point we should look to. In referring to what was called the sin of taking a cab on Sunday, he said, "When a cabman took me home one night from preaching, he said to me 'we are really very ill used.' I said, you or your horse or me, because I do not know which of us you allude to? If you have been working all day, I assure you, I have been working too; and if I am obliged to sacrifice my comfort and rest, and to leave my family for a public good, you must make your sacrifice too, on that ground, and on that ground only." He said that he knew he would be misrepresented on this question, but would leave himself to be interpreted by the true, the wise, and the good of the land. He spoke for more than three hours, and concluded by moving that the address be remitted back to the Committee to frame it, without arguing the question at all, on the differences of Christians about the Lord's Day.

Mr. Charteris said, he was glad to have an opportunity of stating these principles of the observance of the first day of the week, which had been an unspeakable comfort to himself, since he first realised them, and which he humbly, but firmly believed, to be such as would bring comfort to all who held them. After paying a graceful compliment to Dr. Macleod, as a man for whom he entertained an affectionate regard, and whose name is a household word wherever our language is spoken or read, as a genial and admirable writer, a faithful minister, and the unwearied promoter of the cause of the Gospel, at home and

abroad; he went on to say that Dr. Macleod had given an opportunity to many who desired nothing better than to practise their irreverence behind the broad ægis of his great name. He thought the pastoral address, in singularly wise and well chosen words, traced the history of the day of rest, from the beginning of the world; and without bitterness or bigotry, calls on Christians to reverence the Christian Sabbath. He believed it possible to hold by the primeval origin and universal obligation of the Sabbath—to bow before the Ten Commandments, as an enduring record of the law of God, and yet to have on the first day, all the gladsome liberty which any one needs. The Ten Commandments are not like the ceremonial law, written by Moses, but were written by the finger of God on the stone. Our Lord said the Sabbath was made for man. The Jewish Sabbath was the sign of a national covenant with Jehovah, and so far was peculiar to Israel. But it was not a gloomy though a sacred duty. "This is the day which the Lord hath made, let us rejoice and be glad in it." It was a day of joyous worship, of the timbrel and the dance. He said that "the Son of man is Lord even of the Sabbath," but did he modify the Sabbath? No. He only swept away the Pharisees' traditions. Our Lord never repealed a genuine old testament law of Sabbath keeping. He honoured the Sabbath day. The moral law is no longer to the Christian the law of life or death, but it still remains the Divine standard of morality. The reasoning intended to prove that the law had ceased, only proved that the believer is no longer tried by it. The believer does not follow it as one who hopes that his obedience will justify. If, said he, I am crucified with Christ, then every record of condemnation was nailed to his cross, and buried in his grave; and I rise with him in newness of life. But if I am not in Christ, then I am still under the law. The apostle never said that there was no law for the faithless. He said, "Do we make void the law through faith—God forbid. Yea, we establish the law." Is that spoken of a law dead and buried? "I trow not." The condemning power of the law is, as regards the believer, buried with Christ Jesus, but the law itself remains, a standard of righteousness, eternal and true, as God who gave it. The truth is deeper far than commandments or questions of repeal. But the law cannot be repealed, for it is the revelation of God's truth for man's guidance, and it is as un-

changeable as the Creator himself. The whole Gospel morality is vested in the heart of the believer; but while our Lord said, in these two commandments of love to God and love to man, hang all the law and the prophets, He did not say, these abolish the law and the prophets. In the sermon on the mount, Christ said, "till heaven and earth pass away, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." The apostles tell us that love is the fulfilling of all the commandments.

Mr. Charteris, in speaking of the Christian Sabbath, grouped the theories of its origin and obligations under four heads. 1st. That of Paley, who declares the assembling on the Lord's day to be Divine, the resting merely human. 2nd. That of Whately, who regards the Lord's day as merely of ecclesiastical authority, resting on the same basis as Christmas or Holy Thursday. 3rd. That of Hesse, who asserts that the day of Christian rest has no connection with the Fourth Commandment, but is Divine and obligatory, because based on the command of inspired apostles; and 4th, the opinion held by our own Church, that one sacred day in seven, comes with all the obligations of a Divine command, as being a law of God for all men, as being a moral precept of the ten commandments; while for the particular day, we have the example and authority of the apostles. He held to the last theory, for which in all its parts we had convincing and clear scriptural authority. Sabbath is rest, and the Christian Sabbath is the Christian's rest. There is no express command in the New Testament for any act of Sabbath observance, saving only, that for assembling to worship. The rule that he held was, to do what would promote our spiritual well-being on the Lord's day, and that is keeping it holy to the Lord. Whatever we find does this, is keeping the day of the Lord. We are not to make the Lord's day a day of gloom. Christian parents, and others having charge of youth, must ask God's help to tell them how to make it a day distinctly religious, and yet not a day of gloom and dread. It cannot be a gloomy day, if it is a really holy one. It is a day when we are to remember our Master—be loving to God and kind to man—a day when we are to rest from sin and shame, and work and care—a day devoted to kind deeds and holy thoughts, to happy family intercourse, to blessed neighbourly charity, and to holy spiritual communion

with the God and Father of our spirits. He would not forbid the hard wrought mechanic to get away from the very sight of the smoky scenes of his daily toil, and to enjoy the air, and the sunlight, and the joy of the fair earth. He did not know in what better way they could make God's day a day of rest. He hoped that all such went to church as well. He knew they could not long be happy if they neglected God's worship. As to railway travelling, he was sure that Directors and managers were happier men, when they ran no Sunday trains; but he did not consider that was much of a question for him. He was not a railway director, and did not conceive it to be his duty on platform, and in Church courts, to screech like a railway whistle, against all who may have cause to set their foot in a railway train. To their master they stand or fall. He concluded a very able and eloquent address in these words: "I am glad, that both in town and country, we have fathers, and mothers, and children, enjoying their day of rest, and trooping to the house of God; and when I see it, it seems to me that there is upon our Sabbath, a sober stillness, like that of our mountain heights, bearing, as they do, the impress of the Creator's hand."

The pastoral address was carried, only three ministers and one elder voting with Dr. Macleod, while eighteen ministers and five elders voted against him.

We insert an editorial from the *Glasgow Herald* on this debate, giving a good deal of information and reasoning on the subject, also a short article from the *Scotsman*:

From the Glasgow Herald.

It is only doing justice to the members of the Presbytery of Glasgow to say that they deserve the thanks of the community for the able, dignified, and impersonal manner in which they have discussed the Sunday question, and the much larger subject connected with it, which was introduced in the bold and magnificent speech of Dr. Macleod. There were no railing accusations brought against railway directors or a heretical press, and there was even no assumption on the part of any speaker, so far as we are aware, of that intolerance towards those who take a liberal view of the Sabbath law, which has so prominently distinguished the discussion in other Ecclesiastical Courts. The pastoral address, which was carried by a majority of twenty-three against four, is eminently moderate in tone, and contains in its substance little to which any Scottish Presbyterian could object. We are glad that the debate has been of this nature, for it will vindicate to some extent Scotch theology from the charges that have been brought against it, and show our neighbours across the Tweed that our religion is not

altogether made up of bigotry and superstition. But while the debate will have this good result, it is quite evident that it will not please that section of the religious world which seems determined to "stump" the country round and round, raising the shout that the Day of Rest is in imminent danger of being swept entirely away. There can be no doubt that had it not been for the introduction of a larger question, Dr. Macduff, Mr. Charteris, and others would be loudly condemned for the liberal sentiments which they have expressed with reference to the observance of the Lord's Day. But Dr. Macleod has acted as a kind of lightning-conductor, diverting the flashes of theological wrath from their heads to his own. Henceforth the cry will be not that the Sabbath is to be desecrated, but that those who differ from them on the Fourth Commandment wish to abolish the moral law altogether. Already Dr. Macleod has been called an Antinomian—a budding disciple of Colenso and Renan—one who has commenced a downhill path of heresy, which will sooner or later land him amongst the neologians of Germany. The ecclesiastical heresy hunters are in full cry after the reverend gentleman, and it will not be their fault—it will not be because their cry is not loud, and deep, and prolonged—if they do not run him down. The point which Dr. Macleod so eloquently asserted is purely theological, and scarcely suited for discussion in the columns of a newspaper; but it seems to us that his views, and the views of those who most ably opposed him in the Presbytery, when fairly confronted, almost meet. Let any one, for example, read carefully the beautiful speech of Mr. Charteris, and as carefully weigh the explanations that were given by Dr. Macleod immediately after, and we are confident that he will see there is little ground of difference between them. Dr. Macleod holds that the Decalogue as given to the Jews—as forming a part of their national code of laws—was abrogated by the death and resurrection of our Saviour; that is to say, believers in the New Dispensation are not placed under these commandments in the same manner as the Jews were when the Law was promulgated, and do not therefore come under the same obligations with reference to their observance. The reverend gentleman never for one moment asserted—indeed, it would be absurd to suppose that he did—that the converted Gentile might freely commit murder or bear false witness against his neighbour, or dishonour his parents, under the plea that these Commandments had not been delivered to him. Yet it would almost seem that such an impression did prevail at an agitation meeting on Monday night, and that Dr. Macleod, in saying that the Decalogue *qua* the Decalogue had been abolished, asserted that there was no longer any moral law for our guidance. He was rather at great pains to show that in so far as the Decalogue contained the moral law which had been implanted into the human conscience by the Almighty it must be acted upon by the Christian who had under the teaching of our Saviour a far higher motive for his conduct than the ancient people of Israel. The Ten Commandments, though thus abolished in the form in which they were delivered to the Jews, were still here in sub-

stance, illumined, and, so to speak, glorified by the Gospel.

Such are the views which we understand were promulgated by the minister of the Barony, and we cannot see how he practically differs from those gentlemen who, while contending that the Decalogue is still binding, also admit that all which was especially Jewish in it has been abolished. Why this, it humbly appears to us, is just saying in other words what was said by Dr. Macleod. This country, for example, has incorporated into its laws some parts of the Jewish code, and several of the Ten Commandments form part of our criminal law; but are we to say that, simply in consequence of this, the Jewish code is not abolished? But leaving the general statement of the question, which belongs specially to the theologian, let us see how the discussion of the subject applies to a special case—the Sabbath as founded upon the perpetual obligation of the Fourth Commandment. We leave aside altogether the question as to whether that Commandment, in its spirit, is or is not a purely moral obligation; and we come to this vital point—Is it a moral obligation binding upon us to all time, as it was delivered to the Jews? If it is, as many reverend divines, and some members of the Established Presbytery of Glasgow assert, then we are certainly bound to keep it in all its integrity as it was laid down by the Jewish lawgiver. In the first place we must keep it on the seventh day, for that is as distinct an injunction in the Fourth Commandment as the injunction to rest from all labour. If it is contended that the seventh day was changed to the first day, then it is clear that here is a portion of this commandment abrogated, and hence a portion of the Decalogue abolished. Then, again, the command is clear and distinct that there should be an entire cessation from labour—the labour of man-servant and maid-servant, and of every beast of burden. No one, however, complies with this plain requisition. On the contrary, while the Sabbatarians themselves shout loudly for the perpetual obligation of this Jewish law, they take liberties with it, and run carriages and cabs, keep men-servants and maid-servants at work, and justify their conduct by saying that they are to comply with the spirit and not with the letter of the commandment. Now, what is this but abolishing another portion of the commandment which was enforced upon the Jews by the penalty of death? It is surely right to interpret the words of the Law by the commentary of the Lawgiver; and we find Moses, speaking by the authority of Heaven, declaring that the children of Israel were to do no work nor suffer any work to be done in all their borders on the Day of Rest, under any conditions whatever. In sowing time and in harvest they were to rest on the seventh day, no matter what attention the crops might require at their hand. They were not to kindle a fire in all their dwellings, and the man who was found gathering sticks, probably as fuel for domestic use, was stoned to death by the special command of the Lord. "Whoever doeth any work therein, that soul shall be cut off from among his people;" "whoever doeth any work on the Sabbath Day shall surely be put to death." These

penalties were part and parcel of the Fourth Commandment as delivered to the Jews, and surely no one will contend that Christians in the nineteenth century are under exactly the same obligations, and liable to the same penalty or disobedience. All this, we are told by the advocates of the perpetual validity of the Fourth Commandment, is what is specially Jewish in the Law, and has therefore been abolished; but if we abrogate all these particulars, what, pray, have we left? We have simply a Day of Rest, which Christians keep not under the requirements of the Jewish law, but according to the spirit of the Gospel, and in accordance with the dictates of their conscience. If this is not the abrogation of the Fourth Commandment *quæ* the Fourth Commandment, what is it?

It is quite true that the physiological laws of our being teach us that we require one day in seven as a period of repose for the body, and we also require an opportunity for the exercise of our moral and religious nature. In so far as the Fourth Commandment required this of the Jews we acknowledge its universality; but when from this admission we are asked either to subscribe to strict Sabbatarianism—the Sabbath of the Jews—or give up the Day of Rest altogether, we absolutely deny the logic of the conclusion. We say it is you who are illogical who will insist upon the binding character of the commandment as given to the Jews, and yet play fast and loose with its requirements. You abrogate that part which suits your convenience, and would bind the consciences of other people who take a different view. What has been the history of this Sunday question in Scotland? Why, as Dr. Macleod showed, it is not much more than thirty years since the General Assembly of the Church of Scotland issued a pastoral against walking on the Sunday as a *sin* against the Fourth Commandment. Now, divines who still speak of the binding character of the command, see no harm in parents and their children breathing the fresh air after sermons. Year after year some little portion of the letter of the Law has been quietly rescinded, till now the Fourth Commandment in all its integrity cannot be defended, except by a shuffling and inconsistent species of reasoning which has made us the laughing-stock of our neighbours. And yet this relaxation, we solemnly believe, has been conducive to the advance of true religion. Let it be understood that we are no advocates for any unnecessary labour on the Christian Sabbath. We wish to see it observed with all decency and decorum, and with the freedom of conscience and religious feeling of a people who know well the secular and spiritual blessings that are derived from its institution under the Gospel.

From the Scotsman.

The Presbytery of Glasgow on Tuesday decided, by a large majority, to adopt the Pastoral Address on the Sunday question, some of the statements in which called forth the now celebrated speech of Dr. Norman Macleod in opposition. It is, however, a great mistake to assume, as seems to be done in many quarters, that the point debated and decided on was that

of Sunday travelling, or the recent introduction of Sunday trains on the Edinburgh and Glasgow line. On these points, the Presbytery, in its corporate capacity, said nothing at all, and several of Dr. Norman Macleod's former opponents spoke more liberal and sensible things than have been heard in any west-country Church Court for many a day. The Pastoral address itself, though rather discursive in its theology—and it was on the theological question alone that debate arose—made no special allusion to Sunday travelling, much less to travelling on any particular road. The Rev. Dr. McDuff, who seconded the adoption of the address, was quite rational on the modes of observance and the right of private judgment. And on Tuesday, Mr. Charteris, though opposing the views of Dr. Macleod, virtually declared himself in favour of a morning and evening Sunday train between Edinburgh and Glasgow—holding that a Railway Company, "having the monopoly of the means of communication between two such places, has a heavy responsibility laid upon it," and that "if they have sufficient reason to believe cases of necessity and mercy to be of common occurrence, they ought not wholly to close the communication." Mr. Charteris also spoke manfully against the impudence of persons using, or defending the use of, other means of conveyance on Sundays, and yet denouncing railway trains. If these views of even the less liberal party in the Presbytery of Glasgow had been sooner and more generally avowed and acted upon in the Church Courts, we should have had none of this twenty years' war, the tendency and results of which have been so entirely different from the expectations of those who broke the peace at first, and have insisted upon keeping up that "agitation," both violent and weak, by which they have raised such a crowd of opponents within and without.



Ewould not have inserted the article from the Rev. Robert Campbell, if we wished to fill our columns only with matter of our own way of thinking; but we prefer to give every one an opportunity of stating his views, no matter how far we may differ from him.

Moreover, the writer has manfully put his name to the article, and his plain, straightforward way of stating his case is very much after our own fashion.

If Mr. Campbell will shew us where we are to get money to pay all the ministers in the Synod roll \$200 a year, we shall be much obliged to him; and the obligation will be doubled if he will shew us where we can get money to pay each minister \$400 a year,—which, in our judgment, is little enough for any one of them to get from an endowment fund. If he would

devote his energy and talent in trying to persuade those with whom he has influence to subscribe money to the temporalities or home mission fund, he would do some good. We hope that he will now do so, and that he will begin with his own people.

It is out of all reason in him to complain of the privileged ministers receiving their allowance. He ought to know that those men surrendered their commutation money on the express condition of receiving—not the sum which that money could yield them—but a very much smaller sum, and his remarks on this score might well be spared. He will not have long to complain of the privileged men—their ranks are getting sadly thinned. Every year sees some of them struck off the roll; and we look in vain—alas! that it should be so—among the young men of the Church, for ministers who shall be able to fill their places with the same efficiency.

And his argument is bad otherwise; for instance, what congregation unless it consists mainly of men who possess but little of worldly wisdom, would select a man solely because he had a commutation allowance or would agree to come to a charge for a small salary. The cheapest minister a congregation can have is an able and a well paid man,—just as the worst bargain any congregation can get is a man who will accept a call for little or nothing. We do not believe in the doctrine of 'supply and demand' in so far as the Gospel is concerned, but we have that much faith in our people that we are convinced they will never allow a self-denying hard-working minister to live among them without doing all they can to provide for his wants. We may rest assured the blame does not always lie with the people.

Mr. Campbell thinks that Prelacy is not so bad as Presbyterianism with gradations and ranks. We take leave to differ from him. Prelacy is, in our opinion, very much worse than Presbyterianism in any shape or form. And we sincerely hope that not only all our ministers, but all our people hold the same view. Mr. Campbell is, we think, an exception.

And again, what is the use of Mr. Campbell raising the question of voluntarism. Does he ever expect to see our church in this colony anything else, practically, than a voluntary church? We should think not. Whatever opinions we may hold theoretically, and we certainly do not incline to voluntarism, it is just as plain to us as that the sun shines that we must always

be, practically, a voluntary Church in this colony.

Let our Church be endowed, throughout the length and breadth of the land, in the hearts and affections of a God-fearing people, and we shall less need the endowment which Mr. Campbell argues in favour of.

But we are not insensible to the value of an endowment. On the contrary, we have worked and are working to secure what can be got in this way. We give ourselves, and we try to get others to give all they can, for this purpose; and we recommend Mr. Campbell, and those who think like him, to do the same. It is by efforts in this direction that the Board of Temporalities is able for this half-year to pay all the ministers on the roll. Let Mr. Campbell and his friends put their shoulders to the wheel, and work with a will in the cause, and they will do more good than by writing long and doleful letters about individual grievances: letters which do no good, in our opinion, to the cause which they have at heart.

We offer our congratulations to the Committee of Synod, appointed for the Agency Scheme, on the success of their effort to pay all the ministers on the Roll for the current half year; and we hope that they will succeed in obtaining the necessary means to pay them in future, so that we may have no ministers left unprovided for, but all receiving alike.

The Agency Committee obtained the money by an appeal to the congregations of St. Andrew's and St. Paul's in Montreal, and St. Andrew's in Quebec; and they have also received encouraging contributions lately from Ottawa and other places, which are acknowledged in our columns in the usual way.

The circular which we publish below has been sent to all the ministers, and will no doubt receive their considerate attention. Our object in publishing it is to call the attention of our readers to the importance of this scheme, and to ask them to take an interest in it. Every congregation should engage heartily in the work, and collect as much money as they can to help it. The contributions acknowledged in this number are very liberal, and do credit to our laymen. We believe that no one who has given to this worthy object will be a bit the poorer; and it must be a satisfaction to every subscriber to know and feel that he has helped to carry comfort into the family of many a hard-working minister, who receives but a

slender recompense, in a worldly point of view, for all his labour:

MONTREAL, 1st January, 1865.

REV. SIR,—I have the satisfaction to inform you, that, by special effort in Montreal and Quebec, the Temporalities Board will be able to extend the January payment to all Ministers on the Roll of the Synod.

But the Board cannot hold out the expectation that such payment will be regularly continued. Hitherto the revenue arising from the funds invested, has, except in the case of the Commercial Bank, continued stationary, nor at present is there reason to anticipate a change in this respect. But, it is to be remembered that the Revenue from which Ministers are paid is not all of this stable character. The contributions from the congregations of privileged Ministers, vary from year to year. Of these some steadily decline to contribute at all. Some contribute one year and not another. The Quebec contribution will of course be diminished, when the Home Mission Fund has all been collected. Nor can it be expected that such special effort as has just been made in Montreal, can be soon repeated. Ministers low on the list, must therefore lay their account to suffer by these fluctuations.

The only way by which this can be prevented is by the united action of the whole church, every congregation contributing regularly, and liberally, and it behoves every Minister who sympathizes with those of his brethren who are likely to suffer from a deficiency in the Revenue of the Fund, not only to bring the matter before his own people, but also to use his influence with Ministers in his neighbourhood, to induce them to urge such regular and liberal contributions on their congregations.

I am, REV. SIR, your obdt. servt..

JOHN GREENSHIELDS,

Acting Chairman Temporalities' Board.

We have inserted an able address delivered by Principal Tulloch to the students of St. Andrews. This article shews great depth of thought, and bears marks of much careful study. Some portions of it may surprise our readers, but we think it right to keep them acquainted with the views held by men eminent in the Parent Church, whether we agree with them or not—hence the insertion of this article. The scheme is well arranged, and we hope to see before long the schools of our Church throughout the Province have but the one course, so that a unity of feeling may prevail instead of the present disjointed action.

We are requested to say that a Scheme of Lessons, specially prepared in conformity with suggestions submitted to and agreed upon by the Synod, is now ready, and may be had on the receipt of a remit-

tance, from John Creighton, Esq., Kingston. In the preparation of the scheme, the Convener wishes us to state that he availed himself, so far as they subserved his purpose, of the different schemes already published, and especially of an admirable one published by Paton & Ritchie, of Edinburgh. The price of the scheme done up in the shape of a book with covers (specially intended for teachers) is \$4.00 per hundred; on a large sheet of paper, extending over the year, \$1.50 per hundred; on a smaller sheet, containing the quarter's

lessons, 50c. per hundred. Any number will be forwarded.

The prompt payment by our subscribers of their subscription to this journal merits our best thanks; but we are somewhat surprised to find that, at the present time, there is an unusually large number of them in arrear. We also find that an equally large balance, due to our liberal-hearted printer, Mr. Lovell, stares us in the face, which is unpleasant. Let, then, all our subscribers send in their money. We need it.

News of our Church.



THE FRENCH MISSION CHURCH IN CONNECTION WITH THE CHURCH OF SCOTLAND.—The annual Soiree for the benefit of this Church was held last night in the basement of St. Andrew's Church. The room, which is more than usually lofty and commodious, was filled, a very large proportion being ladies. The members of the Ladies' Missionary Association had undertaken the

task of decorating the room, and had succeeded admirably, the wreaths, evergreens, British ensigns, St. Andrew's flag and other insignia, making up a very pleasant picture. At one end of the room was a refreshment table, well provided with good things, and at the other a table very handsomely furnished with articles useful and ornamental.

The chair was taken by John Greenshields, Esq., and on the platform were the Rev. Dr. Jenkins, the Rev. Mr. Paton, Rev. Mr. Inglis, of Kingston, the Rev. Joshua Fraser, the Rev. W. Clark, of Ormstown, the Rev. Chas. Tanner, and Archibald Ferguson, Esq. The Rev. Dr. Jenkins opened the meeting with prayer.

The Chairman announced the object of the meeting in a few well chosen words.

The Rev. Dr. Jenkins read the second annual report.

SECOND ANNUAL REPORT OF THE MONTREAL LADIES' FRENCH MISSION ASSOCIATION IN CONNECTION WITH THE CHURCH OF SCOTLAND.

The Association, whose report is now presented, was formed, as stated in the second article of its Constitution, for the purpose of rendering assistance to the French Mission Committee of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, especially in the carrying on of their work in the City of Montreal.

Some slight changes have taken place since last Annual Meeting. As then stated, the Rev. Mr. Tanner being in ill health, the first operation of the Association was to undertake the support of Mr. Geoffroy, missionary, who was engaged to assist Mr. Tanner in his

pastoral duties connected with the F. P. Church in Dorchester street.

This arrangement, though productive of good, was not attended with all the benefits expected. Owing to Mr. Tanner's continued illness, there was no active head to the Church, although much valuable aid was rendered by Rev. Mr. Doudiet, and his son. And it was felt both by the Association and our missionary himself, that his labours could not be effectually carried on without some one to direct and encourage him. Mr. Geoffroy's services were therefore discontinued. His monthly reports, however, shew that he was a zealous labourer, and that evidence was not wanting of the effect of his work. He visited a large number of families, both Catholic and Protestant, reading the word of God amongst them and conversing with them upon religious subjects. For a time he had meetings at Côte St. Paul, once a fortnight. On several occasions he was sent for by Roman Catholics to explain to them the Scriptures. Once, a family in Lachine paid his expenses to go to them, and received him well, taking much interest in what was said. A woman, a French Protestant, connected with the Church, died happily in the sure hope of salvation. Two young men professed to have lost confidence in the tenets of the Church of Rome, one of whom read the Bible openly, the other in secret, for fear of his friends. Three others were spoken hopefully of, as having seen the errors of the Roman Catholic religion. One hundred and forty or fifty tracts, and a number of Bibles were distributed.

Thus has the bread been cast upon the waters, and we trust it will return, though it may be after many days. Pecuniary assistance was granted by the ladies to a member of the Church, who wished to go to New York to seek employment there.

The services of Miss Vernier have been continued throughout the year, as teacher of the day-school. Owing to the dampness of the Church, a room was engaged for her school in the eastern part of the city. Miss Vernier has discharged her duties very faithfully and efficiently, and has had an attendance of from

fifteen to nineteen scholars, who are instructed in religious, as well as in secular knowledge. Perhaps this school is one of the most important branches of the mission, as so much depends upon the training of the young.

There is also an interesting Sunday-school or Bible-class, conducted by Mrs. Doudiet, with an attendance of from eight to ten young people.

The poor of the Church have been likewise attended to, and their wants relieved.

In conclusion, the ladies of this Association feel that they have not laboured in vain, nor without encouragement, although they have not a large amount of success to report. The congregation has been kept together, and there is only now needed an active, working pastor, to go in and out amongst the people. In this large city there is much work to be done, and this Association looks hopefully forward to the time when, with God's blessing, the French Mission in this city will be an active working agency, and the Church in Dorchester Street a centre from which much light will emanate, dispelling the surrounding darkness.

Respectfully submitted,

A. MORRIS,
Secretary.

Montreal, Dec. 15th, 1865.

Dec 15th, 1865.

A. Morris, in account with French Mission Association.

Dr.	
To paid Mr. Geoffroy.....	\$ 87.67
" Miss Vernier.....	138.00
" School expenses.....	18.50
" Mr. Doudiet.....	30.00
" Printing Reports.....	5.00
" Poor of Church.....	11.50
	290.67
Balance on hand.....	74.69
	\$365.36

Cr.	
By Balance on hand.....	\$ 87.41
" Interest.....	4.15
" Proceeds of sale.....	127.80
" Annual Subscriptions.....	146.00
	\$365.36

A. MORRIS,
Secretary and Treasurer.

The Rev. Joshua Fraser moved the adoption of the report, and in the course of his speech referred to the true spirit with which missionary enterprise ought to be conducted, with patience and earnestness, satisfied to labour, and leave the fruits to a higher power.

The Rev. A. Paton seconded the motion, and spoke of the true sphere of woman's labour.

The Chairman announced that the audience would now have an opportunity of partaking of the refreshments provided by the ladies, and also of purchasing at the sale-table, the proceeds of which were for the benefit of the French Mission.

After recess and singing by the choir,
The Rev. Charles Tanner, after some general

remarks, gave a statement of the position of the Dorchester Street Church, which was more encouraging than people had been led to believe.

The Rev. Mr. Inglis dwelt at considerable length and with much force upon the character of the French Canadians, showing how the connection of British Protestants with them in a social and political point of view should influence them in the duty of missions.

The Rev. Dr. Jenkins spoke of the grounds of congratulation the Association had in many respects, and shewed that coming in contact, as they did, with a mass of error and superstition, they must throw in the leaven of the Gospel which, by God's blessing, would leaven the whole lump.

Before concluding, the chairman expressed the gratification such a meeting would afford to all friends of the mission. To Principal Snodgrass, who had so long acted as chairman of the Committee, it would be a source of real pleasure to know that the object he had so much at heart, and in whose behalf he had laboured so assiduously and so earnestly, was regarded by the ladies as an object to which their thoughts and cares should be directed.

During the evening the choir sang some sacred pieces with great effect, and received a vote of thanks for their services.

Thanks were voted to the ladies and the Chairman, and the meeting was closed with the Benediction.

PRESENTATION.—The Rev. Andrew Paton, of St. Andrew's Church, Montreal, was waited upon on Christmas, and, in name of the ladies of the congregation, presented with a valuable pulpit gown and a handsome Bible and Psalm book. Mr. Paton acknowledged the gift in feeling terms. The money value of the gift is of course no element in the real value to be put upon it as a token of good will and regard. But we may mention that, with a praiseworthy feeling to show that what they were doing was done with all their hearts, the ladies had the silk of which the gown is composed imported for the special purpose, the very finest material that could be obtained having been ordered.

PRESENTATION.—At Chatham, C. E., on Christmas day, a deputation of ladies of the Presbyterian Church of Chatham and Grenville, in connection with the Church of Scotland, waited upon the Minister, (Rev. Donald Ross,) and in the name of the ladies of the congregation presented him with a handsome pulpit gown and a set of sleigh robes, accompanied by a brief address expressive of their high appreciation of his services amongst them. Mr. Ross, with much feeling, made a brief but eloquent and earnest reply, thanking them for their kindness and these tokens of esteem and affection.

Mr. Ross is one of the most distinguished of our Queen's College Students, to whose pen we have from time to time been indebted for articles of great interest. We trust that these tokens of good will are an augury of a long and happy connection between him and his people.

PRESENTATION.—The ladies of Knox's Church, Sutton, Georgina, met on the 28th July, and presented their pastor, the Rev. John Gordon,

with a handsome silk pulpit gown, as a slight token of the esteem in which they held him as their pastor; together with an address, read by Mr. Chapman, superintendent of the Sabbath-school, to which the rev. gentleman replied in suitable terms.

ST. MATTHEW'S CHURCH, POINT ST. CHARLES.—On Sabbath, the 17th inst., Mr. William Dunlop was ordained to the office of the eldership in connection with this church. Rev. W. M. Inglis, M.A., minister of St. Andrew's, Kingston, preached a most impressive and suitable discourse. After sermon, Mr. Fraser, the minister of the congregation, having put and received satisfactory answers to the usual questions, earnestly and pointedly addressed the new elder and the people upon their respective duties.

PRINCIPAL SNODGRASS.—The friends of Principal Snodgrass will be happy to learn of his recovery from the rather serious illness with which he was attacked. He has been able to resume his duties, and we trust that he may be able, with renewed vigour, to fulfil the important duties of his office. We sympathize deeply with him in the loss he has recently sustained, by the death of one of his children.

The Queen has been pleased to present the Rev. Thomas Walker to the church and parish of Dalmellington, Ayrshire.

SABBATH SCHOOL ANNIVERSARY.—The children of St. Matthew's Church Sabbath School, Point St. Charles, held their eighth anniversary meeting on Wednesday, the 27th inst. The children met at six, and partook of an abundant repast, provided for them in the school room, which was elegantly and tastefully decorated for the occasion; and at seven adjourned to the Church building adjoining, where the parents and friends of the school had already assembled. The chair was taken at half-past seven, and a varied and interesting programme was gone through with. The report shows an efficiently worked school, of 21 teachers and assistants, and 170 scholars, taking an active interest in missionary enterprise, over \$47 having been collected for mission purposes during the year. The singing by the children was excellent. Addresses were given by the chairman (Mr. Cushing), the Rev. Joshua Fraser, Sergt.-Major Davis, and Mr. John L. Morris. During the evening a plentiful supply of apples and sweets was distributed to the children, and the meeting broke up at a few minutes past nine, when the parents and friends present were invited to share with the teachers some refreshments which had been prepared.

DISP. at Ormstown, on the 4th of December, Elizabeth Fraser, wife of Rev. W. C. Clarke, and youngest daughter of Rev. Thomas Fraser of Montreal. The death of this amiable and accomplished lady was sudden, though not altogether unexpected, as, for some weeks previous, she had been ailing from congestion of the lungs and head, accompanied with violent hemorrhage and cough. The deceased leaves a wide circle of mourning friends and relatives, who were endeared to her by the tender yet sterling excellencies of her character and life.

The following extract, from the funeral sermon by the Rev. Mr. Wallace, will be read by her numerous friends with interest and affectionate remembrance:

"My friends, the friend from whom we all parted during the past week, and whose mortal remains so many of us saw committed to the narrow tomb, there is reason to believe, had given much heed to the business of her salvation. At an early age—about fourteen—she joined the church of the Lord Jesus, cheerfully subscribing with her own hand unto the Lord, and joining herself unto him in a perpetual covenant, that shall not be forgotten. The profession that she then made she held fast to the very end.

"The deceased wife of your highly respected minister was one of the daughters of the Rev. Thomas Fraser, of Montreal, late of Lanark, C. W., a man, by the way, who has seen much affliction. Nine members of his family has been committed to the sleep of the grave. We sympathize with him amid his sore trials; and no less do we sympathize *with you, my friend, in yours; and with you, also, who this day mourns over the loss of a sister beloved, and the wounds of whose heart are opened again afresh by the death of another of your kindred.* May the strength of God support you all! May His consolations be largely poured into your wounded minds! May he give to you who are present, and to those who are absent, comfort to their spirits over this heavy trial. And may it be yours, when the duties, and the trials, and the battles of life are over, to meet with those who are so nearly related, and so dear, an unbroken circle of friends, in the Kingdom of God above."

PRESBYTERIAN UNION IN NEW SOUTH WALES.—For some time past negotiations have been carried on for a general union of the Established Church, the Free Church, and the United Presbyterian Church of Scotland, existing in New South Wales. These negotiations have been brought to a successful issue, and, in the month of September last, a meeting was held of the representatives of the three bodies for the ratification of the union. The articles forming the basis of union were read, during which all the members of conference stood up, signifying their assent to each article by holding up their hands. This being done, the three Moderators declared the dissolution of their respective Synods, and their future amalgamation in one body, and then proceeded to sign the articles of union which had been read by the clerk of the Assembly. The Rev. A. Thomson was unanimously elected moderator of the first General Assembly of the united churches, and the Rev. J. B. Laughton, Assembly Clerk. A most excellent inaugural address was delivered by the Moderator, in which he dilated on the importance of the essential characteristics of the Presbyterian Church, and on the need for, and the advantages of a firm adherence to the vital principles of Christianity, and an intelligent zeal for their propagation. The Rev. Dr. Fullerton then moved, and the Rev. A. C. Geikie, formerly of Canada, seconded, a resolution expressive of thanks to Almighty God for His

merciful guidance in bringing the negotiations for union to so successful an issue, and advising that the articles forming the basis of union be engrossed on the minutes of the General Assembly, and "signed by all the members of this supreme federation of the Presbyterian Church in New South Wales." A public meeting followed in the evening, which was attended by a dense crowd of persons. The newly elected Moderator occupied the chair, and addresses were delivered by the Rev. W. Purves, the Hon. J. Macfarlane, M.D., the Rev. J. B. Laughton, Professor Smith, M.D., the Rev. Dr. Steel, Mr. J. Richardson, the Rev. J. Kinross. All the speakers dwelt strongly on the advantages of the union which had just been consummated, expressing their thanks to God that it had been so successfully brought about, and indulging in bright visions of the increased efficiency and usefulness of the united churches. The large assembly separated, highly delighted with the meeting, and rejoicing that a long-desired project had been happily completed. This is unquestionably one of the greatest ecclesiastical movements of the day in New South Wales, and the example here set might be very advantageously followed by other religious denominations. The manifold divisions of the Church have often done much to impede the progress of Christianity in the world, and it is much to be desired that those who do already agree in fundamental principles, should sacrifice their minor differences, and become one in all practical arrangements and efforts.—*Toronto Globe.*

CONTRIBUTED TO THE HOME MISSION CONTINGENT FUND, SINCE 14th NOV.

ST. ANDREW'S CONGREGATION, MONTREAL.

Thomas Paton.....	\$50.00
William Dow.....	50.00
John Frothingham.....	50.00
James Law.....	50.00
Alexander Urquhart.....	20.00
Thomas Peck.....	20.00
Robert Leckie.....	20.00
Walter McFarlane.....	10.00
John Fraser.....	10.00
James S. Hunter.....	10.00
John Turnbull.....	10.00
John Rankin.....	10.00
Hugh Allan.....	10.00
J. G. McKenzie.....	10.00
John L. Morris.....	10.00
D. Crawford.....	5.00
J. Rhynas.....	5.00
J. McDougall.....	5.00
Peter Robertson.....	5.00
William Kinloch.....	5.00
Walter Roach.....	1.00
Cash J. S. S.....	5.00

ST. PAUL'S CONGREGATION, MONTREAL.

John Greenshields.....	\$50.00
James Johnston.....	50.00
David Greenshields.....	50.00
George Stephen.....	50.00
Alexander Buntin.....	50.00
Robert Muir.....	25.00
Donald Ross.....	25.00
William Darling.....	25.00
James Rose.....	10.00

Andrew Allan.....	10.00
Alexander Mitchell.....	10.00
Joseph Ross.....	10.00
John McDonald.....	10.00
William McCubbin.....	10.00
John Smith.....	10.00
William Christie.....	5.00
Andw. McFarlane.....	5.00
James Fairie.....	5.00
C. D. Meeker.....	5.00
W. R. Croil.....	5.00
C. D. Proctor.....	5.00
George Templeton.....	2.00
Alexander Geddes.....	5.00
A Friend.....	1.00
A Friend.....	2.00
Sabbath collection, per J. M. Ross.....	76.50

ST. ANDREW'S CONGREGATION, QUEBEC.

Per J. W. Cook.....	\$400.00
Received in cash since 14th Nov. from Hillsboro', per Angus McMurphy.....	16.00
King, " Rev. John Tawse.....	10.00
Point St. Charles, per Rev. Joshua Fraser.....	25.00

RECEIVED IN DEDUCTIONS.

Hemmingford, per Rev. J. Patterson.....	\$25.00
Russeltown, " " Wm. Masson.....	25.00
Ormsdown, " " Wm. C. Clark.....	25.00
Williams, " " R. Stevenson.....	25.00
Chatham, " " John Rannie.....	25.00
London, " " Francis Nicol.....	25.00
Southwold, " " Donald Ross.....	25.00
Clifton, " " George Bell.....	25.00
Saltsfleet & Binbrook " Hugh Nivin.....	25.00
Dundas, per " James Herald.....	25.00
Niagara " " Charles Campbell.....	25.00
Cornwall, " " Hugh Urquhart.....	20.00
Williamstown, " " P. Watson, B.A.....	7.50
Martintown, " " James Mair.....	25.00
Cote St. George " " A. Currie, M.A.....	25.00
Finch, " " Hugh Lamont.....	25.00
Belleville, " " Arch. Walker.....	25.00
Stirling, " " Alex. Buchan.....	25.00
Wolfe Island, " " George Porteus.....	25.00
Kingston, " " Wm. Inglis, B.A.....	25.00
Pittsburg, " " Wm. Bell, M.A.....	25.00
Roslin, " " James McCaul.....	25.00
Simcoe, " " Wm. Livingston.....	25.00
Hornby and Trafalgar, per Rev Wm. Stewart.....	5.00
Pakenham, per Rev. Alex. Mann.....	5.00
Arnprior, " " Peter Lindsay.....	25.00
Ross & W. Meath, " Hugh Cameron.....	25.00
Bromley, per " J. K. McMorine.....	25.00
Litchfield, " " D. McDonald.....	25.00
Scarboro, " " James Bain.....	25.00
Brock, " " J. Campbell M.A.....	25.00
W. Guilimbury, " " Wm. McKee.....	25.00
Orangeville, " " Wm. E. McKay.....	25.00
Port Hope, " " David Camelon.....	25.00
West King, " " J. Carmichael.....	25.00
Pickering, " " Walter R. Ross.....	25.00
Clarke, " " J. S. Mullau, B.A.....	25.00
Mulmur, " " Alex. McLennan.....	25.00
Georgina, " " John Gordon.....	25.00
Lindsay, " " J. B. Muir.....	25.00
Ottawa, " " A. Spence, D.D.....	76.50
L'Orignal, " " J. D. Ferguson.....	25.00
Richmond, " " William White.....	25.00

Oxford,	per Rev. Wm. T. Canning	25.00
Chelsea,	" " J. Sievright, B.A.	25.00
Spencerville,	" " James B. Mullan.	25.00
Buckingham,	" " James C. Smith.	11.00
Ordained Missionary,	William Miller...	25.00
Ramsay,	per Rev. J. McMorine, D.D.	25.00
Smith's Falls,	" " Solomon Mylne..	19.00
Brockville,	" " Duncan Morrison.	30.00
Lanark,	" " J. Wilson, M.A...	25.00
Beckwith,	" " Walter Ross, M.A.	25.00
Kitley,	" " D. J. McLean....	25.00
Fergus,	" " Geo. MacDonnell.	25.00
Guelph,	" " John Hogg.....	25.00
Mount Forest,	" " John Hay.....	25.00
Galt,	" " R. Campbell, M.A.	25.00
Kincardine,	" " Alex. Dawson...	25.00
Leith & Johnson,	" " A. Hunter, B.A...	25.00
Inverness,	per " Alex. Forbes....	25.00
Three Rivers,	" " R. G. McLaren...	25.00
Melbourne,	" " T. G. Smith.....	25.00
Sherbrooke,	" " J. Evans, M.A...	25.00
New Richmond,	" " John Wells.....	25.00

Amounting in all to.\$2952.50

There has in addition been acknowledged in the Presbyterian, between 13th June and 14th November, 1865, as received in cash for Contingent Fund, \$406.25.

QUEEN'S COLLEGE.—Last night our citizens were reminded of the closing of this institution for the Christmas holidays by a procession of the students marching through the streets singing college songs and serenading the various professors. We are happy to learn that the college is in a highly prosperous condition. In the Medical Faculty the number of new students

is unusually large, and there is also an increase in the number of students in Arts. These facts are the more gratifying when we consider the difficulties through which the college has just passed. But these troubles have not been without their good effects, since they have gone to prove that the institution possesses so large a degree of inherent vitality and have tended to the development of a more thorough system of carrying on the business of the university.

QUEEN'S UNIVERSITY LIBRARY.—The Curators of the Library beg to acknowledge, with thanks, the following donations, received since October:

- From St. Andrew's University, Scotland, 1 vol.
- " Government of Canada, 1 vol.
- " Wm. Dow, Esq., Montreal, 84 vols.
- " Thos. Paton, Esq., Montreal, 32 vols.
- " Rev. John MacMorine, D.D., Ramsay, 4 vols.
- From Botanical Society, Edinburgh, 1 vol.
- " Harvard University, U.S., 1 vol.
- " Professor MacLean, Queen's College, 1 vol.

Geo. PORTEOUS, Librarian.

14th December, 1865.

ST. ANDREW'S CHURCH, CLIFTON.

Contributions received since last acknowledgment, with earnest thanks to the kind donors:—

Niagara.....	\$41.00
Eldon, per J. Stuart, Esq.....	15.00
London.....	8.00
Hamilton.....	29.00

GEORGE BELL, Minister.

Correspondence.

WHAT ABOUT THE ST. GABRIEL STREET CHURCH?



FTER a vexatious and litigious contest of twenty years, this church has at length come into our possession. "The Auld Kirk has got her ain again." We cannot, as a Church, over-estimate the importance of this acquisition. Though, externally, St.

Gabriel Church has no great appearance, yet inside it is commodious, and most handsomely fitted up; and with it, as a collecting centre, we have now an opportunity of adding to our Church in the commercial metropolis of Canada, an entirely new, and what we hope in time will become a large and influential congregation.

The question, then, should not be, "What are we to do with it?" but, how are we to

work it so that this desirable end may be speedily accomplished? In answer to this and other queries regarding this church, we propose a few considerations which may be worthy the attention of the readers of this journal, and especially of those who may have some intention of becoming applicants for its pulpit. In the first place, what are the prospects of this field? We answer unhesitatingly that they are good; that they are all that a man of courage, energy, and talent would desire in entering upon work in a new field. This will at once be seen from the following facts.

St. Gabriel is the only Presbyterian Church in a section of the city that is extensive and populous, and in this population there is a large Presbyterian element.

It is equally removed from St. Paul's and St. Andrew's, so that there can be no collision with these congregations. It is true that there

are some families, belonging to both of these, residing in the vicinity of St. Gabriel, the majority of whom, we believe, will turn into the new church. But this will not, in any material degree, lessen the strength of the other two, as they are already overcrowded, and can each easily afford the loss of a dozen or more families. And we have no doubt that the ministers of these churches will rather encourage than otherwise this action of their people, knowing that their individual loss will be the Church's material gain. This, of course, will be a strong element of success for the new charge, especially as some of these families are wealthy, influential adherents of our Church.

With regard to the former congregation who worshipped in this place, we know that many of them will remain with the old church. They are attached to it from old associations, and from many long years of pleasant, profitable service within its walls; and, besides, it would be extremely inconvenient for many of them—especially in bad weather—to attend the new church which has been built in an entirely different and more distant part of the city.

Nearly a hundred of the old congregation, during the services which we have already held, have remained in their old pews, and in an honest, sensible spirit, independent of that foolish bigotry and prejudice which, unhappily, so much characterize the Presbyterian churches of this country, have, we believe, determined there to abide.

Independent of these local considerations, we must ever remember that Montreal is a rapidly growing city, whose population in the last ten years has nearly doubled, and whose progress for the future will, we have reason to expect, be even greater than in the past. In less than ten years we will have a population in this city of fully 200,000. In this view, it is no wild assertion to make, that almost anywhere in Montreal, if we have a suitable building and the right man, there we can gather a good congregation.

This applies with all force to St. Gabriel, where we have a church capable of seating 600 people, and in connection with which there is a manse, worth fully £100 a year, and situated, as we have seen, in a section of the city in which there is no other Presbyterian church. These, then, are grounds sufficient, we think, in warranting us to form the opinion that, in that place, there are good prospects for organizing a most respectable congregation. How this desirable end is to be attained, must be evident to all who have given the matter

any consideration. As speedily as possible a man should be settled over this field, who will have an interest in it, and the people in him, and who will be made to feel responsible for the right working of the field. Such a man will require especially to be an earnest worker and an acceptable preacher—one who, in both his public and private capacity, is truly an approved workman. We speak advisedly when we say that, humanly considered, the whole success of this enterprise depends upon the man. There are many families who are waiting, and waiting anxiously, to see what action will be taken in this matter, whose uniting with this church depends entirely upon the man who will be appointed.

It becomes those, therefore, who have the power of appointment, whether it be the Presbytery of a missionary, or the people of a minister, to exercise great caution, judgment, and discrimination. May a superior wisdom guide and overrule in this appointment, so that the good of the Church and the glory of God may be subserved!

The Church, so far, has acted with all promptitude and energy. Notice having been given to the Presbytery of Montreal, at its last meeting, that the building would come into our possession on the first Sabbath in December, it appointed the city ministers a committee of supply, with Dr. Mathieson as convener, till the next regular meeting in February. This committee have arranged for the hearing of candidates,—of whom there are a number in the field,—each candidate, according to his order in the list, preaches two consecutive Sabbaths. When all have been heard, the people will then, in the usual way, make their decision, when the Presbytery will either induct the person chosen as pastor, or appoint him as a missionary to labour in the field until such time as the people will be sufficiently collected and organized to constitute a settled charge.

If the present number remain, and it ought rather to be increased by the time all the candidates have been heard, we think that the former course will most probably be pursued.

We hope that the organizing of this charge will inaugurate a new era in our history as a Church in Montreal; that it will stimulate us to go forward with greater energy in the work of Church extension, and to do more and better than we have ever yet done in supplying the spiritual destitution of the Presbyterian population of this city.

We hope that we will soon feel impelled to erect a new church in Griffintown, where there is a field as extensive and clamant as in St.

Gabriel street. These two, with a larger church at Point St. Charles, will place our Church in the commercial metropolis of Canada in that respectable and influential position which she ought long ago to have attained.

COGNITOR.

THE PRESBYTERY OF MONTREAL.

To the Editor of the Presbyterian.

DEAR SIR,—I wish in a few words to make allusion to an article which appears in the "Presbyterian" for this month. I do so, not to complain of public discussion of matters in which I may be personally involved; but simply because I believe that the article referred to, may have been written in ignorance of certain facts, which may have a material bearing upon the questions discussed. The article is based upon the supposition that all action has ceased—that no further steps are to be taken by St. Andrew's congregation and the Presbytery of Montreal. If that supposition be false, the arguments—even although they might be otherwise good—amount to very little. I cannot of course, suppose the writer's ignorance to have been wilful, but I must express my strong conviction, that it would at least have been courteous on his part to have informed himself whether any further action was being taken, before he wrote an article whose effect cannot be very beneficial. If action be still pending, much of the article is altogether irrelevant. For neither by the action of the Presbytery of Kinross, nor yet by its own action, is the Presbytery of Montreal prevented from proceeding to Induction, or taking whatever legal steps it may choose, when the congregation of St. Andrew's Church shall apply to it. All that was asked at the meeting of Presbytery was that a certain document be engrossed, leaving the question of further action perfectly open. There may have been differences of opinion expressed by members of court, in regard to the necessity or propriety of having a formal induction; but that question on its own merits and in regular form was not before the court for its decision at all. And yet I think that the article referred to proceeds on the supposition that the question had been decided in the negative. That question the Presbytery, if it choose, shall yet have to decide for itself: and whatever might be my own opinion, I should never for a moment hesitate to comply with the decision of the Presbytery in a matter of this nature. I state this, because I regret to say that the impression which that article must have produced is that I have been seeking admission to a charge in an ille-

gal form. It is entirely different. All that I have done finds its justification in my own mind and conscience, and I have left myself in the hands of the Presbytery.

Being, as it were still before the court, I refrain from entering upon the discussion of points involved in the article—I regret to say that it has appeared, altogether without my knowledge; I should have been only too happy to have corrected some of the writer's deficient information, and should not have felt the pain of writing to you as I have done. I leave many points untouched—nothing could possibly be further from my desire than public controversy; more especially when I have come to Canada with a sincere desire to do all in my power to further the good of the Church—and I hope that instead of a life of controversy, I may enjoy the cordial intercourse of my brethren in the ministry, that intercourse which may be regarded as one of the most blessed experiences of a minister's life.

I am, your obt. servt.,

ANDR. PATON.

Montreal, 18th Dec., 1865.

[We did not, as Mr. Paton supposes, write in ignorance, wilful or otherwise, nor can we plead guilty to any want of courtesy. Our opinion is that the effect of the article and question will be beneficial—certainly to the Church, possibly to the congregation of St. Andrew's, Montreal, and its assistant minister. The engrossing of the document from Kinross meant either something or nothing. Its effects in Dr. Mathieson's opinion was stated by him in his usual plain, straightforward way. There is no doubt as to what he thought it meant. We found no fault with Mr. Paton, nor do we blame him. We found great fault with the Presbytery, and we do blame that reverend court for serious neglect of duty to the Church, to Mr. Paton, and to themselves. The columns of this journal are open to Mr. Paton to supply information where he thinks we have failed to give it, or to discuss the points brought forward in our article, if he see fit to do so. The ground taken by us is, in our opinion, correct. We are clear on that point.]

EDITORS.

To the Editor of the "Presbyterian."

SIR:—In your last impression you take the Presbytery of Montreal to task for certain proceedings referred to, and for some that have already been disposed of by a higher court. As a member of the Presbytery, I do not complain that you have thus brought us into public notori-

city, but think that we deserve some leniency,—when, as you well know, our deference to those who should lead us is the sole reason for being thus open to public censure. I admit that our Presbytery has had its doings reversed more than once by the Synod—and I think justly so; but I submit that the cause of this was not the result of our ignorance of law and order, but the extraordinary persistence of some members in pushing their own ends contrary to law and order. Nor do I think, that this was permitted so much from lack of moral courage, as you surmise, as from respect to age, and a desire to preserve good fellowship in the Presbytery—a very desirable object. But the most extraordinary proceeding of all is, that recorded in the “*Presbyterian*” for last month,—I mean the action of the Presbytery ament certain documents laid on the table by Rev. Dr. Mathieson, purporting to be an evidence of the ordination and induction of the Rev. Andrew Paton to the congregation of St. Andrew’s Church, Montreal.

The matter is of a very important and grave nature, involving, as it does, the independence of our Church, as well as the integrity of our ordination and induction vows, and should not be quietly allowed to pass unchallenged; it might be referred to at some future time as a precedent. I characterise this as an attempt to ignore our existence as a Presbytery, and to override our legitimate jurisdiction, as being unwarrantable, and not to be tolerated for one moment. It is an abuse of the connection existing between our Church and the Church of Scotland, as expressly declared and affirmed by both.

When I consider these documents, in the light of the request made to the Presbytery of Kinross, Scotland, by the Rev. Mr. Paton, I must say that the whole affair is devoid of courtesy towards our Presbytery, and to my mind, something more than inconsistent. It would appear that a whole request is made to the Presbytery of Kinross, and a partial answer is received and presented to our Presbytery as a document entitling Mr. Paton to the status of assistant and successor to Dr. Mathieson; and, under certain circumstances, constituting him a member of Presbytery and Synod, without his being regularly inducted by us. All this is a most extraordinary procedure, and to my mind something more than the result of ignorance of our laws, or of those of the Church of Scotland; for it is contrary to the constitution and practice of every Presbyterian body known to me either on the continent of Europe, Scotland, Ireland, or England or in America, and besides, it is

a clear and direct violation of the solemn enactments of our Synod and our “*Form of Process*,” which “*Form of Process*” is in the possession of every minister and elder of our Church, or ought to be.

It is *ultra vires* of any Presbytery to receive or act upon any documents from any congregation or parties representing it, which is under the jurisdiction of another Presbytery, unless these documents come through the Presbytery within whose jurisdiction the parties sending them reside. The Presbytery of Kinross has violated the constitution of the Church of Scotland as established and defined by law, and has acted most discourteously towards our Presbytery, when they took any notice whatever of documents coming to them *not precisely* submitted to the Presbytery from whose jurisdiction they emanated; and we mistake the temper and spirit of the Church of Scotland, if this action of the Presbytery of Kinross be allowed to pass uncensured.

The more dignified course for that Presbytery would have been to have acted in the only way in which it had a right to act, namely, non-interference in matters of right coming under our jurisdiction alone. We would not tolerate for a moment such conduct from any of the Presbyteries of our Synod, far less from one beyond the Atlantic.

Owing to painful family afflictions I was prevented from being in my place at the last meeting of Presbytery. Had I been there the matter would now wear a different aspect; for I would have most unquestionably protested against the reception of these informal documents in any shape, and would have appealed to the Synod for assistance in maintaining the dignity of our laws and the integrity of our Church. The Presbytery had no right to receive these documents,—purporting to come from the Presbytery of Kinross, as an evidence of Mr. Paton’s having been ordained, *ad Presbyterium regum*, than they had to receive and record the Bull of Pío Nono, announcing the Immaculate Conception of the Virgin Mary!

There was no reason whatever why the existence and jurisdiction of our Presbytery should have been ignored by any parties, on the ground of hurry, and the season of the year, as you hint, as a *pro-re-nata* meeting could have been convened *within five days* to deal with the matter and let it be known that we had a good many meetings lately—and surely the desire to gain *one week* is not a sufficient reason for such unwarrantable procedure. I am sure the Presbytery would cheerfully, and without one dissenting voice, have forwarded the wishes of all parties

concerned. The importance of the question raised, and my respect for law and order, is my only excuse for obtruding myself upon you and the Church.

I am yours truly,

W. C. CLARKE.

Ormsdown, December 4th, 1865.

THE ANNIVERSARIES IN MONTREAL.

To the Editor :

DEAR SIR,—In your paper of March last there appears a short editorial anent the Anniversaries of the various religious societies in Montreal, in which you say : “ We should desire to see a greater interest taken in these meetings by brethren from the country. At present — not, we are persuaded, from any fault of the Committee of arrangement—the speaking is confined to the city clergymen ; and these meetings have, therefore, the appearance of being local, and their interest confined to Montreal. This, we feel, the promoters must be desirous to avoid ; and we have little doubt that a judicious intermixture of speakers from different parts of the country would give these meetings the appearance of being what they are in reality, catholic in their aims and object.”

Now, Sir, I must confess I am not very much acquainted with the duties of such committees of arrangement ; but one thing I think is plain, that it belongs to them to invite speakers and arrange subjects for the different evenings. I have resided for several years within a short distance of Montreal, and have always taken a deep interest in these meetings, but have felt that, as the city clergymen only were the speakers, the city people only were expected to be the hearers. During my residence here I have not heard of a single clergyman from the district having been invited to take part in them ; it is just possible that such may have occurred, but from my position I have good means of knowing whether it was so or not. The districts around Montreal all contribute to some extent, to these various schemes,—to some of them as liberally as the people in Montreal. It is but fair, then, that these districts should be attracted to attendance at the anniversaries and to a deeper interest in the glorious mission work, by the invitation of some of their spiritual leaders to take part in the proceedings at those meetings. The time will soon be here again for the holding of them ; if the same thing occur this season, as is referred to in the above quotation, I wish, Mr. Editor,

you would let us know whose fault it is, if not that of the committee of arrangement.

Yours, &c.,

RUSTICUS.

THE CRISIS IN OUR CHURCH.

To the Editor of the *Presbyterian*.

SIR,—It must be apparent to every thoughtful mind that has given any attention to the subject, that the present is a critical period in the history of our portion of the Church in Canada. If the evil to which I shall presently allude has not before this found for itself a tongue, it is assuredly not because it is slight or slightly felt. As many of the profoundest emotions of the heart are smothered in the secret recesses of the soul, too sacred to be spoken about, so this evil has been too real to be blabbed forth in the columns of a newspaper.

I have made this preliminary remark lest the silence of those ministers, now, I believe, nineteen in number, who, at the last three times of payment, received nothing from the funds at the disposal of the Temporalities Board, should be misinterpreted. And let us hope that the same reason that has hindered those most deeply interested in the matter from hitherto making it the subject of public discussion, has also prevailed to hinder others not so personally interested, from commenting upon it—namely, the gravity of the crisis, and not any indifference to it, feeling that common-place would be out of place, and that the evil were better not mentioned, unless some practical remedy could be suggested. This, I hope, is the reason why your correspondents have been occupying themselves often with matters of comparatively trifling moment, whilst so crying an evil lay to their hand inviting them to attack it.

If I at last draw attention to the subject, I do not wish to be thought a croaker, rushing into print to give expression to a personal grievance. Venting one's trials and disappointments upon the public, merely to give relief to vexation, is neither very dignified nor very profitable ; and were it not for the hope of aiding to better the existing state of things, the Church would never have the matter thrust upon their notice by me. But to be longer silent would be to imperil the interests of the Church ; and feeling this I have, at last, ventured, by your courtesy, to broach the subject through the columns of the *Presbyterian*.

The seriousness of the present state of things may be estimated from the following considerations :

1. There are at present four ranks of clergymen in our church : first, the *commuting* Ministers, receiving annually \$450 from the Temporalities Fund ; secondly, the *privileged* ministers, receiving \$400 ; thirdly, ministers, *settled up to the end of the year 1861*, receiving \$200 ; and, fourthly, those *settled since*, receiving nothing. Now, I hope, no one will attempt to defend this condition of affairs as healthy and legitimate. It is a practical violation of the first principles of Presbyterianism ; and no one at all acquainted with Church history needs to be told that it was by beginnings like this that the first encroachments were made upon the purity and

simplicity that belonged to the clergy of the primitive church. *Prælaty* is not so bad a thing as *Presbyteriumism with runks and gradations*. Nor is it a sufficient answer to say that it might as well be urged that the difference of remuneration received by ministers in cities and country districts respectively—is a subversion of Presbyterianism, By no means. I dare say it will be found that on the whole, country ministers are as well paid as city ones, considering the stuff they are respectively made of, and the necessary expenditure that belongs to their respective positions. But even though this, on enquiry, should not prove to be the case, it is not from any privilege or status attached to the date of their induction that those who are ministers in influential positions happen to be so: either their good parts or their good luck have given them their positions. The evil I and many others complain of is, however, one occasioned by privilege or status—priority of induction—and it is in this sense that it is a subversion of the first principle of Presbyterianism.

2. And this theoretical grievance is all the worse that it leads to a practical grievance. Ministers drawing \$450 or \$400 from the Fund have been known to try, as was natural, to make capital out of their status in their candidature for vacant places. And there can be no question that those receiving nothing but what the people will give them, and those receiving only \$200 a year from the Fund, are, *ceteris paribus*, placed at a disadvantage in comparison with those who are able to *make out* to some extent, even though the people should fail in their duty—a consideration which we may suppose, as human nature goes, is not without weight with congregations in fixing upon a minister.

3. The present ill state of things, if continued, will have the effect of begetting voluntary sentiments in the minds of those who are not participating in the Fund. It might be thought that an experience of the evils of voluntarism would have the contrary effect—that of making men loathe it—but both analogy and experience are against this reasonable expectation. The drunkard does not throw away his cups although he now and then awakes to the fact that he is ruining both body and soul—the vile outcasts hug their dirt and rags. The rebels against British rule in America did not at the outset contemplate the establishment of a republic on this continent: they stumbled upon that expedient, circumstances having made them *de facto* a Republic. The Erskines and their fellow seceders did not hold voluntarism as any part of their creed, when they separated themselves from the parent church: but their followers, in a generation or two, from being practically voluntaries became voluntaries in principle; and we find the same gradual change coming over the sentiments of ministers of the Free Church both in Scotland and Canada, notwithstanding their *protests* and *careals* on the subject in 1843 and 1845. Now if practical voluntarism lead to theoretical voluntarism within our church, as it has done elsewhere, I dare say there are some who think that worse sentiments might prevail amongst us; but, then, I know there are many in the Church who hold that sentiment in utter

abhorrence, and some of those are they who have it largely in their power to prevent its rising and spreading.

4. The last but not the least evil to be mentioned, as arising out of the present position of affairs in the Church, is that in most cases they are the very men who have the greatest need of extraneous aid, that do not receive it. The point on which the advocates of Endowments have their opponents on the hip is, that whilst it is granted, voluntarism may do very well as a principle in wealthy communities where ordinances have been long established, but its inadequacy, as a principle, is felt when it seeks to grapple with ignorance and poverty: proceeding as it does on the assumption which may be true in political economy, that the supply will best be secured by the demand, but which is very false when applied to religious wants; because, unlike material wants, they are not *palpable* or *felt* wants. Applying this reasoning to the matter in hand, the large congregations established in old and wealthy communities could, if they so chose, render a competency to their ministers—possessing which, these ministers would not need to be dependent upon any other sources of support; but in remote and destitute localities—localities for which Jesus specially designed his Gospel, and which it would be criminal in the Church to leave unsupplied with ordinances—it is impossible for congregations to give their pastors an adequate maintenance. Now it is just in such localities, places in which new congregations have been founded, and the Church's credit is being maintained and extended, that a large proportion of those who have been disappointed in not obtaining aid from the Temporalities Fund during the last year and a half, are settled. And I wish that those who have it in their power and whose duty it is, to aid in removing the distress of those ministers who are suffering uncomplainingly and in secret, could only be made to feel for half an hour the perturbations which start up in their breasts every half year, when the missive, the long-looked for missive, from the Secretary-Treasurer of the Board, fails to come at the expected time—one such experience of that mental agony would, I am convinced, awaken the sympathy which is now evidently wanting.

I am, Sir,

Your obedt., servant,

ROBERT CAMPBELL.

Galt, Dec. 15th., 1865.

ST. ANDREW'S CHURCH, CLIFTON.



N 1864, the Synod recommended a special appeal to our Congregations at large on behalf of the above named church. In answer to their appeal contributions have been received from only thirty-one congregations, in nine of which I did the collecting myself. The agent of the mortgagees having resiled from the offer of settlement made by himself and accepted by me, the whole amount of the original debt, (\$4,000) must be paid, being \$1,000 more than was last year an-

ticipated. To raise this latter sum, I have recently commenced a new effort, and have received \$490,—mostly from people of other denominations, who have shown much sympathy and liberality. Unless the remainder can soon be raised, the property will yet be lost. The conditions of the large grant from the Colonial Committee preclude us from borrowing the amount lacking. Here, then, is one of the most interesting missions which our church has in any part of the world; \$6,000 spent on church property; nearly \$3,500 more secured towards paying the debt; the greatest sacrifices willingly made by the people in the place in raising this amount; and now the whole is threatened with ruin, unless help come from

some source beyond ourselves. In such extraordinary circumstances, will those ministers who have not made a collection for us, now do so? Last year was an unfavourable one for country congregations to collect money; it is now different, and excluding those which are very new, or in peculiar difficulties themselves, it is reasonable to hope that a collection promptly made in the others, of those which have as yet done nothing, will secure a settlement. I earnestly entreat my brethren to think of this matter and to help us without delay.


GEORGE BELL,
Minister.

Clifton, 14 Dec., 1865.

Articles Communicated.

WHY ARE WE PROTESTANTS?

(Continued.)



It does indeed seem strange that the Roman Catholic Church has been able for so many centuries to maintain its claim to Infallibility, with so little in its history to support—so much to invalidate—that claim. If we watch the course of the Hierarchy which during so long a period monopolised the direction of Western Christianity, we shall be at a loss in what department to discern indications of that Divine infallibility which it claims to have received intact through a long time of successors to the Apostle Peter. Not in the Pontifical chair can we look for it,—the occupants of which were, with a few exceptions, either politicians absorbed in worldly aggrandisement, or sensualists given up to self indulgence and the gratification of gross and often criminal passions,—the best of them caring in general more for the enjoyments of art and literature than for the spread of Christ's kingdom in the hearts of men. And while their character, in the later ages often so little befitted their profession of sanctity, the theological tenets of the earlier pontiffs, in ages when the dogmas of the Church had not yet attained their definite form, were by no means uniform. We find one Pope, Liberius, under coercion of the Imperial Pen, making concessions to Arianism,—another Zosimus, favouring Pelagianism, till compelled by the power of the Emperor and the voice of the majority to condemn it, while a later one Virgilius, having

brought about the death of his predecessor by treachery, gave his secret adherence to a heresy called Eutyechianism as the price of his elevation to the Papal chair. The Pontificate had moreover been twice contested between rival candidates, each of whom claimed to be the successor of St. Peter,—one of these who was obliged to retire from the contest and branded with the designation of Anti-Pope,—having been since canonised in the Roman Calendar as a saint and martyr!

Nor can we discern this boasted Infallibility in the Cardinals and Archbishops and other dignitaries,—the aspiring statesmen and polished courtiers and too often reckless voluptuaries—whose hearts were in politics or literature or pleasure,—anywhere rather than in the sacred duties nominally attached to their offices. Can we look for it in the General Councils of the Church,—whose decisions the Church of Rome has accepted as of nearly equal authority with those of Inspiration,—Councils, which, convened for the purpose of deciding between rival dogmatists, were, at least in the earlier ages, characterised by an amount of animosity and turbulence and bitter recrimination which drove to despair the representative of the Imperial power, sent to maintain order, and in which the successful disputants persecuted their brethren with a relentless cruelty,—little, if at all, inferior to that of the Heathen persecutors of the Church.

Not in Councils then, or courtly dignitaries, nor even in the so-called representative of St. Peter, can we recognise the fulfilment of the promise of our Saviour to His Church, "So I am with you always!"

His kingdom cometh not with observation, and we can still recognise His presence in the still small voice of true Christian faith which was the life of many an individual soul,—obscure indeed as regards the tide of this world's history, but shedding around it the blessed light of a pure Christian faith, which so far illumined the darkness.

And many such witnesses there were, even in the darkest ages of the Church, to that which was the source of the true unity of the Church. The so-called unity of Rome, which she boasted to have maintained unbroken through so many ages, was but the formal unity of an external polity pressing from without,—a narrowing and repressive force, and not a real and living unity arising from the development of the same spiritual life from within. The "Church" was in reality a vast conglomeration of very heterogeneous material, and the variety of views and opinions—within certain limits—was quite as great previous to the Reformation as those of the different denominations of the present day. In sacred Rome itself, the worldly atmosphere of the polished court, nourished a reckless and cold-blooded scepticism, among those, who, admitted behind the scenes, had lost all faith, not only in the rites and ceremonies, but also in the truth of Christianity itself. The most sacred offices of the Church were sneered at by those whose duty it was to perform them, with a cold-blooded profanity almost exceeding belief.

In more remote regions, on the other hand, credulity was carried to the extreme of superstition, and no story of relics or miracles was too absurd or overstrained to be swallowed by an ignorant people. Every now and then, the uneasy religious instinct found vent in some wild outburst of fanaticism, as for instance in the Flagellants of the thirteenth and subsequent centuries,—seeking by violent self-inflicted penance, to get rid of the overpowering consciousness of guilt and of merited wrath which can only be removed through the one offering made for the remissions of sins,—“the Lamb of God which taketh away the sins of the world.” And lastly, there were, in many an obscure retreat,—in the recesses of the Alps and in the cells of quiet monasteries, many who found their spiritual life in that truth of justification by faith which the Church had practically rejected,—and who, clinging to their Saviour as their only support, have left here and there affecting testimony to the joy and peace which they had in believing;—“being

justified freely by his grace through the redemption that is in Christ Jesus.”

As the Church had gradually declined from the simplicity of her primitive institutions, so had she also corrupted the simplicity of her primitive faith. Salvation by faith in Christ Jesus had been the great fundamental doctrine of Christianity. Distinguished from all human systems of religion, which had always sought to introduce some human element into the work of man's salvation,—something by which he might purchase that which God bestows only as a free gift,—the glad tidings of the Gospel had been, “*By grace are ye saved,—through faith, and that not of yourselves—it is the gift of God.*” Nothing was more distinctly taught by our Lord and His Apostles, than that Man, brought by sin into a state of alienation from God, and utterly unable by any efforts of his own, to regain that lost communion with a pure and holy Being and to overcome the tendencies to evil existing in his human nature, could yet, by true faith in Him who was “set forth as a propitiation for the remission of sins,” receive pardon peace and justification in God's sight.

But this salvation was not a mere pardon for past sin, but an active principle of spiritual life, which by the “expulsive power of a new affection” should remove the separating barrier between man and God, infuse a power of successful resistance to evil, and gradually bring the character and life into conformity with the holiness which God requires. Justification thus was not the mere clothing of the sinful soul in an external covering of Christ's imputed righteousness, by which God may receive us as righteous in His sight, but also the implanting of the principle of Christ's righteousness, which should set the will and the affections free from the bondage in which they were held by sin, so that Christ's redeemed should henceforth “walk in newness of life.” A struggle there must indeed be, and often a severe and protracted one; for sin is not to be overcome at once,—perhaps never on this side the grave,—but the life is there, and will manifest itself in a progressive sanctification, for “the just shall live by faith.”

So long as this close connexion—this beautiful harmony between faith and works—was preserved, there could be no collision between them, no question of a justification by works, which were felt to be the natural outward development of that eternal life which is the gift of God. But faith came

gradually to be looked upon as something apart from this vivifying principle, as a mere intellectual belief, in what was authenticated by satisfactory evidence;—that spurious, inefficient faith which St. James condemns when he says that faith without works is dead, and that “the devils also believe and tremble.” Faith and its fruits in the heart and life being thus disunited in theory, it followed that this isolated belief was felt to be an insufficient foundation, and the belief gradually sprung up that man was saved by faith *and* works,—thus earning Heaven in part by his own merits;—as if those deeds could ever be “meritorious” in this sense, the ability to perform which is, equally with the faith which inspires them, the free gift of God’s sovereign grace.

Another subtle error had its influence in drawing men away from the purity of the faith. In the beginning of the fifth century the controversy respecting Pelagianism began to agitate the church. This heresy, so called from the name of its author, Pelagius, a native of Britain, consisted in the denial of man’s nature being a fallen one, and tainted by hereditary evil, and the assertion that man has the power to do good by the exertion of his will. It was the standing difficulty of reconciling the problem of man’s power of choice and free-will and his consequent moral responsibility, with the seemingly contradictory truth of his inability of himself to do any good thing without the active influence of God’s free and sovereign grace. It is a difficulty which has in all ages perplexed the minds of those who have attempted to fathom its mysteries. Yet, though irreconcilable, by our present faculties, these seemingly conflicting truths,—revealed to us both by God’s word and by our spiritual consciousness, cannot be really contradictory. We cannot get rid of the feeling that we are free to choose whom we will serve, that this freedom makes us morally responsible for the choice; while at the same time all who have ever really entered upon the struggle to live according to the perfect law of God, are forced to join in St. Paul’s confession,—“to will is present with me, but how to perform that which is good I find not.” It is one of the things we cannot now explain, but must be contented to know only in part, waiting patiently till the time comes when “we shall know even as we are known.”

Pelagianism, when its tenets broadly and distinctly stated were brought under the

consideration of the church, did not at first meet with much favour. Augustine opposed it with all his eloquence and authority, strongly contending for God’s sovereign power over the soul which He had made, and the directness of His acting upon it; and though, as has been already remarked, one Pope for a time yielded it his assent, still the voice of the church was against it, and it was condemned. Yet although rejected in its more definite form, the subtle influence of the same spirit crept gradually in to undermine the belief in God’s direct dealing with the spirit of man, and in justification by faith alone. The organisation of the church interposed itself between God and man. Its appointments, rites and observances were the channel through which grace was to flow,—a belief satisfactory enough to the natural tendency of the heart to depart from the purely spiritual, and seek its rest in something more definite and tangible, while at the same time it largely increased the power of the church and the clergy, into whose hands God was deemed to have committed the influences of His grace. They were the administrators of baptism which was now believed to have the power of cleansing from sin; and the ministers of other rites and ceremonies, through which the influences of the Holy Spirit were believed to descend upon the passive recipient. A mass of outward observances was gradually introduced into the working of the church; penances, fastings, bodily afflictions, pilgrimages, the mortification of innocent desires,—the sacrifice of human affections and the breaking of natural ties—were declared to be meritorious, and efficacious in gaining salvation. The church thus gratified man’s natural repugnance to believe in his own helplessness,—his craving after something outward and tangible, which he may “do, to be saved,” and his desire to feel the freedom of his will acknowledged;—in reality building up its own power while it professed to emancipate man’s will, only in order to exert a more absolute control. In conforming to the requirements of the church, the self-determining power of the will was recognised, but only that it may be laid as an offering at the feet of the church, which in return opened the gates of heaven to her obedient votary.

But against the false system of making outward rites, ceremonies and penances a satisfaction for sin, and substituting obedience to the requirements of the church

for living faith in Christ, there always existed within the Church of Rome, a succession of faithful witnesses to that Truth which alone can make free. The mystics of earlier, and the quietists of later years cultivating the spiritual religion of the heart in opposition to that of outward rites; men like John Fauler of Strasburg in the thirteenth century, preaching sanctification of the heart and life through faith in Christ, lifting up his voice against the iniquity of the Popes, who, for the disobedience of the ruler, had laid under the ban of excommunication whole lands, cities and villages, and declaring that the Pope had no power to shut Heaven against those for whom Christ had died;—the Vaudois in their mountain homes; John Huss of Bohemia, Anselm of Canterbury, Savonarola at Florence, and many a poor monk, and humble Christian besides, bore testimony to the one grand truth of Christianity, salvation through Christ alone. "God," said Savonarola,—“remits the sin of man, and justifies him by His grace. Count the number of the saved ones upon earth, and I will tell you the number of compassions in heaven, for not one is saved by works!—No man can boast of himself,—and if in the presence of God, the saints were asked: Were you saved by any strength of your own? all, with one voice, would reply, “Not to us, O Lord, but to thy name be the glory.”

John Weissel, a doctor of divinity, and a man distinguished for his courage and his love of truth thus delivered his testimony. “St. Paul and St. James teach diversely but not contradictorily. Both represent the just as living by faith, but by a faith which worketh by love. He who under the sound of the gospel believes, desires, hopes, trusts the glad tidings, and loves Him who justifies and blesses him, gives himself up without reserve to Him whom he loves, and ascribes no glory to himself, for he knows that of himself he is nothing.” “The injunctions of prelates and doctors are to be observed only in the measure prescribed by St. Paul, inasmuch as “sitting in Moses’ seat, they speak agreeably to Moses.” We are God’s servants and not the servants of the Pope, as it is written, “Thou shalt worship the Lord thy God, and Him only shalt thou serve.”

But though the Church of Rome had such witnesses to the truth within her own pale, her ear was always deaf to any truth which threatened to lessen her absolute

power, or invalidate her authority. John Huss and Savonarola at the stake, and Madame Guyon imprisoned, by relentless theologians, are instances of the rigour with which she crushed the upholders of a purely spiritual faith, which relied, not upon observances, but upon God’s free grace.

Of its own official teaching on this subject we will quote shortly from the decisions of the Council of Trent. “If any one denies that by the grace of our Lord Jesus Christ, which is conferred in baptism, the guilt of original sin is remitted; or even asserts that the whole of that which has the true and proper nature of sin, is not taken away, but that it is only cancelled or not imputed; let him be anathema.” “If any one saith that the good works of one that is justified are in *such manner the gifts of God, as that they are not also the good merits of him that is justified*, or that the said justified, by the good works which he performs through the grace of God and the merits of Jesus Christ whose living member he is, *does not truly merit increase of grace, eternal life and the attainment of that eternal life*, if so that he depart in grace—and also an increase of glory—let him be anathema.” “And” says a modern apologist for Romanism, “the doctrine of justification thus presented, answers completely to man’s intellectual and moral nature. Both reason and will co-operate with God’s grace in the soul’s restoration. And when so restored, God offers to it heaven and an increase of glory, *on condition of its fidelity and co-operation in good works!*”

The desire to merit heaven has been in all ages a strong desire of the human soul. It is easier for it to labour and suffer, to submit to penance and privations than to submit to the humiliation of confessing its utter helplessness, or to seek its salvation in a spiritual union with Christ. To this end, that of *meriting* eternal life, the Fakirs of India have exposed themselves to intolerable sufferings, and the car of Juggernaut has rolled over its thousands of victims. To this end Mahomedans have prayed and fasted, Flagellants have scourged themselves, and many a monk in his convent cell, has brought himself to the verge of the grave by the macerations to which he had subjected himself. For what will not “a man give in exchange for his soul?”

But who that feels, through a spiritually enlightened conscience the unapproachable purity and holiness of the perfect law of

God, how little he can himself eradicate one bad passion,—how in the life-long struggle to conform to the will of God, every act is tainted and every step impeded by the sins that do easily beset us, will not feel it a mockery to speak of the good merits of Him that is justified," will not feel thankful that he has a surer foundation for his hope of eternal life than his own "fidelity and co-operation in good works," a foundation which is nothing less than the righteousness of the eternal Son of God, who loved him and gave himself for him!

If the Apostle of the Gentiles, earnest follower of Christ as he was, could exclaim "Oh, wretched man that I am! who shall deliver me from the body of this death, I thank God through Jesus Christ our Lord," if He, who had done and suffered so much for the Church of Christ could only desire that He might "be found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith;"

where is the Christian who will dare to consider his own attainments in holiness, whatever they may be, as "meriting increase of grace, or eternal life?"

We may conclude this article with a short quotation from the historian of the Reformation, vividly expressing the antithesis in this respect, between Popery and Protestantism; "To set up a single caste as mediator between God and man, and to barter in exchange for works, and penances and gold, the salvation freely given by God; such was Popery."

"To open wide to all through Christ Jesus, without any earthly mediation, and without the power that called itself the Church, free access to the gift of God, eternal life; such was Christianity, such was the Reformation." IONA.

NOTE.—In the article "Why are we Protestants?" in the Presbyterian for November, a slight misprint occurs. For *Archbishop of Orange* near the end of the article, read *Archbishop of Crayn*.

Notices and Reviews.

GOOD WORDS FOR 1865. London and Montreal: Strahan & Company.

This publication has been a welcome guest to us since the first number was published. Its success has been unexampled. It seemed to meet a felt want, that of a Magazine free from mere sectarian bias, yet so conducted that nothing adverse to true religion should find entrance, a periodical that might enter the family with something in it to think of, something to argue about, but certainly containing nothing hurtful. Beginning as a weekly, that form was soon abandoned, and now it certainly takes rank among the foremost of the serials. The contents of the present volume are sufficiently varied to satisfy the most exacting, written by men whose abilities are enough to please the most fastidious, and illustrated in such a manner as to show that neither pains nor expense have been spared to secure the highest talent. Among the more prominent papers are, a series by C. J. Vaughan, D.D., entitled "Christ the Light of the World," "Our Indian Heroes" by John William Kaye; essays on various subjects, by Henry Rogers, whose "Eclipse of Faith" will not soon be forgotten. Sir John Herschel, the Duke of Argyll, the Dean of

Canterbury, W. Fleming Stevenson and others contribute some valuable papers. "Alfred Hagart's Household," by Alexander Smith, and "Hereward," by Charles Kingsley, are the serial tales which have appeared during the last year. The volume is very elegantly bound. The first number of the new volume promises well for 1866. Mrs. Oliphant begins a story of modern English life, called "Madonna Mary." Vambéry, the celebrated traveller, has been enlisted in the corps of contributors, besides many of our old familiar friends.

THE POSTMAN'S BAG. By J. D. Liefde.
STORIES TOLD TO A CHILD. By the Author of Studies for Stories.

THE GOLD THREAD. By Rev. Norman McLeod, D.D.

These works for the young, published by Messrs. Strahan & Co., to whom we are indebted for copies, are not only suited for this season, but for any season. They are beautifully illustrated to please the eye of the young, and the illustrations are of a class to educate the taste by showing what art is. The consideration of what is the tendency of their contents is, however, of more importance, since a fair outside cover-

ing would only render more dangerous the teachings of a false standard of personal religion, or the setting up of wrong motives for action. Our children must be guarded from such influences. The works whose names we give above we can recommend in the most favourable terms. Liefde has long been a favourite writer with us. Dr. Norman McLeod's "Gold Thread" has gone through five editions, and may go through many more. Stories told to a child are childlike but not childish.

WINNING HIS WAY. By Carleton Coffin. Boston: Ticknor and Fields; Montreal: Dawson Brothers. 1866.

A very good book for the young, to teach them the duty of self-reliance and perseverance, although the hero is almost too much of a hero for our taste. There is something attractive about the book, notwithstanding it is tinged with what American literature will be for some time to come, a frightfully patriotic manner of being thankful that Northerners are not as these rebels.

We have to acknowledge from the Messrs. Dawson the Reviews and Blackwood, and from Strahan & Co. the *Sunday Magazine*.

HEREWARD. By Charles Kingsley. Boston: Ticknor and Fields; Montreal: Dawson Brothers. 1866.

A work by one of the best writers of the day. Kingsley's researches into early English history, his picturesque style, and the graphic way in which he lays before his readers a scene touched off with at times a quaintness of expression, and again filled up with an astonishing richness of thought, have long rendered Kingsley a general favourite. The present volume has appeared in serial form, and is now published in whole. In this shape we think it probable it will obtain a large and wide circulation.

BIBLIOTHECA SACRA. Andover: Warren F. Draper. Montreal: F. E. Grafton.

Mr. Grafton, Great St. James street, has sent us this very valuable theological magazine, which is, as usual, full of interesting matter. It is a work conducted with very marked ability, and its contributors are men of mark. We can most certainly recommend it for its generally correct views, although, of course, we could scarcely be expected to vouch for every doctrinal or controversial expression contained in it. We are sure, however, that the perusal and consideration of the articles in the *Bibliotheca Sacra* will be profitable.

The Churches and their Missions.

PRINCIPAL TULLOCH ON THE CONFESSION OF FAITH AND TOLERANCE.

The following are some portions of the address delivered by the Rev. Principal Tulloch at the opening of St. Mary's College, St. Andrews, on Monday:—

The Confession of Faith, in order to be understood and estimated at its real value, must be studied both historically and philosophically. And I do not hesitate to say that it can only be understood aright by those who know something of the spirit and genius of the great Puritan conflict out of which it sprang, of the religious writings of the men who were concerned in its production, and the distinctive principles, both theological and ecclesiastical, which these writings were mainly intended to defend. To any student, indeed, what I have said is a mere truism. The Confession of Faith, in its origin and in its principles, was the manifesto of a great religious party, who, after a fierce conflict, gained a temporary ascendancy both in England and Scotland. This party had gathered to itself, during its long struggle, many peculiarities of faith, policy and manners—peculiarities which distinguished it from other religious parties—other develop-

ments of religious thought and life. The Westminster Confession of Faith and relative documents—that is to say, the Larger and Shorter Catechisms and the Directory for Public Worship—are the expressions of these peculiarities—so much so that an historical student who might by some accident never have seen these documents, but who had yet studied the course of Puritanism in its dogmatic and ecclesiastical phases, would have no difficulty in at once telling what they were, and probably even in fixing, without any hesitation, the decade in the seventeenth century during which they were produced, the men who were chiefly concerned in producing them, and the mode in which they went to work in doing so. More or less, indeed, the same thing could be said of every Protestant Confession of Faith, and even of those briefer symbols of the earlier Catholic Church which have been incorporated into her creed by the Church of England. They are one and all historical monuments, marking the tides of religious thought as they have swelled with greater fulness in the course of the Christian centuries; and none of them can be understood aright simply by themselves or as isolated dogmatic utterances, but only in connection with their time and the genius and character

of the men who framed them. The popular ecclesiastical notion of creeds and confessions as in some sense absolute expressions of Christian truth—*credenda* to be accepted very much as we accept the statements of Scripture itself—is a notion, in the face of all theological science, which every theological student deserving the name, has long since abandoned. These creeds and confession are neither more nor less than the intellectual labours of great and good men assembled for the most part in Synods or Councils, all of which, as our confession itself declares, “may err, and many have erred.” They are stamped with the infirmities no less than with the nobleness of the men who made them. They are *their* best thought about Christian truth as they saw it in their time; intrinsically they are nothing more: and any claim of infallibility for them is the worst of all kinds of Popery—that Popery which degrades the Christian reason, while it fails to nourish the Christian imagination. And so it is that the student of the history of doctrine, who has entered into the meaning of the successive developments of the Church’s thought and life, can locate as it were these various creeds—through them read the theological spirit of the age to which they belong, and again understand them through the study of the men and the times which originated them, and whose controversies and modes of thought made them what they are.

Seeing, therefore, that creeds generally bear so strongly the stamp of their time, and that the Confession of Faith, both from its length and the multitude of its details, and from the deeply marked peculiarities of the party with which it originated, is not only no exception to this common law, but, on the contrary, a signal illustration of it, it must be obvious how impossible it is to understand it without the study of its time and the men who chiefly figured in it, and whose labours and writings gave the chief direction to its religious thought. Had these men indeed enjoyed any special Divine guidance—had they even been men of special spiritual elevation above the prevailing tendencies of their age—their work might have stood by itself, and been, if not fully, yet largely intelligible, apart from a knowledge of the influences which surrounded and moulded them. But, so far from being men of such a character, they were men peculiarly under the influence, and the prejudices of their time—men whose intellectual and spiritual life, as they can yet be traced, were scored deeply by the prevailing lines of its special currents of thought and feeling, and who have transferred these lines everywhere to the dogmatic structure which they built up in committee, slowly, amidst many interruptions in the Jerusalem Chamber—“a fair room in the Abbey of Westminster.”

But not only must the spirit of the time be carefully studied in its characteristic writings in order to understand the Confession of Faith; the religious philosophy which, passing chiefly from Geneva to Holland, and from Holland to Scotland, formed, as it were, the great backbone of the religious thought of the age, around which all subsidiary elements of Puritan activity gathered, must, moreover, be carefully studied. This religious philosophy is as mark-

ed in its way as any of the great developments of religious speculation in the history of the Church. Resting on and embracing earlier elements which may be traced at least to Augustine, it had yet struck out certain ideas of its own, or at least given to those ideas a prominent development such as they had not hitherto received—such ideas, for example, as law and covenant—ideas of forensic justice and administrative order which, while they cannot be said to be unknown to the earlier catholic development of Christian theology, were yet certainly applied by the Geneva and Dutch theologians to the explanation of Christian mysteries in a manner and with a confidence hitherto unexampled. Francis Turretin, Cocceius, and Witsius, were the great expounders of these ideas, and the works of the former and the latter remain their classical exposition to this day. Henderson, Rutherford, and Gillespie—the Scottish theologians to whom we are indebted for the Confession of Faith—were contemporaries, and in the main close followers of these men—of their spirit, their method, and their principles. Their peculiar religious philosophy has stamped its impress everywhere upon the Confession of Faith; and it is a simple necessity, therefore, for every student to ascend to these sources before he can fully comprehend many of its root-ideas and characteristic phraseology.

Such is something of the train of reflections which has long been passing through my mind regarding the Confession of Faith, and which I had wished on this occasion to develop more fully as the subject of my entire lecture. But circumstances have prevented me doing this. And yet, so far as I mean to continue the study of the Confession according to our plan of former years, I could not help indicating my thoughts. In the hope that some among you at least will be led to give the subject, both from an historical and a philosophical point of view, the attention it deserves, and endeavour to bring your minds not merely into surface connection with its propositions, so that you can remember their outlines or even their details, but moreover, that you may be able freely, intelligently and critically to comprehend their historical position and their philosophic and religious value.

Many signs warn us that we must no longer as a Church repose in a mere blind traditionalism, under the impression that our fathers have settled the sum of Christian knowledge for us, and left us only to follow in their steps. My own profound conviction is that religious thought in Scotland, no less than in England, has already entered upon a movement which is destined to remould dogmatic belief more largely than any previous movement in the history of the Church, and that it is well-nigh impossible that the old relation of our Church to the Westminster Confession can continue. It is well known, indeed, that, with that strange zeal for binding men’s consciences which has always been characteristic of Puritanism—and which survived, although weakened, in the Church of the Revolution—the existing relation required of ministers is one which exceeds in stringency the requirements of the law, and that serious complications may

at any time arise out of such a condition of things. In one sense, indeed, that which has been once done cannot be undone: and there is no man with a large intelligence of Christian history, or of the difficulties attending the effective working of all ecclesiastical organisations, who would propose simply to abandon the Confession of Faith, as some of the clergy of last century did. No Church can ever rid itself of its dogmatic substructures without the peril of dissolution. This I profoundly believe. But there may be many changes in the relations of existing beliefs to those documents of a former period. This belief is indeed beyond our control, and obeys its own historical laws. It is an utter misconception of the nature of belief, and of the growth of Christian thought in all ages, to reprobate new tendencies of speculation, and of culture arising within national Churches.

It is worse than ignorance, it is more grievous folly merely to denounce such movements under the names of "Broad Churchism," or of "loose and vague theology." Nicknames have always been the resource of exasperated and decaying factions, and as they are a mere makeshift for reason and sense, they only do harm to the cause which uses them. The real exigencies of the crisis we are reaching is seen in the very excitement of the blind forces around us, some of which, while unable to rise to any large or enlightened comprehension of the movement amidst which they stand, are yet tossed and hurried by its onward course, which they vainly seek to stem by vulgar abuse, or by wordy syllogisms—syllogisms which, while they shut out the simple light of the very central truth of the Gospel that God is, and has ever been, the Father of all His rational creatures, training them by a truly parental discipline, only do this by the help of various minor novelties of doctrine which are far more truly "heresies," in the Apostolic sense of the word, than the broad positions which they venture to attack. No one within the Church, I hope, will be moved by accusations flung from such quarters, which have least of all any claim to advise and counsel it.

But perhaps the greatest need of our time is the need of a truly enlightened and charitable tolerance of each other's fair differences in the theological controversies upon which we have entered, and which are still awaiting us. With all the talk of liberality in our day, there is nothing appears to me more rare than genuine liberality of thought and feeling—the spirit which welcomes cordially every true effort of reason or even every struggling effort of generous impulse to discriminate and settle truth in our disturbed religious atmosphere. And this rarity is almost as conspicuous among the now numerous class of dogmatic unbelievers as among the most bigoted partisans of so-called orthodoxy. Each class alike would have all men to think with them, unheeding the vital differences of mental and spiritual structure which necessitate in man, and will ever continue to do so, the most marked diversities of opinion. Toleration will never attain to its full practical exercise, smoothing as a benign emollient all the wheels of our spiritual, intellectual, and social progress, until it is recognised universally that every man's thoughts on

any subject are his own "before God," and not another's. No man has a right, and no class of men have right, to dictate to me what I shall think or believe. This right of free thought is the indefeasible right of every rational being made in the image of God. And because God has made men to differ in their powers of thought, so He not only permits but encourages them to differ in religion as in other matters. Men will think differently in theology just as in philosophy. The same mental biases incessantly appear in both. They take the direction and colour of the minds that cultivate them, and you can no more mould to a uniform type the thoughts of men in the one case than in the other. There is, indeed, a substantive unity of revealed truth in Scripture, but there is no guarantee for its uniform apprehension, and theology is the human apprehension of this truth, and not its revealed substance. Theological differences, therefore, are permanent in human nature.

It has long appeared to me a peculiar unhappiness for Scotland that our religious differences should not only be so marked but so intense, that we should not only separate from each other so much as we do in matters of Christian faith and worship, but that we should quarrel with each other so bitterly because of our separation. When I run over in thought, as I sometimes do, the religious history of Scotland since the Reformation, it appears to me a very singular history, one of which we are very proud—especially we Presbyterians—and yet a very sad and painful history, as I see it. It is bright, indeed, with heroic light; and I will yield to no one in admiration of the strength of Christian principle and the glory of Christian suffering which it displays. It is a history, moreover, with the heroic course of which the cause of freedom in modern Europe was bound up, and on this account alone it can never fail to excite our sympathetic enthusiasm. I profoundly believe this, but it is also—as few will now deny—a history dark with the harsh lines of spiritual ignorance and of evil passion. The national religious life, instead of expanding with a ripening culture, has been torn by furious dissensions, and oscillated between hard extremes. I am not now concerned with the causes of this; I am not fixing the blame on any party; I am merely remarking the fact as it meets one's retrospect. The ecclesiastical history of Scotland has been a history of violent changes—a series of revolutions—and not a steadily unfolding development of combined spiritual forces. Instead of seeking points of affinity, and drawing nearer to one another in mutual toleration in the spirit of charity, its religious parties have delighted in harsh conflict. They have persecuted one another with singularly persistent hostility, and with an unhesitating and cruel belief in their own dogmatisms to which I scarcely know any parallel.

I do not refer merely to the bloody atrocities on either side in the time of the Covenant—the characteristic excesses of a savage time—but to the moral spirit of the struggle, as expressed in many of its highest moods—their selfish and bitter zeal—their indifference to every spirit of fairness and truth, especially in

dealing with personal character—their blind accusations and fanatical denials of each other's Christian position. Do not suppose that I am arrogating any right to blame the men whose contentions I venture to characterise. God forbid! I do not judge them. But I can see no good, but great harm, in refusing to call evil evil because good men may have done it. Injustice, violence, malice, slandering, uncharitableness, may never be vindicated, although done in the best of causes. Nay, they are all the more to be deplored because religion has been their occasion, and men have dared to use them in her name. While I admire, therefore, what is morally grand in our religious history, I lament what is morally base in it; and of this latter character appear to me the dark recriminations, the mean hatreds, the fierce passions, morose and gloomy, or licentious and violent, which disfigure it.

And this violence of feeling—this harsh dogmatism—has been to some extent a characteristic of parties within the Church since the Revolution settlement, no less than our earlier and fiercer contests. Not only have Presbyterians and Episcopalians intolerably confronted one another, each with external *jus divinum*, but Moderate has been arrayed against Evangelical, and Evangelical against Moderate. They have maintained their respective principles, not only with firmness and consistency—this were only to be commended, but with a turbulence of party zeal, and an excess of religious narrowness and bitterness, that fills the mind with astonishment. Opposition of little moment, involving no principle, or principles of very doubtful application, growing, in the main, out of men's constitutions, tempers, hopes, and interests, have been nursed till they have grown into violent schisms; and dogmatic differences, which not only involve no harm to any soul, but are the very condition of life in any Church, have been rudely censured or violently repressed. There has been great impatience and but slight forbearance on one side or the other. The Moderate has shewn no pity to the scruples of his Evangelical brother, and the latter has not hesitated to treat the Moderate as a heathen, and to call him one. Instead of recognising each other as not only formally members of the same Church, but presumably, living members of the same body, which is Christ, however they might differ in certain matters, they have striven hotly for each other's extinction. Through all their long struggle I can recognise nothing of a truly enlightened liberality—of that high conciliatory wisdom, for example, which distinguished Leighton in the seventeenth century—Leighton, the one name in our Scottish Protestantism which appears to me to unite evangelical earnestness with an enlightened philosophy and an elevated Christian temper. There is on either side abundant logic, earnest opinionativeness, a confident and unscrupulous exercise of power; but there is none found saying as Leighton virtually did, "Let us as much as lieth in us live peaceably. There is no absolute divine rule to guide us in this matter; and what, although we succeed in carrying out our views, if it only be to the injury of our brethren, and to the outrage of spiritual instincts of social order, and of Christian moralities, that are of

greatly more consequence than any theory you or we may have, or any triumph either may obtain." While not Leighton's words, this statement fairly enough represents his position. There can be no doubt that Leighton had no faith in Episcopacy in the modern dogmatic sense in which with a strange blindness to the real signs of the times it has been once more urged upon the adoption of the Church of Scotland. Like Hooker, and many other enlightened Divines of the Church of England, he simply regarded it as upon the whole the best ecclesiastical organization—historically considered—and in this sense he attached himself to it and defended it. Such a policy—moral rather than political—aiming at no party triumphs, but merely at giving free scope to the various opinions and parties which must be found more or less in the bosom of every Church, may seem Utopian. The times of Leighton were certainly not ripe for it; and, it may be, our time is still unripe. The spirit of bigotry is still unspent, or, let us rather put it, the spirit of religious theory is still too strong. For how, it may be said, could the Church be really governed on such principles? How could disorders be repressed and heresies uprooted? May it not be fairly said in reply, What has come of a different method of Church government? The Church has been governed, indeed, but to its dismemberment. Disorders have been repressed, but only by cutting off the affected limb. Heretics have been cast forth, but heresy has grown; and names which the Church rejected have come to be names of light and power, while other names which she preferred are, to say the least, forgotten. May it not be possible to be too much governed? and would it not be better to have some faith in the triumph of truth as truth? Do what you will, you cannot make men think alike about religion, even although ministers of the same Church are preachers from the same pulpit. Why should I then be grieved with my brother's opinions, and wish to silence him? Should I not rather wish him free utterance, that the truth may have free course between us.

FRANCE.—Evidently there is a movement among the deep thinkers of Romanism, a movement towards union of heart with believers in revelation belonging to other forms of Church government. The feeling that every foundation is being sapped, that the Papacy in its present form is an obstacle rather than a help; that if the Gallican Church and religion in France is to be saved at all, it must be so independently of the Pope, and the rapid approach of the time of trial, points to a wise desire to love rather than hate, to assemble rather than disperse. In the words of a venerable sister of one of the pious members of the Roman Catholic Church in Paris, "the times of St. Peter and those of St. Paul are passed, now is the time of St. John." The language of the Archbishop of Paris in the ecclesiastical recess (*retraite*) as reported by the journals, is remarkably liberal, desiring his clergy to rise to the level of the age in order to bring it to the doctrines of faith; to put aside prejudice, and avoid misunderstandings and exaggeration.

The ultramontane party continues crowning statues, fabricating miracles, inaugurating pilgrimages, casting fire-brands of hate right and left, and keeping time with the Pope, who has excommunicated Freemasonry in the mass. The Lyonesse lodge has replied in a dignified manner, and the papers are bringing forward lists of churchmen who from time immemorial have worn the masonic apron.

Now, as usual, this party, by its narrow hate and absurd superstitions, is precipitating the course of godlessness, whose tendency is to snap every band, and burst every restraint. Atheism raises its tyrant head crowned with the cap of liberty, and clearer and clearer is the cry raised against the Lord and His anointed, "Let us break their bands asunder, and cast away their cords from us?" The *Solidaires* and *Libres penseurs* are of these, who abjure all religious rite and dogma, and who take an oath that they and their offspring shall belong to no church, and call in the ministry of no priest in life or in death. *Independent moralists* are of these, who violently contend, by word and by press, that morals are, and should be kept, independent of all religious faith. At the Bern Congress, Dr. Ed. de Pressensé gave these men a desperate thrust, the keenness of which was shown by the tremendous uproar which answered it. They have lately created an organ in Paris to propagate morals without God. They turn their backs on the sun, and declare the light, by which every man is lighted, comes not from Him!

The South-East Conference of Christians belonging to the Union of Evangelical Churches, met at S. Jean-du-gard, and that of the South-west, at Laforce, both for mutual edification, and the Lord was present to bless. In one of them an excellent and impressive speech was made on the danger of the present struggle for the Christian; and while the necessity of the struggle was shown to be imperious, the duty was pointed out as equally so, to draw peace, love, and strength, from much secret prayer, and constant communion with God.

The National Evangelical Conference is to be held at Toulouse on the 8th and 9th of November. The subjects for discussion are to be: "The Supernatural in connexion with Christian Life," and "The Formularies of Consecration."

The Evangelical Alliance will meet at Lyons at the end of October. The subjects will be: "How to fight against the present Errors," and "The privileges of Believers and the Necessity of a more energetic Faith to influence the World and the Church." Children and Sunday Schools will not be forgotten.

ITALY.—It is a fact very significant of the present crisis that, amidst the strife of parties, the war-cries most loudly and most frequently heard are those of the priests and their partisans on the one hand, and of the impugners of their domination and immunities on the other. A notable change has taken place in the Romish policy since the last elections. Then the watchword, given out from head-quarters, and caught up and repeated along all the line, from the bishop in his Episcopal circular to the poorest scribe of a journalist who let his Billingsgate out to hire to his clerical paymasters, was

Ne elettori ne electi,—neither electors nor elected,—that is, utter abstinence from all interest or interference in the strife. "The Italian kingdom is accursed, its king excommunicated; sacrilegious spoils are in its hands; come out from it, then, all good Catholics. To your tents, O Israel! Leave the impious and fated state to drift its own wilful way to swift perdition!" Such was the meaning of the Romish policy in the last elections; a blind and sulky policy which brought about its own repentance and change of plan. The highest Church authority has removed from the faithful the bar of political ostracism, and in spite of the slight inconsistency that both suffrage and candidature involve the recognition of a Kingdom of Italy, clerical electors are urged to the polling, and clerical candidates are sought on every hand for the colleges.

In a vigorous little pamphlet that is now lying by me Reali has published the principles that will guide him, if elected, in his Parliamentary duties. The following extract, considering the representative character of the man who speaks, may be interesting to your readers:—

"I consider that our entire political condition turns upon two cardinal points, and I maintain:—1st. That the religious question, viewed in its political relations (*la questione politico-religiosa*), is vital for Italy. 2nd. That the same question will be resolved by applying frankly and faithfully the great principle of Liberty of Conscience.

"As to the importance of the religious question I will not say a word. Not to appreciate it one must cease to be Italian; must shut one's eyes to the necessity of closing up that feeder of reaction and brigandage which exists in the centre of Catholicism, where the cross of Christ is sacrilegiously profaned into a standard wherewith to carry on war against Christ's baptized; must forget the famous syllabus, in which the theology of the Jesuits was substituted for the gospel and the noble traditions of the Christian doctrine.

"Applying then the principle of liberty of conscience, I deduce from it the following consequences.

"1. The power of the clergy is not a political or juridical power, but one exclusively moral.

"2. The territorial domination of the head of the Church is a violation of liberty of conscience, and with it of all civil liberties.

"3. Ecclesiastical properties cannot be considered as privileged possessions.

"4. Moral corporations in which the bond of union is exclusively religious cannot receive juridical sanction, nor consequently a recognition of civil existence.

"5. Science, theology included, cannot be the monopoly of a caste or of any authority whatever, least of all of the ecclesiastical authority.

"Before the eyes of the State the priest should disappear, and only the citizen be recognized."

You may take this declaration of principles as a specimen of the mode of thinking on ecclesiastical questions, which in this election crisis is prevailing amongst the liberal, popular, and not atheistic section of our Italian politicians.

Observant of the movements in the world of

politics, secular and ecclesiastic, but not mixing itself up with them, the directly evangelistic work goes on; would God that we could add, with wide and signal success! This we cannot say; still, thank God, success enough we have to prove that He is with us. Great are the difficulties, greater than any can know who is not in the thick of the conflict. Let Christians everywhere still remember us in their prayers; for whatever good may be the result of such outward ecclesiastical reforms as may emerge from our political conflicts, the great hope of Italy lies in the believing reception by its population of that kingdom of God, which "cometh not with observation," but is "righteousness, peace, and joy in the Holy Ghost."

ROME.—A correspondent of the *Spectator* at Rome, who appears to have access to good sources of information, states that there is general despondency felt by the Roman Catholic priests at the idea, which they have now for the first time properly realised, that France will withdraw her protection. The certainty that the French are going away, and almost immediately, has frightfully taken aback the bulk of the priests. They are horribly frightened; but the correspondent is driven to say that till now he believes them not to have realised the possibility of the Holy See remaining permanently destitute of foreign protection, but to be animated with the conviction that somehow or other this will yet continue in some degree. Cardinal Antonelli and the more intelligent men in higher circles do not participate in this view, but expect the full evacuation of the Papal States. The correspondent says—"Cardinal Antonelli is not a statesman—he is only a sharp jobber. He has no reading, no instruction, no views beyond those that he can be supplied with by a natural astuteness. He has no conception of the progress of modern ideas, he has only a knowledge of a big Roman riot in 1843, which ran itself to naught by its own violence. Therefore he believes that the same arts which succeeded then will not fail of effect in putting out the fire that is raging in Italy. I have the best reason for saying that already everything has been decided on for the course to be pursued. It is intended that the Pope, as soon as his territory is violated by Italian troops, or his authority thrown off by insurgents, should leave Rome. The spot he is to go to is decided on—all is prepared for his journey and reception. I am not at liberty to name the spot, but I may say that it is not Malta. It is confidently assumed that the grounds justifying the Pope in taking this step will certainly be afforded. The calculation relies on the inevitable increase of brigandage, and the certainty of this leading to collisions and disturbances. I am not inventing a word; what I state here is but a word for word repetition of what is duly entered in the schedule of contemplated operations. Acts of disturbance violating the Papal authority are looked to hopefully, and the brigands, as the proper instruments, are looked to complacently for a speedy reaction, accompanied by an armed restoration. I repeat again distinctly that I have expressed no hearsay and no gossip, but that this is a matured policy which is at present the deliberate inten-

tion of the Pope and his Minister to put in practice." The writer further states he has been assured that the evacuation will begin before January, and the Pontifical soldiers are already under orders from Monsignor de Merode to march to the confines. It is admitted that the efforts to enlist men for the Pope's service have failed signally. M. de Merode, we now learn by a telegram from Rome, has not tendered his resignation, but has obtained leave of absence for three months. The Papal army is said to be in a state of great disorganisation.

GERMANY.—Pastor Harms has recently published the annual report of the Hermannsburg Lutheran Missionary Society. The entire outlay of the last year was 37,670 thalers; the entire income 42,618 thalers; leaving a balance in hand of nearly 5000 thalers. Several instances have occurred of great generosity; for example, 2000 thalers (a large sum for Germany) were sent anonymously by one individual. In another case, a farmer had resolved to sell all his property, give the amount realized to the mission, and come himself to Hermannsburg. Death prevented him carrying out his first design, but left him time to leave a legacy of 2500 thalers. In the two institutions there are at present forty-seven missionary candidates. The reports from the various stations in Africa and India are on the whole encouraging. Amongst the Caffres little progress is making; among the Bechuanas, however, much.

GERMANY, BERLIN.—I am very happy to be able to begin my correspondence from this place by telling you of an address which has recently been circulated among the proprietors of estates, in order to obtain for agricultural labourers more opportunity to keep holy the Lord's-day. The address speaks of the great estrangement of the people from God's Word, and reminds those who are masters over many of their great responsibility, and of the necessity of bringing the people more within the reach of God's Word. "It is not enough," says the address, "to give them a few hours for Divine service, but we must give them the whole Sunday. The Sunday is the day which God sanctified and appointed for rest from toil. If we want the labourers to respect God's commandments, they must see that their masters are also thoroughly in earnest. If the master himself sins against the fourth commandment, he cannot be astonished if those subjected to his authority take little heed of the other commandments; as, for instance, the eighth. We well know that it is not easy to overcome prejudices and habits which have taken root among a whole class of men, but the consciousness of our own shortcomings, and the great responsibility resting on us, must not only give us the will, but also the courage, to overcome these difficulties. It is not possible to give general rules, as the circumstances in different places are so very different; but with true love and earnest fidelity we shall easily find the way and the means." The address is signed by sixty-four proprietors of great estates.

INDIA.—It was all along believed by every one, except those who were in the secret, that the Calcutta Brahmo Samaj advocated enlightened principles of reform, and that any move-

ment that might be calculated to break caste, and its concomitant evils, would be encouraged by the Samaj. But it appears that such movements have brought about the recent schism. There were in fact two parties in the Samaj. The one was for compromise, and conducting business in a manner that might not shock the prejudices of the Hindu community at large. The other, which might be called the ultra-radical party, was for reform, not caring for any consequences that might ensue, nor for any prejudices that might be shocked. These parties were both secretly developing their principles, till some bold steps taken by the radical party made the other give vent to its opinions and feelings. An "intermarriage," i. e., a marriage between Hindus of different classes, taking place a few months ago, under the auspices of the reformed party, first touched the conservative party. Subsequently two other bold steps successively taken by the younger members proved more than the older ones could bear. An article advocating reform and radical changes in the Samaj, written by Baboo Reshub Chunder in the *Indian Mirror* newspaper, which was thought to be the recognized organ of the Brahmo Samaj, was one of these. The other was the proposal made by the reform party to allow no one who recognized caste to take a leading part in the Divine services of the Samaj. Such proceedings could hardly be tolerated by the conservative members. They also had power on their side, for amongst them were trustees of the Samaj, who, exercising the legal authority with which they were invested by the late Rajah Ram Mohun Roy, the founder of the Institution, cleared the Samaj of the ultra-radicals.

Cmsa.—The continued increase of the prosperous station of the London Missionary Society at Amoy, presents a demand for gratitude and perseverance. The present report, which extends only to six months, informs us that during that short period 33 members have been added to the native churches; making a total, in the city and the surrounding stations, of 413 Chinese Christians. It is additionally gratifying, also, that in connection with the English Presbyterian Mission and that supported by the Reformed Dutch Church of America the total numbers are about the same; so that in connection with the Amoy Mission there are upwards of 800 native Christians in Church fellowship.

Reinforcements are greatly needed by the various Chinese missions.

New ground has been broken by the Rev. G. Smith, of the English Presbyterian mission, at the town Kway-T-ham, three days' journey from Swatow. Mr. Smith describes that place as a stronghold of Romanism, adding, that it is fearful to contemplate the vast array of agents which the Church of Rome has at work all over China. "Their success," he goes on to say, "is also very great. It is one of the most formidable facts with which Protestant missions have to grapple. The self-denial, patience, energy, laboriousness of Romish missionaries are fitted to make one blush. A few missionaries, settled down, mostly with families, at the treaty ports, are no match for men who live and

labour among the native population, all throughout the interior." Mr. Smith's preaching at Kway-T-ham at first excited opposition; but this afterwards subsided, and a favourable impression appears to have been made upon some portion of the population.

Eleven persons were baptized in the American Episcopal Church at Shanghai on Easter-day. "It was," we are told, "an affecting sight. There was the grey-headed man devoting the eleventh hour of his life to the Lord's service, side by side with the babe, whose parents, like Hannah of old, have determined to 'lend' their first and only child to the Lord; there, also, was the mother with her little son, like Christiana and her children, starting together in the pilgrim's journey, whither her husband, like Christian, has gone before."

We regret to state that Dr. James Henderson, of the London Mission at Shanghai, breathed his last on the 30th of July, at Nagasaki, in Japan, whither he had gone for the recovery of his health.

NEW ZEALAND, Auckland.—The Christian community in their quiet homes in the Old World—many of whom have brothers and sisters, sons and daughters, in these far-off islands of the Southern Sea—will be glad to know that religious services are as well attended and as decorously conducted here as at home. All the religious denominations are fully represented in this city, and the usual agencies of Sabbath Schools, Young Men's Associations, and Prayer Meetings, are in vigorous operation. There is a numerous class unquestionably who sit very loose to all religious observances,—men and women who from mere carelessness have drifted away from the church-going habits of their native country,—but these are the exception not the rule; and, as society casts off its wandering, homeless spirit, and gets more consolidated, it is to be hoped that a healthy public opinion, based upon Christian law, may exercise a salutary influence upon this class.

There are three Presbyterian, three Wesleyan, two Independent, and one Baptist churches in Auckland, and all of them, I am glad to say, are well attended. St. James' Presbyterian congregation, of which the Rev. Mr. Hill is the pastor has the finest church in town—quite a magnificent Gothic edifice, surmounted by a high tower. It has been recently opened for public worship, and is quite filled: already the demand for sittings has outran the supply.

AFRICA.—The mission to the Matebele—500 miles north of the Kuruman, the scene of the Rev. R. Moffatt's labours—thought not yet cheered by any instance of conversion, is progressing slowly. The heathen are kind and affectionate to the missionaries, and Moselekatse, now growing old, has, with his soldiers and people, listened attentively to the preaching of the Rev. T. Thomas, of the London Society. "No former visit of mine to the chief of the Matebele," writes Mr. Thomas, "has been so satisfactory as the present." A day-school has at length been commenced.

MAADAGASCAR.—The treaty between our own Government and that of Madagascar, which, as we stated last month, has been ratified, more than satisfies the expectation of Mr. Ellis, in so

far as it relates to the native Christians. The prospects of the mission are now deemed more assuring. "Although some members of the Government may not be favourable to foreigners or to their religion; yet," writes one of the missionaries, "Christianity is spreading far and wide, and the seed scattered in the days of persecution is still springing up and bearing fruit in places where one would least of all have expected it."

TRAVANCORE.—The Rev. H. Baker, an experienced Church missionary, writes that in one district under his charge—that of Pallam—he has in two years baptized nearly 450 converts from Chogans, Palaries, and Pariahs, with five Nairs (a wealthy, military caste). In another district—Mundakayam—during the same period, seventy Arrians (a wild hilltribe) have been baptized from heathenism, and about the same number of slaves. One outstation is entirely Arrian, and had driven out those families who adhered to the mission: now they have called them back, and placed some of themselves under Christian teaching.

THE PACIFIC, Samoa.—The Rev. Dr. Turner, writing to the Secretary of the London Missionary Society, says—"I have now the pleasure of forwarding you the Twentieth Annual Report of our Mission Seminary.

"In the adjacent villages, where there is a population of 2000 people who look to Mr. Nisbet and myself for pastoral superintendence, the Church members number 297, and the candidates for church-fellowship 277. In the course of the year they have shown their usual liberality in contributing to the cause of God. Their annual presents to the nine village preachers this year amount in cash to 79l. 17s. 6d. This, you are aware, is exclusive of presents of food to these worthy men every week, all over the year. The contributions to the London Missionary Society in May amounted to 81l. 10s. In the course of the year also they have made two extra efforts, viz., a present of supplies to the vessel

which brought Captain Williams and party from the scene of the wreck of the 'John Williams,' and took them on to Sydney, and also a contribution from the children of the district to help in the purchase of a new Missionary Ship.

"We have in our schools between 500 and 600 children. They all look forward to the examination-day with interest. They had all a great treat this examination-day, and their parents, too, in getting a sight of a number of the diagrams of the working Men's Educational Union—a fine selection of which I brought out for the Institution, the kind gift of John Henderson Esq., of Park, and John Wemyss, Esq., of Fraserburgh.

"The new Bible is greatly prized. Already upwards of 1500l. worth of them have been disposed of; and, if the sale goes on as at present, the whole edition of 10,000 will soon be in the hands of the people; and that will be a complete copy of God's Word for every 3½ of the entire population.

"There is a marked increase, you will observe by the late statistics, in the Samoan people—about 1000 in seven years. We now number 35,000. This, and some other facts, will enable you to contradict, or at least to modify, what you often hear—viz., that the South Sea Islanders are fast melting away."

AMERICA.—The American Board of Missions, ended its financial year out of debt. It proposed a year ago to raise about 600,000 dollars. At first the receipt fell far short of this standard. So lately as August 1st there remained 100,000 dollars to be collected. But, according to their custom, the officers of the Board issued their appeal, the hearts of their constituents responded, and before the first of September the whole sums came together like the moisture of dew which the sun gathers into a cloud. The exact amount needed and raised has been 534,763 dollars. This, indeed, leaves a small balance in the treasury.

THE DEAD SEA.

During the past year I spent many weeks on the shores of the Dead Sea. I walked round a great portion of it, and examined every nook and cranny of the cliffs which enclose it. The climate is perfect and most delicious. At no other place in the world could a sanatorium be established with such prospects of benefit as at Ain Jidy (Engedi). Baths, hot and cold, salt and mineral, with luxurious shade, cascades and purling streams—everything but security for life and property is there. There are many spots near the sea where fresh-water streams flow throughout the year, and where sweet water bubbles up within a few feet of the salt shore. I may mention (beside Ain Jidy) Feskhab, Terabeh, Un Hagkek, Callirhoe, the Arnon, and, above all, the Safieh, at the east side. Wherever these occur there is a prodigality of life, animal and vegetable, to the very shores of the sea. I collected one hundred and eighty species of birds, several of them new to science, on the shores of the lake, or swimming or flying over its waters. The canebrakes and oases which fringe it are the homes of

about forty species of mammalia, several of them animals never before brought to England; and innumerable tropical or semitropical plants, of Indian or African affinities perfume the atmosphere. The rich plain of the Safieh is cultivated with indigo, maize, and barley to within a few feet of the water's edge, and the date-palm still waves over the mouth of the Arnon and the Zerka. The bitterness of the water of the lake itself is simply due to the saturation from the great salt mountain of Usdum, at its southern extremity, and to the many hot sulphur springs which stud its shores. This saturation of salt and sulphur soon destroys the fresh-water fish, which enter the sea in shoals, and supply food, to the three species of kingfishers, the gulls, ducks, and grebes, which may be seen and shot on all parts of the lake. Let no one, then, be deterred from extending his investigations round the Dead Sea shores. He will find abundance of life to repay him if a naturalist, of varied scenery and wondrously painted skies and precipices if he is an artist, and night after night he may pitch his tent by springs of sweet water."