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# THE PRESBYTERIAN.

SEPTEMBER, 1870.

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REGRETTING the small attendance of Elders at the meetings of Synod, a respected correspondent in last month's *Presbyterian*, suggests that congregations should have the option of selecting as their representatives, Elders from any of the charges of the Church, and appears inclined to recommend for that purpose the Elders in the city sessions. The small attendance of Elders at the Church Courts is the cause of deep regret to all, as it evidences a want of interest and deprives the members who attend the meeting of much valuable counsel. But the remedy for the evil, which our correspondent proposes, would probably be worse than the evil as it now exists. There seems to be a very serious misapprehension as to the end to be gained by securing a large attendance of Elders. It is not the mere numbers that it is desirable to secure. There is no doubt that able business men are to be found in city charges; men of weight and influence; men undoubtedly of sincere piety, and who would be an ornament as well as of great use to any deliberative body. Such an admission may be cheerfully made, and the admission would be no more than one of a fact well known to exist. But what would be the influence on the Church at large by making a change in the law. At present a representative can only be appointed from a charge out of the members of its Kirk Session, and the complaint is that those appointed do not attend. Before proceeding to obtain a change in the law, it would seem to be the most natural thing to ask why the present law does not work, and what are the obstacles in the way. To these points we shall afterwards direct attention, but first it is necessary in discussing this question to ascertain the effect to be sought for. The object of the meetings of Synod is undoubtedly to obtain the whole mind of the Church on the questions coming up for discussion and decision. It is not sufficient in many cases to have merely the opinions of a portion of the Church, however influential and intelligent

that portion may be. In ordinary matters even the decision of a committee might be accepted as sufficient, in those cases, that is, in which no principle is involved. There are others, however, in which it is not only desirable but necessary, to obtain the views of the members of all the charges. The danger incurred by selecting representatives almost exclusively from city charges, would be that the Church might be led into adopting a course, not only not in accordance with, but in direct opposition, to, the wishes of the majority of its members. At the time of the schism in 1844, a portion of the Ministers and Elders of the Church withdrew from our communion and declared, among other very weighty accusations, that our Church had "refused to discharge the obvious duty of lifting up a full and unambiguous testimony for the truth;" "that the members of the Synod had virtually receded from their solemn pledges;" "that they had most seriously endangered the purity of the Church and brought even her independence into peril;" "that in matters fundamental sin had been done by this court," (that is by the Synod of our Church). Had Synod at that time been constituted by such a partial representation of the Church at is now proposed, and had the majority of these instead of a small minority, been in favour of severing the connection with the Church of Scotland, the maintenance of which has always been our boast, what would have been the effect on the majority who were only inferentially represented? Upon the country congregations, who are by far the largest portion of the Church? They are now only too neglectful of the duty of sending representatives to the Synod, yet it will not be maintained that this is owing to the want of able, sound thinking men, who, from having more leisure from their occupations to meditate on such questions as affect the welfare of the Church, have pondered over them more deeply and come to their discussion better prepared to arrive at a right decision, than are those whose

minds are burdened with a multiplicity of cares inseparable from a city life. This consideration is certainly not brought forward in disparagement of the abilities, intelligence or acquirements of the members of the city sessions. If it were, the mere statement would be its own best refutation. But setting that consideration aside as scarcely bearing on the point under discussion, the real question at issue is whether the plan proposed would give a fair representation. It will scarcely, we think, be denied, that on many subjects there is apt to be a diversity of opinion between city and country congregations. The discussions which arise in the Synod between those who hold opposite views are absolutely necessary to arriving at a decision which will be generally accepted by the Church. How can these arise if the eldership is represented merely by one portion of the Kirk Sessions, for the whole tendency of the proposal is to throw the whole deliberative and executive power into the hands of the members of city charges. That this will be the result can scarcely be doubtful. What, then, would be the effect? We complain now, and not unjustly in many cases, that there is no general and hearty interest shown in the work of the Church, and that we are lapsing into something akin to congregationalism, instead of preserving our own form of church government. Would the fact of the country charges being represented by deputy tend to remedy this evil? Would the decisions of Synod be more heartily acquiesced in, and its injunctions be more faithfully carried out, when members of city Kirk Sessions only were present to join in the discussions of the subjects to which they relate? We greatly doubt it. Yet these are questions which should be seriously considered before the proposal is again brought forward.

We have devoted some space to this suggestion as it is one which has not now for the first time been proposed for the consideration of the members of Synod, and there is in it so much that is specious, that its evil effects are apt to be overlooked. It need not be concealed that there is a difficulty in finding a remedy for the present unsatisfactory state of the representation in the Church courts. There is one point, however, to which we formerly called attention and to which we would again refer. It is manifestly too much to expect, that besides giving their time, which at the season of the year during which the Synod meets, is most valuable to farmers, the

Elders should also pay their own expenses to attend the meetings of the Church courts. Not unfrequently also other expenses have to be incurred before business can be left for a week or ten days. The congregations are, it would appear plain, as much interested in being represented as the Elders, and should feel it their duty to bear the cost of their expenses to the Church courts. We believe the subject only requires to be brought before the adherents of our Church to meet with a ready response. In the United States a fund is specially collected for the purpose, to which all congregations contribute, and from this the expenses of Ministers and Elders are paid. By this means those congregations at a distance from the place of meeting are not unduly taxed, the average being struck and an assessment levied proportionate to the ability of different charges. Such a scheme might fairly be advocated. Were the difficulty arising from this cause removed, we might appeal more earnestly and with greater effect to the sessions connected with the Synod to send a representative, and if that could be effected, the gain would be immense. A more lively interest would be aroused and greater activity imparted to all our efforts. That the people have only to be appealed to, fairly and honestly, for any proper object to secure the needed result, has been so well proved lately that there is no need to enlarge on that point.

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It is unfortunate that we should have to admit that the French Mission Scheme of our Church does not seem to be popular with many of our Congregations. Our grounds for such a conclusion are found chiefly in the fact that, out of about one hundred and twenty-five, only fifty are reported to have contributed anything to its support. Has the French Mission been a failure? or is it that our people do not see its necessity? Have they no confidence in those who carry it on? or are they so burdened with other claims on their Christian liberality, that they really cannot afford to keep up this branch of the Evangelization of the world?

To ascertain whether we have failed of success, we have to compare our work among the French to that of other missions in other lands. Those who are familiar with the history of East Indian Missions, may remember how many years elapsed, how many thousands were spent, how

many servants of God laboured long and faithfully, before anything like important results were obtained. In Greenland, the Moravians preached the word of the Cross for twenty years with scarcely one single convert to show as the fruit of their labours.

Even in the times of the great Reformation, there were countries in Europe where the Gospel could not get a foothold. We have laboured among the French Roman Catholics about twenty years, and already have seen abundant fruit. Those who recollect the small meetings, often of not more than six or seven persons, who assembled weekly in a poor looking wooden house in Dorchester street, Montreal, and who now find two elegant and spacious church edifices devoted to the French Presbyterian form of worship, with sixty to seventy families attending them, ought not, in truth, to feel much discouraged as to the prospect of final success.

It is certainly to be lamented that the French Protestants, so few in number, should ever have been troubled with the evils of secession. But even the defection of the parties who went to form the members of Craig street Church, wrought for good in the end, by exciting a generous feeling of emulation, which has greatly contributed to the extension of our influence. Neither should we forget that here *also*, we are the "Mother Church." If we take into account the numerous families who heard and received the Gospel through our Missionaries, but left Montreal chiefly to find in the United States more toleration and easier circumstances, we have to acknowledge that had it been possible to keep them together, we should years ago have had to consider the propriety of enlarging our Church building.

But unless we seek our own glory, instead of the glory of God, we should rejoice that wherever they may be dispersed to-day, they have carried away with them the blessed seed it has been our privilege to scatter. It cannot, therefore, be said that this scheme has been a failure—can it be then that its necessity is not seen? How many more Red River lessons do our Ontario friends need, before they awake to the necessity of sapping the foundations of Romish power in Lower Canada. Or leaving the political aspect out of the question, upon what grounds can we escape the logical consequences of Christ's command to preach the Gospel to all nations? Will it be said that Roman Catholics are not in-

cluded, because they do not venture as yet to throw the word of God aside altogether? Let Pius IX, in accordance with the teachings of Jesus Christ, recommend his church to search the Scriptures, and enjoin every head of a family to own and read the sacred book, in every one's own tongue, and we may *then* turn our attention to the enlightenment of other dark spots on the face of the earth. We fight the battles of God's word. Whenever a French Canadian receives and reads the book, we leave the rest to God. But men *must* know the will of their God; if knowing it, they refuse to obey, they bear their own burden; if they know not, and we do, yet do not make them acquainted with it, because it may cost us a little time, trouble or money, their blood will be asked at our hands. It may be that some of our people have no confidence either in the Mission Committee or in our Missionary. All we can say to these, if such there are, is to get acquainted with the latter, and give their valuable co-operation to the former. It is probable that before long our French Missionary will make a tour through the West, so that we need not say more on this head at present.

Finally, we may answer the last of the objections taken up against the French Mission (*viz.*: that support for it cannot be afforded) by asking: Where shall we find a Christian in our Church or out of it who has injured his business or the prosperity of his family by too great liberality to the cause of Missions?

There is he who scattereth and yet increaseth, and there is he who withholdeth more than is meet, but it tendeth to poverty.—Prov. xi. 24.

By the report on French Missions, published in the minutes of our last Synod, it will be seen that the Committee through its Convener, has recommended the continuance of the work, *conditionally*, that is on the supposition that "*The Church which kept up the Mission through untold difficulties and discouragement . . . will not allow the work to suffer from want of the means needed for its earnest and steady prosecution.*"

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It has been arranged that a joint meeting of the Committees on Union of Presbyterians in the Dominion, under one General Assembly, takes place in St. Paul's Church, Montreal, on Wednesday the 28th inst., (September), at 10 o'clock, a.m., and that a preparatory meeting of our Synod's Committee has been called by the Conve-

ner, Principal Snodgrass, for Tuesday, the 27th, in the same place at 11 o'clock, at which time and place, it is expected the Committee of the Synod of the Maritime Provinces in connection with the Church of Scotland, will also meet.

The following, from the Occidental, refers to a son of a respected minister of our church, the Rev. Thomas Fraser:—

The Synod of the Pacific unanimously recommended the Rev. Thomas Fraser to the District Secretaryship of Domestic Missions for the Western Coast. This nomination was received with a warmth that proves how admirably adapted Mr. Fraser is, in the opinion of the Synod, for this very important position. For two

years he has travelled all over our coast, from Victoria to San Diego, and is familiar with the wants of the field. His disinterestedness is shown in the fact that the miserable pittance hitherto received by him has hardly sufficed to pay his travelling expenses—and yet he has laboured most earnestly, and generally successfully, to obtain for others what was denied to himself. His own experience enables him to sympathise with the missionaries, and each of them personally finds in him a warm-hearted friend. At the same time his love for the Church renders it certain that no appropriation will be recommended where the interest of the cause do not urgently demand it. The nomination affords very great satisfaction.

## Correspondence.

### SAUGEEN CONGREGATION—INDUCTION OF REV. MR. MACDONALD.

(To the Editor of the Presbyterian.)

SIR,—The Presbytery of Saugeen has during the last few numbers of your interesting magazine occupied a prominent position in a series of short historical sketches of the congregations within its bounds. The writer of these telling sketches believing that "truth is stranger than fiction," has evidently thought, and very properly, that nothing more was necessary than a true statement of the facts connected with each congregation; leaving these facts to speak for themselves. There is a special interest attaching to the history of this the most remote of the Presbyteries of our Church in Ontario. In it, unlike other flourishing Presbyteries of the Church in Canada, our Church was last in the field, and was altogether without that "prestige" which numbers and wealth can give to a church. Throughout the West popular opinion was against us as compared with the other Presbyterian denominations, whose leaders, wiser than ours, sent men at all hazards to occupy the land; even in places throughout the West, where congregations remained strongly attached to the Church of their fathers, it seemed as if through unfavourable circumstances all vestiges of the "Kirk" would have disappeared. The present Presbytery of Saugeen is but weak; embracing but seven self-supporting congregations, besides two or three flourishing mission stations, all of which are in

vigorous working order. Each of its congregations has been literally *won* by hard and continued labour in fields already occupied; and as another feature worthy of note, each congregation is at present in a flourishing condition, is under the charge of a minister trained in our own theological institution. Pardon me, sir, for such a long introduction, for my remarks are quite warranted by the subject. The 13th day of July last will, we have reason to believe, be regarded by us as a red-letter day in our calendar as a Presbytery. On that day the ecclesiastical career of an entirely new church and congregation was fairly inaugurated by the induction into the pastoral charge of the new Presbyterian church in the township of Saugeen, of the Rev. Donald McDonald, late parish Minister of Sleat, Isle of Skye, Scotland, a minister trained in our own college. The Rev. Mr. Ferguson of Kincardine preached and presided, the Rev. Mr. Fraser of Priceville addressing in a few well-chosen words the minister, and Rev. Mr. Maclean of Paisley the people—after which the newly inducted minister received a hearty welcome from his congregation. All the circumstances connected with the settlement are of the most pleasing character, the residence, the locality, the assurance of a respectable maintenance being arranged to the entire satisfaction of all.

I will, Sir, but supply a link in that fragmentary history of the late Presbytery of Guelph which has appeared in your pages, by stating some of the facts in con-

nection with this congregation, the best tribute one can possibly give to that loyalty and zeal for the Church of their fathers which have so eminently characterized this people, as well as to the ability and energy of the clergyman, whose efforts under a Divine Providence have been so signally crowned with success. In 1864 Divine service was first conducted fortnightly by the present minister of Paisley, Rev. M. W. Maclean, then labouring as a missionary, in a small log school house situated between the third and fourth concession of Saugeen, the site on which the present church stands. These fortnightly services were well attended, and much encouragement was felt by the zealous missionary, who frequently travelled on foot after his morning service in Paisley, during all weathers, the ten miles of rough road between Paisley and the station in Saugeen. During the following summer the station was destitute of regular service, but in the fall of the following year, after Mr. Maclean's settlement in Paisley, another attempt was made to establish a regular service at the old station, and with the best results. From this time the cause in Saugeen prospered under Mr. Maclean, the attendance steadily increasing, till both congregation and minister were obliged on account of the numbers, to forsake the little log school house for the more commodious room afforded by the "bush." This was felt by the active spirits in the congregation to be unsatisfactory, and it was agreed to test the liberality of the

people by efforts to erect a suitable place of worship. The self-denying labours of the minister, and that loyalty to their Church which distinguished the people, were beginning to bear fruits in a practical form; for in the spring of 1869 a really creditable church edifice was erected solely by the efforts of the people at a cost of \$1,100. Now, the congregation of Saugeen might be said to have fairly got over all its difficulties; the large attendance comprising the representatives of 86 families as a compact congregation; worshipping within the wall of their own tabernacle. All that was felt to be wanting in the summer of 1870 by the congregation was the service of a settled pastor, who could minister to them in their own native Gaelic as well as in English; this want also was happily supplied by the arrival early in the season of the Rev. Mr. McDonald, who, during a brief period of missionary labour, endeared himself to the people by his usefulness and the marked ability of his ministrations. Situated as this charge is, in one of the richest and best settled townships in the county of Bruce; a county strong in its Presbyterianism, we are led to anticipate the best results from this settlement. For this happy settlement among them, and their accession to a place among the congregations of the Church upon the roll of our Synod, the congregation of Saugeen are indebted under a kind Providence, to the untiring labours of the originators of the station and the liberality and enthusiasm of their recently elected managers.

## Articles Selected.

### OLD MAGGIE WEBB.

#### CHAPTER I.

One of the earliest things I can recollect, is being taken by my now sainted mother in her visits to the almshouses just outside the rectory garden, and very near to the church. I can remember now how I used to nestle to her side while she read and prayed with those dear old people, all of whom are, I trust, gone home to the Saviour of whom she so lovingly told them. At first I did not at all like these visits, but by degrees, as I got used to it, I grew less timid, and instead of standing close to my mother, and keeping fast hold of her hand, I would sit on a stool at her feet, and try to follow her reading in my little Bible.

Soon I learnt to like some of the old people, and as years went on my mother would often send me, child as I was, to read to them, especially on a Sunday afternoon. Very tenderly did they treat me, and I have often seen their eyes fill with tears, as they stroked my hair, and prayed God to bless me and make me like my mother. But there was one old woman who always repelled and frightened me; and I generally ran past her door; or if I had any little offering to take to her, for I rarely went to the almshouses without some little presents from my mother, I was always glad to find her gone out. A very strange old woman was Margaret Webb. Tall and thin, with a brown weatherbeaten face and a sort of mustache, she looked more like a man than

a woman. She always wore a man's coat and hat, and often when I have seen her in the evening coming along the lane which ran alongside the garden, her gun under her arm and a short pipe in her mouth, she looked so terrible that I hardly dared to speak to her.

Poor Margaret! All day long she worked in the fields, and honestly she tried to earn her bread. She was rather shunned by the villagers, as she scarcely spoke to any one, and hardly seemed to notice anything that went on around her. My dear mother often tried to reason me out of my fear of this strange old woman; and one day, after she had been talking to me, I resolved to go the very next Sunday afternoon and try to persuade old Margaret to let me read to her. Accordingly, after our early Sunday's dinner, I put my Bible and hymn-book into my bag, ran down to my own little garden, and gathered a bunch of lilies of the valley, and a double wallflower, which was in bloom for the first time.

How well I remember that June afternoon! The sun was shining brightly, the flowers were fragrant, breathing out their perfume on the soft bright summer air, while in the distance I caught the voices of the Sunday school children singing the favourite hymn—

“There is a happy land  
Far, far away,  
Where saints and angels dwell  
Bright, bright as day.”

And I stood and listened, and my thoughts went to that “happy land,” and I wondered if it would be more beautiful than this; if the flowers would be brighter, or the air more soft and balmy; and if the murmur of the river of life could sound more sweetly in my ears than the rippling of the little brook that ran at the bottom of the garden. And then my thoughts turned to my sweet baby brother, who only three months before was buried in our little churchyard. Oh, how we missed him! Since his death my dear mother had talked to me more than ever of the time when we too should go to the happy land, and the thought of it had grown familiar to me, and often I took my Bible and climbed up into an old apple-tree, which grew close beside the garden wall, so that I could look into the churchyard and down upon my brother's grave.

When the sound of the singing had died away, I walked slowly on, intending to take a look from the apple-tree and then to go to the almshouses. Slowly I went along the path, arranging my little bouquet as I

went, and wondering whether old Margaret would let me read to her. I wanted to be kind to her and to comfort her, for I had heard that she had lost her husband and two sons all in one day; and though I had not been told exactly all about it, I knew that she had not even their graves to weep over.

Before I reached the apple-tree I went to the bottom of the lawn, meaning to gather a white rosebud to put with the other flowers, when, just as I was standing on tiptoe to pull down the branch, I was startled by a low deep groan. In my fright I dropped my flowers, and sat down on the bank, trembling from head to foot. In an instant I heard another groan, and then, in a low, smothered voice, the words, “Lord, have mercy on me.” Altered as it was I knew that voice. It was old Margaret's; and I jumped up and ran to the hedge, and looking through I saw a figure half sitting, half lying in the brook which flowed on the other side of it, holding on by the branches of a willow, and so keeping her head above water. Her face was drawn, as if with intense pain, her lips were quite white, and her eyes shut, as if fainting, while moans of agony burst from her close shut mouth. She was on the other side of the water, so that I could not get to her, but I called “Margaret, Margaret, what is the matter? What shall I do?”

She faintly opened her eyes, but on seeing me shut them again, and murmured to herself, “What can *she* do?”

“Oh, I'll run! Only hold fast, and I'll run to papa, and call him to help you. Margaret, dear Margaret, only hold on to those branches a little longer, and I will fetch papa!”

Apparently she did not hear me, for she made no answer, and away I flew to the schoolhouse, and rushing up to papa, cried wildly, “Oh! papa, papa! poor Margaret Webb has fallen into the brook at the bottom of the garden. She will die—she will die before you get there.” And overcome by distress and terror I burst into tears.

My father started up and hurried out of the schoolhouse, followed by the schoolmaster, papa catching my hand and drawing me along with him.

“Where is she, Alice dear?” he said, anxiously. As well as I could, I explained; and we hastened on, accompanied by the schoolmaster and Brown the shoemaker, who fortunately happened to be in his cottage close by.

Half running, half walking, we soon got to the place where I had seen poor Mar-

garot; but she no longer held on by the branches of the willow; she had fainted, and was lying with her face partly under the water, a large stone upon which her head rested fortunately preventing its going quite under. The men quickly raised her upon the bank. I was crying bitterly all the while, for I was afraid she would die. Presently she groaned, opened her eyes, and fixed them upon me. Her lips moved and she tried to say something, but no sound came, and with another groan she fainted a second time. And now my father sent a message to the almshouses to have her bed got ready, and himself followed with the schoolmaster and Brown, bearing the senseless body of poor Margaret. My mother met us on the way and took me home with her, when I told her how I had found poor Margaret. Fondly she kissed me, and said, with tears, "Let us kneel down, Alice, and thank God that you have saved her life."

Fervently she prayed, asking that the life God had preserved might be dedicated to his service, and that desolate heart filled with his love. "And now, dear child," she said, as she rose from her knees, "go and lie down, for you look pale, and this evening I will tell you the sad story of poor Margaret Webb's life."

I went up to my bedroom, and worn out by the terror and excitement I had gone through, slept soundly till the bell rang for tea.

## CHAPTER II.

When my father came in, he told us that the doctor had been to the almshouses, and found that Margaret had broken her leg in two places, but how no one knew, for she was not yet able to explain anything. He thought that she might recover, as her constitution was good, and her outdoor life had kept her in better health than could ordinarily be expected in one of her age.

"Almost her first words on recovering consciousness were to ask for you, Alice," my father continued. "Perhaps you can go and see her to-morrow."

As he said this, looking fondly down at me, I felt a strange sensation of pleasure mingled with awe, and in a trembling voice I replied softly, "Yes, papa, I will."

After tea, when my father was gone to his study, I drew my little chair close to my mother's side, and taking my hand in hers she told me the story of poor Margaret's life.

"You have heard, my child, that Margaret was not born here, but that she came

to our village about twenty years ago, took a room in widow Simpson's cottage, and earned her bread by going out to wash. For a long time no one knew where she came from, or why, friendless and unknown, she should come to earn her living in a remote country village. For a time she did very well. She was honest, industrious, and sober, and people got used to her odd ways, and gave up speculating upon her history. One hard, cold winter, however, she got a chill in her hand, so that she could not use it; she could not wash, she could not iron, and of course people could not employ her. She never begged, and one bitter day I went, fearing she might be in great distress, and knocked at her door. A surly 'What do you want?' was all I got in answer, but I opened the door, nevertheless, and went in: There I saw poor Margaret sitting, trying to mend an old petticoat. There was no fire in the grate, and nothing in the room but a three-legged stool, a poker, an old broken teacup on the hob, and a wretched bed in one corner. I asked her how she was, and if her hand was better, but her only reply was, 'What's that to you?' I did not speak again, but going to a little cupboard that was on one side the fireplace, I took from my basket a loaf of bread, some tea, and sugar; then went to the door and called widow Simpson, and told her to bring wood and coal and light a fire. Soon it burnt brightly, and borrowing an old kettle and a teapot from widow Simpson, I made a cup of tea, cut a slice of the bread, and took it to Margaret, who all this time had said nothing, but sat eyeing me in gloomy silence. I offered her the hot tea and bread, but instead of taking it she burst into tears, buried her face in her hands, and swaying herself backwards and forwards, sobbed like a child.

"I tried to soothe her, but for some time in vain. At length she became quiet, and slowly began to eat and drink. The warm tea brought a flush to her pale cheek, and steadied her trembling hand, and she went on eating while I read the blessed words, 'Your heavenly Father knoweth that you have need of these things. Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.'

"Suddenly she burst forth, 'My heavenly Father! Why did he take my husband, then, and my two bonny lads? Why did I never see them again—husband and children—gone, all on the same day? And why did you read that to me? you, who



have lost neither husband nor child; you, who know not what sorrow is! Oh, my lads, my lads, and John, my own sweet heart! They are gone, gone from me for ever! What can you know of such sorrow?"

"I was appalled at this wild burst of passion, but I thought it was of no use to reason with her then, so I wept with her, saying, 'Poor, poor Margaret; you have indeed suffered greatly.'

"After a while she grew calm, and then she told me that she had come from Birmingham, where her husband and sons had been killed by an explosion at a percussion cap manufactory, where they all three worked; that they had been brought home to her so mangled and disfigured that only by their clothes did she know them; and that then, in her deep misery, her mind had given way, and she had been sent to a lunatic asylum. After remaining there for some time, she recovered her senses, when, unable to bear the place where such great sorrow had befallen her, she sold her small stock of furniture, with the determination to seek some quiet, secluded spot, where she might end her days. And thus it was, that she came to our village.

"'And now I've told ye all, p'r'aps ye'd better go,' she said, trying hard to recover her composure and her independence of manner; 'I don't want to be a trouble to nobody, nor I don't want to be troubled.'

"Seeing that my remaining longer would only serve to irritate her, I sorrowfully bade her good-bye and left the cottage. After this momentary softening, in which she poured out to me her sad story, she seemed to draw back again more sternly into her gloomy self. Overwhelmed with grief, and full of bitterness towards the God who in his wisdom had so sorely smitten her, she listened with impatience to all who spoke of his love and goodness, and derided the tenderness and compassion of the loving Redeemer. She never, despite all our persuasions, would go to church; and it seemed as if we could do nothing but pray for her, and that the poor desolate heart must be left to its own desolation, unless God, in his mercy, should send his Holy Spirit to melt and subdue and bring it to himself. Three years ago we succeeded in getting her admitted into the almshouses. Since then her manner has softened a little towards us, although, as you know, she has never really welcomed our visits. And now Alice, my child, I think you may perhaps take to poor Margaret the message of peace: she

has asked to see you, you know. Read to her and do your best to soothe and comfort her. While she is ill you must try to go and see her every day, and God grant that you may be a blessing to her soul. Pray for her, my Alice, pray for her; and give thanks that time has been allowed for repentance to poor grief-stricken Margaret."

After our evening prayer, in which Margaret Webb was not forgotten, my mother kissed and blessed me as I laid my head on my pillow, and I slept the calm unbroken sleep of childhood until awakened by the bright beams of the morning sun.

#### "WHY MUST THE RAIN COME TO-DAY."

Why must the rain come *to-day*—just *to-day*?" is often the impatient query of townfolk who have, perhaps for weeks, rejoiced in prospect of a country excursion, and are scarcely beyond the streets when it begins to pour for the whole day. The charming, romantic *fête champêtre* is changed into a water party, without any arrangements having been made for boats or steamer!

"Why should the rain have come *to-day*?" is asked yet oftener, even with tears, by dwellers in the country. The hay had dried so beautifully, and this very day four horses and a couple of oxen were to have been at work to carry it safe into the stack-yard;—and now the ricks are afloat in the meadow, and the loss beyond calculation!

Of such unfortunate days, we may say that their name is legion, even when there is no rain in the case, and day by day the good God is found fault with by the poor, miserable, cavilling children of men. Why?—why?—why?

Yet He calmly follows "the counsel of his own will," and that is well for us. "Good is the Lord"—and, therefore, good are all his works and ways. When we cannot see this, we must consider that the darkness is in our own eyes, the ignorance in our own foolish hearts. Nor shall we always have to speak of dark dispensations and mysterious guidance. Dark providences will become light, will prove all goodness and truth, when we behold them in the true sunshine.

Yet to be silent, quietly to wait and watch, is often no easy task—for man naturally walks by sight. He can with difficulty believe that what is so grievous now shall be a source of joy hereafter. Our heavenly Rule and Guide, as I have said,

holds on his own way, and we shall thank him for it when once the sun has risen on our path. Till then, he leaves us to weep, to lament, to ask, "Why?—ah me!—why?" He does not help us—he only says, "Be still, and wait; you shall learn the meaning in the end." His hour is not yet come; it is but morning now with us, at evening-time there shall be light.....

I am not now speaking of ordinary rainy weather, such as washes away the hay-ricks and the pleasant country excursions; but of those floods of sin, which at times suddenly seem to overwhelm all our earthly hopes and joys; and of the fiery furnace in which, as the prophet announced of old, the "sons of Levi" are to be purified as gold and silver. Many of my readers will understand this, and many will also know by experience that often *small* providences, little clouds and showers and crosses, end in showing more of the Lord's wondrous power, and bringing the inmost heart to more quiet peace in believing, than is effected by the mighty strokes of his hand.

As Solomon admonishes us, let us "take the little foxes, which spoil the vines." It were easy to make a long sermon on the small trials and conflicts of daily life, and to prove from these the need of "keeping the heart with all diligence." But I must not rob my reader's own pastor of this fine text; I shall only illustrate it by an example, showing how a real storm may be a good thing—and, in fact, God's sunshine. For to strengthen our weak, faithless hearts, our gracious loving Father is sometimes pleased to let us feel how the storms which he sends are in themselves showers of blessing. *Then* we blush and are ashamed before him, and exclaim, "Now I shall put a chain on each rebellious thought, and trust thee in all things, and for ever!" A wise resolve; which, perhaps, may last till the next trial comes.

Two years ago, when the writer of these pages lived in a mountain parish, he had engaged to deliver a discourse in L——, on the festival of Gustavus Adolphus. The place was six leagues' journey from the preacher's village, and his having undertaken the service became for him a grievous burden, for in his own home all sorts of troubles and distresses had taken up quarters. Yet, as it seemed plain that the Lord gave the command to go to L——, he must set forth. The road led through wild desolate mountains, dark extensive forests, deep ravines and glens. He must go alone, and ask his way from place to place, for he had never been in this direction before.

In the morning the weather was beautiful, and this was quite what he expected. For so we think—if we know that we have undertaken anything against our inclination, and from a pure sense of duty and obedience, we feel as if all ought to prosper and the Lord to be, as it were, our servant. In short, the writer thought it a matter of course that the weather should be fine. But nevertheless, toward noon, dark clouds rose over the sky, and soon such a deluge of rain came down as has seldom been seen since the days of Noah! It was almost dark at mid-day, the mountain-path became a water-course, and the poor pedestrian pastor could with difficulty raise one foot after another out of the mire. Not a thread of his garments was dry, the end of his journey was still three leagues distant, it appeared quite impossible to proceed, and yet *there* he was expected to preach. The reader will not wonder that his temper was much tried, nor that, not being a perfect saint, he exclaimed, in peevish impatience, "Why should this rain have come *to-day*?" In fact, his spirit was in open rebellion.

His feet were as weary as his heart, and gladly perceiving a little cottage near the road, deep in the valley, he walked towards it.

In a small, poorly furnished, yet tidy room, a pretty young woman was seated, with a lovely infant at her breast. She was very pale, and the expression of her eyes told of some deep sorrow. She received me coldly, yet drew a wooden stool for me near the warm stove, in which potatoes were cooking for the dinner of her husband, a miner.

In order to get into conversation with her, I said, "My good woman, what a darling baby you have!" Now it is quite according to rule that we should praise the children, when we wish to reach a mother's heart and open her lips. In this case, however, the result was quite contrary to what I expected.

"Oh, sir!" she exclaimed, rising impetuously; "a darling baby! Do you not see that my child is blind! He is born blind!" She uttered these words in almost a scream of despairing anguish, and sank back as if exhausted, while a flood of tears streamed from her eyes over the face of the infant, who appeared no ways disturbed.

The distress of the woman went to my heart. I could not say a word, only silently sympathize and weep with her. For no one should try to speak comfort to another, till he really knows and understands what is

needed—and we can only comfort “with the comfort wherewith we have ourselves been comforted.” So I sat long in silence, sighing, and praying for direction, till the miner’s wife herself showed me the right track.

“Yes, sir, the worst of it all is, that I must myself have been the cause. For in this way, I suppose, the sins of the parents are visited upon the children. The children are innocent. Now I have almost gone distracted, within the last four months, night and day trying to find how I have sinned so grievously against God as to be made such an unhappy mother!” here her voice was choked by tears and sobs.

When she was a little more composed, I begged her to hear me for a moment. I spoke to her thus,—“More than eighteen hundred years ago, there lived a very wise man, a great Prophet and Teacher, who understood all things throughly. One day he and his followers were walking together along the highroad, when they met a blind beggar, one whom they knew had been blind from his birth. (I saw that the woman was now eagerly listening.) One of the disciples asked the Teacher, ‘Master, who has sinned, this man or his parents, that he should be born blind?’” Here I interrupted myself and said, “But you probably know the story already?”

“No, no,” she replied; “tell me, what did the prophet answer?”

“He answered: ‘Neither hath this man sinned, nor his parents; but that the works of God might be made manifest in him.’ Do you understand this, my friend?”

Evidently relieved, yet with an anxious, uncertain look, she gazed into my eyes. “No, sir; I do not understand; but if you do, tell me about it!”

Then I drew my New Testament from my pocket, and sat down with the woman at her table, as Philip went up into the Ethiopian traveller’s chariot. If that traveller was a grateful listener, while Philip taught him the way of salvation, my miner’s wife was no less so. And I venture to hope, that as the blind man of whom we spoke, by means of his very blindness, found Jesus, and in him everlasting light, so this woman, by means of her blind child, was also led to him who has said: “He that followeth me shall not walk in darkness, but shall have the light of life.”

In all simplicity, I sought to make plain to her the way to that unknown Saviour who was drawing her by the cords of affliction. Her tears flowed abundantly as

before; and yet they were not as formerly. For tears of anguish were changed into tears of joy, tears of despair into those of blessed hope.

Our “Bible hour” became a long one. For a thirsting, mourning, self-despairing human heart, when brought for the first time within reach of the fountain of living waters, is not so soon satisfied with drawing from it as those who “say they are rich and in need of nothing.” The rain continued to pour—the mud was getting deeper than ever—I felt a severe cold coming on, and a three leagues, journey was still before me—but my body and spirit were glad in the living God. For now a dear wandering child had found the Father’s house—the weary dove had found a nest, “even thine altars, O Lord of Hosts, my King, and my God!” My own weary, grumbling heart was light and joyful again, through the honour and happiness that had been granted to me. And how had I been brought to the cottage, and to converse with this woman? Ah! I could blush and feel ready to sink with shame! “Thanks, thanks, my God, for that merciful rain! Forgive thy foolish servant for his murmuring and lamentation!”

As I took farewell, I confessed to the woman that I had been most discontented at the storm, and had impatiently asked, “Why should the rain have come *to-day*?”

“Oh, dear sir,” she joyfully said; “I know well why!”

“Yes,” I replied; “now I know also. Shall not we both diligently learn the lesson, to take all things thankfully from our Lord’s hand, even when we cannot understand his dealings with us? He sends storms without, but gives calm within. He sends natural blindness, and darkness of all sorts, in order to bring to the soul everlasting light.”

A warm grasp, a parting word, “God bless you!” and I was out in the rain once more. But how totally changed were all my feelings!

From that time I have never again asked, “Why should it rain *to-day*?” And though there are a thousand other “whys,” often accompanied by many tears, to which I have received no answer, yet I am of good cheer, and I desire that my readers may be of good cheer also. He who truly asks, with the trembling jailer, “What must I do to be saved?” shall in the end find “an answer of peace” to all other questions.

THE RE-UNION OF PRESBYTERIANS AND  
THE PRINCIPLES OF THE PRESBY-  
TERIAN CHURCHES.

A recent Edinburgh paper has a long article on the Re-Union of the Presbyterian Churches, a subject which is exciting attention everywhere in the English-speaking world, and among the Presbyterian Churches of the Continent. It says:—"Who, some years ago, would have ventured to hope—however attached he might be to the principles of our beloved Church—that a prospect was opening up of a re-union of all its widely spread, but divided branches? And who would have thought that the first to set a good example—the first to become a harbinger of peace—should have been the Church of our most distant Colony—the Church of Australia? It is a strange fact that the mind of the Colonies is beginning to re-act on the Mother Country, and to influence us in political matters. And it will long be a pleasant thing for Australian Presbyterians to reflect on, that their wise counsels have re-acted on their Mother Church, and that the work of Union goes on vigorously in Scotland. There are in this country difficulties which do not exist in the Colonies. The Canadian and Australian Churches are, like the sects around them, free from State control, while the Established Church of Scotland, the influence of which is unquestionably on the increase, is nevertheless a State Church. But even this difficulty is disappearing. Well might Lord Stair, in Her Majesty's name, congratulate the General Assembly on the spirit which was being manifested throughout the Church of Scotland. The difficulty of Patronage is doomed ere long to pass away. The noble proposal of that true

hearted Prebyterian, the Duke of Argyll, has itself done much to facilitate a settlement, and a settlement of this matter would be half the battle. While the Established Church of England, torn by conflicting opinions on matters of the highest moment, and ever pursued by a vigorous and growing Dissent, is on the verge of Disruption, all the branches of the Church of Scotland are drawing together, all equally earnest in their attachment to the doctrine and order established by the Apostles, and which, after the corruption and tyranny of ages, were revived and restored at the blessed epoch of the Reformation. It is, however, rather as Christians than as Presbyterians that we should rejoice in this great movement. The Ark of the living God which bears word and Sacrament by Apostolical commission, is no sect: nor should our rejoicing be "sectarian." The glory of the Church Militant is not outward prosperity, but the successful doing of the Lord's work. When for instance the Church teaches us to hate and despise the impostures of Ritualism on the one hand and Plymouthism on the other, it is simply because they are destructive to immortal souls. It looks with horror on the daring which grafted first Prelacy, and then Popery on the simple order of the Apostles; but it equally shuns the error of those who deny the just authority of the Christian Ministry, and who forget the authoritative establishment of a Church on earth against which the gates of hell shall never prevail. It neither adds to, nor subtracts from the fullness of truth. Its glory is true Apostolical antiquity; and from the Apostles it derives a true succession, through men ordained by Apostolic hands and sometimes termed by the Apostles, Presbyters, and sometimes Bishops."

### Miscellaneous.

#### EDUCATION IN MONTREAL.

(Translated from *Le Pays*.)

The *Nouvel Monde* of July 9th has an article upon education in Montreal, a subject that attracts small attention now-a-days, and which has only been begun to be talked about since the citizens were subjected to taxes for primary education. Those who are not acquainted with the history of the Catholics of Montreal would learn with surprise that the people of our city previous to a year or two ago, paid almost nothing

towards this important object, for which the rest of the country was subjected to a direct taxation since 1845. It will be asked, doubtless, how it came to pass that while the whole country was under a direct property tax, as above, the City of Montreal was exempted therefrom. Here is the explanation:—

The Seminary of St. Sulpice received from the French Government the free proceeds (*l'octroi gratuit*) of the Seigniorship of Montreal, which comprehends the whole

Island, to wit: The city and parish of Montreal; the parishes of Lachine, Pointe Claire, St. Anne, St. Genevieve, St. Laurent, Sault-aux-Recollets, Rivière des Prairies, Pointe-aux-Trembles, and Longue Pointe—equal to half a dozen of the richest seigniories in Canada. It likewise received the Seigniorship of the Lake of Two Mountains, which we believe includes all the county of Two Mountains. It received also the Seigniorship of St. Sulpice, which comprehends several parishes of the counties of Montcalm and L'Assomption.

About 1840 the Seminary petitioned the Crown for confirmation, by law of the Province, of its titles to these seigniories, and it was in compliance with this demand that the Act 3 and 4 Vict., chap. 30, now chap. 52 of the Consolidated Statutes of Lower Canada was passed.

If this law had left in doubt or obscurity any of the conditions of the original concession, there might perhaps be some use in referring to the old titles; but the statute contains clauses whose meaning is quite clear.

The second clause of this act enumerates as follows the conditions on which these immense properties were granted: The service of the Parish of Montreal, and of the Mission to the Lake of Two Mountains for the instruction and spiritual care of the Algonquin and Iroquois Indians; the maintenance of the Petit Seminary or College of Montreal; *the support of schools for children in the Parish of Montreal*; the support of the poor, the disabled and orphans; the support and subsistence of the members of the Seminary, its officers and servants, and the support of such other religious, charitable and educational institutions as the Governor of the Province may approve of, *and for no other purposes or objects whatever.*

The Government could not stipulate these conditions without reserving a right of surveillance over their application. Accordingly, the law provides that the ecclesiastics of the Seminary shall submit to the Governor, whenever required to do so, a full, clear and detailed statement of their properties, revenues, debts, expenses, and of all their pecuniary and temporal affairs, in such form and under such declaration as the Governor shall appoint. Moreover the Governor shall have the right to visit or empower others to visit their establishments.

According to the very conditions of the Seminary's existence, the whole parish of Montreal, that is to say the city and neigh-

bouring villages comprized therein, have right to free schools maintained at the cost of the Seminary, so far as its revenues, applied to the various charges of their concession, may suffice for that object.

For a long time back the villages of Côte des Neiges, and the Tanneries, east and west, which are in the parish of Montreal, have supported their own schools, and that without having ever enquired if the revenues of the Seminary were not sufficient to relieve them of this charge.

In Montreal, till within five or six years ago, the Seminary, almost alone, supported the elementary schools, except a few schools kept by masters and mistresses, whose only chance to get pupils consisted in giving a better education than that of the Brothers of the Christian Doctrine, introduced here by the Seminary.

It must, therefore, be considered as admitted that up to the moment when the citizens were distinctly and directly taxed for their schools, the Seminary had sufficient revenues for that object.

Until the imposition of the school taxes, thanks to the ignorance that prevailed in regard to the obligations of the Seminary, the public imagined that it was only through pure benevolence and charity that the Seminary maintained free schools, and this ignorance was carefully cultivated by the periodical compliments bestowed upon the Seminary for its liberality. However, there would be as much sense in complimenting the Corporation for its *gratuitous* upholding of the street and the employment of our taxes, as there would be in felicitating the Seminary upon the appropriation of a part of its revenues to the maintenance of schools.

The obligation of the Corporation to lay out our contributions upon the objects for which they were given, is not more rigorous than that of the Seminary to devote its revenues to the objects for which they were granted.

As long as we were not taxed for schools, the public considering the expenditure of the Seminary for the support of the Freres as an act of pure charity, did not think they had any right to inquire how it was that these schools only sent forth ignorant blockheads, able neither to read nor write after five or six years' schooling. The school tax introduced among us a system of control, which would not stop at the employment of the direct tax, but would ascertain in the first place wherefore this tax exists: if it was and is still necessary; if the existing schools, whether supported by the tax or

by the Seminary, answer to the wants of the population, and if they return the value of the money they receive? The money of the Seminary is public money, and the public have the right to know what is done with it.

We lay it down then as the fundamental basis of the examination we are at present making, that no tax should have been imposed before a full, clear and detailed account of the revenues and expenditures of the Seminary had been submitted to the Governor. If it appeared from that statement that the revenues of the Seminary were insufficient, it would be our duty to pay a tax to cover the deficiency—only then would our obligation to pay taxes commence.

We are quite willing to believe in the good faith and good will of the gentlemen of the Seminary; but in business it is ridiculous for any one to trust to the mercy and good will of another. Business is business, and there is no feeling in the matter. Before imposing a tax the Corporation should have requested the Governor to examine the accounts of the Seminary and see if its revenues were insufficient for the purpose. It is even yet time for the Corporation to pause upon the threshold of a course which will lead to the abandonment of that control which is the life of all business. We ought without suspending the collection of the school tax to retrace our steps towards the settlement of this important question.

*Le Pays* then calls attention to the election of Catholic School Commissioners, which, by a system of carelessness, has fallen virtually into the hands of the Seminary, and insists that it is high time to put a stop to this, and have men appointed who will think and act, instead of the present Commissioners, who are mere puppets of the priests. It also calls attention to the fact that demur was made to the rendering of an account of the application of the school-tax on a former occasion by certain parties, who thought the Corporation had no right to make such a demand; and asks, if an account has been rendered for the current year, that it be published, and if not, that all payments to the Commissioners be suspended till that be done.

#### EXALTING HIMSELF AS GOD.

It is no trifling matter to be reported from Rome, three hundred years after the last Council pretending to an *Æcumenical* character, that 450 Fathers of that Church have voted without reserve for a new, and distinct, and dogmatic definition of Papal

Infallibility. If there be others who qualify their assent, and even more who dissent altogether, that only testifies to the strength and the offensiveness of that which has been agreed to by a large majority. Were we informed that already, before the matter had emerged from the state of deliberation, differences had been got over, and a moral unanimity secured, that would rather indicate that Infallibility had been brought about by a process recently described by a Northern Prelate of our own Church. That is to say, Infallibility might have been watered down and non-Infallibility watered down also, to a common standard in which agreement and disagreement would cease to be distinguishable. But it is evident that the dogma has not been watered very low, even if at all. The presumption rather is that the Court of Rome, finding compromise impossible, has come to the conclusion familiarly expressed in the maxim, "As well be hanged for a sheep as for a lamb." As many as 88 Fathers have voted "No," while 62 have taken the almost equally strong course of recording the modified sense in which they accept the new doctrine. What must that doctrine be which so many learned men deeply committed to the Church and theology of Rome feel it a solemn duty to protest against, and almost as many more feel it their duty to explain? But more has to be noted. The heroic self sacrifice, the martyrdom rather, of these remonstrants has not the honour nor the supposed rewards of martyrdom. The 88 opponents will shortly declare their belief in that which their reason on their own showing, condemns and will be bound to teach to the less informed that which their own information has led them to reject and even to stigmatize as error and impiety. The 62 other Fathers who have tried to save their consciences by adding a private gloss to a proposed dogma will shortly help to make that dogma Catholic, binding upon all consciences in its naked simplicity, and above all glosses, comments, and private opinions whatever. This enemy, of course, will abundantly profit by the fact that so many of the fabricators of the monstrous doctrine have protested against it with various degrees of consistency and vigour. But within the bosom of Rome this is but a slight trial to the Faith of those who hardly know a trial, and think it sinful even to inquire. A Faith which regards proved forgeries as Divine interpositions to supply a deficiency of facts, and which permits dreams to illuminate the darkness of

history, will realize the new dogma all the more because it has been opposed, more or less, by 150 Fathers of the Council.—that is by a quarter of the 600 Fathers who survived this long controversy. They will regard it as nothing less than a Divine interference that, under the physical and moral heat of the discussion, the Council has melted down from 764 to 600 Fathers, and that, while exactly a thousand men found themselves summoned to the Vatican by the Indication of the Council, less than a moiety of that number has been found sufficient to lay all the creation under the iron rod of Rome.

The figures will be freely sifted by all who are interested, or who feel an interest in the opinions and forces of Rome. They agree with the estimates made from time to time ever since the opening of the Council, and prove that there has been very little alteration or modification of opinion in this seven months solemn mockery of debate. There were as many as 410 names signed to the great Infallibilist address, and it was well known that many other names were withheld simply from considerations of prudence, taste, or mere etiquette. On the other hand the oppositions of all shades has been variously estimated—sometimes above, sometimes below, 150. It was impossible for Rome to escape a large numerical majority, and that weapon was always at hand to close the discussion her own way whenever it might have been found necessary. But the object was to give it a moral right, and for this purpose Rome was ready to make a large sacrifice of mere figures. To pass by the countries in which there may be said to be opinion and freedom of speech even among Roman Catholics, it is enough to observe that at this Council, out of 276 Italian Bishops, 143 were from the Pontifical States; that there were 41 from Spain, 12 from Turkey in Europe, 83 from Asia, all more or less Roman missionaries, and many more from the Pacific and other regions where they stand simply for Rome. There were also 49 Cardinals, 120 Bishops in *partibus* and 50 Abbots and Generals of Orders. Rome has had to save herself from her own friends and to render the voice of reasonable assent audible and distinct in the rude clamour of boisterous acclamation. It is a splendid success to train a myriad voices to say exactly the same thing, and to pour forth majestic utterance in a volume of sound; but something will ever suggest a little want, and that is the still small voice of rea-

sonable understanding and hearty concurrence. All the glory of a universal conquest over souls, minds, and bodies of men falls on the conqueror so long as a few self-respecting men here and there seem to flag in their allegiance, and to ask time or conditions before the entire surrender of their whole selves. To demur, to parley, to make conditions, to have any personal and individual existence at all, is an unpardonable crime in a system which rests on one personal medium of Divine communication. How can there be any other mind when this, and this alone, is the mind of God? All that remains to others is to learn what passes through this. This limitation, destructive as it is of all independence of thought or action, might be endured, as it often has been endured, in the instance of minds of a more exalted and heavenly mould. In this instance the limitation implies a good deal more. It is a limitation to the Italian race, to some Italian families, to the very soil of ancient Rome, and to traditions, as well as a character, not very congenial to the majority of the civilized world.

A few days will bring us not only the names of the opponents and remonstrants, but also some of the objections and qualifications which these 150 Fathers have ventured to record against themselves even in the pitiless tribunal of Rome. The weight of these objections and qualifications will shortly be somewhat diminished in good Roman eyes by the fact of their being swallowed entire by their authors, who are bound to accept Rome, by whatever process she became what she is. All that they have ever said, now or in the course of a livelong controversy, is that thus and thus it ought not to be; but when the fact has once declared itself, they are ready to join in shouting for joy at the new creation, even though it rise out of the chaos of their own contradictory opinions. However, it will be something to know what learned and conscientious Roman Catholic divines have thought and felt up to a certain moment, even if they then and there wipe their hands of it altogether. No doubt they are anxious to save their own Churches as well as their own consciences, their schools and colleges, their traditional teaching, the theological literature on their shelves and stored in their minds, and above all, the intellectual agreement of the whole Catholic Church. Even a man of the highest order of intellect and the most honest determination to follow truth, wherever it may lead him, may still be anxious to supplement



with some kind of counsel and social corroboration the infirmity of his own mind and the collapse of his own logical methods. Nature seeks this aid in the concurrence of an immense number of minds, equally honest, eager, and sound, and all chiefly employed in the highest object of human inquiry. They inquire, think, feel, and act all together; and, divided as they are by an infinite variety of social and physical conditions, they apprehend and value all the more the unity which results in spite of such obstacles. It must, as they conceive, be the triumph of an imperishable truth over perishable obstacles and divergencies. When all are opposed in everything else, what all agree in must be true. Such is the supreme comfort—or the flattering unction, as some may regard it—which consoles myriads of scattered yet united believers. That much of the individuality we rather prize in this speculative and interprising atmosphere disappears in the theory of a universal Church is no more than is to be expected from ambitious philosophers as well as mystical Creeds. But even this comfort—the comfort of the strong as well as the weak, of the few as well as of the many—receives a rude rebuff and a chill solution in the hard and fast personality of one particular man at Rome. Who is he? What is he? What kind and manner of man? How comes he to be there? How are we to know him? How shall we be sure when the teacher teaches, when the shepherd leads, when the ruler acts? We presume that some of these questions will still remain to be asked, and to be capable of different answers. But, thus far, one thing is painfully clear. It is that 450 men at Rome, not a moiety of the Fathers summoned to the Vatican Council, have imposed new and harder terms upon the Faith of those who would be Catholics, and who interpret that word to depend on communion with Rome.—*London Times*.

#### EARL RUSSELL ON EDUCATION.

Earl Russell made a speech on education, on Saturday, at the annual distribution of prizes at the Warehousemen and Clerks' Schools in London. The Noble Earl said—Besides the prizes which I have had to give to those who are most deserving, I have, according to what I think a most judicious determination of the board, to give in their name a Bible to each of those who are going away. Let me address a few words to you on that subject, as the question of education is now before Parliament and before the

country, and as the minds of all are turned, and naturally turned, to that question as one of the most important which can be studied, and as one of the most important upon which Parliament can decide. Let me say, then, that I am happy to find, according to the decision, the amended decision, of Government, that with regard to those schools for which a rate is imposed for the purpose of education the Bible will be used. (Cheers.) Now I think there has been an unfortunate misapprehension upon the subject of teaching children the Bible. There have been disputes which arose now many centuries ago with respect to the exact meaning of certain dogmas in the Bible; and it is said by those who give immense weight to the distinctions amongst Christians that it is no use teaching the Bible unless you give sound distinctive formularies which can be impressed on the minds of children. I have seen an observation in a very able work which has lately appeared and which is written by a gentleman who I am sorry to say has left the Church of England for the Church of Rome, but who still possesses the great faculties of his mind—I mean, Mr. Newman—that the New Testament is addressed rather to the heart and imagination than to the understanding. Now, I think that that observation is perfectly true, and I think that being true, it shows that to children, who are more susceptible of impressions on the imagination than they are by a close and intricate process of reasoning, one may do great good by addressing to the heart and imagination those sublime lessons which Jesus Christ and his Apostles gave to mankind. (Cheers.) It appears to me that whatever catechism or confession of faith may be adopted by different communions of Christians, whether it be the Catechism of the Church of England, the Catechism of Pope Pius, or whether it be the Westminster Confession of Faith, that all Christians may imbibe those sacred and sublime lessons of love which proceed from the Holy Scriptures, and that afterwards, when they go to their separate churches and chapels to learn the doctrines which Christians have one from another, there will be that bond of love which ought to unite all Christians, to whatever creed or communion they may belong. I trust, then, that the lessons which will be taught by means of the law which, I hope, will be passed this year—and which the great Minister who is charged with forwarding it through the House of Commons is sanguine will be adopted by the House of Commons and afterwards, we can have no doubt, by the House



of Lords—will show Christendom in a brighter light than it has ever been seen before, because it will teach lessons of harmony and love from brother to brother, harmony from sister to sister, harmony from one family to another, harmony in the city, harmony in the country, harmony and love between nations, and that thus the great law of love will pervade the whole of Christendom, and finally the whole world. (Cheers.) I have been led, perhaps, at too much length—(no, no)—to advert to these lessons because the great question of education is now before Parliament and the country, and because it cannot be too much attended to in any plan of education, and I think it is not unbecoming to state what, having the honour to be president of this institution, I think will be the effect—perhaps not the immediate effect but I hope the not very distant effect—of having education thoroughly spread through the country. (Cheers.) There are some countries where the teaching of reading, writing, and something of history and geography is very general, but they have not the freedom which we enjoy in this country, I trust that in adopting schools which may suit all, there will be still left that liberty which schoolmasters ought to enjoy, for they ought to be free, and left to their own discretion in regard to what way they would avoid hurting the feeling of parents or children by insisting upon points which are distinctive amongst Christians. I trust it will be left to them to use that discretion and that liberty, and that they will still enjoy the confidence which is due to a distinguished body of men upon whom the future destinies of the country must depend, because on them depend the opinions which people in the

future will entertain and the feelings which they will exhibit. (Cheers.) I thank you very much for your kind reception; but as I live a long way off, and am getting advanced in years, I am sure you will excuse any further remarks. (Loud cheers.)

#### THE GAELIC LANGUAGE IN SCOTLAND

Out of the 3,895 places of worship in Scotland there are at least 561, or about one-eighth, in which services are statedly administered either in whole or in part in the Gaelic language. The six northern synods of Scotland comprehend a territorial area of nearly 11,000 square miles, or a little more than one-third of the kingdom, and in this Gaelic is the predominating language. The test of this must be held to be the language in which religious services are conducted. In this, the Synods of Argyle, Perth, Stirling, Moray, Ross, Sutherland, Caithness, and Glenelg, the Establishment has 229, and the Free Church 155, making together 384 churches in which services are conducted either wholly or in part in the Gaelic language. Within the same area there are but 254 places of worship in which Gaelic services are not conducted. Within fifteen Established Presbyteries and thirteen Presbyteries of the Free Church in these synods, there is not a single church in which there are not Gaelic services, although the churches within their bounds number 288. In all, in the six synods named there are 384 churches of the two leading Presbyterian denominations in which Gaelic is preached besides many others connected with other denominations, and in the majority of towns of Scotland there are Gaelic churches.

### News of our Church.

**FUNERAL OF THE REV. T. BARR AT LAPRAIRIE**  
—On Saturday, 13th August, a large number of friends of the late respected minister of St. Andrew's Church, Laprairie, gathered at the manse, to accompany his mortal remains to their last home. Besides the hands of families of the congregation and a few friends from Montreal, many of the leading French residents were present, showing how universally esteemed the deceased was by all who knew him. The body having been taken to the Church which was draped in mourning, Rev. R. Campbell conducted the funeral service, assisted by the Rev. Thomas Fraser and O. Doudiet, the latter addressing the French portion of the audience and also offering up prayer in their own language. After the benediction the mournful procession reformed and proceeded

to the cemetery. A meeting of the Presbytery was held immediately after, supplies for the pulpit appointed until October, and the Rev. R. Campbell commissioned to declare the church vacant on Sabbath the 21st of August. Rev. Mr. Barr leaves a widow and two young children. May He who alone can heal the wounded heart comfort them in their heavy affliction.

**GLENCOR.**—On the 13th of August, a deputation, consisting of D. McIntyre, Esq., M.D., and D. McRae, Esq., waited on the Rev. J. M. Macleod, and in the name of his Congregation and other friends, presented him with a horse, buggy, and a set of harness. Mr. Macleod expressed his unfeigned gratitude for these valuable gifts.

ABSTRACT OF THE REPORT OF THE COMMITTEE ON STATISTICS OF THE PRESBYTERY OF MONTREAL, FOR THE YEAR ENDING 31st DEC., 1863.

Name of Congregation.	Name of Minister.	No. of families.		No. of Elders.		Sunday School.		Communi- cants.			Stipend.		Revenue.				Expenditure.								Value of church property.	Debt on church property.	Expended on Church or Manse during the year.				
		No. of families.	No. of Elders.	No. of Scholars.	No. of Teachers.	No. in Bible Class.	No. on the Roll.	Nett increase.	Nett decrease.	No. of Baptisms.	No. of Marriages.	No. of Burials.	From Congregation.	From Temporalities Board.	Total.	Arrears (if any.)	Ordinary Sub-Collections.	Special Collections.	Few rents and subscriptions.	From Property.	Paid Widows and O. Fund.	Paid Bursary Scheme.	Paid French Mission.	Paid Synod's Home Mission.				Paid Pres. Home Mission.	Paid Juvenile Mission.	Paid Queen's College Ed- government Fund.	Paid other purposes not enumerated.
St. Andrew's, Montreal.	Vacant	260	6	260	80	44	500	41	15	16	3600	450	4050		1280	8332	4137	156	510	73	108	7707	385	14036	....	8000	1000				
Georgetown	J. C. Muir, D.D.	135	7	70	8	420	308	25	3	14	420	450	870		120	153	420	20	18	41	8	7707	120	1101	yes.	7000	408				
Lachine	Wm. Simpson.	42	1	36	7	400	80	14	2	2	400	850	850	246	199	179	410	32	19	46	53	72	198	850	....	2000	....				
St. Andrew's, Huntingdon.	Alex. Wallace, B.A.	96	8	40	6	8	151	27	8	14	500	450	950		116	403	24	9	22	29	....	150	1394	yes.	4500	1150					
Beechridge	Jno. Macdonald	64	2	14	2	440	68	8	....	5	280	450	730	100	62	180	180	45	14	10	35	....	130	643	yes.	3000	700				
Bonharmon	F. P. Sym	83	4	60	6	7	68	16	9	11	400	260	601		31	74	400	13	....	6	5	....	31	505	yes.	3000	....				
Hammington	James Patterson	62	4	60	7	239	96	6	2	3	239	193	437	14	55	12	285	12	....	15	....	50	362	yes.	3500	467					
Russelton	W. C. Clarke, B.A.	143	7	190	27	620	334	34	7	11	620	160	770		190	163	672	46	18	12	26	20	257	3652	yes.	12000	2648				
St. Paul's, Ormstown	John Jenkins, D.D.	280	9	177	25	45	430	25	11	11	2500	200	2700		1600	8570	500	100	820	67	800	176	20	6500	5027	16070	no	80000	500		
St. Paul's, Montreal	Joshua Fraser, D.D.	79	4	180	20	84	125	18	8	4	550	160	700	240	123	41	314	....	....	4	....	8	....	276	963	no	2000	500			
St. Matthew's, Montreal	Joshua Fraser, B.A.	79	4	180	20	84	125	18	8	4	400	160	550	100	59	42	625	....	....	....	....	....	....	....	....	....	....	....	....		
St. Chatham and Grenville	Donald Ross, B.D.	76	6	155	17	31	111	31	4	15	500	150	650		98	40	500	12	10	50	6	....	....	....	....	....	....	....	....		
Dundee and St. Anicet	Donald Ross.	100	6	70	6	20	225	20	16	14	1400	200	1600		421	1234	1143	80	18	58	91	54	35	667	2435	3988	yes.	25000	3100		
St. Gabriel's, Montreal	Robert Campbell, M.A.	148	6	150	14	400	247	20	16	14	1400	200	1600		22	553	133	4	4	6	10	7	....	....	....	....	....	....	....		
Laprairie	John Barr	41	3	22	8	500	160	25	4	6	500	160	650		85	56	600	....	....	....	....	....	....	....	....	....	....	....	....		
Edin and Atholstano	Jno. S. Lochend, M.A.	90	6	75	8	26	175	11	....	....	800	150	950		44	22	....	....	....	....	....	....	....	....	....	....	....	....	....		
St. John's, Montreal	C. A. Doudlot.	17	3	31	4	5	27	7	....	....	....	....	....		....	....	....	....	....	....	....	....	....	....	....	....	....	....	....		
St. Louis de Gonzague	Vacant	1652	88	1482	174	252	3051	334	91	138	14009	4471	18480	911	4502	19364	16621	570	518	372	259	1272	562	196	11939	10408	49317	....	239100	30667	9473

The above tabular statement gives a decrease in the number of families of 18, the number this year being 1652, while that of last year was 1670. Chatham and Grenville reports 37 fewer than last year for the reason given in the following extract from the Moderator of that Kirk session's letter: "This time I have counted only those families who contribute something towards the support of church ordinances," a principle which it is feared, if applied to some of the other congregations, would reduce their numbers likewise. The other congregations show an increase of *one*.

The net increase in the communion roll is 130. The total increase is 160, giving a total decrease of 30. Huntingdon, St. Matthew's and Laprairie show a net decrease of 8, 9, and 3 respectively. All the rest show an increase. Those giving the largest are St. Gabriel's 30, Ormstown 25, Dundee 17, St. Paul's 16, and Elgin and Athelstane 11. The total number of Sunday-school scholars is 1432, a decrease of 18, Chatham and Grenville reporting 25 fewer than last year; and an increase for the other congregations of 7.

The number attending the Bible classes this year is 252, or an increase of 73, Lachine and Ormstown reporting none, though last year there were large classes in these churches, while St. Matthew's, Dundee, Elgin, Athelstane and St. John's report large classes this year where none were reported last year.

The number of baptisms is 334, of marriages 94, and of burials 138, giving an increase of 52, 31 and 6 respectively. But by comparing the tabular statement of last Report it will be seen that St. Andrew's and Georgetown, who did not then report, give 66 baptisms, 18 marriages and 30 burials this year, showing a net decrease of baptisms of 14, and of burials of 24, and an increase of marriages of 23.

The total revenue of the Presbytery, as reported, for all purposes, irrespective of the Temporalities' Fund, is \$49,317, or an increase over that of last Report of \$14,498, and has been expended as follows: For stipend \$14,009, an advance of \$1,545, from which deduct \$800 promised Mr. Doudiet of St. John's, leaving an increase in this item of \$745, or nearly \$44 per congregation. There have been expended on building churches and the rebuilding of one manse destroyed by fire \$9,665, and for other purposes not enumerated \$10,063, for the Widows' and Orphans' Fund \$518, a marked increase in the congregational collections. For the Bursary Scheme \$372,

184 more than reported last year; for the French Mission Fund \$570, an increase of \$384, more than double that of last Report; for the Synod's Home Mission Fund \$1,274, an increase of \$552; for the Presbytery Home Mission Fund \$562, an increase of \$259; for the Juvenile Fund \$196, an increase of \$36. The congregations of St. Paul's and St. Gabriel's have contributed to all the schemes of the Church; Ormstown, Beauharnois, St. Matthew's and Laprairie to all except that of the Juvenile; Georgetown and Lachine to all except the Bursary; St. Andrew's and Hemmingford to all except the Bursary and French; Dundee to all except the Bursary and Juvenile; two have collected for the Synods Foreign Mission Scheme, included under "other purposes not enumerated"; Huntingdon, Elgin, Athelstane and St. John's have not reported collections for this year to the Widows' and Orphans' Fund. Only six congregations contributed towards the Bursary Scheme, namely: Beauharnois, Ormstown, St. Paul's, St. Matthew's, St. Gabriel's and Laprairie; and only six towards the Juvenile, namely: St. Andrew's, Georgetown, Lachine, Hemmingford, St. Paul's and St. Gabriel's.

Your Committee would rejoice were they able to state that all the schemes received the support of each of the congregations on your roll, and they are not without the hope that their next annual Report will show a decided advance in this respect.

The various congregations of the Presbytery hold property to the amount of \$239,100, which is \$78,050 more than reported on the previous occasion. The debt on the same is \$30,667, an increase of debt of \$11,847, but the ratio in the increase of the debt is less than that on the value of the property.

The amount due by congregations to their several ministers, so far as reported, is \$935, ranging from \$7 up to \$246, and are as follow: Lachine, Huntingdon, Beechridge, Beauharnois, Russeltown, St. Matthew's, Chatham, Grenville, Laprairie and St. John's, as per tabular statement.

Your Committee would remark that it appears to them only just that when there is a balance remaining from the ordinary collections that that balance should go to pay arrears due the minister, because he contributes more than any other to the success of these ordinary Sunday collections. Last year there were eight congregations who paid their respective ministers \$500 and upwards to \$2,500, the others paying on an average only \$332.66 per annum. This year there are nine, including St.

John's, leaving the number that contribute less than \$500 the same as before, but averaging this year, however, \$379.87, showing an average advance of say \$6 per each of these eight congregations, or about the average salary given to our common school teachers. It does not speak well for those congregations that are able to give no more to their ministers, who have to spend nine years in preparing themselves for this responsible office, than a single school section gives his teacher whose qualifications need not be so great and are much more easily acquired. In this direction, perhaps, the least progress is made.

Your Committee, however, are happy to be able to report that upon the whole the general increase shown by this Report indicates a healthy state of things among the congregations of the Presbytery, and they feel hopeful that we see all congregations to adopt a systematic plan of reporting at their own annual meetings in a printed form for distribution among their various families, much satisfaction and progress would be the result.

Your Committee would again express their conviction that at least in country places the plan of intimating collections in aid of the different schemes from the pulpit on the Sabbath is not the most efficient way to raise means for the support of that work to which the Church is pledged. Neither do they believe that the schedule system, in all cases, answers the purpose.

The following table exhibits the order in which the several congregations stand, according to the amount contributed for all purposes, and the rate per family:—

	Per family.	
1 St. Paul's, Montreal ....	\$15,070 =	\$65.52
2 St. Andrew's, do .....	14,036 =	53.98
3 St. Gabriel's, do .....	3,938 =	26.60
4 St. Paul's, Ormstown....	3,662 =	25.60
5 Dundee and St. Anicet..	3,637 =	36.37
6 Beechridge .....	1,394 =	23.23
7 Georgetown.....	1,101 =	8.15
8 St. John's, Montreal....	930 =	54.70
9 Lachine.....	850 =	20.23
10 Chatham and Grenville.	782 =	10.29
11 Elgin and Athelstane...	691 =	7.67
12 Beauharnois.....	609 =	16.00
13 St. Matthew's.....	603 =	7.63
14 Laprairie.....	591 =	28.14
15 Huntingdon.....	556 =	5.79
16 Hemmingford.....	505 =	8.14
17 Russeltown.....	362 =	6.58

St. Paul's, St. Andrew's, St. Gabriel's, St. Matthew's, in Montreal, and Lachine, have contributed to Queen's College Endowment Fund. Ormstown and Dundee are engaged in church building. Beechridge is rebuilding the manse there. St. John's, Montreal and Laprairie, are aided,

the former largely, by the Synod, and hence the great disproportion between them and the others. St. Paul's, Montreal, stands at the head of the list this year, contributing the very liberal amount of an average of \$65.52 per family, and a total of \$15,070. Huntingdon is the lowest, contributing at the rate of \$5.79 per family, but considering its recent troubles this is very reassuring.

The following table shows their order as they contribute for ministerial support, showing the ratio per communicant:

	Per com.	
1. St. Andrew's, Montreal..	\$3,600 =	\$ 7.20
2. St. Paul's, do .....	2,500 =	5.81
3. St. Gabriel's, do .....	1,400 =	6.56
4. St. John's, &c., (pres. aid)	800 =	29.63
5. St. Paul's, Ormstown....	666 =	2.00
6. Elgin and Athelstane....	556 =	3.17
7. St. Matthew's, Montreal..	550 =	4.36
8. Dundee and St. Anicet..	500 =	2.22
9. Huntingdon.....	500 =	3.31
10. Beauharnois.....	440 =	7.58
11. Georgetown.....	420 =	1.36
12. Lachine .....	400 =	5.00
13. Hemmingford.....	400 =	5.88
14. Chatham and Grenville..	400 =	5.26
15. Laprairie, (Pres. aid)....	400 =	9.00
16. Russeltown .....	298 =	3.11
17. Beechridge.....	280 =	3.83

From this comparative statement it will be seen that Beauharnois takes the first place this year in contributing towards ministerial support instead of Lachine, as last year, and although Georgetown again stands lowest, yet there is an increase in the ratio per communicant of 11 cents over last year, while Ormstown is lower in the ratio of 14 cents, or less in proportion to the increase of membership. This is the case with some others, which accounts for nearly every instance when the average ratio is less than it was in our last Report. But upon the whole this shows a favourable increase. St. John's, Montreal, and Laprairie must be reduced in proportion as they are supplemented by extraneous aid.

This table shows the amount of ordinary Sunday collections, the average per day, and the ratio per family:

	Total.	per day.	per famy <sup>r</sup>
1. St. Paul's.....	\$1,500	\$29.61	\$0 12½
2. St. Andrew's....	1,280	24.61	0 9½
3. St. Gabriel's....	420	8.07	0 5½
4. Lachine.....	199	3.82	0 9
5. Ormstown.....	190	3.65	0 2½
6. St. Matthew's....	123	2.36	0 3
7. Georgetown....	120	2.30	0 1½
8. Huntingdon .....	116	2.23	0 2½
9. Dun. & St. Anicet.	98	1.88	0 1½
10. Beauharnois....	97	1.86	0 4½
11. Elgin & Athelstne	65	1.63	0 1½
12. Beechridge.....	62	1.19	0 1½
13. Russeltown.....	55	1.08	0 1½
14. St. John's.....	44	0.84	0 4½
15. Chatham & Gr'nville	42	0.80	0 1½

	Total. per day. per fam'y.		
16. Hemmingford....	31	0.40	0 0 3
17. Laprairie.....	22	0.42	0 2

Your Committee attach much importance to this table as showing approximately the average attendance. It also indicates the provision made for general efficiency and comfort for the observance of public worship in the several congregations. As it is out of this fund that precentors, church officers, fuel and light are generally paid for, this, as a source of revenue, should be encouraged as being an easy method of meeting the incidental expenses of a congregation. It is not too much to expect that every one should give one cent per diet of worship for warmth, light, cleanliness of church, and good singing, and yet it is evident from this table that very many do not give that one cent.

The following table shows the number of families and the number of communicants in each congregation:

	Families.	communi- cants.
1. St. Andrew's .....	260	500
2. St. Paul's.....	230	430
3. St. Gabriel's.....	148	247
4. Ormstown.....	143	334
5. Georgetown.....	135	308
6. Dundee and St. Anicet....	100	225
7. Huntingdon.....	96	151
8. Elgin and Athelstane.....	90	175
9. St. Matthew's.....	79	126
10. Chatham and Grenville...	76	111
11. Hemmingford.....	62	68
12. Beechridge.....	61	71
13. Russeltown.....	55	96
14. Lachine.....	42	80
15. Beauharnois.....	38	58
16. Laprairie.....	21	44
17. St. John's.....	17	27

From the above it will be seen that the number of communicants in the majority of the congregations is less than an average of two per family. They average more than two per family in the following: Ormstown 2 + 48, Georgetown 2 + 38, Dundee 2 + 25, and Laprairie 2 + 3. The whole average is therefore about what it was last year—not quite two per family.

The average contribution for the whole Presbytery and for all purposes, is \$29.85 per family, and \$16.16 per communicant, indicating an increase over last Report of \$8.96 per family, and \$4.17 per communicant; showing that our people, during the last year, have been more liberal than during the previous one.

All of which is respectfully submitted in the name of the Committee.

W. C. CLARKE,  
Convener.

PRESBYTERY OF MONTREAL.

MISSIONARY MEETINGS, 1870.

Collections taken at all the Services and Meetings, on behalf of the Presbytery's Mission Fund.

GROUP I.

Missionary Services, Sunday Sept. 4.

Dundee.....	11 a. m.—	Rev. R. Campbell.
Elgin.....	3 p. m.—	“ “
Athelstane.....	3 p. m.—	Rev. Joshua Fraser.

Week Meetings; Athelstane, Monday evening Sept. 5; Elgin, Tuesday evening, Sept. 6; Dundee, Wednesday, Sept. 7, at 7 p. m. in each case. Deputation, Rev. R. Campbell and Rev. J. Fraser.

GROUP II.

Sunday, Sept. 4.

Huntingdon....	11 a. m.—	Rev. J. Fraser.
	7 p. m.—	Rev. C. A. Doudiet.
Ormstown.....	11 a. m.—	“ “
	7 p. m.—	Dr. Jenkins.
Georgetown....	11 a. m.—	“ “

Week Meetings; Huntingdon, Monday, Sept. 5; Ormstown, Tuesday, Sept. 6; Georgetown, Wednesday, Sept. 7, at 7 p. m., in each case. Deputation, Rev. Dr. Jenkins, Rev. C. A. Doudiet.

GROUP III.

Sunday, Sept. 4.

Hemmingford...	11 a. m.—	Rev. F. P. Sym.
Russeltown Flats	11 a. m.—	Rev. J. S. Lohead.

Week Meetings; Hemmingford, Monday, Sept. 5; Russeltown, Tuesday, Sept. 6; Beechridge, Wednesday, Sept. 7, at 7 p. m. in each case. Deputation, Rev. J. S. Lohead and Rev. F. P. Sym.

GROUP IV.

Sunday, Sept. 4.

Beauharnois....	11 a. m. }	Rev. W. M. Black.
	7 p. m. }	
Chateaugay Basin	3 p. m.	“ “
Chatham.....	11 a. m.	W. C. Clarke.
Grenville.....	3 p. m.	“ “

Week Meetings; Grenville, Monday, Sept. 5 at 2 p. m.; Chatham, Monday, Sept. 5 at 7 p. m.; deputation, Rev. W. C. Clarke, Rev. D. Ross. St. Louis de Gonzague, Monday, Sept. 5 at 11 a. m; deputation, Rev. W. M. Black. Beauharnois, Tuesday, Sept. 6 at 7 p. m.; Chateaugay Basin, Wednesday at 10 a. m.; Deputation, Rev. W. C. Clarke, and Rev. W. M. Black.

GROUP V.

Sunday, Sept. 4.

St. Paul's, Montreal.	11 a. m.—	Rev. J. Patterson
	7 p. m.—	“ W. Masson.
St. Matthew's.....	11 a. m.—	“ W. Masson.
	7 p. m.—	“ D. Ross, (Dundee.)
St. Gabriel's.....	11 a. m.—	Rev. D. Ross, (Dundee.)
	7 p. m.—	Rev. D. Ross, B. D.
St. Mark's.....	11 a. m.—	Rev. D. Ross, B. D.
	7 p. m.—	Rev. J. Pat- tersou.

PRESBYTERY OF VICTORIA.—The following minute was adopted by the Presbytery of Victoria, in reference to Mr. Dobie's resignation.—“The Presbytery, in accepting Mr. Dobie's resignation of the charge of St. Andrew's Church, Lindsay, agree to record the high esteem in which they hold Mr. Dobie as a brother in the Ministry of the Gospel, on account of his uprightness, ability, geniality and christian zeal, and to express the pleasure which they have enjoyed in intercourse with him, since he became a member of this Presbytery. They agree also to record their high appreciation of Mr. Dobie's abundant labours as clerk of Presbytery.”

QUEEN'S COLLEGE ENDOWMENT FUND.

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

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

W. IRELAND, Treasurer.

Queen's College,  
Kingston, Ont., 15th July, 1870. }  
Subscriptions acknowledged to 15th July,  
1870..... \$68989 95

KINGSTON.  
John McMillan, 2nd instal. on \$100. 20 00  
John Creighton, 2nd instal. on \$200. 50 00  
70 00

TORONTO.  
Local Treasurer, JAMES MICHIE.  
Russell Inglis, 2nd instal. on \$30.... 10 00  
William Strachan..... 20 00  
John McDonnell..... 10 00  
40 00

VAUGHAN.  
Local Treasurer, REV. WM. AIKIN, Maple P.O.  
James Graham, 2nd instal. on \$100. 33 00  
Thomas Graham, 2nd instal. on \$100. 33 00  
John Fleming, 2nd instal. on \$100.. 32 00  
William Taylor, 2nd instal. on \$20.. 6 00  
William Cameron, 2nd instal. on \$12. 4 00  
Stuart Blain, 2nd instal. on \$12..... 4 00  
William Hart, 2nd on \$4..... 1 00  
William McBride, 2nd on \$12..... 4 00  
William McKenzie, 2nd instal. on \$3 1 00  
118 00

SCARBORO.  
Local Treasurer, ROBERT DAVIDSON.  
James Laurie, 2nd instal. on \$100... 33 33  
William Paterson, 2nd instal. on \$30 10 00  
William Oliver, 2nd instal. on \$30.. 10 00  
James A. Thomson, 2nd instal. on \$15..... 5 00  
David Brown, bal. on \$50..... 25 00  
Alexander Stirling, bal. on \$15.... 10 00  
James Purvis, bal. on \$10..... 5 00  
Smith Thomson, 2nd instal. on \$15. 5 00  
103 33

GUELPH.  
Local Treasurer, DAVID ALLAN.  
Robert McIntosh, 2nd instal. on \$20 10 00  
Caleb Chase, 2nd instal. on \$10..... 3 00  
Thomas J. Henderson, 1st instal. on \$20..... 10 00  
James Davidson..... 5 00  
28 00

BROCKVILLE.  
Local Treasurer, GEO. HUTCHESON.  
George Hutcheson, 2nd instal. on \$200..... 67 00  
David Wylie..... 10 00  
John McMillan..... 11 00  
88 00

MONTREAL.  
Local Treasurer, JOHN RANKIN.  
Alexander Cross..... 100 00  
David Robertson..... 25 00  
William W. Ramsay..... 5 00  
Rev. Robert Campbell, M.A., 2nd instal. on \$150..... 50 00  
Peter McPhee..... 5 00  
Alexander Milloy..... 10 00

James D. Anderson..... 100 00  
Magnus Cormack..... 5 00  
Charles Legge, C. E., bal. on \$50... 25 00  
James S. Hunter, bal. on \$100..... 50 00  
William Darling, bal. on \$150..... 75 00  
George Denholm, bal. on \$30..... 20 00  
W. & F. P. Currie, bal. on \$100... 50 00  
Robert Brodie, bal. on \$30..... 20 00  
William Grant, bal. on \$20..... 10 00  
R. James Reekie, bal. on \$500..... 250 00  
J. A. Hart, bal. on \$10..... 5 00  
Richard Acres, 1st instal. on \$10.... 5 00  
810 00

PICKERING.  
John Hamilton, 2nd instal. on \$30.. 10 00  
James Macell, 2nd instal. on \$15... 5 00  
Andrew Barclay, bal. on \$2..... 1 00  
George Milne, 1st and 2nd instal. on \$30..... 20 00  
John Smith, bal. on \$10..... 5 00  
Alexander Barclay, bal. on \$5..... 2 50  
43 50

LACHINE.  
Local Treasurer, THOMAS DAWES.  
A Friend..... 5 00  
Thomas Ryan..... 5 00  
A Friend..... 15 00  
Mrs. Laffamme..... 5 00  
A Friend..... 1 00  
Mrs. Reid..... 2 00  
James Symington..... 2 00  
William McKinnon, Pointe Claire.. 20 00  
55 00

WEST GWILLIMBURY.  
Local Treasurer, DONALD FERGUSON.  
William Sutherland, 2nd instal. on \$20..... 6 66  
Donald Ferguson, 2nd instal. on \$15 5 36  
Rev. Wm. McKee, 2nd instal. on \$9 3 00  
Mrs. Andrew McBoth, 2nd instal. on \$15..... 5 00  
D. Simms, 1st instal. on \$10..... 3 00  
S. Symbitt, 2nd instal. on \$6..... 2 00  
Andrew Stoddart, 2nd instal. on \$5. 1 66  
Wm. Sutherland, bal. on \$10..... 8 66  
John Sutherland, bal. on \$10..... 6 66  
40 00

WATERDOWN.  
Local Treasurer, JOHN GLASGOW.  
Alexander Brown, 2nd instal. on \$100..... 33 00

OSNABRUCK.  
Local Treasurer, JOHN CROIL, Aultsville P. O.  
John Tulloch..... 4 15  
Wm. Tulloch..... 4 15  
Josiah Rutley..... 4 15  
Wm. Colquhoun, M.P.P., bal. on \$100..... 50 00  
John Croil, bal. on \$50..... 25 06  
Mrs. David Sharer, sen..... 2 00  
Alexander W. Wallace..... 4 00  
Wm. Dunlop..... 2 00  
95 45

PORT HOPE.  
Local Treasurer, DONALD MCLENNAN.  
John H. Ballagh..... 10 00  
Joseph Gallagher..... 4 00  
Robert Beel..... 1 00  
David Malloch..... 3 00  
Wm. Chambers..... 2 00  
John Horner..... 3 00  
James McElroy..... 1 00  
John McFarquhar..... 2 00  
John McElroy, 1st instal. on \$3..... 1 00  
27 00

LANARK.  
Local Treasurer, ROBERT POLLOCK,  
George Blair, 1st instal. on \$19..... 5 00  
D. Kelso, 1st instal. on \$2..... 1 00  
T. Deachman, 1st instal. on \$1..... 5 00  
Robert Fleming, 1st instal. on \$15.. 7 00  
Mrs. James McLaren, 1st instal. on \$5..... 2 50  
John McDonald, 1st instal. on \$4... 2 00  
Rev. James Wilson, 2nd instal. on \$30..... 10 06  
John Deachman..... 2 00  
James Campbell..... 5 00  
John Robertson..... 4 00  
Duncan McLaren..... 5 00  
44 00

CORNWALL.

Local Treasurer, DONALD B. McLENNAN, M.A.

Duncan McLennan.....	4 00	
Mrs. J. Ross, bal. on \$2.....	1 00	
Mrs. J. Bethune, 2nd instal. on \$100	35 00	40 00

WILLIAMSTOWN.

Local Treasurer, WM. CAMPBELL.

Donald McLennan.....	10 00	
William Campbell.....	5 00	
Alan Grant.....	3 00	
Mrs. Urquhart.....	2 00	
James Urquhart.....	2 00	
James Catnach.....	2 00	
Robert McKillop.....	2 00	
James Curry, bal. on \$2.....	1 00	
James A. Barton, bal. on \$3.....	1 00	28 00

MELBOURNE.

Local Treasurer, NEWLANDS COBURN.

Wm. Patterson, 1st instal. on \$2....	1 00	
John Shanks, Joseph Rankin, 2 at \$2.....	4 00	
Robert Shanks, Jacob Hutchison, James Paterson, John Simpson, Thomas McMichael, 5 at \$1.....	5 00	
William Douglas, 50c.; Mungo Douglas, 25cts.....	75	
Jas. Wallace, 20c.; Wm. Walkinshaw, 47c.....	0 67	11 42

ORMSTOWN.

Local Treasurer, THOS. BAIRD.

George Cross.....		5 00
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POINT ST. CHARLES (Montreal).

Local Treasurer, ALEX. HENRY.

Wm. Wilson.....	5 00	
James Blackie.....	1 75	
Alexander Devine.....	0 50	
John Forester, 1st instal. on \$2....	1 00	
James Wilson, Alexander Goudie, Miles McMillan, David Duncan, Hugh R. Fraser, David Turnbull, 6 at \$2.....	12 00	
Walter Scott, a Friend, Robert Small, Peter Johnson, William Robertson, John Hamilton, Wm. G. Murray, William Henderson, a Friend, 9 at \$1 each.....	9 00	29 25

ELGIN AND ATHELSTANE.

Local Treasurer, ROBERT CLARK, Trout River P.O.  
Local Treasurer, ANDREW WILSON, Athelstane P. O.

Rev. J. S. Lohead, 1st instal. on \$15.....	5 00	
Alexander Thomson, 1st instal. on \$10.....	5 00	
Samuel Brown, 1st instal. on \$10....	5 00	
John Ross, 1st instal. on \$5.....	3 00	
Andrew Wilson, 1st instal. on \$3....	4 00	
Mrs. Walker, 1st instal. on \$5.....	2 50	
Miss Speirs, 1st instal. on \$5.....	2 50	
John Tilly, 1st instal. on \$5.....	2 50	
Wm. Arthur, 1st instal. on \$5.....	2 50	
Mrs. Anderson, 1st on \$10.....	5 00	
George Elder, 1st instal. on \$10....	3 00	
Martin Connell, 1st instal. on \$4....	2 00	
John Anderson, 1st instal. on \$2....	1 00	
Wm. Cook, 1st instal. on \$2.....	1 00	
Thomas Terry.....	20 00	
Alexander Anderson.....	15 00	
James & A. Anderson.....	5 00	
John Cairns.....	5 00	
Wm. Cairns.....	5 00	
Charles Brown.....	5 00	
Wm. Hay.....	5 00	
Daniel Brims.....	4 50	
George Anderson.....	5 00	
John Elder.....	4 00	
J. Wattie.....	5 00	
John Wattie.....	6 00	
David White.....	4 00	
Mrs. W. Anderson.....	0 50	
Joshua Breadner.....	10 00	
Thomas Helm.....	5 00	
Alex. Glennie.....	5 00	
Daniel Macfarlane, jun.....	4 00	
David Anderson.....	1 50	

Hugh King, Matthew Wallace, Peter MacFarlane, Jas. Shearer, Robert Elder, 5 at \$3 each.....	15 00	
Mrs. Cairns, Mrs. G. Anderson, Jas. Lythe, Wm. Hampson, David Robertson, Arch. Adams, Miss Gibson, Peter Munro, John Small, Robert Small, Mrs. Harper, Wm. Stewart, Walter Patton, Thomas Langtree, Wm. Bell, Jos. Adams, Mrs. John Elder, James Marshall, Thos. Macfarlane, Jas. Macfarlane, Mrs. J. Nesbit, John Creighton, John Macbeth, John Barrie, John Russell, Miss Crawford, 25 at \$2..	52 00	
Gabriel Elder, Geo. L. Macfarlane, John White, John Richardson, D. C. Boyce, Mrs. Waldie, Mrs. Boyd, Wm. Buckham, Mrs. T. C. Moore, Wm. Wattie, 10 at \$1....	10 00	235 50

CHATHAM.

Local Treasurer, ROBERT NICHOLS, Cushing P. O.

Rev. Donald Ross, B.D., 1st instal. on \$50.....	25 00	
Wm. Gray, 1st instal. on \$2.....	1 00	
John McKinnon, 1st instal. on \$2..	1 00	
Mrs. Somerville.....	4 00	
Robert McPhaden.....	3 00	
Alexander St Dennis.....	4 00	
Hugh Robertson.....	5 00	
Robert Nichols.....	3 00	
John Douglas.....	10 00	
James B. Cushing.....	10 00	
John McPhaden.....	0 80	
John Cameron.....	0 60	
Mrs. J. McKinnon.....	0 21	
James Watson.....	0 10	
Thomas Gray, James Pitcairn, John McComb, Alexander McKenzie, Donald McVean, Adam Douglas, Robt. Summerville, J. Davidson, sen., Ivory Fuller, 9 at \$2 each ..	18 00	
Hamilton Gourlay, Zechariah McCallum, John Middleton, John McGowan, Andrew McConnell, Murdoch McKinnon, Thos. Owens, John Jarvis, Wm. Foreman, Rob. Paton, Mrs. McKenzie, George O'Brien, John Somerville, John Smith, (Pilot) Mary McGregor, Ellison Smith, John Nicholson, John Mullen, Abraham Stephens, 19 at \$1.....	19 00	
Alexander Lamb, Mrs. McDonald, James Wilson, 3 at 50cts.....	1 50	106 21

GRENVILLE.

Local Treasurer, ROBERT WILSON.

Robert Wilson.....	15 00	
James Thomson.....	5 00	
E. J. McKenzie.....	3 00	
Robert Dickson.....	1 50	
Joseph Davis.....	0 80	
Samuel Ogilvy.....	0 84	
David Ogilvy, 1st instal. on \$2.....	1 00	
John Clark, 1st instal. on \$2.....	1 00	
A. Pridham, Jos. Cumming, Daniel Reeves, W. McMillan, J. Ritchie, Schneider & Taylor, 6 at \$2 each.	12 00	
David Andrews, Geo. Kelly, John Fraser, G. S. Gill (E. Templeton,) David Gill, John Hutchison, Alex Dewar, 7 at \$1.....	7 00	47 14

RUSSELLTOWN FLATS.

Local Treasurer, MALCOLM MCFEE.

Mrs. John McNaughton, 1st instal. on \$10.....	5 00	
Wm. Creezor, 1st instal. on \$2.....	1 00	
Mrs. Best, 1st instal. on \$1.....	0 50	
Andrew Young, 1st instal. on \$1....	0 50	
Robert Stewart.....	20 00	
Malcolm McFee.....	10 00	
Adam T. B. Reay.....	3 00	
Mrs. Struthers.....	5 00	
McFee & Boyd.....	6 00	
Wm Edwards.....	5 00	
George B. Edwards.....	5 00	
Charles McDiarmid.....	5 00	
James K. Edwards.....	5 00	
James P. Brown.....	4 00	

Robert Stewart, jun., John Stewart, James & John Reay, T. & T. Bruce Mrs. A. McFee, Charles Gordon, Wm. Wood, John Thompson, 8 at \$2 each .....	16 00	
Mrs. Spedon, Robert Wilson, Alex. McRae, Duncan Young, John Mc- Fee, Wm. Carson, Wm. O'Neill, Wm. Orr, John Thompson, jun., Mrs. Cowan, Miss Macnaughton, 11 at \$1 each.....	11 00	
Mrs. Bennie.....	0 50	107 50

THORAH.

Rev. David Watson, 1st instal. on \$200.....	100 00	
John Murray, 1st instal. on 100.....	50 00	
G. R. Proctor, 1st instal. on \$100...	50 00	
Thomas Glassford, 1st instal. on \$30.	15 00	
John McAArthur, 1st instal. on \$20.	10 00	
Neil Gordon, 1st instal. on \$50.....	17 00	
James S. McMillan, 1st instal. on \$40 .....	10 00	
John A. Proctor, 1st on \$100.....	50 00	
Mrs. Bethune, 1st instal. on \$200...	100 00	
John McKay .....	50 00	
J. L. Peter Walls.....	10 00	462 00

BEAUEARNOIS.

Local Treasurer, Wm KILGOUR, Jun.

John M. Browning.....	25 00	
Wm. Kilgour, sen .....	5 00	
Wm. Kilgour, jun .....	2 50	
J. W. Kilgour.....	2 50	
Cole McFee.....	5 00	
P. C. Moir, Mrs. Norval, William Norval, Margaret Wilson, Alex. McMartin, sen., Kutusoff McFee, Wm. H. Crispo, Wm. Laverock, 8 at \$2.....	16 00	
James Murdoch, Alex. McMartin, jun., James Smith, Frederick Hitchins, Wm. Barr, J. W. Roberts, John Starke, James Bryson, J. R. Elliott, Jas. Lynch, Mrs. Roberts, John Ewart, sen., John Ewart, jun., James Ewart, Frederick Woods, 15 at \$1 each..	15 00	
John Kelly, Wm. Scott, 50c each....	1 00	
James Lang, Chateaugay.....	8 00	
R. Lang .....	4 00	
Robert Jack .....	5 00	
Thos. Elliott .....	5 00	
Mrs. Elliott .....	5 00	
Thos. Clark .....	5 00	
Mrs. J. Jack .....	2 00	
Frs. Scott.....	2 00	
Charles B. Dewitt, Andrew Watt, H. Watt, Miss Boulter, Andrew Lang, John Lang, John Swalls, Alexander McRoberts, Chateau- guay, 8 at \$1 each.....	8 00	116 00

SHERBROOKE.

Local Treasurer, JOSEPH ROBB.

Joseph Robb.....	5 00	
R. W. Heneker.....	10 00	
J. H. Pope, Compton.....	5 00	
T. B. Harris, Lennoxville.....	3 00	
Wm. Beattie, 1st instal. on \$2.....	1 00	
Adam Farquhar, 1st inst. on \$2....	1 00	
J. Gilgour, John Short, M. Mc- Kechnie, James Leslie, Angus McDonald, 5 at \$2 each.....	10 00	
David Smith, Alex. Greenshields, Archibald Greenshields, James Sieveright, John Kilgour, Walter Evans, Thos. Barclay, Richard Kinkead, Mrs. McDonald, Elias Connors, Gerrard Stafford, 11 at \$1 each.....	11 00	
John Faith, Horace Barber, Arch. Sheriff, James Sangster, Mrs. Whittaker, Alexander Fraser, Malcolm Ross, 7 at \$1 each.....	7 00	
Murdoch Rose, Neil McKay, F. Simpson, Henry Addison, J. A. Fraser, (Brompton Falls, 5 at \$1..	5 00	
George Low.....	50	
John McIntosh, sen., Waterville...	2 00	
John McIntosh, jun. do .....	1 00	

Angus McDonald, Windsor Mills..	5 00	
C. E. Wurtelo, Windsor Mills.....	5 00	
Alexander Walker, John Simpson John McNeil, John Brand, Wind- sor Mills, 4 at \$2 each.....	8 00	
Catherine A. Smith, Jas. Lamont, George A. Milne, Joseph Grosset James McCree, William Walker, Walter Henderson, Robert T. Paterson, Wm. Finlay, George Simpson, George Caldwell, C. A. Miller, Windsor Mills, 12 at \$1...	12 00	
Wm. Watson, Windsor Mills.....	1 25	
John H. Watson, do .....	0 25	
James Stukins, do .....	0 50	
Thomas Faith, Mrs. Faith, 2 at \$1.	2 00	
Charles H. C. Clarke, Brompton Falls.....	2 00	
		97 50
Total.....		\$66869 75

MINISTERS' WIDOWS' AND ORPHANS' FUND.

Beechridge, per Rev. John McDonald..	\$ 9 00
Tosorontio and Mulmer, vacant.....	9 00
Leith and Johnston, vacant.....	8 00
Sherbrooke, per Rev. C. A. Tanner.....	20 35
Hawkesbury, per Rev. Wm. Maclellan additional .....	1 00
	\$47 35

ARCH. FERGUSON, Treasurer.

Montreal, 20th August, 1870.

FRENCH MISSION FUND.

West King, per Rev. J. Carmichael....	\$10 00
Orangeville, per Rev. W. C. McKay....	4 25
Waterdown, per Rev. Wm. Edmison....	6 50
Tosorontio and Mulmer, per Rev. P. S. Livingstone.....	12 50
East Oxford, per Rev. J. B. Mullan ....	9 00
Platagenet, per Rev. Thomas Scott....	4 00
Lachine, per Rev. Wm. Simpson.....	23 00
Beechridge, per Rev. J. McDonald.....	3 00
Galt, per Rev. J. B. Muir.....	10 00
Alexandria, per Rev. A. McKay.....	6 00
Nottawasaga, per Rev. A. McDonald..	7 00
King, per Rev. John Tawse.....	4 00
Buckingham, per Rev. Alex. Mann....	4 00
Smith's Falls, per Rev. Sol. Mylne....	15 00
Waterdowne, per Rev. G. A. Yeomans	6 00
Sherbrooke, per Rev. C. A. Tanner....	20 35
McNab and Horton, per Rev. G. Thomson .....	16 00
Valcartier, per Rev. David Shanks....	4 00
Williamstown, per Rev. P. Watson....	14 00
Rock, per Rev. Arch. Currie.....	5 00
Busseltown Flats, per Rev. Wm. Masson	5 35
	\$182 95

ARCH. FERGUSON, Treasurer.

Montreal, 20th August, 1870.

BRITISH COLUMBIA MISSION.

Hawkesbury .....	\$4 00
Georgina.....	7 00
Pittsburgh.....	5 00
Richmond .....	4 00
Pakenham .....	3 00
Kippen.....	5 63

\$28 63

J. B. MOWAT.

Kingston, August 17th, 1870.



## QUEEN'S COLLEGE.

QUEEN'S COLLEGE ENDOWMENT.—We have to report progress as follows: Elgin and Athelstane \$384.50, Russeltown \$136.50, Beauharnois \$152, Chatham, P.Q., \$217.85, Point St. Charles \$264.75, Sherbrooke \$165, Lancaster \$346.25, Scott and Uxbridge \$246.25, Georgina \$173. The subscription at Lachine has been raised to \$460 and that at Lalleville to \$594.

OPENING OF SESSION.—The 29th Session will be opened on the first Wednesday, the 5th of October. Professor Ferguson will deliver an address on the occasion. On the 6th of October, matriculation examinations and competitions for scholarships will begin. We notice a statement in the Calendar, that all scholarships in arts have *endowment nominations* connected with them, securing exemption from class fees, and thereby virtually adding \$29 to the value of each. See advertisement.

The new buildings hitherto leased to the Royal College of Physicians and Surgeons are to be henceforth devoted exclusively to the use of the departments in Arts and Theology, and we believe we are correct in saying that the accommodation which these departments will have is superior to that of any College in the Dominion, in respect of spaciousness, compactness, and comfort.

We are led to understand that the ensuing session will open under very auspicious circumstances, and we expect to hear of a much better attendance of intrant students than has been the case for a number of years.

NEW WORK.—We understand that a work entitled *Outlines of Hamilton's Philosophy*, by Professor Murray, is well advanced, and that the learned author intends to make use of it next session as a text book on the subject of Metaphysics.

## THE HOLY SPIRIT.

Grace be unto you and peace—from the seven Spirits which are before His throne.—Rev. i. 4.

Come, thou Holy Spirit, come!  
 And from thine eternal home  
 Shed the ray of light divine;  
 Come, thou Father of the poor,  
 Come, thou source of all our store,  
 Come, within our bosoms shine.

Thou of all consolers, best,  
 Visiting the troubled breast,  
 Dost refreshing peace bestow;  
 Thou in toil art comfort sweet;  
 Grateful shadow from the heat,  
 Solace in the midst of woe.

O most blessed Light divine,  
 Shine within these heart of thine,  
 And our inmost being fill;  
 If thou take thy grace away,  
 Nothing pure in man will stay,  
 All our good is turned to ill.

Heal our wounds; our strength renew;  
 On our dryness pour thy dew;  
 Wash the stains of guilt away;  
 Bend the stubborn heart and will,  
 Melt the frozen, warm the chill,  
 Guide the steps that go astray.

On the faithful, who adore  
 And confess thee, evermore  
 In thy sevenfold gifts descend;  
 Give them virtue's sure reward,  
 Give them thy salvation, Lord,  
 Give them joys that never end.