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# THE PRESBYTERIAN.

MARCH, 1870.

THE LATE REV. ALEXANDER MATHIESON, D.D.

SELDOM has it devolved upon any journalist to record the death of one who, in his life-time, enjoyed more largely the respect of his fellow-men than did the subject of this notice, the late Minister of Saint Andrew's Church, Montreal, who departed this life on Monday morning, the 14th of February, in the 75th year of his age, and the forty-fourth of his ministry in this City. Although our departed friend and father had thus passed the usual limits of man's age; yet his admirably developed physique, his robust constitution, his regularity of life, and the mental vigour retained by him to the last, were all such as justified the expectation that he might have attained a still greater longevity; and even he himself has been heard to express the hope that he would reach the years of his father who died at the age of 84. Nevertheless it may be said that he has gone down to the grave in a good old age, full of years and full of honour; and, what concerns us vastly more, full of faith in the doctrines of Christianity which he had so long preached to others, and full of assured hope for the life to come. We know that this humble tribute to his memory has been anticipated by others, and it accords better with our present feelings that we are found reflecting the public opinion, rather than seeking to form it. By the death of Dr. Mathieson, the City of Montreal has lost a good citizen, and society a distinguished ornament. Others will doubtless be found to enter upon those beneficent labours from which he has ceased. Another minister will supply the pulpit of Saint Andrew's Church; another member will occupy his seat at the Councils of the Temporalities' Board; another Trustee will be elected for Queen's College; another manager for the Ministers' Widows' and Orphans' Fund, another patron will

be found for the St. Andrew's Home; but there is a sense in which *his* place will not and cannot be filled. His removal from us is the disappearance of an old familiar land-mark, his separation from us, the severance of a link connecting the present with the past history of the country and the Church, that cannot be repaired. In looking back through the vista of years during which our late friend lived and laboured among us, if it is difficult to realize that changes so great and so varied should have transpired during a single life-time, it is no less difficult to form a correct estimate of the influence exerted upon a community by a Christian Minister, who, during all these years of unexampled progress and prosperity, occupied a prominent and an honourable position. In 1826, when Mr. Mathieson first took up his residence in Montreal, the city wore an aspect, scarcely a single feature of which can be recognized at the present time. Few cities in the world have undergone so thorough a transformation in so short a period. Then, it was an unimportant town, little more than an outport of Quebec, without wharves, without shipping, without manufactures, and without those means of communication that have made it what it is, having a population of probably not more than 22,000, and of these the English-speaking inhabitants forming scarcely an appreciable minority. Now, it is the commercial capital of British North America, the centre and seat of wealth, intelligence and enterprise. Its population has risen to 150,000, while recent statistics have brought to light the significant fact that the assessed value of the property held by Protestants is largely in excess of that held by the Roman Catholic population. Then, there were only two Presbyterian congregations in the city, now, there are

five Churches and congregations in connection with the Church of Scotland, and as many more lineally descended from the same Presbyterian family, making in all ten large and important Presbyterian Churches within the city limits; while in the rural districts of the Provinces of Ontario and Quebec, the material and ecclesiastical progress has been proportionately great and even more rapid. Then, besides himself, there were in all Canada, only five ministers belonging to the Church of Scotland in active work, these were, Dr. Harkness of Quebec, Mr. Esson and Mr. Black, of Montreal, Mr. McKenzie of Williamstown, and Mr. Connell of Martintown; now we have 132 ministers on the Synod's roll, and that number falls far short of indicating the growth of Presbyterianism, for from the division that occurred in 1844 there has sprung up a vigorous Church, with 250 ministers, making in all about four hundred ministers of the Presbyterian order.

In speaking of the character of the venerable minister now gone from us, we love to think of a man endowed with many noble qualities, yet a man, subject to like passions and infirmities as we are, differing chiefly from others in the intensity which marked the characteristics of his nature. In outward aspect he was of fine personal appearance and of commanding presence, courtly and dignified in his bearing, but not ostentatious. Observing the strictest propriety of costume at all times he showed not only his sense of self respect, but manifested also a becoming regard for the ministerial office, a duty, which, by precept as well as by his own example, he omitted no opportunity of impressing upon others. No one could be long in his company without feeling that he was in the presence of a gentleman, a man of superior intelligence, of acute observation, and of large information. Not only was he an accomplished scholar, he kept abreast of modern thought and literature, and he was conversant with the great questions of the day. Had you looked in upon him during the eventful crises of the Italian revolution, of the Indian mutiny, the Crimean war, or the Abyssinian expedition, you would have found him reading the best authenticated histories of these countries, studying with minute interest their geography, and acquainting himself with the physiological peculiarities of their inhabitants. He was a great reader, and, although unknown in the world of letters, was a voluminous writer, of which his

written sermons alone, not to speak of his other manuscripts, furnish marked evidence; for, whether we regard the depth of thought, the beauty and diversity of imagery, the chasteness of language, or the general carefulness of composition, these will compare favourably with the writings of the most gifted men. He was never known to preach an extempore sermon, and during those frequent excursions which in his earlier days he made into the country, where he found neither churches nor pulpits to preach in, his ingenuity was often taxed to supply the indispensable reading desk. An instance of this occurred in 1828, at Huntingdon, then a county town consisting of six or seven houses, where he had received a warm welcome from one of the people who gathered the neighbours and requested the Doctor to address them. "Being a paper reader," as he himself describes it, "I had to erect a pulpit by the fireside which was easily extemporized by two chairs back to back and a four-legged stool laid across and covered over by a piece of carpet." Of the amount of labour he underwent in visiting the settlements in the valley of the Chateaugay, at a time when they were wholly destitute of the stated ordinances of religion, it is impossible now to form an adequate conception; but in spite of the difficulties he encountered in the shape of bad roads, or rather the want of roads and of conveyances, to the end of his life he referred to these excursions, as associated with the happiest of his memories. In the year already mentioned he had been asked to go into the country, 30 miles or so, to officiate at a marriage, and he thus describes the only mode of travelling then available: "At Caughnawaga, I found myself among the Red Indians in want of a guide and a conveyance to take me through the six miles of forest and tangled brush I had to traverse, but how to make my wants known I knew not. All my jerks and gestures failed to convey my meaning, till a youth took up the idea of a man on horse back, which he endeavoured to imitate, who, on receiving an expression of my satisfaction, went off in an instant and returned leading by the mane a shaggy pony whose bones were too angular for bare-back riding. At length a saddle was procured with only one stirrup—we supplied the other with a rope—and an iron bit having been found, with a new hempen cord we made a bridle. I was hoisted into the saddle with my valise lashed behind, and my *Registers*, two quarto

volumes of considerable size—under my arm. My red guide, whose dress consisted of a pair of linen drawers and moccasins, kept up with the trot of the pony, admonishing it betimes to a quicker pace with the willow branch which he carried in his hand. Through the dense forest, sometimes almost brushed off by the branches, we hastened along the rough path and in less than an hour emerged on a settlement on the Chateauguay." These illustrations of preaching and travelling under difficulties, recall to mind disabilities of another kind that sound strange to our ears. Up to the date of these incidents, and indeed, for a number of years afterwards, no marriage in the Province was accounted legal unless the Clergyman celebrating it had obtained permission to keep a Register, previously paraphed by one of the Prothonotaries of His Majesty's Court of King's Bench, and as permission to keep such records was confined to a very small number of ministers of the Established Churches, it followed that a great many marriages and baptisms performed by the representatives of other religious denominations were in the eye of the law null and void. It must be supposed that subsequent legislation came to the relief of these early settlers, but at all events it is certain that Dr. Mathieson was not unfrequently called upon to remarry parties who, after many years of married life, had made the unpleasant discovery that they were living in doubtful wedlock. In respect of baptism, the Doctor often found himself at a loss how to proceed. He was too good a Presbyterian to dispense this privilege without being satisfied that the lives of the applicants were, outwardly at least, in accordance with their own baptismal vows. It frequently happened that at the close of a service in a private house or school-room, a dozen or more children were brought to him for baptism. To use his own language on one of these occasions:—"The parties were unknown to me; what was I to do? Admit them indiscriminately, or institute an enquiry into their character and christian knowledge? For that there was no time, and I might be imposed upon. I immediately in the presence of the congregation commanded my elder, to whom the people were all well known, to select two discreet and pious men, and this being done, I addressed them, enjoining them to recommend those parents only whom they in their conscience considered worthy to have their children admitted to the ordinance. On this being done, I laid a solemn injunction on

them in regard to their parental duties. This part of the service was interesting and impressive, and my good elder complimented me on my address, saying, that if I would speak as well *without the paper* at home, I would soon attach to me the whole community." It was indeed a very singular trait in the Doctor's ministerial character, that while he felt himself on ordinary occasions utterly and constitutionally unfitted to appear before an audience without his manuscript, in presiding over a communion table, and administering the ordinance of baptism, there were few to compare with him in the fluency and power which characterized his addresses.

The law allowed the officiating minister to exact the fee of five shillings for every registration of baptism, but the Doctor invariably refused to receive a penny, thinking it horrible to sell a christian ordinance. Upon one occasion the elected elders withheld their consent to the application of a drunken father who wanted baptism for his child; the man became furious and even threatened to thrash the minister into compliance, but the Doctor remained inexorable. It having been stated to him, however, that the mother of the child was a good pious woman, upon her he put the vows in the presence of her husband, and with such allusion to his conduct as brought tears to his eyes, and drew from him an humble apology, with the promise that he would become a better man.

These are mere passing allusions to the Doctor's early ministerial career. Though in themselves trifling they give us a glimpse of the joyous and yet earnest spirit which animated him even in the discharge of irksome duty. It were easy to fill a volume with such reminiscences of his life, and it is to be hoped that some one of his many intimate friends will undertake the preparation of an extended biography for which we believe there is abundant material existing. To have known Dr. Mathieson, as an intimate friend was indeed a great privilege, for he was the truest of friends. The shadow of suspicion as to the sincerity of his professions could never for one moment be entertained. He was outspoken in stating his opinions, and none the less, though his dearest friends should be the subject of remark; and while at times he spoke perhaps too strongly, he ever spoke and acted under an honest conviction of the truth and justice of the principles he maintained. Policy and expediency were terms wholly unknown in

his vocabulary and he regarded them as "simply intolerable" in others.

Had it not been for this conspicuous trait in his character his influence in the Synod and other Church Courts would have been overwhelming. He was too diffident, however, to excel in debate, and too uncompromising in the maintenance of his opinions even when great principles were not at stake, ever to become a party leader; and the respect, amounting to veneration, which was accorded him by nearly all his brother ministers was traceable to his personal qualities as a man, to his moral worth, and to his loyalty and devotion to the Church. We have heard it said of him, that "it was impossible for him to conceive a meanness." We may add that he abhorred the very appearance of meanness in another. That he was twice chosen moderator of the Synod—an exceptional procedure in the practice of the Church—was of itself a high testimony of confidence reposed in him. The first occasion was in the year 1832, and following so soon after the formation of the Court, shewed that at that early period he had already made his mark. The second instance was even more noticeable because it singled him out as the most fitting representative of the Church of Scotland in Canada, upon whom should be devolved the duty and high honour of presenting the Synod's address of congratulation and welcome to the Prince of Wales when he visited the British North American possessions in 1860; and the characteristic dignity and presence of mind with which he vindicated the honour of his Church upon that occasion, will not soon be forgotten. But perhaps there was no duty ever assigned to him that he discharged with more satisfaction to himself and credit to the Church, than the visit which he paid to the Churches in the Maritime Provinces, as a delegate from the Canadian Synod, in the year 1855. He returned from that visit deeply impressed with the depth and solemnity of the piety that pervaded the various congregations with which he was brought into contact, and which so strongly reminded him of the religious character of the rural parishes of his loved native land. An admirable report of the intercourse he then had with the brethren of Nova Scotia, and which will repay perusal, is to be found in the appendix to the printed Minutes of the Synod of 1856.

As might have been expected from one in whom a stern sense of duty so largely pre-

dominated, Dr. Mathieson was regular in his attendance upon Church Courts. During the whole course of his ministry he was not absent from the meeting of Synod upon more than three or four occasions, and then he was either out of the country or prevented by indisposition from attending. At the last meeting of the Synod held in the city of Hamilton in June, 1869, he was selected by the Moderator, to preach on the morning of the Sabbath, and it was the subject of general remark, that if ever the Doctor exceeded himself, it was on that occasion. The sermon was remarkable for freshness of thought, for earnestness and grace of delivery, for indeed all that constitutes power in preaching, and will be remembered by all who had the privilege of hearing it. Dr. Mathieson was one of those who took a warm and active part in the negotiations which led to the settlement of the Clergy Reserves' question. He was also one of the first commissioners appointed to administer the funds accruing from that settlement; and to the day of his death was an influential member of the Temporalities' Board. He had much to do with the establishment of Queen's College at Kingston, and was rarely absent from the meetings of the College Trustees. Of the French Mission he may be said to have been the founder, and, for many years, its most active promoter. The same may be said of his connection with the Ministers' Widows' and Orphans' Fund; only that, perhaps, he was more gratified with the success which had attended its operations than with that of any other Christian work with which his name was associated.

But while the Doctor gave much time and thought and valuable assistance to the general business of the Church, it was in a special manner as the minister of St. Andrew's Church, that he desired, above all else, his services to be known and appreciated. Of his preaching before his own congregation we need not say more than that it was able, earnest, practical, and scriptural, and that it was a faithful reflection of the doctrines of the Westminster Confession. He delighted to set forth the unity of the Divine procedure in the government of the universe, not distinguishing Providence from Grace, as though they were separate domains, but recognizing Redemption as an integral part of the comprehensive control exercised by the Creator over all His works. He dwelt also with special emphasis upon the necessity of *personal regeneration* by the Divine Spirit. Time and space would fail us to speak of his ministrations by the

bedsides of the sick and the dying. The paternal regard that he had for the poor of his parish bordered almost on romance. How he visited them in their humble abodes! How he sat down at the end of every year with one or more of his elders and rigidly scrutinized the demands of every claimant upon the bounty of the session! How much discrimination he observed in dispensing the charities which the accumulated Church collections, added to the gifts of private friends, had placed at his disposal!

His love for children was another distinguishing feature in his character. But perhaps the noblest trait of his disposition, one liable to mis-interpretation, was that which irresistibly prompted him to sympathize with the misfortunes of the unfortunate. Whether it was the case of one unjustly stigmatized by an unfeeling world, or whether it was that of a weak brother who had yielded to temptation, no appeal was ever made to him for aid or comfort in vain. To stand by a friend in need; to shield him from obloquy; to relieve him from present want; to defend him, if he could; to mitigate, if it were possible, a deserved punishment; to bring up again such an one to a position of usefulness and respectability; that was the highest gratification which he could propose to himself. It was not that he connived at the fault; but against the principle of keeping a man down who had inadvertently fallen, he invariably protested.

A mere outline of Dr. Mathieson's personal history must suffice for this passing notice. He was born at Renton, a village in the Vale of Leven, Dumbartonshire, on the 1st of October, 1795. His father had served King and country for more than twenty years in a Highland Regiment. This accounts for the great interest which the Doctor always manifested in the welfare of the soldier and the Gael. At the parish school he acquired the rudiments of his education and that taste for learning which led him to resolve upon a course of study at the University. How he overcame the difficulties that beset the path of most aspirants to fame is well told in Fennings Taylor's *Lives of British Americans*, which we cannot do better than quote:

"Though respectable and respected in their sphere, the parents of the subject of our sketch were comparatively poor. Young Mathieson was indebted to them, and perhaps to their self-denial, for a liberal education. He was indebted to his own energy and sagacity for turning that education to

beneficial account. Certainly the lesson which his example teaches might be studied with advantage by the youth of other countries than Scotland. After he had matriculated, and when laboriously working for his University degree, at the age of sixteen only, we find him teaching an evening school at Woodside, not far from Glasgow. The remuneration for intellectual toil is scarcely creditable to a country where intellectual culture is so highly esteemed. We have, however, reason to believe that young Mathieson's was by no means an exceptional case. The struggles, the hardships and the privations of student life he only shared in common with many others of the student class. The remuneration which our University man received, did not exceed six shillings sterling a week, one-third of which was contributed by the proprietors of some adjacent cotton works, and the remainder was assessed on the scholars. Pitiful as the sum must seem we incline to think that in this school of experience, Mr. Mathieson acquired what, in its immediate and remote importance, was the reverse of trifling. He acquired that, in the absence of which no man can govern others, namely, self-discipline and self-control. Thus, while imparting intellectual, he was receiving experimental, culture, and receiving it, too, in that perplexing branch of knowledge which Pope expressed when he wrote—

'The proper study of mankind is man.'

On leaving the University, Mr. Mathieson became the resident tutor to the family of Robert Campbell, Esq., of Roseneath. Of this refined and cultivated circle, he continued to be a member for eleven years; and though it is somewhat anticipating the incidents of our narrative, we may mention that the friendship commenced then is preserved to this day. The affection which not unfrequently subsists between tutor and pupils did not expire with the departure of the former from Roseneath. The teacher became a minister, and the boys grew to be men, but though the old connection had ceased, the old influence remained. The difference being, that whereas the minister was formerly a member of his pupils' family, now some of those pupils have become members of his Church."

He matriculated at the age of fourteen, and at twenty-three received his degree of Master of Arts. He was licensed to preach the Gospel by the Presbytery of Dumbarton, in the year 1823, and on the 19th of October, 1826, was ordained by the same Presbytery to the charge of St. Andrew's

Church, Montreal. He sailed from Liverpool on the 16th November for New York, arrived in Montreal on the 24th December, and was inducted on the following Sabbath by the Rev. A. Connell, of Martintown. It is needless to say that he was greatly beloved by his congregation, and that under his ministry it became one of the largest and most influential in the city. Had it been possible for Dr. Mathieson to make an idol of anything upon this earth, St. Andrew's Church, erected in 1851, would have been the object of idolatry. He felt that it was HIS Church. And such a beautiful structure!—occupying the finest site in the city. With what emotions he received the intelligence, a few months ago, that this stately edifice had become a heap of ruins we can but faintly imagine. Others might live to see it restored to its original splendour, but the presentiment—alas, too soon to be realized—took hold of him, that he should never more preach within those walls. By far the most distressing thought that occurred to him in this connection was the destruction, in the general conflagration, of a superb memorial window, that had but two weeks before been placed in the Church by the ladies of his congregation, in token of their sympathy with their aged minister, bereaved of his lovely and amiable daughter, Janet Ewing Mathieson, who was drowned while bathing at Cacouna, a year and a half ago.

At what time the Doctor first became sensible of the infirmities of age we do not know, but well remember having heard from his own lips a humorous account of the first occasion on which he heard himself styled "Old Dr. Mathieson." It was about eight years ago, as he was walking down Bleury street, while passing two old ladies on the sidewalk, he heard one of them whisper to the other, "That is old Dr. Mathieson." The words fell on his ear like a thunderbolt, and, to convince them and himself that the allegation was unfounded, he quickened his pace and was soon lost to their view. From about that time the rheumatic attacks to which he had been occasionally subject, became more frequent. An asthmatic affection, with which he had also been sometimes troubled, grew upon him with advancing years. More recently, having suffered at intervals from irregular action of the heart, it became necessary for him to intrust his late worthy and able assistant and successor, Mr. Paton, with the burden of the pastoral work. It was not, however, till the dispen-

sation of the Communion in October last, upon which occasion he preached and presided, that the state of his health became a matter of solicitude to his friends. He was advised by his medical attendant to abstain altogether from pulpit duties, and although he did so for a time, he yielded to the strong desire which he had to preach to his congregation on the last Sabbath of the year, the same sermon that he preached that day forty-three years before—his first Sabbath in Montreal.

The last occasion on which he preached was on Sabbath, the 23rd of January, three weeks before his death, when he spoke for fifty five minutes from the text. "It was winter."

The effort was too much for him. He felt seriously unwell the next day, and for several days after, but he rallied sufficiently to take a short drive on the following Thursday. On Friday, the 28th, "the old Doctor" was seen in the streets of Montreal for the last time. A little group of friends gathered round his sleigh at the Post Office, where he had halted to mail his last letters for Scotland. Few were the words spoken, but the onimous looks of one and another told that the pale ensign of death was seen to be stealing over his forehead. The picture then imprinted on memory was not of a noble ship wrecked on a foreign strand, but rather that of a dismantled man of war riding quietly at anchor, in safe moorings, the last round of ammunition expended, the battle fought and won, the colours still nailed to the mast, awaiting orders to be refitted. And as he took leave of us and directed his course by the old familiar way, imagination overheard the parting soliloquy: Farewell crowded thoroughfare! Farewell city of palaces! Farewell dear old St. Andrew's Church, beautiful in thy ruins! Farewell to wealth, pomp, fashion, to ambition, applause and fame! To earth farewell! "I have a building of God, an house not made with hands, eternal in the heavens."

After this there came two weeks of great bodily weakness and severe suffering, of mortal conflict with the last enemy; two weeks during which love and friendship, kindred and acquaintance waited upon him with tenderest regard, and during which he daily received with inexpressible satisfaction, the consolations of religion at the hands of a brother minister. Then came "the messenger of Peace that calls the soul to Heaven."

The funeral took place from his late residence in City Councillors street, on the Thursday following, when a large concourse assembled within and without the dwelling. Soon after the appointed hour the funeral cortege was formed and proceeded to St. Paul's, which had been placed at the disposal of the Trustees of St. Andrew's Church. The order of procession was as follows: The hearse, with four ministers and four elders, as pall-bearers, walking on either side. There immediately followed the hearse, Dr. Mathieson's two sons and the numerous connections of the family. Then came the Moderator and the Clerk of Synod, dressed in their robes, followed by the clergy of the Presbytery of Montreal, and by a number of the clergy of other denominations. After these, the elders of other congregations, members of St. Andrew's congregation, the St. Andrew's Society, and a large representation of all classes of the community. On arriving at the Church, the coffin, literally covered with exquisite flowers, was placed in front of the pulpit, which, together with the screen of the choir, was appropriately draped in black cloth, giving to the whole scene a very solemn and impressive effect. Every part of the capacious and beautiful structure was filled, and amongst the many that were observed to be present was the venerable minister of Cornwall, the Reverend Dr. Urquhart, who is the only clerical contemporary of the deceased now living. The ministers of the Montreal Presbytery present were Dr. Muir, Dr. Jenkins, Messrs. Simpson, McDonald, Sym, Patterson, Masson, Thomas Fraser, Joshua Fraser, Donald Ross, B. D., Campbell, Barr and Black. Queen's College was represented by the very Reverend Principal Snodgrass and Professor McKerras; Toronto Presbytery, by the Rev. Kenneth McLennan; and that of Quebec by the Rev. Mr. Tanner of Sherbrooke. Among the ministers of other denominations present were noticed Dr. De Sola, the Jewish Rabbi, the Rev. John Cordner, Rev. Canon Bancroft, Canon Balch, Dr. Taylor, Dr. Wilkes, Mr. Ellegood, Mr. Dumoulin, Mr. Carmichael and Mr. Gibson, together with several others whose names we did not learn.

The services were conducted in a very impressive manner by the Reverend Dr. Jenkins. After repeating the Lord's prayer four verses of the 53rd paraphrase were sung, commencing with the lines:

"Take comfort, Christians, when your friends—  
In Jesus fall asleep;  
Their better being never ends;  
Why then dejected weep?"

These verses were sung to the plaintive tune of "Comfort." The last line, "Why then dejected weep?" being repeated at the end of each verse, produced an effect very touching and in perfect harmony with the occasion. The singing was led by the Organist and Choir of St. Andrew's congregation. Suitable portions of Scripture from both the Testaments having been read, an eloquent and appropriate funeral address was delivered by the presiding minister, in substance as follows:

#### ADDRESS.

FATHERS, BRETHERN, AND FRIENDS:

I might well shrink from undertaking the solemn task which falls to me to-day, and lay upon others this sad service of love and regard for the venerable man whose remains we are bearing to the tomb; the more because there are here ministers who have known him during nearly the whole course of his official career. The position which I hold in the Church, however, and the daily intercourse which I have enjoyed with our departed brother during the last three weeks, have led to my being pressed into a service, which, I may say, could be performed by no one who entertains a deeper reverence than I do for his noble, upright character.

This is not the occasion for presenting a detailed history of the life and work of the late minister of St. Andrew's Church, or for sketching the features, intellectual and moral, which so strongly characterized him. This is an office which will be discharged by others, I trust, at a more fitting time. To-day, rather let us seize upon the few thoughts which these solemn scenes suggest, and make such personal application of them as may tend to our comfort and improvement. Let us see whether we cannot become better ministers, better Christians, better men, by the part we take in this burial.

Death, in this instance, has severed many a tie. The parental tie is severed, and the children of our friend are driven to look to Him who "in His holy habitation" is "a Father of the fatherless." On their behalf we also cast our eye heavenward, and upward send our prayers for their comfort, their guidance, their salvation. The tie of friendship is broken. For who can doubt that, during the residence of such a man for forty years in one place, there were formed friendships of the firmest and tenderest character. The pastoral tie is rent. How strong that tie becomes through the growth of years you



know who have seen this venerable minister go in and out among you for almost two generations. The Presbyterial tie is sundered. We, his co-presbyters, are called to mourn the loss of the father of our Presbytery, the father, indeed, of our church in this country. Much might we say of him in these several relations: of his faithfulness, of his courage, of his self-denying work when he was left almost alone in our church here, of his journeyings oft, of his perils, of his anxious care of the churches, of his faithful counsels in sickness and sorrow, of his consideration, almost to a fault, for the failings of others, of his tenderness in seeking to restore those who are overtaken in error or sin, of the faithful nature of his friendships, of his generousness to the poor, of the comforting and hope-inspiring words with which he was ever ready to sustain the hearts of the dying. Not that we would set him forth as faultless! Those lips, now closed in death, would reprove us, could they be but opened were we for one moment to attempt the concealment of frailties and imperfections which our brother consciously shared with us all, and which are the common heritage of our now fallen humanity. What we do say is that in him whose remains lie before us, we have lost much that was valuable to us all, whether in the family, in the congregation, or in the church at large, that in him were qualities of strength, of firmness, of endurance, of courage, of self-forgetfulness and of faith, upon the like of which we shall seldom, if ever, look again. Had he lived in the days when the Covenanters laid down their lives for their principles, he would have been among the first of Scottish martyrs. In these characteristics he has left to his children, and to his brethren in Christ's ministry, a noble legacy which they will do well sacredly to hold and cherish.

He is gone! We shall see no more that noble form! We shall not again hear his voice giving utterance to those words of strength and chasteness and beauty in which he was wont to clothe his no less strong and chaste and beautiful thoughts. Those lips will never again convey comfort to the sorrowful, and strength to the dying. We bow to the will of Providence. Upon Him whose throne is built on righteousness, we rest. "Clouds and darkness are round about Him, but righteousness and justice are the establishment of His throne." We mark it as an evidence of Divine love that our revered friend was so long spared to

us, to counsel us by his wisdom, to encourage us by his example, to cheer us by his friendship. And that he has died full of days and full of honour, surrounded by affectionate children, and faithful relatives and friends who have watched and cared for him, with, I may say, unexampled devotion, we accept also as a mark of the Divine favour. But that in the midst of very great sufferings he should have retained his faith and courage, that in the certain prospect of dissolution he should have remained calm and unshaken, that death should have become to him a welcome visitant, that unflinchingly and without even the shadow of fear he should have cried out for release—this is an evidence of Divine mercy, the strength and depth of which I cannot find words to express.

During a ministry of three-and-thirty years, I have witnessed many a death bed: I never witnessed one in which Christian faith seemed so strong and abiding, and, at the same time, so characteristic. Often, very often, did our friend cry out in his petitions, "Come Lord Jesus, come quickly! Into Thy hands I commend my spirit, Thou hast redeemed me Lord God of truth." Then he would dwell upon the faith of the old patriarchs and try to make it his own; and his it truly was—simple, strong, sustaining. "The Lord Jehovah is my strength and my song, He also is become my salvation." But the words on which he seemed most to rest were those of the Psalmist already quoted, "into Thy hands I commend my spirit, Thou hast redeemed me." Our version of particular psalms were specially dear to him,—the 23d, 46th and 116th. His favourite death-bed hymn was the 5th, for the reading of which he often called, which I myself had the privilege of reading to him a few hours before his death:

"The hour of my departure's come,  
"I hear the voice that calls me home,  
"At last, O Lord, let troubles cease  
"And let Thy servant die in peace."

If you ask me in what faith he died, I could not give you a truer formula than the 3rd verse of this hymn:

"Not in mine innocence I trust  
"I bow before Thee in the dust,  
"And through my Saviour's blood alone  
"I look for mercy at Thy Throne."

I could tell you a great deal more of what our friend thought and said and believed, but it is not needful.

Why do I say aught at all? Because I feel it right that you should know how your minister died. Right that you should be

told that the truths which he so often spoke to you from the pulpit, and at the sick bed, sufficed to sustain *him* in the trying hour; gave him victory over doubt, over fear, over death itself.

And now we bear away to its last resting place this noble and once majestic form! Corruptible, it shall put on incorruption; mortal, it shall put on immortality; sown in weakness, it shall be raised in power; sown in corruption it shall be raised in incorruption; sown a natural body, it shall be raised a spiritual body; even in that day when the trumpet of the Archangel shall sound, and shall summon from their graves the righteous dead. Then shall be brought to pass the saying that is written "Death is swallowed up in victory!"

Prayer was then offered for the bereaved family, for the congregation, for the ministry and eldership, and for the whole Catholic Church; after which the congregation joined in singing the 3rd and 5th verses of the fifth Hymn, and received the Apostolic Benediction.

A large number of the members of St. Andrew's Church availed themselves of the opportunity afforded them to take a last look at the placid features of their late minister, while the doleful, deep sounding notes of the "Dead March in Saul" were pealed forth from the great organ.

A greater mark of funeral respect has seldom been paid to a citizen of Montreal. Taken as a whole it was a grand spectacle, and the ceremony was of a most impressive character. On leaving the church the procession reformed and proceeded to Mount Royal Cemetery, in one of the vaults of which was deposited all that is mortal of one concerning whom it may be said as of the great Scottish Reformer: "Here lies one who never feared the face of man."

In accordance with ecclesiastical custom, the members of the Presbytery of Montreal

who attended the funeral, met in the vestry of St. Paul's. The Rev. Donald Ross, B.D. acting as Moderator. Dr. Jenkins was appointed to preach to the St. Andrew's congregation on the following Sabbath morning and to declare the Church vacant. He was also appointed to act as Moderator of the Kirk Session until the next meeting of Presbytery.

To a large congregation assembled in the Normal School Hall an eloquent and most appropriate funeral sermon was preached from the words "Behold I shew you a mystery, we shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

Several communications and articles, and items of church news are necessarily held over to make room for the preceding obituary notice.

Extra copies of this issue may be ordered from Mr. J. Wardlow, "London and Liverpool and Globe Insurance Office," Montreal.

THE attention of Licentiatees and others is directed to the charge of Balsover, in the Presbytery of Victoria, which is still vacant.

The congregation are anxious to get a Minister having a knowledge of Gaelic, but if the services of such cannot be speedily obtained an English-speaking one.

Any communications may be addressed to the clerk of the Presbytery of Victoria, or to the Representative Elder of the congregation, Mr. Duncan McRae, Balsover, County Victoria.

## Correspondence.

To the Editor of the *Presbyterian* :

SIR,—I beg to call the attention of "a member of Synod," (see letter in January issue of *Presbyterian*) to the following sentences which occur on page 37 of the minutes of Synod for 1869:—"The Synod resumed consideration of the form of polity, and proceeded to discuss and amend the same as far as the end of Book III. It was

unanimously resolved to send down Books II and III, to Presbyteries for consideration, *with instructions to these to send up their opinions thereon to next meeting of Synod.*" The questions for license and ordination occur in Book II. The Presbytery of Victoria has, therefore, only been obeying the injunctions of the Supreme Court in suggesting the changes which were

set forth in your December issue. It is no small thing that a Presbytery, albeit not one of the largest in the church, should *unanimously* agree to request certain changes in reference to such an important matter as ministerial subscription. If Presbyteries would do their duty more faithfully in discussing the Acts which are sent down from the Synod, there would be less of the "tinkering" which results from hasty decisions of the Supreme Court, made sometimes with very little examination or discussion, and when only a few members are present. It is gratifying to know that the Presbytery of Victoria, while it has taken the lead, is not the only one that is moving in this matter of subscription.

"A member of Synod" gives two reasons against any further change. In the first place, constant attempts to amend our forms of procedure place us, he says, "in a false position towards the Church of Scotland;" and, in the second place, "our Presbyterian neighbours" may regard such proposals "with jealousy and suspicion." In reply to the former I would say that *one*, at least, of the changes proposed is expressly intended to remove from our statute book what looks very much like a standing insult to the Church of Scotland. Moreover, I have not the smallest doubt that at an early day the Church of Scotland will move in the very same direction in which it is proposed that the Canadian Church should move now, and that the question of "subscription" will be as boldly attacked as "patronage" was at the last meeting of the General Assembly.

To the latter objection I reply that while I am heartily in favour of "one grand Presbyterian Church of the Dominion," and look forward to the existence of such a church at no very distant day, I cannot see that changes in our polity should be regulated, to any great extent, by the opinions or practice of another church. Had we consulted the supposed feelings and prejudices of "our Presbyterian neighbours" we would have allowed neither the introduction of instrumental music nor the use of a hymn book; two things which will be quite as great barriers to union as difference in the questions put at ordination. It is of more consequence that we should legislate according to the wants of the age, and adapt our ecclesiastical forms to the existing state of society and to the advance of thoughtful minds, than that we should follow blindly the lead of another ecclesiastical organization; and I am one of those who think that the tendency

which is manifest on many hands to depart from the hard and fast lines which were drawn by our ancestors, and to allow a large measure of latitude in the discussion of the difficult problems that meet us in the Word of God and in Christian life, is a good tendency and not a bad one. Let us honestly and earnestly consider what will satisfy the religious needs of our own people, and what will give our Church greater power for good in the land, and then the questions of filial regard for the Church of Scotland and of union with other churches will take care of themselves.

A MEMBER OF THE ROYAL PRESBYTERY.

February 10th, 1870.

*To the Editor of the Presbyterian:*

SIR,—My attention has been directed to certain references made, in a late "article communicated" to your periodical, to the letter written by me to a secular newspaper in this city, and which you did me the honour to copy into the *Presbyterian*. I supposed certainly that I was doing yeoman's service to the cause of Presbytery by writing that letter, and that I was earning the commendation of every lover of the *Kirk*; but it seems I was wrong and foolish in thus attempting to maintain at once the dignity and the learning of the Presbyterian cause in the face of those supercilious Episcopalians who would snuff us out by calling us *dissenters*, and themselves **THE CHURCH**, if the author of "article communicated" is to be taken as a fair representative of the sentiments of the great body of Presbyterians. *If*; but is he? I don't think so. I am persuaded that the bulk of Presbyterians have as great a horror of prelacy as they had in the days of *Jenny Geddes*, and rightly so, because Presbyterianism means *liberty, moralness and constitutional progress*, and prelacy means *sycophancy, subservience, and pretentiousness*. My critic seems astonished at my "pluck" in daring to uphold the forms of Presbyterian worship; but is he a *true Scot* to wonder that I was not afraid to encounter an Episcopalian who ventured to show his *airs* in criticising the ordinary mode of worship in our Churches? I should not be worthy of standing so long as the national emblem of my country, if I had not made him feel my points on that occasion; for ever since the days of Wallace no *Scotman* ever counted the odds against him in defending himself against the *Southrons*. But my con-

trovery is with Episcopalians, not with my own people. We are at liberty to discuss as we choose our affairs among ourselves, as members of the same family, but let not an alien meddle with them. No subject has ever so touched our national heart to the quick as the one at issue; we have never forgotten or forgiven the attempts of Episcopalians to dictate to us in these matters 200 years ago; and my apology for any *prickliness* manifested in my letter must be that of the Scotch blacksmith, John Lundie, to Sir Walter Scott, when he justified himself for dispensing as a doctor *laudamy* and *calamy* to the inhabitants of an English village, they "whiles dying, and whiles no," as the result of his doses: "*Only how your honour it wad be lang before it malks up for Flodden.*" The old score has not yet been reckoned for, and we are under no obligations to them in this land any more than in "*my ain countrie.*" I leave it with yourself, Mr. Editor, to answer for not inserting the letter of "watchman," to which mine was a reply; but I presume you thought you were giving immortality to enough of his *havers* when you inserted even the quotations from his letter that were embodied in mine; and at all events the readers of "the Presbyterian" were nowise concerned with any other portions of watchman's letter. What you thought they needed was to be informed of the arguments to be advanced in favour of their own forms of worship.

There is only one thing in the "article communicated" to which I deem it necessary to call attention, and that is the ungentlemanlike reference made in it, as if he fancied he knew where THE THISTLE grew. I am sorry to be obliged to animadvert on the impropriety of personal allusions in discussing any general question, particularly when the culprit is a Presbyterian. One of the taunts which Episcopalians have been, from the days of Charles II, in the habit of throwing out against our form of Church Government, is "that Presbyterianism is no religion for a gentleman." This I deny. It suited that unworthy Scot, who perjured himself, after swearing for the sake of a crown, to uphold *The solemn League and Covenant*, to repudiate his act; and after being beholden, as I heard a reverend gentleman say at a missionary meeting lately, to Presbyterian bayonets for regaining the English throne to seek to crush that form of Church Government which always resisted tyranny: it suited him to speak thus. But to quote the same

reverend gentleman: Royal testimony can be brought in on the other hand to show that the tendency of Presbyterianism is to *make gentlemen*—gentlemen in the true sense, possessing the high attributes of manliness and self-possession. George IV, whatever were his faults, was at least a good judge in such matters, as he was acknowledged to be himself the "first gentleman in Europe;" and his testimony on his visit to Scotland, when he compared the instinctive decorum that marked the conduct of the crowds that thronged the High Street and the grimy winds of "*Auld Reekie*" with the brutality that usually characterizes a similar crowd in England, was that the Scots were "a nation of gentlemen." And then our Gracious Queen, with a true woman's delicate perception of character, describes, in her book, the common people about her at Balmoral as "so amusing, and really pleasant and instructive to talk to," and the men "so gentlemanlike." Now the institutions which succeed in elevating the character and manners of even the humblest portion of a people in this way must be *just* "the religion for a gentleman." But I am sorry to be obliged to confess that the author of "article communicated" has not appeared to catch the general tone of manners belonging to his countrymen, or he would not have indulged in personal allusions as he did. It was a breach at once of right sentiment and of the conventional usages of society; and though I have not much faith in so-called gentlemen, whose only claim consists in conformity to the latter, even *dancing school* manners would have taught him to avoid such references. Enough to say, that there was nothing in my former letter instituting comparisons between congregations in our church that use instruments and those that do not, or showing that I had any connection with a particular congregation. I have worshipped in all the Presbyterian Churches in the city; only *three* of these use instruments, and *six* do not, and three of these latter belong to the Church of Scotland. But since he has raised the question, I would be willing to make the author of "article communicated" himself the judge between the rendering of the praise in the case of those that use instruments and in that of those that do not, satisfied that if, unlike Dr. Johnson, he is able to distinguish between a fiddle and a drum, he would agree with me that the best singing is not to be heard in the Churches that have organs. The other matters contained in "articie com-

communicated" having been discussed, and being still under discussion in your columns,

I forbear to enter upon them. **THISTLE.**  
Montreal, February, 1870.

## Articles Communicated.

### MARTINTOWN.

It is with unfeigned pleasure that every lover of his church, hails the least sign of improvement in her temporal or spiritual condition, and when these indications are strong and rising it is but right that the whole church should know it, "so that when one member rejoices all the others may rejoice." As the readers of the *Presbyterian* will know, it is but a short time since the Rev. J.S. Burnet, A. M., has been inducted to the pastoral charge of Martintown, a congregation, then, sadly disheartened by circumstances, over which they had no control, to-day, united, hearty, and powerful—former things having passed away, and a new and better dispensation reigning. Among the signs of improvement which we would like to notice are, the large increased attendance on the Sabbath, and the deep interest evidently felt in all the ministrations of the sanctuary. This is just as it should be in all our congregations, and where it exists must be alike encouraging to minister as well as pleasing to God. To perfect that part of the devotion called praise, so essential to right worship, we noticed a cabinet organ of considerable power had been introduced, without incurring the displeasure of any, to the satisfaction of all, and greatly to the harmony and efficiency of their praise. Who after this will sneer at the Highlander for his opposition to instrumental music in the praise of God, seeing that this congregation, purely Highland, has evinced musical intelligence and a love of harmony in the sacred song, equal to the most intelligent? In their improved praise, may there be added every virtue and grace of the christian character in a higher state of perfection. With increased attendance we find a corresponding increase to the session. The following have been ordained of late: Messrs. N.J. McGillvray, B.A., John Urquhart, — Scott, — McArthur, — McLennan. C. D. Porteous, Esq., an ordained elder from the Church of Scotland, and father-in-law of the esteemed pastor, was at the same time received by certificate. In all, the Martintown session comprises the apostolic number, let us hope, filled with apostolic faith and zeal.

In connection with these things we should

like to notice what always appeared to our mind the most convincing testimony of well-being in a people, and that is the respect and kindness shewn to the Minister.

To all who would wish to see this thing in a pleasing and beautiful form, we would advise a trip to Martintown, and be sure when you go to spend a Sabbath there, and by so doing you will see the Minister robed in a very handsome pulpit gown, using a splendid copy of the Scriptures and psalm book, the gifts of his people. If you should visit the manse and glebe, which of course you would do on a week-day, and notice the improvements there, the comforts and conveniences thereto annexed, and ask who hath provided or who hath done all this, you would be told that willing hands in the congregation had done the major part of it. In short you would find there a congregation giving a practical effect to their appreciation of the services rendered by their able and zealous minister. Such tidings as these must be gratifying to the church at large, and our prayer for them is that they may prosper more and more, each bearing the other's burdens and so fulfilling the divine law.

D. R.

### IMPORTANCE OF HIGHER FEMALE EDUCATION.

"Greatness of mind, and nobleness, their seat  
Build in her loveliest, and create an awe  
About her, as a guard angelic placed."

*Par. Lost, Bk. viii, 567-70.*

One of the great rival schools of geology maintains that a careful examination of the contortions and fractures of the various strata of the earth's crust furnishes abundant proof that it must have been broken up by violent and convulsory action, while the Uniformitarians, with Sir Charles Lyell at their head, assert with equal confidence that these phenomena are due to the slow and continuous action of the forces which we now witness at work in changing the form and aspect of the earth. On this point, however, there will very likely be always a difference of opinion, arising from the absence of positive evidence. But the future historian of the civilization of the nineteenth century will have no hesitation in asserting that it was a period of great

upheavals of social and political traditions, that the thoughts of men were forced to flow in new and wider channels, and that institutions hoary with a venerable antiquity were rocked to their very foundation. Neither will he find it more difficult to determine the cause of these convulsions. He will not fail to attribute them to the action of the powerful tide of democracy which has been gradually rising since the days of the Reformation, and gathering strength as it rolls on through the years, and whose irresistible might was witnessed scarcely a century ago in the overthrow of many of the royal dynasties and feudal institutions of Europe. But this democratic tidal wave has been generated by the general diffusion of knowledge and the consequent growth of intelligence. For when man learns the dignity of his origin, and the grandeur of his "being's aim and end," there rises within him that spirit of independence which is his inalienable right as an immortal and responsible creature.

Now no opinions are undergoing a greater revolution than those which have been held regarding the scope and purpose of education. We are all familiar with the agitation upon the subject of University Reform, the extension of the privileges of ancient seats of learning to all classes, irrespective of religious creed, and the difficult question of what constitutes a perfect system of mental training, and no subject is exciting more earnest and vigorous discussion at the present time than that of female education. There seems to be a widely prevailing feeling that it has not received that attention which its great importance deserves, and that a more adequate provision should be made for this purpose. While universities have for many centuries been established with the view of affording young men facilities for acquiring a liberal education and fitting themselves for the duties of life, it is only very recently that the idea has been proposed of founding colleges for the benefit of our sisters, or extending to them the privileges of existing institutions. The great end of a liberal education is to develop the mental faculties and prepare us for the right fulfilment of the purpose of our existence. And it seems strange that it should have been reserved for this enlightened and progressive age to assert, that not only man, but woman also, should enjoy the benefits of such a training. For, if the views expressed in a previous article be correct, it must be admitted that, of the two, it is even more important for her to

receive a liberal education. If, as the first and most potent teacher of her children, she gives form and shape to society, and if it be desirable that society should exist in its most advanced stage of development, how necessary is it that she should receive the highest possible culture, that she should pass through such a discipline as will enable her to exercise a sound judgment and an accurate discrimination regarding life's solemn duties and responsibilities—such a discipline as will include the proper direction of the will and the affections, and round the character to a perfect whole. But, how far beneath this standard is the education which all but a very few of our young women receive! It is a lamentable fact that the training of many of the schools for young ladies is of a very superficial character. Its chief aim seems to be merely to impart such external accomplishments as may make their possessor shine in gay and fashionable circles, rather than to awaken the capacity for thought and reflection, to strengthen the reasoning powers, to train the will and instil high moral and religious principles. Many of those who are engaged in the work of teaching young women are quite incompetent for the task. They do not comprehend the true nature of woman's high mission, and hence they cannot know what course of training is best adapted to prepare her for it. They do not understand that their aim should be, not so much to communicate knowledge, as to awaken and direct the capacity for acquiring it, and especially to lay the foundation of Christian character, if this has not been already done in the *home school*. I do not by any means deny the importance of cultivating a taste for music, singing, drawing, modern languages and needle-work, but although a young woman may have acquired all these, still, if the development of the powers of her mind has been neglected, she is not, in the true sense of the word, educated. She may be a showy ornament in a drawing room circle, but she is not prepared to perform the high function for which she has been ordained—she will not be a true helpmeet for man. If she enter into the married state she will not gain her husband's esteem by the accuracy of her judgment or the strength of her understanding; and how needful that she possess those high virtues and graces which are the appropriate ornament of her sex, and which will not fail to produce an ineffaceable impress upon her children's hearts during their infancy. And when they have arrived at that stage in which

their attention is first arrested by the mysteries of nature, and of which they anxiously inquire to know the interpretation, how important that she should have received the very highest culture that she may intelligibly answer "those obstinate questionings of sense and outward things." How much will she contribute to their intellectual growth if she have mastered the principles of botany, geology, zoology, astronomy, chemistry and physiology, and is able to give them a rational solution of their difficulties. And when they have reached a more advanced period of life and are beginning to take an interest in the great social and religious questions that are ever agitating men's minds, how essential to their welfare not only that she be well informed, but that she also possess a well-disciplined mind, and is able to point out the error that lies concealed in views which seem plausible and, for this reason, are all the more dangerous. How many would have been prevented from straying into paths that eventually lead to shame and ruin, if they had only been blessed with well-educated and intelligent mothers, who could have warned them of the peril of embracing the fascinating, but unsound opinions, that are so prevalent in these latter days regarding those vitally important truths that concern us as spiritual and responsible beings.

It may be said that, even if colleges were established in which young women might receive such an education as I speak of, yet only a very small number could avail themselves of the advantages thus afforded, just as but a small proportion of our young men can avail themselves of the benefits of a university training. But granting this to be true; still what an incalculable influence for good would even a small number of highly-educated women exercise upon society, whether engaged as governesses, or teachers of public or private schools, or devoting themselves solely to their family duties. What we really want therefore, is one or more "true colleges for women" in which an education of the highest standard may be obtained at such a reasonable expense as will place it within reach of the daughters of the majority of our mechanics and farmers. But I will not now enter into a discussion of this aspect of the question, which is to form the theme of my next article.

Some of our public educators have been endeavouring during the present winter to supply, in some degree, this deep-felt want of the age. A few of the Professors of

University College, Toronto, have been delivering courses of lectures on history, chemistry, &c., to large classes of ladies in that city, while Professor Murray, of Queen's College, actuated by the same commendable spirit, is delivering a course of lectures to the ladies of Kingston, and I have good authority for saying that it is the intention of all the Professors connected with the Arts Faculty to take a part in this noble work next winter. It is a very hopeful indication of the state of feeling among the most cultivated minds in our land to see these learned men voluntarily giving, as far as lies in their power, a practical solution of this great educational problem. And, since writing the above, I have learned that this subject has been brought before the notice of a public meeting held in McGill College to consider the necessity of increasing the endowment fund of that institution. It was suggested that, as some of the European and American Universities have already admitted ladies into their various classes, McGill College should imitate their example. But a very important question at once arises. If ladies be admitted to our universities, is it desirable that they should be associated in the lecture rooms with the young men? For various obvious reasons such a step would be very objectionable. Yet, if they constituted separate classes, the labours of the Professors and Lecturers, already too onerous in most instances, would be increased, and thus an injustice would be inflicted upon them unless their salaries were proportionally increased. In fact, if such a plan were adopted, the constitution of our universities would require to be remodelled, for the great end of female education is to produce models of perfect womanhood, and this would not be attained by the training which they at present bestow. The influence and experience of superior lady teachers would be indispensable. And besides, there are branches essential to the complete education of a woman which are not, or could not, be taught in a university as now constituted, such as that of domestic practical economy. The great want which is so pressingly felt, will not, therefore, be met by opening our universities to ladies, but by establishing separate collegiate institutions for their sole benefit.

Δεῖται.

#### REASONS FOR STAYING AWAY FROM CHURCH.

1. I stay away from church, because I might be disturbed somewhat in my mind by what I might hear there.

2. I stay away from church, because attendance involves trouble and expense.

3. I stay away from church, because it is situated at a considerable distance from my dwelling.

4. I stay away from church, because it frequently happens that I am sick on Sundays.

5. I stay away from church, because I find that I need the Sunday to rest myself after the labours of the week, and to prepare for coming work.

6. I stay away from church, because the service is frequently long and uninteresting.

7. I stay away from church, because many who go do not seem to get much good, and so I dare say I should get none.

8. I stay away from church, because many church-going people are no better than some who stay at home.

9. I stay away from church, because I can read my book at home.

10. I stay away from church, because the going there will not save any one.

11. I stay away from church, because the minister is a poor preacher, and tells the people little that I don't already know.

12. I stay away from church, because the minister spoke to me rather plainly on one or two occasions, and gave me offence, and by not going he will understand this.

13. I stay away from church, because I offended the minister, and were I to go it might appear as if I was sorry.

14. I stay away from church, because some members of it offended me.

15. I stay away from church, because some members of it offended my wife.

16. I stay away from church, because my clothes are not good enough.

17. I stay away from church, because I have frequently company on Sunday.

18. I stay away from church, because my husband will not go with me.

19. I stay away from church, because I cannot leave my children.

4. Because by staying away, I can have no share in God's promised blessing on the services of His House.

5. Because whatever be my station or position in society my example has an influence on others, for if I stay away why not they?

6. Because on any important business bad weather does not keep me at home, and attendance at church is in God's sight very important.

7. Because I observe that on week days bad weather does not keep people from visiting nor from attending pleasure parties.

8. Because, among other blessings, such weather will help to shew me on what foundation my faith is built. It will prove how much I love Christ, for true love rarely fails to keep an appointment.

9. Because a fear that my clothes might suffer shews that I think more of them than of that beauty of holiness, which God so approves.

10. Because I profess to be a christian, a soldier of the cross, and he is a poor soldier who shrinks from the discharge of duty because of a cloud.

11. Because those who stay away from church, because it is too warm or too cold, too rainy or stormy, or because of the bad condition of the roads, frequently absent themselves in good weather and when the roads are good; they intended to go last Sunday, but—

12. Because even though my excuses might satisfy myself, they must still undergo the scrutiny of Him "who cannot be deceived and will not be mocked," and I must be well assured that they are such as He will accept. (Luke xiv. 16.)

13. Because the friends of God are so few in the world that the church cannot afford to lose one.

14. Because there is a special promise when only "two or three meet together in God's House, He is in the midst of them."

15. Because I expect the minister to be there, and I should think it strange were he to stay at home for the weather, a slight cold or any other such trivial excuse.

16. I see that, though he has been invariably present, his health is as good as mine, who have so often been absent.

17. Because my absence for slight reasons may lead him to think that I have some personal objection to him, when perhaps he is labouring under many discouragements—some of which may be known only to himself—for the spiritual good of his people.

#### REASONS WHY I ATTEND CHURCH, AND THAT IN ALL KINDS OF WEATHER.

1. Because God has blessed the Sabbath day and hallowed it, making no exception for rainy or stormy Sabbaths.

2. Because God has blessed me with the means of obtaining such precautions against the weather that I am in no real danger.

3. Because an inspired Apostle hath exhorted us "not to forsake the assembling of ourselves together."



18. Because absence from church for reasons, which would *not keep me* from attending to worldly duties or worldly pleasure on week days, must be discouraging to the minister (for, of course, he has feelings even as have others) and to every well-wisher of the church.

19. Because absence from church, when it can be avoided, is a sure and certain evidence of spiritual decline. Disciples first follow Christ at a distance, and then like Peter do not know him, or like others of whom we read in the gospel, "go back and walk no more with Him." (John vi. 66.)

20. Because my faith is to be known by my works and not by the rise and fall of the thermometer.

21. Because the right, which is now ours, to worship God, according to the dictates of conscience, was obtained by severe struggles and by the shedding of much blood.

22. Because the gospel is truly and faithfully preached in our churches.

23. Because the church is God's House, the house of prayer, and it is my duty, as it is my privilege to worship God with His people in the "great congregation."

24. Because the yielding to difficulties which can be overcome prepares for yielding to those which are entirely imaginary, until thousands never enter a church, and yet they think they have good reason for such neglect!

25. Because, if from cold or heat, I can neglect public worship, Christians in the East and West Indies, as also the Laplanders would never attend, and missionaries and ministers should therefore withdraw or be withdrawn from such climes.

26. Because if I absent myself from church, save when the weather is good and when it suits my convenience or comfort, I have no right to expect that God will bless the services of His House to me, when I do go.

27. Because so far from relaxing that diligent attendance on Divine Ordinances, which marked my younger years, I should be more diligent as I see "the day approaching."

28. Because I know not how many Sabbaths God may still vouchsafe me, and it would be a poor preparation for Heaven's blessed Sabbath to have slighted my last Sabbath on earth.

## Miscellaneous.

### OPENING OF THE ROYAL WESTERN SCHOOL, MONTREAL.

#### PRINCE ARTHUR PRESENT.

On February, 12th, the Protestant Commissioners' School, St. Joseph's Suburbs, hereafter to be known as the Royal Western School, was opened under the patronage of His Royal Highness Prince Arthur.

The Rev. Dr. Jenkins, Chairman of the Protestant Board of School Commissioners, presided, and with him on the platform there were His Royal Highness Prince Arthur, His Lordship the Metropolitan, The Right Reverend Bishop of Pennsylvania, Hon. James Ferrier, Senator, Col. Elphinstone, Rev. Canon Bancroft, D. D., School Commissioner, Rev. R. Irvine, D. D., Sir A. T. Galt, Rev. Canon Bond, Hon. P. J. O. Chauveau, Premier of Quebec and Minister of Public Instruction, Hon. J. Robertson, Treasurer of Quebec, Principal Dawson, Principal Graham of Richmond College, Rev. Dr. Taylor, Rev. Dr. Wilkes, His Honor Judge Mackay, His Honor Judge Day, His Worship the Mayor, Rev. Professor McVicar, Rev. Mr.

Cordner, Mr. Lunn, School Commissioner, C. J. Brydges, Esq., M. P. Ryan, Esq., A. M. Delisle, Esq., Catholic School Commissioner, Ald. Alexander, Ald. Rodden, Ald. Lyman, Rev. R. Campbell, Rev. W. M. Black, Rev. J. M. Gibson, Rev. A. Young, Rev. Thos. Gale, Dr. De Sola, Dr. Smallwood and others.

The proceedings began by the children singing a hymn, after which His Lordship the Metropolitan offered up prayer.

Rev. Dr. JENKINS then read the following address of the Commissioners to his Royal Highness, the audience standing:

To His Royal Highness Prince Arthur Patrick William Albert, Knight of the Most Ancient and Most Noble Order of the Thistle, Knight of the Most Illustrious Order of St. Patrick, &c., &c., &c.

*May it please your Royal Highness,—*

We, the Protestant Board of School Commissioners for the city of Montreal, feel deeply grateful that Your Royal Highness has been pleased to honour with your presence the opening of this school.

We beg leave to express to your Royal Highness the reverence and regard in which we hold the exalted virtues and beneficent rule of Her Most Gracious Majesty the Queen.

The duty devolved on this Board by the Government of the Province and the civil authorities, is that of providing for the Protestant children of Montreal, a sound and liberal education.

The Commissioners have been engaged in this work during a period of about twenty-three years.

Previously to the year 1868, owing to the smallness of the public grant for education, the Commissioners were able to provide for the Protestant community of Montreal, only three schools, and even these were of a comparatively inferior order.

Recent legislation has enabled the Board to increase the efficiency of the schools then in operation, to add this establishment to their number, to plan a yet wider extension of the work of education, and, at the same time, to reduce the school-fees to a merely nominal charge.

The Commissioners have also made arrangements by which the sons of the humblest citizens may, by competition, be advanced from the common schools, as free scholars to the High School of Montreal and to the McGill University.

We cordially welcome your Royal Highness to our new school house, built in furtherance of this important work,—a work in the success of which, we are sure, your Royal Highness takes deep interest.

Signed, on behalf and by authority of the Board, on this 11th day of February, eighteen hundred and seventy.

(Signed,) JOHN JENKINS, D.D.,  
Chairman.  
WM. LUNN,  
Secretary.

A deputation of children from the several Protestant schools of the city then came forward to present an address to His Royal Highness. The following are their names:—From the Royal Western School, Master George Lochart Lamb and Miss Louisa Walmsley; from the British Canadian School, Cete-street, Master George Bradshaw and Miss Sarah Oppenheimer; from the Panet-street School, Master Edward Heath and Miss Sarah Ferguson; and from the St. Ann-street School, Master William Scott and Miss Amanda Woods, Master George L. Lamb was the one selected to

read the address on behalf of the others, which he did in a very creditable style. It is as follows:

TO HIS ROYAL HIGHNESS PRINCE ARTHUR:

Your being present at the opening of our new School is, we know, a very great honour, while it adds to the joy we feel when we think that we are to go on with our studies in so fine a building. Here we hope to learn and gain that which alone can make us faithful children of God, good subjects of our gracious Queen and true lovers of our country.

We shall ever look back upon this day with pride, not only because this school has been built for the good of us children, but also because we have been favoured with your royal countenance.

His Royal Highness bowed gracefully on receiving this Address, and then proceeded to read the following reply:

Most sincerely do I return my thanks to you, Mr. Chairman, and to the Commissioners, as well as to the children of this School, for the gratifying addresses that have just been presented, and for the hearty welcome that has been accorded to me. You are right in believing that I take a deep interest in the success of so useful an establishment as that which we are now here to open. I assure you I regard the spread of general education, combined with religious teaching, of the most vital importance, not only to each individual person, but likewise to the progress, the welfare and the safety of a country. The efforts which you have been making in behalf of a sound and liberal education, accessible to the poorest classes, are most praiseworthy, and sincerely do I hope, that through God's blessing, your labors may be crowned with the utmost success, and that the many children here taught may in after years look back upon the days they have spent here with deep gratitude to the Almighty for the benefits they have derived.

ARTHUR.

The Rev. Dr. Jenkins afterwards gave an interesting and eloquent statement of the progress of education in Montreal, and indicated the course the Protestant Board of Commissioners intended to pursue. He was followed by the Hon. M. Chauveau, who congratulated the Commissioners upon the success which had followed their energetic labours since the new Education Act came into operation.

## News of our Church.

**PRESBYTERY OF PERTH.**—The ordinary meeting of the Presbytery of Perth took place in St. Andrew's Church, Perth, on the 11th of January last.

The following ministers were present, viz:—Mr. D. McGillivray, Moderator, and Messrs. Wilson, Ross, McLean, Miller, Gordon and Bain. We regret to say that the Eldership was unrepresented.

A commission from the Kirk Session of Brockville, appointing G. Malloch, Esq. their representative Elder for the current year, was read and sustained.

The clerk submitted a copy of the Report of the Presbytery's Home Mission operations during the past year, forwarded by the Presbytery's Home Mission Committee to the Colonial Committee of the Church of Scotland, which was approved.

The clerk also submitted a statement of the moneys received and disbursed by him on account of the Home Mission. The sum received was \$299.57. The sum paid out \$369.12, leaving a balance in the clerk's hands of \$30.45.

Records of Sessions having been called for those of Perth, Lanark, Smith's Falls, Lombardy and Oliver's Ferry were given in, examined by committees, reported to be carefully and correctly kept, and attested accordingly.

The ministers who had not produced their records were instructed to do so at next meeting.

The Presbytery made application to the Missionary Association of Queen's College, for the appointment of two Catechists to labor in the Home Mission Field, during the next College vacation, guaranteeing them a salary of \$200, each.

The Presbytery appointed Mr. Ross to spend a few days, in course of the winter, in visiting the families in Kitley, and to preach there on a Sabbath at his earliest convenience.

Messrs. McLean, McGillivray and Bain, were appointed a deputation to visit Kitley on the Tuesday after the Sabbath on which Mr. Ross shall preach, to confer with the Kirk Session and congregation as to their present circumstances and the steps proper to be taken in order to supply the vacancy at present existing there, Mr. McGillivray to preach.

Mr. Milne was appointed to preach at Kitley on the last Sabbath of January, and Mr. Miller on the last Sabbath in February.

Mr. Wilson was appointed to preach at Darling on the 1st Sabbath of February, and Mr. McLean on the 1st Sabbath of March.

Mr. Gordon stated that he had been requested by the Synod's Lumbermen's Committee to spend four weeks in visiting the lumbering establishments in the valley of the Ottawa, and had consented to comply with that request.

The Presbytery appointed Mr. McGillivray to supply Mr. Gordon's pulpit on the last Sabbath of January, Mr. Bain on the 1st Sabbath of February and Mr. Ross, on the 2nd Sabbath.

Mr. McLean read an interesting report of a Missionary visit which he lately made, by appointment of Presbytery, to the Townships

of Lavant, Palmerston, Mattawatchan, Miller, &c. Mr. McLean reported that he met with a great many Presbyterian families, in course of his tour through these Townships, and that in most of them a very great destitution of the public ordinances of religion exists. He also bore strong testimony to the efficiency and success of the labors of the Catechists whom the Presbytery, aided by the Colonial Committee, has had laboring in the Townships of Lavant and Palmerston, during the past three or four years.

The Presbytery adjourned to meet in St. Andrew's Church, Perth, on the 2nd Tuesday of May next.

**PRESBYTERY OF MONTREAL** met on 1st February in St. Paul's Church, Rev. F. P. Sym, Moderator, *pro tem*.

Dr. Jenkins having brought under the notice of the Presbytery the very serious illness under which the venerable father of the Church, Dr. Mathieson, was labouring, the Court engaged in prayer in his behalf, and sent a message of sympathy to him and of condolence to his family.

The Rev. Mr. Clarke having referred to the Presbytery to define what the understood relation of ministers is to manes and glebes, a committee was appointed to answer the reference.

The Rev. Mr. Campbell asked that the overture ament questions at the licensing and ordination of ministers, of which he had given notice, should lie over till May out of consideration of the fact that members known to be opposed to any change were absent, more particularly the honoured minister of St. Andrew's Church.

The Rev. Mr. Black gave in a report of his labours in Griffintown since last meeting. The Church had been opened, and 160 sittings had been already let, representing about 50 families in the district.

The report was received and a minute adopted thanking Mr. and Mrs. Aitken for the free use they had given of their hall for the work of the Mission, and for their exertions otherwise.

Supply was given to St. Louis de Gonzague until the next meeting.

The Presbytery resolved, by a majority, to recommend that Section 17, under the head of *Presbytery*, and Section 7, under that of *Synod*, Book ii. of the Church Polity, should be removed.

On the 2nd the Presbytery resumed business. The Committee on Kirk-Session records reported that those of Laprairie, St. Paul's and St. Gabriel's, were carefully kept.

A committee was appointed to provide for the appointment of additional Trustees for the church property at St. Louis des Gonzague.

On motion of Dr. Jenkins, it was resolved to memorialize the Sheriff of Montreal for permission, on the part of ministers of our church, to visit adherents of the church in Montreal gaol.

The committee to whom it was referred to define the general principle affecting the relation of ministers to manes and glebes, reported:

"That, while particular cases are to be judged according to any specialities in the deed assign-

ing the property for ecclesiastical purposes, the general principle recognized as practised in the church, and strongly asserted over and over again by the Synod, is the same that obtains on this matter in the parent church,—namely that manes and glebes are the *perquisites* of the incumbent held in trust *immediately* for his use, and only *indirectly* for the benefit of the congregation."

The Rev. Mr. Campbell, convener, gave in the quarterly report of the Home Mission Committee, shewing that the mission stations of the Presbytery continue to prosper.

The Presbytery then entered upon the consideration of Chap. I, of the Second Book of Polity, which, with slight amendments, was approved.

The Presbytery then adjourned to meet in St. Paul's Church on the first Tuesday of May, at 11 a. m.

The following supply was granted to St. Louis de Gonzague: Feb. 20, Rev. Dr. Muir, at 3 P.M.; Feb. 27, Rev. W. C. Clarke, at 3 P.M.; March 6, Rev. J. Fraser, at 11 A.M.; March 20, Rev. W. Simpson, at 11 A.M.; April 3, Rev. Dr. Jenkins, at 11 A.M.; May 1, Rev. D. Ross (Dundee), at 11 A.M.

**HOME MISSIONARY MEETINGS.**—On the 1st February a joint missionary meeting of St. ANDREW'S AND ST. PAUL'S churches was held in St. Paul's Church.

The Rev. Dr. Jenkins presided and regretted the smallness of the meeting,—making touching reference to the serious illness of the Rev. Dr. Mathieson. He hoped that though the number present was small they should carry away a spirit of zeal from the meeting that would stir up the absent to their duty in respect of extending the church.

The Rev. C. A. Tanner, of Sherbrooke, was the first speaker, and referred to the work to be done amongst the French Canadian population, particularly the work of spreading the word of God throughout the Province of Quebec. He spoke of the great opposition of the priests of Rome to every effort put forth to circulate the Bible.

The Rev. W. C. Clarke, of Ormstown, spoke of the work done during the past few years by the Presbytery by way of fostering mission stations. He instanced Elgin and Athelstane and Laprairie, St. John's and St. Mark's churches in this city. St. Louis de Gonzague is the only station without a pastor, and he hoped the time was not far distant when it too should be self-sustaining. He knew that the people of Montreal, whether they attended meetings or not, would continue to support every good cause as they had done in the past.

The Rev. C. A. Doudiet made a very telling speech with reference to the duty the people of the church owe to the French people. They were not to look on merely and cheer others, but to take part in the honorable work.

The Rev. R. Campbell made a few remarks, urging the importance of extending the principles of the church, as those that always form the highest welfare of the people socially, politically and religiously.

In St. GABRIEL Church the meeting took place on the 2nd. Rev. R. Campbell presided, and

stated that the expenditure of the congregation for all purposes during the past year was \$3,938. The number of families is now 348, and of communicants 247.

The Rev. Mr. Clarke spoke of the devotion of Pagans to their faith—showing that the mere demonstrativeness of attachment to a cause does not necessarily imply the excellence of the system. Yet he thought it remarkable that people who give so much attention to the thousand and one petty schemes of this life, think so little of extending the cause of the Gospel, the highest and the holiest work in which a man can engage.

The Rev. C. A. Doudiet said that, for his part, he would like to see more demonstration. He made a touching allusion to Christ's weeping over Jerusalem, and lamented the general indifference manifested to religion in the city. One thing to weep for was the prevalence of vice among our children, crimes of which the old men in the country have not so much as heard. Then the idolatry of Rome was a thing to be wept over. And then the third thing to be wept over was the want of practical piety. He then made a most powerful and affecting appeal on behalf of the French Mission.

The Rev. Mr. Black said he always experienced the greatest pleasure in appearing before the St. Gabriel congregation. He did not take such a gloomy view of matters as some others. He instanced the work done in this church and in Griffintown. He further directed attention to the work that is being done by the children, and asked that the claims of India should be considered.

The Rev. Mr. Fraser spoke of the lack of sympathy evinced by the congregations with the work going on within the bounds.

The meeting at St. MATTHEW'S, POINT ST. CHARLES, took place on the evening of the 3rd, at which the Rev. J. Fraser presided.

The Rev. C. A. Doudiet dwelt upon the necessity of more vigorous city missionary work, particularly among the vicious and the ignorant. Jesus was the friend of Publicans and Sinners; but how different is the treatment Magdalenes and criminals receive at the hands of the church in our days, and he was glad that the Presbytery is bestirring itself on behalf of the prisoners in the Montreal Gaol. The work to be done is great and difficult, but shall we shrink from it because of the difficulties? We may conquer in the strength the Lord gives His people.

The Rev. W. C. Clarke said he would throw out a few prophetic fancies. He deprecated the perpetuation of those divisions amongst Presbyterians which are foreign to the soil of Canada. He believed the union of the two families of Presbyterians in the United States was the sure forerunner of union between all Presbyterians in Canada. He then spoke of what ought to be done—the enlarging of St. Matthew's and the sustaining of St. Mark's and St. John's by the wealthy city churches.

The Rev. Dr. Irvine said he believed the Presbyterian body, as a whole, is the most numerous, the most wealthy, and not the least intelligent or the worst religiously instructed people in Canada. He then spoke of the instinct of holiness planted in the soul, impelling a degenerate man to seek good from God. This is its first

development. But then its second outgoing is to do good. As soon as Andrew finds Christ he runs and fetches Nathaniel. A soul on fire with love to Jesus must become a missionary. Every man and woman may thus become co-workers with Christ.

Rev. R. Campbell spoke of the value of steam as an indispensable element in the atmosphere, as well as a mighty motive power, and referred to the importance of having vessels of water on stoves in churches. But it is metaphorical steam that is specially needed—the spirit of grace and liberality.

**ST. MARK'S CHURCH, MONTREAL.**—*Missionary Meeting.*—The last of the series of missionary meetings held in the city by the Presbytery of Montreal, took place in this church on the evening of Friday, the 4th inst., and was the most successful of the whole. The new church was nearly full, and everything about the building and people had all the charm and freshness of virginity. The Rev. Mr. Black presided, and excellent addresses were delivered by Messrs. Clarke, Doudiet, Croil, Campbell and Fraser. The collection taken up amounted to \$9.54.

**ST. ANDREW'S CHURCH, PETERBOROUGH.**—The annual meeting of this congregation was held on the 18th of January. The report of the managers covered a space of fifteen months, from 1st October, 1868, to 31st December, 1869, the change in the time of the annual meeting having been made in accordance with the suggestion of the Church Agent, so as to make the financial year of the congregation correspond with the calendar year.

The amount obtained for the schemes of the Church (by the "schedule system," which has been in operation in this congregation for three years with the most satisfactory results,) was \$199.65, apportioned as follows:—

Synod's Home Mission Fund (\$75 supplementary allowance from Temporality Board and \$50 extra) .....	125 00
Ministers' Widows' and Orphans' Fund .....	65 00
British Columbia Mission.....	20 00
French Mission.....	15 00
Bursary and Scholarship Fund...	14 00;

to which must be added \$15.00 (sent in July last) to the Synod's Home Mission, and \$39 75 to the Presbytery's Home Mission, appropriated by the session from the Communion collections, making in all \$253.40 to the various schemes, as compared with \$194 for the year ending 1st October, 1868.

The Sacrament of the Lord's Supper is observed quarterly, and the special collections taken up on these occasions are devoted (after defraying the necessary expenses connected with the Communion) in the first place to the relief of the poor, and in the second place to the supplementing of the missionary contributions of the congregation. The collections on five sacramental occasions in the fifteen months covered by the report amounted to \$138.10, of which \$67.90 was distributed among the poor and \$53.75, as already stated, appropriated to the Synod's and Presbytery's Home Missions.

The manse (one of the best in the Dominion) has

cost \$3,655, of which about \$1,600 has still to be raised. To provide for the defraying of this debt fifty per cent. has been added to the rent of pews and a special quarterly collection is taken up. From these two sources, and from the ordinary Sunday collections it is expected that the amount needed will soon be obtained.

The Sunday School is financially in a healthy state. The amount received in the course of the year 1870, from the various classes was \$41.75; proceeds of a pic-nic in summer to a pleasant spot on the river Otonabee, \$6.00; from friends, young and old, not attending the Sunday School, \$3.10;—making in all \$50.85, of this sum \$20 went to Emma, orphan in India, about whose welfare inquiries are often made by the children; and a considerable portion of the balance to the adding of about a hundred volumes to the Sunday School Library. The large amount obtained from the scholars (and teachers) is explained by the fact that the *envelope system* has been introduced. Each class is furnished with an envelope (in place of a missionary box), the long narrow envelopes, opening at the end, are the most suitable, into which the contribution is put. At the close of Sunday School these envelopes are collected, and an account is kept by the treasurer of the gifts of each class every Sunday. At the end of the quarter, the various sums contributed are read out. A healthy emulation is thus created. Any Sunday School in which this very simple plan is tried will probably *treble* its contributions. Such, at least, has been the experience of the Peterboro' School. The average attendance last year was 49.

The scheme of lessons used is that recommended by the Synod's S. S. Committee. Though not by any means free from objection, it has the advantage of being accompanied by "notes" which are of considerable value to the teachers. Rewards were offered by the minister to those who could repeat correctly either (1) the Ten Commandments, or (2) half the shorter catechism, or (3) the whole catechism. The result was an awakening of considerable interest in the contents of that old and sometimes neglected volume, the shorter catechism, and the distribution of fourteen testaments and eleven bibles. These facts in connection with the Sunday School are stated in response to a request made in the December number of the *Juvenile Presbyterian* (since deceased) by the Convener of the Synod's Committee on Sunday Schools.

The question of the propriety of introducing instrumental music as an aid in conducting the service of Song was raised at the annual meeting, and a special meeting of the congregation was held on the first of February, to consider the matter. After several motions had been made and discussed it was decided that no change should be made for the present in the mode of conducting public worship, out of deference to the views of a minority who are strongly opposed to the use of an instrument. A small melodeon has been used in the Sunday School for the last two years with very good results.

The congregation has not yet been canvassed by the indefatigable deputation from Queen's College on behalf of the Endowment Scheme, but the sum of \$2625 was subscribed by a few

individuals apart from such solicitation. Of that sum \$1200 has been paid.

The total amount actually paid for all purposes during the fifteen months was \$3984, as compared with \$1998 for the twelve months preceding.

Information on other points will be given in the statistical return ordered to be made by the Synod, which it is to be hoped will see the light this year.

**PRESENTATION AT RICHMOND, CARLETON COUNTY, ONTARIO.**—A few of the many friends of the Rev. Elias Mullan, of Richmond, recently waited on that gentleman at the manse and presented him with a very flattering address, accompanied by a purse containing \$50 as a token of the high esteem in which he and his amiable wife are held by his congregation. After spending a pleasant evening together, and enjoying a good tea prepared by the ladies, who are always first in every good work, the numerous company of ladies and gentlemen withdrew from the manse, leaving the rev. gentleman and his lady to enjoy the quiet repose of their pleasant home, all parties being well pleased with the proceedings of the evening. We might add that this is not the first exhibition of good will of this kind shown to Mr. Mullan by his congregation, he having received similar tokens of their attachment annually during his incumbency of the past three years, though the facts have not heretofore been published. Spiritually the Richmond congregation is making cheering progress under the indefatigable labours of Mr. Mullan.

**ST. GABRIEL CHURCH, MONTREAL.**—At the annual meeting of this congregation, held on the second Wednesday of January, the trustees presented their annual report, from which it appears that their expenditure, for all purposes, amounted during the year to \$3602, and that a balance remained in the treasurer's hand in favour of the congregation of \$89.56. Messrs. Bertram, Haldimand and Munro were reelected trustees, and Mr. W. Hood was elected in the room of Mr. C. Esplin, who has removed to Lachine.

**PRESENTATION.**—The Congregation of Martin-town a short time ago presented Mr. George Kinloch, with a fine chamber organ in acknowledgment of his valuable gratuitous services for many years as precentor, and also as superintendent of the Sabbath School. Such tangible expressions of gratitude for past services, which, in too many instances are overlooked and forgotten, are alike honoring to giver and receiver.

**DUMMER.**—New vigor has been infused into this congregation, or station, (which was well nigh extinct,) by the earnest efforts of the Rev. James T. Paul, who is at present labouring as a missionary in that district. Very gratifying reports have been read by Mr. Paul to the Presbytery of Victoria, which shew that whether judged by the attendance at Sunday services, prayer meetings, Sunday School and Bible class, or by the contributions to the scheme of the church, the people have made very great progress. True, it is as yet "the day of small things;" but when we consider that for years

before Mr. Paul's arrival only spasmodic efforts had been made at great intervals to teach or train the people we are inclined to thank God and take courage. An Act of Parliament has been obtained by which power is given to the Trustees to sell a part of the church property in Dummer and Otonabee, and it is expected that a larger income will be derived from the proceeds of the sale than is at present obtained from rents.

**BALDERSON CHURCH.**—A soiree, for the benefit of this church, was held on the third week of January, which was very successful, affording a very pleasant evening's entertainment to the adherents of the church, and realizing nearly a hundred dollars to the fund for improving and repairing the church. The soiree was held in the school hall, and proceedings of the evening consisted of addresses by Rev. Mr. Bain, Minister, *chairman*, Rev. J. Wilson, and Rev. W. Ross; a reading by the Rev. Thos. Hart; *solos* and *duets* from Mrs. Seeley and Miss A. Allan and the Messrs. Nichol, and instrumental selections by Mr. J. Campbell's string band. By the success of this undertaking but little debt will remain on the church for the great addition and improvements which have lately been made on it.

**LANARK**—A deputation of the ladies of St. Andrew's Church, lately waited on their Minister, the Rev. James Wilson, and presented him with a *cutter* and *robe*, as tokens of their regard and of their appreciation of his own and Mrs. Wilson's labours among them. The gift was accompanied by a complimentary address to which Mr. Wilson replied in suitable terms.

**ST. ANDREW'S CHURCH, PERTH.**—The following is a statement of the moneys raised in this congregation in behalf of the schemes of the Church for the past year:

1869.	Jany. To amount received.....	\$91.50
	July To " " .....	40.00
	Aug. To " " .....	91.77
1870.	Jany. To " " .....	86.18
	Total.....	309.45
	By paid to Synod's Home Mission Fund during the year.....	\$114.77
	By paid to Widows' and Orphans' Fund.....	60.00
	By paid to French Canadian Mission Fund.....	59.63
	By paid to Bursary Fund...	31.40
	By paid to Presbytery's Home Mission Fund.....	28.50
	By Paid to Bible Society and poor, by desire of donor..	4.50
	By paid for printing, discount on silver and stamps, &c..	10.65
		\$309.45

We may state that "the Schedule System" has been in operation in this congregation since June, and that the services of collectors have been dispensed with, as it has been found very difficult to keep up a regular succession of collectors, especially in the country sections. The families and members of the congregation

were requested to hand in, enclosed in an envelope, on certain specified Sabbaths, whatever sum they felt "the Lord prospered them" to give to the schemes of the Church, and to state, if they thought proper, the way in which they wished the sum given to be appropriated. This is believed to be the nearest approximation that can well be made at present, to the Scripture mode of giving.

The success that has attended this experiment has been very encouraging, sixty persons, representing nearly as many families, have contributed in this way, since June, \$173.57c. The remainder of the congregation have given during the same time only \$20.03.

The Kirk Session have agreed to continue this system, during the present year. It is believed that as it becomes better understood its Scripturalness will commend it to a much larger number of the congregation. It renders the matter of giving entirely free and voluntary on the part of the people; and it has been very gratifying to the minister and elders of this congregation, to find in how many cases, those connected with them were "willing of themselves" to give freely and liberally, asking them (the office-bearers) to receive the gift and take upon them the fellowship of the ministering."

The Sabbath School raised, in the course of the past year, \$50.62c, for the support of the Orphans in Madras, and other religious purposes, and also the further sum of \$68.11c. for the purchase of a new Library.

It may be added that this congregation subscribed last year the large sum of \$3,666, towards the endowment Fund of Queen's College, of which upwards of \$2000 has been paid.

The section of the congregation at Balderson's Corners has also expended upwards of \$400, in enlarging the Church there, and of this the greater part has also been paid.

We have much pleasure in stating that the inmates of the Manse of St. Andrew's Church, Perth, received a most gratifying visit, a few evenings ago from a number of young friends connected with the congregation. The friends referred to, with several others, resolved, some time ago, to provide new oil cloth for the hall and a new carpet for the dining room of the Manse, the minister and his family not being permitted to know anything of this said resolution. On the evening in question they met in the Manse and laid down these articles, which are of very superior quality, in their respective places.

The kindness of this act is the more felt and appreciated, inasmuch as the articles presented can be regarded in the light of gifts, the expressions of friendly regard.

Gifts are not unfrequently made to ministers while arrears of salary due them remain unpaid. This is not the case in the present instance, scarcely a dollar of arrears of salary remained unpaid at the end of last year.

This represents a state of feeling and of affairs existing in this congregation most honorable to it, and it cannot be but exceedingly gratifying and encouraging to the minister now that he is in the twenty-fifth year of his pastorate in the congregation. Of course, in

this congregation, as in all others in similar circumstances, not a little of the credit for this happy state of financial matters is due to the lively interest taken in its welfare by a few leading persons connected with it.

**LONDON, PRESENTATION.**—On 31st January, the Rev. D. Camelon, pastor of St. James' Presbyterian Church, who, since his induction, has become a favourite with his congregation, was presented by the lady members of the church with a valuable pulpit gown and cassock. The presentation was accompanied by an address, read by Mrs. McEwen, to which Mr. Camelon replied in suitable terms.

**PRESENTATION OF A CLOCK TO ST. ANDREW'S CHURCH, GALT.**—The Sabbath scholars in connection with this Church have presented a very handsome clock to the Church.

A framed photograph of the Indian orphans supported by the Church of Scotland, has been presented to the Sabbath school of the above Church, by Miss McIntosh, Galt, who raised \$20 last year, and transmitted it to Miss Saunders, Edinburgh, who officially and personally is deeply interested in the prosperity of our Indian orphanage scheme.

The Rev. J. B. Muir, M.A., of Galt, was unanimously elected President of the first Sabbath School Convention for the County of Waterloo, which met in Berlin, on the 1st of February, 1870.

The Presbytery of Perth held their Annual Missionary meetings, beginning at Perth, on the 11th of January, and ending at Brockville, on the 21st.

The meeting in Perth was large and respectable. There was present a good representation of the congregation, both in town and from the country, and in addition a number belonging to other denominations. Appropriate and interesting addresses on subjects previously assigned to them, were delivered by Messrs McGillivray, Ross, and Milne, the deputation appointed to visit the congregations in the Northern section of the Presbytery, viz: Perth, Lanark, Dalhousie, Middleville and Almonte, Mr. McLean of Middleville, and Mr. Gordon of Almonte, who were present and also Rev. Mr. Sanderson, Methodist minister, added to the interest of the meeting by their brief excellent addresses. The meeting was enlivened not a little, and its interest increased by some anthems and pieces of music well rendered, by a few of the young persons connected with the congregation.

The deputation proceeded next day to Lanark. The snow storm, which commenced in the forenoon of that day, rendered the attendances less than it otherwise would have been. Notwithstanding, however, the storm, there was a respectable audience present, and a lively interest apparently felt in behalf of Missions, and more especially of the Home Mission operations of the Presbytery.

Meetings were appointed for the following day in Dalhousie and Middleville, but the storm having raged during the night, accompanied with high wind, and being still unabated, the roads were blocked up with

drifts of snow, rendering travel almost impracticable. The deputation therefore, feeling that it was hopeless to attempt reaching both places, reluctantly gave up Dalhousie, and set out for Middleville, where the meeting was to take place in the evening. With considerable difficulty they reached it: but such was the state of the roads about Middleville, that none of the people turned out in the evening.

The deputation made several endeavours to hire a team to take them through next day, to Almonte, for the meeting there in the evening. But the offer of a sum nearly double of what on ordinary occasions would be considered reasonable hire for the journey, failed to induce any of those applied to, to expose their horses, in the state in which the roads were that day.

A large meeting, we afterwards understood assembled that evening, in the Church at Almonte. The disappointment of Mr. Gordon and his people, at the non-arrival of the deputation was very great, the storm, apparently having been not so severe in that locality, as about Middleville.

Mr. Gordon made the best of the awkward and very unpleasant circumstances in which he felt himself and his people placed. He delivered a very excellent address to them himself; and Mr. John Scott, Station Master, who was present, also kindly consented to address the meeting, which he did in his usually happy and effective manner.

The meetings of the Southern section of the Presbytery commenced at Smith's Falls, on the evening of the 18th. The deputation of Presbytery appointed to attend these meetings consisted of Messrs. Wilson, McLean, Gordon, and Bain. Mr. Gordon's absence on the Lumber Mission, prevented him of course from fulfilling this duty.

The meeting at Smith's Falls was as usual a large and enthusiastic one. The Town Hall in which it was held, was crowded. The collection taken up at its close amounted to upwards of \$73. In addition to the members of the deputation, Mr. McGillivray of Brockville, and Messrs. Caldwell and McGregor, of the Baptiste Church addressed the meeting. The choir, by their excellent services, vocal and instrumental, contributed very much to the interest and success of the meeting.

On the following day, the deputation accompanied by Mr. Mylne, held meetings in Beckwith and at Carleton Place. The attendance at these meetings was not so large as we have seen, but those present manifested a lively interest in the object of the meetings.

This series of meetings closed with the one at Brockville on Friday evening. The Church was well filled with an intelligent and apparently much interested audience. The collection amounted to \$30, and received on the following day a supplement of \$5 from a member of the Church, who was prevented from being present by illness in the family. The spirit manifested by the meeting was creditable to them, and well fitted to encourage their pastor. The singing, by the ordinary choir of the congregation, was exceedingly appropriate and good.

When all the collections taken up at these meetings in behalf of the Home Mission Fund,

are received, the Presbytery it is believed, will feel itself to be in a good position, with the aid expected from the Colonial Committee, for prosecuting its important Missionary operations during the coming summer. We feel that apart from the sums raised at these meetings for Missionary purposes, the meetings are of great benefit to the several congregations, serving to deepen their interest, not merely in Missionary matters, but on behalf of the interests of the Church generally.

**PRESBYTERY OF OTTAWA.**—This Presbytery held the regular meeting in St. Andrew's Church on January 12th. There were present the Revds. D. M. Gordon, Moderator, William Canning, James B. Mullan, William Cleland, and William Anderson, clerk, ministers. The meeting having been constituted, the minutes of previous meetings read and sustained.

The clerk reported that in obedience to instructions given at the previous meeting he had visited the Mission station at Clarence. Owing to the promiscuous character of the congregation which attended the service held by him, he considered it would be unwise to make in the meantime a public appeal in aid of the mission funds of the Presbytery; but that, after a private conference with a few friends of our Church, he had received \$20 which he handed over to the Catechist who had been labouring in that district during the past summer. This Station appeared to him a very hopeful one, and with proper attention would doubtless become an important out-post in connection with Cumberland, in the event of that Church being separated from Buckingham, which the inconvenience and, at times, danger of crossing the Ottawa, rendered very desirable. In the absence of a missionary he stated that, at the earnest desire of the people at Clarence, he had consented to conduct a fortnightly service there, during the winter, should his other duties not interfere therewith.

He also reported that he had been requested by a few persons, strongly attached to our Church, to conduct an occasional service at Bearbrook, where he believed there was sufficient material to form another important station, and which from its situation would naturally become connected with the Cumberland Church. But inasmuch as these stations were so distant from Buckingham, where the minister of Buckingham and Cumberland now resides, the Presbytery considered it impossible for him to give these stations the attention they deserved and in view of these stations, as well as others equally important, looking to them for religious ordinances agreed to engage the services of a missionary or a Catechist during the ensuing summer, provided a suitable one could be secured.

After the transaction of other business the clerk reported that he had forwarded the call from the congregation of Chelsea, which had been duly moderated in favor of Mr. James Fraser, a probationer under the care of the Presbytery of Quebec. That gentleman being present signified his acceptance of the call, and, having laid upon the table an extract Minute of his licence and Presbyterian certificate, was



thon taken on second trial, and after being examined on the subjects in which Mr. Fraser gave evidence of talent of a high order and extensive acquirements, the Presbytery appointed his ordination and induction to take place at Chelsea on the following day, at 11 o'clock. After the appointment of members to take part in the ordination services, the Presbytery adjourned to meet at Chelsea, and the Court was closed with the apostolic benediction.

On the evening of the same day the annual meeting, in aid of the mission of the Church of Scotland in connection with the Presbytery of Ottawa, took place in St. Andrew's, Upper Town, owing to the inclement state of the weather and the bad state of the roads the attendance was not so large as it would have been under other circumstances. The chair was taken by the Rev. D. M. Gordon, B.D., minister of the Church, with whom were on the platform the Hon. Mr. Morris, minister of Inland Revenue, the Reverend William T. Canning of Oxford, the Rev. William Anderson, M.A., of Buckingham and the Rev. Mr. Fraser, the minister elect for Chelsea. Rev. Mr. Anderson, delivered a telling speech on the importance of the missions of the Church, and their great utility, especially in a new country like the Dominion, where there were so many families away from fatherland and home, upon whose ear the sound of the Sabbath bell never falls, calling them to the House of God, and whose little ones were growing up in ignorance little better than wild barbarians of the desert. His appeal to the liberality of the audience he rested on two grounds, first, that they were members of a Church whose creed was orthodox—from the pulpits of which were heard from sabbath to sabbath, not high church or low church or broad church doctrines, but the doctrines of the Gospel, the tendency of which, under God's blessing, was to honour our Saviour, and lead the sinner to the only fountain from whence pardon can be obtained, and second, that as Christians they were bound to imitate the example of the Lord Jesus, who from the love He manifested in leaving Heaven for this sin-cursed world that He might bring life and immortality to light, may indeed be regarded as the Prince of missionaries, and this example they could imitate by laying a portion of those means with which God has blessed them upon the altar of missions. He was succeeded by the Hon. Mr. Morris, who forcibly put to those present the duty of supporting the home missions of Synod, and illustrated the benefits they had produced by several anecdotes of their usefulness in the lumbering districts of the Upper Ottawa. During the course of his speech he gave a most interesting sketch of the progress of the Scottish Church in Canada, and instanced what perseverance could accomplish in the success of the Queen's College endowment fund, which now amounted to over \$90,000. The last speaker of the evening was the Rev. Mr. Canning, who briefly addressed the meeting on the subject of the missions in the lumbering districts, after which a collection was taken up in aid of the Mission Fund of the Presbytery. The meeting was then closed by singing the Doxology, after which the benediction was pronounced by the chairman.

January 13th.—On this day the Presbytery, pursuant to adjournment, met at Chelsea. The Rev. D. M. Gordon, Moderator, preached and presided. Notwithstanding the unfavourable state of the weather, the Church was well filled. The usual proclamation being made, the Moderator delivered a most effective sermon from ii. Cor. v. 20, and the usual questions being put to the minister elect, Mr. Fraser was solemnly set apart to the sacred office of the ministry by the laying on the hands of the Presbytery. The Rev. J. B. Mullan then gave the minister an earnest charge on the duties of his holy calling, exhorting him to faithfulness in their discharge, after which the people were addressed by the Rev. Mr. Anderson on their duties to him who had been that day set apart to watch for their souls. This settlement is a very harmonious one, and the Presbytery entertain high hopes of Mr. Fraser's success, as a minister, in that district. He was a good student, is a young man of earnest piety, and as an evidence of the generous sympathy of the congregation of Chelsea it may be mentioned that during the conference which the Presbytery had with the managers of the Church, after the ordination services, they expressed their readiness to adopt the suggestion of Mr. Anderson in his charge to the congregation, viz., to pay their minister a half year's salary in advance. This certainly is a step in the right direction. It is by no means fair to compel a minister, after his ordination or induction, either to go into debt or draw the means of his support for the first six months from friends, but it is believed that the members of our Church only require to be reminded of their duty in this respect to discharge it promptly.

The Presbytery again met in session, and, some other matter being disposed of, adjourned to meet in St. Andrew's Church, Ottawa, on the second Wednesday of May, at 11 o'clock, and was then closed with the apostolic benediction.

**NOTTAWASAGA.**—The Soiree which was given at Duntroon, in connection with the "West Kirk Congregation," Nottawasaga, on Monday evening, the 7th ult., was a complete success. The weather was all that could be desired, and hundreds turned out in order to enjoy a good evening's entertainment. The tables were got up by the ladies of the congregation in a very magnificent style, and the assembled multitude of six hundred people testified their appreciation of the numerous good things that were set before them, by the heartiness they displayed in demolishing them. Able and eloquent addresses were given by the Revs. McDonald, Carmichael, and Fraser and Mr. McKinnon. The speaking was interspersed with music from the choir of Nottawasaga, which was under the able leadership of Mr. T. Prout. At the close, votes of thanks were tendered to the ladies, who so amply provided the table, to the choir, and to the various speakers, and, after singing the National Anthem, the meeting came to a close. The total amount realized for the Building Fund, after paying all expenses, amounts to \$125. This includes some contributions given by a few kind friends, in Stayner.