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THE PRESBYTERIAN.

MAY, 1870.

ABSTRACTLY considered, the position taken by the Chairman of the Protestant Board of School Commissioners of Montreal is undoubtedly right, that no education can be sound but that which is based on the Word of God. This was the view taken by our forefathers, and it was upon this view they acted when they placed a school beside every parish church and enacted that in the schools ordinary education should be accompanied by religious teaching. Circumstances cannot make that wrong which was right, and no argument of expediency can be brought to the support of the commission of what is, in itself evil; but yet circumstances cannot be overlooked in considering how best to carry a principle into practice. It is not always what is theoretically perfect that must be insisted on, but what is practicable. In this matter of education the end to be reached must be considered, and then what are the best means to secure the result aimed at. These two points, we think, should cover the ground of the present controversy between sectarian teaching, on the one hand, and on the other, the adoption of one common school system accessible to the children of parents of all denominations alike.

The end to be reached is, undoubtedly, the education of the whole people of the Dominion without respect to race or creed. Restricting ourselves in the meantime to the Province of Quebec as far as the argument depends on details, although we think the general principle laid down will include all the Provinces, what do we find as the result of the system hitherto pursued? It is impossible to conceal the fact that, in spite of the reports of the Superintendent of Education, ignorance of the barest elements of education is the rule among the majority of the population. The result of Catholic school teaching has been most discouraging. To judge merely by official reports there would be every reason for congratulation at

the progress made; but facts, too well authenticated to be disputed, show that among the French Canadians the proportion of those who are able to read and write is almost incredibly small. It is the testimony of those taking down depositions and affidavits, or having to obtain signatures of the French Canadian population to legal documents in the Courts at Montreal, that they seldom think of asking whether the witness, &c., can sign or not, but write at the end of the document mechanically, "and deponent saith he cannot sign" in very few instances having to change this to the form "and hath signed." The same evidence comes from other quarters and in even a stronger form. It is asserted most positively, by those who are in a position to know the facts, that the education even in the higher institutions of learning is so defective as to be useless for all practical purposes of life. These statements are fully borne out by the facts that French Canadians are unrepresented in the higher branches of engineering, metallurgy, mineralogy, physics, and in employments dependent on a knowledge of these. A very remarkable article which appeared in the *Minerve*, an influential French newspaper published in Montreal, and which excited great attention and called forth expressions of indignation from the French press generally throughout the Province of Quebec, contains, unintentionally, apparently the strongest condemnation of the course of education given by the schools and colleges. The article was one defending the appointment of Mr. Brydges as Intercolonial Railway Commissioner, the main argument being that there was no man among the French Canadians capable of filling the office, and that because their attention had not been directed to engineering. Incidentally admissions were made corroborative of what we have above stated. It is clear, therefore, that there is something radically wrong in

the whole system. It cannot be pretended, as the *Minerve* tried to make out in explanation of facts which could not be denied, that there is an essential difference between the mental characteristics of the French and the Anglo Saxon race; that the one is theoretical and the other practical. Such an assumption is at variance with the history of inventions, and with the result of the labours and efforts of both races in the application of scientific discovery to practical uses. It would be absurd to attempt to enter upon any enumeration of these, even had we space, and it is besides unnecessary as the facts are easily accessible. But there is no need to resort to such an argument to prove the fallacy of the statement that French Canadians are mentally disqualified from entering into competition with their fellow-countrymen of other origins. They have shown whenever they have had an opportunity, an aptitude for acquiring knowledge of the useful arts which has enabled them to take a leading position, and it may be asserted with the utmost confidence that they are kept back and heavily weighted in the race for life, and that the whole country suffers from a vicious system. If the object to be attained is the education of the whole people, then, undoubtedly, there has been a complete and lamentable failure. And the cause of this, it is impossible to deny, is a sectarian system of schools.

How, then, are better results to be obtained in the future than in the past? Is it by extending still further the denominational system? By having Presbyterian, Episcopalian, Methodist and Congregational schools? By dividing the grant among a dozen of different sects, so that each one is starved and the schools rendered inefficient? Our denominational schools have kept apart the various sections of the population and have kept and are still keeping us as a heterogeneous mass instead of a homogeneous people. Take it for granted that the advantages to be derived from the recent change in the law, as far as regards Montreal, are all that they are said to be, how will this affect the rest of the Province? That in the face of restricted means the Commissioners have done the amount of good they have been able to effect is worthy of all praise. That with a larger sum to some small extent adequate to the task of supporting schools in a proper state, of increasing facilities for higher education, and of preparing the young for entering on a collegiate course, the good to be effected will be largely increased, who can doubt

that knows the energy and ability with which the operations of the Commissioners have been hitherto conducted. But what will be the effect throughout the country of the statement that the Commissioners are determined to conduct the schools on Protestant principles, a statement which Mr. Chaveau was not slow to take advantage of? The first effect of the formation of a Committee in Montreal to promote Protestant education in Lower Canada was the concession of the right of separate schools in Upper Canada, contrary, as has been since unmistakably shown, to the wishes of Roman Catholics themselves. The recent declaration will have the effect of establishing the claims of the Romish priesthood to the entire control of the schools of the majority. For years we have consistently maintained that a Common School system of education should be established, open to the whole community and supported by the public money. In no other way can the blessings of education be extended to every child in the country. Now the question is renewed from that broad ground and made to assume the appearance of a scramble between rival religious sects for the possession of public money to propagate their own peculiar tenets. It is so on the one side, we do not believe it is so on the other, but on the surface this is made to appear to be the real question at issue. Catholics desire to obtain the best education possible for their children, and even now some of them, notwithstanding the natural desire to please their ecclesiastical authorities, send their children to the Commissioners' schools. Is the conspicuous affixing of the name "Protestant" to what should be "Common" schools likely to encourage a larger influx of Roman Catholic scholars? Or will it not rather deter even those most anxious for the due preparation of their children for the business of life from acting in open violation of the orders of the Church to which they belong, when they see a name given to these schools symbolical of all they have been taught to look upon as most to be avoided?

We shall be told, undoubtedly, that to expect the Church of Rome to recede from the position she has taken on this question is an idle dream. It may be so, we have no doubt it is so. Yet, granting this to the fullest extent, clearly comprehending the task set before those who have made up their minds to have a national system of education, we maintain that we are justified in the course we have taken. Let us lay down sound principles. Let us say at once

what we mean. If the foundations are properly built we can rear on it a solid superstructure. To the Common Schools of the country belong the money appropriated for educational purposes by the State. If sectarian schools are wanted let those who desire to have them pay for them out of their own funds. The withdrawal of grants from sectarian colleges by the Ontario Government should be made by us in Quebec the basis of our demands for the withdrawal of all public money from sectarian schools. Steadily kept in view and insisted on such a claim must be conceded. It may not come for years, but it must come ultimately, and no hindrance should be thrown in the way by those who have shown how deep is their heart's desire for the best interests of the country.

WE understand that a memoir of the late Dr. Mathieson is now in course of preparation, along with which are to be published several of his discourses. We are not at liberty to state as yet who it is that is engaged on this work; but it is enough to say that he is a practised hand, and fully *en rapport* with his subject; and the public may rely upon it that full justice will be done to the memory of the late venerable father of our church. The edition, however, will be a limited one; and as we are sure that all our ministers and elders, at least, besides many private members of the church, would wish to possess a memento of the valiant champion of the principles of the Church of Scotland in this country, we are desired to say that ministers would do well to ascertain how many copies would likely be taken in their congregations, before the Synod meets in June, and bring their orders with them.

ELSEWHERE will be found acknowledgment, by the Synod's Treasurer, of sums received on behalf of the Church of Scotland's mission to Vancouver and British Columbia. It is to be regretted that the sums are so small, and that few of our congregations have contributed at all, much or little, to this object, which received the hearty commendation of last Synod. The country is one which geographically has strong claims upon us. Then many of our own people have migrated to the Pacific coast, and it ought to be felt our duty to follow them with religious influences; more particularly that a new missionary has gone from the Dominion, Mr. McGregor of Nova

Scotia, to labour in that region. But we suppose until a missionary goes forth from ourselves, accredited by the Synod, we shall not be roused up to do our proper part in aiding North Western Evangelization. It is to be hoped the approaching Synod will take this matter into earnest consideration.

THE Synod of our church is called to meet in St. Paul's Church on Wednesday, the first day of June next, at noon. A great deal of important business will have to be transacted. The inauguration of a New Home Mission Scheme, of itself, would suffice to occupy the Reverend Court for a large portion of the time morally given to the business of the Synod. We would humbly suggest that in future the mornings should be allotted to committees, as it is in committee the real work of the Synod is done; and then there would be a chance of its being properly done, instead of imperfectly digested reports coming up, the members being jaded into the bargain. The afternoon and evenings should be sufficient for the discussion of the reports. We understand that the Lay Association have it in contemplation to hold a missionary meeting, similar to that held in 1867, on some evening, subject to the approval of the Synod. A movement is also afoot to give a public breakfast to the members of Synod.

WE beg to call attention to the printed circular addressed to ministers by the Committee of Arrangements for the approaching meeting of Synod in Montreal. The point to be observed is, that an answer be in all cases returned, and, as soon as possible.

We have it, "on dit," that the Rev. Solomon Mylne, of Smith's Falls, will be nominated as Moderator for the Synod of our own Church which meets in Montreal, in June.

We beg again to call attention to the fact, that the Rev. Prof. Ferguson, Kingston, has been appointed Treasury of the Bursary Fund.

IN MEMORIAM.

Mr. George Jackson, Sen., Simcoe, died on the 18th Feb., 1870. On the Sabbath, after his funeral, Rev. M. W. Livingstone, preached a sermon from Deut. xxxii. 29: "O that they would consider their latter

end;" and at the conclusion thus spoke of Mr. Jackson :

The subject to which I have just been directing your attention, as you will at once perceive, has been suggested by the circumstances in which as a congregation we are this day placed. One of the oldest members and an office-bearer too in the Church, after a long and painful illness, has been removed from amongst us. His "latter end," to which he was so long and anxiously and prayerfully looking forward, has come. He has passed away like a sheek of corn fully ripe. Having served his day and generation, he has "fallen asleep," and gone, we have every reason to believe, "to be for ever with the Lord."

Mr. George Jackson, Sen., whose loss we are this day as a congregation lamenting, was born at Licker, in the year 1780, not far from the boundary line between England and Scotland; and here too I believe he was brought up. At an early period he removed to Spittal, on the south side of the Tweed, from Berwick. Here he became a member of the Church under the Rev. Mr. Whitehouse, and took an active part in the management of its affairs. He crossed the Atlantic about 36 years ago, and after remaining in St. Jarvis for some time, he removed to Simcoe. He became at an early period, a member of this congregation, and after a time was set apart to the office of eldership in the Church. How he conducted himself as a member and elder of the Church is known—well known to you all. No one took a deeper interest in its affairs than he did. No one did more to promote its welfare than he did. He was ever ready in the Sabbath-school, in the prayer meeting, and in the meetings of managers, to lend a helping hand. To this congregation his removal is a serious loss. His place, it will be no easy matter to supply. May God in his good providence ere long raise up some one to fill it!

In many respects Mr. Jackson was a remarkable man. He was so *physically*. He was not only above the ordinary size, but he was well and powerfully built. The immense amount of work which passed through his hands, not only in this, but in the old country, shows that he was not only a man of untiring industry, but of strong and robust, and enduring constitution.

He was so *intellectually*. He was a man of clear mind, of sound judgment, and capable of understanding any subject to which he might turn his attention. He was a man who thought for himself; and was not car-

ried about with "every wind of doctrine." Having formed his judgment and being satisfied that he was right, in vain you tried to move him. He continued steadfast to his convictions.

He was so *morally*. His character throughout a long life, continued unstained. He was a man of incorruptible integrity. The idea of acting dishonourably, or taking advantage of his neighbour never, I believe, entered his mind. He was a sincere, devout, believer in the Lord Jesus Christ, and his aim in life seemed to be to walk worthy of his high vocation, and to honour that holy name by which he was called.

He was distinguished for his *attachment to God's people*. He was sincerely attached to his own church, to the Presbyterian Church of Canada, in connection with the Church of Scotland, from which almost all the other branches of the Presbyterian church have sprung. He saw no reason for the disruption of the church in Canada, and highly disapproved of the conduct of those who brought about that disruption; but while strongly attached to his own church, and ever ready to do what he could to promote its prosperity, he was no bigot. He was a lover of good men, and felt kindly towards the brethren of all other denominations, and was ever ready to meet with them, and co-operate with them in any scheme which had for its object the promotion of the Saviour's cause upon earth.

His conduct in general was in unison with his profession. During a long illness his sufferings at time were great, but he bore them all with the utmost patience and resignation. He looked forward to his "latter end," not with fear but with hope. He was not only willing to go, but anxious to go. He "had a desire to depart and to be with Christ, which is far better." And at length when his appointed time had come he quietly, placidly, and in the full hope of a blessed and glorious immortality, fell asleep in the 84th year of his age.

THE LATE DR. LANG, OWEN SOUND.—The Rev. D. Morrison preached a sermon from the 42nd chapter of Job, which was listened to with great attention by the large audience. The rev. gentleman referred to the sudden death of Dr. Lang in the following terms, during the delivery of which the audience seemed to be deeply affected, and many an eye was wet with tears as he proceeded:—"And this leads me to speak of an event which has cast a dark shadow over this place, and dealt a heavy blow to

the little circle more immediately concerned. I refer to the lamented death of Thomas Davidson Lang, M.D., M.C. Young in years, earnest in spirit, blameless in life, and eminently accomplished in his profession—no wonder he was a great favorite; no wonder he rose rapidly in his chosen vocation, and won for himself a good name which will long be precious in this place. And when we call to remembrance the temptations to which he, as a young medical practitioner, was exposed—when we think of the number of wrecks belonging especially to this profession—men who had not moral stamina to rise above temptation—we mourn all the more over the early removal of one who, in virtue of his beautiful life and eminent talents, was at once an ornament to his profession, and a blessing to society; for in a place like this, where the tone of morality is low, he was quite as much needed in the one character as in the other. He had only been two years here, and yet those two years were years of great success, and still greater promise; but behind those two years you are to see a long and earnest preparation in which his zeal never flagged, and the dear

object of his life was never forgotten. To many of you who knew him in his boyhood I need scarcely say how early and earnestly he devoted himself to his studies—how he grew in favour with God and man—how at the soft age of 18 he took charge of your school and conducted it with a wisdom and an energy that would have done credit to riper years, and formed friendships and reminiscences on which you love to dwell. And the same integrity of life and earnestness of purpose which distinguished him as a teacher of youth distinguished him as a student in McGill University, where he won not only high honours of an academic order, but won for himself the love and admiration of his classmates and all the professors with whom he came in contact. Then, as regards his sojourn among us here we all know how he rose and rose, winning for himself a good name, and winning it not more by his rare skill as a physician than by his admirable character as a man. In his death a noble vessel richly freighted has gone down, leaving behind him a weeping circle of friends who loved him as their own souls.

Correspondence.

To the Editor of the Presbyterian.

DEAR SIR,—Will you allow one whose voice is seldom heard in the Synod of our Church, and who has no particular desire that his name should be paraded in print before the public eye, to address you under the assumed name of "Discipulus." The subject to which I would invite attention is that of the "status" of retired ministers.

An overture has been before the Synod on this point from the Presbytery of Victoria, and ere this will have received the consideration due to it at the hand of Presbyteries.

I have no hesitation in saying that every Presbytery within the bounds of Synod will feel no difficulty in conceding to retired ministers their full status and privileges; that their voice may be heard in our Church Courts, and that these Courts should have the advantage of their wisdom and counsel. All right enough; but probably it may have escaped the notice of some that there are certain men who have crept in unawares into the Church, who, by the aid of the funds derived from the revenue of the

Church, have not only succeeded in feathering their own nest very comfortably, but are also using the very position and influence which their nominal connection with our Church has obtained for them to undo its usefulness and undermine its power in this country: men professing to be its ministers covertly aiding our greatest enemies in their efforts to ruin and destroy the Church.

True, these are exceptions to the general rule.

By all means let the Overture stand upon its own merits; let retired ministers have their status and their privileges; but is there no way of dealing with those men who so wantonly, recklessly and wickedly trample our Church under their feet, lift up their heel against her, and with the basest ingratitude smite on the face the very parent that feeds and clothes themselves and their families.

This subject must and will come up before the Synod at its next meeting in Montreal, in some shape.

Those who got up the 17th Paragraph in the form of our Church Polity would

have been far more profitably employed had they addressed themselves to such a subject as this.

The Church must be in such a position that no legal technicality can shield the criminal and allow him to go "unwhipped of justice."

The Presbytery of Toronto will, I think, be able to present this matter in a proper shape at the proper time. Yours, &c.

DISCIPULUS.

Dated at Look-out Point,
this 25th day of Feb., 1870.

DEAR MR. EDITOR:—About the Temporalities Board and the Synod, by your leave, I would like to say a word or two. An old lady who lived in Ayrshire, at the time when Robbie Burns published "the Cottar's Saturday Night," and was "deaved" with the encomiums of it in every body's mouth, unconsciously bestowed the highest panegyric of all by exclaiming,—"*Iraaly dinna see hoo he could hae written it ony ither way!*" In the same manner I am at a loss to think of any other feasible solution of the monetary difficulty referred to in your editorial of last month than that which you suggest. The only thing that occurred to me on reading it was, the apparent desire on your part, or on the part of the committee, to cook the whole thing with special reference to the supposed tastes of the clergy, a sort of squeamishness, or fear of treading on clerical corns. This, as it seems to me, is a matter in which the opinions of the laity are entitled to some consideration. Whatever plan is adopted, the church will look to *them* for the ways and means. No plan can be successfully carried out without *their* concurrence and aid. They hold the purse strings, which no resolution of Synod is able to open, unless it commends itself to their mind and will. I can tell you, sir, that you will not get money from the people if it is to be indiscriminately applied to the payment of the ministers of rich and poor congregations; but if you will shew that a poor congregation are doing all they can to help themselves, you *will* find a disposition in others to assist them in the maintainance of ordinances. You will have no difficulty in supporting a *missionary fund* by voluntary contributions, but I don't think you can expect to carry out the "Sustentation principle," and still less the Endowment principle, in Canada. I hope this is short enough. Yours truly,

A WESTERN FARMER.

To the Editor of the Presbyterian.

SIR,—In reading over your judicious article in the last number of the Presbyterian, there were a few thoughts struck my mind on the subject of Church finances. I quite agree with you that the original intention of the Synod at the inception of the 'Temporalities' Fund has never been realized.

The departure from the deliverance of the Synod of 1856 by the deduction of \$50 from the small pittance of £50, by the deliverance of the Synod of 1863 was a step in the wrong direction, and, though it was done with a good intention on the part of the Synod for the support of young ministers, yet it opened a *safety valve*, for congregations that did not wish to contribute to the support of the Gospel, to let their feelings of responsibility escape; and it is also thought, by many members of such congregations, that it is not their duty to pay the \$50, but the minister's.

From the account of the systems observed by the Free Church of Scotland, and the Presbyterian Church of Ireland, I think the Synod have good suggestions how to originate a fund for the support of the Church in time to come. This fund should be to supplement the stipend of young ministers, and the support of home missionaries and catechists.

The proposed new arrangement of the coming synod, which you mention in your article, seems to be a good basis on which to proceed, and I think it will receive the approval and co-operation of both ministers and people.

OMICRON.

LETTER FROM INDIA.

To the Editor of "The Presbyterian:—"

DEAR SIR,—Since my departure from my native country it has occurred to me that the readers of your valuable magazine might take an interest in the important work of civilization and enlightenment which is being carried on in this distant quarter of our globe; and, with your kind permission, I should very gladly communicate at intervals any information regarding this subject which might be thought interesting or useful. A short account of my travels and adventures before reaching the scene of my labours may perhaps serve as an appropriate introduction.

I arrived in Glasgow from Portland early in the morning of last Christmas, and spent

the next three weeks in Scotland making preparations for my departure for India. These preparations consisted of the following, amongst other items:—procuring my outfit; getting acquainted with men who were conversant with the state of education and religion in India and thus obtaining all possible information regarding my future sphere of labour; holding conferences with, and receiving instructions from, the India Missions Committee of the Church of Scotland and more particularly its able and distinguished convener; and, finally, being set apart by ordination for the special work which has been entrusted to me. As the information which I obtained, and the opinions which I heard discussed, had special reference to the future, I shall at present pass them by, reserving for future letters the important questions regarding the education and evangelization of India which were broached.

The journey to India, via Marseilles, has been so often and so well described, and the route is so well known to all your readers, that I need not occupy my time or your pages in giving an account of it. It seemed more like a long pleasure excursion all the way, than a disagreeable sea voyage, such as many of your readers have experienced in crossing the Atlantic. We had not a single stormy day, not a single cold day, and I may add, as still more worthy of remark, not a single hot day. The ships, on both sides of the Isthmus, were extremely comfortable, the officials as attentive as could be wished, and all the passengers of a high character as regards culture and intelligence. We reached Bombay on the evening of Saturday, the 12th inst., the twentieth day after we had sailed from Marseilles. We saw in the safe and capacious harbours a great quantity of shipping, and it was with little difficulty that we recognized the "Great Eastern" which was then filled with the submarine cable about to be laid between Bombay and a station upon the Red Sea. The new cable and the Suez Canal are great steps in advance with reference to the commercial

interests of Western India. And it is believed here that the latter especially will exert a very great influence in uniting by mutual bonds the East and the West.

No sooner had we arrived in the harbour than I was welcomed to Bombay by the energetic and successful head master of our educational institution, Mr. Melvin; and I soon found myself *at home* in the hospitable bungalow of the Rev. D. Macpherson, M.A., the chaplain connected with the Church of Scotland. From both, and from all whom I have since met, I have received nothing but kindness; and my first fortnight's residence in Bombay has convinced me that there are just as warm hearts to be found here as in any other quarter of the globe.

I found, soon after my arrival, that there was one subject engrossing the attention of all, both native and European, the departure, namely, on the Saturday following, of the Rev. Dr. Wilson, the well-known scholar and missionary of the Free Church. The whole of the week previous to his departure, was occupied with the public meetings convened to do him honour. All classes of society, and all religious sects were unanimous in acknowledging his deep and almost universal scholarship, his zeal in the cause of truth and virtue, his highly beneficial influence during the recent Sepoy rebellion, and his great practical wisdom in all the educational and political questions of the day. He goes home to act as moderator of the General Assembly of the Free Church of Scotland; but expresses an earnest hope that after two years he may be permitted to return to the land of his adoption, where he wishes to spend the remaining years of his long and useful life.

As I do not wish to trespass too much upon your time, I shall reserve an account of our educational and missionary work here for a future letter which, I trust, will not be unacceptable to your readers.

I remain, dear sir,

truly yours,

ROBERT JARDINE.

Bombay, Feb. 25th, 1870.

Articles Communicated.

THE LATE PRESBYTERY OF GUELPH.

It may be acceptable to our readers to be furnished with a brief outline of the history of the late Presbytery of Guelph, and in the hope that it will be so, as well as

profitable to the members of the Church generally, the first instalment of such a contribution is now presented.

The late Presbytery had a vigorous though short life of eight years. It began

in the year 1860, and ended in 1868. In that time *five* new pastoral charges were formed within its boundaries and supplied with settled ministers. One congregation also, that had been pronounced *dead* in the Synod, and which really was in a very low state, bordering on ecclesiastical death, was *revived* by means of the exertions of the Presbytery, crowned with the Divine blessing. The greater part of the other congregations of the Presbytery were during the same period uncommonly prospered. In an aesthetical point of view, the incidents of its course and their results are truly romantic; in a spiritual point of view, are very serious and suggestive.

The first meeting of the Presbytery of Guelph was held at Guelph on Tuesday, the third day of July, one thousand eight hundred and sixty years.

The Synod, at its meeting in Kingston, had on the fifth of June, one thousand eight hundred and sixty, divided the Presbytery of Hamilton, forming the following congregations into a new Presbytery, to be designated "The Presbytery of Guelph," viz.: Galt, Guelph, Fergus, Woolwich, Arthur and Paisley. The boundaries of the new Presbytery were, from North Dumfries inclusive northward, and between the bounds of the Presbytery of London and those of the Presbytery of Toronto. The Synod appointed the Rev. George Macdonnell, of Fergus, to be the first moderator.

The Presbytery met, according to the injunction of Synod, and was constituted with prayer by the moderator. *Seclerunt* in addition to the moderator, the Reverends Hamilton Gibson, James Thom, John Whyte, and John Hogg, ministers; the Rev. John Hay, ordained missionary from the Church of Scotland, and Messrs. A. D. Fordyce and John McCrea, elders.

The Rev. George Macdonnell was unanimously chosen clerk, and upon his retiring from the moderatorship, the Rev. James Thom was unanimously elected moderator for the ensuing year.

Mr. Gibson applied, on behalf of the Rev. Peter Thomson, ordained missionary from the Colonial Committee of the Church of Scotland, and then in connection with the Presbytery of Bathurst, for appointments in this Presbytery. It was agreed to accept of Mr. Thomson's offer, on condition of his

receiving a transference from the Presbytery of Bathurst.

Mr. Hay read a report of his missionary labours at Mount Forest and in the vicinity. The Presbytery agreed to record their approbation of the zeal and diligence of Mr. Hay, and re-appointed him to supply Mount Forest until the next meeting of Presbytery, with the understanding that he would also give fortnightly service at Durham.

Meetings were held during the year at Galt, Fergus, Mount Forest, and Guelph. A trying loss was sustained at this early period, of two from among the six ministers forming the clerical portion of the Presbytery. The Rev. H. Gibson was translated in the end of the year from the pastoral charge of St. Andrew's Church, Galt, to that of Bayfield and Varna, in the Presbytery of London; and the Rev. K. MacLennan from St. Andrew's Church, Paisley, to the new Church at Whitby, in the Presbytery of Toronto. On the other hand, the new Presbytery were encouraged by the acceptableness and success of Mr. Hay's labours. His lovable character, ministerial ability and ceaseless exertions for the good and comfort of the people to whom he was sent, made "the old Church" to appear in many a heart, as again vigorous and verdant, not as had been represented faithless and effete.

Mr. Hay had attracted a very considerable congregation at Durham, where he had warm friends who wished that he should be settled over them; but the congregation of St. Andrew's Church, Mount Forest, comprising a goodly number of communicants, urged their preferable claim to have Mr. Hay upon the Presbytery, and he was accordingly inducted as their minister, by the Presbytery, on the 31st of January, 1861. This was *the first* of the new charges that were initiated and furnished with pastors by the Presbytery of Guelph.

On the 20th of July, 1861, a "call" was moderated in at Galt, in favour of the Rev. Thomas G. Smith, of Kintyre, Illinois. This "call" Mr. Smith ultimately saw meet to decline. On the tenth day of April, 1862, Mr. Robert Campbell, preacher of the gospel, was, after preliminary steps, ordained to the Holy Ministry by the Presbytery, and inducted into the pastorate of St. Andrew's Church, Galt.

Notices and Reviews.

KATIE JOHNSTONE'S CROSS.—*A Canadian Tale.* By A. M. M. Toronto: James Campbell and Son, 1870.

We have read this little book with uncommon pleasure. Before dealing with the contents let us say that the outside and the general getting up are most creditable to the enterprising publishers, who some time ago offered prizes to the writers of the best books suitable for Sunday-schools in Canada, and who have given forth this volume as the first of the series.

The story is a simple one, with few exciting incidents and nothing approaching the sensational—a merit, surely, in a Sunday-school book, the purpose of which is not so much to attract by a brilliant narrative, as to impress certain truths through the medium of the narrative. "Sweet are the uses of adversity" might be taken as the motto of the book. Its aim is, as the author writes in the preface, "to illustrate how great a blessing may flow from an affliction, if met and borne in a spirit of faith and Christian cheerfulness." The lesson taught throughout the work is beautifully summed up in four lines which stand upon the title-page:—

With patience then, the course of duty run;
God never does, nor suffers to be done,
But that which thou wouldst wish, if thou
couldst see
The end of all events as well as He"

We may notice here what must strike every reader, viz., how apt has been the selection of "headings," or verses which embody the leading thoughts of the various chapters. One cannot help wondering how the author lighted upon lines which echo so strikingly the lessons she is inculcating. (A fine verse of Miss Waring's hymn, beginning

"Father, I know that all my life
Is portioned out for me."

is spoiled, to those who are not familiar with the words, by a typographical error—"ruthless" for "restless"—which will doubtless be corrected in the next edition.)

The characters are natural, and are by no means all of one type. There are no boys and girls who are made to talk and act like their grandfathers or like angels. The moral and religious tone of this book is more healthy than that of many Sunday-school books we have read. The

writer deals not with an imaginary state of society but with life as it is now in Canada, and with human nature as we find it, and especially as those find it who have much to do with the "home mission" work of looking after the afflicted or the degraded. Indeed, the story could have been written only by one who knew this by experience as well as by observation.

But we must confess it would have been pleasanter if the author had chosen to bring upon the stage, as her heroine, some strong, romping, typical girl, rather than an unfortunate sickly one, whose trials give a morbid tinge to the narrative, and who, like all good Sunday-school library boys and girls, is made to die young.

The chief charm of the book to us lies in the easy, natural way in which the author throws her own opinions, which are very decided, on matters of taste, morals and religion, into the story. There is a good deal of sermonizing, but then it must be acknowledged she preaches well. Love for animals and flowers; choice of books; "Keble's "Christian Year" occupying the foremost place; opinions about the observance of the Lord's day, about the laws of honour among school-girls, about the right way to read novels, about the importance of doing the humblest duty "in the name of the Lord Jesus," about the uses of convents and monasteries in some period of the Church's history, about toleration in matters of religious difference, about the best way of reclaiming young Arabs like Jim Egan, about the meaning and benefits of Christ's work; objections to the recklessness in speculation which is too commonly associated with utter regardlessness of the possibility of meeting one's obligations; to the "jesting manner" in which love affairs are commonly spoken of (for there is a glimpse, at least of love in the story, and there are marriages more than one); to the want of true politeness shown in drawing out an odd visitor for the amusement of others. These and other points are brought out without any of that unskilful tacking on of a moral to the end of a chapter which is the surest way of inducing the young reader to "skip" a page or two and hurry on to the next bit which looks interesting.

The book is evidently written by one who is a Canadian in interest and sympathy

(possibly by birth), who understands Canadian life, appreciates Canadian amusements, loves Canadian scenery, and knows how to describe it too; but who has strong ties binding her to the Old Land, has received the benefit of old world travel and culture, and is not so blindly Canadian as not to perceive that educationally and otherwise Britain is ahead of Canada—Oxford University, for example, on a higher level than our Canadian Universities. The author is apparently a Presbyterian who can “love and admire the Church of England service,” and would agree with “Layman” in last number of *the Presbyterian* in believing

that the observance of Good Friday, and similar days may be conducive of benefit to the Church, and, while holding loyally to the faith and practise of her own Church, can recognise the good points in others.

We are tempted to give an outline of the story and to quote from the book itself in illustration of what we have said, but we leave it to make its own impression upon our readers. We trust that “KATIE JOHNSTONE’S CROSS” will soon be in every Sunday-school library in the Dominion, and that the author of it may be long spared to write books as fresh, vigorous and useful.

The Churches and their Missions.

INDUCTION SERVICES AT PENPONT.

On February 18th, the Presbytery of Penpont met in the parish church there, for the purpose of inducting the Rev. Andrew Paton, formerly of Montreal, to the pastorate of that church and parish. There was a large congregation. Mr. Monteith, Glencairn, presided, and preached from 1 Cor. chap. i., ver. 23,—“But we preach Christ crucified; unto the Jews a stumblingblock, and unto the Greeks foolishness.” At the close of the sermon Mr. Monteith delivered suitable addresses to the minister and the people. Mr. Paton received a cordial welcome from the members of the congregation as they retired from the church.

THE INDUCTION DINNER.

At half-past three o’clock the members of Presbytery, with their friends, sat down to dinner in the Buccleuch Arms Hotel, Thornhill. Rev. Mr. Monteith occupied the chair, and the Rev. Mr. Murray officiated as croupier.

After the usual loyal toast, the chairman said:—I must ask you now to fill your glasses, for we have reached the toast of the evening—viz., “The Health of the Rev. Andrew Paton, minister of Penpont.” (Loud applause.) I am sorry that the proposing of this toast has not fallen to one better acquainted with the reverend gentleman than I am. But I am happy to say he is known to friends of mine. I hold in my hand a letter which I lately received from Montreal, which will speak of Mr. Paton much better than I can do. I will take the liberty of reading you an extract from it:—“I daresay you will be surprised to receive a letter from me. I

write, however, to congratulate you on the neighbour you are soon to have at Penpont. Mr. Paton, assistant and successor of St. Andrew’s here, has been presented to that parish, as you are, of course, aware by this time. I am exceedingly sorry that we are to lose him here, but what is lost to us is great gain to the parish of Penpont. The Duke has made a most judicious selection in him. He has had the whole charge of a large congregation here, and one not to be surpassed in Edinburgh or Glasgow, so far as I know. It has always been a matter of surprise to me how he has done so well, coming as he did fresh from College, without having any training as an assistant. During the five years he has been here he has performed his arduous duties well, and has secured the respect and esteem of a large congregation. My own idea is he will not remain long in Penpont—(laughter)—but will soon be called to a wider sphere of usefulness in Edinburgh or Glasgow. He is an excellent preacher, a good pastor, and a thoroughly earnest man.” (Loud applause.) The Chairman added—After reading that letter to you, I think any words of mine would be superfluous, and out of place. Yet, I may be allowed, perhaps, to express my own opinion, that I quite agree with what my friend has said. I do believe that his Grace the Duke of Buccleuch has made a most judicious selection in presenting Mr. Paton to Penpont. (Applause.) I have much pleasure in proposing the health of the Rev. Andrew Paton, minister of Penpont. (Loud applause.)

The toast was pledged with the greatest enthusiasm.

Rev. Mr. Paton on rising to respond, was received with cheering. He said—Mr. Chairman, Croupier, and Gentlemen: It is with the sincerest gratitude that I rise to return thanks for the manner in which my health has been proposed and received. You must be aware that there are moments in life which count almost longer in their real intensity of existence than sometimes months or even years do, and such moments have come to me this day, because I feel that I have entered upon responsibilities and duties which are of the gravest nature. I came to Penpont a few weeks ago I may say almost a total stranger, and now I am to be associated with the joys and sorrows of the lives of many of you. I have to thank most earnestly his Grace the Duke of Buccleuch, through J. Gilchrist Clark, Esq., for the presentation to this parish, and I have to thank you as parishioners for the most cheerful and pleasant welcome with which, through the call and in other forms, you have accorded me. I trust we may be able to realise the responsibilities which have been so forcibly set before us to-day in those beautiful addresses which our Moderator gave us from the pulpit. (Applause.) I trust we may be able to discharge our duties and responsibilities as minister and parishioners by a mutual endeavour to aid each other in life, and to further every good and holy work which as Christians we may be called to meet. We have been told that our first duty is towards our own parish. The members of the Parish Church undoubtedly demand my most earnest sympathies. I will not speak of the sacredness of the relationship in which a minister stands to his daily hearers. It is one of the holiest in existence. To unfold all that is good in their nature must be his constant care. But I trust our sympathies are not to rest there. The whole parish lies before me. There are, I find, other churches within its bounds. Towards those who differ from us in outward forms, I trust we may ever be able to exercise that charity which ever thinketh no evil. We would look again for the display of a like charitable spirit towards ourselves. We would hope that we have learned that no good can be done by denunciation or evil speaking regarding each other. And now surely we are able to realise that differences of opinion may be held conscientiously and expressed firmly without destroying charity of soul. I come to the parish with no large professions, but with an earnest desire calmly to consider

what may seem to be for its highest good, and to be guided by the test of my judgment. We are part of a great Christian Church, in which Christ's Spirit has lived for eighteen centuries. That Church has had a most varied history. We are now helping to write a page of that history. And with the intense earnestness of the period in which we live, with the searching and practical tests that are being applied, with the swift forms which action now assumes, I know nothing that demands higher wisdom, surer grasp of principles, and more whole-souled devotion, than to guide aright the inner life, and the outward form of all Church existence at the present time. Each Church is evidently being tested as to what it is, what it ought to be, and what it is possible to make it. And if I can judge of the spirit of the time, it seems to solve such questions, by accepting that which is practicable, and not merely that which may be theoretically the best. We may regret that such questions are arising for solution; we may wish to keep aloof from them, lest evil should result. But they are forced upon us by circumstances; and it would be unwise and unmanly for us as Churches to refuse to try and guide the decisions of such questions to the happiest issues. It is impossible for any one to tell what form Church questions may assume during the coming years. This we feel that, while it is most disastrous to seek to raise agitation for the mere sake of change, yet it may sometimes be false policy to refuse to take action when circumstances may seem to demand it. Revolutions have sometimes resulted from a false determination to adhere to the letter rather than to the spirit of an institution. While we realise this, we also feel that no policy can be so false as that which seeks to cut itself adrift from what may be called the original and historical principle that gives life to every institution. And if changes in any outward aspect at any time are called for, I trust that we shall never lose sight of the purpose and intention of those who have founded and handed down noble institutions to us. So far as I can judge of such matters, the highest wisdom seems to consist in conserving the essential elements—the real spirit—while we seek to make that spirit a true life, adapted to the peculiar circumstances with which we may be surrounded. As a Church, we have a noble history. We are inspired by stirring traditions; and when difficulties meet us, we seem to hear the spirit of our ancestors

speaking to us, calling us, not perhaps to repeat their actions in literal form, but to do our work in their devoted and self-sacrificing spirit. In this way tradition and history have not only a life in the past, but breathe as a power animating the present. In this form alone can we, I think, most truly honour the names which so justly demand our deepest reverence. In large questions affecting the general welfare of the Church, I do not expect ever to be called upon to take an active part. But in an humble way I hope with deep interest to watch her career. Most sincerely do I love our Church; earnestly have I endeavoured in a distant land to do work during the past five years. In foreign work I have had an anxious training in perhaps her most important charge beyond her own parochial limits. I am happy to say that, doing from the very first almost the entire work, my life among a large-minded and an earnest-hearted community has not been a failure. Never could any one have received more touching expressions of regret than I received from all classes on the occasion of my leaving with a view of entering upon the charge to which I have this day been inducted. The remembrance of that kindness and attachment rises before me even to-day as I enter upon new relationships. My friend the moderator has almost unnerved me by reading the contents of that letter, which I had no idea he had in his possession. I trust that my life in Montreal has fitted me for the work of the Church here. I feel my regard for the Church of Scotland intensified. I honour more sincerely her history. I long for her prosperity. I hope to spend my life in furthering her highest welfare. I can feel that I have now a larger and a keener sympathy with her foreign work, and realise that not a little of her position in the eyes of the great outside world depends upon the rigour with which she prosecutes her Foreign Mission work. God speed her in that great labour! But while in a thousand forms our sympathies and work can go forth, yet the real power of each of us as clergymen lies in our own parishes. There the love of the Church can be stimulated in every heart through the life and work of an earnest and consistent clergyman. There the beauty and power of Christ's Gospel can be illustrated every hour. Upon such work I have to-day entered. In no trifling spirit do I undertake it; yet without fear do I seek to meet it; with calm faith, with earnest resolution, with a full hope and confidence of your

kindly sympathy and aid, as well as your charitable judgment. May God help me to realise the high hopes which you have been pleased to express regarding me; and years hence on an humble review of work done, may I be able to feel that life, which may be made so noble and Christ-like, may not in my case be pronounced worthless or wasted. Again accept my thanks for the kindly way in which you have drunk my health. (Loud applause.)

BERRIEDALE.—The Queen has been pleased to present the Rev. Alex. Stewart to the church and parish of Berriedale, in the Presbytery and county of Caithness, vacant by the translation of the Rev. Hugh Fraser to the church and parish of Fearn.

DUNBLANE.—At a meeting of the Presbytery of Dunblane, held on Thursday, Jan. 20, the Rev. John Barclay, late of Old Kilpatrick, was inducted to the pastorate of the church and parish of Dunblane, vacant by the death of the Rev. James Ingram, M. A.

EAST KILBRIDE.—On Thursday, the 10th of February, the Presbytery of Hamilton sustained a largely and cordially signed call to the Rev. John Downs, of Wishaw, to be minister of the parish of East Kilbride.

GLASGOW.—BROWNFIELD CHAPEL.—At the Glasgow Presbytery on Wednesday, February 2, it was intimated that Mr. A. M. Crawford, at present minister of Fullarton, in the Presbytery of Ayr, had accepted a presentation to Brownfield Chapel of Base, vacant by the death of the Rev. Mr. Meiklem.

GLASSFORD.—On Friday, the 4th of February, the Rev. Gavin Lang, late of Fyvie, was inducted to the church and parish of Glassford, vacant by the death of his father.

MILTON QUOAD SACRA CHURCH.—On Monday evening, February 7, at a numerously attended meeting of the congregation of this church for the purpose of choosing a minister in room of the Rev. William Bain, lately deceased, Mr. John Cleghorn Bell, preacher, Penicuik, who has for some time acted as assistant to the Rev. Mr. Bain, was unanimously elected to the pastoral charge of the congregation.

MUCKART.—The Rev. George Paulin, Overtown, parish of Wishaw, has been appointed by the Crown to the parish of Muckart, in the Presbytery of Auchter-

arder and county of Perth, vacant by the death of the Rev. Alexander Moorhead Ferguson.

NEWLANDS.—The Right Hon. the Earl of Wemyss and March has, in accordance with the wishes expressed by the heritors and parishioners, presented the Rev. William Kelly, minister of Wandell and Lamington, to the church and parish of Newlands, vacant by the death of the Rev. James Charteris.

POLLOKSHAWS.—On Thursday, the 27th January, the Presbytery of Paisley met in Pollokshaws parish church, and ordained and inducted the Rev. Philip Rodger, M. A., late assistant in the parish of Rothesay, to the pastorate of the church and parish.

THE REV. JOHN WHYTE.—We learn from the Old Country papers, that the late minister of Arthur is making good use of his enforced leisure in Ayrshire, Scotland, by lecturing in several towns and villages. Lately he delivered a lecture in Straiton, on Athanasius, which seems to have greatly captivated his audience, sustaining the reputation he held while in this country as a lecturer of rare ability.

DEATHS.

At Milton Manse, Markinch, on the 26th January, the Rev. William Bain.

At the Manse of Peebles, on the 27th January, the Rev. George Hope Monilaws, D. D., aged 65 years.

Principal Willis, of Knox College, Toronto, will probably be elected Moderator of the first General Assembly of the Canada Presbyterian Church, which is appointed to meet in Toronto next June.

It is generally understood that the Rev. Geo. Ritchie, M. A., Jedburgh, will be nominated as Moderator of the next General Assembly; and the Rev. Dr. Wilson of Bombay, as Moderator of the Free Church Assembly.

We are glad to observe that the work of reconstructing the Protestant Church in Ireland is progressing favourably. Last month there was some danger of a quarrel between the clergy and the laity in the important diocese of Dublin; and the Archbishop had abandoned the proceedings under circumstances which boded no good to the cause. Since then a thorough reconciliation has taken place, and all parties are now working with the greatest harmony and cordiality towards the common good. In

the diocese of Derry there never has been any disagreement, and when these two most important dioceses work together, we can have little doubt that the reconstruction of the Church will be speedily and completely effected.

FRANCE.—A young lady, Miss Tamelier, a member of an honourable Protestant family, was recently called from this world, in which, as the Apostle says, we are but "strangers and pilgrims." The pastor at Versailles, M. Pacha, requested that she might be interred in the cemetery of the commune. But the Prefect, influenced by clerical tyranny, refused to listen to the demands of the pastor notwithstanding that article of the law which declares that "the cemetery is the property of the commune, in which every citizen is entitled to an honourable place of sepulture, to whatever religious communion he may belong." "Since we are all equal as Frenchmen, as citizens, and as electors," wrote the pastor to the Prefect, "why should we not be equal in our place of burial?" This language is just, and founded upon our recognised legal status. Nevertheless, the Prefect, alleging certain customs or canonical rules of the Roman Catholic Church, pretended that Miss Tamelier ought to be buried in a special place to which are consigned unbaptized children, persons who have committed suicide, and malefactors who have been condemned to death by the tribunals. In point of fact, Miss Tamelier has been interred in a place associated with a sentiment of infamy! Is not this a flagrant iniquity?

The Government has every reason not to excite discontent amongst the Protestants. It is true that they constitute only a small minority in comparison with the thirty millions or more of Romanists. But what does that matter? The disparity of numbers does not affect the legal right; and it is no exaggeration to say that the Protestants have honoured, enriched, and served France, by their character, their labours, and their virtues!

THE REFORMED CHURCH OF SPAIN.

The progress of the Gospel in Andalusia, under the auspices of the Edinburgh Spanish Evangelisation Society, has been of a most surprising character. At the present moment the society has ten missionary agents, one Bible-woman, seven congregations, a theological training college, and has in operation a continuous circulation of Scriptures and tracts. A Reformed Church of Spain is constituted, a General Assembly has been

held, and a Confession of Faith has been provisionally adopted. The Spanish Government has in different ways acknowledged and countenanced the existence and position of the Reformed Spanish Church as a consolidated body, and cast over it the shadow of its protection. The confiscated Church property, involving a gradual disestablishment of the Romish Church in Spain, is being rapidly bought up by secular parties, and all the suppressed churches in Seville have been already purchased, with the exception of three or four. One of the former, a large and magnificent building, capable of holding 2,000 persons, has been offered to the above society for the sum of 1,500*l.*, cash down, by the present proprietors, who purchased it from the Government, and who would make a profit by the proposed sale to the mission of 200*l.* An effort is, in consequence, now being made to raise the amount by special contributions, and a few weeks only are available for the purpose, as another offerer has come forward, the society, however, having the preference. The necessity of securing this large place of worship is evident from the fact that the present hall, re-erected for the purpose, can only contain about 500 persons crushed almost to suffocation. Hundreds and thousands have been disappointed in gaining admittance; and the streets adjoining the old convent have been thronged with multitudes who had come from every quarter of the city and neighbourhood, and some from many miles distant, all eager to hear the Word of God and were yet excluded from want of room.

THE COUNCIL AT ROME.

THE proceedings of the so-called Œcumenical Council continue to be enveloped in mystery. Our leading newspapers have their correspondents at Rome, who hang about St Peter's and waylay every bishop to whom they can find access; but their letters are made up of rumours, and the communication of to-day often contradicts that of yesterday. It seems to be certain that the decrees affirming the propositions of the famous Syllabus have not yet been passed, and that the dogma of the infallibility of the Pope has not even been presented.* One of the most active in its favour is Archbishop Manning; and the latest report is that he and his party propose to limit the

Papal infallibility to matters of faith and morals, that it may thereby be rendered more palatable. The Opposition, though a minority, has great weight. The members composing it come from those countries where there is most political life and activity, combined with some degree of relationship between their Government and the Holy See. Even the English bishops, it is said, are divided on the question; the Americans are more decided in opposition. France and Austria, however, take the lead, for the bishops of those countries see in the promulgation of the Pope's views the final wrench of all relations between Church and State in their countries.

We have little doubt, however, that, in one way or another, the Pope and his followers will carry their views over the opposition. The dogma may perhaps be modified here and there, but in substance it will receive the adhesion of the Council, and be proclaimed to be henceforth matter of faith throughout the Roman Catholic world. We see this even in the attitude taken up by such men as Bishop Dupanloup and Archbishop Darbois; for they do not venture to affirm that the propositions are untrue, but only that their promulgation at the present time is inopportune. The truth is that Archbishop Manning and his friends occupy a much more logically tenable position than their adversaries. Given the principal positions of the Romish faith, the personal infallibility of the Pope and his right to control the actions of states and individuals follow in due course. The great work of the present Council will be to make this clear, and to show, to the manifest conviction of all men, what a thorough despotism, in matters temporal as well as spiritual, the Church of Rome is. It is this exposure which men of sense and worldly wisdom like Dupanloup and others dread; and all their efforts are directed to cover up the monster and not allow its ugliest features to appear. We do them the justice, too, to believe that, if it depended on them, Romanism would be muzzled, and so trained and disciplined as to make it compatible with the enlightenment and progress of the age. It speaks much for the equity and love of fair dealing of Protestants in this country that all their sympathies are directed in favour of this party. We watch the fortunes of the fight, and we sympathise with Dupanloup as if he were fighting our battle. But the real interests of Protestantism, as it seems to us, lie in the success of the Ultramontanes. God forbid that we should do, or even wish,

* Since the above was set up, the dogma has been agreed upon by 600 bishops, those opposed to it absenting themselves.

evil that good may come; but we cannot help seeing that the Ultramontane party understand their system better than their opponents. And we cannot help seeing, too, that if these men get their way in the Council, as we believe they will, they will raise a storm throughout Christendom which will wreck their Church. We know the struggle will be a fierce one. We know how numerous and how practical are their adherents among the laity in all countries; but, notwithstanding time and progress, the spread of knowledge, and, more than all, the Spirit of God is opposed to them. The more their pretensions are advanced the more monstrous will they appear, till the reason and the conscience of the people sweep their dogmas forever away.—*Evangelical Christendom.*

The cause of Protestantism in Italy has sustained a severe loss in the death of Dr. De Sanctis, which took place a short time ago. Dr. De Sanctis was originally a Roman Catholic priest, but several years ago renounced Romanism. He joined himself to the Waldensian Churches, though afterwards, disapproving of what he held to be the narrowness of their views in matters of discipline, he separated himself from them. A movement on the part of the Plymouth Brethren, we believe, drew him towards them again; and from this time onward he was the friend of all good men working heartily with any who, in whatever way, were forwarding the cause of Christ. His writings were extremely popular, and his almanac (*Amico di Casa*) opened an entrance for the truths of the Gospel into homes which would otherwise have remained hermetically sealed to it. We can only hope that the good cause may have many more labourers engaged in extending the field he has left.

The following is the complete scheme for the sustentation of the ministry of the Presbyterian Church in Ireland, as amended:—

“SCHEME FOR THE SUSTENTATION OF THE MINISTRY OF THE PRESBYTERIAN CHURCH IN IRELAND.

“In presenting a plan for the support of the ministry of the Presbyterian Church in Ireland, the Assembly do not propose any interference with congregational arrangements in regard to stipend or other local sources of ministerial income.

“The Assembly believe that it is the present duty of the Church to form a General Sustentation Fund, out of which every minister shall receive an equal dividend.

“They are of opinion that every minister of a congregation should enjoy an income of at least £100 per annum, independent of congregational payments.

“The Assembly, while recognising any rights which ministers individually have under the Irish Church Act, resolved— ‘That, having heard the various schemes that have been brought before the Assembly stated and explained, we approve of commutation in the interests of the Church. They believe that the capital and interest of the amount received by commutation, according to the terms provided by the Act, will of themselves prove sufficient to satisfy in full all existing life interests in *Regium Donum.*’

“The Assembly are of opinion that the proposed sum of £100 per annum should be provided from two funds, as hereinafter described—namely, a commutation fund raised by the ministers, and a sustentation fund raised by the Church.

“They earnestly desire to preserve intact the capital of the Commutation Fund as a source of permanent endowment for the Church. This result will be secured by the people raising such a sum, year by year, as, when added to the interest of the capital, will fully meet the annual claims of all commuting ministers.

“To preserve the capital sum resulting from commutation intact, and to give £100 instead of £59 annually to each commuting minister, and provide for his successor £100 per annum, a General Sustentation Fund of at least £30,000 each year is necessary.

“The Assembly believe it to be quite practicable to raise the amount from year to year. An average amount of a penny per week from every communicant in the Church would amount to £27,500 in the year, whilst sixpence a month from two out of every five of the adherents of the Church would amount to £60,000 a year.

“1.—COMMUTATION FUND.

“Whilst the Assembly approve of commutation in the interests of the Church, they are of opinion that to ministers so commuting adequate security must be given.

“The Commutation Fund shall be vested in trustees in accordance with the provisions of the Irish Church Act, 1868.

“A trust-deed shall be drawn up under instruction of the General Assembly, settled by their law adviser, and approved by the Attorney-General, and duly registered, defining the trusts for which the Commutation Fund shall be held.

“ II.—THE SUSTENTATION FUND.

“ The object of the Sustentation Fund shall be to supplement the interest recurring from the fund created by commutation, so as to pay all the ministers who commute, and their successors, an equivalent for *Regium Donum*, and so preserve intact the capital of the Commutation Fund as a source of permanent endowment for the Church. If necessary, special arrangements shall be made so that those ministers who are at present in receipt of a grant from the Sustentation Fund now in existence shall not be losers by commutation. Further, when commuting ministers retire with the consent of the General Assembly, they shall not only retain their equivalent for *Regium Donum*, but also their proportion of supplementary equal dividend from the Sustentation Fund, provided their congregations have complied with the conditions of this fund. If, within five years after commutation shall have taken effect, the full increment of £30 shall not have been arrived at, and if within that period a commutant should die, it shall be competent for the Sustentation Fund Committee to give his widow and children, if he should leave such, a claim upon the Sustentation Fund not exceeding £20 a year, for a period not exceeding five years, as the circumstances of the case and of the fund may seem, in the opinion of the Assembly, to require.

“ ORGANISATION OF THE FUND.

“ 1. The fund shall be raised through the agency of associations, to be formed in every congregation; these associations to be under the superintendence of the Deacons' Court or Committee of the Congregation. 2. Each congregation shall be divided into districts, with a suitable staff of collectors, each district to be under the superintendence of an elder and deacon, or member of committee. 3. Presbyteries shall exercise regular supervision over the progress of the fund in the congregations of their bounds. 4. The general management of the scheme, so far as raising and disbursing the funds are concerned, shall be undertaken by a committee, who shall meet quarterly, and who shall deliberate and adjudicate, subject to appeal to the Assembly, upon all claims on the fund, and order payments to be

made by the treasurer. 5. The committee shall be selected by the Assembly. The Moderator shall be an *ex officio* member. Each Presbytery shall return annually a minister, elder, and deacon, or member of committee, for every ten of its congregations. All subscribers of £50 or upwards, and all donors of £1000 or upwards, being members of the Church, shall be *ex officio* members. 6. The Assembly's treasurer shall be treasurer of the fund. 7. Donations and bequests to the Sustentation Fund shall be funded, if the donors or testators so direct. These investments shall be made by the commutation trustees. 8. The fund shall pay its fair proportion towards expenses incurred by the aforesaid trustees. 9. The agent appointed to take charge of the office business of the Commutation Fund shall also be required to attend to the business of the Sustentation Fund, under the direction of the Sustentation Fund Committee. 10. As the fund is based on the advantage of commutation to the Church, no minister who does not commute in the interest of the Church shall derive advantage from that fund. 11. If a congregation does not contribute to the Sustentation Fund, its minister shall receive no income from the fund. 12. No congregation paying its minister less stipend than the average of the last three years shall receive any grant from the fund, unless the decrease be satisfactorily accounted for to the committee. 13. The following shall be the standard of duty towards the fund—say, in each congregation an average of 1d. per week per communicant, or an average of at least 6d. per month for every stipend payer. 14. In cases where the standard is not reached, the contribution from the fund shall be decreased in proportion, unless the deficiency be satisfactorily accounted for to the committee. 15. New congregations shall be taken on the fund upon their satisfying the foregoing conditions. 16. Congregations whose ministers did not commute may, on the appointment of the successors of such ministers, be admitted to the fund upon their fulfilling the foregoing conditions, and provided that they have contributed to the Sustentation Fund from its commencement, according to the standard required by the Assembly. 17. Payments from the fund to all ministers who commute to commence three months after commutation takes effect.

Articles Selected.

THE MORTGAGEE.

CHAPTER I.—THE SQUARE-BUILT MAN.

It was many years ago—before the glimmer of oil lamps was replaced by the blaze of gas; before railways had begun to intrude on dense masses of brick, demolishing houses, sweeping away whole lanes and streets, disregarding most ancient associations, and even cutting through churchyards, making a way for the traffic of the living through the dwelling of the dead. It was before the demands of general interest had occasioned the removal of many a wilderness of courts, alleys, and bye-ways, so that it was far easier to hide in London than it would be now.

At that period, in the neighbourhood of Hoxton lived an eccentric square-built man, remarkable in many ways to his neighbours and acquaintances, who were wont to say as he passed along to his daily engagements, "There goes old Mr. Guelphs." Not that there was the least disrespect intended in their observation, or in the epithet "old;" for there were few men who commanded more respect than he. To many of them Mr. Guelphs seemed to have been always old. They had known him ever since they were children, and to their eyes he had always looked the same. He was one of the long-standing institutions of that quarter. He never had been, and he never would be any other than "old Mr. Guelphs."

I have said he was a square-built man. Everything about him partook of the square. There is a picture of him before me now. Its marked individuality declares it an unmistakable likeness. The general form of his face is square. There is about the lines of his jaw, and double chin, and slightly pendulous cheeks, a marked squareness, made the more noticeable by a somewhat stiff and tightly fitting white neckcloth or cravat. The cartilage of the nose is square, with nostrils such as might have delighted Cromwell, who is traditionally reported to have said that he would not give a fig for a soldier who had not big nostrils, the lungs and wind generally corresponding. Large shaggy eyebrows form square lines with the deep shadow of the nose, which the artist has not failed to put in pretty strongly. The forehead looks singularly square, partly from the natural formation of the skull, partly from the effect of a curious wig, showing a dark and

nearly straight line across the head, and descending at each side of it in a perpendicular cataract of wiry-looking hair tortured after the fashion of a counsellor's professional head-dress, into horizontal ridges, intended for curls, which, seen in the mass, will look square in the picture, and could scarcely have looked otherwise in the original. The compressed mouth having lines at the corners almost at right angles with the lips, gives an air of firmness and decision. This is a man not to be trifled with, and yet withal there is an expression in the countenance which shows him to be a man whom it is possible to esteem and even to love.

The whole person of the man corresponded with the head. Mr. Guelphs was of unusual proportions—broad-shouldered, square-chested, large of limb and muscle, with a hand that might have held a prisoner in most tenacious grip, and that often held other hands buried in its friendly grasp. No mincing step was his. How quietly those broad feet came down upon the pathway with a sort of self-asserting tread. This man, if he has a principle to carry out, will not easily be beaten; or if he has an end worth gaining, he will go to it the straightest and the surest road. The "fortiter in re" is sufficiently proclaimed.

With his strong form the man had a character to match. There was something angular about his habits. Rough, and sometimes to strangers apparently almost rude; his roughness was often modified by a grotesque humour, an odd quaintness of speech and manner, and sometimes an undertone of strange gentleness. His deeds of greatest kindness were often done simply as duties of the hour, so to speak, in a business-like fashion. He could, however, relax and unbend, could grow warm with enthusiasm, or melt into pity, and it was at times clearly enough manifest that the bear-like exterior bore beneath it a tender and loving heart.

Mr. Guelphs had gone backwards and forwards between his house and his old wharf by the river-side for many years, and had the well-won reputation of a man who "looked well after the main chance." Never known to be guilty of a dishonourable action, he had a great talent and a keen eye for business. After the fashion of those steady going days he would plod

at his business, in which he had "a good connexion," without seeking to push for increase, and as the profit of his inevitable returns gradually gathered in his hands, he was wont to place it out at good interest on "good securities," about which he was generally scrupulously careful.

In the investment of his surplus money Mr. Guelphs had a plan and principle of benevolence as well as business. He quietly gave away a good deal, without any flourish of trumpets or appearance on subscription lists; but he had a notion that he could sometimes do more good by lending money than by giving it. Many a small tradesman was efficiently helped in this way, and many a man with limited capital was set on his legs, and raised to a safe standing by a timely succour from Mr. Guelphs.

CHAPTER II.—TIM BROWN.

In the circle of Mr. Guelphs' acquaintance was a tradesman, a customer of his own, of whose character he held a very favourable estimate, and who was apparently doing a good trade. He was known to the general community as Mr. Brown, but among his familiars as Tim Brown.

This Mr. Brown was unfortunately taken in by some of his customers, and made sundry bad debts. The means of other customers to whom he had given credit, failing them, his bad debts were far beyond the usual proportion incident to such a trade. Finding himself unable to obtain what was due to him, he was left without immediate resources to meet the demands of those who had trusted him, so that there was nothing for it but to call his creditors together, or at once to obtain money to discharge their claims.

He had a house, which was his own freehold, somewhere at the east end of London, which he might sell, or if he could, he would have chosen rather to raise a loan upon it. A forced sale would, just then, have brought but a small part of its supposed or real value, and as to a loan, he scarcely liked to ask Mr. Guelphs, who was himself a creditor, and he knew none else to whom he could apply. A friend who knew his case and his hesitation, applied for him.

Mr. Guelphs called at Brown's house, expressed his sorrow for his embarrassments, and with brusque good nature signified his willingness to lend, provided always that "good security" were forthcoming. His solicitor was called in to examine the title and prepare a mortgage deed. The transaction was settled without

any parade of kindness: the largest sum the solicitor thought he could prudently advise was advanced upon the house of the East-end; and the mortgage-deed, along with a number of companions of similar character, was safely deposited in Mr. Guelphs' strong box. Mr. Brown's creditors were not called together; many of his customers did not know that there had been any very serious hitch in his affairs; his wife, almost broken down under this first great trouble that had come upon them since their marriage, speedily recovered locks and spirits, and with a heart filled with gratitude and hope, the evil day being staved off, business was carried on at Brown's as before.

To all appearance things resumed their ordinary course. With his steady habits and diligent attention to business, Mr. Brown seemed in a fair way to retrieve his position. Punctual to the day, Mr. Guelphs expected his interest, and duly received it. The mortgaged premises at the East-end were let at a fair rental, and their owner found no difficulty in meeting the claim upon him.

At length came another financial crisis. A severe strain was put upon larger capitalists; banks broke; smaller men, along with hitherto most reliable firms, went down, and many a family sank from comparative luxury to absolute poverty. In this exceptional condition of things Mr. Brown could not continue unscathed. He had been compelled to give credit. His outstanding debts could not be gathered in at once; and indeed, many of them could never be recovered at all. The tenant was gone from the East-end, and no rental was now coming in from the empty house. Creditors wanted money, and after the first application with a gentle pressure, came the inexorable demand from some of them, "Pay me what thou owest."

After taking stock of all he had, Brown found himself utterly bankrupt. His liabilities were greater and his assets were less than he had supposed they would be. There was now no property on which to obtain another mortgage, nor could he see any prospect of deliverance.

Brown's perplexity and trouble were greatly increased by his inability to pay Mr. Guelphs the interest due on his mortgage, and by the fact that a frequent supply of goods readily granted from the old wharf had made Mr. Guelphs one of his principal creditors. He had great faith in the square-built man's integrity and justice, but could not persuade himself to trust in his mercy.

He remembered some instances, in which he thought the very pressure of the passing crisis had made some men of reputed forbearance exceptionally harsh. Several contemporaries of his own were at that moment in duress, because they had failed to meet legal demands, and he had a perhaps morbid dread that his own condition might soon be like theirs. He saw nothing before him but disgrace and ruin. He feared to trust himself in the hands of his creditors. He shrank from the debtors' prison, and in an evil hour after a day of agonizing suspense, he resolved upon flight, leaving behind him a notice desiring that his effects might be sold, to meet, so far as might be, the demands against him. How he managed it, it is hard to say; but he contrived to elude pursuit, and effectually to conceal himself.

His house was soon occupied by bailiffs with an execution for rent. The furniture was seized and sold after a common ruinous fashion. The stock in trade was afterwards disposed of for the benefit of the creditors. Last of all the freehold at the East-end came into the market. The mortgagee had his claim, and held it. The freehold had

been some time without a tenant. Mr. Guelphs directed an agent of his to buy it, and after securing his own due, the balance of the purchase-money went towards meeting the demand of the business creditors, who thus actually received a larger percentage than they would otherwise have had, and resolved to content themselves with what they had obtained, and to seek no more after a debtor whose means evidently were utterly exhausted.

Mr. Guelphs now became the absolute owner of the East-end premises, and the creditors, having determined to treat their claims as settled, he would fain have helped Tim Brown again, had it been possible to do so. But Tim was nowhere to be found. After the sale at the house the wife and children were compelled to quit, and having hung about some obscure lodgings for a few days, they had disappeared, and like the husband, were lost in some strange depths or hidden haunts of London life. Mr. Guelphs' most diligent search, without resort to legal officials, which he chose to avoid, failed to come upon any trace of them.

(To be continued.)

Miscellaneous.

THE POPE OF ROME AND AMERICAN SCHOOLS

From Harper's Weekly.

The Rev. Mr. Preston, a Roman Catholic clergyman of New York, recently delivered a lecture upon "the Catholic [by which is meant Roman Catholic] view of the Public School Question." We have not yet had the Methodist, or Congregationalist, or Baptist, or Unitarian, or Presbyterian view. Nor shall we have it; and for the sufficient reason that it is not a religious or ecclesiastical or denominational question. The schools are open to us all as citizens; not as Quakers, or Roman Catholics, or Jews. Mr. Preston is reported to have denied any desire upon the part of Roman Catholics to break down the American Common School system. That may be true of those who are not clergymen, but it is certainly not true of the Roman Catholic priesthood. They do not wish to break down the system, provided they can control it. But if they can not, does Mr. Preston say or think that they would not be opposed to the system?

His own remarks furnish the answer to the question. Immediately after saying that

Roman Catholics—which term, of course, includes the clergy—do not wish to break down the system, Mr. Preston said, according to the report: "The Pope, in the syllabus concerning modern errors, especially censures the doctrine that public schools are to be removed from the control of the clergy. Catholics [Romanists], therefore can not conscientiously allow their children, to frequent those schools." Now the people of this country and of this State have forbidden all sectarianism in the public schools. Are they or the Pope of Rome to regulate the subject? Mr. Preston says that the lord of a small Italian state is opposed to our public school system, and therefore certain American citizens can not send their children to the schools. And this small Italian ruler of a domain whose population is especially ignorant, superstitious, and idle, says that a certain share of the public school money of the United States must be surrendered to a class of agents of his, American citizens, or at least residents, who acknowledge a spiritual allegiance to him which compels them to oppose the American school system.

The answer to Mr. Preston's address is,

that the people of this State and of the United States do not care whether the Pope likes their Common School system or not. They have tried it for a century, more or less, and they are satisfied. They look across the sea at the dominions of the Pope, or to the countries in which he has been allowed to have his way, and they do not behold a condition of the people which inspires their admiration or stimulates them to imitation. They see that the most wretched countries in Europe—the countries in which there is the least general comfort intelligence, industry, progress and prosperity—are the Papal states and Spain under its late Papal regime. And, knowing the intimate and vital relation between the public schools and the national welfare, the very last system for which they would wish to change their own is that which prevails in those countries.

Again looking over the ocean, the American people see Austria, which had been long subject to ecclesiastical domination, recoiling from the humiliating field of Sadowa, instinctively feeling that the cause of its defeat is its absolute subjugation to ecclesiastical rule, which eats away the manliness of any people, and striking at the heart of its shame by removing the schools from clerical supremacy. The American people say, therefore, to the Pope and his agents: "If you do not choose to have your children educated in our free schools—if you will let them wallow in ignorance rather than grow up in intelligence—if you insist that they shall stay away, unless we will give you money to educate them in your peculiar religious views, so be it. We have jails as well as schools; and if you prefer to fit your children for prison rather than to make them, at our expense, intelligent citizens, so be it again. But so long as we understand the principles of our government, so long as we can read in history and see in your Papal states the consequences of your system, and in our own country the result of ours, so long we shall decline to support sectarian schools by giving to each sect a share of the school money.

Mr. Preston, in the report of his address, said, that he and his friends, that is to say, the Pope, the chief bishop of his church, is willing that other denominations, which desire to organize sectarian schools, should have the same privilege. Undoubtedly; but the Pope does not in the remotest degree "comprehend American institutions." He and Mr. Preston believe that what they call religious, or more truly the ecclesiastical au-

thority, should be supreme in the state. In America we believe, and insist, that the state shall have no religion, but shall protect every citizen in the exercise of his chosen with equal regard to the rights of every other. The Joss-house of the Chinese, the synagogue of the Jew, the meeting-house of all Christian denominations, shall be secure. But when the Joss-house, or the synagogue, or the meeting-house tries to go further and secure the state patronage as well as protection, the state shakes it off and says, "Hands off! My independence is essential to the liberty of every one of you."

This is a truth which the Pope can never learn. And, on the other hand, the Pope can never teach the American people any thing about free common schools.

THE ROMANISTS AND EDUCATION.

Rev. Rufus W. Clark, D.D., of the Reformed Dutch Church, Albany, has published two sermons on the Bible in common schools. They are said to constitute an impregnable argument in favour of the present common school system, and they present the subject in such a form as to command popular attention. This is the style in which the doctor addresses his Romanish neighbours, turning tables upon them: "You claim the right especially to interfere with the management of our public schools. Had you any such right in the country of your birth, where your religion adjusted rights and dealt them out? Before Americans trust you with the management of their public schools, they would like to see the result of your labours in the same way in Papal countries. Can you point us to some spot in Italy, Spain, or Austria, or any other country under the influence of the Romish Church, where the earliest care of Popery is to establish common schools, in which all the children shall be taught to read, write and cipher? We should like to visit that Catholic country where, in every neighbourhood, the district schoolhouse is the centre of interest, and to see the children as, in neat attire, they assemble blithely in the morning. Is there any such spot in all the dominions of the Pope? No; common schools are the offspring of Protestantism. He proved that Romanism is the enemy of common schools, of popular education in every form. Americans will not, if they are wise, put an institution they love so much into the hands of its enemies. The glory of our system is universal ignorance. The meridian of Romish ascendancy *was the midnight of the world's history.*"

News of our Church.

CAMPBELTON.—It may please many who read the *Presbyterian* to hear favourable news regarding the Rev. John Cameron, M.A., late minister of Dundee, and now minister of Campbelton. Since his induction to his present charge, he has received not a few tangible proofs of the esteem in which he is held by his congregation. As each new year comes round, a liberal addition is made to his stipend. In January last, the gift of the congregation amounted to \$405. A large increase is likewise observable in the contributions made by the Congregation to the schemes of the church. The Castle Hill Church, Campbelton, is now undergoing a thorough repair; and altogether, the condition of the congregation is such as to indicate no small amount of spiritual life and earnestness.

EAST OXFORD—INDUCTION.—The Rev. J. B. Mullan was inducted to the pastoral charge of St. Andrew's Church, East Oxford, on the 12th ult. The Rev. David Camelon preached and presided, the Rev. J. M. Macleod addressed the minister, and the Rev. J. Gordon the people. The services were highly interesting, and at the close the newly inducted pastor received a cordial welcome from all present. Afterwards the members of the Presbytery were sumptuously entertained at the residence of Mr. James Chambers, elder. The congregation of East Oxford has been raised from the ruins of a station once in connection with Woodstock, chiefly by the labours of divinity students during the recess of college, and now occupies a leading position in a rich and intelligent community. Mr. Mullan's settlement is very opportune, and is regarded with great satisfaction by the members of the Presbytery of London, as well as by the members of his congregation, and as he enters upon his work under favourable circumstances, from his well-known ability, earnestness and energy, the best results are expected.

N. DORCHESTER.—A number of young people from School Section No. 1, West Nissouri, visited the manse of Rev. Mr. Gordon, at Crumlin, and after some time spent in social converse, Mr. John Lacky, on behalf of the members of the Nissouri mission station, presented the Rev. Mr. Gordon with a well-filled purse and an address, as a token of their high esteem and appreciation of his services. Mr. Gordon replied in suitable terms, acknowledging the kindness that prompted the gift, and the value he attached to it as a manifestation of good feeling—a thing of great importance between the pastor and his flock. Mrs. Gordon was remembered by the ladies present, who left some good things for the table.

ST. ANDREW'S CHURCH, WESTMINSTER.—A soiree and tea meeting was held in this church on Thursday evening, March 31st., and, notwithstanding the "shocking bad" state of the roads, the house

was, at an early hour, filled to excess, so that late comers had to be satisfied with the entertainment afforded them in the adjoining school house, kindly placed by the trustees at the disposal of the committee of management on this occasion. The provision made was in quantity more than liberal, and in quality could not be excelled, having been got up by the ladies of the congregation and their friends, who made it very apparent that, whatever else they may have to learn, in the culinary art they are proficient. After the tea and other good things were served, to which ample justice was done by an appreciative assembly, the pastor of the congregation, Rev. J. McEwen, M.A., was called to the chair, and in the name of the young people, who exclusively took the responsibility of conducting as well as originating the entertainment, bade the audience a hearty welcome and called upon the chair to begin the intellectual part of the evening's enjoyment, a call which was responded to in admirable style. The speaking was of a very superior order indeed, altogether better than we are accustomed to hear at soirees generally. The speakers were Rev. D. Camelon, London; Rev. Mr. Cutbertson, St. Thomas; Rev. Mr. Gordon, Dorchester; and James Armstrong, Esq., Westminster. And the music, for which we were indebted to a friendly choir from London, (not St. James) and to a beautiful cabinet organ kindly loaned for the occasion by Andrus, Brothers, London, manufacturers of all kinds of such instruments, was, indeed, a rich treat of harmony for this part of the Dominion, and may we soon hear its like again.

In this case credit must be given to the young people of the congregation, in whom, if we be not mistaken, a new and laudable spirit appears to be developed. As if ashamed of the old tallow-candle sconces which hung about the church, they betook themselves to the dethronement of these, and have substituted in their stead a very neat and suitable chandelier, with a full compliment of other lamps. After supplying some other desiderata, they went to work upon the balance of their funds and made the following distribution of them: To the Synod's Home Mission Fund \$15; to the Widows' and Orphans' Fund \$15; and to the Home Mission Fund of the Presbytery of London \$10, all which is acknowledged as special from the young people of St. Andrew's Church, Westminster.

ST. ANDREW'S CHURCH, MONTREAL.—A majority of the committee of nine, in whom the patronage of this church was vested, have agreed to ask a committee in Scotland consisting of Drs. McLeod and McDuff, and James Campbell, Esq., Glasgow, to select a suitable minister to be presented to the vacancy, and it is understood they have such a man in view. Of course he must, according to the laws of the church, preach one Sunday before the congregation before he can be called, and if he comes across the Atlantic he must run the risk of being rejected by the communicants, in whom the real election rests. In connection with the

proposed settlement several nice points in ecclesiastical law will arise. According to the Act of Incorporation, and the By-laws founded upon it, the committee of Nine are empowered to "present the person, on whom their choice has fallen, with an invitation, in the name of the Church and congregation, to become their minister. And having received his acceptance, the same, together with the presentation, shall be laid before the Presbytery of the bounds, in order that the Presentee may be invested with full powers as a minister of said Church according to the laws and practice of the Established Church of Scotland." The question is *can* the Presbytery of the bounds go aside from their own laws, and adopt the laws of another Church because one of their congregations has chosen to legislate itself out of the jurisdiction of the Synod's regulations in this matter? And even if they can, *will* they, at the dictation of any congregation? The civil power can be invoked to make the Presbytery carry out *their own laws*, but not the laws of another church. If our laws are to be carried out, then, the presentation of the committee of Nine will go for nothing, as it is *THE COMMUNICANTS* who are the *Electors* and *callers*, and they decide by a majority who the minister shall be.

CLARKE, ONT.—This congregation having become vacant by the translation of the Rev. J. S. Mullan to Onabruck, the Rev. Wm. White received and accepted a call from them to become their pastor. As appears on folio 37 of last minutes of Synod, leave was granted to the Presbytery of Victoria to induct a minister into the charge of Clarke, for a sum less than the required minimum stipend.

It is pleasing to record that the congregation, aided by the untiring exertions of their minister, have during the past winter raised by subscriptions the sum of \$250 to purchase a manse, and have also paid over \$200 of stipend for the past six months in addition to many presents.

But this is not all, the congregation have during the past month held four social parties. The entertainments of the evening consisted of a nice tea gratuitously provided by the ladies, accompanied by vocal and instrumental music, together with some pieces of recitation. After tea, cakes, called election cakes, were presented by the ladies, which realized the sum of \$74, which added to the proceeds of the teas amount to the handsome sum of \$180, which will be applied to liquidate a small debt on the manse and paint the Church.

Both young and old appeared to enjoy themselves to their entire satisfaction at those socials, and it is very gratifying to know that members of other Christian denominations kindly co-operated with them. The success attending these meetings must have been very gratifying to all who take an interest in the Church as well as to the pastor, who ever since his induction has been unwearied in the faithful discharge of his duties.

LONDON, ONT.—The congregation of St. James' Church (Rev. D. Cameron's) has increased so much of late that the managers have had to enlarge the accommodation by erecting galleries, in doing which they had also another object in view, namely, improving the acoustic

property of the Church. Now that the work is nearly completed they have reason to believe that both ends have been successfully accomplished. Last fall one of Beecher's patent coal heaters was erected and the old wood furnace rebuilt and fitted up by Mr. Samuel Stewart at a cost of \$200. Mr. Denhan's contract for the galleries (his tender being the lowest) was \$961, and Mr. Edward Rogers is now lighting the building with a seven feet double cone reflector with corrugated silver plated double glass, at a cost of \$266. The improvements in all amount to about \$1,500. The Church was to be re-opened for public worship on Sabbath, the 24th ult.—*London Advertiser.*

QUEEN'S COLLEGE.

PUBLIC LECTURES.—During the greater part of the present winter a weekly lecture, has been given in the Convocation Hall, by Professors of the College, on subjects of scientific importance and practical utility. The lectures have been well attended by ladies and gentlemen belonging to Kingston and the neighbourhood, and the interest taken in the course has been sufficient to encourage similar arrangements in future. The proceeds from the sale of tickets, after deducting expenses, have been sufficient to meet the cost of introducing important improvements in the heating, lighting, and general appearance of the Convocation Hall.

LADIES' CLASSES.—By way of experiment one class for ladies was opened this session, under the charge of Professor Murray. The subject of study has been the English language, and the class meetings have been for one hour at a time, on three different days each week. Twenty-two lady students were enrolled, and the attendance and work have been most satisfactory. The experiment, it is thought, has been sufficiently successful to have the subject of ladies' classes brought under the consideration of the Board of Trustees, for sanction and regulation.

DONATIONS TO THE LIBRARY.—Mr. Henderson, Toronto, 3 vols.; Rev. R. H. Story, Rosneath, Scotland, his "Life and Remains of Robert Lee, D.D.," 2 vols.; Council of Agriculture, Quebec, 1 vol.; Dominion Government, 1 vol.; Professor Mowat, 2 vols.; Natural History Society, Bamberg, 5 pamphlets; University of Christiana, 9 do.; Sir W. E. Logan, Geological Maps of Canada, 1 copy; Toronto University, Examination Papers, 1 vol.; U. S. Naval Observatory, 1 vol.; Oliver & Boyd, Edinburgh, 1 vol.

DONATIONS TO THE MUSEUM.—Miscellaneous articles from Mr. Lawrence, Clifton; Miss Sproat, and Thos. Chisholm, Esquering; Hugh N. Neill, Thos. Hall, Walter Givans, William Barron, Peter Meiklejohn, John Johnston, and Chas. Rannie, Seymour; James Jack, Ross; Mr. Emmons, Kingston; Allan Macpherson, do., several old coins; Dominion Government, Bronze Medal of Confederation; Donald Campbell, Williamstown, specimens of Indian pottery.

QUEEN'S COLLEGE ENDOWMENT FUND.

Subscriptions for insertion in the PRESBYTERIAN will be made up here on the 15th of each month. Local Treasurers and others are particularly requested, when making up their detailed statements of

remittances to the College Treasurer, to follow the mode of entry adopted below.

W. IRELAND, Treasurer.

Queen's College, }
Kingston, Ont., 15th April, 1870. }
Subscriptions acknowledged to }
15th March, 1870..... } \$51165 92

KINGSTON.

File Fowler, M.D., 2nd instal. on \$200..... \$50 00
Wm. Irving & Son 2nd instal. on \$200..... 50 00
Rev. Professor Mowat, 2nd instal. on \$100..... 125 00
George Offord..... 10 00
Rev. Professor Mackerras, bal. of 2nd instal. on \$500..... 50 00
Very Rev. Principal Snodgrass, interest revenue..... 60 00
Rev. Professor Williamson, 2nd instal. on \$500..... 125 00
Rev. Professor Murray, on acct. of 2nd instal. on \$500..... 62 50
M. W. Strange, 2nd instal. on \$100..... 55 00
Alexander Ross, interest revenue..... 12 00
James Neish, M.D., 1st instal. on \$100..... 50 00
William McKossie, 2nd instal. on \$50..... 12 50
McKelvey & Birch, 2nd instal. on \$100..... 25 00
George Chaffey, 2nd instal. on \$50..... 10 00
George McLeod, 1st instal. on \$100..... 25 00
Roderick M. Rose..... 10 00
L. Clements, 2nd instal. on \$100..... 25 00
John Fraser, interest revenue..... 30 00
Frederick J. George, 2nd instal. on \$200..... 50 00
John Watkins, revenue..... 400 00

\$1207 00

MARKHAM.

Rev. Jos. S. Eakin, M.A., 1st instal. on \$100..... \$50 00

NOTTAWASAGA.

Local Treasurer, Archibald McDiarmid.

Archibald McDiarmid, 2nd instal. on \$10..... \$3 00
Rev. Alex. McDonald, B.A., bal. on \$100..... 50 00
Hector McAlister, 2nd instal. on \$12..... 4 00
Alex. Bunt, 2nd instal. on \$15..... 5 00
John McMurchy, 2nd instal. on \$15..... 5 00
John Kelly, 2nd instal. on \$6..... 2 00
John McGill, 1st and 2nd instal. on \$8..... 4 00
John McKee, 2nd instal. on \$6..... 2 00

\$ 75 00

MONTREAL.

Local Treasurer, John Rankin.

Alexander Urquhart, bal. on \$500..... \$250 00
William Kinloch, bal. on \$500..... 250 00
John Rankin, bal. on \$1000..... 500 00
Mrs. Neil McIntosh and family, 2nd instal. on \$150..... 50 00

\$1050 00

SCOTLAND.

R. Snodgrass, Glasgow, revenue..... \$100 00
Sundry Contributions revenue..... 700 67

\$800 67

PETERBORO.

Rev. Danl. J. Macdonnell, B.D., 1st instal. on \$500..... \$100 00
Robert Dennistoun, 2nd instal. on \$100..... 150 00

\$250 00

CLIFTON.

Local Treasurer, Thomas Butters.

Robert Carswell..... \$15 00
Rev. George Bell, 2nd instal. on \$100..... 25 00
James Mitchell, 1st instal. on \$4..... 2 00

\$42 00

BECKWITH.

Local Treasurer, Robert Bell, Carleton Place, P. O.

Robert Bell, bal. on \$100..... \$50 00
Patrick Struthers, 1st instal. on \$25..... 12 50
John McGregor 2nd instal. on \$24..... 7 50
John Carmichael, 2nd instal. on \$15..... 5 00
George Comrie, 1st instal. on \$14..... 7 00
Duncan McLaren (Jock) bal. on \$8..... 4 00
Rev. Walter Ross, A.M., 2nd inst. on \$100..... 30 00
James Ferguson, 2nd instal. on \$10..... 4 00
George McLaren, 1st instal. on \$12..... 4 00
John Stewart (7 Line) 1st instal. on \$15..... 8 00
John Anderson (7 Line) 1st instal. on \$8..... 3 00
James Carmichael, 1st instal. on \$6..... 3 00
Peter McArthur 1st instal. on \$6..... 3 00
James McArthur..... 6 00
Duncan McArthur, 1st instal. on \$10..... 5 00
Donald McLaren, (Rosebank)..... 15 00
Duncan McLaren, (Rosebank) 1st instal. on \$5..... 2 50
William Lightbody..... 5 00
Mrs. Wm. Lightbody..... 2 00
John Stewart (2 Line) bal. on \$4..... 3 00
Archibald Campbell, 1st instal. on \$3..... 4 00
William Orr, 2nd instal. on \$6..... 2 00
Robert McLaughlan, 1st instal. on \$8..... 4 00
Mrs. James Innes..... 4 00
John Scott..... 5 00
Donald McLaren (Jock)..... 5 00
James Macfarlane..... 2 00
William Macfarlane..... 2 00
Peter McLaren..... 4 00
Robert Scott (East) 1st instal. on \$6..... 3 00
Robert Ferguson, 1st instal. on \$4..... 2 00
Duncan McLaren (Derry) bal. on \$4..... 2 00
Thomas Lightbody..... 2 00
Alex. Stewart (6 Con) 1st instal. on \$4..... 2 00
Daniel McLaren..... 2 00
John May..... 2 00
William Carley..... 2 00

\$228 00

PAKENHAM.

Local Treasurer, Alexander Fowler, M.D.

Uriah McKim..... \$5 00
E. H. Cuthbert..... 5 00
Mrs. John Wilson..... 2 00
Robert Cornet..... 2 00
John McVicar, jun..... 2 00
John Andrews, 1st instal. on \$3..... 1 50
Robert Fulton..... 5 00
Samuel Conery..... 2 00
Charles Lawson..... 3 00
Robert Riddle..... 5 00
James McCann..... 3 00
Thomas Boves, jun..... 1 00
John A. Gemmill, 1st instal. on \$10..... 5 00
Mrs. McGill..... 1 00
John McGill..... 2 00
John McDonald..... 2 00
John Grant, jun..... 5 00
Dr. A. Fowler, 1st instal. on \$10..... 2 50

\$ 54 00

MIDDLEVILLE.

Local Treasurer, James Stewart.

William Croft, 1st instal. on \$100..... \$50 00
John Macfarlane, 1st instal. on \$5..... 2 50
Mrs. Macfarlane, 1st instal. on \$5..... 2 50
John Macfarlane, jun., 1st instal. on \$5..... 2 50
Robert Lawson, bal. on \$3..... 2 00
Peter Reid, 1st instal. on \$8..... 4 00
Andrew Campbell..... 4 00
Archibald Manson, 1st instal. on \$4..... 2 00
John Mathers..... 2 00
Robert Penman, 1st instal. on \$4..... 2 00
William McArthur, bal. on 1st instal. on \$5..... 50

\$74 00

ROSS.

Local Treasurer, Alex. Thomson.

James Jack, sen., 1st instal. on \$15.	\$5 00
James Jack, jun., 1st instal. on \$5.	2 50
John Jack, 1st instal. on \$5.	2 50
James Black, 1st instal. on \$10.	5 00
John Black, 1st instal. on \$10.	5 00
John Kerr, bal. on \$10.	8 00
Andrew Kerr, bal. on \$4.	2 00
Robert Hawthorn.	5 00
Alexander McKillop.	2 00
W. R. McLaren, 1st instal. on \$5.	2 00
John McLaren, jun.	2 00
Wm. Gilchrist, 1st instal. on \$4.	2 00
John McLaren.	10 00
James McLaren, 1st instal. on \$10.	5 00
James Jamieson, 1st instal. on \$4.	2 00
Joseph Mordey sen.	4 00
Joseph Mordey, jun.	2 00
James Mordey.	1 00
John Howie, jun., 1st instal. on \$4.	2 00
William McLeese, bal. on \$10.	5 00

\$77 00

WESTMEATH.

Local Treasurer, Peter McLaren.

William Condie.	\$1 00
William Smith.	5 00
Daniel Legerwood.	4 00
Peter Buchanan, 1st instal. on \$5.	2 50
Rev. H. Cameron.	50 00
William Stevenson.	5 00
Helen T. McDonald.	5 00
T. M. Carswell, 1st instal. on \$15.	7 50
E. Goddard.	5 00
H. Cannon, bal. on \$10.	5 00
D. Buchanan.	2 00
John Robertson.	4 00
D. Robertson 1st instal. on \$4.	2 00
M. Stevenson, 1st instal. on \$10.	5 00
Thomas Ross.	5 00
John Mangan, bal. on \$10.	5 00
Mrs. Mangan.	5 00
Thomas Mathewson.	5 00
Duncan Cameron, 1st instal. on \$10.	5 00
Allen Carswell.	5 00
Peter Comrie, sen.	6 00
James Comrie.	1 00
William Green.	4 00
James Kroskery, 1st instal. on \$5.	4 00
Archibald McKillop.	5 00
James Gill, 1st instal. on \$5.	2 50
Thomas Fraser, 1st instal. on \$20.	10 00
Daniel McLeese.	5 00

\$170 50

CORNWALL.

Local Treasurer, Donald B. McLennan, M.A.

John Craig.	\$20 00
Thomas Henderson.	5 00
Miss Magdalen Thompson.	2 00
John Hunter.	1 00
George Groves.	1 00
Rev. H. Urquhart, D.D., 1st instal. on \$10.	25 00
Angus Bethune, 1st instal. on \$50.	25 00
John McLennan, bal. on \$5.	5 00

\$2 00

Total..... \$555 00

BURSARY FUND.

Ramsay, per Rev. J. Gordon.	\$12 00
Perth, per " Wm. Bain.	13 40
Peterboro', per Rev. D. J. Macdonnell.	14 00
West King, per Rev. Jas. Carmichael.	6 00
Osnabruck, per Rev. J. S. Mullan.	4 00
Beauharnois, per Rev. F. P. Sym.	14 00
Purple Hill & Osprey, per Rev. D. McDonald.	5 78
Arnprior, per Rev. P. Lindsay.	4 00
St. Andrew's, Montreal, per J. Burns, Esq.	56 40
Cornwall, per H. Urquhart, D.D.	20 00
St. Paul's, Montreal, A. Ferguson.	120 00

Renfrew, per Rev. Geo. Thomson.	9 10
Clifton, per Rev. Geo. Bell.	6 00
Pakenham, per Alex. Mann.	4 50
Pai-ley, per M. W. McLea.	5 00
King, per Rev. John Tawse.	2 00
St. Gabriel Missionary Association, Montreal, per Rev. R. Campbell.	10 00
Hawksbury and L'Original, per Rev. W. McLennan.	10 00

MONEYS RECEIVED ON ACCOUNT OF MISSION TO BRITISH COLUMBIA.

Rev. John Tawse on behalf of the congregation King, 7th Feb.	\$ 3 50
Rev. James Gordon, the manse, Crumlin, 16th Feb.	5 00
Rev. J. Macdonnell on behalf of his congregation, Peterboro', 16th Feb.	20 00
Rev. J. S. Mullan, the manse, Osnabruck, 22nd Feb.	5 00
Donald Fraser, Priceville, 25th Feb.	4 00

HOME MISSION FUND.

Previously acknowledged.	\$376 73
Perth, by Rev. Mr. Bain, additional.	47 20
Toronto, by Mr. William Mitchell, additional.	10 00
North East Hope, by Rev. Wm. Bell.	24 00
St. Gabriel's, Montreal, by Rev. R. Campbell, additional.	16 70
Athelstan, by Mr. Robert Graham.	10 00
Westminster, by Mr. James Glenn.	15 00
Guillimburg and Innisfil, by Mr. M. Faris.	50 00

Total.....\$3747 63

* All communications intended for the Secretary of the Temporalities Board or the Church Agent, will be addressed to MORRISBURGH, ONT., until further notice.

MINISTERS' WIDOWS, AND ORPHANS' FUND

Perth, per Rev. Wm. Bain.	\$23 57
Strafrod. do. do. James George, D.D.	12 00
Wawanosh. do. do. William Barr.	5 00
Oxford Mills, do. do. W. J. Canning.	2 15
St. Gabriel Church, Montreal, do. do. Robert Campbell, (additional).	40 00
Lancaster, do. do. Thomas McPherson.	12 50
King, do. do. John Tawse.	12 00
Elgin, do. do. John Lochhead.	8 00
L'Original and Hawksbury, do. do. Wm. MacLennan.	12 00
Kingston, do. do. W. M. Inglis.	80 00
Ross and Westmeath, do. do. H. Cameron.	12 00
Simcoe, do. do. M. W. Livingstone.	13 00
Nottawasaga, do. do. A. McDonald.	8 00
Westminster, do. do. James McEwen.	15 00
Owen Sound, do. do. Duncan Morrison.	18 18
Chatham, do. do. John Rann.	12 00
Buckingham and Cumberland, do. do. William Anderson.	22 00

FRENCH MISSION FUND.

Perth, per Rev. William Bain.	23 57
St. Gabriel Church, Montreal, per Rev. Robert Campbell, (additional).	11 50