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# THE PRESBYTERIAN.

OCTOBER, 1867.



ONE of the first steps taken by our reforming forefathers in Scotland was the originating of a plan of general education for the whole people left in ignorance by the Romish Church, which was displaced by the entrance of a purer light. In the first Book of Policy, published in 1560, it was laid down that "every several Kirk, should have one schoolmaster appointed" and in the second Book of Policy or Discipline in 1578, the matter was again urged. Many schools were erected in consequence, but it was not till 1616 that an act was passed by the Privy Council directing that a school should be established in every parish, with a schoolmaster to be paid by the parishioners. This act was ratified by the Scotch Parliament in 1633. In 1646 provision was made for the maintenance of schoolmasters, an act rescinded at the Restoration, but embodied after the Revolution in the act of 1696, the proper Parochial School Act, by which heritors were bound to establish a school and provide for a schoolmaster where that had not been already done. In 1803 a supplementary act was passed for dividing large and straggling parishes, and for appointing two or more schoolmasters. Besides these parochial schools there were schools of the Education Committee and of the Society for propagating Christian Knowledge, connected with the Church of Scotland, and burgh, private and denominational schools, many of the private schools being partly endowed, and under the direct supervision of the Presbytery within whose bounds they were situated.

Up to the time of the secession in 1843 no complaint was made of any hardship being experienced by any class, from the fact of the schools being largely under the supervision of the Church of Scotland. An occasional murmur from some of the advo-

cates of the severance of secular from religious teaching was sometimes met with, but so little sympathy did their opinions meet with from the people of Scotland, that, practically, it might be said through unanimity existed. After that period, however, the more violent of the seceders, and who it may be said in passing had been most violent in support of the claims of the church of Scotland before they withdrew from communion with her, insisted that the control and oversight of these schools should be taken out of the hands of Presbyteries and the grossest exaggerations were made use of to shew the necessity for this step being taken. These misstatements have not been without their effect, and in spite of the undoubted proofs of the general diffusion of a sound and useful education throughout Scotland, figures, based on the most erroneous data, have been employed to prove that the credit hitherto claimed by the Scotch has been founded upon illusion. One method employed, is to assume the age at which children should be at school, as being from five to fifteen—ten years, the schools meant being the parish and elementary schools. The slightest reflection will show the fallacy of this calculation, as in these schools, the attendance in which is mainly composed of those whose parents are of the least wealthy part of the population, it is evidently entirely out of the question that pupils can remain for ten years, those who intend to pursue their studies farther being removed to more advanced schools, and the children of the more wealthy are many of them sent to boarding schools and institutions not included in the returns of the schools now under review. Taking this into consideration, then, it is satisfactory to find by the Report of the "Commissioners appointed to inquire into the schools in Scotland" a synopsis of which is given in the North British Review for June last, that there is 1 in every 6.5 of the whole population on the roll of some school and 1 in 7.9

in actual attendance. The proportion in some districts is much larger, being 1 in 4, the great deficiency being in the Highland districts, a fact easily accounted for when it is considered how widely scattered the population is, and how poor the people are, so much so that many of the schools would require to supply food to the scholars as well as education.

The report, which it must be remembered is drawn up by commissioners composed of different religious denominations, three belonging to the Free Church (one being the procurator) and three to the United Presbyterians, contains a striking confirmation of the truth of statistics lately published, which showed that the Church of Scotland had at least 300,000 adherents more in Scotland than all the other Presbyterian bodies added together.

In the different elementary schools, out of the total number of scholars those of the Church of Scotland and the two leading seceding bodies of Presbyterians are thus given in the Commissioners' Report.

	Ch. of Scot.	F. C.	U. P.
Parish Schools.....	47,161	14,486	7,462
Gen. Assembly Schools..	18,000	8,000	2,700
Free Church Schools....	10,000	28,000	3,000
Other Schools.....	39,000	19,000	12,000
	114,161	69,486	25,162

The proportion in these schools is thus seen to be 114 belonging to the Church of Scotland, as compared with 94 for the other two bodies. The same proportion holding good in the higher grades of Schools and superior institutions of learning, the number stated, which was arrived at by a perfectly independent process, will be more than confirmed.

That the Parochial, and indeed all the Presbyterian, schools in Scotland have been practically undenominational, is evident from a further examination of the statistics furnished in the Report. In the different Presbyterian schools there are 12,215 Roman Catholic children, and the right of the parent to determine the character of his children's religious instruction has always been fully admitted, this fact being sufficiently apparent from the attendance of Roman Catholic children.

Notwithstanding the advantages attending the Presbyterian schools in Scotland, the Commissioners conceive that there are certain grave defects in the whole system which call for a complete revision. It would occupy too much of our space to go into these in detail, and to such as desire further information on the subject

we would refer to the article from which the figures we have given are derived.\* But we may briefly refer to some of the lessons to be drawn from the conclusions of the Commissioners with respect to the future government of schools in Scotland, and apply them to the school system in Lower Canada. In Scotland the people are essentially Presbyterian in, at least, as great proportion as the inhabitants of Lower Canada are Roman Catholic. There is this marked difference, that there all sects and creeds can associate in one school, without the slightest uneasiness being felt that the religious convictions of any one will be tampered with. On the other hand it is impossible for a Protestant to send his children to a Roman Catholic school, unless he is prepared to have them trained in the peculiar creed and dogmas of a church against which the very name he bears shows he protests. Yet by this report it is recommended that all schools to be entitled to a grant of public money must become National Schools, from which the denominational element is to be completely eliminated. To these alone is it recommended to give a share of the school funds, whether these are derived from imperial or local taxation. All other schools are simply to be considered as denominational schools, to be supported by the sects to which they belong. The National Schools are to be inspected by any inspector duly appointed, *whatever may be his religion*, and *every* teacher must hold some certificate of competency. By referring to former articles in the *Presbyterian* on the subject of Education in Lower Canada, it will be seen that the views we have repeatedly expressed are substantially embodied in the suggestions of the Commissioners. We pointed out that the Roman Catholic schools, entitled Common schools as a blind, are merely denominational schools and ought to be treated as such. That a complete change of the law, if necessary, should be made to secure a proper national system, with the right of admission to every child into the schools, the right of conscience being respected. That no teacher, male or female, priest, or nun, or laic, should be allowed to take charge of a school without a proper diploma, and that no grant should be made to any elementary school in which these conditions are not complied with. Un-

\* Report on Scotch Education, pages 263 to 282. American Reprint of the *North British Review* for June 1867.

til changes analogous to those proposed to be made in Scotland are brought into operation here, we can look for no improvement. There, according even to the Commissioners, they are asked for only for the purpose of producing uniformity and, as a consequence, greater efficiency. Here they are absolutely required to enable us to derive the slightest benefit from the large amount yearly spent without any appreciable result. That Roman Catholic parents themselves feel the evils of the present mismanagement is well known to all who have an opportunity of becoming acquainted with their real sentiments, and were it not for the thralldom in which so many of them are held, the number of those attending the non Catholic schools, large as it is proportionately, would be indefinitely increased. The movement for the promotion of Protestant education in Lower Canada, against which we argued at the time the Association was formed, has already borne the only fruits that could have been expected. The name was taken advantage of to urge claims on behalf of the Roman Catholics in Upper Canada, which would have been otherwise untenable, and to gain privileges which they had no right to demand. The duty of all who seek by means of education, to raise the population of Lower Canada to a higher level than that on which it now stands, is to demand from the Legislature a National System of Common Schools and to be satisfied with nothing short of this.



WE think it unfortunate that our correspondent "Presbyter" should have brought, in the last number, the Presbytery of Renfrew case to the light of day. It is indeed remarkable that it should not have been publicly commented upon before, but we conceive that a proper and delicate regard to the feelings of some who were deeply affected by the case prompted silence. It is a pity the same silence has not continued to be observed; the public discussion of it can do no good now but will only awaken painful feelings that by this time were probably nigh lulled to sleep, and open afresh wounds that had begun to heal. It could not be but that the caustic remarks of "Presbyter" should call forth a rejoinder from the Presbytery of Renfrew, such

as that which will be found elsewhere in this month's issue; and as the subject has been brought so prominently under notice, we feel called upon to offer two or three observations both on the case itself and on "Presbyter's" remarks on the subject.

As "Renfrew" observes, it was scarcely safe for "Presbyter" to make a couple of "Memoranda" from the Synod's Minutes the ground of so sweeping a censure as he pronounced upon the Presbytery's action. "Presbyter" must know that these memoranda are not part of the church's record at all: they are just notes or jottings of events furnished to the Synod Clerk by Presbytery Clerks upon their own responsibility, and without any attestation; and it is as absurd to found an accusation upon one of these memoranda as it would be for a judge to pronounce an opinion upon a law by merely reading the marginal references and provisos. These memoranda are headings or *résumés*, but they do not pretend to exhibit the full bearings of the points summed up. From what "Renfrew" says, we learn that Mr. McMorine's defection from the ministry in our Church was based upon far stronger and more important grounds than merely doubts as to the Scriptural authority and validity of the Presbyterian form of church government. We know from other sources that he has renounced some of the more prominent doctrines, we shall not say of *Presbyterian* belief, but also of the xxxix Articles, and has espoused views regarding them which are held in abomination even by great multitudes of Evangelical Episcopalians.

Instead of presuming, in the absence of full information on the subject, everything to be in favour of the young minister who has seceded, and everything to be against the Presbytery, he might have presumed from the fact that no appeal had been taken from or dissent recorded against the action of the Presbytery that they had good grounds for taking the course they did; as it is hardly conceivable that any Presbytery as a whole should be carried away by sentiments of high churchism or any other feeling adverse to calm justice. The unanimity of the Presbytery in the matter shows that they felt the case to be a grave one, demanding a grave remedy.

But above all "Presbyter" should have been satisfied at least as to the *regularity* of the Presbytery's action from the fact that the Synod as a Court of Review saw nothing to blame in what had been done. The lynx-eyed "Committee on Records" is

not wont to be so slow to pounce on any irregularities in procedure that Presbyteries are guilty of, as that they should have let slip so fine an opportunity for fault-finding, if the Presbytery of Renfrew had tripped, yet here is their deliverance—"that the Records of the Presbyteries of Ottawa, Kingston, *Renfrew*, and Montreal have been carefully and correctly kept." If the Synod, which is supposed to converge into a focus all the learning and prudence of our church, was satisfied, then "Presbyter" as a *good* Presbyter, should be silent.

Besides, "Presbyter" has furnished *lure* for the case himself, when he tells us that the Presbytery of Toronto once did the same thing. It is true the Presbytery of Edinburgh in the case of Marshall took a different course, but, when there were two precedents each pointing in a different direction, the Presbytery could only follow that one which seemed most in accordance with their *own* views of right and expediency. And according to one of our regularities a precedent in the Colonial Church is of more value *for us* than a precedent in the Church of Scotland, as we follow the practice of the church at home only in those things for which we have no rules or precedents of our own; and "Presbyter" has assigned no *reason* other than his own assertion why the precedent of the action of the Toronto Presbytery in a somewhat similar case "is one which it became them to shun, rather than imitate."

Moreover it is unfair for "Presbyter" to drag the Church of England into the controversy at all. The Presbytery of Renfrew had nothing to do with the Church of England. They were called upon to deal with one of their own number for certain views he pronounced inconsistent, as they thought, with his continuing to be recognised by them as entitled to continue to hold the position he had held, and as they had given him that position, they had no difficulty in thinking they could take it from him. It was nothing to them what he might think of becoming afterwards: he might become a Mormon or a Buddhist, and they had no right to make any remarks. They cannot be therefore justly charged with desiring to unchurch the Church of England by their action, because it happens that after his deposition he has been admitted to orders in that Church. Instead of the inference being fair that they wished to unchurch that church, it was he who desired to unchurch them. "Presbyter" also brings the treat-

ment given to the Ministers who seceded from the Church of Scotland in 1843, unfairly into the controversy. The cases are not parallel. We know what deplorable silly vapourings many of these disruption Ministers uttered against the church of their fathers, that church that had bred and educated them; but we also know that the whole movement was political rather than religious, and that it involved no difference as to doctrine or theory of government, but only as to administration. Neither could the Free Church Ministers accuse the established Church Ministers of departure from the doctrines of the pure church, nor could the established church Ministers retort upon them—and Ministers and people passing from one section to the other were admitted *ad eundem statum*, so that there was really both ministerial and church communion between them, although as in all family feuds they were bitter in proportion as they were nearly related.

The case of Dawson is still less to the point; for the Presbytery of *Guelph*, not London, had no official notice that he was going into the ministry of the Canada Presbyterian Church, and when he resigned the charge of Kincardine, he asked for a Presbyterial certificate, which was granted in due form, and there is nothing to hinder his presenting himself yet to any of our Presbyteries to be received. If he has joined another Presbyterian body he has not dishonoured either his ordination or his license, let alone his baptism.

As to the effect the action of the Presbytery had upon the health of the late venerable father of the seceding minister, it was scarcely safe for "Presbyter" to speculate, in the absence of information, merely from the proximity of the two events he alludes to. So sensible a man as he would naturally think that since his son virtually deposed himself, the greater misfortune, it was of little consequence that he should be deposed by the Presbytery, which was a smaller calamity. And we can easily conceive what "Renfrew" says to be true, that Mr. J. K. McMorine himself felt it no such hardship, as part of "Presbyter's" letter would lead us to suppose, to have been deposed by his *quondam* brethren. Inasmuch as in his view they had no power to confer ordination, it would naturally appear to him a small matter that they should seek to withdraw what they never had given.

But whilst we think "Presbyter" has been more *severe* than *just* towards the Presby-

tery, the tone of his communication almost pointing to the belief that they are to be held responsible for Mr. McMorine's defection, and whilst we think their action can be defended on every ground, as perfectly legitimate, and as showing a refreshing confidence in our own standards at a time when there is so much recreancy to them amongst our people, we nevertheless agree with "Presbyter" to the extent of believing that the Presbytery of Renfrew would have acted equally as wisely in merely declaring their seceding brother no longer a minister of our Church. We have seen that the Synod expressed no disapproval of the course taken; but we believe if they had taken that suggested by Presbyter it would have equally passed unchallenged. We regret their action, chiefly for the reason that what they did was the very thing that was likely not only to be most agreeable to the young man himself, as is evident from the fact that he took, as is reported, the unprecedentedly bold course of being present to hear sentence of deposition; but also to administer to the morbid state of view and feeling he was in at the time, very much to his injury. He would naturally experience something of the feelings of a martyr in submitting to pass through what seemed to others a trying ordeal.

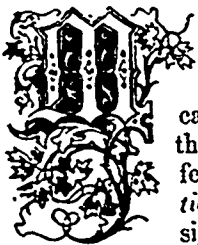
We know the nature of Mr. McMorine's mind well, and we give him credit for great honesty. We feel satisfied that no unworthy motive led him to take the step he did take. But we regret the course he has taken all the more on this account, because, we believe that under different circumstances his mind would never have taken the direction it did. Depressing social and ecclesiastical circumstances guided his mind into channels unnatural to it; but had it been his fortune to be placed in circumstances more favourable to the development of his mental and social tendencies, we feel satisfied that Mr. McMorine would still have been a minister of our Church, and that his devotion, piety and zeal would have reflected much honour upon her. But thrown much into the society of one better skilled in the literature of the prelatial side of the question than he was in that of his own, a mind so ingenuous as his could not do otherwise than adopt opinions and arguments he could not refute. When we say that Colenso, baffled by a Zulu chief, did the same, and that a Christian Baptist Missionary in India, when outdone in controversy by a Brahmin, felt called upon to become a Hindoo, we do

not wish to disparage the new views Mr. McMorine has adopted, nor to reflect upon either his character or his intellectual capacity, both of which we hold in high esteem. What we have to regret is the fact stated by "Renfrew" that Mr. McMorine did not see fit to consult with any of his old friends, but took it for granted that he was sufficiently acquainted with the merits of the Presbyterian side of the question to decide for himself. This was his fatal error, but it is the error every such defaulter commits from the Plymouth brother upwards: instead of consulting with those who should naturally guide them, they hold parley only with those seeking to undermine their attachment to their church and creed. It is true he consulted with his father, than whom no one was better qualified to give good advice, and who was a Presbyterian from honest conviction as well as from being born of a Cameronian mother. But it would appear as if he had been almost committed to the course he afterwards took before opening his mind to his father, and besides a certain degree of *obstinacy*, shall we call it, in his nature, which he may have mistaken for truthful independence, would lead him to be jealous of any show of authority in the matter of religious belief, his father might exercise. So that, perhaps, it had been better if he had consulted any other competent person than one of whose authority he would be suspicious, as if it might interfere with his finding the truth.

Besides he, like others, may have expected from the church more than it promises. Instead of seeking spiritual satisfaction and joy in a nearer individual relation to the Saviour, they seek it in the social aspect of Christianity, and the church which does not satisfy their longings is set down as lacking in the qualities of a true church. Every church in succession is tried by them until like Newman, who is the very type of the class, they have to land where he landed, as their *dernier ressort*, but only to be disappointed in it as they had been in all the other ecclesiastical refuges in which they had at different times trusted. He who on the other hand derives his spiritual life and joy from an individual and personal communion with Jesus, will not be moved or dismayed by blemishes in the working of churches, knowing that the Lord hath decreed that for the present, the tares and the wheat are to be allowed to grow together.

In conclusion, we have so much faith both in the superiority of our own creed

and forms, as tried both by scripture and common sense, and in the ingenuousness of Mr. McMorine's mind, that we believe if he had read and studied such books as Shield's "Book of Common Prayer Revised," and Dr. Crawford's little work on the comparative merits of Episcopacy and Presbytery, he would not have taken the position he occupies to day. These are both liberal and liberalizing books, making every reasonable concession to episcopacy, *caulour* that is never reciprocated by writers on the other side. Now what we want is intelligent adherents, not merely those that inherit a reverence for the traditional glories of the Scottish Reformation. Superadded to this reverence we should like to see a firm attachment based upon a thorough consideration of both systems. When this is done we have no fear for the result; and men like Mr. McMorine, whose mind is intensely real but narrow in proportion as it is deeply real, would be saved to us. Very likely he had been before too severe a Presbyterian. But a narrow foundation is dangerous: it is no matter how deep the wall runs into the ground if it is too narrow for the superstructure that is to be raised upon it, it will topple and fall when a sufficient blast comes to try it; but a wider foundation, though not so deep, will give greater security. We commend the fore-mentioned volumes to all, both ministers and people, and we are persuaded that they will arise from the perusal more confirmed Presbyterians than they were before reading them, as they will learn that everything in the service of the Church of England of which the adherents of that church are proud, owes its origin to Presbyterian sources.



WHILE injunctions of Synods and Presbyteries are too often treated cavalierly by those to whom they are addressed, it is to be feared that *recommendations* may be entirely lost sight of. From the minutes

of the last meeting of Synod we extract the following, and ask for it the serious attention of all the ministers and office-bearers of the Church:

"The Synod recommend congregations in all cases, where practicable, to adopt the calendar year in computing their financial accounts, urge congregations to prepare and print annual reports; and sanction the introduction of printed schedules, and visitation from house to house in making collections for the several Schemes."

We have a word to say about the last-named suggestion—the schedule system. Some years experience of it in Scotland has proved it to be a vast improvement over the old plan of simply announcing collections from the pulpit. We sympathise with ministers who object to converting their pulpits into "begging boxes," and we feel satisfied that the result sought for will be more easily and fully accomplished by adopting a uniform and systematic plan worked by the lay members of the Church. We have not seen the schedules in use in Scotland. A form, however, which appears very suitable for our Church was brought under the notice of Synod at its last meeting. On one side of a small slip of paper is given a short statement of the nature and object of the several Schemes. The other side is divided into columns for dollars and cents, under headings for the different Schemes with this statement—"The undersigned desires to contribute for the Schemes the sums herein specified, and authorizes the duly appointed collector to call quarterly for the sum mentioned in the last column." To those who are at all impressed with the duty and privilege of contributing, as God has blessed them for Christian work, this mode of doing it must seem reasonable. There is no special pleading; no reference to what others may have given; no hint as to how much one ought to give; no insinuations follow that what is given is too small. The system only implies that this little slip of paper be put into the hands of each member of a congregation, with a kind request that it receive the prayerful consideration of the recipient, and when filled up, that it be returned to the officer appointed to receive it. Once a year only the ministers need speak from the pulpit about the Schemes of the Church: once in three months members of the Lay Association—for the system implies such an agency—would call upon subscribers for their voluntary offering. We are glad to learn that several congregations have already determined to give this method a fair trial. We are desired to state that schedules will be forwarded, post free, on application to the Church Agent, or to John Creighton, Esq., printer, Kingston, at the rate of 25 cents per 100.

We insert with pleasure the following extracts from a letter recently received by Principal Snodgrass from Rev. C. I. Cameron, who it will be remembered, studied at

Queen's College, and having been ordained in Scotland received an appointment from the Church of Scotland's Indian Mission Committee. The letter is dated Malabar Hill, Bombay, 24th July, 1867.

My Canadian friends sometimes wonder, I suppose, why I don't send, if not glowing accounts, at least tolerably interesting missionary letters. The fact is, that while there is an overwhelming amount of work to be done in India, there is very little to be said about it. We could take all the missionaries that Europe and America can spare, and find abundance of work for them all. But I don't suppose many of them would have much to say for a long time. The present process seems to me like the works that are going on just now in reclaiming Black Bay from the sea. A vast amount of material is thrown into the Bay before any effect is visible. The mission work, as it is now pursued in India, is becoming more and more a work of preparation than of conversion. Isolated cases of conversion are lost to the missionary and to the funds of missions, as showing that the wisdom of man is foolishness, but the Gospel of Jesus Christ is the power of God unto salvation as it was in days of old. But such conversions have very little effect in India upon the mass of the people. Humanly judging, they rather retard than hasten the period of general or universal conversion of the people, by frightening away the people, at least, for a time, from the means of conversion. When a native becomes a convert he is at once cut off from any friends, even the dearest. He is outcast and looked upon even with greater aversion than a European is. I have known converts whose mothers could see them only by stealth. Converts are thus cut off entirely from all influences in the conversion of their countrymen except what is open to strangers. There are some exceptions of course, where natural affection prevails over this terrible blind fanaticism, but this truly represents the general position of the isolate convert.

It is now widely felt among missionaries that the system which is best calculated to succeed, with God's blessing, is not that of taking out individuals from the great mass,—breaking off

crowds here and there—but so influencing the people as a whole, or in large communities, that their prejudices may be broken down, their minds enlightened, and thus their hearts prepared to receive the Gospel. If this be first accomplished, individual cases of conversion will have a wider influence, and individual converts exert a more powerful personal influence.

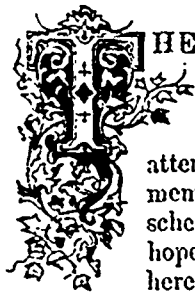
This is what we are trying to do in Mission Schools, and you will understand that it is a long, tedious process, more calculated to bear fruit in the future than in the present, and trying severely the faith of all who come to India with the expectation that they are to see many converts. Thank God, I have perfect confidence in this work, I would be willing and happy to work *all my life*, without seeing much fruit of my labour, if God so pleased. But I don't think we are justified, from present appearances, to put the end so far off.

You will understand then how there is nothing romantic, nothing even very interesting to the generality of people in the kind of work that I am engaged in.

I came here from Madras in the beginning of January, to take the place of Mr. Forbes who had to return to Scotland on account of ill health, and I have since been plodding on, every day but the repetition of the last. We have now a large school with more than 400 on the Roll. There has been a steady increase for the last few months. The boys are in different stages, from the class learning the alphabet to that preparing for matriculating in the Bombay University. We have a staff of eleven teachers, the teacher of the matriculation class being a trained Normal School student from Edinburgh.

A great deal of time is devoted every day to purely secular teaching, Arithmetic, Grammar, Geography, Writing, Mathematics. But a portion of time is set apart every day at the opening of the school for devotional exercises, and as a general rule every class has one hour daily given to religious instruction. The result of this is most manifest, not only in the gradual undermining of the faith of the boys in their own hideous system, but also in impressing their minds with Christian truths.

## News of our Church.



THE following circular has been issued by the Temporalities Board, and we commend it to the earnest attention of ministers and members. This is the great scheme of our Church, and we hope to hear that the appeal here made has been liberally responded to:

Montreal, 1st September, 1867.

REV. SIR,—As instructed by the Synod of our Church, I beg to remind you that the Annual Collection for the Home Mission Scheme

is appointed to be taken up in all the Churches on the first Sabbath of October. As it very much depends on the success of this collection, whether the Board or the management of the Fund will be able to meet in full the December payment of all the ministers, as they earnestly desire to do, you will please to bring to the notice of your congregation, the importance and necessity of their continued liberality in aid of this Scheme.

The amount of the collection will be considered as absolutely at the disposal of the Board, towards the general Fund, and in no way connected with the annual payment to the and enjoined by Synod, so that in making remittances at this time, with the intention of having the same credited to the congregation, as



part, or in whole, of the Fifty Dollars enjoined by Synod, you will please to make special intimation thereof, that there may be no misunderstanding.

Leave of absence having been granted to the Secretary, Mr. William R. Croil, on account of his health, you are requested until further notice, to address letters and remittances to

JAMES CROIL, Esq.,

Morrisburgh, P. of Ontario.

HUGH ALLAN,

Chairman Temporalities' Board

**PRESBYTERY OF OTTAWA.**—The Presbytery of Ottawa met, according to adjournment, in St. Andrew's Church, on Wednesday, the 17th July, and having appointed Dr. Spence Moderator *pro tem.*, was duly constituted.

Sederunt—A. Spence, D.D., Moderator, *pro tem.*, James Sinclair, James Seiveright, J. B. Mullan, and J. C. Smith, Ministers.

Mr. Elias Mullan having appeared was examined on the same subjects presented at last meeting. The Presbytery having heard his trial, and having taken a conjunct view of the whole, declared themselves satisfied with the qualifications of Mr. Mullan, and agreed that he should be licensed accordingly to preach the gospel.

The questions appointed to be put to such as are to be licensed were put to him, and he gave satisfactory answers to the same. Also, the Act against Simoniacal practices was read to him, and he judicially subscribed the Formula to the forementioned Act. By all which he came under the engagements to the doctrine, worship, discipline, and Presbyterian form of Church government of this Church contained in the said Act, questions and Formula. Whereupon the Presbytery did license Mr. Mullan to preach the gospel and exercise his gifts as probationer for the holy ministry, and instructed their clerk to grant him an extract of License when called for.

The Presbytery held its regular quarterly meeting in St. Andrew's Church, Ottawa, on Wednesday, the 11th day of September. The Rev. Jas. Seiveright, B. A., was elected Moderator for the current year.

Commissions from L'Original and Hawkesbury, Buckingham and Cumberland, were read and sustained.

The Moderator asked whether the Presbytery had met in Richmond, *pro re nata*, according to advertisement. In reply to this question, Mr. Smith stated, that in consequence of there being only Mr. Seiveright and himself present he could not constitute.

The Presbytery having agreed to take up the unfinished business of the *pro re nata* meeting, it was moved by J. C. Smith, seconded by Dr. Spence, and agreed to.—“That in consequence of there not being a quorum of Presbytery appointed to be held in Richmond, on the evening of the 13th August, the Presbytery do meet there on the evening of Tuesday, the 19th inst., for the purpose of hearing Mr. J. Mullan's trials, preparatory to ordination.”

Mr. Dobbin, being present, read a report of his labours as a Catechist, during the summer

months, in South Gower and Mountain, which was received and approved of.

Dr. Spence having made some statements anent church extension in the City of Ottawa. It was moved by Mr. Ferguson, seconded by Mr. Sinclair, and agreed to.—“That inasmuch as it is very desirable that a congregation should be formed in the eastern part of the city of Ottawa, the clerk is hereby instructed to communicate with the Colonial Com. regarding the appointment of a licentate to act as missionary in this locality, and that in the event of this appointment being successful, the congregation to be formed be urged to contribute as much as possible towards refunding the money expended, in this case, by the Colonial Committee.”

**PRESBYTERY OF RENFREW.**—The Presbytery of Renfrew met in Arnprior on the 10th instant. The principal business before the court was hearing the report of Ninian B. Renick, the catechist employed in Douglas, and providing for the future of that charge.

This congregation consists mainly of three stations: Admaston, Douglas and Scotch Bush. In Admaston are 20, in Douglas 15, and in Scotch Bush 8 Old Kirk Presbyterian families, but this number might be largely increased. At one station, Admaston, one of the members of Presbytery on the first Sabbath in September, dispensed the Sacrament of the Lord's Supper to 75 communicants. Admaston is distant from Scotch Bush 11 miles, from Douglas 8, while Douglas and Scotch Bush are seven miles apart, the three forming a triangle. When Mr. Renick left, the ordinary Sabbath attendance was, in Admaston 175 to 200, in Scotch Bush 50 to 60, and in Douglas 50 to 70.

This is a good field for a young man who wishes to do good work for the master. In this field he will find a warm hearted, generous, earnest people. The field hitherto has not been worked judiciously, and until this summer, it has not appeared what it is capable of being made. The Catechist employed last summer, did much to consolidate the congregation, and it is now in a much healthier state than it has ever been. As a proof that they appreciated his labours, the congregation paid him at a rate considerably above the ordinary rate of \$400 per annum paid to catechists. He has left, but let a pastor be now found to occupy the field, and soon there would be found a numerous, influential and warmly attached congregation, and no matter what our church agent may say, he would not be left to starve in any Upper Ottawa County. Who will come to the help of the Lord against the mighty?

**FORMATION OF A NEW CONGREGATION.**—In answer to the prayer of a Petition numerously signed, and accompanied by a subscription list amounting to one hundred and fifty dollars, the Presbytery of Ottawa at its meeting in May last, formed the Presbyterians of Ironside into a Congregation to be in connection with Chelsea.

In less than two years, owing to the discovery of the inexhaustible Hull Iron Mines, and the erection of a smelting furnace for the manufacture of iron, the solitary place on the banks of the Gatineau has become a village of considerable importance. Mr. Seiveright's charge is

known now as the United Congregations of Chelsea and Ironside. He officiates in the morning and evening at Chelsea, and in the afternoon at Ironside, and also superintends a Sabbath School at each place. Messrs. Gilmour & Co., actuated by a praiseworthy liberality, not only built a few years ago, for the benefit of the Chelsea Congregation, a handsome Church and Manse on a site which cannot be surpassed for its romantic beauty, but have since the first settlement of a Minister contributed towards his support, the sum of \$200 annually. There is no Church yet at Ironside, but we are happy to learn that a movement is now being made towards the erection of a suitable one. And judging from the past success which has attended the present Incumbent especially in that line of labour, from the liberality of many in connection with the Iron Company, from Messrs. Gilmour & Co.'s ready helping hand, and from God's willingness to bless such efforts, we are sure that the Church will be carried forward to a speedy and successful completion.

**NEW CHURCH AT MAIN'S CORNERS**—The new Church at Main's Corners, Edwardsburgh, in connection with the Church of Scotland, the corner stone of which was laid on the 15th of August, 1865, was dedicated to the worship of Almighty God on Sabbath the 18th inst.

The Rev. J. Fraser, B. A., of St. Mathews, Montreal, preached at 11 a. m. from 1st Kings viii. 63—"So the King and all the Children of Israel dedicated the house of the Lord." The Rev. T. Dobbin, B. A., of South Gower and Mountain, at 3 p. m., from Romans i. 16—"For I am not ashamed of the Gospel of Christ." And the Rev. J. C. Smith, M. A., of Cumberland and Buckingham, at 7 p. m., from Genesis xxviii. 17—"How dreadful is this place."

Mr. Fraser compared the two dedications, and showed wherein they agreed and wherein they differed. Mr. Dobbin showed why the Gospel of Christ should be the grand theme for the pulpit, and Mr. Smith closed by giving several forcible reasons why we should cherish a sacred regard for the House of God.

The discourses were most appropriate for the occasion, and were delivered in an earnest and eloquent manner.

The day being fine, the congregation, as might be expected, was very large: the church was crowded to overflowing, and many had to stand or sit outside. The feeling which evidently pervaded the crowded audience was that of Peter on one occasion when he exclaimed—"Lord, it is good for us to be here," or like that of Jacob in the land of Luz—"Surely the Lord is in this place, and I knew it not. And he was afraid and said, How dreadful is this place! this is none other but the house of God, and this is the gate of Heaven.

The collections amounted to about \$30.

In connection with the opening of the new church, as announced by the hand-bills, a grand Pic-Nic was held in H. Wylie's Grove on Tuesday the 20th, for the benefit of the building fund.

Refreshments having been served, the audience, amounting to about five hundred, were

addressed by the Rev. Messrs Hardin, Dobbin, Fraser, Youker, Morton and Smith. The addresses were short and sweet—They were both amusing and interesting. During the intervals some of the finest anthems and chaunts were sung most tastefully by Coates' Choir from Prescott, who kindly volunteered their services for the occasion. They also sang, during the course of the day, several of the choicest glees.

The treasurer announces, that the committee had realized from the collections of last Sabbath, and the contributions of to-day, the handsome sum of about \$150, which, if applied to the debt, will leave only fifty or sixty dollars. "God Save the Queen" was then sung, after which Mr. Smith pronounced the benediction.

**ST. ANDREW'S MANSE, EAST WILLIAMS.**—This most beautiful Manse, than which there is not a better Parsonage in Canada West, is now completed. The several parts of the works have been remarkably well executed,—the papering being done in a superior style, by Mr. R. Lewis, of London. The building stands in a good and cheerful situation, and is supplied with abundance of water of the best quality, while the glebe, under careful cultivation and good management, is well adapted to produce excellent crops of every description. The manse is really a credit to the congregation of East Williams, and shows that the adherents of the Church of Scotland there have the right idea of what a manse ought to be. The congregation is most willingly and liberally responding to the call to meet the expenses, and this shows the very cordial feeling which exists among the people, and proves their earnest desire to make every provision for the comfort of the minister.

The Church of Scotland congregation in East Williams, is large, respectable, and intelligent, and is both able and willing to maintain their minister in a manner suitable to his position and calling. The plan of the new part of the manse was drawn by the Rev. J. M. Macleod, and very creditably executed by Mr. Hector Munroe, of East Williams. The total cost of material and work, including painting and papering, and outhouses, is \$1,050. Mr. Macleod heads the subscription list with \$300, all paid up.

**PRESENTATION—MELROCKNE.**—The members of the St. Andrew's Church here lately presented their Minister, the Rev. James McCaul, with a valuable and very handsome cross, in token of their growing esteem and attachment for himself and family.

**WINDSOR, A STATION OF THE ABOVE CHARGE.**—The Sabbath School Scholars of this Church at their annual pic-nic, surprised their Superintendent, Mr. Rankin, by presenting him with a most elegant family Bible, in appreciation of his long services in that capacity.

**LAPRAIRIE.**—Our people in Montreal are being called on to aid the St. Andrew's Congregation of Laprairie in purchasing a house. The securing of this object will greatly conduce to hold together the scattered Presbyterians in that locality, and it meets with the unanimous sanction and recommendation of the Presbytery.

The following sums have already been contributed in Montreal :

James S. Hunter, \$10 ; John Frothingham, \$10 ; Robert Esdaile, \$5 ; Cash, A. C., \$2 ; J. L. Morris, \$5 ; A. W. Ogilvie, \$3 ; D. P. Beattie, \$1 ; Hugh Allan, \$5 ; Henry McKay, \$5 ; Andrew Law, \$5 ; Wm. Dow, \$5 ; Mrs. Cowan, \$1 ; Mrs. Colin Campbell, \$2 ; Charles A. Low, \$5 ; A friend, G., \$1 ; James Jack, \$2 ; W. D. B. Janes, \$2 ; Cash, A. M., \$1 ; J. M. \$1 ; W. R. C., \$1 ; A. C., \$1 ; J. Wardlaw, \$2. Total, \$75.

#### IN MEMORIAM.

DEATH OF DUNCAN McPHERSON, ESQ.,  
WESTMINSTER, C. W.

*From a Correspondent in Scotland.*

This gentleman, over whose head the grave has so recently closed, was a native of Argyle-shire, Scotland. He was born in the year 1791. Even at an early period of his life, he displayed great energy and vigour of character, an unusual clearness of intellect, as well as a singular aptitude for the proper performance of every duty that devolved upon him. By strong determination, and firm, active, manly conduct, he speedily raised himself from a comparatively humble position to a foremost rank among the men of his own occupation. His affable manner, his excellent sense, his upright behaviour, no less than his untiring diligence, rapidly gained for him the affectionate regard of the many gentlemen with whom he came in contact. Not a few leading men still remain in this country, who take delight in recounting the numerous traits of excellence pertaining to Mr. McPherson's character, in bearing testimony to his friendliness and genuine warmth of heart, and in commending the honourable, consistent and gentlemanly bearing which he invariably manifested. The intelligence, just received, that he has finished his earthly career, has carried sorrow to many a heart ; for his memory is held in grateful remembrance by all who had the pleasure of being acquainted with him. Though his great skill and sound judgment qualified him in an eminent degree for giving counsel, for acting the part of arbitrator in many a difficult matter, and discharging onerous duties in the interests of the public, yet his energies were not directed into this channel alone. He was well versed in the history of the Church of Scotland, and at all times exerted himself with zeal in her behalf. He was ruling elder in the parish in which he resided, and among his personal friends were numbered some of the ablest and most influential Ministers in the Church ; who, when he left his native land, gave clear evidence of the respect they entertained for him.

In the year 1847, Mr. McPherson, accompanied by a large and highly respectable family, emigrated to Canada, and settled in Westminster, C. W. In consequence of the important services which his rare qualifications enabled him to render, his departure from the land of his birth was regarded as a public loss. Nor in his new sphere of action, surrounded as he was by habits and institutions in many respects unlike those with which he had been from his youth familiar, did his wonted usefulness

and activity forsake him. His generous nature, his strict adherence to truth, his real sympathy for everything that tended to enhance the welfare of the community, soon secured for him a large measure of public esteem.

The Presbyterian Church of Canada had in Mr. McPherson one of her sincerest and noblest supporters in the entire West. Through his instrumentality the Church of Westminster was erected, and the congregation organized that worships in it. In the attainment of this laudible object, he, after waiting patiently for a fitting opportunity, had to surmount difficulties of no ordinary kind. But his ardent love for the church of his fathers, so discernible in his devoted and unwavering attachment to her, lent him strength to persevere in his undertaking ; until, at last, he saw his long-cherished hopes realized. He likewise lent a willing heart and hand to persons in other parts of the West, who, actuated by similar motives with himself, countenanced the claims of the Presbyterian Church of Canada, and warmly identified themselves with her interests. Well were it for the Church of which Mr. McPherson was so great an ornament, if all her members were characterized by such purity of life, such self-sacrificing earnestness, and such unfeigned devotedness to her !

For some time previous to his decease, the health of this gentleman, whose loss is now so deeply lamented, began seriously to decline. Hopes, however, were entertained that, by careful treatment, he might recover his wonted strength, but the clouds of death were already gathering. It soon became apparent that the earthly sojourn of him whose head was white with the snow of well-spent years, was fast approaching its end ; nor was any one more conscious of this solemn truth than himself ; with a calmness, a resignation and a fortitude rarely exemplified did he await the final summons. As he called to mind the years of his earthly pilgrimage, and took a hurried glance at the tale they had severally told ; as he reflected on the labours he had done, and the successes he had experienced he could truly exclaim that he had not lived in vain, that he had to the utmost of his ability improved the talents and advantages God had given him, and that goodness and mercy had surely followed him all the days of his life. On the 3rd June, this worthy man and exemplary Christian breathed his last. "Blessed are the dead who die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

#### QUEEN'S UNIVERSITY.

BOARD OF TRUSTEES.—An adjourned meeting was held in the Mathematical Room of the College on the 4th ult. The secretary read minutes of former meetings which were sustained. These contained, among other matters, a number of changes in the Statutes, chiefly such as were rendered advisable by the altered relation of the Medical Department, the election of Rev. Dr. Jenkins of St. Paul's, Montreal, in room of the late Dr. MacMorine, and James Michie Esq., of Toronto, in room of the late Edward Malloch Esq., to serve as members of the Board, also the following minute.

With deep sorrow the members of this Board find themselves called upon to record the removal of another of their number by death—namely the Rev. John McMorine, D.D., of Ramsay. Dr. McMorine was elected by the Synod a Trustee of Queen's University in 1852. Having held his seat ever since by re-election, he had many opportunities of taking part in the proceedings of this Board. These opportunities he embraced with exemplary fidelity, showing great interest in the prosperity of the Institution, as he brought to bear on the deliberations of the Board the weight of his matured wisdom, excellent christian character, and high scholarly attainments. The Trustees join with the many friends of the deceased in lamenting his death and in sympathizing with his bereaved widow and family—and instruct their secretary to send an extract of this minute to Mrs. McMorine.

The Principal read a report of the fulfilment by him and Mr. Croil of their appointment to attend the Synods of Nova Scotia and New Brunswick, and confer with them on the subject of the Theological Education of Candidates for the ministry. Mention was made of the cordial reception they had met with, and the action of the Synods, which was stated at length, was reported to be very favourable.

The Principal laid upon the table a printed copy of the report of the Colonial Committee to the last General Assembly and of the deliverance of the Assembly thereon, and called particular attention to those portions which relate to the application of the Board for an additional grant to assist in the establishment of a new professorship in the Theological Department. The Board, having found that the Committee authorized and the Assembly sanctioned an increase of £100 stg. to the present grant, on condition that £200 stg. per annum be provided by the College authorities, agreed to a minute acknowledging this liberality and requested the Principal when transmitting a copy to the Convener to inform him as to the present state and prospects of the Scheme.

Mr. Croil presented to the Board a letter of credit from James Donaldson, Esq., Keppoch, Scotland, for £90 stg. = \$435, being a donation in aid of the endowment of the proposed professorship in Theology. This being the first and also a very liberal contribution for that object received by the Trustees, the Board ordered a suitable acknowledgement to be entered on their records.

OPENING OF 26TH SESSION.—The ensuing session will be opened in the Convocation Hall on the 2nd inst. Professor Murray will deliver an address on the occasion. The Matriculation Examinations will begin the following day.

DONATIONS TO THE LIBRARY.—Rev. A. McLean, Belfast, P. E. I., 2 vols.; Rev. Thos. Duncan, Charlottetown, 3 vols.; the Secretary's office, do, 5 vols., and pamphlets; Rev. A. Pollok, New Glasgow, N.S., 9 vols.; the Secretary's office, Halifax, N. S., 1 vol.; John Costley, Esq. Halifax pamphlets, Immigration Office, N. B., 1 vol. and pamphlets; James Porteous Esq., Richibucto, N. B., 1 vol.; Friends in Scotland 59 vols.; W. Ireland Esq., Kingston, 32 vols.

CROIL TESTIMONIAL FUND

The secretary acknowledges the receipt from the Presbytery of Renfrew, per the Rev. Peter Lindsay, B.A., Clerk, of Ten dollars.

N. B.—Presbytery Clerks are respectfully requested to communicate with the secretary at their earliest convenience.

FRENCH MISSION FUND.

Whitby, per the Rev. Kenneth MacLennan.	\$10.00
Ottawa, " " Alex. Spence, D.D.	25.00
Madisonville, \$15 " per Rev. D. J. McLean.	31.00
Portland, \$15 " " "	12.00
Lidon, per Rev. Neil McDougall	5.10
Onabrock, per Rev. Robert Dobie	7.50
Georgia, per Rev. James Gordon	...
	<b>\$99.00</b>

ARCH FERGUSON,  
Treasurer.

Montreal, 24th Sept., 1857

Articles Communicated.

DEFENCE OF THE PRESBYTERY OF RENFREW.



IN the September number of the Presbyterian appears an article virulently attacking the Presbytery of Renfrew for deposing John K. McMorine from the ministry of this Church. In reply we would premise two things—truth is always charitable and needs not harsh language, and in the second place, "Presbyter" should have made himself acquainted with the facts of the case, before bringing such charges against a Presbytery of

our Church. One whose wisdom none may doubt says, "He that answereth a matter before he heareth it, it is folly and shame unto him."

But it may be said, that the Memoranda justify the severe strictures made on the Renfrew Presbytery. The memoranda we admit to be true, but only a part of the truth. Half a truth may be easily made to assume the form of a lie. The Memoranda are not a history of the case. Before passing sentence on the Presbytery of Renfrew, "Presbyter" should have learned, not only, what was done, but how.

The first notice that the Presbytery had of J. K. McMorine's change of views, was in the month of December last. The matter did not

come before it, till 8th January. Mr. McMorine then gave in his resignation of his charge for the reasons stated. The Presbytery adjourned till 31st January, when Rev. Mr. McMorine gave in, in writing, reasons for his change of views. These reasons were a violent attack upon the Presbyterian and all other Protestant churches, but the Church of England. According to Mr. McMorine the Church of England, is not only a church but *the only* church of Christ and Episcopal ordination *the only* ordination.

The Presbytery appointed a committee to meet with Mr. McMorine, and converse with him, on his change of views, and meanwhile enjoined him to act with due deliberation, take a reasonable time to consider the step he was about to take, and put himself in correspondence with those who might be able to guide him to a decision that might be for his own good and the glory of God.

The Committee thus appointed, met Mr. McMorine on the 4th of March, when questions were put to him by the Convener, of which the following is the substance, the replies we give in full.

Have you consulted any of your brethren in regard to your change of sentiments in reference to Episcopacy and Presbyterianism?

*Ans.* I consulted my father, and no one else.

Have you prayed earnestly for the influence of the Holy Spirit to direct you in this matter?

*Ans.* I have prayed to be guided to the truth.

Have you satisfactory evidence that your renunciation of vows which at one time you believed you were incited to take by the infallible Spirit of God, will be approved of by the great Head of the Church?

*Ans.* I believe that my renunciation of vows once taken, as I then believed, under the influence of the Spirit of God, will be approved of by the great head of the Church.

Have you taken steps towards joining the Episcopal Church and becoming one of its ministers?

*Ans.* I have taken steps to become a member of the Episcopal Church and have been baptized into it.

Do you still persist in opposition to your ordination vows, to follow divisive courses and to act under the impression that they are not binding, in the belief that, in that solemn transaction, you had not been under the direction of the Holy Spirit.

*Ans.* I decline to answer.

Seeing that for two years you have had doubts regarding the validity of your licence as a preacher, and ordination as a minister, why

did you not consult some of the ministers of our Church, and not ask counsel of Episcopal clergymen *only*?

*Ans.* I did not see it necessary to consult any but my father.

Why did you dispense sealing ordinances, after you were convinced that you had no Scriptural authority to do so?

*Ans.* I had heard that certain denominations, Presbyterian and others, believed in laymen administering the sacraments.

The Convener of the Committee then addressed Mr. McMorine at considerable length, concluding in these words. 'The members of the Presbytery of Renfrew are of one mind in desiring that you may repent of what you have either ignorantly or knowingly done wrong in this business, that for the time to come you may be enabled to act consistently with whatever engagements you may form, and that you may be instrumental in advancing the interests of the Redeemer's kingdom, and the spiritual good of souls, in any appointment to which in the providence of God you may be called.'

The replies given above call for one or two remarks. The Presbytery of Renfrew thought it strange that during the two years in which he was wavering, Mr. McMorine never consulted any of his brethren with whom he was on terms of the most friendly intimacy. An honest inquirer after truth will look to both sides of a question.

But it will be objected, Mr. McMorine consulted his venerable father; was not this enough? Mr. McMorine's statement that he consulted his father is only half true, and conveys a false impression. Even before his ordination, Mr. McMorine expressed to his father doubts in regard to the validity of Presbyterian ordination and the Scriptural authority of Presbyterianism. At the time of his settlement in Douglas, a correspondence was carried on between father and son on this subject, and his father was aware of his Episcopal tendencies. But it is not true that his father was consulted at the time of his change. As late as the month of October last, his father, so far from suspecting any change in his son, was looking out for a charge for him in the West, and was taking steps to get his son to come forward as a candidate for a vacant charge since filled. About the same time, Mr. John Kerr McMorine had taken communion in an Episcopal Church, and engaged an Episcopal minister to bring his case before the bishop, and ascertain on what terms he would be received into the Episcopal Church. Strangely inconsistent! A minister of the Church of Scotland kneeling at an Epis

copal communion altar, employing an Episcopal clergyman to apply in his behalf for admission into the Episcopal Church, while his father is looking for a more eligible charge for him, with the knowledge and approval of the son.

Mr. McMorine's statement to the Presbytery, that he thought that Presbyterians believed in Laymen administering the sacraments seems strange. We have given his *ipsissima verba* and make no comment. His rebaptism seemed to us more than strange. He had been baptised by the venerable minister of Quebec. Was his baptism no baptism? "Presbyter" holds up to the Presbytery of Renfrew, the example of the Presbytery of London, in dealing with one who left our Church for the Canada Presbyterian Church. Had the person referred to, while yet a minister of the Church of Scotland, been re-baptised by a Free Church minister, it might have influenced their conduct. Mr. McMorine's re-baptism showed conclusively that he believed our Church, no Church, and the minister of Quebec, no minister. All this took place while in his father's house.

In these circumstances what was the Presbytery of Renfrew to do? They felt that they must cut him off from the Church. It will be said, why not simply declare him no longer a minister of *this* Church? We reply what is the difference between this, and deposing him from the office of the Holy ministry of *this* Church. In the one case, as much as in the other, he ceased to be a minister, and became a layman. Of the two modes, deposition sounds the more severe, but practically, they are the same, and the one no more damaging to Mr. J. K. McMorine's future prospects than the other. The conduct of Mr. McMorine seemed to us to justify the severer mode. "Presbyter" refers to the conduct of a Presbytery in Scotland, in dealing with a minister of Edinburgh, saying that they dismissed him, bidding him God speed. The Presbytery of Renfrew, first deposed Mr. McMorine from the office of the Holy ministry in this Church, and then dismissed him, wishing "that he may be instrumental in advancing the interests of the Redeemer's kingdom, and the spiritual good of souls in any appointment to which, in the providence of God, he may be called."

We fail to see any point in "Presbyter's" homily upon high Churchism as applied to the Presbytery of Renfrew. We feel guiltless of undue severity towards Mr. McMorine, and he himself declared that we had followed the only consistent course. In parting from him, we did bid him *God speed*. "Presbyter" with a

snear, says it is fortunate for Mr. McMorine that he did not live in the days of the Inquisition. How far this language is justifiable we leave to others to judge. The Presbytery of Renfrew may have erred, if so, the error was in judgment. We were actuated by no vindictive feelings, kindness and courtesy characterized all our proceedings. calmly, deliberately, prayerfully, we performed a painful and delicate duty, and we trust that the great head of the Church will approve our acts, in that day when all accounts will be rendered.

RENFREW.

#### PERSONAL RELIGION.



IN these days of external ecclesiastical activity, would it not be well sometimes to enquire whether the internal life of the Christian Church, as exhibited by her members, is keeping pace with such outward commendable zeal? It would be a happy thing for the Church and the world, were this indication of life the result of personal and family piety; but a sad thing if only a substitute for that virtue neglected. Is there not a tendency in poor human nature to sink personal religion in the general observance of religious ordinances—to merge family obligations into the public ordinance of God's House, to commit the religious instruction of the young to the Sabbath School? Is it not the tendency of our day, to make our piety consist in those external exhibitions so popular in the estimation of the great body of professing Christians? We are led to make these interrogatory observations, from the deep interest we take in those various movements just now going on in the Christian Church, in our own and other lands. In reading the many well-got-up religious periodicals of the day, we are much pleased at the signs of renewed activity manifested by the different sections of the Church: but at the same time we cannot suppress the fear that real, heartfelt piety, is rather on the wane than otherwise. Business and amusement seem to receive an unusual share of attention from the Christian world. Observation and experience prove that while this is the case, religion is considered more as an accomplishment than a necessity of our nature, a luxury in which we are to indulge, or which we are to deny ourselves just as time and opportunity prove favourable or the contrary, and generally the unfavourable side of life, seems to be set apart for indulging in this supposed luxury? To attend on the public ordinances of the gospel is a Divine command, and no one has a right to the name Christian, or the blessings it confers who habitually neglects to attend to them, as well as the relative duties flowing from them; but all this without the personal element is but external show.

How, then, are we to ascertain whether this external activity is the result of true religion.

or a substitute for its felt want? Activity is not always a sign of life in order, but frequently of life in disorder. Death itself, not unfrequently manifests its approach by an unusual activity. Great exertions simply indicate a corresponding change, but what that change is to be depends on the moving agent producing it. Let us therefore divert our attention from the great movements of the Church to the constituent elements forming it, disintegrate these and then analyse their primary and simple units so as to arrive at a more satisfactory solution of the present state of things than from merely looking on external appearance. The family is the unit, the Church is made up of "Households" "as for me and my house, we will serve the Lord," and according to Paul, to have the house in spiritual subjection is a prominent qualification for official standing in the Church. It is, therefore, through the family that we are to ascertain what the real life of the Church is. There are two things by which the family is to be judged in this respect, which constitute the very foundation of practical religion in every age, namely *family worship*, and the *Religious Instruction of Children and Domestic*. If these two classes of duties are attended to then we have every reason for concluding that the activity found in the Church is good and of the right stamp; but if these be neglected there is reason to fear that the external activity, observed in the present day, rather indicates the want of true piety than overflowing abundance of it.

*Family Worship* is a duty which the family in its corporate capacity owes the Father of all. It cannot be ignored or neglected without infringing upon those peculiar and sacred ties which constitute the domestic circle, at once a kingdom and a Church. Here the character of the individual as well as that of the Church, is moulded and receives its future bias. By Divine appointment the head of the family is a king and a priest, to rule and to offer sacrifice

of praise. Now should he neglect those duties he dishonours his position in the Church and in the family, falls from his sacred dignity as a Christian and a parent, and forfeits, not only his own rights, but those of his family to Divine favour, and even the dutiful regard of those who are Divinely commanded to honour and obey him in the Lord, and the Church must correspondingly suffer. Religion is misunderstood and practically ignored and its obligations sadly neglected where the family altar is unknown or temporarily set up when a minister makes his pastoral visit. Let the outward observances be what they may if this first duty to the Church be overlooked, religion in its power is not felt and enjoyed. Inseparably connected with family worship is that of religious parental instruction of the young. The example of Abraham is sufficient to point this out. Sabbath School instruction is of the greatest value, and has been signally honoured of God, but it should ever be held as an adjunct, but never as a substitute for home training. Experience proves that the Sabbath School has been most valuable when combined with home teaching. It is to be feared, indeed it is known, that family worship is not so generally observed in the Church as the external interest manifested would lead us to expect, and as regards the other duty, we do fear, that many parents feel, or rather act as if they felt that they were released from instructing their children because they were attending the Sabbath School. Now in the view of this we fear, too real, waning of vital religion in the family, it becomes the duty of the pulpit and the religious press to be faithful in pointing out what ought to be the condition of the Church, and point out the first requisites to external success. Religion in its heavenly power cannot long flourish in the Church if its ordinances and observances supplant or lead away its primary obligations and duties from the family circle. *Jeremiah xi-16.*

## Notices and Reviews.

ECOLOGION, OR BOOK OF PRAYERS; "being forms of worship issued by the Church Service Society:" Blackwood and Sons, Edinburgh.

Our object in describing this admirable volume is to induce our people and especially our ministers to procure copies of it, for we consider it well adapted to the wants of the Church in Canada. We understand that the agents of Blackwood and Sons, Toronto, (we are sorry that we cannot give their address with greater exactness) have a supply on hand for sale.

The society by which it is issued, and which, according to its last annual report lately received, has 12 members in Canada, had its origin in a meeting of a few minis-

ters in Glasgow, early in 1865, held for the purpose of considering the improvement of the service of the Church. A constitution was shortly afterwards adopted in which it was declared "that the object of the Society shall be the study of the liturgies, ancient and modern, of the Christian Church, with a view to the preparation and ultimate publication of certain forms of prayer for public worship, and services for the administration of the Sacraments, the celebration of marriage, the burial of the dead, &c." That the Society should so soon after its formation be in a position to issue the volume before us, indicates an earnest devotion to the attainment of its object in the highest degree creditable.

The compilers of these forms not only recognize the fact that the Church of Scotland has an excellent "Directory for the public worship of God," but show a commendable desire that it be rescued from the oblivion into which to a lamentable extent it has fallen, and be treated with the respect to which it is entitled from all true churchmen. What they have produced may be described as an attempt to supply the Church with an order of service and with forms of worship which the Directory in general terms declares to be the most proper for use. Shortly after the formation of the Society an erroneous idea respecting its object had got abroad. It was represented to be the direct design of the members to introduce a liturgy into the Church. In the first report, published in March, 1865, the Society disclaimed this design, very pertinently observing that the introduction of a liturgy, if ever desirable, is a measure that can be carried only "by the public, official, and constitutional action of the Church itself." In the preface to "Euchologion," immediately following a reiteration of this disclaimer, the Society points out its proper and chosen sphere of usefulness in the concession generally made "that between the bondage of a positive liturgy, and the poverty of an absolutely extemporaneous service, there is a wide chasm which it is a most legitimate and pious design to attempt to fill up with the best material that can be found." What the Society aims at is not the changing but the improving of the established order of worship—"on the whole, our plain service is suited to the constitution of our Church and to the genius of our people, and may not be radically departed from;" "and," continues the preface, "although our closer acquaintance with England, and our readier opportunities of studying the ritual of the Anglican Church, are apt to lead us, in any alteration, to approximate to what we consider excellent in that ritual—yet (however desirable such an approximation may appear to some) our truer model is to be found in the Reformed Churches of the continent, with which in all matters of historical position, of creed, of worship, and of government, we have, and ought to have, a much closer affinity than with the Episcopal communion established in the southern part of this island."

The position and purpose of the society, after such explicit declarations as these, cannot be otherwise than wilfully misunderstood. Their published forms of wor-

ship take rank with what are called "Ministers' Directories" issued from time to time by individual clergymen and others, without any question being raised as to the right thereby exercised, but with this important difference, that while these Directories make but little use of the ancient devotional literature of the Church, the society freely enters into that rich and noble heritage. Their work is partly *constructive* and partly *eclectic*. In other words it embraces a compilation or composition of *forms for special services*, those attended to in the book before us being forms for the administration of the two sacraments, the celebration of marriage, and the burial of the dead; and it contains a selection "from the accumulated treasures of the Church's own prayers," such as every Presbyterian clergyman, as a minister of the Church Catholic, is at liberty to use whenever he finds them most suitable to his congregation's need. With regard to special services the propriety of having models is obvious to all who have any taste or judgment. An observation in the preface to "Euchologion" respecting *Baptism* is equally applicable to the others—"At present not only do the clergy in their modes of performing it differ very much from one another, but they diverge, often very widely, from the recommendations of the Directory." The remarks made in reference to the Lord's Supper we are induced to quote in full—"The solemnity, nay, even the spiritual value, of the ordinance could not but be enhanced to every devout communicant, were the form and length and general character of the service less entirely to the individual discretion and feeling of the minister, and moulded more according to one general and uniform design—so that wherever the worshipper might sit down at the Lord's table, he might know that the *Church* and not the mere individual *minister*, was addressing to him the same warnings, exhortations, and invitations which she is addressing everywhere to all her members, and that through her the Head of the Church was sealing to him the same promises and imparting the same grace." With regard to prayer, which forms so important a part of public worship, the privilege of what is called *free prayer* is very highly esteemed, but it is legitimately represented as including the liberty of using the recorded devotions of the church; and the society's aim has been, "to search for, and to disentangle from all superstitious accretions, or



sectional peculiarities, the prayers of the faithful in all divisions of the Catholic Church, and to gather these, not into a formal *Manual* of devotion, but into a *Magazine* of prayer, to which every minister might have access, from which each might draw, even as from a living fountain." In this section of the work under each part of prayer—introduction, confession of sin, thanksgiving, &c.,—eight forms are given separately, so that they can be joined at discretion. There are also collects, canticles, and benedictions. A very serviceable portion of the volume consists of tables of Psalms and Lessons of Holy Scripture for each Lord's day in the year.

**BIBLE TEACHINGS IN NATURE.** By the Rev. Hugh Macmillan. New York: D. Appleton & Co.; Montreal: Dawson Brothers. 1867.

The papers contained in this volume were written at intervals, and the subjects gathered from different realms of the sciences. Astronomy, meteorology, geology, mineralogy, and botany have been laid under contribution, and with much eloquence the connection between the teachings of the Bible and the teachings of Nature have been traced and proved. Much of the information is given in a clear and earnest style, and new thoughts are suggested even from the facts familiar to many readers, but never before so happily applied. The work is one which will meet with favour from thoughtful Christians, and will act as an antidote to writings which seek by insinuation to break down and weaken the authority of God's Word.

**THE HUMAN ELEMENT IN THE INSPIRATION OF THE SACRED SCRIPTURES.** By T. F. Curtis, D.D. New York: D. Appleton & Co. Montreal: Dawson Bros.

The author belongs to the school of Scriptural interpreters who discover in the Scriptures more marks of the human instrumentality than the Scripture itself gives warrant for. The author professes to have been only the more confirmed in his belief of the *general* inspiration of the Bible, while he considers it to be mixed up with the fallibility attaching to the medium by which it has been revealed. For this very reason, it is all the more

dangerous to those whose minds have not been trained to the pursuit of the truth, and to facility in detecting the fallacies which lurk in an argument, and on this account it cannot be recommended for general perusal, although it would be well for those who have the oversight in our Churches to study it, that they may be enabled to see the various forms which objections to Bible truth assume. Of the sincerity of Dr. Curtis, he has given assurance by his resignation of the Chair of Theology in the University of Lewisburg, feeling that with his altered views he could not conscientiously teach opinions contrary to those which he now holds.

**HOME LIFE; A Journal.** By Elizabeth M. Sewell. New York: D. Appleton & Co. Montreal: Dawson Bros.

A tale ably written to illustrate a few fundamental principles of education. The authoress is well known for her writings, which have enjoyed great popularity, not likely to be diminished by the present.

**WIT AND WISDOM OF DON QUIXOTE.** New York: D. Appleton & Co. Montreal: Dawson Bros.

The popularity of Don Quixote has been so continued that it takes its place as a standard in the English language, as much so as the original. The sparkling wit of some authors is not the forte of Cervantes, but he has a fund of humour and sound sense, and this is an attempt to exhibit specimens of his wit and wisdom to those who may have no chance to obtain the whole. Like too many works of that time, Don Quixote is deformed with blemishes and coarseness which offend the more rigorous taste of the present day, and justly so. The extracts before us are free from these defects, and the collection will be found admirable.

**LONDON SOCIETY** for September. Montreal: Dawson Bros.

With a good deal of the frivolous, there are to be found in almost every number valuable papers which can be read with profit. The present number is remarkably good, and there is an article on dress which may be studied by parents and guardians with great advantage.

## The Churches and their Missions.

SCOTLAND.—There has been, as usual, after the General Assemblies, a lull in Scottish ecclesiastical affairs during the past month. There is, therefore, but little to report. Preaching in the open air and other evangelistic agencies have begun, and will be pursued vigorously during the month of August. The admirable concluding address of Dr. Crawford, moderator of the General Assembly of the Church of Scotland, has been circulated far and wide. It is reported that Dr. Norman Macleod will go to India, as requested, in the winter.

ENGLAND.—The Ritualistic Commission has continued to excite interest. A discussion has taken place in the House of Lords in connection with it, bearing on the powers of Convocation. The Archbishop of Canterbury had pledged himself, in a letter, that no change should be made in the Services without consultation with the vocations. The Earl of Shaftesbury disputed the power of the Convocation to interfere with legislation affecting the Church. The Earl of Derby signified that the vocations would be consulted as a matter only of courtesy. The Bishop of London clearly showed that the Convocations had never been recognised as having any legal authority. The Archbishop of York is taking a most decided part in opposition to the Ritualists, and has received and acknowledged several memorials thanking him. In one of his acknowledgments he says,—"The crisis is indeed most important, and in my humble judgment the time has fully come when the clergy and laity who wish to see the doctrine and worship of our Church preserved in safety, should express their opinion of the recent attempts to change, without authority, the one and the other." A public meeting, which was numerous attended by persons of the Evangelical school of the Church, has been held in St. James's Hall; speeches were delivered by Dr. McNeile and others; and the proceedings were enthusiastic.

London has not been behind the provinces in protesting against the innovations of the Ritualist party. A great meeting of the laity was held in St. James's-hall towards the close of last month, to protest against the spread of Ritualism, and to support the Earl of Shaftesbury's Clerical Vestments Bill. Mr. Colquhoun, of Killermont, was in the chair, and he was supported by a goodly array of members of both Houses of Parliament, as well as by gentlemen of all ranks and professions. At this meeting the composition of the Ritualist Commission was severely criticised, and the chairman pretty plainly intimated his opinion that the good-nature and yielding temper of Mr. Walpole had been practised upon by the Bishop of Oxford in selecting its members. The duty of the laity in this crisis was put by him in a plain and straightforward manner, which elicited a cordial response from the meeting.

The *Weekly Register* (Roman Catholic) records that within the last three months four English ladies of the highest rank—a duchess, a countess, a dowager countess, and the wife of a baron—have all been "received into the

Church," and it adds that amongst all ranks of society, "what Protestants are pleased to call 'the movement towards Rom.e,' never was more general than at present, nor the individual gains we make in numbers more satisfactory in every way—not even in the old days when the 'coming over' of the band of good men of Littlemore created a panic throughout the ranks of society."

Last year a few rich men subscribed 15,000*l.* to the Wesleyan Methodist Metropolitan Chapel Building Society, making the whole income 40,000*l.* This year Mr. Sheriff Lycett has headed a new subscription list with the noble gift of 6,000*l.*, to which the brothers McArthur have added 3,000*l.*, the whole of this one list amounting to 17,000*l.* The Sheriff offers, besides, 500*l.* each to ten new chapels, payable on their individual completion. The Rev. W. Arthur gives 1,000*l.*, and seven other gentlemen 500*l.* each.

IRELAND.—If discussion may help to a better understanding of the ecclesiastical problems of Ireland the public will soon be well informed, and for the welfare of the people and the interests of religion, it is desirable that the information should be wide-spread. It cannot be too often repeated, that for years the extreme and bigoted faction of the Roman Catholic Church have worked with a hearty unity for ends which would not be to the advantage of the Country. By moderate statements of their aim, by dwelling on measures that are only preliminary, and by concealing or disguising their real objects, they have enlisted a support that their ultramontanism might have repelled; while the pictures they have drawn of a vast people meekly enduring wrongs and intolerance, and punished for conscience sake, has enlisted sympathy and lent an indulgence to their views on the plea of toleration. On the ground of conscience, they claimed the full support of the States to all monastic schools, on the same ground they now claim the control of the education of their children, and as soon as an unsectarian university drew the Protestant and Roman Catholic youth together, they claimed on the ground of conscience a university of their own. The result of these concessions would be that the education of four-fifths of the country would be in the hands of a determined, rigid, and retrograde faction of the Church of Rome. Their consciences admit no more Government interference than the distribution of Government endowment. For the lessons, the books, the examinations, the entire education, they must hold themselves responsible. This is the real issue: whether the Roman Catholic ultramontanes of Ireland are to educate the entire Roman Catholic population in school and college as they please, drawing at the same time on the State for their schools and university. Up till now they have not carried the good sense of the laity with them. In a correspondence that has passed between Dr. Woodlock, the Rector of the Catholic University, and Mr. Lowe, it is elicited that, in spite of the hostility of the Church and the most violent denunciation, 220 students

braved ecclesiastical censure last year to attend the Queen's colleges, and 152 only were found contented with a college of their own.

Nor has any real charge been brought against the Queen's colleges,—nothing but that they were not controlled by a bench of Romish bishops. It is a matter vitally affecting the condition of Ireland. To concede the demands that are made will destroy the best hopes that have been entertained of the Country, and prepare the way for a reign of bigotry as intense as in Spain. Meanwhile, three projects of university reform are suggested; the throwing open of the fellowships and other dignities of Trinity College; the creation of a third, or Romish, university by charter of the State; and the establishment of a university to include the various denominational and undenominational colleges of Ireland.

The Sabbath School Society of the Presbyterian Church has held its second Conference in Belfast. About a thousand teachers and more than a hundred ministers met, and, during two days, discussed some of the most important practical details of Sunday School work. It was recommended a class should be in every school for the training of teachers. The literature of the Sabbath Schools was explained with great clearness in an admirable paper, and suggestions were thrown out in connection with the teachers' books and the scholars, that, if adopted, would wonderfully help and elevate Sabbath School work. Attention was turned to infant classes, and the necessity of having them in one room, and not subdivided among many teachers. From the paper on the Government and discipline of a school, it appears that there was need of much reform, of better rooms and more punctuality, and the building of rooms for Sunday schools alone was suggested. "Let the scholars come five minutes before the hour, the teachers five minutes before the scholars, and the superintendents five minutes before the teachers," was the frequent hint thrown out. Prayer and praise were dwelt upon as peculiarly the expression of the children's minds, and that they should be manifestly that, and not, as often happened, the expression of the thoughts of men and women; while the propriety of a common hymnbook and of singing lively tunes and chants was also considered. Adult classes and teachers' meetings were brought forward, children's giving, and Bands of Hope. It was mentioned that the Wesleyans in Ireland have relatively eight or ten times the amount for missions from their Sunday schools; and the hope was expressed of a missionary museum accessible to children, and from which missionary objects could be borrowed, to interest particularly schools. Dr. McCosh, who was appointed to answer the question why is there not greater success attending our Sunday schools, laid the want of it on the unskilful and insufficient use of means, and also, as it might be, their unbelief. They wanted such a time of revival and vivifying as they had in 1859. Why not agree to ask God to give it to them? The importance of mission schools was affirmed, and statements of the vast numbers that were untouched by the Sunday School made a sad and deep impression. During the Conferences which were held during the

days and evenings, there was a breakfast, attended by all the members; and there were meetings of the children, of 5000 in one, where addresses were delivered, and the children sang their hymns to one of the finest of modern organs. The interest taken was very widespread. The meetings were presided over either by clergymen, so well-known as the Moderator or Dr. Cooke, or by earnest laymen from various parts of the province, and deputies were present from the Sunday School Unions, and from America.

In this and many other movements the Presbyterian Church is at present taking an active and honourable part. The movement to increase her new church and manse fund, and, if possible, to double it, so as completely to extinguish the debt on the church buildings, is favourably met by the people; while it is suggested that churches commenced after the fund is dispensed, should be allowed to share in an annual fund in aid, and so the debt be extinguished as it arose. The probability of a dissolution of the present relations between Church and State affects this Church as well as others, and, while some members are laying down the theoretical right of the State to support the Church, and their duty to yield that support more liberally, others are leavening the Church with the idea of a Sustentation Fund.

The Irish Presbyterian Church have just completed the scheme whereby the sum of 20,000*l.* has been provided to build additional churches and schools, and also houses for all their clergy. They have further resolved to append to it the clearing away the debt from all their ecclesiastical fabrics, and in order to secure this and the other objects, a resolution has been passed to the effect that another sum of 20,000*l.* should be raised, making the total 40,000*l.*

FRANCE.—Among the prizes given at the Exhibition were *silver medals* to the Society for Promoting Christian Knowledge, and to the Sunday School Society of London. *Honourable mentions* to the Bible Society of Wurtemberg for its books for the blind, the Dresden Moravian Brethren's School, for their samples of writing, and to the Bible Society of Florence.

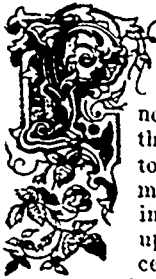
GERMANY.—In the province of Brandenburg 27 Catholics have gone over to the Protestant Church, and 719 Catholic children have been baptized by Protestant clergymen. On the other hand, 14 Protestants have joined the Catholic Church, 35 Jews have been baptized into the Protestant faith, but 11 Christians have become converts to Judaism, 88 Protestants have joined the Baptists, 35 have associated themselves with free (infidel) societies. Unhappily, 238 persons have, without any assigned cause or object, forsaken the Protestant Church, and are living without church, or altar, or forgiveness of sins. "without God and without hope in the world." May God, in his mercy, seek and save these lost sheep!

SYRIA.—The walls of the new church edifice in Beyrout are now about half finished. The building will hold not far from 600 persons, and give great relief to the present crowded congregation. Its erection is a pleasant illustration of the principle of Christian union. It is the property of the American board of Missions, and

yet is built by the joint contributions of that Board, the Scotch Kirk Jewish Committee, the native Church in Beyrout, and the English and American residents in Beyrout, who represent at least seven different Evangelical denominations. Few in numbers, they are thus enabled to present a united and harmonious front to the many enemies to the Gospel faith in Syria. The corner-stone of this edifice was laid a short time since. Among the documents placed within it were an Arabic Bible, a list of all the members of the native Protestant Church from the beginning, and of all the American missionaries since 1820, as well as a list of the Anglo-American congregation, the publications of the American press, and copies of the Arabic newspapers of Beyrout and Bteddin. At least 250*l.* will yet be needed to complete the edifice.

### STIPENDS OF CLERGYMEN.

(From the *Toronto Globe*.)



PERHAPS some may be ready to think that the subject of stipends of Clergymen does not exactly lie in our way, and that we should leave its discussion to professedly religious and denominational organs. We are not inclined to believe this or to act upon it. Everything that concerns the well being of the community lies in our way, and, as such, forms a fair subject for discussion in our columns. We suppose it is scarcely a matter of dispute among intelligent men, whether or not, in this country, ministers of the gospel are adequately paid. It is universally acknowledged that they are not, that, in fact, there is not a class of men more inadequately remunerated, considering the social position they are required to occupy, and the duties they are expected to discharge. In saying this, we refer not to isolated cases, where such is not the fact, or where it is only what, from the whole circumstances of the people, was to be expected, but to the country in general, and to clergymen of all denominations without distinction. Whether it may be right or wrong to make such a demand upon clergymen, yet it is the fact that as they are expected to be gentlemen in education, and feeling and taste, so they are required to maintain the outward position of such, and if they do not, very speedily find that their ministerial usefulness is greatly impaired if not in danger of being altogether destroyed. What would be thought quite becoming in a labourer's family arrangements, would, by many, be regarded as quite out of the question in those of a clergyman: and what might pass without remark in the dress of many with far larger incomes, would be thought quite derogatory to the "cloth," in the man that wears a white neck-cloth. It would be thought certainly not the thing if our clergymen were not examples of every good work, leaders in benevolent enterprises, "given to hospitality," and "considerate to the poor." Still further, it is not to be thought that any man can occupy the position of a minister either with comfort to

himself or with anything like the expected benefit to his people, without so far, at any rate trying to keep somewhat "abreast of the age," having himself posted on what is transpiring in the world around, especially so far as that may have a bearing on his own position and work. With mind every where in a ferment, with speculations of all kinds rife, with questions of every description starting up on every side, the clergyman who would hold his position with any measure of self respect, *must* make himself so far acquainted with their movements—and that implies a yearly expenditure, just as absolutely professional and quite as necessary as are his tools to any ordinary tradesman. In these days of discussion on religious subjects, when objections of every kind are being urged against the very fundamentals of Christianity, when old errors are receiving new and attractive dresses, and sent forth persistently, and with a great deal of plausibility, for a clergyman not to know what may be thus urged, and not to be in a position to give wise and intelligent counsel to all who may come under his influence, is a degradation of the most offensive kind. Is he to say to young men of his congregation who may be puzzled, unsettled and dissatisfied, who may be met by acquaintances with objections they cannot answer, "Oh, never trouble your head with these things. I never do, and I would advise you just to do the same?" Such a proceeding would never answer. He could never hope to retain his hold on such minds; and more than that, he could never maintain ordinary respect for himself in the position he occupied, and conscious of, in this way, discharging, or rather not discharging, the duties which, among others, necessarily devolved upon him. Well, then, what are the religious people of the country doing in order to make all this, to go no further, on the part of clergymen possible? To maintain the outward social position they are expected to occupy, to give the expected example of readiness to every good work, and to maintain such a vigorous course of study, and, of course, furnish themselves with the requisite implements to this in the way of books, &c., as to be really and truly spiritual leaders and guides, able to interest and instruct, from week to week, congregations made up, more or less, of thoughtful and well read persons; and to counsel and direct those who may be greatly perplexed on religious matters, and apt to be led greatly, if not altogether, astray? There is no use of talking of the general community, for with the professedly religious portion, and with it alone, this rests. They believe that it is right and dutiful to have such a class of men appointed for this work—that their individual interests, and the interests of their children, and the interests of the community, require it. They have got such a class of men. They are continually clamouring for more—continually complaining that so few young men are offering themselves for this work: and the question comes, how are they treating those they have? We fear the answer must be. "Well, but very so-so." Celibacy is not made a law for Protestant ministers—nay, as an ordinary thing, Protestant congregations rather like that their ministers should be married. It is very evident

that, however spiritual a clergyman may be, he can't live on air, and we suppose his wife and children can just as little manage that feat. Such being the case, what do we find! Without particularizing one denomination more than another, we find this: that, with living such as it is at present, and such as it is likely to be in the future, we have educated men, expected to maintain themselves and their families in something like outward "gentility," give their boys and girls a respectable education; show an example of cheerful liberality in contributing to missionary and benevolent purposes, be kind to the poor; be given to hospitality, be vigorous and interesting and instructive preachers; be fairly acquainted with the literature of the day, especially in their own department; be entirely given to their work, so that the idea of secular employment, by way of supplement, would be quite horrible—and all on the modest allowance of from three to perhaps seven or eight hundred dollars per annum! aye, and greatly more tending towards the lower figure, rather than the higher, at that. There is surely something in this that ought not to be. A merchant hires a clerk, and he gives him from \$600 up to perhaps \$2,000, and even more. He says, "I find it necessary. It is just a part of my necessary expenses." That same merchant sends away his daughter to a boarding school, and will pay four or five hundred dollars a-year for her education. It is necessary. He cannot get her education as he wishes for less. Very well, that same merchant places himself and all his family for religious instruction, which he professedly believes to be the most important of all, under a certain clergyman, who is expected to give himself exclusively to such work, and he will, perhaps, in the course of the year, give for the remuneration of such a teacher, and the maintenance of all the machinery of religious education, thirty or forty dollars or so, and reckon himself liberal perhaps at that. There is no proportion in such proceedings. The same thing is true, proportionately, with farmers, or any class one likes to mention. The result of all is that a large number of the clergy of the country—hard working and deserving men—are kept in a position of genteel "pinchery," worried with this miserable but most fretting question as to how "to make ends meet," their elasticity of mind in a great measure impaired, and the best interests of their congregations in this very way greatly injured. What mockery to expect men to supply themselves with periodicals and new publications, who scarcely know how they are to meet their baker's bill; and, as to their butchers! that's past thinking of as a thing possible! for butchers would not trust them. We are told that clergymen, when they are too well paid, get lazy and neglectful. We don't know. They are not likely to be tried that way in this western world. In the meantime, it is manifest that when put off with incomes that many a gentleman would not think of offering to his—

we shall not say butler, but "flunky"—clergymen get disheartened, the wheels of life drag heavily, care crushes the spirit to the dust, and the youth of promise is succeeded by a life of comparative inefficiency, and an age of disappointment, privation and gloom. How many worn-out ministers are turned off far more remorselessly than old horses! They may have the run of their owner's field in memory, and in repayment of former services; or, if the worst come to the worst, they get a quiet *cour de grace* in a knacker's yard, but, the minister, after toiling on a pittance, from which by no possibility could he save any thing as a provision for old age, gets his notice to leave, or has his resignation most thankfully accepted, his farewell sermon duly talked of, in cases of extraordinary liberality a hundred or a hundred and fifty dollars bestowed as a parting gift, the same fully trumpeted in the newspapers, and then—why, what then? If he has the assurance to survive after the gift has been spent, he may beg, if necessary. He has received what was bargained for, and that's an end of it.

Now we believe a good deal of this arises, not from heathen men, but from inconsideration, from a very great number of very excellent people not deliberately looking at what is necessary, if not for their minister's comfort, at least for his being their efficient instructor. We are glad to see increasing attention being turned to this subject. The Canada Presbyterian Synod, for instance, at its last meeting, appointed a committee to make arrangements for visiting all the congregations of the body, in order to secure for each settled pastor not less than six hundred dollars a-year and a manse. We should think, that with the hearty co-operation of the wealthier congregations, this could be easily reached. We are convinced that many congregations which don't do it now could easily come up to this without any help, and we hope that the result of the labours of this Committee and their indefatigable convenor, the Rev. Alex. Topp of this city, will be that they shall be able to report to next Synod that the object contemplated has been realized. We are sometimes told that if ministers were to preach better, they would be paid better. Whether this is true or not, we shall not say, but the converse of it most certainly is, that if they were paid better, there would be less reason of complaining of their preaching. When the country is prospering as it is, we trust that Canadians of all denominations will not allow it to be said that they give their spiritual instructors, on an average, absolutely less than they pay skilled operatives, and that little, from the different social position that the former must occupy, really commanding far less positive comfort than the latter actually enjoy. Even-handed justice, ordinary fair play, and also enlightened selfishness, if there is such a thing, alike call for a change—"for a scandalously supported ministry, soon makes a scandalous ministry."

## Articles Selected.

## JESSICA'S MOTHER.

## CHAPTER V.

DANIEL was very anxious that Jessica should not be exposed to her mother's violence at any time during his absence, when he would not be there to protect her from any ill-usage; and as he was almost constantly engaged with the chapel affairs for the next two or three days, he and Jessica were never at home until late in the evening. But upon Thursday night as they turned into the court, Jessica's quick eye saw a woman's figure leaning against the door-post of their house. She stood still for an instant, clasping Daniel's hand with close and timid grasp, and then, quitting him, she ran forward, and stretching out both her hands almost as if she wished to throw herself into her mother's arms she cried, "Mother! mother!"

The woman laughed loudly and shrilly, and flung her shrivelled arms about Jessica, fondling her with a maudlin fondness; but Jessica drew back sorrowfully, and lifted herself on tip-toe to whisper into Daniel's ear.

"She's a little drunk, you know," she said, "but she isn't very bad yet. She isn't furious. What shall we do?"

It was precisely the question Daniel was asking of himself, for he could not bear the idea of taking a drunken woman into his respectable and orderly house; and yet, how could he turn out Jessica's mother before Jessica's eyes? He paused for some minutes before unlocking the door, while the woman continued to talk in a foolish strain to her child, but at last he felt compelled to open it, and she was the first to push her way in. She took possession again of his arm-chair, and tossed her old, tattered hat into a corner of the room, while he looked on in helpless and deep dismay.

"Mother," said Jessica, speaking to her in gentle but steady tones, "this isn't your house at all, and you can't stay here. It's Mr. Daniel's house, but I dare-say he'll let me give you some supper, and then you'd better go away, and come to see me again when you're quite yourself."

The woman fastened her red and sunken eyes upon Jessica, and then burst into a fit of passionate lamenting, while she drew the child closer to her.

"Oh! I wish I was a better woman!" she cried, "I've been driven to it, Jessica. But I'm coming to live here with you now, and be decent like the rest of you. I'm going to turn over a new leaf, and you'll see how steady I'll be. I'll be no disgrace to any of ye."

"But, mother," said Jessica, "you can't live here because it's Mr. Daniel's house, and he only took me out of charity, when I was ill, and you left me. We can't look for him to take you."

"If you stay, I stay," said her mother, in a tone of obstinacy, setting her elbows firmly upon the arms of the chair, and planting her feet on the floor, "or, if I go, you go. I'd like to know who'd have the heart to separate a mother from her own child!"

Jessica stood for a minute or two looking at her mother with eyes full of sadness and pity, and then she crept to Daniel's side, and whispered to him with an air of pleading.

"I don't think she ever knew that God is our Father," she said.

Daniel found himself at a complete loss as to what he ought to do. The miserable creature before him shocked every sense of decency and propriety, which had been firmly and rigidly rooted in his nature, and the very sight of her, drunken and disorderly, upon his hearth, was an abomination to him. Since she had last spoken, she had fallen into a brief slumber, and her grey, uncovered head was shaking and nodding with an imbecile aspect. Jessica was gone up-stairs, for what he did not know, unless it was to make some arrangement for her mother's accommodation, and he remained motionless, staring at the wretched woman with a feeling of abhorrence and disgust, which increased every moment. But presently he heard Jessica's light step descending the stairs, and he started with surprise when she came into the room. She had changed her tidy dress for the poorest and oldest clothing in her possession, and she approached him with a sorrowful but patient look upon her face.

"Mr. Daniel," she said, unconsciously falling back into speaking the old name by which she had first called him, "you mustn't go to take mother in out of charity, as well as me. That 'ud never do. So I'll go away with her to-night, and in the morning when she's sober, I'll tell her all about God, and Jesus Christ, and heaven. She doesn't know it yet, but may-be when she hears everything, she'll be a different woman; like me, you know, and then we can all help her to be good. Only I must go away with her to-night, or she'll get into a raging fury, like she used to do."

"No, no, no!" cried Daniel, vehemently.

"I couldn't let you go, dear. Why, Jessica, I love you more than my money, don't I? God knows I love you better. I'd rather lose all my money, ay, and my place as chapel-keeper, than lose you."

"You aren't going to lose me," said Jessica, with the same patient but sorrowful light in her eyes, "I'm only going away for a little while with my mother. She's my mother, and I want to tell her all I know; that she may go to heaven as well as us. I'll come back to-morrow."

"She shall stay here," said Daniel, hesitatingly.

"No, no," answered Jessica, "that 'ud never do. She'll be for stopping always if you give in once. You'd better let me go with her this one night; and to-morrow morning when she's all right, I'll tell her everything. She'll be very low then, and she'll hearken to me. Mother! I'm ready to go with you."

The woman opened her swollen eyelids, and staggered to her feet, laying her hand heavily upon the slight shoulder of Jessica, who looked from her to Daniel, with a clear, sad, brave smile, as she bent her childish shoulders a little under

her mother's hand, as if they felt already the heavy burden that was falling upon her life. It was a hard moment for Daniel, and he was yet doubtful whether he should let them both go, or keep them both; but Jessica had led her mother to the door, and already her hand was upon the latch.

"Stop a minute, Jessica," he said, "I'll let you go with her this once; only there's a lodging-house not far off, and I'll come with you, and see you safe for the night, and pay your lodgings."

"All right!" answered Jessica, with a quick, sagacious nod; and in a few minutes they were walking along the streets, Jessica between her mother and Daniel, all of them very silent, except when the woman broke out into a stave or two of some old, long-forgotten song. Before long they reached the lodging-house of which Daniel had spoken, and he saw them safely into the little, close, dark closet, which was to be their bedroom.

"Good night," said Daniel, kissing Jessica with more than usual tenderness, "you don't feel as if you'd like to come back with me now we've seen your mother comfortable, do you?"

"No," answered Jessica, with a wistful look from him to her mother, who had thrown herself upon the bed and was fast asleep already. "I think I'm doing what God would like me to do; aren't I? He knows she is my mother."

"Ay, God bless you, my dear," said Daniel, turning away quickly, and closing the door behind him. He stumbled down the dark stairs into the street, and returned to his desolate home, saying to himself, "I'm sure I don't know now a Christian man ought to act in this case; and there's nobody to go and ask now."

#### CHAPTER VI.

The two following days, Friday and Saturday, were always a busy time at the chapel, for the whole place had to be swept and dusted in preparation for the coming Sunday. Never had Daniel felt so depressed and down-hearted, as when he entered the chilly and empty chapel early in the morning, and alone, for Jessica was to follow him by-and-by when her mother had strolled away for the day to her old haunts. Only a week ago he and Jessica had gone cheerfully about their work together, Jessica's blithe, clear young voice echoing through the place as she sang to herself, or called to him from some far-off pew, or down from the gallery. But now everything was upset, and in confusion. He mounted the pulpit steps, and after shaking the cushions, and dusting every ledge and crevice, he stood upright in a strange and solemn reverie, as he looked round upon the empty pews, which were wont to be so crowded on a Sunday. It would make a wonderful difference to the place, he thought, if anything worse should happen to his master. For even to himself Daniel could not bear to say the sad word, death. They could never find his like again. Never! he repeated, laying his hand reverently upon the crimson cushion, where the minister's grey head had sunk in sudden dumbness before God, and two large solemn tears forced themselves into Daniel's eyes, and rolled slowly down his cheeks. He did not know whoever would fill

the pulpit even on the coming sabbath; but he felt that he could never bear to stay at the chapel after its glory was departed, and see the congregation dwindling down, and growing more and more scanty every week, until only a few drowsy hearers came to listen sleepily to a lifeless preacher. No! no! that would go a good way towards breaking his heart. Besides all this, how he longed to be able to ask the minister what he ought to do about Jessica's mother; but whether for instruction in the pulpit, or for counsel in private, the minister's voice was hushed; and Daniel's heart was not a whit lighter as he slowly and heavily descended the pulpit steps.

It was getting on for noon before Jessica followed him, bringing his dinner with her in a little basket. Her eyes were red with tears, and she was very quiet while he ate with a poor appetite the food she set before him. He felt reluctant to ask after her mother; but when the meal was finished, Jessica drew near to him, and took hold of his hand in both her own.

"Mr. Daniel," she said, very sorrowfully, "when mother awoke this morning, I told her everything about Jesus Christ, and God, and heaven; and she knew it all before! Before I was born, she said!"

"Ah!" ejaculated Daniel, but not in a tone of surprise; only because Jessica paused, and looked mournfully into his face;

"Yes," continued Jessica, shaking her head hopelessly, "she knew about it, and she never told me, never! She never spoke of God at all only when she was cursing. I don't know now anything that'll make her a good woman. I thought that if she only heard what I said she'd love God, but she only laughed at me, and said it's an old story. I don't know what can be done for her now."

Jessica's tears were falling fast again, and Daniel did not know how to comfort her. There was little hope he knew of a woman so enslaved by drunkenness being brought back again to religion and God.

"If the minister could only see her!" said Jessica, "he speaks as if he had seen God, and talked to Him sometimes; and she'd be sure to believe him. I don't know how to say the right things."

"No, no!" answered Daniel, "she saw him on Sunday before he had the stroke, and he talked a long time to her. No! she won't be changed by him."

"She's my mother, you know," repeated Jessica, anxiously.

"Ay!" said Daniel, "and that puzzles me, Jessica. I don't know what to do."

"Couldn't we pray to God," suggested Jessica, again, "now, before we go on any farther?"

"May be it would be the best thing to do," agreed Daniel, rising from his chair, and kneeling down with Jessica beside him. At first he attempted to pray like some of the church members at the weekly prayer-meeting, in set and formal phrases, but he felt that if he wished to obtain any real blessing he must ask for it in simple childlike words, as if speaking face to face with his Heavenly Father; and this was the prayer he made, after freeing himself from the ceremonious etiquette of the prayer-meeting

"Lord, thou knowest that Jessica's mother is come back, and what a drunken and disorderly woman she is, and we don't know what to do with her; and the minister cannot give us his advice. Sometimes I'm afraid I love my money too much yet, but, if it's that, or anything else that's hard in my heart, so astohinder me from doing what the Saviour, Jesus Christ, would do if he was in my place, I pray thee to take it away, and make me see clearly what my Christian duty is. Dear Lord, I beseech thee keep both me and Jessica from evil."

Daniel rose from his knees a good deal relieved and lightened in spirit. He had simply, with the heart of a child, laid his petition before God; and now he felt that it was God's part to direct him. Jessica herself seemed brighter, for if the matter had been laid in God's hands, she felt that it was certain to come out all right in the end. They went back to their work in the chapel, and though it was melancholy to remember that their own minister would be absent from the pulpit on the Sunday which was drawing near, they felt satisfied with the thought that God knew all, and was making all things work together for the good of those who loved him.

## CHAPTER VII.

Daniel went home with Jessica, still disturbed a little with the dread of finding his unwelcome visitor awaiting their arrival: but she was not there, and there was no interruption to their quiet evening together, though both of them started, and looked towards the door, at every sound of a footstep in the court. After they had their tea, and while Jessica was putting away the tea things in the kitchen, Daniel unlocked his desk, and took out his receipts for the money he had out on interest. Since he had adopted Jessica he had not added much to his savings; for besides the cost of her maintenance, there had also been the expenses of house-keeping. In former times he had scarcely cared how uncomfortable his lodgings were provided that they were cheap; and he had found that to have a tidy and comfortable house of his own involved a great outlay of money. Sometimes a thought had crossed his mind, of which he was secretly ashamed, that the minister who seemed so fond of Jessica, or at least some of the rich members of the congregation, might have borne part of the charge of her living; but no one had ever offered to do anything for her. He had spent his money with a half grudge; and now the question upon his mind was, did God require him to waste—he said "waste" to himself—his hardly earned savings upon a drunken and wicked woman? It was a hard trial. He loved Jessica, as he had said, more than his money, and he had never really regretted taking her into his home; she was like a daughter to him, and he was a happier and a better man for her companionship. But this woman was an abhorrence to him, a disgust and disgrace. She had no more claim upon him than any other of the thousands of lost men and women, who thronged the streets of London. Surely God did not require him to take this money, which was the sole provision for his old age, and now that the minister was so stricken there would be no new cha-

pel built for him, and no house for the chapel-keeper, and no increase of salary. That was already a settled point, for the physicians, who were attending the minister, declared positively that never again would his overworked brain be capable of sustaining any long strain of thought, such as had drawn together his eager and attentive congregations. It was scarcely even a question whether he would be able to resume his position as pastor of this old church; and under a new minister it was probable the place might be half emptied, and his evolutions as chapel-keeper be considerably lessened. He was getting older too, and there was not more than ten years' work in him. He looked at his treasured receipts, and asked himself, could it be possible that God required him to sacrifice his past gains, and risk his future comforts upon Jessica's mother?

Then another question, in the very depths of his conscience, was whispered to his heart, which at first was willing to remain deaf to the small and quiet voice, but it grew louder and more clamorous, until Daniel found that it must be heard and answered.

"What think you Christ would have done with this woman?" it asked. If God had brought her to that door where he dwelt as a carpenter, would he have thrust her back upon the misery of the life which drove her again and again to the vilest of her sins? Would Jesus, who came to seek as well as to save those who are lost, have balanced a book of savings against the hope, faint though it was, of rescuing the woman's soul? "Daniel, Daniel," answered the quiet voice to his inmost heart, "what would thy Lord have done?" He tried to set it aside, and hush it up, while he turned the key upon his receipts, telling himself that he had done all that his duty as a Christian demanded of him, when he rescued and adopted Jessica. But the Spirit of God has a gracious tyranny which requires more and more from the soul which begins to sacrifice itself. He had mastered his love of money for the sake of a child whom he loved; now he must conquer it to rescue a wretched woman whom he shrank from.

The struggle seemed to last long, but it was ended before Jessica came back to the fireside. Daniel's prayer in the afternoon had been too sincere for him to be left in darkness to grope along a wrong path. His face wore a smile as Jessica took her sewing, and sat down opposite to him, such a smile as rarely lit up his rigid features.

"Jessica," he said, "God has shown me what to do."

"Perhaps it'll be better than the minister himself," answered Jessica.

"Ay!" answered Daniel, "I don't think the minister could have told me plainer. Why, Jessica, suppose the Lord had been living here, and your mother had come to his door, wouldn't he have cared for her, and grieved over her, and done everything he could to prevent her going on in sin? Well, dear, it seems to me it wouldn't be altogether right to take her to live with us all at once, because you are a young girl, and ought not to see such ways, and I might get angry with her; but I'll hire a room for her somewhere, that shall be always kept for her, and whenever she comes to it there



will be a bed, and a meal for her; and we'll be very kind to her, and see if by any means we can help to make her good."

Jessica had dropped her sewing, and drawn near to Daniel; and now she flung her arms round his neck, and hid her face upon his breast, crying.

"Why, now, now, my dear?" said Daniel, "what ails you, Jessica? Wouldn't the Lord Jesus have made a plan something like that? Come, come, we'll pray to him to make her a good woman; and then, who knows? she may come here to live with us."

"She's my own mother, you know," sobbed Jessica, as if those words alone were clue enough to all the thoughts in her heart.

"Yes!" answered Daniel, "and we must do our best for her. Jessica, I know now that I love God more than aught else in this world or the next."

It was a knowledge worth more than all the riches of earth; and as Daniel sat in his chimney-corner, he could hardly realize his own happiness. To be sure that he loved God supremely, and to have the witness in himself that he did so! He felt as if he could take all the world of lost and ruined sinners to his heart; and, like Christ himself, lay down his life for them. There was only one shadow, if it could be called a shadow, upon his joy unspeakable and full of comfort—it was that he could not gladden the heart of the minister by telling him of this change in his nature.

The next day was a very busy one for Daniel; for besides his ordinary duties, he charged himself with finding a suitable place for Jessica's mother. He met with a room at last in the dwelling of a poor widow, who was glad to let him have it on condition that he paid the rent of the house. He and Jessica bought a bed, and a chair, and a table, and put everything in readiness for their expected visitor. Scanty as was the furniture, it was a warm and certain shelter for the poor vagrant, who spent half her nights shivering under archways, or in unfinished buildings; and never had Daniel felt so pure a gratification as when he gave a last look at the room, and taking Jessica by the hand, went back to his own home, no longer afraid of meeting the woman on his threshold.

#### CHAPTER VIII.

It was a happy Sunday for Daniel, in spite of the minister's absence and the downcast looks of the congregation as they occupied their accustomed seats. The chapters read out of the Bible had new meaning for him, and the singing brought happy tears to his eyes. It seemed as if he had never truly known a God before, and though the sermon, by a student merely, was one which he would have criticised with contempt a week ago, now it was pleasant only to hear the names of his God and Saviour; just as one is pleased to hear even a stammering tongue speak the praises of those we love.

During the evening service Jessica went to stay with the minister's children. Jane came down to her in the hall, and told her they were to sit in their father's room while the strange nurse and their own nurse were having tea together in an adjoining room.

"Nurse thinks," said Jane, "that if papa knew, he would like us to sit with him this Sunday evening, and sometimes we think he does know, though he never speaks, and he seems to be asleep all the time. We are going to read our chapter and say our hymns, just as if he could hear. And nurse says he told your mother only last Sunday that he loves you almost like one of his own little girls. So we said we should like you to come and read with us: for you are not a bit afraid, Jessica."

They had mounted the stairs while Jane was whispering these sentences; and now, hand in hand, they entered the minister's room. There was a fire burning, and a lamp lit upon a table, so that the minister's face could be plainly seen, as they stole with tender caution to his side. It had been a pale face always, but it was very colourless now; the lids were closed lightly over the eyeballs, which seemed almost to burn and shine through them, and the lips, which might have been speaking words that seemed to bring his listeners almost into the presence of God, were locked in silence. Yet the face was full of life, which rippled underneath as it were, as if the colourless cheeks, and thin eyelids, and furrowed forehead were only a light mask: and while the children gazed upon it, the lips moved slowly, but soundlessly.

"He is talking to God," whispered Jessica, in a tone of awe.

"Jessica," said Winny, pressing close to her, "I can't help thinking about Paul, when he was caught up into the third heavens, and heard unspeakable works. I think perhaps he looked like my father."

She had never called him father before, and she uttered it in a strangely solemn voice, as if it was a more fitting title than the familiar one they had called him by on ordinary days. They stood beside him for a few minutes, and then they crept on tiptoe across to the hearth. The children read their chapters, and said their hymns, and sang a favourite one of their father's in soft, low tones, which could scarcely have been heard outside the room; and the little time-piece over the fire-place chimed seven as they finished.

"It was just this time last Sunday," said Jane, "when papa had the stroke. He was just going to pray when the chapel-clock struck seven."

"I wonder what he was going to say," said Winny, sorrowfully.

"Our Father!" murmured a voice behind them, very low and weak, like the voice of one who has only strength to utter a single cry; and turning quickly, with a feeling of fear, they saw their father's eyes opened, and looking towards them with inexpressible tenderness Jessica laid her finger on her lips, as a sign to them to be still, and with timid courage she went to the minister's side.

"Do you know us again?" she asked, trembling between fear and joy,—"do you know who we are, minister?"

"Jessica, and my children," he whispered, with a feeble smile flattering upon his face.

"He is come back!" cried Jessica, returning with swift but noiseless steps to Jane and Winny. "Let us make haste and tell the others

May be he is hungry and weak and faint. But he knows us,—he is come back to us again."

In a few minutes the joyful news was known throughout the house, and was carried to the chapel before the evening service was over: and the congregation, as they dispersed, spoke of their minister's recovery hopefully. It was the crowning gladness of the day to Daniel, and he lingered at the minister's house, to which he hastened as soon as he had closed the chapel, until it was getting on for midnight; and then he left Jessica with the children, and started off for his home, with a heart in which joy was full.

## CHAPTER IX.

DANIEL had a good way to go, for the minister's house was in an opposite direction to his own from the chapel. The November fogs still hung about London, and the lamps gave only a dim light through the gloom. Those who were yet walking about the streets marched quickly, as if anxious to reach whatever shelter they called their home. Daniel himself was making his way as fast as he could along the muddy pavement, when he came to a part of the streets where the drainage was being repaired, and when charcoal fires were burning in braziers here and there, at once to give warning to the passers by, and to afford warmth to the watchmen who stayed beside them all night. One of the watchmen had brought an old door, and reared it up against a rude wall of stone and bricks, so as to form some protection from the rain, which now and then fell in short showers.

He had quitted his shed for some reason or other, and, as Daniel drew near, arrested his steps; for crouching underneath it, and stretching out her shrivelled arms over the brazier full of charcoal, was Jessica's mother. The fitful light was shining strongly upon her face, and showed the deep lines which misery and degradation had ploughed upon it, and the sullenness and stupidity which were stamped upon her features. He stood still, gazing at her with his instinctive abhorrence; but very soon a feeling of profound pity took its place. He had been wondering what had become of her since Friday morning, and had even felt a kind of anxiety about her: and now, as he thought of the room with its comfortable bed which was waiting for her, instead of the brief shelter of the shed, he climbed over the heaps of rubbish which lay between them, calling to her, for he did not know her name, "Jessica's mother!"

The woman started to her feet at the sound of his voice, and looked him full in the face, with an expression of utter wretchedness. Her eyes were inflamed and swollen with tears, and every feature was quivering as if she had no control over them. She was so miserable a creature, that Daniel did not know in what words to speak to her: but his heart was moved with an unutterable compassion, unknown to him till now. He even felt a sympathy for her, as if he had once been in the same depths of degradation, as he looked down shudderingly into the deep abyss where she had fallen by her sins; and the sense of her misery touched him so closely, that he would have given

his life for her salvation. He stretched out his hand towards her but she pushed it away, and with a groan of despair she fled from the light, and sought to hide herself in the darkness of the foggy streets.

But Daniel was not easily turned aside from his desire to bring some help to Jessica's mother, even if it were no more than to rescue her from the chillness of the November night. He followed her with steps as rapid as her own, and, only that she had had the first start, he would have been quickly at her side. She fled swiftly along the streets to escape from him, and he pursued her, hoping that she would soon weary and would turn to speak to him. But she kept on until Daniel found himself at the entrance of one of the old bridges of the city which span the wide waters of the river. Side by side with it a new bridge was being constructed, with massive beams of timber, and huge blocks of stone, and vast girders of iron, lying like some giant skeleton enveloped in the fog, yet showing dimly through it by the glare of red lights and blazing torches, which were kindled here and there, and cast flickering gleams upon the black waters beneath, into which Daniel looked down with a shiver, as he paused for a moment in his pursuit. But he had lost sight of the woman when he lifted up his eyes again, unless the strange dark figure on one of the great beams stretching over the river was the form of Jessica's mother. He pressed towards it, quitting the safety of the old bridge: but, as a wild and very mournful cry smote upon his ear, he missed his footing, and fell heavily upon a pile of masonry at some distance below him.

It could only have been a minute that he was unconscious, for the deep-toned clock of St. Paul's had chimed the first stroke of midnight as he lost his footing, and the boom of the last stroke was still ringing through the air, when he tried to raise himself, and look again for the dark figure which he had seen hanging over the river: but he could not move, and he lay quietly, without making a second effort, and thinking clearly over what had happened. There was little doubt that the wretched woman, whom he had sought to save, had hurried away from all salvation, whether of God or man: and yet how was it that, instead of the shock of horror, a perfect peace possessed his soul? For a moment it seemed to him that he could hear a voice speaking, through the dull and monotonous splashing of the cold water against the arches below him, and it said to him, "Because thou hast been faithful unto death, I will give thee a crown of life."

Was he going to die? he asked himself, as a pang of extreme agony ran through all his frame, and extorted a moan from his lips. He was ready and willing if it was the will of God; but he would like to see his little Jessica again, and tell her gently with his own lips that her mother was dead, and gone—he could say nothing gentler—to her own place, which God knew of.

The midnight hour was quieter than usual in the busy city, for it was Sunday, and the night was damp: so Daniel lay for some time before he heard the tread of a passer by upon the bridge above him. He could hear many sounds

at a little distance; but he could not raise his voice loudly enough to be audible through the splash of the waters. But as soon as he heard footsteps upon the bridge, he cried with a strong effort, "Help me, or I shall die before morning!"

It seemed a long time, and one of great suffering to him, before he was raised up, and laid upon the smooth pathway of the bridge. But he did not cry out or groan, and as the little crowd which gathered around him spoke in tones of commiseration and kindness, he thanked them calmly, and with a cheerfulness which deceived them. They bore him to the nearest hospital, but as they would have laid him on a bed there, he stopped them great energy and earnestness.

"Let the doctor see me first," he said, "and tell me whether I am likely to die or live."

The doctor's hand touched him, and there were a few questions put to him, which he answered calmly; and then, as the doctor looked down upon him with a grave face, he looked back with perfect composure.

"I'm a Christian man," said Daniel, "and I'm not afraid to die. But if you think there's no chance for me, I'd rather go home. I've a little girl at home who'd like to be with me all the time till I'm taken away from her. The key of my house is in my pocket. Let me be taken home."

They could not refuse his request; but the doctor told him he might live yet for some days, though the injuries he had received gave no hope of his life; to which Daniel replied only by a solemn smile. It was nearly morning before he reached his house, under the care of a nurse and a student from the hospital; and thus he entered for the last time the home where he had spent the three happiest years of his life with Jessica.

#### CHAPTER X.

For several days Daniel suffered great pain, but with such perfect peace and joy in his heart that it seemed as if he could scarcely realize or feel his bodily anguish. Jessica was with him constantly; and when he was free from pain she read aloud to him, or talked with him of the heaven to which he was going, and which seemed to lie open to his gaze already, as one catches a glimpse from afar off of some beautiful country basking in the glory of a full noontide sunshine. The chapel people came to see him, some of them in the carriages which of old used to set him pondering upon their riches, and they left him, marvelling that they had known so little of the religiousness of the man who had ushered them to their pews Sunday after Sunday. But as yet the minister had not visited him, though he had sent him word that as soon as it was possible he would come to see him.

The last day had arrived; both Daniel and Jessica knew that it was the last day, and she had not stirred from his side since morning; and still the minister had not come—had not been able to come to the death-bed of his old friend. For they were old friends, having met many times a week for a dozen years in the same chapel; and since Jessica had drawn

them closer altogether, the learned and eloquent preacher had cared for Daniel's illiterate soul; and the chapel-keeper had learned to pick up some crumbs of nourishment from the great feast which the minister prepared week after week for his intellectual congregation. He had not been, but Daniel was undisturbed, and so, patient and peaceful, with a smile upon his lips when he met Jessica's wistful eyes, he waited for the last hour and the last moment to come.

Yet before it was too late, and before his eyes grew dim, and his tongue numbed with the chillness of death, the minister arrived, pale in face, and bowed down with weakness, and with a trembling voice which faltered often as he spoke. They clasped one another's hands, and looked into one another's faces with a strange recognition, as if both had seen further into the other world than they had ever done before, and then the minister sank feebly into the chair beside Daniel's pillow.

"I will rest here, and stay with you for an hour," he said.

"It is the last hour," answered Daniel.

"Be it so," replied the minister. "I too have looked death in the face."

They were silent for a while, while the minister rallied his strength, and then he bent his head, his head only, for he was too feeble yet to kneel beside the dying man, and he poured forth a prayer to God from his inmost heart, but with hesitating lips, which no longer uttered with ready speech the thoughts which thronged to his brain. The Amen with which he ended was almost a groan.

"My power is taken from me," he said; "the Almighty has stricken me in the pride of my heart. I shall never more speak as I used to do, of his glory and majesty, and the greatness of his salvation."

"You can speak of his love," murmured Daniel.

"Yes," he answered, despondently, "but only as a child speaks. I shall never stir the hearts of the congregation again. My speech will be contemptible."

"Jessica, tell him what you and I have been talking about," said Daniel.

Jessica lifted up her face from the pillow, and turned it towards the minister, a smile struggling through her tears; and though her voice was unsteady to begin, it grew calm and clear before she had spoken many words.

"We were talking how he'd never be the chapel-keeper any more, and go up into the pulpit to carry the books before you; and then we thought it was true, maybe, what the doctor says, that you'd never be well enough again to preach in such a big chapel; and so we went on talking about the time we shall all be in heaven. We said perhaps God would give you more beautiful thoughts; there, and grander words, and you'd still be our minister; and the angels ud come thronging up in crowds all about you and us to hearken to what you thought about Jesus Christ, and about God; and there'd be a great congregation again. Only whenever you were silent for a minute, we could look up, and see the Saviour himself listening to us all."

Then the minister bowed his pale face upon his hands: but he did not answer a word.

"There's one thing still I want to say," said Daniel. "I've made my will, and left all I had to Jessica; but I don't know where she'll find a home. If you'd look out for her——"

"Jessica shall come home to me," interrupted the minister, laying his hand upon her's and Daniel's, and clasping them both warmly.

"I'm a Christian man," whispered Daniel. "I know that I love God, and that he has made me something like himself. There's a verse about it in the Bible."

"Beloved," said the minister, "now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is."

There was no stammering of the minister's speech as he pronounced these words, and his face grew bright, as did the face of the dying man. Daniel's mind wandered a little, and he groped about, as in the dark, for the Bible, which lay upon the bed; and he murmured, "It's time to

take up the books, for the congregation is waiting, and the minister is ready. I will take them up to heaven."

He spoke no more; but the Bible after a while fell from his hand, and Jessica, and the minister, looking upon his face saw that in heaven he was beholding the face of the Father.

It proved true that the minister could never again preach a sermon such as in former times, when the people listened with strained attention, and he was to them as a very lovely song of one that hath a pleasant voice, and playeth well on an instrument; but they heard his words and did them not. Yet he was a man of calmer happiness than before; and in his quiet country home, where sometimes of a Sunday he mounted the pulpit-steps of a little chapel, and taught a simple congregation simple truths, he drew nearer day by day in spirit to the great congregation who were waiting for him, and before whom his lips should never more be silenced.

## Sabbath Readings.

### SELF DEDICATION TO GOD.

BY CHARLES J. BROWN, D. D., EDINBURGH.

"O Lord, truly I am thy servant. I am thy servant, and the son of thine handmaid. thou hast loosed my bonds."—1's cxvi. 16.



**L**OOSSED my bonds." Whatever reference the psalmist may have had in that expression to deliverance from the grave—from impending bodily death, we gather, I think, sufficiently from the whole strain and spirit of the psalm, that he points in it over and above, to the anguish of a more inward, soul bondage, the effect

of departure from the living God, out of the depths of which he had called on the name of the Lord, as he speaks at the third verse, "The sorrows of death compassed me, and the pains of hell gat hold upon me. I found trouble and sorrow. Then called I upon the name of the Lord: O Lord, I beseech thee, deliver my soul." In answer to his cry, the Lord had not only preserved his temporal life, but loosed his spirit from its bonds,—restored to him the joy of his salvation,—brought him back again into the blessed liberty of His children. And so—just as he thus opens the psalm, "I love the Lord, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live." and as, at the seventh verse, he says, "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee. For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. I will walk before the Lord in the land of the living"—so now, in our text, he renews, reiterates, his everlasting self-dedication to God saying, "O Lord, truly I am thy servant, I am

thy servant, and the son of thine handmaid: thou hast loosed my bonds." The particular occasion of the psalm is uncertain. If David, as I think every way probable, was the penman of it, would not the occasion of the rebellion of his son Absalom—that fruit of his terrible sin in the matter of Uriah—together with his restoration at length to Jerusalem and to his kingdom in peace, fulfil somewhat remarkably the whole conditions of the psalm? But however this may be, I mean to take the words more at large and in general, even as the Holy Ghost evidently designed them to embody the feelings and the exercise of God's children in every age, remembering and realizing their redemption from the bonds of sin and death and the curse, and, again and again, thus thankfully devoting themselves to the God of their salvation, "O Lord, truly I am thy servant; I am thy servant, and the son of thine handmaid: thou hast loosed my bonds."

Notice two things here—the *old bonds*, and the *new*. First, the old bonds loosed, and second, the new and blessed bonds that have come in the place of them for ever, "O Lord, truly I am thy servant; I am thy servant, and the son of thine handmaid. thou hast loosed my bonds."

I. First, the old bonds loosed—the *old bonds*. This psalm is but one of many places of scripture, where a deep resemblance or analogy is traced between the bondage of the soul, and the death of the body,—between the condition of a sin-bound, sin imprisoned soul, and the strong dark bondage of the grave. For, first, the bondage is, in both cases alike, desperate as to all human power of loosing from it. And

second, it is, in both cases alike, unknown and unfelt by them that are held the fastest bound in it. And this, because, thirdly, it is *death*—death in both cases, soul and body alike. I can conceive some one here saying within himself, "So you tell us, but I cannot understand it well. It is easy, of course, to see what the strong dark bondage of the grave is—not so easy to see what that death, death-bondage, of souls is of which you speak." Dear friends, may not that just be what I have said, that the bondage is, in both cases alike, unknown and unfelt by those who are held the fastest bound in it? However—there is at least this difference between the two cases, that we cannot even speak to a body dead and in the grave. But we can speak to a sin-bound, death-bound soul. And I would fain speak a little to you, who are thus silently speaking to me, about this matter.

Suppose some man to have been guilty of a capital crime—say, murder—to have been convicted of it on the fullest evidence, and to have been sentenced to die in a fortnight. You can easily understand how that unhappy person is already dead in the eye of the law—already as good as dead, because held in the bonds of a death-sentence,—of a sentence of death. Ah! it is your case—it is *you* I speak of. For every sin is, in the government of the adorable God, capital—"the wages of sin is death"—the punishment annexed to it is death. You have sinned. The sentence has gone out already against you, "The soul that sinneth, it shall die." You are held, at this hour, in the bonds—I speak to those who have not been in Christ loosed from them—the bonds of a death-sentence,—a sentence of eternal death, "Cursed is every one that continueth not in all things which are written in the book of the law to do them."

But this is not all. You are not only held in the bonds of a sentence of death, but you are already *dead in sin*. So the Holy Ghost declares, when, speaking of some who had been forever loosed from their bonds, he says. You hath he quickened, who were *dead in trespasses and sins*. Oh, we have grown so familiar with these words that we fail to realise the fearful import of them. "Dead in sins"—not only chargeable with ten thousand thousand iniquities, but *dead* in them—as thoroughly, that is to say, estranged from, and incapable of, all righteousness, as a body dead and in the grave is incapable of all activity. Do not misunderstand me. It is not that we are incapable of activity, intense activity in *sin*. "Dead in trespasses and sins," are the words, "wherein in time past ye walked"—*walked*. Alas! we are dead only to God,—too fully alive to sin—"dead in trespasses and sins, wherein in time past ye walked according to the course of this world, according to the prince of the power of the air." Thus are you in the bonds, also, of Satan, and of the world. Suffice it for my purpose, however, to say—the bondage of a manifold, terrible death. I said a little ago, that the bondage is, in both cases, body and soul alike, *desperate* as to all human power of loosing from it. But, in the case of the soul, the bondage is unspeakably more dreadful for this reason, to which I crave your attention, that the power of God, at least,

though not the 'power of man, can loose from the bondage of the grave. It needed but the simple word and will of the Lord Jesus to bring Lazarus from his tomb—"Lazarus come forth" and he that was dead came forth." But the power even of omnipotence (to speak reverently) cannot loose from the bondage of a dead soul, consisting, as it partly does, in that sentence of death in the law of which I just now spoke. For to that sentence, *power*, simple power, can have no kind of application. God no more can loose the sentence of his law by any mere act of will or power, than he can deny Himself, or falsify his whole character and perfections.

But, strange to say, it is just at this point, where the bondage of the soul has reached its strongest and deadliest—for, "the strength of sin is the law" (1 Cor. xv 56)—that we are ready to hear of the loosing of all the bonds together—the old bonds *loosed*. For, that sentence of the law which the power of God could not loose, the *blood* of the Lamb of God could. "God" could and doth loose it "with his own blood." "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law." The everlasting Son of the Father took our nature upon him, and, with it, and in it our very bonds—our very sentence,—girt himself round with it, bore it,—exhausted it. And now, no sooner is a sinner united to the Crucified One by true and living faith, than the sentence, borne by the Surety, falls from off him, as it is written, "Christ hath redeemed us from the curse of the law, being made a curse for us"—and, with the sentence, all the other bonds together—sin, Satan, the world. None of them can survive that sentence. For, "the strength of sin is the law;" and, as it is written, "sin shall not have dominion over you, for ye are not under the law, but under grace."

II. But thus you will perceive that we are already in our second head, namely, *the new bonds which have come in place of the old for ever*. For "sin shall not have dominion over you." But to be free from the dominion of sin is but another word for the serving of God—and that is the *new bonds*—as Paul again and again speaks of "being made free from sin, and becoming the servants of righteousness,"—"being made free from sin, and becoming servants of God." "O Lord," says David, "truly I am *thy servant*; I am thy servant, and the son of thine handmaid: thou hast loosed my bonds." Thus, secondly, I speak to you of the *new bonds of the service of God* which have come in place of the old for ever. First here, I offer a general remark. It is, necessarily, an alternative for us all—a choice for us of bonds—of the old or the new. For we cannot possibly be free from bonds of every kind. We are creatures, and must needs be under some master,—God or Satan. It is a choice for us, I repeat, between the old bonds of sin, Satan, the world, hell; and the new and blessed bonds of the service of the adorable God, of which now I speak a little to you. Two remarks, will suffice on the new bonds of the service of God, as presented in the text—the one having respect to the *nature* of them, the other to the *spring and source* of them.

1. First as to the *nature* of the new bonds, we are taught here that, as they consist generally in the service of God, so that service is, in the kind and character of it, first, true; second, entire; and, third, hearty and free.

(1.) It is *true*—"O Lord, *truly* I am thy servant." It is no such hollow, simulated, false-hearted service of God, as men too often row at communion tables, leaving them only to serve their own lusts, and the world, and the devil. See how David is speaking here to God, the Searcher of hearts. "O Lord," says he—"O Lord, truly I am thy servant." Just as, at the ninth verse, he had said, "I will walk before the Lord"—as under the eye, and in the immediate presence, of the Lord, "in the laud of the living;" so here, "O Lord, truly I am thy servant." The truth is, that those self-deceivers at communion tables do not speak to God at all. If they would but observe with care their own feelings, they would find that they either speak to no one, or, at best, speak to the outer world, but do not speak at all to God. "O Jehovah," David says, "truly I am thy servant."

(2.) And, as the service is true, so it is *entire*—not a half, divided service, shared deliberately between God and mammon, sin and righteousness, Christ and Belial. The Psalmist, by a beautiful figure, tells the entireness of his service, "O Lord," he says, "truly I am thy servant, and the son of thine handmaid." For, as a slave born in the house,—born of a bondmaid in the family, was esteemed more thoroughly and unquestionably a slave, than one reduced for the first time to servitude, so says David, "I am thy servant, and the son of thine handmaid"—although I do not see why he may not include, over and above the idea of a godly mother—since the two thoughts are in fullest harmony—"I am thy servant, and the son of thine handmaid: thou hast loosed my bonds."

(3.) And as the service is true and entire, so also it is *hearty and free*. See how the spontaneity of it comes out in every word, "O Lord, truly I am thy servant; I am thy servant and the son of thine handmaid: thou hast loosed my bonds." David, in fact, does not call it *bonds* at all. "Thou hast loosed my bonds," he says. And yet it is bonds, though very strange ones—bonds of liberty, the very defence and safeguard of liberty, yea, liberty itself, as he elsewhere speaks, "I will walk at liberty, for I seek thy precepts." O, yes, the service of God is the very freedom and happiness of the creature—"Man's chief end," and highest good also, "is to glorify God, and to enjoy him for ever." Thus much, shortly, of the new bonds in the *nature* of them.

2. Then, my second remark has respect to the *spring and source* of the new bonds. It is taught here as to this, that the *loosing of the old bonds, is the source and spring of the new*. "O Lord, truly I am thy servant, I am thy servant, and the son of thine handmaid: thou hast loosed my bonds." It is so in different ways. Thus,—

(1) First, the loosing of the old bonds is the source and spring of the new, in that it is indispensable to the whole forming of the new. So long as the old are unloosed, the new can-

not possibly exist. If we cannot be free from both old and new—as I said—no more can we be *under* both at the same time. A man who is under sentence of death cannot serve his country. His country can take no service at his hands. The sinner under sentence of death in the divine law cannot serve God. God can accept no service from him. And, besides, he is serving sin, the devil, the world, and cannot serve both masters—God and sin—together. First, I say, the loosing of the old bonds is the indispensable condition of the whole existence of the new.

(2.) Second, the loosing of the old bonds is the source and spring of the new, inasmuch as it fixes the new, many ways, sweetly and strongly on the soul—enhances, many ways, the obligation of God's service on the soul. True, the believer is said to be *delivered from the law*. But only, of course, in the curse and penalty of it—from the law as the condition of eternal life and death—from the law as a covenant of works. Considered as the *rule and standard* of the soul's service, not only does the law abide unchanged, but the obligation of it is in many ways enhanced. For it is not now the will of a Master only, a Lawgiver, a Sovereign, but of a Father also, a Husband, a God in covenant—"O Lord, truly I am thy servant; I am thy servant, and the son of thine handmaid: thou hast loosed my bonds."

(3.) Third, the loosing of the old bonds is the source and spring of the new, in that God's express purpose and design, in the loosing of the old, was to fix the new upon the soul,—to set the soul free to serve and glorify him for ever—as it is written, "Now we are delivered from the law, being dead to that" (margin) "wherein we were held, *that we should serve in newness of spirit, and not in the oldness of the letter*," and again, "What the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; *that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit*." The purpose of God, I say, in the loosing of the old bonds was to fix the new upon the soul for ever—"Blessed be the Lord God of Israel, for he hath visited and redeemed his people. . . . *that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life*."

(4.) Fourth, the loosing of the old bonds is the source and spring of the new, in that it brings into the soul an almighty power and strength, even the strength of the Holy Ghost to effectually persuade, enable, and constrain the soul to the service of God. O yes, in the same hour in which the curse falls from off the soul, the Holy Ghost enters it—"Christ hath redeemed us from the curse of the law, being made a curse for us, that the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive *the promise of the Spirit through faith*." "Sin shall not have dominion over you: for ye are not under the law, but *under grace*"—the grace of the Holy Ghost, the Spirit of holiness, of whom it is written in the new covenant, "I will put my spirit within you, and cause you to walk in my

statutes, and ye shall keep my judgments, and do them."

(5.) But yet again, the loosing of the old bonds is the source and spring of the new, in that, along with power, it brings to bear on the soul all manner of inducements, persuasives, arguments, considerations, motives, to the service of God; and, specially, among these the motive of an overpowering gratitude and love, under the influence of which it comes to pass that, whereas we could not before serve God, now we cannot *but* serve him, as David sings in this psalm, "What shall I render unto the Lord for all his benefits towards me?"—"Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee, for thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. I will walk before the Lord in the land of the living." "A certain creditor," said Jesus, "had two debtors; the one owed five hundred pence, and the other fifty; and when they had nothing to pay he frankly forgave them both. Tell me, therefore, which of them will love him most? Simon answered, I suppose that he to whom he forgave most"—"The love of Christ constraineth us." We love him, because he first loved us." In one of the Southern States of America, in the old days of slavery, there was a slave girl whom a noble-hearted Christian man purchased at a large price, for the purpose of bestowing her freedom upon her. When the writing of liberty was placed in her hand, she did not at first understand it. But when it was explained to her, she refused to leave her benefactor—insisted on following him, and serving him all her days. And when afterwards, strangers, visiting at the house of her master, marked her untiring, devoted, eager, service of him, and would learn the secret of it—"he redeemed me!" was her one answer—"he redeemed me! he redeemed me!" The song of heaven is, "Thou art worthy, for thou wast slain, and hast redeemed us to God by thy blood." "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."

Thus of the old bonds loosed; and of the new, which have come in the place of them for ever. I would address a closing word or two, first, to those who are strangers altogether to the new bonds; and second, to those that are not strangers to them, but have exchanged for them the old for ever.

First I speak a word to you who are strangers altogether to the new bonds. You are not

strangers to *bonds*, however. You are in the old bonds—"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" The Apostle goes on to ask of those to whom he wrote, and who had been loosed from their bonds, "What fruit had ye then in those things whereof ye are now ashamed?" Ah! it may be that you are not ashamed. But will you just read the text thus, "O Satan, world, self, sin—truly I am your servant." You shrink from that. Well; you cannot be loosed from the old bonds save by exchanging them for the new. And the Lord Jesus bids you welcome to make that exchange: "Come unto me," he says, "all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you"—I will give you rest from your own yoke, from the old bonds—then "take my yoke upon you," the new bonds, "and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls; for my yoke is easy, and my burden is light." "Ah! I can speak to you. But God can speak after another manner, "When I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee, when thou wast in thy blood, Live." "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

Second, those who are not strangers to the new bonds, but have exchanged for them the old for ever, I would simply say, Happy, thrice happy servants of the Lord! When the Queen of Sheba visited Solomon, and witnessed the grandeur of his court, she exclaimed, "Happy are thy men, happy are these thy servants, which stand continually before thee." Oh, poor, poor Solomon! Happy servants, I repeat, of our Solomon—of the King of kings, the blessed and only Potentate! What a service! What a Master! What a reward (though, indeed, this service is its own reward), "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world!" "There shall be no more curse; but the throne of God and of the Lamb shall be in it: and his servants shall serve him; and they shall see his face; and his name shall be in their foreheads." What remains, but that you remember well, and meditate often on the old bonds loosed—the bonds, and the wondrous loosing of them; that you may again and again renew your self-dedication to the Lord, saying, "O Lord truly I am thy servant; I am thy servant, and the son of thine handmaid: thou hast loosed my bonds."

## Miscellaneous.

### CHRISTIAN WORK IN LODGING-HOUSES AND WORKHOUSES.

IN walking through some of the lowest districts of the metropolis,—to take, for example, the Mint, Spitalfields, or the courts and alleys around Bald-wins Gardens,—the reader's attention may perhaps have been directed to the number of houses in which the an-

nouncement is made of "Lodgings for single men," "Lodgings for travellers," "Good beds at twopence a night." In the Mint and in the neighbourhood of Spitalfields there are groups of houses occupied by lodgers from basement to attic: and it is one of the sights of London to spend an hour or two any winter's night in either locality, and watch the travellers who repair thither in quest of shelter. In

Some instances the houses are so ricketty, the cellarage beneath them so suggestive of rats and other vermin, and the general appearance of the lodgings so uninviting, that pedestrians, after a hasty look at the wretched tenements, will hurry away, preferring the cold blast of night to the questionable accommodation to be obtained within. Others, not so particular, will knock at the door; and as it opens, an odour of tobacco, onions, and of all kinds of cookery, will come steaming forth, and the ear will catch the din of laughter, loud talking, and perhaps singing, combined. If we follow the traveller who has just entered and paid toll on the threshold, we should find that he has passed through a dingy passage out into a courtyard on his way to the common kitchen of the establishment, whence came the smell of the onions and cookery and the noise of many voices. The kitchen is a room which will perhaps hold twenty or thirty people comfortably, and it is more than half filled. A good fire is blazing in the grate, and half-a-dozen people are cooking their supper by it. One is toasting a sausage, another a piece of bacon; another has a bit of steak, the gravy of which, as it drops in the process of cooking, he does not begrudge to a neighbour's heap of thick dry toast. If it were not that the smell arising from the bad tobacco which two unwashed Germans are smoking is well nigh suffocating, and that, notwithstanding laughter and singing, every one seems half-suspicious of his fellow, there might be many worse places in London on a cheerless night than this common kitchen. Supper over, the lodgers linger over the fire, or go to one of twenty beds in an adjoining room, and there repose until the inexorable dawn proclaims that they have had as much sleep as any landlord can reasonably allow for twopence.

Many strange stories might be written about those who from time to time seek the shelter of these lodging-houses. Here has been found "the university man," telling in half-sober mood anecdotes of his college days to costermongers and street beggars, and boasting of the position he might even now take if he were not too proud to accept the patronage of the wealthy! Here, too, has been that prodigal son for whom rewards have been offered in vain, and who, having spent all in riotous living, has had no other means of obtaining a lodging than by selling his attire bit by bit. Occasionally, the criminal has tried to be lost in such places from the eye of the police, and has been awakened in the dead of night by the glare of the officer's lantern flashing in his eyes. While the poor of the district in which lodging-houses are situate use them to a large extent, they are also places of shelter for hosts of casuals who have seen better days, and who, while they can scrape a few pence together, will pay for the poor accommodation afforded rather than go into the "House."

It need scarcely be said that such persons are seldom to be found attending any place of worship, and that, unless the Gospel is taken to them, they will be out of its reach while they continue inmates of the cheap lodging-house. We are glad to know, however, that they are not forgotten, and that well-sustained efforts

are put forth week by week to interest them in the truths which make for their everlasting peace. By the consent of the landlords of many of the lodging-houses, both in the Mint and in Spitalfields, services are held in the common kitchens of the houses every Sunday evening by devoted Christian labourers, who have every reason to be encouraged by the attention paid to their addresses and to the several parts of the service.

In company with one who knew every hole and corner of the Mint, we not long ago took a survey of the work done in the lodging-houses in the course of one Sabbath evening. "The Mint," as the reader may be aware, is a narrow lane leading out of the Borough, about 300 yards in length. It is frequented both night and day by tribes of the dirtiest men and women imaginable; and at almost every step the passer-by may see upon the window-blinds the announcement "Lodgings for single men, 3d. a night." In this Mint Street and the courts belonging to it hundreds of the poor congregate as naturally as the surgeons do in Finsbury Square, or as lawyers in the Temple and Lincoln's Inn. The houses are of all kinds, and lodgings are let to those who can only afford a cellar, or a part of one, as well as to those who can take a bed on the first floor. In the kitchens of several of these houses religious services are conducted every Sabbath evening by the Christian Instruction Society of Surrey Chapel, under the active superintendence of the Rev. Newman Hall. This society has gained access to no less than twelve houses in Kent Street and the Mint, and in some cases they are even warmly welcomed by the lodging-house keeper. In the first kitchen we entered, when we made our survey, we saw a strange scene indeed. It was a low-roofed room, with a good fire blazing in the grate, and receiving additional light from two glaring gas-burners. There were two or three rows of tables in the place, around which about forty men were seated; they were of all ages, and in every kind of working dress—Sunday dress there was none. Some were smoking, some were eating or cooking their supper, some were reading Lloyd's newspaper; a few here and there had the New Testament before them, which the Surrey Chapel Christian Instruction Society supplies to all the lodging-houses under their visitation. A few stragglers lounged about the door, and would neither come in nor go out. This was the kind of audience to whom the Christian visitor had that evening to declare the Word of Life. Nothing daunted by the scene before him, he gave out a simple hymn of praise, and commenced a well-known tune. He had the singing nearly all to himself; but as he proceeded to read the Scriptures, it was good to see that the newspaper in one instance was furtively laid aside, and that although smoking was still continued, talking ceased. He had no reason to complain of the attention paid to the fervent exhortation he delivered, and at the close of his address the tracts which he distributed were respectfully received. A similar audience, though perhaps not so numerous, assembled that evening in each of the houses in the Mint district. One of the kitchens we found to be underground, and



there was a very treacherous look about the place; but the voice of sacred song ascending from the depths gave one courage to venture down, and there we saw about a dozen of the most woe-begone looking persons we ever saw taking part in an evening service. It is encouraging to know that these religious services have not been without good result. Even in such abodes of poverty, and perhaps of crime, some souls have been born again, and have blessed God that the Gospel was ever taken to them. In one year, by means of this Christian Instruction Society, upwards of 23,000 religious publications have been distributed among the lodgers; and it has been computed that every Sunday evening there is an aggregate attendance of about 300 persons in the kitchens of the Mint lodging-houses listening to the preaching of the Gospel.

The lodging-houses of Spitalfields are regularly visited by members of the Christian Community. This Society has had this district under its charge for upwards of fifteen years, and twenty members are at work every Sabbath evening. In a very small area in this vicinity may be found forty-five lodging-houses, accommodating more than 2000 lodgers of every grade. The description given of some of them is most saddening. One who has had this field of work under his care for years, says that it is next to impossible to give a correct moral picture of the district; vice in every conceivable form is prevalent, and poverty in every degree goes hand in hand with it. As hand-maid to vice and poverty, there is ignorance of everything good, noble, and true; but a full acquaintance with crime and profligacy, excess and selfishness, idleness and lust, hatred, revenge, murder, blasphemy, and sins too foul to name. It is encouraging to know, however, after this fearful picture, that a great change for the better has taken place in this district, into the lodging-houses of which Evangelists go Sunday after Sunday and dispense the Word of Truth, very often with as much attention as could be secured in the ward of a workhouse.

The following is the testimony of the Secretary in regard to the reception of the brethren;—"The evidence of several of our brethren is that a great improvement has been manifest of late. As a rule, we are respected, and our visits readily permitted, and now and then earnestly solicited in some of the houses. On entering a house our brethren, who invariably go two and two together, kindly salute them 'Good evening,' and intimate their intention to speak for a short time. The salutation is returned, and a general hush goes round for silence, coupled with 'We are glad to see you; go on, go on!' The service then proceeds with reading the Scriptures, praying, and often singing, which many heartily join in; an address follows—for sermons are not of much use amongst such people—then a closing prayer. Afterwards the visitor goes round with tracts, and speaks kindly to each as he hands him one; and now he is besieged with a host who begin

to tell their troubles and misfortunes, and, finally, beg for the price of a night's lodging, or something more urgent still. After a kindly 'Good night,' the visitors proceed to the next house, as they generally take two, sometimes three, in the course of the evening."

Several cases of conversion, and other good results, are among the fruits of these simple ministrations. During the past year, through the kindness of several well-known friends of the poor, a number of free tea meetings have been organized specially for the inmates of the lodging-houses in Spitalfields. These meetings have been greatly prized by the poor people; and it has been a most affecting sight to witness the mass of poverty and wretchedness thus brought together. The number of fallen women who have attended has been remarkable; and to these words of Christian kindness and counsel have been addressed by those of their own sex. Through the kindness of Mr. George Moore, many of those who were desirous of quitting their life of shame were enabled to enter Homes, and thus to find a place for repentance. Such, then, is a glimpse of the Christian work which is being carried on in some of the lodging-houses of London; and, had we space, we could give additional illustrations of its usefulness in several other localities than those to which we have directed attention.

"Some weeks ago," a visitor writes, "I went to a small sick ward in Bethnal Green Workhouse. I spoke to the inmates from the words, 'He is despised and rejected of men.' Having finished my address, I was about leaving, when one of the patients called me to his bed, and, with tears in his eyes, exclaimed, 'After that word I can trust my soul with Christ.' I entered into conversation with him, and urged the importance of trusting Jesus without delay, and then left the ward, thankful in the belief that God had fulfilled his promise, 'My word shall not return unto me void.' I visited this poor man about three weeks subsequent to this, and was rejoiced to find that he was still 'looking unto Jesus,' and resting his all on Him. I may add that I have been deeply impressed and much cheered in my humble ministrations in connection with this work. Although I have come in contact with those whom the world treats as the very outcasts of society, I have never received one harsh, or unkind word; but the Gospel has been uniformly received with the most reverent and grateful attention." We might multiply instances of the good accomplished in the various workhouses of the metropolis, through the instrumentality of members of the Christian Community and other friends. It is very encouraging to know that in these asylums, where a word of Christian sympathy is so valuable, and in lodging-houses, into which the broken-hearted sometimes creep, only to be forgotten, that the glorious words are still true, "To the poor the Gospel is preached."