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# THE PRESBYTERIAN

OCTOBER.

BE YE ALSO READY.

It may be to-day  
He will call me away—  
So I'll stand at the gate  
And patiently wait ;  
And bear my great load  
Up the rough, stormy road  
With sweet, quiet rest,  
To the land of the Blest—  
To my home and my God.

Or it may be to-night  
That the angels of light  
Will raise this poor head  
From its low suffering bed,  
And bear me away  
To the regions of day,  
And crown me with health,  
And undying wealth,  
At home with my God.

The hour's on the wing,  
So I'll joyfully sing,  
For it cannot be long  
Ere I join the bright throng :

And no suffering I fear,  
For my Saviour is near,  
And He'll bear my great load  
Up the rough, stormy road—  
To my home—and my God.

How small and how poor,  
When my sufferings are o'er,  
Will they seem to my sight  
From that bright word of light,  
And how wondrous the change,  
When my spirit will range  
Through the green pastures fair,  
And by still waters there—  
At home with my God.

WHEN IT IS ALL OVER.

WHEN it is all over, and our feet will run no more, and our hands are helpless, and we have scarcely strength to murmur a last prayer, then we shall see that, instead of needing a larger field, we have left untilled many corners of our single acre, and that none of it is fit for our Master's eye, were it not for the softening shadows of the cross.—*Edward Garrett.*

**DYING EMPTY-HANDED.**—Alexander the Great, being upon his death-bed, commanded that when he was carried forth to his grave his hands should not be wrapped, as was usual, in cerecloth, but should be left outside the bier, that all men might see them, and might see that they were empty. — *Archbishop Trench.*

**"WHOSOEVER BELIEVETH!"**

A soldier who had lived quite a long life in sin lay on his hospital cot, sick, and full of trouble. A kind nurse stood near, who seeing his patient very restless, asked what he could do to make him feel better.

"I don't know; I want something," answered the sick man. "I feel dreadfully."

The nurse brought a cup of water, saying, "Wouldn't you like a drink?"

The soldier took the cup in his trembling hand, but said, "No, this isn't what I want; it isn't like this."

"It is almost time for the surgeon to come in," said the nurse, kindly.

"Well, he can't do much for me," sighed the poor man; "it ain't such help that I want. O, I'm a dreadful wicked man; and the way is all dark before me—all dark!"

The nurse was a Christian; and by this time he had discovered what was the matter with his patient; so he sat down beside him, and asked if he wouldn't like to hear what the Bible has to say to wicked men who want something the surgeon and the nurse cannot give.

"O, yes!" moaned the sick man; "that's it; but I'm afraid there's no use in it. It's a long time since I've had any thing to do with the Bible, and I'm the greatest sinner in the world: and it's all dark ahead—all dark!"

"But listen to what Jesus says," said the nurse; and he opened at the third chapter of John's gospel. The man listened until he had finished the sixteenth verse: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him

shall not perish, but have everlasting life."

"Stop," said he; "read that again."

The nurse repeated the verse.

"But what does that whosoever mean?" the sick man eagerly inquired.

"It means," said the nurse, "any body."

"No, not every body; not such a sinner?" he interrupted again.

"Yes."

"And so vile and hardened?"

"It is just such that Jesus came to save."

"And sick, and wretched and dark?"

"The very one, exactly. There is nobody so wicked or so low, and so miserable, but that he can have Jesus, if he wants him, and be saved. Christ belongs to the poorest, and the vilest, and the sickest most, because they need him most. Whosoever: let him be whom he may."

"Read it once more!" and the sick man looked into the nurse's face as if he were grasping the last hope. "Whosoever believeth! then it means me?" he exclaimed, and his face grew calm and bright with a new trust.

"Whosoever; yes, any body, black or white, wise or unlearned, rich or poor, happy and vigorous, or miserable and nigh unto death—any body, on condition of faith, hope, submission."

The sick soldier, we trust, believed at the eleventh hour; for as he lay on his cot day after day, these precious words of the Saviour were often on his lips, his soul's hope and comfort as he went down to death.

**EVIL REPORTS.**—The longer I live, the more I feel the importance of adhering to the rules which I have laid down for myself in relation to such matters:—

1. To hear as little as possible of whatever is to the prejudice of others;
2. To believe nothing of the kind till I am absolutely forced to it;
3. Never to drink in the spirit of one who circulates an ill report;
4. Always to moderate, as far as I can, the unkindness expressed towards others;
5. Always to believe that if the

other side were heard, a very different account would be given of the matter.—*Simeon.*

#### ONE DAY AND A THOUSAND YEARS.

People who are very much dissatisfied with the slow progress of the gospel would do well to think a little of that profound remark of St Peter's, "One day is with the Lord as a thousand years, and a thousand years as one day." God's movements, he teaches us, are either very slow or very fast. Sometimes he seems to take a thousand years to one day's work, and sometimes in one day he seems to do the work of a thousand years. Very slow sapping and mining, and then a great explosion; the water creeping up the syphon at the rate of a drop a day, the syphon at last getting filled, and then, in one hour discharging a perfect flood, "Providence," says M. Guizot, "is like the gods of Homer; he moves a step, and ages have rolled away." What happened at the siege of Jericho was typical of what is always happening; twelve circuits of the walls performed without apparently an atom of result; at the end of the thirteenth, the whole fortifications leveled with the ground. If we think of the advent of the Saviour, there were four thousand years of unfulfilled promise and weary waiting; at last the angel's message announced the glorious advent. How long did good men toil to reform the Church in the middle ages, and seemingly all in vain! At last a monk is seen hammering a paper on a church door at Wittemberg, and behold, a great Reformation has come. How hopeless seemed the abolition of slavery in the Southern States—more hopeless than ever after Dred-Scott decisions and all that followed on them. One day, in a military extremity, the President issues a proclamation, and American slavery is it an end. The progress of Christianity in the world has been slow enough for many a century, and slow enough during the sixty or seventy years of revived missionary effort in modern times; but there will come a day which shall do the work of a thousand years. We are always carried forward in Scripture to a grand consummation,

in which the arm of the Lord shall be made bare in the sight of all the nations; but even before that great consummation there may be not a few harvest epochs, in which marvellous results shall transpire with incredible swiftness. So it was a few years ago in Madagascar; so it has been in various districts of the mission field. So far from having cause to despair, we have every reason to give thanks and take courage; not only would our faith be worthless, but our intelligence, our capacity of reading divine lessons, would be shamefully at fault, if we grumbled at whole generations of patient waiting and drudging effort, or dreamed of enjoying the triumphs of harvest, without the labours of the spring, and the patient waiting of summer and autumn.—*Sunday Magazine.*

#### IS THE RULING ELDER A PRESBYTER?

Yes: All our books of Church Polity founded upon the form of Presbyterian Church-government agreed upon by the Westminster Assembly, and approved by the General Assembly of 1645 acknowledge the Ruling Elder to be a Presbyter. No:—Presbyterian usage ignores the status of the Ruling Elder by withholding from him the right of imposing hands in the ordination of ministers. A minister is always ordained "by the laying on of the hands of the Presbytery." The Ruling Elders are not allowed to lay on their hands, therefore, they are not, in the eye of ecclesiastical usage, Presbyters. The inference is irresistible. Both cannot be right. Principal Campbell holds that the Modern Elder is not the New Testament Elder, but a spurious imitation: that there is in fact no scriptural authority at all for the office of the Eldership as it now exists. He has therefore no right to exercise any spiritual function *ex officio*. He may read the Word, he may pray, he may exhort, he may make himself generally useful: so may every other Christian. Witherow, as we noticed a short time ago, takes the opposite ground and invests the office of the Ruling Elder with a higher importance and greater responsibilities than most Elders would feel disposed to assume for them-

selves. Indeed he makes the Lay Elder and the Teaching Elder identical. No act done by the one but what may be done by the other. The late Dr. Thornwell, Professor of Theology in Columbia, takes similar ground and argues the case with great force in a paper reprinted in the *British and Foreign Evangelical Review*, (April,) from which we shall extract a few sentences, referring those who wish to look into the matter thoroughly to the article itself, which is a very able one.

"There is but one hypothesis," he says, "upon which, consistently with the Scriptures, Ruling Elders can be excluded from the right of imposing hands in the ordination of Ministers, and that is that they are not Presbyters—that they do not belong to that class of officers who, when assembled in council possess, according to Paul, (1 Tim. iv. 14) the right in question. If they are recognized in the Word of God as Presbyters, they are certainly entitled to be members of the Presbytery, and as certainly endowed with all the Presbyterial authority which attaches to any of their brethren." What then is a Presbyter? . . . Not necessarily a preacher. There were Presbyters in the Synagogue, but no preachers. That the Apostles, in transferring the Word to the Christian Church enlarged its common and received acceptation so as to include the additional idea of authority to teach, making a *Christian Presbyter* and *Christian Preacher* equivalent expressions, is a proposition equally unsustained by scriptural usage or ecclesiastical antiquity.

In the Primitive Church, Presbyters, as such, were simply and exclusively rulers. One of the Presbytery in each congregation was usually invested with authority to preach and dispense the sacraments, and became by consequence the permanent president of the body. This preaching Elder received in process of time as his distinctive appellation the title of Bishop, while the others continued to be called *Presbyters* or *Elders*. The sole distinction between the Bishop and the Elders lay simply in power of preaching. It was his privilege and duty by virtue of his office, but it did not pertain to the essen-

tial nature of the Presbyterate. Gradually, however, from indulgence on the part of the ministers, and ambition on the part of the rulers, they began to labour as Preachers of the Gospel, so that in process of time *Presbyter* lost its original meaning of ruler, *Bishop* lost its primitive meaning of Preacher, and those who ought to have been Rulers became Ministers, and those who ought to have been Ministers became Prelates.

This view of the primitive constitution of the Church reconciles the testimony of the ancient Fathers, which upon any other hypothesis is full of contradiction and absurdity, and certainly accords with the obvious interpretation of the accounts which are furnished in the Acts and Epistles touching the organization and arrangement of the churches founded by the Apostles. As, then, Ruling Elders are strictly and properly the Presbyters of Scripture, they are, according to the Apostle, entitled to lay on hands in the ordination of ministers. The arrangement is as simple as it is irresistible. The imposition of hands is the prerogative of Presbytery; Presbytery is composed exclusively of Presbyters; Presbyters are strictly the rulers of the Church: therefore, Presbytery consists of rulers, and therefore rulers are entitled to ordain. Every proposition in this chain is sustained by express words of Scripture. There is no possibility of excluding Ruling Elders from the right to impose their hands, without showing in the first instance that they are not Presbyters, or, what is the same, that a Presbyter must necessarily be a Preacher. When this last proposition is established, Ruling Elders may not only give up the right to ordain, but every other right which pertains to their office. They become a merely human appendage to the Church, officers of man's institution, whom it is presumption to admit into ecclesiastical courts. Presbyterianism stands or falls with the distinction between Ruling and Teaching Elders."

St. Peter was surely a Presbyter, and we find him saying, "The Elders which are among you I exhort, *who am also an Elder.*"

## DEGREES.

It may interest some of the readers of "the Presbyterian" to know how *Degrees* are obtained. The degree of *Bachelor*, whether of Arts, of Law, of Medicine or of Divinity, is in all Universities given by Examination. Other Degrees, such as M.A., D.D., LL.D., are either *honorary* or obtained by Examination, according to the Laws or Charter of any University. However distinguished and deserving those who receive "*honorary degrees*" may be in other respects, such Degrees do not in themselves involve any academic distinction. The University of Toronto is the only University in Canada which does not confer honorary Degrees. Some years ago, the degree of B.D., which had fallen into disuse, was revived in Scotland. It is probable that some arrangement will be made (if it has not been already made) by the Universities of Scotland, whereby those holding the Degree of B.D. can take the Degree of D.D., by passing an examination. The Degree of B.D. is in Canada conferred by all the Universities which have a Theological Faculty. Among those who have received the Degree of B.D. from Queen's College, Kingston, are Rev. D. Ross of Chatham, and Dr. Jardine of Calcutta.

### Our Own Church.

The Synod meets by adjournment at Toronto and within St. Andrew's Church there on Tuesday, the third day of November next, at half-past seven o'clock p.m. The chief business will be to receive and deliberate upon the returns sent up by the Presbyteries, Kirk-Sessions and Congregations to the remit on Union; and, in the event of its being found desirable to proceed to the consummation of the Union, to make the needful arrangements. It is proper to state—lest any should be in doubt about it—that the Convener of the Synod's Committee on Legislation preparatory to Union has not been inattentive to the duties devolving on him. Every matter which this Committee are

charged with has been duly attended to.

The Committee it will be remembered were instructed by the Synod "to consider all the matters on which legislation may be required and to take all competent measures for obtaining such legislation, with power, if need be, to employ counsel in reference thereto." In accordance with additional instructions, the Committee will be prepared to submit such Draft Act to the Synod in November as seems to be required for the consummation of the Union. And, in the meantime, the necessary notices of application to Parliament for said Acts have been duly published, so that, in the event of the Synod being agreed as to the proposed legislation there may be no unnecessary delay in accomplishing the Union.

Last month we reported the laying the foundation of a new church at WASHAGO; already we are enabled to announce that it was "opened," or "dedicated" on the 16th September by the Rev. D. J. Macdonnell, B.D., whom we might almost call the Missionary Bishop of the West. The church was only six weeks in building, thanks to the energy of Messrs. Stuart and Crawford, our Missionaries at Washago and Gravenhurst. The cost, in its present condition, has been \$650; but it wants seats, belfry and vestry—these having been lopped off in order to bring the cost within the amount that could be raised. Some of the older congregations have lent a helping hand in bringing the work to its present stage, perhaps some others may be found willing to aid in bringing it to completion. This church is a great boon to the village which until now had neither church nor school—what services there have been here having been held in a room in a tavern. Washago is in the North end of Simcoe County, and is the present terminus of the Northern Extension Railway. The following sums in aid of the erection of the church are acknowledged by the Rev. D. J. Macdonnell.

Fergus, per Rev. J. B. Mullan.....	\$23.00
King " " James Carmichael .....	20.00
Markham " James Carmichael.....	10.00
Bible Class, St. John's Church, Markham.	15.50

A few members of St. Andrew's Church,	
Toronto .....	90.00
Friends in Kingston.....	73.00
ditto Orillia.....	52.50
	\$264.00

The only other item of information from the Presbytery of Toronto is supplied by a correspondent at CREEMORE, who informs us that the remit on Union was unanimously approved by both the Kirk-Session and the Congregation which is largely composed of Highlanders. By the way, we have a photograph of the design of the New St. Andrew's Church to be erected in TORONTO which, if it does not surpass, will equal in its elegant and massive proportions any of our existing churches. Mr. W. G. Storm is the Architect. The building will be commenced in a short time. The cost will be in the neighbourhood of \$60,000, (exclusive of site) and it will be seated for about 1,200.

THE PRESBYTERY OF LONDON held its stated meeting in St. Andrew's Church, Stratford, on 2nd September. As is too much the case in all similar meetings the attendance of Lay members was very small. After routine business the Union Remit was considered and unanimously adopted *simpliciter*. Enquiries made regarding the Sustentation Fund and the French Mission shewed that they were supported by all the Congregations represented. The Rev. James McEwen demitted his charge at Westminster and his resignation was accepted by the Presbytery at the same time that strong regret was expressed at the prospect of losing his services and ample testimony borne to the fidelity with which he had discharged the duties of his office as well as to the high esteem in which he was held by his brethren during his pastorate of twenty years. The trials prescribed to Mr. John J. Cameron, M.A., were read and sustained and his ordination and induction appointed to take place in NORTH EASTHOPE the following day. The Rev. Hugh Cameron to preach and preside, Rev. T. Wilkins to address the Minister, and the Rev. James Gordon to address the people on their respective duties. All this has been done,

and the young minister has entered upon his labours with encouraging prospects of usefulness and success. The people gave him a cordial welcome, and, having made suitable provision for his support, thoughtfully presented him with the first quarter's stipend on the day of his induction.

IN THE PRESBYTERY OF PERTH "a very animated discussion" is reported to have taken place over the Union Remit and accompanying resolutions which seemed to have been eventually approved enthusiastically—except the resolution on the Temporalities Fund. The particular objection to this clause, however, is not stated.

We have not received as yet any official report of the September Meeting of THE PRESBYTERY OF OTTAWA, but we observe that a lively Congregational Meeting was recently held in St. Andrew's Church, Ottawa, to discuss the new Union Remit. The same having been read to the Meeting, the adoption of the Preamble was moved by Mr. McNutt, and seconded by Mr. Eliot, whereupon

"Mr. Douglas Brymner moved in amendment, seconded by Mr. R. S. Cassells, that the Preamble be not adopted, and, no sufficient reason being given for the extinction of the Presbyterian Church of Canada in connection with the Church of Scotland, the members and adherents of St. Andrew's Church, Ottawa, decline to agree to any proposal having that end in view.

After considerable discussion

The vote was taken with the following result:—For the amendment, 8 communicants and 5 non-communicants; against the amendment and in favour of the Preamble, 41 communicants and 9 non-communicants.

Mr. Brymner at this stage advanced and placed in the hands of the Chairman the following protest:—

"We, the undersigned, members and adherents of the Presbyterian Church of Canada in connection with the Church of Scotland, being members and adherents of St. Andrew's Church, Ottawa, protest against the decision arrived at by a majority of those present at this meeting; refuse to be in any way bound by the action of those who seek to withdraw from the said Presbyterian Church of Canada in connection with the Church of Scotland with the object of joining another religious denomination, maintain on our own part, and on behalf of those who adhere to us, our right to hold the property of whatever nature, which by legal title is vested in the said Church; and further protest against the legality of proceedings having for their end the

extinction of the said Church and the confiscation of its possession, these proceedings, even were the purpose aimed at legal, not being in accordance with the constitutional laws of said Church.

"We adhere to the reasons attributed to the protest presented at the meeting held by this congregation on the 26th November last; appeal to the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland and crave extracts in terms of law."

Douglas Brymner, R. S. Cassels, W. D. Waddell, J. L. Orme, Thos. S. Scott, W. Johnston, J. Stewart, A. Mann, F. R. Davidson, Wm. Brymner, A. G. Hopkirk.

From GLENGARRY we learn that the Rev. Mr. Brodie was to be inducted as Minister of LOCHIEL on the 30th September, Dr. Lamont to preach and preside; Mr. Mullan, of Osnabruck, to address the Minister, and Mr. Watson, of Williamstown, the people.

THE PRESBYTERY OF MONTREAL met in ST. JOHN'S (French Mission) Church on the evening of the 4th September, for the induction of the Rev. C. A. Tanner.

"There was a large attendance, the church being nearly full. Representatives from all the other city congregations belonging to the Kirk were there, testifying by their presence and their contributions, their continued interest in the Synod's French Mission, and their sympathy with the little band of French-Protestants who have, during many years, and sometimes under discouraging circumstances, steadfastly adhered to the government and discipline and form of worship of the Church of Scotland in Canada.

"Rev. C. A. Doudiet preached an admirable discourse in English, the substance of which will be found in other columns, and at the close of which Mr. Tanner was formally installed.

Rev. Dr. Jenkins addressed the newly inducted minister in eloquent and appropriate terms, reminding him of the high responsibilities he had now undertaken, and of the favourable opportunities which would henceforth present themselves for advancing the Master's work and cause among his own countrymen in this city. To some the work might seem to be a small one, and the congregation a feeble and insignificant one; but he must never forget that it was God's work, and that these souls were precious in His sight.

"Mr. Doudiet addressed the people with evident earnestness and power in French, after which a liberal collection was taken up, the doxology was sung in English, and the meeting, which was throughout a most interesting one, was closed with the benediction."

The return of Rev. W. M. Black to his Parish work in ST. MARK'S, after a length-

ened absence in Britain and the East, was made the occasion of a pleasant social gathering of his congregation in the early part of last month. The arrangements made by the managers for the entertainment were admirably carried out. Rev. Dr. Jenkins presided, and in his opening remarks conveyed to Mr. Black, on behalf of his people, their sincere congratulations on his safe return. Mr. Black, after expressing his great delight on finding himself again surrounded by so many kind friends and familiar faces, gave a rapid and interesting sketch of his travels, dwelling with particular zest on the impressions made upon his mind by his wanderings over Bible lands and seas and the classic shores of Greece; and by the wonders of the Eternal City, and the magnificent scenery of the Bosphorus. Short addresses followed from Clergymen and others on the platform, interspersed with a fine selection of music by the choir, after which refreshments were served by the ladies, and all returned to their homes delighted with the proceedings of the evening.

The annual meeting of the ST. PAUL'S Congregation took place on the evening of 21st Sept. There was a fair attendance of members and additional interest was given to the occasion by the consideration, in accordance with previous notice, of the Synods Remit on Union which was adopted without discussion and with only one dissenting voice. The Kirk-Session had previously approved of the Remit unanimously. The Report of the Trustees shewed that progress had been made in the liquidation of the debt on the church property, and that the finances were in a satisfactory condition. Suitable acknowledgment was made of Mr. Donald Ross' varied services rendered this congregation of which he is now one of the oldest members, as he has also been one of its most liberal benefactors. Mr. George Templeton was elected a trustee in room of Mr. Robert Muir, now residing in Scotland. Though not referred to in the Report, it may be mentioned that the congregation has during the past year been favoured with the services of the Rev. Robert Laing as assistant minis-

ter, and with such acceptance and advantage that the arrangement will be continued during the current year. In addition to the supply of its own more immediate wants, the congregation has also undertaken the erection of a Mission School House in a distant part of the city. At Forfar street near the Victoria Bridge a very tasteful and commodious structure is now nearly completed, which, besides accommodating a large and flourishing Sabbath School, will be found useful during the winter evenings for holding divine services in the centre of a large and increasing population. To provide the means of defraying the cost of this building, about \$4500, the ladies of St. Paul's intend holding a bazaar on the 10th and 11th December next, and in the meantime are making such vigorous preparations as cannot fail of success.

A correspondent from Quebec desires us to state that the congregation at Point Levi lately presented their minister with an elegant pulpit gown "in token of their affection and esteem for the able manner in which he has so faithfully discharged his duties of pastor and friend for so many years."

We shall be glad to make mention of the doings of other congregations in town or country, if they will supply the needed information.

PERSONAL.—The Rev. Wm. Knight of Dundee, during his brief stay in this country made the personal acquaintance of many friends who in years past knew him only by the hearing of the ear, and who, from the geniality and attractiveness of his character, will now more than ever be interested in his career as a minister of the Established Church of Scotland. The Reverend gentleman returned to his own city the middle of last month in greatly improved health. The numerous friends of the Rev. John H. Mackerras will be glad to hear that the eminent physician in London under whose care he has been since he went to Britain expresses confident hopes of his ultimate recovery. We regret to hear that our esteemed brother James Craig M.P. of Cornwall is seriously ill.

DIED, in East Gwillimbury, on the second of August, I. EONORA SMELSER, aged 21 years.

Such is the simple record of the close of a beautiful Christian life, and although she to whom reference is made in the following sentences may have been unknown to most of our readers, we make room for the few extracts furnished us from the sermon preached by her pastor on the occasion, feeling that they contain words of comfort to us all. (Ed.)

#### BLESSED ARE THE DEAD.

This voice came from heaven, not from earth. It is heavenly in its tone and spirit. It is so different from earthly utterances, and thoughts, and feelings. It shows us how those who are in heaven look upon that awful change which we call death. We shrink back with fear and trembling from the dying bed. This voice from heaven draws us gently towards it, and uncovering the pale, cold face, says, "Blessed are the dead." We enter the peaceful home which has never been darkened by sorrow—from whose door the slow winding funeral procession has never passed away, and looking around on father and mother, on sisters and brothers, an unbroken and a happy circle, we say, "Blessed are the living." This voice from here takes us to some quiet home, and drawing aside the curtain shows us some loved members sleeping that last still sleep that knows no waking till the heavens be no more, and above the sounds of lamentation and woe we hear the strange words that seem so out of place, "Blessed are the dead."

We look upon the young man, or maiden, raised from a bed of sickness and led out once more into the warm summer air, and we say, in the fulness of our joy, "Blessed are the living." This voice from heaven takes us out to the quiet churchyard, and standing around the open grave where the pride, the joy, the darling of some happy home is sleeping the last still sleep, we hear the words, "Blessed are the dead."

And there have come moments in the life of most of us, when we, too, could say in full assurance, "Blessed are the dead." We have seen some loved one buffetted with the storms of adversity. Its wide-rolling billows were surging and swelling around him. His cup was full of suffering, and sorrow, and woe. Eagerly he looked forward to that peace and rest in heaven which he could never more know on earth. We looked till we saw the struggle ended. He bowed his head and passed within the veil. His sufferings were all over now. The end had come and we felt that for him the end was peace. And as we looked upon that brow that should never be clouded more—that should never contract with pain again—we could heartily respond to this voice from heaven, and say, in full assurance, "Blessed are the dead."

And we have felt and said the same when Death seemed to come at a season the most inopportune. The rose is nipped almost in the bud. The tiny flower is cut down when all its freshness and all its beauty, and all its

ragrance are but half unfolded. The gem was carried away, and only the broken casket was left behind. For a moment it seemed like mockery to say in regard to one who had never yet tasted earthly sorrow or care, "Blessed are the dead." But we thought of all the evils from which it had been so early carried away. We thought of dark clouds that never would throw any gloom around its path. We thought of the many enemies which it had escaped, and of many dangers which it would never encounter. We thought of the love and safety of the Saviour's bosom where it had gone to dwell. We looked upon it not as a flower cut down by that

Reaper, whose name is Death,

And, with his sickle keen,

He reaps the bearded grain at a breath

And the flowers that grow between—

cut down while glistening dew-bells shone brightly upon it, in the yet early morn, but rather as a flower too precious to be left any longer exposed to the frosts and storms of earth, and so carried home to bloom forever in the garden of the Lord, and, feeling all this as a grand and glorious reality, we could say—we did say—"Blessed are the dead."

She whose early death we are to-day called to mourn was young, and amiable, and lovely. Life was opening out before her with all its nameless charms. So suddenly the evening came—the night. The sun went down at noon. How impossible to enter at such a moment into the spirit of this voice from heaven and say, "Blessed are the dead."

But we can think of all those evils which she has escaped. She is done with all care and all sorrow; she is done with all pain and all suffering. She has finished her course; she has reached the goal. Whatever may be our lot—her bliss can never cease. For us the days and years may bring grief and pain; but to her the coming ages can only bring perfect peace. And, realizing all this, we could say, as we looked for the last time upon that once lovely form, loveliest in death. "Blessed are the dead."

THE MARITIME PROVINCES.—"The Monthly Record" for September, just received, has a leading article on "the present state of the Union Question" in which we have for the first time a definite statement in regard to the amount of the opposition entertained against the proposed Union of the Presbyterian Churches, by the churches in connection with the Church of Scotland in Nova Scotia, and which we quote the more readily inasmuch as the statement made by us in last issue has called forth some comment in the public press from respected brethren who are opposed to the

union, and we trust they will accept this as a sufficient answer to their remarks. We decline to enter into any controversy on the subject, and shall in future, as in the past, confine ourselves to the statement of facts as they transpire, and as we find them recorded in the official documents of the Church or as furnished us by other competent authority.

We quote from the RECORD of September.—

"In the Synod of the Maritime Provinces there never has been a division on the question. But last Synod, we had a new fact before us, namely, that the people in several important congregations were opposed to the Union being consummated. That the opposition was not very strong in some of these, was evident from the fact that one of the *eleven* was the very congregation that, five years ago, had petitioned the Synod to take steps to bring about a union. But still, there was the fact. Previous to this the Synod had reason to suppose that the people of Pictou, would accept the Union as willingly as the people everywhere else. Negotiations had gone on for years. The reports of committees and delegates had been unanimously approved of in Synod. No petition had ever been presented against Union. No man had ever raised his voice against it. We had presented in this a beautiful contrast to all the other negotiating bodies. In all the others, minorities, large or small, protested against the Union: but we had been unanimous.

What was the Synod to do now? To go back was impossible. To disregard a *five-sixth* vote of the Presbyteries, and a *three-fourth* vote of the people would have been unconstitutional. The Synod could do one thing, and only one. It had to go forward. It agreed *unanimously* to send the Basis down to Presbyteries and congregations, and in this crisis it did what all Presbyterian Churches have ever done in like cases, appointed delegates to visit the Congregations that were opposed to the general mind of the Church in this matter, that they might give the fullest explanations of the sentiments that have actuated the Synod..... We do not wish to address new or old arguments in this article to those friends who are disinclined to Union. That they are real friends to the Church of Scotland, we well know. We would simply ask them to consider this one thing: By holding out, they would make two Presbyterian Churches in the Dominion, one, consisting of six hundred congregations, and one of fifteen or twenty. Would the Church of Scotland thank them for putting her in so false a position before Christendom, for doing their best to make the world believe that only one Presbyterian congregation out of thirty or fifty was in sympathy with the mother Church? They surely love the Church of Scotland too well to put her in such a position."

## SCOTLAND.

Last month, just before going to press, tidings reached us of the death of the REV. MATTHEW LEISHMAN, D.D., of GOVAN, and now there must be coupled with that announcement the death of his amiable and accomplished wife. Dr. Leishman died at Sunnyside Lodge, near Lanark, where he had resided for a year or two, in the 81st year of his age, and the 53rd of his ministry. Only a few weeks ago Dr. and Mrs. Leishman celebrated the 50th anniversary of their marriage, and there is something very touching in the relative nearness of their entrance into "the fullness of joy" that awaits the people of God in the "better country." Dr. Leishman was not one who courted popularity although during early life he took a considerable share of the work of the church, and in acknowledgment of his services was elected to the Moderator's chair about eighteen years ago, and about thirty years since the University of Edinburgh conferred on him the Degree of D.D. Dr. Leishman—and what higher compliment need be paid his memory?—was one of the best of parish ministers. His oldest son, Dr. Thomas Leishman is minister of Linton; the second son is a professor in the Medical Faculty of Glasgow University; and the youngest son, a merchant of Rangoon.

The parish of Govan is, in respect of population, one of the largest in Scotland, numbering somewhere about 117,000 souls. The living is also one of the largest, though had Dr. Leishman feued, as he might have done, the whole of the glebe, the revenue might have reached \$10,000 instead of \$4,600, the present supposed value. Dr. Leishman was buried in the Govan Churchyard on the 14th of August: the service was conducted by Rev. Dr. Jamieson and Rev. Mr. Orr. On the following Sabbath Dr. Gillan, of Inchinnan, preached the funeral sermon.

The Rev. Dr. Fairbairn, Principal of the Free Church College in Glasgow, Scotland, died on Thursday, August 13th, in the seventieth year of his age. Dr. Fairbairn was one of the leading ministers of the Free Church of Scotland, and had been Professor of Theology in Glasgow Free College for a number of years, of which he afterwards became Principal. He was an author of repute, being perhaps best known through his work on the "Typology of Scripture," which is in its department the very best work in the English language. He was also the editor and compiler of Fairbairn's Bible Dictionary, a

most valuable work. He was a scholar of large attainments, very painstaking and industrious, and conscientious in the discharge of the duties of his ministry. Dr. Fairbairn was well known in America, having visited it as one of a Scotch Deputation some years ago, and spending several months in our country. The manner of his death recalls the death of Chalmers. He retired at his usual time in the evening, and next morning was found dead.

GREENOCK.—The Greenock Presbytery have agreed to the translation, from the North Parish Church, Greenock, to Kelso Parish Church, of the Rev. W. W. Tulloch (son of Principal Tulloch.)

The Rev. Charles Rogers, LL.D., so indefatigable as a Scottish annalist, is preparing a history of the House of Alexander, which is intimately allied with the chivalry and romance of Scotland. Like his interesting work on the families of Rodger and Playfair, the forthcoming book will have a peculiar charm as a contribution to the folk lore of old Fifeshire, inasmuch as a branch of this distinguished family long occupied a leading place in the East Neuk.

PRESBYTERY OF LAGBOW.—This Presbytery agreed to approve a proposal to apply to the magistrates of the city for the appointment of an assistant and successor to Dr. M'Taggart, of St. James' Church, Dr. M'Taggart to contribute £212 towards the salary.—A petition for the disjunction and erection of St. Mary's Church, Partick, into a *quoad sacra* parish was agreed to.—Dr. Jamieson called attention to a decrease during the last two years in the attendance in the Sabbath-schools under the superintendence of the Presbytery, amounting to 1718 children and 941 in adult classes. After some discussion it was agreed to meet on 5th October for special conference on the subject.—It was agreed to recommend the Home Mission Committee to give a grant to a new church to be built at Hillhead. The cost of the building was to be £13,000, to which upwards of £6000 had already been subscribed.

THE COVENANTERS GRAVE.—On the 15th of August last a meeting was held at the grave of Richard Cameron in the parish of Auchinleck in the wood lands of Ayrshire where the dust of the dauntless martyr reposes, and where

"Cameron's sword and his Bible are seen  
Engraved on the stone where the heather  
grows green"

The weather being unfavourable the meeting was in point of numbers a failure, but those who were present cheerfully braved the inclemency of the elements in order to have the pleasure of listening to the powerful and patriotic addresses that were delivered. A number of ministers were present and took part in the addresses which were listened to with the deepest attention. The Rev. James Murray of Cumnock related the grim historical facts supported by Rev. Mr. McDonald. The Rev. P. Mearns of Coldstream looked upon the picture with a more poetic eye.

## THE SCOTTISH REVIVAL.

The following brief accounts of the movement in different localities are exceedingly interesting and shew that there are no symptoms of the enthusiasm dying out yet:—

“Messrs. Moody and Sankey have been continuing their meetings in Aberdeen and neighbourhood with much success. On Monday they took part in a series of evangelistic services which were held in the Castle Park, Huntly. Early in the morning there was every indication of an immense assemblage. By every road, by every means of locomotion, crowds were streaming into Huntly. The first train from Aberdeen numbered over thirty carriages. In many of the carriages hymns were sung during the journey. Mr. Sankey arrived by this train, and his appearance at Huntly station created a warm interest in the crowd. Mr. Moody did not arrive in time to take part in the morning meeting, when it was estimated 10,000 persons were present; Mr. Sankey was, however, and sang the hymn, ‘Whiter than Snow,’ and several addresses were delivered by ministers and others. Meetings for anxious enquirers were held in various places. Shortly before two o’clock a pretty severe thunderstorm broke over the district. Rain fell in great abundance for a considerable time, which interfered greatly with the proceedings and comfort of the immense gathering. Notwithstanding the uncomfortable outward circumstances, the large crowd held together with great tenacity and patience, singing hymns and listening to short addresses and prayers. By three o’clock the rain had ceased, and soon after a much larger crowd had assembled round the platform than during the forenoon. Mr. Ferguson, of Kinmandy, presided in the after part of the day. After singing the 100th Psalm and a hymn, the Rev. J. M. Sloan, Aberdeen, spoke from the text, ‘God so loved the world,’ &c. Mr. Sankey and choir then sang the well-known hymn, ‘More to follow.’ Previous to Mr. Moody addressing the audience, Mr. Sankey sang, by special request of Mr. Moody, ‘The Lost Sheep.’ Mr. Sheriff Gordon, of Craig, then engaged in prayer, after which another hymn was sung. Mr. Moody spoke from a table in front of the platform, taking for his text, Mark xvi., 15 and 16, ‘Go ye into all the world and preach the gospel,’ &c. His address was of the usual telling character, and was illustrated by various simple and pointed anecdotes. He spoke for about three quarters of an hour, and at the conclusion Mr. Sankey sang, ‘I love to tell the story,’ the choir singing the chorus. Mr. Webster then engaged in prayer, and Mr. Moody left the platform for the enquirer’s tent. Mr. Webster then addressed the assemblage in a warm evangelical tone, and prayer was afterward led by Mr. Sankey. After the hymn, ‘Jesus paid it all,’ had been sung, Rev. Mr. Burnett pronounced the benediction, and the assemblage, which during the afternoon was estimated at about 15,000, broke up for an interval of an hour and a half. In the evening, a large meeting was

held in the park, at which Messrs. Moody and Sankey were present. Mr. Moody and several ministers addressed the meeting. Most of the shops in Huntly were shut in the latter part of the day. The meetings have been continued.”

“Messrs. Moody and Sankey visited Blairgowrie on Sabbath, and held an open-air meeting on the Well Meadow. Hundreds of people came from Alyth, Coupar-Angus, and the surrounding villages and rural districts to hear the evangelists, and it was calculated that there were not less than 10,000 persons present. A large platform had been erected for the occasion, on which local and other clergymen and numerous ladies and gentlemen were accommodated. Between five and six several of the ministers present gave short addresses and engaged in prayer, and a number of hymns were sung. At six o’clock the evangelists appeared on the platform, and the whole assemblage joined in singing the 100th Psalm, Mr. Sankey leading the singing. After prayer by the Rev. Mr. Baxter, Blairgowrie, Mr. Sankey sang the beautiful hymn ‘I love to tell the story.’ Mr. Moody then read a portion of the 15th chapter of 1st Corinthians, after which Mr. Sankey sang ‘Jesus of Nazareth passeth by.’ Mr. Moody delivered a powerful and earnest address, taking for his text Titus ii., 11—‘For the grace of God that bringeth salvation hath appeared to all men.’ The discourse was listened to with great attention, and many of the audience were deeply impressed. At the close, Mr. Sankey sang, ‘Almost persuaded,’ Mr. Moody then engaged in prayer. After two other hymns had been sung, the benediction was pronounced by the Rev. Mr. Herdman, Rattray. Immediately afterwards Messrs. Moody and Sankey held a meeting for anxious enquirers in the First Free Church. The meeting was largely attended, the church being crowded, and the proceedings were of a very solemn and affecting character. Many persons professed their faith in Christ, and there appeared to be a great spiritual awakening. Religious meetings have been daily held at noon, and in the evening during the week. The evangelists arrived in Inverness on Tuesday, and in the evening Mr. Moody preached to a crowded meeting in the Free High Church from Romans iii., 22. Mr. Moody announced that, owing to a slight cold, he would be prevented from addressing open-air meetings for a time. This has caused much disappointment, as no building in Inverness is large enough to accommodate the crowds desirous of hearing him and Mr. Sankey.”

## IRELAND.

The Town Council of Belfast have agreed to permit the statue to the late Dr. Cooke to be erected in College Square East, on the site recently occupied by the statue of the late Lord Belfast, now removed at the request of the Marquis of Donegall to the Town Hall.

At a meeting of the Board of Missions in connection with the General Assembly held in the First Presbyterian Church, Derry, on the 12th August last, \$250 was granted to the French Canadian Missionary Society; \$1,750 to the Committee of Evangelisation in connection with the Waldensian Church; \$500 to the Central Society of France; \$250 to the Evangelical Society of Geneva; \$500 to the Home Mission Committee of the Church in New Zealand; \$500 to aid in supporting a missionary—the Rev. Wm. Donaldson—in Manitoba; and, in addition, payment for outfit and passage money for himself and family was ordered in favour of the Rev. Mr. McMeekin, at present labouring as an ordained missionary within the bounds of the Presbytery of Ottawa, in connection with the Canada Presbyterian Church.

At a meeting lately held in Belfast, the well known Signor Gavazzi stated that during the past year, 10,000 copies of the New Testament have been sold in Vatican Square, just opposite the Papal Palace, Rome.

The British Association met this year at Belfast. The opening meeting was held in the Ulster Hall, on the evening of the 2<sup>nd</sup> of August. Tyndall, Huxley, Lubbock, Barile Frere, Carpenter, Stokes, Hooker, Creem, Brown, Jellet, Redfern, and many others, highly distinguished in the world of science, were in attendance. Professor Tyndall was chosen President. One of the most memorable incidents arising out of the meeting was the closing of the *Strike* through the intervention of the Association. About eight weeks previous, the workers in the linen trade refused to submit to a small reduction in their wages, and *struck* in a body. By the *Strike* they lost \$125,000 a week and brought much distress upon themselves and their families. The Association interposed and happily succeeded in effecting a settlement satisfactory to both employers and employed.

Professor Huxley, who, as well as Professor Tyndall, is understood to hold sentiments unfavourable to Christianity, was challenged by Dr. Watts, Professor of Divinity in the Assembly's College, to return to Belfast at his earliest convenience, and discuss with him before an Ulster audience the following question: "Do animal organisms furnish in their structure and action evidence of the existence and operation of an antecedent intelligent cause?" This challenge it appears was not accepted. It also appears that a paper prepared by Dr. Watts, entitled "a Plea for Peace and Cooperation between Science and Theology," was rejected by the British Association. On the following Sunday evening, however, the learned Professor of Theology delivered a discourse in reference to Tyndall's address before a large audience in Fisherwick Place Church, and on the Monday read the paper intended for the Association to a large audience in the Elmwood Church. The Rev. T. Y. Killen preached on the Sabbath morning in Dunearn Church from the first chapter of I Corinthians, from which he argued that Christianity does not discourage scientific enquiry and research, but that, on the contrary,

it teaches its professors that nature and the Bible are two revelations which God has given, and both are to be studied and cannot contradict each other. Science and philosophy have failed, he said, after a fair opportunity to elevate humanity, and it is still true that mere human wisdom cannot attain the true knowledge of God. In the evening there was a large audience to hear Professor Smith of Aberdeen who preached a beautiful Gospel sermon but did not allude to scientific speculations. In anticipation of Messrs. Moody and Sankey's anticipated arrival in Belfast a meeting of the ministers of the different denominations was held to make arrangements for meetings during their stay, and their visit is looked forward to with great interest.

## The Schemes.

THE ADJOURNED MEETING OF SYNOD.—Since our last remarks as to what will constitute the legal membership of the approaching meeting of the Synod our attention has been directed to a precedent which seems to confirm us in the opinion that the Elders who have been elected since the rising of the Synod will be the recognized representatives of their congregations in November. Reference to the printed minutes for 1834 shews that that the Synod met on the 3rd of October in that year *by adjournment*—the only instance on record in this Church of an adjourned meeting of Synod having been held. At the said meeting we find that "the Synod was made up from the Presbytery Rolls given in by the Moderators, but the Moderator of the Presbytery of Toronto not being present, Mr. Robert McGill, one of the members thereof, gave in a Roll of that Presbytery from memory"—presumably the names of all the ministers and elders on the Roll of that Presbytery *at the time the adjourned meeting was held*. We therefore hope that the Rolls of Presbyteries will be sent forward in due time.

FRENCH MISSION.—Under the heading of "our own Church" will be found some account of the induction of the Rev. Mr. Tanner to the charge of St. John's Church, Montreal. Mr. Tanner has entered upon his work full of faith and hope, and the field in which he has to labour has scope

enough to warrant the expectation that, by God's blessing, and supported as he will be by the practical sympathies of the Church, this work may prosper in his hands. The church attendance is larger than it has been for some time. There will now be morning and evening Sabbath services, an efficient Sabbath school, a weekly prayer meeting, and regular pastoral visitation. The Committee have also secured the use of suitable apartments for conducting a day school, to commence immediately, and along with this the work of colportage will be carried on. The committee therefore look with confidence to the congregations of the church for the means that will be needed to maintain the Mission in a creditable manner.

**THE MANITOBA MISSION.**—The seventy or eighty congregations which have not contributed to the funds of this Mission are respectfully requested to bear in mind that the fund is *five hundred* dollars in debt at the present time! Hence the importance of forwarding all intended contributions with as little delay as possible. The annual requirements of the Committee for ordinary expenditure, with closest economy, is \$2,200. Last year, we understand the Convener to say, only forty-four congregations, all told, were contributors to this fund. In looking over the list of collections we find that in three Presbyteries only three several congregations reported—one for each: one Presbytery has two contributing congregations, another has three; in the large Presbytery of Montreal there are but five. It would be easy to transfer the balance to the right side of the Ledger if every one only did what they could. The treasurer's address is Mr. George H. Wilson, Toronto.

**THE JUVENILE MISSION.**—The report presented to the Synod for last year, was particularly encouraging. The contributions in all amounted to \$1,051—very much the largest sum ever attained in one year. The Secretary says,—“Besides sending larger remittances than formerly to the other objects supported, we have this year been, in the kind providence of God, enabled to undertake the support of an interesting Zenana Mission in Calcutta, in a district where the means for beginning such a work were much

needed and desired. Our Zenana teacher there began her work last November under the careful superintendence of Miss Pigot, and from the interesting accounts given in her letters it would seem that her work was already beginning to bear fruit, and this feature of the mission promises to be a most interesting one. It is hoped therefore that many donations may come in to it from schools that have not hitherto contributed in any way to the scheme.

“The number of orphans supported in India last year was 42.

“There are at present two or three applications for orphans which cannot be filled up as there are just now *no* orphans unappropriated. In the meantime, the Zenana Mission has ample use for the contributions of *all* schools wishing to engage in the Mission, but to which at present orphans cannot be assigned.

“The education and especially the Christian education, of women in India is growing more and more valued by the natives, and the future influence of the girls brought up at these orphanages can hardly be estimated. Rationalism is spreading much among the young men of India, it is therefore the more important that the women, at least, who have great home influence, should be inspired with the principles of vital Christianity. A Missionary lately said that he considered the conversion of *one woman* more important in its bearing on the evangelization of India than that of *ten men*! While thankfully acknowledging the kind interest that has been shown in the Scheme during the past year, the Committee desire to commend it anew to the prayers, the care, and the fostering encouragement of the Synod, believing that it has never been in a condition in which it has had more pressing claims on their prayerful consideration.”

**THE SCHEDULE SYSTEM.**—In reply to several correspondents we may repeat what we have often said before that this system of collection for the schemes of the Church, wherever it has been fairly tried and faithfully carried out, has been found highly advantageous. But it is not to be supposed that it will succeed in any case without the exercise of great diligence and of careful and prudent management. It implies a certain amount of well organized machinery that must be *worked*. It should extend to every member of the congregation—as much respect being had to the poor widows' mites as to the abundant offerings of the rich. It is not to be supposed that *Collectors* may be dispensed with, on the contrary, they should be multiplied, their duty, however, will be found to be comparatively easy, inasmuch as they will go to the members of the Church not as though they asked an aim,

but rather as one business man approaches another to ask payment of a promissory note when it matures, *for value received*. We shall be happy to supply the blank forms and also account books specially prepared and adapted for the convenience of treasurers—free of charge.

**ACKNOWLEDGMENT.**—Mrs. M., Montreal, has our thanks for \$20, a donation towards the Jubilee Testimonial to the Rev. Dr. McLeod of Morven, the nature and object of which was explained last month. If any others are like-minded we shall be glad to receive their contributions as soon as may be convenient.

**PRESBYTERIAL HOME MISSIONARY Meetings** commence in Toronto Presbytery on the 12th instant, and in that of Montreal the 19th. Parties to whom programmes have been sent will have the kindness to distribute them along with *the Presbyterian*, or otherwise.

#### YOUNG WOMEN'S ASSOCIATION.

A Young Women's Christian Association has been formed in Montreal which, although only a few months in existence, has already been a source of much good. The object of the Association is, according to its constitution, "to attend to the temporal, moral, and religious welfare of young women who are dependant upon their own exertions for support. Young women who come to Montreal in search of employment are met by members of the Association who arrange for their boarding houses, consult and advise with them as to employment, and continue to take an interest in them as long as they reside in Montreal. The headquarters of the Association are at 47 Metcalfe Street, and have been furnished almost entirely by private donations from friends interested in the work. Besides Rooms for the transaction of business, there are comfortable parlours, supplied with books, magazines, &c., to which all Protestant young women residing in Montreal have access by bringing an introduction, and to which all such are cordially invited at any time. In the same building are also a few rooms where board can be had if desired. The Association has also under its supervision a room where domestic servants are accommodated, till a suitable place is provided for them.

Pastors are requested to furnish young women who purpose coming to Montreal with a note of introduction to a minister of the denomination to which they belong. Such should also be advised to go direct to the rooms of the Association at 47 Metcalfe St. The Secretary, Mrs. MERRAY, or any of the Directresses will be happy to supply any further information.

#### THE SABBATH SCHOOL.

A Sabbath-school has been commenced at Kobe, Japan, which is said to be the first Sabbath-school conducted in the Japanese language in the empire. It consists of about forty scholars, of all ages from five to fifty.

**PERSONAL SYMPATHY.**—The secret of the Sunday-school teacher's power and influence is this—it is his personal sympathy. You may talk about method for ever—but there is one thing so much greater than method, that it cannot be too often presented, and that is the permanent sympathy of the teacher with the scholar. I have seen a man without education in a village Sunday-school have boys all round him; in good weather and bad weather that man's class was always there. There was nothing remarkable about the expression of his face, but I found out this: that man had a boy's heart inside of him that shone out of his eyes and went out of his mouth. It didn't matter much what he said, or where the lesson was; by the very fascination of that man and the childlikeness of his heart, he drew those boys away from the singing of the birds in the trees and the hearing of the stream in the woods—he drew them irresistibly to that mission Sunday-school room, where the sun came down so hot; for that man's mind made it all sweet to the boys by his sympathy. I want to say to you that personal sympathy is nine-tenths—yes, it is ninety-nine one-hundredths—of success in teaching; it is that without which all the rest is nothing.

#### NOTES ABOUT ORPHANS.

Recent news from India brings tidings of some changes among our orphans, some of which are rather discouraging to their friends and supporters. While one of the Madras orphans, Lydia Chambers, has been removed by marriage to a very respectable man, several others, viz.: Eliza Kinlock, Maggie Campbell, Sarah Hamilton, and Sophia Hay, have been withdrawn by their relatives. While it is very disappointing to have these orphans withdrawn from our care, it has been doubtless appointed for wise reasons, perhaps in order that they may become, each in her separate sphere, a light in a dark place. There are, unfortunately, at present no unappropriated orphans to take the places of those removed; but if the schools thus unexpectedly deprived of their *protégés* will, in the meantime, devote their contributions to the support of our interesting Zenana Mission, they may rest assured that they will not be less usefully employed. From the "News of Female Missions," the Zenana Mission and the school in connection with it, seem to be prospering and doing a good and useful work, and the more of this kind of agency that we can employ the better, as there is none which tends more directly to the extension of Gospel truth among the women of India. It is earnestly hoped, therefore, that those schools which may be left for a time without individual *protégés* may transfer to it their interest, active as well

as passive. Reports of fourteen Madras orphans and one letter have been received, but as yet, unfortunately, but few letters have been forwarded by supporters, in response to the appeals of their *protégés*.

MEETING OF THE PROVINCIAL SYNOD OF THE CHURCH OF ENGLAND.

The triennial meeting of this Synod closed its session in Montreal on the 16th ultimo. Additional importance and interest attached to its proceedings from the fact that delegates from the Diocesan Synods of the Lower Provinces met for the first time in Council with their brethren belonging to the Provinces of Ontario and Quebec.

The Provincial Synod is a representative body, corresponding to a Presbyterian General Assembly. It is composed of two branches: the Upper House being composed of the Bishops of the several Dioceses: the Lower House of an equal number of Clerical and Lay delegates. The Synod at the present time has on its roll seven Diocesan Bishops and one Missionary Bishop, (of Algoma as follows:—

Diocese.	Founded.	Dates of Consecration.
Nova Scotia.	1757.	4th Bishop Binney, 1851
Quebec.	1793.	4th Bishop Williams, 1863
Toronto.	1839.	2nd Bishop Bethune, 1867
Fredericton.	1845.	1st Bishop Medley, 1845
Montreal.	1850.	2nd Bishop Oxenden, 1869
Huron.	1857.	2nd Bishop Helmuth, 1871
Ontario.	1862.	1st Bishop Lewis, 1862
Algoma.		1st Bishop Fauquier, 1873

The Lower House is composed of eighty-four clergymen and a like number of laymen—making in all 168.

The proceedings of the Lower House are open to the public. The Upper House sits with closed doors. When the Synod has been constituted it proceeds to elect *riya voce* a chairman for the Lower House, styled the Prolocutor, who is immediately conducted to the Upper House to which the election is announced when the Metropolitan indicates to him the nature of the business in hand.

The finances being administered by the local Synods, occupy very little of the time of the House which is chiefly devoted to the discussion of "CANONS"

regulating church services, the mode of electing Bishops, the education of theological students and kindred topics. Ordinarily, though not of necessity, the Canons originate in the Upper House. When either House comes to a decision upon any matter it communicates the decision to the other, and no opposition is legally sanctioned until it has received the approval of both Houses. In the Lower House minor questions are frequently disposed of by a standing vote, but it is competent for any member to ask that the roll be called, in which case the names of the Clerical and Lay delegates are read separately, and no measure is legally passed unless a clear majority of both orders vote in favour of it.

The principle involved in voting by orders may have a tendency to unite the laity as against the clergy, which is certainly undesirable, or, it may provide a wholesome check against priestcraft. But observation confirms us in the belief that the Lay element in the Synod of the Church of England wields great weight and influence in its Councils. A cursory glance at the names of the Lay delegates in attendance upon this meeting shews this conclusively. We find from each of the Provinces men of the highest attainments in Literature, Law and Politics, including such men as Chief Justice Ritchie, from New Brunswick; Hon. Geo Irvine, late Attorney General from Quebec; Hon. John Hillyard Cameron, Vice Chancellor Blake and Chief Justice Draper, from Toronto; Judge Jarvis, Mr. Ellis and Mr. Shannon, from Ontario; Messrs. C.J. Brydges, Hon. L.S. Huntington, E. Carter, Q.C., M.P., M. H. Gault, and T. White, jun., from Montreal, and Judge Wilson, from Huron. Two Lay delegates are elected, either of whom may represent the congregation in Synod—the only qualification required of them is that they are communicants in good standing. In this way a full attendance of the best men is secured.

PROMINENT FEATURES OF THE SYNOD

Among these may be noticed the presence of two distinguished visitors—the Lord Bishop of Litchfield, better known perhaps as Bishop

Selwyn, for twenty years the missionary Bishop of New-Zealand and who was appointed to the See of Litchfield by the express desire of Her Majesty in acknowledgment of his valuable Colonial Services: also, the Missionary Bishop of Saskatchewan Dr. McLean, for some years arch-deacon of Manitoba.—A Scotch man, of course, and a powerful orator.

The admission of the delegates from the Lower Provinces marks an interesting point in the ecclesiastical history of the Dominion, and in all probability the next meeting of the Synod will include the remaining Dioceses in the far West when the bounds of the Synod will be coterminous with those of the Dominion. Two subjects appeared to have had a special interest attached to them, and to which we refer chiefly as an illustration of the working of the System we have endeavoured to describe. The first arose out of a clause in a Canon sent down by the upper house in which it was proposed "to require the *concurrence* of the House of Bishops in the election of Diocesan Bishops" [at present each Diocese elects its own Bishop without reference to any other authority] As between what is called the High-Church and the Evangelical parties, a matter of this kind could scarcely fail to be regarded otherwise than as a test question, and the result to be anticipated with intense interest. When put to the whole House the amendment, to the effect that the clause be struck out, was rejected by a vote of 80 to 41. And of consequence the Canon approved by an overwhelming majority. But, on the main motion being put, and the vote taken, as demanded, *by orders*, a very different result was arrived at. The votes stood thus:—The Clergy, Ayes 54. Noes 20—Majority for adopting the canon 34. The Laity, Ayes 24. Noes 27—majority against the Canon 3. The Canon was thus lost notwithstanding that a large majority of the House favoured its adoption—and this for the reason that there was not a majority of *both orders*. The other matter alluded to, but which we have only space to name was the introduction of a Canon proposing "That the Bishop of Montreal shall not by virtue merely of his office, as such, be Metropolitan of the Ecclesiastical Province of Canada." This was adopted by a large majority.

NOTES ON AMERICAN CHURCHES.

We make the following extracts from Principal Tulloch's very interesting Notes in the Church of Scotland MISSIONARY RECORD for September.

"The following is something like the relative strength and position of the several Protestant Churches:—

Episcopalians,	about	277,000	members.
Presbyterians,	"	570,000	"
Congregationalists	"	295,000	"
Dutch Reform	"	62,000	"
Baptists.	"	1,500,000	"
Methodists.	"	2,500,000	"

The Roman Catholics are said to number about 4,000,000; but in America, as elsewhere, it is to be remembered the Romish Church counts not by membership, but by population. For its four millions of people it has only 4000 churches and chapels.

Episcopacy, although it has lately made great progress, especially in New England, where it was originally proscribed, sunk to a very low ebb after the Revolution. Most of its clergy adhered to the parent government, and many fled to England. In some colonies not one Episcopal Church remained open. Then there came difficulties about the consecration of bishops—the first American bishop, Dr. Seabury, being consecrated, as is well known, not by the bishops of the Church of England, but by the Scotch bishops at Aberdeen, in 1783. With all its recent growth, therefore, the strength of Episcopacy is probably not more in the United States now than it was in the Colonies in the middle of last century. About that time its membership has been even stated as high as 290,000.

Of the rise and progress of the Baptists (whose numbers come next to those of the Methodists), and in what relation they stand (if any) to the general body of Congregationalists, I am unable to give any account.

The Presbyterians have fully 6000 churches, and in all their branches—North and South, United Reformed, Cumberland, Dutch Reformed—probably represent about six millions of people. At the late General Assembly held at St. Louis in May last, where neither the Cumberland Presbyterians nor the Presbyterian Church of the South were represented, the number of churches was reported as 4800, the membership as 472,023, and the Sunday-school attendance 482,762. Interchanges of goodwill, it is understood, have passed betwixt the Northern Presbyterians and the Presbyterian Church of the South, so violently separated from their brethren by the civil war and its causes; and there is some good ground for hoping that these branches of a common Church may be united as the remembrance of their alienation dies down .....

These numbers are sufficient to show the very rapid growth of Presbyterianism in the United States, especially when it is remembered that Presbyterianism was not one of the original elements of religious life and organisation which the colonists carried with them from the mother country. Episcopacy, Congregationalism, and Quakerism had the precedence of it; but it has greatly distanced them all. The first Presbyterian congregation is said to have been organised in Maryland towards the close of the seventeenth century—about 1690—and the first Presbytery to have been held in Philadelphia in 1705. Emigrants from Scotland and Ireland were the earliest Presbyterians; and there is no evidence of any of the mother Presbyterian Churches at home taking at first any special interest in the growth of American Presbyterianism, or extending to it any help. It grew up naturally from its own root, and rapidly spread by its native vigour. In the second half of last century, indeed, the progress of American Presbyterianism had begun to attract attention at home. A memorial was laid before the General Assembly in 1666 on behalf of the Presbyterian Church at New-York, and favourably considered ('Annals of the Church, 1739-1765'). Two years afterwards, or in 1668, the well-known Dr. John Witherspoon, author of the 'Characteristics,' demitted, amidst the affectionate regrets of his people, his charge at Paisley, and sailed for America to occupy the presidency of the College of Princeton, founded in 1746. From this time forward the growth of Presbyterianism is a prominent feature in the religious history of North America."

#### MISSIONARY ITEMS.

LIEUTENANT CURLEY, of the British Navy, a few years since gave his steam yacht for a mission ship to the Church of England Mission in Newfoundland. Now he has given *himself* to the work of ministering to poor fishermen on that cold island.

As the Fiji Islands will probably form part from henceforth of the British Empire, it may be interesting to note that idolatry was publicly disowned in the islands, and permission given to the people to embrace Christianity, in 1854. Since then the progress of the Gospel has been very rapid; and now the statistics of the Wesleyan

Mission show that there are 21,413 full and accredited members of the Church, 11 European missionaries, 52 native ministers, 2372 teachers, 46,792 scholars, and a college and training institution.

#### THE BRITISH AND FOREIGN BIBLE SOCIETY

Held its annual meeting in Exeter Hall on Wednesday, 6th May—Lord Shaftesbury in the chair. The report stated that the receipts from ordinary sources amounted to the sum of £220,766 18s 1d, including £129,751 12s 9d, applicable to the general purposes of the society, and £101,015 5s 5d, receipts for Bibles and Testaments. To this had to be added £91, dividends on stock invested for the China fund; and £107 3s 8d on account of Lieutenant-Colonel Roxburgh's fund for colportage in India, making a grand total of £220,961 1s 10d. The ordinary payments had amounted to £203,618 12s 8d; and adding the sums paid on account of the special funds, the total expenditure of the year had been £219,183 14s 9d. The society is under engagements to the extent of £134,040 9s 6d. The issues for the year were—From the depots at home and abroad, 2,654,959 copies of Bibles, Testaments, and portions. The total issue of the society now amounted to 71,131,111 copies; while other kindred societies which had sprung out of it, and had been aided by it, had distributed about 50 millions of copies more; so that during the present century about 121 millions of copies of the sacred Scriptures, in whole or in part, had been put into circulation by Bible societies alone in various parts of the world. The number of languages and dialects in which God's Word was translated had been raised from 50 to 201, while the number of versions of the Scriptures, in whole or in part, hitherto prepared (there being sometimes more than one version in the same language) was about 250, the preparation of which had been promoted, directly or indirectly, by the British and Foreign Bible Society. In above thirty instances languages had been for the first time reduced to a written form, in order to give the people speaking them the Word of God. Amongst the speakers who addressed the meeting were the Earl of Shaftesbury, the Dean of Chester and the Rev. Narayan Sheahadri.

#### ARE MISSIONS A FAILURE?

In the first place, Christian work in the foreign field during the past decade has resulted in a greater number of conversions, in proportion to the numbers engaged, than has such work in the home field.

Secondly. All the principal heathen countries of the world are now penetrated by the missionaries of Christ, who have put into operation the highest and strongest kind of spiritual influences. At this moment, over China, Japan, Persia, Hindoostan, Turkey, East, South, West and North Africa, Madagascar, Greenland, and the hundreds of Pacific isles, are 31,000 Christian labourers, toiling diligently to represent unto sorrowful men the beauty of Christ's love. In these lands, schools, colleges and theological

seminaries have been established, wherein Christian education is given to 600,000 youths of both sexes. Outside the bounds of Christendom there are now established 4,000 centres of Christian teaching and living; 2,500 Christian congregations have been established, 273,000 persons are now members of the Christian Church; and populations numbering in all 1,350,000 have adopted the Christian name. In India and Burmah alone are 7,480 missionaries, native preachers and catechists; nearly 3,000 stations and out stations; 70,857 communicants. "The Baptists have made the Karems of Burmah a Christian people; the American Board has done the same for the Sandwich Islands; the Moravians for Greenland; the Wesleyans for the Feejee and Friendly Isles; and the English Independents for Madagascar." No, direct religious results from missions? What mean those large and flourishing Christian churches, born out of the very abysses of heathenism, in Australia, British America, Siberia, the Sandwich Islands, Northern Turkey, Persia, China, Madagascar, South Africa, Liberia, Sierra Leone, and the Islands of the Pacific? "The largest church in the world, numbering 4,500 members, is in Hilo, on the island of Hawaii, not yet fifty years removed from the most debased savagism. Over 90,000 Feejeeans gather regularly for Sabbath worship, who within a score of years, feasted on human flesh. In 1860, Madagascar had only a few hundred scattered and persecuted converts. Now the queen and her prime minister, with more than 200,000 of her subjects are adherents to Christianity." As the Secretary of the London Missionary Society has said, "In more than 300 islands of Eastern and Southern Polynesia the Gospel has swept heathenism entirely away."

These are but few fragments of the testimony that is within our reach, all telling the same story. Instead of bitter jests, founded on ignorance, at the paltry results of Christian missions, the just expression of our hearts should be one of astonishment and gratitude over the marvelous achievements of these missions in actually Christianizing large portions of the human family. And they have only begun to indicate what they can do. Let us sustain them with new confidence, and with the energy of our prayers, and the abundance of our free gifts. *Christian Union.*

## Family Reading for the Lord's Day.

### CHRISTIAN STEADFASTNESS.

1 Thess. III. 8, We live if ye stand fast in the Lord.

The Church of Thessalonica appears to have been distinguished by great faithfulness and earnestness. Paul calls it,

"an ensample to all that believed in Macedonia and Achaia," great praise coming from one who never flattered, when he felt he should rebuke. They had received the word in much affliction, and needed encouragement. This, the Apostle gives to them, in various ways, and at the same time strives to implant in their minds the great principle contained in our text, that

*The steadfastness of Christian congregations is the life of a faithful Christian minister.*

I We first ask: What then is meant by "standing fast in the Lord." If it is anything that congregations of the nineteenth century can do, and its results are yet the same, we shall not have lost our time in laying hold of such a precious bond between pastor and people. "As standing fast" in the Lord, supposes that one is "in the Lord" already, we state first that "to be in the Lord" expresses and describes that renewed and holy state, the work of the Holy Spirit on the heart, to which Jesus alludes when he says to his disciples: Abide in me, and I in you. It is a state of grace. It is to have heard in the heart the words of Christ: "Thy sins are forgiven thee." It is to have become a "new creature," in one word, to be "converted."

The real membership of a Church is supposed to be composed exclusively of converted men and women, and the public exhibition of that membership is found in the participation of Christians in the Lord's Supper. This is not to say that every one who partakes of the sacred symbols is, "in the Lord." In the primitive Church were found such men as Ananias, Simon the magician and Demas and in the Christian Church of our day, there are false disciples mixed with true disciples, wolves in sheep's clothing, hidden in the fold. Whilst we have to look diligently "lest any such roots of bitterness, springing up, should trouble us," we however cannot prevent that to the last, tares will remain in the field of God, mixed with the good wheat. Then indeed, angel reapers will pull up the tares "and cast them into the fire." There may

have been such tares in the Church of Thessalonica, yet the majority of the members had given such good proof of their love for Christ, that the apostle did not hesitate to address them as a people that were "in the Lord."

*Stand fast* is a military expression, that Paul more than once employs. Thus he says to Corinthians "stand fast in the faith, quit ye like men, be strong." If an enemy can by fierce attacks cast disorder in the ranks of opposing forces his victory is half won. Therefore, the small Christian army of Thessalonica is exhorted to stand fast. Let there be no panic, although the odds may appear to be fearfully against it. Let every Christian warrior hold his assigned post and defend it; if needs must, let him die, but never forsake it. And many of them did die, "for the word of God and for the testimony of Jesus Christ." Their enemy was persecution, not the petty annoyances we might call so, but grim and bloody slaughter, imprisonment, exile and torture. They lived in Nero's time, and that is saying enough. They believed that the kingdom of Christ, the little stone cut out without hands, would yet grow to be a great mountain and fill the whole earth, and, believing this, they stood fast, and died in faith "not having received the promises, but having seen them afar off."

Since they passed away from this worldly scene, many fierce encounters have taken place between those who in every age stood fast in the Lord, and the powers of the arch-enemy of mankind: and the end is not yet. As there have been gradual improvements in offensive and defensive weapons, from the time of bows and arrows and wooden shields, to these latter days of rifled cannon and iron-clad ships of war, thus in spiritual matters, enemies of Christ have had to give up almost every where the sword and staff of heathenism and of the Roman inquisition, and to search the records of science, history and philosophy to find, if possible, intellectual weapons with which to overturn the Christianity of the Bible. We say, the

Christianity of the Bible, because there is a certain bastard Christianity that offends nobody, and which Satan himself would be proud to profess, a Christianity without faith, and without self-denial, broad as that Broadway that leadeth to destruction, a Christianity that makes light of sin and causes its professors to say complacently of themselves: "We are Abraham's children," i. e. We are Christians, by birth, by baptism, by forms and ceremonies, by anything indeed, except by this new birth of which Jesus said to Nicodemus: "Except a man be born again, he cannot see the Kingdom of God."

It is the peculiarity of true Christianity to be "Rooted and grounded in love." Therefore every Christian Church that wants to "stand fast in the Lord," has to beware how it leaves the simplicity of the Gospel. It is a dangerous thing to tamper with Gospel doctrines, and to try as it were to round off their sharp angles, because they wound the prejudices of a world that neither loves Christ, nor will have Him for a king.

The liberty we enjoy, as subjects of one of the most tolerant systems of government that ever existed, has given occasion to the rise of a large number of sects, in the bosom of the Christian Church, and also of a considerable number of systems of philosophy out of it. We regret these effects, yet not their cause. Better to have free and unfettered thought, than soul slavery. Better a thousand sects, than one despotic Pope. But this modern aspect of our part of the Christian world, has made it more than ever indispensable that every Christian that wishes to "stand fast in the Lord" should fall back upon the simple Gospel. Mix it up with human ordinances, ritualism or sensationalism, and very soon, earnest souls, hungering after righteousness, will complain that when they asked for bread, you gave them a stone, and that when they looked for Christ where he should have been found, in the preaching of the Word, in the services of praise or prayer, and in the Sacraments, they could no longer find him, and were forced to cry

out like Magdalene: They have taken away my Lord, and I know not where they have laid him.

Good discipline is not less important than sound doctrine for the Church that wishes to stand fast in the Lord. If wealthy sinners upon whose material help a congregation greatly depends, are allowed to sin unbuked, lest they should take offence and leave, this is deserting the cause of the Lord Jesus. No worldly considerations should weigh with faithful ministers or elders in such cases. The Lord who came specially to preach the Gospel "to the poor," is able to keep up his Church in the world without the helping hand of transgressors of his laws. He forbade devils to bear witness to His Messiahship, think ye then He would be the pensioner of manum?

To stand fast in the Lord, a congregation must be composed of effective men, useful and punctual members. We are inclined to think that the Church member that absents himself habitually from the services of God's house, would not materially weaken His cause by absenting himself altogether. Punctuality honours God. An excellent way to awaken our interest in the Church, is to undertake some Christian work connected with it. We need no better spur if indeed we wish to be found of those that stand fast in the Lord.

Above all, beware of worldliness. The love of the world is enmity against God. We need not specify one sort of worldliness more than another. Beware of a *worldly spirit*, that is, of a spirit that leads you to think, speak and act, as if this world was all that you have to live for. Steadfast Christians, use the world, but do not abuse it. Nothing but a conscientious and prayerful study of the Word of God can teach the position of the line to be drawn between use and abuse.

II. We live, said Paul, if ye stand fast in the Lord. So in the second place we will show that the Christian steadfastness of a congregation is the life of a faithful minister.

The Apostle tacitly claims for himself that "standing fast in the Lord" he

supposed to be the state of the Thessalonian Church, else, what relation could there be between their steadfastness and His life. Some ministers, not as faithful as Paul, might have been satisfied if their people stood fast by *them*, although that might be a very different thing from standing fast in the Lord. When some Corinthian disciples had tried to put this man-worship instead of faithfulness to Christ; Paul exclaimed: Who then is Paul and who is Apollos, but ministers by whom you believed, as the Lord gave to every man" "Ye are God's husbandry! Ye are God's building!" and like Paul, a faithful minister will not wish his flock to stand fast to himself, only as he stands fast in the Lord." For we preach not ourselves, but we preach the Lord, and if we leave the Lord, and you follow, it is at your own peril.

But we suppose here that a minister is like Paul, faithful to his trust. Of such an one, it can be truly said: He lives if his people stand fast in the Lord. Their decided Christian conduct will affect his ministerial life, in three different ways. It will influence his preaching, both in its manner and matter, and it will give him the key to success.

As to the manner of his preaching it will be easily understood that according as the people are earnest, attentive, punctual, liberal and kind, so their minister will be encouraged in his work, and of course do it cheerfully and well. If on the other hand a congregation is in large proportion composed of those who are often absent, or habitually late, or inattentive and sleepy, to a faithful minister this is death. Aaron and Hur are still needed in the Church to hold up the hands of Moses. Watch a great orator, how his enthusiasm manifests itself in graceful gestures, and an easy flow of words replete with gems of thought. Perhaps not one in a hundred of these could succeed in his highest efforts, without the accompaniment of a sympathetic and attentive audience.

Then as to the matter of the preaching, it is easy for a faithful minister to illustrate the great truths of the Gospel in a

lucid and telling manner, when he has before him "living epistles known and read of all men." Infidels and scoffers are silenced, their usual objection to Christianity, that Christians lead no better life than the ungodly, has no point, because they have constantly before them a kind of evidence better than all the arts of logic, the spectacle of men and women more conscientious, forbearing, meek, liberal, gentle, honest and pious, than any of the world. But if you do not stand fast in the Lord, how can we hold up the excellencies of Christianity before men's eyes. We hang our heads with sorrow and shame when professors of religion in our congregations cast reproach and contempt upon the Cross of Christ by their wicked life, worldliness, mutual hatreds, meanness or dishonesty. Of course then, instead of the words of love and peace of which we wish that Gospel preaching could be exclusively composed, we have like John the Baptist to call on "Generations of Vipers, to bring forth fruits worthy of repentance."

And, lastly, as to the success of his ministry, the faithful pastor of a faithful flock knows he must succeed, for his work is carried out by every member of his Church. The preaching of the Gospel is not over and done when the congregation separates, it is carried on by the persuasive influences of a Christian life in the family and in the place of business, at home and abroad, and men take knowledge of his hearers, that they have been with Christ. The evident bond of love that unites such members of Christ's Church on earth, attracts beholders. They see the beauty of holiness, and become desirous to be sharers in its blessings. Christians are moved by a holy emulation to do what they can for their dear Lord's cause: the blessings they enjoy lead them to make others participate with them in the precious gift of God. There is no difficulty in procuring help for the various branches of Christian work in a congregation that stands fast in the Lord. Neither the Sabbath school nor the choir are likely to break up for want of volunteer teachers and singers; neither the

Bible class nor the prayer-meeting run the risk of being dispensed with because of scant attendance; and as for the Church itself, if it has any vacant seats, it must be that it is too large for the district, for steadfast Christians would as soon dispense with their daily meals, as neglect the assembling of themselves together on the Lord's day. We need not say that in all that depends on liberality, such a Church would never run short. Christians that stand fast in the Lord are not likely to forget that it is "more blessed to give than to receive."

And now brethren how is it with us? Do we stand fast in the Lord? Are we in the Lord? These questions must be answered by every individual conscience. We may put off the answer, we may even refuse to give it, but a day cometh fast for each one when he must answer. And in that day, what a fearful thing it would be, not to be found "in Christ." We look for your salvation as our reward, "for what is our hope or joy, or crown of rejoicing? Are not even ye in the Lord Jesus Christ, at His coming. And if we are faithful these things concern you even more nearly than your minister, for "although Israel be not gathered, yet will he be glorious in the eyes of the Lord and his God shall be his strength. But what of your loss? To-day, if ye hear his voice, harden not your hearts.

#### MANNERS IN CHURCH.

Good manners in church require reverence in behaviour, and hence must exclude ordinary conversation both before and during and immediately after the services. Chatting, whispering, motioning—all such conduct is out of place where people have come together to engage in the most solemn act of which they are capable. What a spectacle for angels, who ever convene with God's people in their worship, to be witnesses of the animated tattle of two worshippers, who should be subdued into awe at the thought of being in the presence of God! I have sometimes taken my seat in congregations just as the services were on the eve of beginning, and there was in the Church, audible throughout, a confused buzz, which made me feel that I had not come to worship God, but merely to be entertained for an hour. As for talking, during Divine worship, to characterise it as ill-mannered is not enough—it is wicked. At the conclusion of worship I would not have friends debarred a recognition of each other in a quiet way—espe-

cially is it admissible thus to notice a stranger who may chance to be near; but an immediate entering into general hand-shaking and hilarious conversation must go far toward stifling the devout impression which may have been inspired during worship.

It is also in bad taste to make the church the place for the show of fine clothes. There may be occasions when it is suitable to put on the costliest and richest dress which the means and the conscience will allow; but to make the house of prayer a scene for exhibition of the latest fashions, and thus to appear before God, is out of all character. The plainest raiment which is in keeping with the usual habit of a person is most consistent with the gravity of religious worship. Thoroughly refined people are always averse to

making a display of themselves. True worth craves neutral tints. Least of all do well-cultured persons wish to draw the gaze of a congregation to themselves, when they and others are met for the serious matter of religious instruction and devotion. They desire, also, that as far as possible all distinctions of rich and poor, great and little, shall disappear in the sanctuary; that thus, by an appearance of equality, the lowly may be encouraged to attend public worship. If there is one place where a true heart wants to be free from the affectation, or even the semblance of assumed superiority, it is in the presence of the great God. "The rich and the poor meet together; the Lord is the maker of them all." *Weekly Review*

### *Our Sanctum.*

Much interest is being manifested in the approaching meeting of the DOMINION EVANGELICAL ALLIANCE which commences its proceedings in Montreal this week. Among the delegates who have arrived, and who may be expected, are men eminent in the different walks of Theology, Literature and Science, and when one thinks of the grand object of the Conference—the diffusion of Christian intelligence and the promotion of Christian Unity—with God's blessing it cannot fail to accomplish good. Those who now come to Canada for the first time are fortunate to have come at this season of the year, when the air is bright and bracing, and to find the landscape clothed with that profusion and variety of colouring which belongs to our climate, and which must be seen to be appreciated as it ought.

Many whose business brings them periodically to Montreal will no doubt avail themselves of the arrangements that have been made with the Steamboat and Railway Companies and which will enable them to travel at half-fare on the presentation of a ticket of admission to all the meetings of the Alliance—and which costs but one dollar. The first meeting—of welcome—is announced for this 1st of October, and the programme, including addresses on a great variety of subjects, contemplates the continuance of the Conference during a whole week. On the Sabbath morning, services in the City Churches will be conducted by members of the Conference. Meetings of the Sunday School children will be held at 2.30 p.m. At 4 p.m. the celebration of the Lord's Supper, by members of the Conference, and in the evening Mass Meetings will be held in different churches when addresses will take the place of sermons.

THE HIGHER EDUCATION OF WOMEN in Canada.—Judging from the number of Institutions that have been recently founded, public attention seems, at last, to be turned in earnest to this most important subject. Nothing is really more needed than schools for young women where a first-class education may be received on terms

within their reach. The "Fashionable boarding-school" has its place, and an important one, but it cannot by any possibility meet the demand. The expense, if it were nothing more, makes it impossible for any but the daughters of the rich to attend such. What is wanted is a school where a thoroughly liberal education in all the branches can be had for say two hundred dollars, or at the most two hundred and fifty dollars a year, including board and all other expenses. Institutions of this kind are found everywhere in the United States, whether established by private munificence or by public subscription, they are so managed as to pay their own way at least, while in some instances they return fair dividends to stockholders. Toronto, Hamilton, London, Brantford, Whitby and Ottawa, in the Province of Ontario, have each large and well conducted Ladies' Colleges. It is now proposed to commence one in Halifax to cost fifty or sixty thousand dollars. The calculation is made that with 100 boarders paying \$200 each, and 100 day scholars, \$50 each, a revenue of \$25,000 would be obtained—"more than sufficient to work the institution and pay interest on the stock subscribed." In the Province of Quebec, where the need of it is more pressing, and where the means are in abundance, it is hoped that soon the mountain's brow at Montreal may be crowned with its "TRAFALGAR INSTITUTE," a splendid monument to the liberality of its founder who began by divesting himself of ten acres of land, the finest site in the city, worth at least \$50,000 and who has also bequeathed a large fortune for its future extension and maintenance.

THE FIRST GENERAL CONFERENCE of the United Wesleyan Methodist Church of Canada, which began at Toronto the 16th September last, marks a very important era in the history of Methodism. As in the Church of England, the Methodists have formed themselves into a Confederation, embracing all the Provinces of the Dominion, and not only so, but embracing also the NEW CONNEXION Conference with its 30 or

40 thousand adherents—making, in all, seven Conferences here represented. For some years past the Methodists throughout the Dominion have been pondering over the question of Union which has now culminated in their present coming together, and they will receive the congratulations of their Christian brethren of every name that another thin partition wall has been removed—another obstruction taken out of the way, leading to that more comprehensive union which the great Heart of Christendom is longing for. Representatives were there from Nova Scotia, New Brunswick, Prince Edward Island and even from that outside connecting link between the Dominion and Great Britain—Newfoundland, which has thus, as a speaker remarked, been brought into the Confederation “Methodistically.” It is further important to remark that in this Conference *for the first time* an equal number of LAY DELEGATES sat in conference with the clergy—a concession, if it be a concession, which we feel sure the Methodist Church will never regret having made. The vote for President having been taken by ballot, the lot fell upon the Rev. Dr. Ryerson, the Chief Superintendent of Education in Ontario, whose reputation is world-wide as the founder of, perhaps, the best system of public instruction in the world.

PROFESSOR TYNDALL'S INAUGURAL ADDRESS before the British Association for the advancement of Science at Belfast, has been largely commented upon by the public press. That the criticisms bestowed upon so able and eloquent an effort of genius should have been so generally adverse to the sentiments contained in it is not surprising when taken in connection with the fact that he may be called the leader of the materialistic school of philosophy. We do not profess to understand Mr. Tyndall's theories. In some of his philosophical speculations he appears to us to be incomprehensibly “*in nubibus*,” and yet he appears to be honestly and earnestly in search of scientific truth. No one pretends to say that the limit of scientific investigation has been reached. Many results of enquiry, once scouted, are now accepted. Perhaps all men don't admit that “for æons embracing untold millions of years this earth has been the theatre of life and death,” yet many do whose Christianity is not called in question. The sentence in his address which has been specially animadverted upon is that in which Professor Tyndall indicates his ideas about creation, by saying that “matter contains in itself the promise and potency of every form and quality of life.” A very obscure sentence we should say. Elsewhere we find him saying that “the whole process of evolution is the manifestation of a Power wholly inscrutable to the intellect of man,” and he finishes his remarkable address with this singularly incomprehensible sentence—“incomprehensible to every believer in ‘the life everlasting.’” “Here, however, I must quit a theme too great for me to handle, but which will be handled by the loftiest minds ages after you and I, like streaks of morning cloud, shall have melted into the infinite azure of the past.”

## LITERATURE.

THE HISTORIC ORIGIN OF THE BIBLE.—By Edwin Cone Bissell, M.A., New York. Anson Randolph & Co., 1873. Pp. 432. Price \$2.50.

Messrs. William Drysdale & Co., St. James Street, Montreal, have our thanks for a copy of this very valuable book, which cannot fail to become a standard work of reference. The history of the Book of books has an interest for every studious Christian, and it is here presented in a very attractive form, and with a simplicity of arrangement which greatly enhances its value. It is divided into three parts. The first, sets forth the history of the English Bible from the time that Caedmon, a pious monk of the seventh century, who rendered certain portions of the Old Testament into Anglo-Saxon verse, and of the venerable Bede, who completed a translation of St. John's Gospel, A.D. 735, to the time of Wiclif's version—the first translation of the whole Bible into English, and of Tyndale's—the first *printed* version, and through the succeeding versions, until we come to the so called “authorized version,” which the author assures us was never formally authorized by King James at all, but only by the proceedings of a wholly informal assembly at Hampton Court, very much in the same way that the Scottish paraphrases never received the formal approval of the General Assembly. The New Testament and the Old are treated separately, the authorship and the canonical value of each several book being thoroughly sifted and discussed. In the Appendix there is a chronological statement of leading opinions on Revision, and a treatise on the Apocrypha, exposing their spurious origin, and stating the reasons for their exclusion from the Canon of Holy Writ, together with a copious index of authorities consulted in the preparation of the work. In future numbers we shall give some extracts.

THE CHILDREN'S HYMNAL, BY A COMMITTEE OF THE GENERAL ASSEMBLY, price one penny: WM. DRYSDALE & Co., Montreal.

This is a recent collection of 100 hymns printed by Blackwood & Sons, Edinburgh, and intended to be used in families and Sabbath Schools. It contains nearly all the beautiful hymns to be found in the Scottish Hymnal that are adapted to the capacities of children and some others, not in that collection, which would sound very familiar in the ears of little ones, but we are hardly prepared to say that it comes fully up to the requirements of the Modern Sunday School; we recommend it, however, to all superintendents and teachers for their perusal, in the hope that their attention may be drawn to the subject, and that as a result there may be issued from the Canadian press before long, what we very much need, a larger and more suitable collection of hymns for the Sunday School than any that we now have.

“ETERNAL LIFE” is the subject of an excellent discourse delivered at the close of last Session of Knox College, Galesburgh, Illinois, the perusal of which pleurably reminds us of its author, the Rev. Alexander F. Kemp,

LL.D., Professor of Mental and Moral Philosophy in that Institution, and formerly the minister of St. Gabriel's Church, Montreal.

A PLEA FOR A LEARNED MINISTRY, by James Stewart Wilson, M.A., Minister of New Abbey, Scotland. At present we can only acknowledge receipt of this admirable sermon preached before the Provincial Synod of Dumfries. We may take occasion to refer to it more particularly hereafter.

ONE WHO CAME TO SCOFF.—The present "revival" movement in Scotland has, it seems, given opportunity for much scoffing among some of the young members of the community. One of these benighted youths, however, met his match the other evening in a minister, who was determined to stand no nonsense. From the account given of the affair by the Dundee *Advertiser*, it appears that the young man in question at the close of a revival gathering stayed behind to attend the "anxious inquirers' meeting—not from any worthy motive, but simply to find material for the amusement of himself and his associates. With this ignoble end in view, he anxiously inquired of one of the ministers "Whether he could work a miracle or not?" He had not to wait long for a satisfactory reply, for the rev. gentleman, seizing him firmly by the shoulders, replied, "We cannot work miracles, but we can cast out devils," and, suiting the action to the word, pitched his young friend bodily outside the church door, which was immediately closed in his face. The anxious inquirer disappeared rapidly in the darkness, leaving the minister entirely master of the situation, and is not likely again to joke with the revivalists

## Acknowledgments.

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### Queen's University and College.

The thirty-third session will begin on the first Wednesday (7th) of October next. Matriculation examination will commence on the day after. Copies of the Calendar for session 1874-5, giving full information as to course and subjects of study, Scholarships, &c., may be obtained an application to the Registrar, Professor Mowat, Kingston. Principal Snodgrass will attend to applications for Endowment Nominations to the privilege of free attendance.

Queen's College Kingston, May 14, 1874.

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