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THE PRESBYTERIAN.

THE
PRESBYTERIAN;

A MONTHLY RECORD

OF

The Presbyterian Church of Canada

IN CONNECTION WITH THE CHURCH OF SCOTLAND,

AND

Journal of Missionary Intelligence and Useful Information,

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.



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THE PRESBYTERIAN.

JANUARY, 1867.



ONE of the most interesting of the schemes of our Church is the French Mission. The extensive field of labour opened up for us among so large a population of our fellow subjects in Lower Canada would, it might be thought, stir up the members of our Church to exertions in some degree commensurate to the magnitude of the task set before them. For this is emphatically a Home Mission. No longer now confined to the French parishes, in which formerly they lived almost exclusively, and in which the utmost difficulty was experienced in reaching them, the French Canadians are moving off in large numbers to the Eastern Townships, their settlements in these growing up alongside of those of other nationalities. It is true that even there they gather in groups forming themselves to some extent into isolated communities, living in the townships, but scarcely forming part of them. Under these conditions, although they are not so favourable for Missionary effort as might be desirable, they can be reached with much less difficulty than formerly, and the Gospel may be circulated among them without the risk of personal violence to the colporteurs which they had to fear when entering the parishes in which the priesthood held exclusive sway, and in which ignorance of the true character of Protestants left room for a belief in their diabolical mission and beliefs, so strenuously inculcated on the French Canadians from their earliest infancy. Numerous influences have also been at work leading to doubts in the mind of the *habitant* as to the thorough sincerity of the priesthood; and although not ripe to receive and acknowledge the Gospel message in its purity, or to throw off the shackles of a faith, of which many have begun to entertain doubts,

yet under the apparent dead level of a stagnant observance of the forms and ceremonies of the Romish Church there is a bubbling up to the surface of signs which shew that there is a little life below. In some places Bibles are carefully kept out of sight as forbidden books, conned over in secret and doubtless sowing seed to ripen into fruit hereafter. Intercourse, too, with Protestants has dispelled some of the prejudices which have grown with the growth and strengthened with the years of many, although from the inconsistent lives of many nominally professing a purer form of belief, the good that might otherwise have resulted has not been obtained. It must be on the young more than on those grown up that Christian influence may be expected to exert its full powers, and on them must the hopes of a reformation be placed. Every exertion should be used to bring to the doors of our French fellow subjects the blessed Gospel, that their eyes may be opened to see its essential purity and simplicity, and the mass of error and superstition which has grown up around it, and has destroyed almost every vestige of its original beauty and truth.

As a Church, what are we doing to occupy this field of labour? Have we at all realized our duty, the incumbent duty laid upon us in this matter? Have we given proof that we are in earnest in our prayer, "Thy Kingdom come"? When appeals are made for aid to send the Gospel abroad to the heathen, the stereotyped phrase with many is: attend to those at home first before you send missionaries to the ends of the earth with which we have no concern. Too often this is but a mere excuse for doing nothing, for getting rid of what is looked upon as a vexatious demand upon the purse, and as an easy way of politely refusing to contribute to any agency for spreading abroad the knowledge of the truth. If we believe the truths in which

we have been brought up, and feel it our duty to inculcate them on others, what possible reason can we have for declining to assist this Mission? If we limit the word neighbour, to its narrowest meaning, who can with more truth be called our neighbour than those who live amongst us, and with whom we cannot help being brought into contact in business transactions nearly every day? Who can more correctly be called our neighbours than those who have formed a part and parcel of United Canada, and who are hereafter to form an integral portion of the new Confederacy? To Lower Canadian and Upper Canadian alike the appeal for help from those ready to perish comes with a strength which there should be no resisting. As Christians, we are bound to attend to the calls; as brethren we dare not say in the language of Cain, "Am I my brother's keeper?"

But, to take a much lower view of the subject, and yet one which cannot be ignored, the welfare of the country emphatically demands that light shall be let in upon the dark superstitions which hold the French Canadians as in a grasp of iron. By the influence of the Romish Church, a large portion of the population is kept in a state of ignorance which has to an incalculable extent retarded the growth and most unfavourably affected the prosperity of the country. The grinding taxation imposed by the ecclesiastics has, particularly in new settlements, so disheartened the victims of the system, that the best workmen and most desirable part of the population, have sought abroad for relief from the weighty burden. Carrying into the Townships the old ecclesiastical laws which prevailed in France before the first Revolution, Protestant and Roman Catholic have equally suffered, the latter directly, and the former, although indirectly, not less certainly. These vexatious imposts are awakening a spirit of inquiry as to their reasonableness, and shaking the belief of the flocks in the sincerity of their pastors. Self-interest is, doubtless, a poor foundation on which to work, but if it open a way to approach those who have in a great measure been hitherto unapproachable, should the opportunity be allowed to pass unimproved?

At the last collection for this Mission scarcely one-fifth of our congregations returned to the Convener any reply to the circular, or made any sign that they had attended to the injunction of the Synod,

by giving even the smallest sum for the purpose of sending the Gospel to those who living within the sound of its voice, have never been privileged to come within its influence. For years the Synod has enjoined an annual collection and have brought before the Church the importance of the work. When it was announced that from want of funds the services of the missionary who had laboured long and faithfully would require to be dispensed with, the members of the Synod declared with one voice that even were it necessary that they should individually pay the sum required to retain him they would do it, rather than allow such a stigma to rest upon us. But to what extent did the Congregations support them in this resolve? The statement we have made will show. Heavy responsibilities have been incurred by the Synod's Committee in the faith of the promises made and trusting to the liberality of our adherents. How are these to be met, for there are not funds sufficient provided? Are the agents for the diffusion of the Gospel who have been engaged by the Committee to be allowed to suffer, or is it expected that the Committee individually are to pay them, in addition to giving their cares, their labours and their time in the work in which the Church should deem it a privilege to engage? We cannot and will not think that the adherents of our Church will accept of either alternative, nor that they will act so unworthy a part as to suffer the one party to lose their just recompense, or the other to pay money which, it may be, some can ill spare. On those Congregations which have not yet contributed,—and they form the largest proportion of the whole,—we would urge the duty of at once taking steps to remedy past neglect and of sending such assistance as will not only enable the Committee to retain the services of those already engaged, but of extending the work and putting it in a proper state of efficiency. A very trifling sum from each would do this; an amount which would never be missed at the end of the year from every member and adherent of our Church would provide funds that would relieve the Committee of the anxiety they now suffer.

We have received from an esteemed correspondent in Scotland several communications, which have, however, arrived too late for insertion this month.



FULL and frank discussion of the points at issue between those who urge, and those who oppose a union of the different branches of the Presbyterian Church, is most desirable. The views of the large number in the Free and United Presbyterian Churches in Scotland, who have spoken strongly in support of this step being taken, we have given at some length on several occasions. The speech of the Rev. Donald Fraser of Inverness, who spoke on the opposite side, will be read with none the less interest when it is remembered that he was for some years one of the most influential ministers in connection with the Free Church in Canada. At the Free Presbytery of Inverness, lately, when the question of Union came up for discussion, he moved a series of resolutions of which he had given notice at the September meeting. They are as follows:—

1. "That, however desirable on various grounds the union at present under consideration may be, it ought not to be formed by renouncing, reducing, or putting in abeyance the testimony of the kingly prerogative of Christ over nations, which the Free Church of Scotland has hitherto borne, or the principles asserted throughout her history, and in the documents entitled 'Claim, Declaration, and Protest' of 1842 and the 'Protest' of 1843, concerning the duties of civil government to the Church and of the Church to the civil government.

2. "That it is highly inexpedient to abandon the advantages that have accrued from a central sustentation fund for the Christian ministry, or to induce a scheme of optional connection with such a fund."

Mr Fraser said—Doubts in regard to this project of union have been growing in many minds that have long hesitated to express them; and no one needs to be ashamed of such hesitation, when it has been grounded on a sense of the immense responsibility connected with this subject, and on a disinclination to interpose while the committees were engaged in deliberation. Yet this silence has probably misled some men of influence in the Church regarding the real sentiments of a large proportion of our ministerial brethren. Dr. Buchanan, in the late General Assembly, promised that there should be no "hurry or hard driving," and proceeded to say—"In time of war, when richly laden ships have to be conveyed across the sea, the armed vessels that guard them must regulate their speed, not by that of the fastest, but by that of the slowest sailer in the fleet." I make no observation on the politeness of such a similitude applied, as the next sentence of

the speech shows, to men who have "honest difficulties and doubts;" but I venture to say, that the whole fleet, including the armed vessels, our ecclesiastical men of-war, may yet have cause to thank those honest doubters, whose slow sailing gives time to re-consider and correct the course. The points on which I would make suggestions are—one of principle, the other of high Christian prudence. On the first, I beg to remind the Presbytery that the doctrine of the civil magistrate in relation to Christ and the Church is one that has been much and deeply studied in the Church of Scotland. It is a doctrine, too, that has been expressed and cannot now be left indefinite, because it is an integral part of our testimony for the kingly prerogative of Christ. Mark, in particular, the views of this Church at the Disruption period. Our Claim of Rights ends with a prayer. "that God would give strength to His Church to endure resignedly the loss of the temporal benefits of an Establishment, . . . and that, in His own good time, He would restore to them those benefits, the fruits of the struggles and sufferings of their fathers in times past in the same cause, and thereafter give them grace to employ them more effectually than hitherto they have done for the manifestation of His glory." The Protest of 1843 contains a firm assertion of "the right and duty of the civil magistrate to maintain and support an establishment of religion in accordance with God's word." It seems to me melancholy to find such prayers forgotten and such assertions withdrawn, to all intents and purposes, before a quarter of a century has passed. It is such shifty policy as this that destroys the moral influence of Churches. I have been anxious to see what can be said for the Free Church Claim of Rights in view of the proposed union. Mr. Murray Dunlop, M.P.—than whom no one has a better right to be heard on the point—addressing himself to this question in the General Assembly, appears merely to have said, that the union cannot affect our Claim, or put any technical or legal obstacle in its way. "We do not give up our Claim by our connection with others." But I ask, where are "we" after this union? In whom does the Claim reside after the body that made it has been swallowed up in a new body formed of several Churches? No Church, after such a union, could present the Claim of Rights. Does it then repose in individuals—the Disruption ministers, for example? And will it expire with them? Better to say at once that the claim of rights is at an end, and is only to be preserved as a document of some historical interest. I am not ashamed to say that, whithersoever others are drifting, I stand on the Church principles of Dr. Chalmers. Before a committee of the House of Commons in 1847, that great and wise man said—"We of the Free Church are not Voluntaries, and I confess to you that I should look with a sigh to the demolition of the framework of either the Scotch or the English Establishment. I believe there is not a body in Christendom which gives such a strong testimony in favour of the principle of an Establishment as the Free Church of Scotland." The question between us and the United Presbyterian Church has been alleged

to be reduced to the mere matter of Church endowment by the State. With all deference, I do not believe it. The moneyed endowment of the Church is but one of the advantages of its establishment; and it will not be denied that the United Presbyterian Church is unwilling to contemplate any establishment or even official recognition of the Church by the State. That Church has not yet in any way accepted the "Articles of agreement" of the joint committee; but even though it had, those articles lay down the magistrate's duty to the "religion," not to the "Church," of Christ. I have always spoken with sincere regard and respect of the United Presbyterian Church, and try to co-operate with its ministers and members in every good word and work. But this is a question, not of personal regard, but of public duty. And I hesitate about the union, because the United Presbyterian Church is not in harmony with ours—has not the same ideal—disowns the rationalism which we cherish—and aims at the aggrandisement of dissent. It is said, and truly said, that the signs of the times urge the union of evangelical Presbyterians. But surely we ought to take notice in what form we are assailed by the ambition of ecclesiastics whose plans and hopes are no longer concealed; and we ought not, in an old, homogeneous, Presbyterian country like this, to abandon all hope of uniting the evangelical faith and fervour to the dignity and stability that are linked with a recognised national position. And if you look abroad over the rapidly changing aspects of the nations and kingdoms, the signs of the times will bid you abandon no truth that has been delivered to you regarding the Christian calling and duty of Governments. My persuasion is that the principles which the Free Church maintains have not nearly done their work or reached the acceptance and influence to which they are destined. The second suggestion I propose refers to the Sustentation Fund. This fund is that which enables us to extend our Church throughout the land, and to give it the form and steadiness of an Established Church. A plan of compromise between our system and that of the U. P. Church has been proposed, which Dr. Buchanan actually characterised in the General Assembly as "one of many indications that there is a Hand stronger and a Wisdom higher than our own guiding our course." We can hardly be expected to criticise so divine a plan. But I only allude to this as an instance of the greatly exaggerated terms in which special Divine countenance has more than once been claimed for ingenious devices of men. Other points of great moment have been touched elsewhere, especially that of integrity of doctrine. But I am not going to give credence to suspicions and surmises, when we have an avowed adherence to the Confession of Faith. And I close with saying, that while not opposed to the continuance of negotiation, I do not conceal that I have little favour for the proposal in its present shape, because it seems to me an inadequate one-sided solution of our National Church problem, and what it does is to draw us into the groove of democracy, and away from the dignity and steadiness of an ancient historical Church.

The Congregation of St. Paul's Church, in this city, have commenced work on their new church, and we have been given to understand that the foundations were securely laid during the past autumn. The design of the church, which is very beautiful, was prepared by the late lamented Frederick Lawford, Esq., whose partner, Mr. Nelson, in conjunction with Mr. Hopkins, is to take architectural charge of the work. The building will be of Montreal stone, with Ohio stone dressings. It will be of sufficient capacity to hold a thousand persons without galleries. The outside cost of the church will, we understand, be £15,000, towards which the Finance Committee have in hand or in trustworthy subscriptions some £11,000. It is proposed to postpone the erection of the upper portion of the tower so as to avoid that bane of new churches *heavy debt*. We cannot doubt that St. Paul's Congregation, which has been ever liberal in its contributions for Church purposes, will prove itself worthy of its high reputation on this occasion.

We have received a communication from Woodstock, calling attention to the anxious desire felt there for the services of a Minister. The population is stated to be six thousand, a comfortable Church and glebe being erected, and now standing empty for want of a pastor. On the matter being brought before the notice of the Presbytery of London, within whose jurisdiction Woodstock lies, there is no doubt they will attend to it. We would remind our correspondent that all statements must be accompanied by the signature of the writer, not necessarily for publication, but as a guarantee of their correctness.

The managers of the 'Temporalities' Fund request us to express their gratification, in regard to the liberal contributions sent in to the H. M. Contingent Fund; and whilst they acknowledge with much pleasure, the generous response on the part of many congregations to the Synod's call for a collection in aid of the fund, they would remind those who have not yet contributed, that although the list for payment of the January allowance is now being completed, it having been intimated by some of the managers of congregations, that a more convenient season for taking up the collection, or subscription, will be in the beginning of the new year, any contribution intended for

the half-year, ending 31st December next, and specified as such, will be thankfully received and entered accordingly.

We must take this opportunity of reminding our subscribers, that our publisher has handed us his account for the past year, and that a very large balance appears at our debit.

We are most unwilling to intrude our complaints, at this season of festivity and enjoyment; but we hope that, the hearts of our subscribers being warmed with benevolent feelings to all their friends, they may be led to remember our necessities.

If the paper is worth reading, and we do our best to make it so, we ought to have double the number of subscribers.

Will the ministers kindly say a good word for us? they have it in their power

by so doing, to raise the paper to a standard of independence. The paper is now sent free to all our ministers. The managers have fondly hoped, that, not only would our people sustain them, in the bare expenses, but that a large sum might be realized from the profits—to be devoted to Christian enterprises, such as the Lay Association contemplated, when the paper first appeared.

We sincerely wish one and all of our readers the compliments of the season, and many happy returns of happy days.

We would call attention to the advertisement by the Leonard Scott Publishing Co. of their terms of subscription for the *Reviews and Blackwood* for 1867. These are works which should be in the hands of all who can afford the subscription, which is very moderate.

News of our Church.

LADIES' FRENCH MISSION ASSOCIATION.—The annual meeting and sale of work of the Montreal Ladies, French Mission Association in connection with the Church of Scotland, was held on Wednesday, the 19th ult., and, considering the stormy state of the weather, was very well attended.

The tasteful mottoes upon the walls and the many articles suitable for Christmas presents upon the tables, added much to the appearance of the room. The Rev. Dr. Jenkins, Convener of the Synod's Committee, presided. On the platform were also the Rev. Mr. Geopp, Minister of the French Church Rev. Messrs. Paton, Fraser and Campbell, and J. L. Morris, Esq. After the meeting was opened, an interesting report was read and adopted on behalf of the ladies, and at intervals during the evening addresses were delivered by the Chairman, the Rev. Messrs. Campbell, J. Fraser, and Paton. A very pleasing part of the entertainment was the singing of several hymns in their own language by some of the French children who were present. There was also a table well supplied with refreshments.

The following is the report:

REPORT.

Your Committee, in submitting their Annual Report at the termination of the third year of their labours, are gratified to be able to state that by God's blessing the objects which this Association was designed to carry out have been steadily kept in view and promoted during the year, and they trust that they have been able by their efforts to aid the Synod's Committee in the prosecution of their work.

At the commencement of the year the ladies of the Association were cheered and encouraged by the great success which attended their annual sale of work, held on the 15th inst, by which over \$215 were realized after paying all expenses. This fund, with a balance on hand of \$74 00, was thus available for the carrying on of the work. Stated meetings were held during the year. The day school for French Canadian children in connection with the Dorchester Street Church has been, as formerly, ably managed by Miss Vernier. Its expenses have been defrayed from the funds of this Association. The attendance has varied with the season of the year. During the summer months it was small, but it has latterly increased to twenty. Besides this regular day school, Miss Vernier teaches twice a week in a room in the Quebec Suburbs, where she has a class of sixteen pupils. There are thus between thirty and forty children under instruction, and, in view of the increased numbers and importance of the school, Miss Vernier's salary has been augmented during the year. In the month of March last your Committee invited the members of the Dorchester street Church to meet them at a social soiree, which was given in order to afford the Synod's Committee an opportunity of introducing to them the Rev. Mr. Geopp, and after his arrival as Minister of the Church the Committee had much pleasure in handing to the Treasurer of the Synod's Committee the sum of \$100 towards the payment of his salary. Your Committee, having lately heard that Mr. Charles Doudart had been sent to Queen's College, with the view of fitting him for the work of the Mission, have resolved to assist in carrying out this design.

In conclusion, your Committee hope and believe that they have done a good work. Their field of labour is not large, and their work to some may seem unimportant. They occupy but a small corner of the great vineyard, but the day of small things is by no means to be despised. It is from them that great things grow, as the mighty river flows from the spring. If the work is small now, it will be large some day; for error and superstition will yet be swept away. The time is coming gradually but surely when men shall no longer say, "Know the Lord, for all shall know him, from the least to the greatest;" and as God fulfils his plans by human agency, connecting this small beginning with the great end, who can tell how important in that day this work will appear? Your Committee are therefore satisfied to go on with patience and perseverance, doing the work allotted to them. From the Synod's Committee and from the pastors of the Church they have received both counsel and sympathy, and they now submit their report, consecrating what they have done to God, and hoping for his blessing.

Respectfully submitted.

A. MORRIS.

Secretary.

TREASURER'S STATEMENT.

Balance on hand	\$74 69
Proceeds of sales, subscriptions, &c.	368 20
	—————\$442 89
Cr.	
Teacher's salary and school expenses.	\$199 92
Synod Committee.	100 00
Expenses of Soiree in Dorchester street.	6 00
Balance on hand.	145 97
	—————\$442 89

PRESBYTERY OF GUELPH.—The Presbytery of Guelph met on Thursday the 29th November, in St. Andrew's Church. Sederunt: Rev. John Hogg, Moderator, George Macdonell, Robert Campbell, and Jas. Thom, ministers; and Messrs. David Allan and John Rose, ruling elders.

Mr. Campbell having resigned the clerkship. Mr. Macdonell of Fergus was appointed in his stead.

The principal business before the Presbytery was the final consideration of the call from St. Gabriel St. Church, Montreal, to Rev. Mr. Campbell. There appeared as a commissioner from Montreal Jas. Robertson, Esq., and as commissioners from the kirk session and congregation at Galt, David Rintoul and Wm. Osborne, Esqs. The commissioners having been heard, Mr. Campbell intimated his acceptance of the call, subject to the control of the Presbytery, at the same time stating that he would be almost glad if anything should occur to prevent his separation from his present ardently attached flock. The vote being taken, (translate or not translate,) the Presbytery unanimously declared translate, and Mr. Campbell was accordingly instructed to obey the orders of the Presbytery of Montreal in regard to his induction into St. Gabriel St. Church. At the same time that the Presbytery agreed

to the translation, they expressed regret at being obliged to do so. Yet the interests of the Church as a whole seemed to demand it, and particular interests must yield to the general good. Montreal being the most important centre of the Church, and offering wide scope for professional exercise, the Presbytery felt that they could not refuse to allow Mr. Campbell to throw himself into the labours of so important a field when he expressed his willingness to do so.

MONTREAL HOME MISSION SCHEME.—The report for the year of the Presbytery of Montreal's Home Mission Scheme, of which the Rev. Dr. Jenkins is Convener, shews that in the beginning of the year regular religious services were provided for the long neglected congregation of Laprairie; the Rev. John Balmain, a licentiate of the Church of Scotland, having been engaged during the months of March and April, his services being given with great faithfulness and acceptance. Early in May, the Rev. John Barr, a licentiate of our church, was appointed to the station, and in August last was regularly ordained as a Missionary to labour within the bounds of the Presbytery, with special reference to Laprairie. The Committee cannot speak in too high terms of his services, his labours having been attended with great and, it is hoped, lasting good. The engagement extends to April next, but hopes are entertained of its renewal.

Mr. E. Mullen, Student Missionary of Queen's College, has also been employed, his field of labour being St. Louis de Gonzague. The Committee had great reason to be satisfied with the results, and they confidently look forward to the time when the state of the fur ls shall warrant its permanent occupation.

In August last, the Presbytery appointed the Rev. John Balmain as Missionary in the city of Montreal with special reference to clerical duty in the hospitals, and other public charitable institutions. The cost of this appointment has been undertaken by a few friends of the church in Montreal. A series of meetings for this winter has been arranged to take place as follows:

Hemmingsford, Monday, January 7th, at 6½ p.m.; Russelltown Flats, Tuesday, January 8th, at 6½ p.m.; Georgetown, Wednesday, Jan. 9th, at 6½ p.m.; Beechridge, Thursday Jan. 10th, at 6½ p.m. Deputation.—Rev. Joanna Fraser, Messrs. Jas. Croil and J. L. Morris, with the Ministers of these Charges.

Beauharnois, Monday, Jan. 14th, at 6½ p.m.; St. Louis de Gonzague, Tuesday, January 15th, at 11 a.m.; Chateauguay, Wednesday, Jan. 16th, at 11 a.m.; Lachine, Thursday, January 17th, at 7 p.m. Deputation.—Rev. Andrew Paton, Messrs. J. Croil and W. M. Black, with the Ministers of these Charges.

Dunder, Tuesday, January 29th, at 11 a.m.; Elgin, Wednesday, January 30th, at 11 a.m.; Athelstane, Wednesday, January 30th, at 6½ p.m.; Huntingdon, Thursday, January 31st, at 7 p.m.; Ormstown, Friday, February 1st, at 7 p.m. Deputation.—Rev. Dr. Jenkins, Messrs. John Greenshields and Jas. Croil, with the Ministers of these Charges.

Laprairie, Monday February 4th, at 11 a.m.; St. Matthew's, Monday, February 4th, at 7½ p.m.; St. Gabriel Street, Tuesday, February 5th, at 7½ p.m.; St. Andrew's and St. Paul's (in St. Andrew's Ch.) Wednesday, February 6th, at 7½ p.m. Deputation.—Rev. D. Ross, Dundee, Mr. Croil, with the Ministers of these Charges.

Chatham to be arranged for by Rev. D. Ross, D.D.

A collection will be taken up at the close of each of those meetings in aid of the Presbytery's Home Mission Fund.

The Committee would respectfully urge upon the members of our congregations the duty of encouraging by their presence and contributions these Meetings, and this work.

JOHN JENKINS, D.D., *Convener*.

MELBOURNE.—The Annual Social Meeting of the Sabbath Scholars of St. Andrew's Church, Melbourne, C. E., was held lately. By invitation from the Rev. T. G. Smith, the scholars met in the Manse where they partook of a plentiful and admirably served tea, besides a warm welcome from the pastor and Mrs. Smith whose exertions to make all happy were evidently appreciated. After tea they repaired to the church, where addresses were delivered by the Rev. Mr. Smith, Mr. Robert Thomson, superintendent, and Mr. Hubbert of St. Francis College. Mr. Thomson also read the annual report which showed a gratifying increase in numbers and continued interest in the work of the school. Twenty of the scholars who had not been absent a single Sabbath during the year received each a book as a prize. When this system was first adopted about three years ago only one scholar came up to the required test, although one or two were only one, and a few were only two Sabbaths absent. It may afford a hint to other Superintendents who complain of irregularity of attendance. During the evening, the Rev. Mr. Smith was presented by the scholars with three very handsome volumes, and Mrs. Smith with a very valuable book, as a token of the esteem in which they are held. The classes gave a selection of hymns at intervals, singing with great taste and harmony.

On the 24th ultimo, after the usual prayer meeting, a congregational meeting was held in the Church, Mr. Douglas Brymner in the chair. The Rev. Mr. Smith informed the congregation that he had received a call from the Presbyterian congregation at Fouldu-Lac to become their pastor, which he felt constrained to accept. After the members of the congregation had expressed their regret at this determination, a series of resolutions were agreed to, and ordered to be transmitted to the Presbytery of Quebec, which in substance stated that, while their esteem and their anxiety for him to remain among them were in no degree diminished, they did not feel justified in opposing his removal.

On the 26th, a farewell meeting was held in the Town Hall, Richmond. Mr. Robert Thomson was called to the chair, and addresses were delivered by ministers of various denominations

and other gentlemen. A general feeling of regret was manifested at the contemplated removal of Mr. Smith to another field of labour. By the exertions of the ladies, tea and cakes had been provided for the guests; and during the evening a selection of music, under the superintendence of Mr. Brymner, added to the interest of the evening's proceedings.

VALUABLE DONATION TO QUEEN'S COLLEGE LIBRARY.—Charles Low, Esq., of Montreal, has sent to the library of Queen's College a complete set of Blackwood's Edinburgh Magazine, from the first number, published in April, 1817, to the last number of the year 1853. It is the Edinburgh edition, and comprises 74 vols., in superior binding. This munificent contribution, joined to a previous donation by the same gentleman, puts the college in possession of an entire series of the magazine.

CHURCH SERVICE SOCIETY.—The Church Service Society of Scotland, at a recent meeting, appointed Principal Snodgrass, Professor Mowat, and Rev. Robert Dobie, of Onabruck, a corresponding committee for Canada. Eight members of the society are clergymen in Canada, and other accessions are expected. Through the corresponding committee it is proposed to circulate the publications of the society with the view of exciting a deeper interest than now prevails in the order of divine service, and the most profitable modes of conducting it. Clergymen desirous of joining the society, are requested to send their names, and subscriptions to the Rev. R. Dobie, Woodlands, P. O. The annual subscription is five shillings sterling.

DEATH OF MR. JOHN POOL, MARKHAM.—It is with feelings of regret that we have to record the death of Mr. John Pool, who died at his house, 8th Concession, Markham, on Friday, 2nd of November, at the age of 63 years.

The deceased emigrated to Canada West from Dumfriesshire more than thirty years ago, and settled in Markham. At an early period he entered into full communion in the Church of Scotland, of which he was always a warm and true friend. His loss is deeply felt by every member and adherent of St. Andrew's Church, Markham. About nine years since, and under the ministrations of the Rev. James Gordon, he was ordained as elder, which position he held up to his death. He also for many years filled the position of superintendent over the Sabbath-school: manifesting a lively interest in training the young; and his many counsels to parents and guardians, will ever be remembered. He was not easily impressed by craftiness, or carried away with new-fangled schemes and notions of reformation. He had no confidence in any measure or means not connected with, and not serving to cause men to feel their need of the Gospel. Without guile, he spake as he thought and felt, in the honest sincerity and fulness of his heart; yet he ever spoke it so tenderly, as to assure those addressed that he spoke it in love. His prayers at the family altar, and in the social meeting, showed a happy acquaintance with the word of God, and afforded evidence that he himself felt that he was in the presence of His Infinite Majesty. No man stood higher in the estimation of all good men for his devotedness to every thing that

had for its object the advancement of the Redeemer's kingdom.

His last hours, though hours of extreme pain, he endured with fortitude, and directed his time and thoughts to the things of eternity. The large assemblage which met to conduct his remains to their last resting place, bore evidence to the high esteem in which he was held by those who knew him.

He leaves a widow and a young family to lament his loss.

PRESENTATION.

A meeting of the Ladies of the Congregation of St. Andrew's Church, Peterborough, was held on Monday, the 17th ult, for the purpose of presenting their Pastor, the Rev. D. J. Macdonnell, B. A., with a handsome silk gown. Mrs. Robert Denzistoun was requested to preside, and on behalf of the Ladies of the Congregation presented the gown, and read a suitable address, to which the Reverend gentleman returned a feeling reply. This pleasing and appropriate gift cannot fail to be highly gratifying and encouraging to that Rev. gentleman in the discharge of his arduous pastoral duties.

It is the intention of the Ladies of this Congregation to hold a Bazaar during the month of March next.

ERECTION OF A NEW CHARGE.

At Balsover, the 28th day Nov., 1866.

The which day, the so called North-Eldon adherents of the Presbyterian Church of Canada, in connection with the Church of Scotland, met within St. Andrew's Church, with the view of erecting themselves into a distinct and independent congregation, according to intimation duly given from the pulpit to that effect.

After divine service was conducted by Rev. Messrs. D. Watson and John R. Ross, the following motions were submitted to the meeting, and passed:

I. Mr. F. Marsh moved, seconded by Mr. William Gibson, that D. McRae, Esq, act as Chairman. Carried N.C.

"II. Rev. J. R. Ross was invited to be Secretary."

III. After a short discussion as to the propriety and advantages of the step contemplated, viz: the organization of a distinct and independent congregation at Balsover, and the designation to be applied to the same, Mr. F. Marsh moved, seconded by Mr. A. Munro, that a new and distinct Church be now organized under the designation of the "Balsover and Portage Road Congregation." Carried.

IV. The "Model Constitution for New Churches" adopted by the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, 13th Sept., 1847, having been read, Mr. William McReadie moved, seconded by Mr. A. Munro, that the said constitution be adopted as that of the Balsover and Portage Road congregation; which was then solemnly and almost unanimously agreed to.

The meeting was then closed with prayer.

DUNCAN McRAE, Chairman,
JOHN R. ROSS, Secretary.

St. Andrew's Church, above referred to, which is a very neat, handsome, wooden building, in dimensions 40 feet x 30, and completely furnished, was erected by Duncan McRae, Esq., at the cost of about \$800.00. It is perhaps the only edifice of the kind in Canada which possesses the novelty and advantage of having the door constructed so as to open outwards. The builder seems to have anticipated the introduction of the new Act of Parliament with reference to this. It was presented as it now stands, a gift, to the Presbytery of Toronto in 1864. This act of liberality, or rather of Christian charity reflects very great credit on the donor, who though, by no means absolutely rich, is a very liberal and warm hearted man, and ardently attached to the Church of his fathers in all her forms and principles. The site of the building was, till 1850, often chosen as an advantageous camping ground by the Indian race; and it is to this day surrounded by a thick forest. It possesses however the superior advantage of being near a thriving little village, Balsover, which, at some future day, perhaps not very far distant, will no doubt attain considerable importance.

The people, forming the congregation of St. Andrew's Church, were blessed, for a period of no less than 23 years, with divine service by the late Rev. John McMurphy, and occasionally for the last few years, by the Rev. D. Wilson of Thorah. It must be a great satisfaction to many friends of the Church in Eldon and elsewhere, to learn that the cause of Christ is not, at least, retrograding; but there are obvious works of advancement and cherished improvement, connected with church extension in this portion of the Lord's vineyard. Let us then learn to persevere, and not be weary in well doing, deriving fresh encouragement and support from the promise of our common Father, by the mouth of his prophet, "Until the spirit be poured out upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest;" assured of this truth that "instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name for an everlasting sign that shall not be cut off"

ELECTION OF ELDERS.

Messrs D. McRae and William McReadie, were ordained elders of the Church at Balsover on the 18th Nov., by the Rev. D. Watson of Thorah.

"BE KIND TO THY MOTHER."

At the close of a beautiful lecture, by the Rev. D. Morrison in Knox's Church, Owen Sound, on the subject of the miracle of the water turned into wine, the preacher spoke nearly as follows in regard to the words:—"Woman, what have I to do with thee, mine hour is not yet come"—words which he showed had a far harsher sound in the English than in the original Greek. Let no one point to this as an instance of temper or want of proper feeling on the part of our Lord. Let those who would say so look back to his young life, and see him going down to Nazareth, to be subject to his parents, even

when the eyes of the great temple doctors were turned to him with admiration, hearing him both asking and answering questions. Or, let them look forward to the cross, when he was bearing the weight of a world's woe at his heart, how he still thought of his mother, and commended her in his dying moments, to John, saying:—"Behold thy mother"—words which the beloved disciple fully comprehended, for from that hour he took her unto his own home. It is said that the ruling passion is strong in death, that that which occupied our thoughts in the days of health and honour, shines out in the dying hour, even when friends are forgotten, and reason has left her shrine. Then the scholar is away back in the academic hall, reciting his odes and working his problems as of old; the statesman is still upon the floor of the assembly discussing this and that clause of a new statute; and the swordless band of the dying soldier is raised to give one more cheer for victory. Yes, the ruling passion is strong in death, and if Christ's dying words are to be so interpreted, how tender was that affection which he bore to his mother, how beautiful that obedience which he rendered to her in their humble home. I have seen a mother with tears in her eyes, speaking of a beloved son; recounting with delight the many excellences with which he was adorned: "Oh, my son is gone, but he has left a sweet memory behind him. My love was ever amiable and kind, and true; ah, how amiable, so forgetful of self, so mindful of me! Never was he the one to give me a harsh word or cause me pain. He is gone, but his young life will ever be fresh and sweet in my remembrance." But, oh, what mother or brother or sister, could ever speak as Mary could, as she dwelt in fond memory on the child Jesus, that nestled in her breast, that grew up under her eye

"Fair as a beautiful tender flower,"

in favour with God and in favour with man!
In listening to others I have felt that much of

the rapture was due to a motherly affection that willingly forgets what is wrong, and fondly cherishes what is good and fair, and only what is good and fair. But I am sure that in the case of Mary, there was nothing wrong to forget, no harsh word to sting her soul, no painful event to overshadow her memory: and yet we know that Mary, the mother of Jesus, was far from being perfect, that there was much in her to try his patience, much to grieve his gentle spirit, for she shared in all the weaknesses and vanities of her sex: but we know that no shade of evil temper ever darkened his brow, or unbecoming expression ever fell from his lips. Dear young friends, be kind to your mother, for whatever may be her imperfections, she is your mother, and how precious in her estimation will your kindness be! A little self-denial, a few gentle words spoken quietly by her side, will do her good like a medicine, and will be prized by her at the distance of years. Dear young friend be kind to thy mother; let no harsh word ever grate upon her ears, or pierce her loving heart, but let your whole life be a blessing to her, so that whether you remain with her till she die, or whether you precede her to glory, or go far hence to another shore, her every thought of you may be like a vision from heaven. Be kind to thy mother, my son, not only on her own account, but on yours, for if there be anything that will grieve thy spirit in after days more than another, any that will follow you with stinging reproaches to the grave more than another, it is ingratitude to a mother; coldness, cruelty to her from whom you learned your best and holiest lessons, and whose deep concern for your good would not allow her to be silent when she saw the least approach of danger. Oh, be kind to thy mother, my son; and if ever you have acted a cold or cruel part to her in the past, learn to do so no more—hasten to cheer her drooping heart as you only can, and fill her own soul with sweet and holy thoughts that will never die—no, never die.

Correspondence.

RULES OF PROCEDURE.

To the Editor of the Presbyterian.

In several recent issues of your Periodical, its readers have been treated to communications from "A. W." and "W. C. C.," initials, which will bear translation by Synod Roll into the Rev. "A. Wallace," and Rev. "W. C. Clark," respectively.

To all appearance these letters have evoked no reply having been quietly consigned to "the tomb of all the Capulets." Nor would I have thought them worthy of resuscitation from such a dusty doom, were it not that both "A. W." and "W. C. C." have seen fit to give a setting to their representations by drawing

colours from the doings of the Presbytery of Hamilton. Both subscribers indulge in regret that the severity of the Synod had not been impartially administered, and that the backs of the brethren of the Presbytery of Hamilton had been too leniently spared the smart of the rod.

Differences alter cases, and the two cases sought to be compared, will not bear comparison, as the following resumé will show.

The Presbytery of Hamilton met on the 20th December, 1865—Sederunt, two constituent members, (a minister and an elder) and a retired minister. "Commissioners from the congregation of Nelson and Waterdown were present, and urged immediate action on the part of the

Presbytery, stating that otherwise detriment to the congregation might ensue." They further cited the memorial to the Presbytery of June, 1865, which among other things states, that on the 15th June last, the congregation met by presbyterial appointment. "A numerous and respectable meeting of members and adherents took place, when after the usual preliminary business of appointing a chairman and secretary, said meeting *unanimously* elected the Rev. Adam Spenser to be their minister." Bonds for the payment of the minimum amount of stipend were on the table.

The action taken by the *two* members, with the concurrence and approbation of the retired minister, was simply to adjourn the meeting of the 20th December to the 17th of January, 1866; on the understanding that the different parts of the service should be performed by certain individuals, if members put in appearance, and the circumstances dictated an induction.

I may add the call was signed by thirty-two members; the bond, from the Nelson section, by thirteen responsible parties, and that from the Waterdown people, by fourteen. The Rev. Mr. Stewart, Hornby, was prevented from attending the meeting of Presbytery on the 20th December by an unprecedentedly severe snow storm, although he started at four A.M., and had actually proceeded six miles from home. *The only presbyterial action taken by the two constituent members on the 20th December was to adjourn*—for this, the Presbytery of Hamilton were censured? they patiently bore the wise infliction, have not murmured, and do not intend to murmur.

Two or three reflections legitimately arise from the Proceedings and Acts of Synod in the case of the Montreal and Hamilton Presbyteries. First: That the Presbytery as a whole ought to be censured, when censure is administered. Second: That in all cases of discipline, discrimination is to be used to come at the object to be attained by the procedure. No member of Synod attempted to show that either Presbytery was actuated by improper motives in the action taken. Delay on the part of the Hamilton Presbytery was a cautionary measure—procedure on that of Montreal, a tribute to the wishes of the people. In the case of Nelson & Waterdown, a clear majority of the people, without a single dissident, had over their own signatures given their imprimatur to *certain presbyterial acts then in process*. The Presbytery was censured for carrying out the earnest desires of the people to their legitimate

issue, after the Commissioners had been warned of the illegality. A majority of the members of the Presbytery of Hamilton believe, that had they not done as they were requested to do, they would, under these hypothetical circumstances, have been censured by the Synod, if members of the Congregation, who changed their minds so suddenly, and embodied such change of sentiments, and views in the nefarious document submitted to the Synod, had made representation to that effect,

ROBERT BURNET,
Clerk of Presbytery.

Hamilton, 6th December, 1866.

To the Editor of the Presbyterian.

SIR,—At a meeting of the Queen's College Missionary Association held on the 17th November, the following gentlemen were elected as the officers of the Association for the current year: viz., Alexander Melbain, M.A., President; Elias Mullen, Vice-President; William McLennan, M.A., Corresponding Secretary; Joseph Eakin, B.A., Recording Secretary; David Nivin, Treasurer; Daniel McGillivray, B.A., Librarian. The following gentlemen were elected as members of the Executive Committee of the Association: viz., Messrs. MacMorine and Fraser from the Theological Faculty; Messrs. Cattanach and MacLean from the Faculty of Arts; and Messrs. Nesbitt and Armstrong from the Medical Faculty.

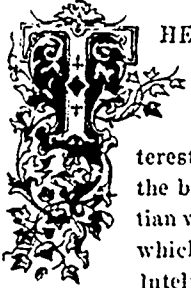
All communications to the Association are requested to be addressed to Kingston.

W. McLENNAN, *Cor.-Secy.*
December 5th, 1866.

We have received a letter signed S. E. O. with whose remarks we entirely agree. This correspondent thinks that in the published lists of our Church there should always be included the whole of our Schemes, with the names of the Treasurer of each Scheme. This omission in the Canadian almanac is in the opinion of our correspondent a great want. We agree with him. Whoever gives in these lists should make them as complete as possible because they are so much more useful. We are sure that the publishers of the almanac will cheerfully insert all the information if they are furnished with it. We observe that in the almanac, which is really a most useful publication, we receive as much notice as our neighbours, so that there is no ground for a charge of partiality; and we believe that we have never been in the habit of getting more information published than we have this year. Still we may improve in this respect for the time to come.

Articles Communicated.

A MATTER OF GRAVE INTEREST TO CHRISTIANS.



HE support of the ministry is a matter in which every faithful follower of the Lord Jesus Christ has a deep interest. It is one, however, in which the bulk of the professing Christian world take no interest, and for which they seem to care absolutely nothing. This is not well, and can be productive of nothing but evil. It is a sad fact, and not to the honour of Christianity, that of all professions in the land, the ministerial is the most poorly rewarded. The medical man obtains liberal remuneration for his services, and lives in comfort. The lawyer exacts his fees, and aspires to the chief offices of state. The city merchant makes his thousands yearly—frequently before middle-life amasses a princely fortune—builds a palatial mansion, and surrounds himself with life's comforts and luxuries. Even the country dealer, the small retail storekeeper, by the sale of his miscellaneous wares, becomes rich, and counts his "broad acres" by hundreds or by thousands. The industrious farmer, too, gets more independent year by year. With the minister it is otherwise! Alas! every year generally finds him poorer, and less able to maintain those dependent upon him than did the preceding, until, by reason of anxious care, his attention is imperceptibly drawn away from his own peculiar work—which, to say the least, needs for its proper discharge a mind at ease—and, by and bye, by reason of indigence, brought on him, and his, by those for whose highest good he has laboured, he becomes discouraged and heartless; and, if still in harness, goes about his duty in a cold, lifeless, perfunctory manner—a weariness to his congregation, who, in the simplicity of their hearts, wonder at the change that has come over their minister, and a weariness, perhaps, and a burden to himself. These die, leaving their families well provided for, if not in affluence. He, a broken-spirited man, goes down to a premature grave, penniless, or, what is more likely, in debt, in spite of a life's struggles to "keep the wolf from the door," and to give to every man his due! The miserable maintenance afforded to ministers as a class is something passing strange. To

quote from an excellent article on this subject in the "London Weekly Review," (reprinted in "Church of Scotland Missionary Record" for November,) "many a mere clerk or ordinary tradesman has a much better income than what is thought sufficient for an accomplished and devoted minister of the gospel," between whose income and whose status in society, we may add, there is an utter disparity. Along with a call—say from a country congregation—a subscription list for stipend is usually presented, whose aggregate may possibly amount to £400; perhaps fall short of this *minimum*; and ten chances to one, this sum may never be fully paid, for, by reason of changes of residence, deaths, and other causes, there will not unlikely be a deficiency by the end, even of the first year, which nobody is bound to make up. And congregations in some of our rising towns do not seem to be at all ashamed to ask the clergyman of their choice to take the spiritual oversight of them for \$400, or, perhaps, \$500 per annum. In addition to this, they, in each case, expect the minister will receive a small supplement—say \$150—from the Board of Temporalities, though it may be, neither of them have ever contributed to the funds of the Board. Now, on this very precarious pittance (how precarious many can testify!), doled out, in many cases, more as alms than wages, a minister is expected to live and to dress respectably—to maintain his household, and dress and educate his family—to keep horse and vehicle—to pay servants wages, taxes, and, in not a few cases, house rent,—moreover, to shew hospitality as becometh a bishop—to give alms—for a minister, of all men, *must* be charitable—and to travel to church courts, &c. Whether or not he is also expected on this to add a few works from time to time to his library, as food for the mind, we know not; but this we do know, that if he cannot do this, he must fall behind the age in which he lives, and his ministrations degenerate into a sameness that is not fitted to edify. We should like much to be informed how, on such a stipend, these things, at the present price of living, are to be done. Perhaps some of our good elders or deacons, or those having the management of the Temporalities of congregations, by whatever name known, or some of the more active of our Church members, would tell us—say—through

the columns of "The Presbyterian"—how it is possible for a minister, even though this small stipend was fully paid, and regularly, to do these things? We have known men who candidly confessed that they could not live on their minister's income, and yet they seemed to think it possible somehow that he could! What a high idea such must have of a minister—of his power and ability, as if he were gifted by heaven with the power of multiplying "the meal in the barrel, and the oil in the cruse," and exercised the same for his own benefit! But allowing, for argument's sake, that it be possible for a minister, in some occult, mysterious way, or otherwise, to do all these things on his diminutive income—how comes it that he, of all men, should be expected to undertake such onerous duties and responsibilities, as are those of the sacred office, with, for earthly reward, such a pittance as prevents him laying up anything for sickness or old age, or for the support of his surviving family or dearest dependent relatives or friends!

And how comes it, we would further ask, that while the world pays its ministers—its servants—with liberal hand, congregations, composed of men and women calling themselves Christians, should set so low a value on the services of the ministers of the Lord Jesus Christ? Respect for the minister and his office are things very good in their way; but something more is required in these times, and, in the circumstances of our Church at present, than respect or gratitude. *Such things are not considered a sufficient return for the services of others. Why should they for those of a clergyman?*

Speaking of certain employes of the Provincial Government, for whose behalf a bonus had been recommended, a Montreal paper says, —and such articles are quite common: "Some of them have had no increase (of salary) for years, although prices of all articles of domestic consumption have almost doubled." May not this with truth be said of the ministers of our Church, three-fourths or more of whom have not only had no increase of salary for years, but none since the day of their respective ordinations? Men's incomes usually rise with increased experience, or with increased prices of living; but with clergymen this rule does not seem to hold good. Let the markets advance ever so highly, the minister's income continues what it formerly was. and thankful may he be, if, with increased experience, it does not decrease year by year, as those of ministers in the country, especially, are generally found to

do. Besides the fact is very much overlooked, that ministers, unlike other men, can do nothing by way of improving their condition, or augmenting their income. Congregations demand all their time, and expect their full services. And they cannot embark in merchandise, neither become farmers, nor turn speculators. The Church, in this nineteenth century, will not even allow her ministers to become tentmakers; and congregations are generally jealous of them devoting a portion of their time to the teaching of youth. Were any other class of educated men in the community dealt with as are clergymen, or shut up, as are they, to a life of genteel penury, they would certainly be soon found leaving *en masse* their professions or avocations, and turning their attention to something else; but clergymen cannot do this, "The rows of the Lord are upon them." Besides, the world—even the worldly—rich and poor alike, would look upon such as very worldlings, if not as apostates. And yet the liberal education which they have received for the ministry is such as would fit them for filling with credit and distinction other positions of importance and of trust.

In a country like this, at the present time, there is nothing to prevent congregations, save such as are to be found in the newer settlements—which ought to receive help from others—supporting their ministers comfortably. It is assuredly not the ability, but the will that is wanting. There is abundance of wealth in the hands of the members of our Church. Where are merchant princes to be found like those of Scotia's sons in our Canadian cities? Where are farmers so free from burdens, and who live so comfortably, having almost everything "within themselves," as are our lords of the virgin soil of this new land? Shame be to all such, if our ministers are not maintained in a manner to enable them to devote themselves cheerfully, and without distraction, to promote the spiritual and eternal welfare of those under their charge. Shame be to such—yea, to all our people, if our ministers are less able than other professional men or merchants, to provide for the present maintenance and education of their families, or for their future welfare!

The present beggarly provision made for the upholding of gospel ordinances among us seems to reveal the sad fact, that the Christianity of very many is not of the right sort. Were "all who profess and call themselves Christians," Christians indeed, then there would, we feel assured, be no lack for the support of the ministers of Christ. Thought of this should excite

to self-enquiry and self-examination such of our people—and their name is legion—who give for Christian purposes sparingly and grudgingly. It ought also to stimulate our ministers to renewed diligence and zeal in their work. The Christians of Tinnivelly—but lately heathen—might put to shame the members of Christ's Church in lands long ago called Christian lands. Not only in the amount of their offerings, but in the organisation which they have at work for the ingathering of these, are they worthy of our imitation. From a recent number of the "Sunday Magazine," it appears that the natives in one district of this mission contributed during the year for religious and charitable purposes no less than 1668 rupees, nearly \$1000—a proof of the deep interest which these Hindu Christians take in the religion to which they have become converts. May it not be, that such shall rise up in the judgment to condemn us!

Till the Church awakes to a true sense of her duty in this matter, and to a faithful and conscientious discharge of the same, it cannot be well! No! it cannot, while Christ's servants, as a class, are kept at starvation point, and the support of their families is one continued struggle. While this state of things lasts, we may expect the Gospel chariot wheels to roll slowly and heavily. Than the weakening the hands and depressing the hearts of Christ's servants by worldly care and anxiety, the great enemy of souls could desire no scheme that would more effectually retard the coming of Christ's kingdom on the earth. If, then, the work of Christ's Church on earth is to be successfully prosecuted in this land, His ministering servants must not be defrauded of their "wages," but maintained in such a way as may serve to shew to the unbeliever, that those to whom they minister, do indeed esteem them highly for their work's sake, and as the ambassadors of heaven's king. And in speaking thus, we do not ask for them opulence, but we demand, and in Christ's name, we claim for them a competency, that, freed from harassing care, they may be enabled to devote themselves with heart and soul "to the work, whereunto they have been called." If this be not cheerfully accorded them, we have no right whatever to expect God's blessing on their labours, be these ever so arduous or self-denying. "Even so, saith the Holy Book, hath the Lord ordained that they which preach the Gospel, should live of the Gospel." Said a venerable Father of the Church (the Rev. Dr. Mathieson) from the moderator's Chair a few years ago, "unless some-

"thing of this sort be done (the devising and carrying into operation an economy for the due support of ministers), you may legislate as you may, for the spiritual welfare of the people under your superintendence, you may put forth the most assiduous efforts for the extension of the Church—you may be zealous for the conversion of the Heathen to the Faith of Christ. But your laws will stand inoperative on your records—evidence of a pretentious zeal, and monuments of folly: your college halls will be deserted—your churches will be empty; your pulpits supplied from the very refuse of corrupted humanity." This language is not, what some may deem it, too strong. The matter is one of infinitely greater importance to the interests of Christianity than may at first sight appear, involving, as it does the degeneracy of ministers as a class, than which no greater calamity could possibly befall the Church. Perhaps at no former period were human learning and high attainments more urgently required in ministers than in these our days. On the side of infidelity, are enlisted genius and learning. To cope with the talent and learning arrayed against her, and to defend her bulwarks against the subtilty and sophistry of those who would insidiously undermine and lay her foundations in the dust, as well as to preach in a way fitted to attract and win the careless and the worldly, "the unsearchable riches of Christ," the church wants—not men of mean attainments or mediocre talent, but of ripe scholarship, high intellect and superior abilities.

To prevent the degeneracy of ministers as a class, and to obtain such men as she requires, the Church must arise and make a becoming provision for their support. Young men of ability are not to be blamed if, from the ministry and penury, they betake themselves to some of the other professions, in all of which talent is more worthily rewarded. Neither is blame to be imputed to the parents of such, as parents, if, meanwhile, they do little by way of advising them to study for the ministry, though such certainly are not free from blame, if as Christians they do not all in their power to remedy the crying evil, of which we complain. As for such parents who have the prospect of being able to give or bequeath their children patrimony, we know not to what better use they can dedicate a portion of their substance, or in what better way they can serve Christ than by encouraging some of the members of their families to devote themselves to the office of the holy ministry.

To make worthy provision for those who

serve at the Altar of God, is the bounden duty of the Church. Every Christian man and woman is *bound* to give from time to time of their substance, "according as God hath prospered them," for the support and propagation of the gospel; and from the discharge of this Christian duty, no one can with impunity rid himself. The duty is one which is adapted equally to the condition of rich and of poor. The manner of its discharge is, moreover, an excellent test of a man's Christianity. Let us be thankful that the test is such an easy one. How different from that of Christians in the early ages of the Church, of that of many too, in centuries long after—of Cranmer, Ridley, and Latimer in England—of Wishart, Mills, and other noble men in Scotland!

If a man knows aught of the first principles of Christianity, and of redeeming love, he will cheerfully strive to discharge aright the duty of which we have written. If, on the other hand, he is a stranger to vital godliness—his Christianity being a mere name, he will give "grudgingly," and only "of necessity," or—it may be—he will be more consistent, and keep fast hold of his gold and his silver, not acknowledging himself to be "a steward," and not recognising the obligation to part with any portion of his property for such a purpose, and say with the churlish Nabal of old, "Shall I then take *my* bread and *my* water, and *my* flesh that I have killed for *my* shearers, and give it unto men, whom I know not whence they be?" Such verily shall have their reward!

FROM THE WEST.

THE PRESBYTERY OF TORONTO.



It is generally supposed that Presbyteries have "Bounds: that of Toronto, however, is an exception. Extending from Cobourg to Chinguacousy, it has a frontage on Lake Ontario of one hundred miles: how far it reaches in a northerly direction nobody knows: to Hudson's Bay, I suppose, beyond it perhaps, for it is said of one of its early missionaries, that such was his devotion to duty, if ordered to the North Pole he would instantly have set out *on snow shoes*. Without orders he could not go; and as no one else, so far as known to us, has yet visited that interesting point, the story of a Scotchman sitting astraddle of it, still lacks confirmation.

Up to 1834, the Province was divided into four Presbyteries.—to wit, Bathurst, York, Glengary, and Quebec, York, now Toronto, then embraced but six congregations: Now it has twenty-five settled charges, besides organized congregations and mission stations, representing fully a fourth part of the entire Church in Canada. Mr. Ferguson of Esquesing, Mr. Lewis of Mono, Mr. Johnson of Chinguacousy, and Mr. Ross of Aldboro, were among the early pioneers of Presbyterianism in this section of country. More recently, Mr. Lambie of Pickering identified himself more conspicuously perhaps than any other with the interests of the Church of Scotland in this Presbytery. These, with the exception of Mr. Lewis, have ceased from their labours, and of them all it may be truly said that "their works do follow them." Mr. Lewis, now retired from the ministry, resides at Mono Mills: he was ordained by the Presbytery of Pictou in 1820. Remaining eighteen years in Nova Scotia, he came to Canada in 1838, at which time he was inducted to the charge of Mono in connection with the united Synod of Upper Canada, the members whereof, eighteen in number, were received into connection with the Church of Scotland in 1840. In the adjacent townships of Mulmur, Amaranth, Adjala and Caledon. Mr. Lewis also preached and organized congregations. After the fatigue and toil of 48 years in the ministry, it must be interesting for him to look back and mark the striking contrast, 'twixt now and then. In this field of his early ministrations, where he laboured alone—no roads, no churches, "no nothing," towns and villages have grown up, and the wild wilderness woods have been converted into fruitful fields. There are now five Presbyterian, four Methodist, and two Episcopalian ministers within the limit of his former congregation.

A personal visitation of each congregation and Mission Station within the Presbytery of Toronto, even in these days of travelling facilities, is a work of no small magnitude. It implies a journey of many hundreds of miles, by all kinds of conveyances, over all kinds of roads—corduroy, mud, gravel, macadamized; traversing rich agricultural districts; over bleak hills; through dismal swamps. It brings one into contact, too, with all sorts and conditions of men, affording ample opportunities for the study of human nature in all its phases, of every kind and degree. To

record all that might, or even *should* be written of such a journey would fill a volume. A meagre, fragmentary outline is all that present time and space admit of.

Commence we at Port Hope, a place of 5000 inhabitants, for beauty of situation unsurpassed in Canada. The town is compactly built: the houses—of red brick, mostly—are lofty and flat-roofed, covering the slopes of a wide ravine, plentifully interspersed with evergreen pine trees. A symmetrically curved high-level railway bridge and a harbour alive with Lake craft add to the interest of the place. There is no lack of churches, and “the kirk” is well represented. The charge was only organized in 1859, under Mr. Cameron, through whose efforts the church edifice was built at a cost of \$3,500; a congregation has also been formed at Knoxville, seven miles inland, and there too a church built on a site given by Mr. McElroy. Mr. C. officiates in both each Sabbath, having two services in the town.

Peterboro, thirty miles to the north, is reached by railway. It is a busy little town, and prettily situated. Its chief exports being “lumber” *i. e.*, squared timber and sawn boards, representing an annual value of two millions of dollars. The congregation is not large. Mr. Roger, its first minister, settled here in 1834. In '35 a church was built: an antiquated specimen of architecture it is: a commodious, substantial and comfortable edifice, nevertheless, though capable of indefinite improvement. A little tower or spire: a little paint: a few trees, that is all that is required: as for the little matter of finance, it were a mere bagatelle. Mr. Rogers left us in '44—the more's the pity. The dissentient portion of the congregation subsequently erected a large, handsome church on a site not too well chosen. Mr. Douglas became minister of “the kirk” in 1858, and resigned in '61. The vacancy has recently been filled by the induction of Mr. G. J. McDonnell, a young minister of high promise, who, in addition to a collegiate course in Canada, has had the advantage of Scottish and continental Universities. Steamers ply daily, in summer time, between Peterboro and Lindsay, passing through romantic river and Lake scenery. But, wind and weather not permitting, we go to Lindsay by railway.

The larger portion of Lindsay was destroyed a few years ago by fire, a new and vastly improved edition however has sprung

up as if by magic, from the ashes of the old town. Already it rivals Peterboro, and bids fair soon to surpass it. It seems to be a thriving place, wonderfully so, considering its proximity to the great, grim, charred and leafless pine forests. Beyond these, however, is a fine agricultural country. Its population is 3000, and there are five Protestant Churches in the town. St. Andrews, built in 1863, is seated for 300. It is particularly neat and comfortable. The congregation is not large, but, under its able and energetic minister it is steadily improving. Most noticeable, and it is an excellent index to the vitality of any congregation, is the attendance at the Sabbath School. Accompanying me through a large section of country, at much inconvenience and *expense*—to himself I fear—Mr. Muir laid me under especial obligation, which, though a poor return for his valuable services, is hereby gratefully acknowledged. He conveyed me to Brock, one of our large Highland congregations, vacant at present, who, to their credit be it said, turned out in large numbers to an evening meeting, though the night was dark and stormy and the roads very bad. Mr. Harper is not a Highlander, but he has learned well the art of giving to strangers a Highland welcome. He sent us on to Eldon, eighteen miles, where a warm reception awaited us at the Manse. We had a good meeting in the Church of Eldon. Next day, Mr. McMurchy took me to a mission station of his own nursing at Balsover, twelve miles north. The roads were bad—chiefly through woods, with here and there roughly cultivated patches of clearance. The little village of Balsover consists of about a score of houses and shops built in the midst of a forest of tall pines. Conspicuous is the church, a beautiful little white-painted building with gothic windows, erected two years ago, at the sole expense of Mr. Duncan McCrae—a pillar of the kirk. This man, in humble circumstances, without so much as letting his right hand know what his left doeth, has set us all a noble example,—an example implying, doubtless, a sacrifice greater than that most splendid gift of Mr. Peabody's. Is it not as worthy of record? Night set in ere we left Balsover. It was dark and stormy. Rain fell in torrents. The thunder rattled over our heads and the flashes of lightning served but to render the darkness more visible, and the woods more dismal. It was late that night when we

reached the Manse. Early next morning, we were on the way to Thorah. "Good bye: God bless you: be sure and write to me," were the last words this warm-hearted Highland minister was ever to address to me. Just one short week from the day we parted, the noble heart of the Rev. John McMurehy of Eldon had ceased to beat. Without a groan or a struggle, peacefully, with unexpressed words of prayer on his lips, he passed from time into eternity, leaving a widow and eight children to lament their irreparable loss, and friends, far and near, to heave a sigh that they shall see no more his happy face on earth.

During the greater portion of my stay at Thorah it rained. This sadly interfered with our arrangements. Pleasant memories will long continue, however, to be associated with my first visit to this part of the country. Mr. Watson drove me to Georgina. We had a most interesting drive along the shore of beautiful Lake Simcoe; and in the pretty little brick church in the village of Sutton we had a good meeting. Some had come a long way—"from Egypt!"—we were told: whether so called because a land of milk and honey, or of bondage, or of thick darkness, was not ascertained. Mr. Gordon cheerfully escorted me to Uxbridge, twenty-eight miles. We halted at Mr. Boyd's for dinner. On our way, too, we passed through a big swamp, and the spot was pointed out where, some years ago, a murder, most foul and unnatural, had been perpetrated. Was this Egypt?

The hospitable manse of Uxbridge was reached in due time. Here we rest, and are thankful—very thankful—for it has commenced to rain; it might have overtaken us in "Egypt," where is no shelter. Here we come on ground formerly gone over, and already described in the pages of "The Presbyterian." As there is little to add to what was then and there stated, it will save a deal of time and useless repetition to refer the reader to page 158 of this magazine for 1862, where some interesting historical and statistical notes, furnished by Mr. McKerras, will be found incorporated with "The Peregrination of a Lay Delegate," in reference to Uxbridge, Scarboro' Markham, Pickering, Whitby, Bowmanville, Clarke, and Toronto. In general terms, it may be stated that, in the interval more or less progress has been made in all these places. The beautiful new church of "St. John's" has been built

in connection with the Scarboro' congregation, and note that it has been paid for by the congregation who worship in it. Our old friend, Mr. Johnston, has actually built the "bit kirkie," at Stouffville, which five years ago he only dreamed of. A move has been made at Markham towards the erection of a new manse. A "See house" has been purchased at Whitby; the debt on the church there has been wiped out, and instrumental music has been inaugurated. At Bowmanville the manse is completed. The congregation, it is true, have lost a good minister, and may find it difficult to fill the place; but his valuable services are not lost to the Church. By a dash of the pen, then, we shall skip over four weeks of time, and thus obviate a mass of details, which, essentially characterized by much sameness, would in all likelihood prove tiresome.

About the middle of October we resume our journey from Toronto, the capital of the West. "The oldest inhabitants" need not be *very* old to remember and point to the spot where the first tree was felled to make room for the first house of the city, that has now some 40,000 inhabitants. Its history goes no further back than the year 1794, when its site was selected by Governor Simcoe, under the name of York—"muddy little York," naughty people said, "fitter for a frog-pond than the habitation of human beings." It is a fine city now, in spite of its site. Its public buildings are numerous, and many of them extremely handsome; Osgoode Hall, the seat of the courts of law and equity, is remarkably so. The University, built at a cost of £100,000, is a noble specimen of Norman architecture, and the staff of professors is said to be worthy of the building. The glory, however, of the city are the chesnut-trees that line its streets. To be appreciated, Toronto must be seen in the month of June. We leave it now.

We call at Norval and Brampton, on the line of the G. T. R., and thence by a *very* slow coach to Caledon, passing through what has been a good country, but now bears the marks of over-cropping. It was late and dark when we reached the village inn. Next morning, though not without some difficulty as to conveyance, reached the house of Donald McKinnon, and found there the minister of Caledon. After dinner a meeting was held in the stone church—recently finished in a very creditable manner—thereafter, walking two

miles across the country to Mr. Henry's, we were provided by him with a covered buggy and a good horse, to convey us through Mr. Hamilton's wide-spread diocese. We at once set out for Mono West, about sixteen miles distant, which we reached at 8 P.M.—an hour behind time—and were agreeably surprised to find a large audience patiently awaiting our arrival in a new log church. Next day, being Sabbath, between children, who had come to the Sabbath-school, and their parents, the house was filled to the door. We dined with elder Phoenix, and proceeded by a rough and hilly road to the "Old Log Church" of Mono East, eleven miles. Here, too, was a full house, and marked interest manifested. I shall never forget these earnest faces in the log churches of Mono. Mr. Lewis, whose name has already been mentioned as the first minister of Mono, invited us to his house, shewed us much kindness; and on the following day sent me to Hillsboro, in the Township of Erin, about eighteen miles distant. The congregation here, numbering sixty families, has not yet a settled minister. Mr. Strachan, however, has been officiating amongst them for the year past with much acceptance as catechist. The spirit manifested in the matter of his support, as well as their steadfast adhesion to the Church in by-gone days, deserve the highest praise. Thanks to Mr. Angus McMurchy for his abundant hospitality.

He drove me to Orangerville where, although the adverse elements prevented a large meeting, we yet received much kindness at the hands of the minister and his amiable lady. Mr. McKay cheerfully undertook to forward me to Tassorontio in his own conveyance, the distance twenty miles. The roads were bad, and the wind blew cold and searching this 25th of October. In the much regretted absence of the minister we were well taken care of by Mr. McCracken who lives close by the church.

Next day the ground was covered with snow. How pure and white does the first snow of the season seem! Alas, a drizzling rain soon set in and the beautiful mantle of morning vanished ere noon. At 6 p.m. half a dozen of us met in the neat little church of Rosemount. we sang an hymn; we read and prayed together: we parted. This little company, methought, may never meet on earth again. Late next night, a horseman, cold, wet and weary, alighted at the door of a village inn beyond the woods of Mul-

mur. Whence he came, and what befell him by the way, he thus recorded in his note book.—

"Cremore, 27th October, 1866.

"This morning, at 9, there drew up at the door of my kind host at Tassorontio a two-wheeled spider-looking thing—a "sulky." A small brown pony, sadly lame of a leg, occupied the shafts. This was my conveyance to Mulmur. On it, somehow, Mr. McCracken and I managed to perch ourselves and our impedimenta. We had seven miles to go, and an hour and a half to do it. It was my first ride on a sulky. I shall never forget it. The limping of our pony, and the ruts and logs in the road produced a compound motion indescribably peculiar, resembling, more than aught else I could then think of, the dasher of a churn in violent agitation. At the Church of Mulmur—an excellent building and quite new, we were thankful to find a good fire in the stove and a respectable audience assembled. The meeting over, a conference was held as to the disposal of the Church agent. Nottawasaga was twenty miles off: such roads! Who would volunteer to go? At last there came to the rescue a tall powerful Christian, who said that if I would go "a-horseback" he would see me half way: for the rest I must take my chance. I accepted the offer. We dined. Two horses, saddled and bridled, stood at the door. Before I had time to ask what was to be done with my trunk, Mr. Gallagher, passing a strap through its handles, swung it over his shoulder, and scrambled into the saddle, I followed his example, and soon found myself well-mounted: he, good man, was on "the colt," and he carried weight. Following the highway for a mile we then plunged into the woods. For seven miles our path lay through a dense forest. Here cedar and spruce, there beech and maple, further on, great pine and hemlock trees, 100 feet in height, shutting out the sky. Now passing unoccupied lumbermen's shanties, again a cluster of curiously wrought deserted Indian wigwams. Every where the path was carpeted with richly coloured autumn leaves. To complete this romantic scene—throughout most interesting—at a turn of the road there sat a solitary hunter, his rifle between his knees, in one hand his fur cap, with the other wiping the perspiration from his brow, resting on the warm reeking carcass of a large and beautiful deer he had shot, and which, by a bark

string tied to its front feet and horns, he had dragged behind him on the ground for a mile or more. That was a study for a Landseer.

At last we reached the clearance and soon were at the stipulated half-way house at Banda. A friend whom we hoped would hence have sent me on had gone from home; conveyance there was none to be had. On we rode, asking at every farm house for a waggon, or ox-cart, a horse, or transport of any kind. It was not to be had for love or money. Up to this point my companion had been cheerful and communicative to a degree.—How he had lifted up the axe with his own strong hands and levelled the trees of the forest—how he had toiled and moiled to support and educate his family—how he had added farm to farm until now he called four hundred broad acres of good land his own—all this and much more of his personal history and backwoods experience he had told. But it was otherwise with us after leaving Banda. Conversation flagged. An ominous silence succeeded as we rode on moodily each absorbed in his own thoughts. Sunset was near: Mr. Gallagher was far from home, he must return that night, and alone, through the dark grim woods. At last his thoughts found utterance.—“Bi Golly,” said he, “I can go no further.” We reined up the horses. I dismounted. Carefully, politely, he handed me the trunk that these eight long miles he had borne like a millstone around his neck. I fear my looks betrayed me while I stammered out words of thanks. Was it only in my own wicked imagination, or, was there truly a twinkle in that left eye of Mr. Gallagher as, mounting my gallant steed, turning shortly round, and gently applying the spurs he cavalierly bade me a “*bon voyage!*” At all events he was soon out of sight, leaving the Church Agent to his meditations in the mud. Clearly the romance was at an end! It struck me forcibly that I had got into a “fix:” the question was, how to get out of it. Instinctively, I picked up my trunk and walked, and as I walked imagination pictured—far astern—Mr. Gallagher scampering homewards though the Mulumur woods, and, ahead, the still distant congregation of Nottawasaga inevitably doomed to disappointment on the morrow. No matter how far I walked, nor how many ineffectual applications I made. Entering at last a trim little log house, I found the family seated round the

table, and gladly accepted their kind invitation to partake of tempting hot buckwheat cakes and a cup of tea. I soon ascertained that I was in the house of a Wesleyan Methodist, and “a good Samaritan.” Mr. Coleman at once offered to do the best he could for me under the circumstances. He furnished me a horse to ride to Cremore, distant only four miles, where he assured me I would find lodging at least for the night, and, perhaps, a conveyance of some sort in the morning. There was no time to be lost; I instantly closed with the proposal. Stirrups and girth adjusted, I was again in the saddle. My satchel and other paraphernalia, on the one side, helped to balance the trunk now suspended on the other. Once more my thoughts reverted to Mr. Gallagher. Now I *felt* for him, and was thankful for past favours. I was not nearly so well mounted as before; and besides, such weight as I now carried, caused my steed to stagger at every step. Mr. Coleman’s little boy rode alongside of me. More than once I feared his courage would fail, as we heard the mournful screeching of the cat owl in the woods through which we passed. We were two hours on the road, and it was dark as Egypt long before we reached Cremore; here having seen me safely housed, the gallant boy, without a moment’s hesitation or delay, set out again for his home. I took “mine ease at mine inn,” all the more comfortably that landlord promised before I went to bed to send me to Bowmore early next morning in a buggy. Next morning, however, with a very long face, and with many apologies, he informed me that his buggy was broken, and it would be necessary to proceed on horseback. The distance was ten miles, the roads were very bad, and the weather stormy.

Just then a thought occurred to me. I quietly went out to the barn, and found, as I had suspected, that the story of the broken buggy had been got up expressly for the occasion. No matter what followed. In a few minutes it was at the door, and in five hours we reached the residence of the late Rev. Mr. Campbell of Nottawasaga. It is a fine country up here when one gets to it. The grounds around Mrs. Campbell’s house are very beautiful, and the view, in a northerly direction, extensive and highly picturesque. In the distance, Collingwood and the Georgian Bay, bounded on the left by the Blue Mountains, on the right by the promontory of

Penetanguishene and Christian Island. The surrounding country is well cleared and well farmed. At the present time it has the reputation of being the best wheat-growing township in Canada. The congregation here is large, comprising 250 families, scattered over a wide extent of country. There are two excellent churches, about ten miles apart, in which Mr. McDonald officiates on alternate Sabbaths in Gaelic and English. The circumstances under which the congregation was first organized are thus set forth in the Records of the Session: "The Township of Nottawasaga was settled in the year 1834 by emigrants from the Island of Islay, Argyshire. To these, at intervals, were added emigrants from the north of Ireland and Cantyre, with a few from other places, mostly Presbyterians. Owing to the paucity of ministers of the Church of Scotland in Canada, and the remoteness of the township, years elapsed before the people were gladdened by hearing the Gospel preached and being permitted to worship after the forms of the Church of their fathers. Ten years passed before more than two or three hurried visits were made, and even down to the settlement of a minister one or two visits a year were all that Presbytery could supply. Even unto this day are the few visits received from Messrs. Lambie, Ross, McMurchy, and Lewis remembered with gratitude; and a period of four weeks that the Rev. Kenneth McLennan of Paisley, then a catechist, laboured among them was instrumental in promoting the taking of steps towards obtaining a settled pastor. In the spring of 1853, one hundred and sixty persons signed a petition asking the Presbytery of Toronto to moderate in a call in favour of the Rev. John Campbell, A.M., then assistant minister of St. Andrew's Church, Kingston: In accordance with which the ordination and induction took place on the 5th of June that year. The West Church was erected in 1855. In July, the sacrament was dispersed for the first time to sixty-nine communicants. The East church was built in 1856, when a session was constituted."

On the 22nd of September, 1864, Mr. Campbell died, in the 45th year of his age. As a faithful and earnest pastor, a wise and prudent counsellor, an exemplary Christian, and an accomplished and amiable gentleman, he had few equals, and was universally respected. Over his remains, in the grave yard at the West Church, there stands a handsome white marble monument erected by the sorrowing congregation of Nottawasaga to the memory of their first pastor. The present incumbent, Mr. Alexander McDonald, a native of Uist, Invernesshire, came to Canada in 1850, studied at Queen's College, and was inducted to this large and important charge in January, 1866. There are ample materials for two congregations, and it is hoped that ere long the necessary steps may be taken for the calling and *liberal support* of a second minister.

At this season of the year, Nottawasaga is seen to great disadvantage. Having employed two days as well as untoward circumstances permitted, I very gladly availed myself of the Northern Railway which connects Collingwood with Toronto. The distance is ninety-four miles. I have only to say that the road is in excellent order, and well equipped, and that, to this northern region of Canada, it has proved invaluable. It has also proved the sagacity of its originator, Mr. Capreol. No better evidence of its value can be adduced than this simple statement that at Stayner, ninety miles north of Toronto, wheat was selling at the time of my visit for \$1.62 per bushel.

The congregations of Innisfil and Gailimbury, Newmarket, King, West King, and Vaughan were successively visited, under great disadvantages of roads and weather. I had commenced at Port Hope on the 4th of September. It was the 21st of November when I reached home; and here I gratefully, in conclusion, record my thanks to a kind Providence for preservation by the way, and to friends, every where, for their unbounded hospitality, as well as for much encouragement and co-operation.

The Churches and their Missions.

SCOTLAND.—The case of the Rev. W. C. Smith has been again before the Presbytery of the Free Church in Glasgow. Mr. Smith is charged with asserting that the Decalogue and the

moral law are not identical; that the the whole Old Testament law has been in all its parts equally fulfilled by Christ, and has thereby been for ever annulled, superseded, and abro-

gated; that the New Testament economy is so far in advance of the Old, that there is more inwardness, more spirituality, and more thoroughness than in the Old. These statements were decided by a committee of Presbytery to conflict with the Bible and the Confession of Faith, and a retraction of them was, therefore, required. The adoption of the report of the committee was moved by Dr. Forbes. A counter motion of Dr. Buchanan's recommended that no further action be taken, Mr. Smith having already disclaimed and rejected the views which the Presbytery considered these passages intended to convey. The stronger motion was carried by a majority of thirty-six to twenty-eight, and the case will now go forward to the Synod and General Assembly. Considerable interest is felt in regard to the decision.

A newspaper controversy has been going on between Dr. Begg and Dr. Gibson, on the one side, and members of the Union Committee on the other. These two ministers, known as the leaders of the extreme right of the Free Church here, it seems, left the committee, on the ground that it was discussing and altering the basis sent down to Presbyteries, before receiving their replies. This, however, was denied. They are both now zealously acting against the union, and it is felt that if such had been their intention from the first, it was scarcely right to join the Union Committee at all. Great differences of opinion are expressed in Presbyteries of both churches, but it is expected by many that when the Supreme Courts meet, the majorities will be large in favour of a practicable scheme.

DEATH OF THE REV. ARCHIBALD ANDERSON.—We regret to have to record the death of Rev. Archibald Anderson, minister of the church and parish of Crathie. Mr. Anderson has been ill for more than a year, and had been more than once very much reduced; but we believe no serious apprehension of danger was entertained until Sunday and Monday, when he became gradually worse, and expired on Thursday. Mr. Anderson has been parish minister at Crathie for twenty-four years, having previously filled the mission charge at Braemar. His election to Crathie church was hailed by the parishioners with great cordiality; and Mr. Anderson continued a hard-working and popular pastor among them. He was a constant visitor, especially among the sick, where often on sudden emergencies his medical knowledge, which was considerable, enabled him to prescribe in cases where it would have been dangerous to wait for the doctor, living at the other end of the parish. Mr. Anderson had a very kindly, generous disposition; and was regarded with feelings of warm affection throughout the parish in which he had laboured so long, and where, we doubt not, his death will be generally lamented. It will be remembered that Her Majesty, a day or two before leaving Balmoral, visited Mr. Anderson.

ENGLAND.—The Ritualistic controversy to excite much interest. The Bishop of Gloucester and Bristol, in a sermon, has referred to the spread of ritualism in very mild terms. The

Bishop of Salisbury has rebuked the well-known "S. G. O." for a letter in the *Times*, in which he assailed the movement. The Bishop avows his full sympathy with sacerdotalism, as in the Romish Church, including the priestly office of sacrifice, &c. Dr. Pusey has written a letter to the *Times* on confession, in which he states the practice to be very general, though he attempts to make it as unobjectionable as possible. He does not state openly, but implies that the absolution is now also given. This is one of the most insidious forms of the present movement. The *Times* continues to write vigorously against it, but does not suggest any measures to be taken. Lord Ebury, in a letter to the leading journal, is also very doubtful as to what can be done. The following important passage occurs in the Bishop of Salisbury's letter:—"You cut away in your letter no small portion of the ground on which the Church of England rests her protest against the exclusive claims of the Church of Rome; and so a possible effect of your letter may be to disaffect many thoughtful and still attached members of our Church who have rightly believed that as the Church of England requires her bishops, when they admit deacons to the order of priesthood, to use those momentous words of which I have already reminded you, she justifies those who have been so ordained in believing that they have had committed to them the same powers which the priests of the rest of the Catholic Church, both in the east and west, have ever claimed as their inheritance, and to which the literal and plain meaning of the words points."

Lord Romilly has decided in favour of the claims of Bishop Colenso against the trustees of the Colonial Bishops' Fund. This judgment appears to be in contradiction to that of the Privy Council. "These unfortunate colonial prelates," says the *Guardian*, "have lately been treated like ninepins; to-day they are bishops stripped of powers and dioceses, which to-morrow they regain; they are knocked down by one judgment only to be set up again by another."

At the meeting of the Congregational Union considerable discussion took place upon the use of a Liturgy. The Rev. Newman Hall made the following statement:—"Would it be well to associate the people more in the outward utterances of worship, and thus render it more thoroughly congregational? Might we with advantage have some services entirely for praise, thus cultivating the musical talent of the congregation, and consecrating it to the highest purpose? Might not the people be encouraged to take a greater audible share in prayer also? With this view might some forms of prayer be expedient? Is it not possible to be as spiritual in the use of a form of prayer as in that of a form of praise? As the Liturgical service of the Church of England is, on the whole, very scriptural and beautiful, and as a large portion of our countrymen cling to it with all the tenacity of early and hallowed associations, might we not in some cases use our liberty by introducing at least some portions of it into our service? Are there not many who

admire our principles, and enjoy our ministry, but who cannot altogether give up the Liturgical service they have long loved? Would it be better to prepare a new Liturgy ourselves, or to adopt in whole or in part that grand old ritual, which is rather the inheritance of the universal Church than of any one section of it, and which many reverence as Englishmen rather than as Churchmen?"

Dr. Vaughan contended at some length that the teaching of the Apostles was opposed to ritualism, and said the attempts of ritualists to find some precedent for their proceedings in the visions of the Apocalypse would never have been made, had not the other parts of the New Testament been found so little to their purpose.

WORKING-CLASSES IN LONDON.—The Rev. R. Gregory, in an address to the recent Church Congress on the condition of the working-classes, especially in London, said,—“Of these not one in fifty comes near a place of worship, and the question is, how to reach them at all. He had found a ready access to them by assisting them in their work. In Lambeth, where a knowledge of drawing was a great step in a workman's advancement, Art-teaching had proved very useful in this respect. But work often failed or was suspended, and then the problem arose, how to help the workman in his difficulties. It seemed a strange result that the clergy should become great employed labour, but he had been induced to provide sewing for his parishioners; and the plan had prospered to such an extent that he had become a large army contractor. He had supplied 100,000 shirts for the soldiers, and had just taken a similar contract for the Italian government. These plans brought him into close and friendly contact with many who would otherwise have been quite inaccessible. Another good method for this purpose was church tea-parties. Men and women sat together in church for years and were absolute strangers to the end. No sense of community, no bond of attachment was felt between them. The ‘gentleman heresy’ penetrated far down into society, and different classes, much below what was generally supposed, stood quite aloof from each other. It was a great point to bring them face to face at a tea-party, and establish at least a speaking and nodding acquaintance between them. But not much could be done in this way till the laity, as a body, recognised their place as members of the Church of Christ, and gave their personal service to her cause, instead of—as was now too generally the case—commuting it, as they did in mediæval times, though after a different fashion, for a money payment.”

THE BISHOP OF OXFORD ON SMALL STIPENDS.—Think what it is to have men who are gentlemen, theologians, well-nurtured men scattered broadcast all over the land, and by a self-executing law put down amongst the poorest people, in the midst of the timest scenery, by the side of the most sluggish brooks, where even, as Dr. Arnold used to say, the flowers of the field seem the meanest on the earth. Look at such a system as that, and then say whether, when you have got so noble a birthright, it

would not be the greatest folly in the world to see it dissipated for the want of a little exertion. But if something is not done to improve the position of the clergy, the tenderness of parents will be continually preventing them from devoting their children to the ministry. A father may adjust his own shoulder to the galling-collar, but he may tremble at the idea of placing the same yoke upon the child that God has given him. He does not know that his child may be gifted with the same powers of endurance, and he will therefore think that he had better bias his mind, pious as it seems, in some other direction, lest the burden which God has enabled him to bear should be too heavy for the feebler shoulders of his son. I will only mention one case to show the hardships which clergymen have to endure. A clergyman in my own diocese, than whom there was none more laborious, none more simple-minded, none more devoted, caught the typhus fever, and sank under it with the rapidity with which he might have sunk under a gunshot wound. After his death I found out the whole story. I had known indeed that his family was not rich, for I had taken a bishop's liberty of sending him help, but I had never known—for he never let anybody know—what the full extent of his need was. It seemed that he and his wife never tasted animal food but once a week. He worked from morning to night. He was much respected, and he was often asked to partake of the hospitality of his neighbours, but he always refused—I never knew why till after his death. He had however one confidant, a brother clergyman, who had pressed him so incessantly to visit him, that he at last told him the reason why he declined his invitation. It was this. He said, “we find that we can bear the absence of food which is forced upon us, if it is our invariable rule: but if we go and dine where there is plenty two or three times a week, the absolute feeling of starvation on the other days is such as to interfere with our labour; and therefore we have determined to give up visiting altogether, in order that we may give ourselves wholly up to working for our God.” These are the kind of men whom we are asked to relieve. No doubt their noble and heroic labours have their reward, but let us take care that they do not fail to receive the small addition which it is proposed to make to the very small remuneration they already possess.

IRELAND—The Romish bishop of Ferns has established a new order in his diocese for a special missionary work, and taking its name from Cardinal Borromeo. It is especially for reforming discipline, and hearing confessions, and was recently established in Orleans by the vigorous ultramontane prelate, Dupanloup. Cardinal Cullen, who seems to keep a supply of pastorals to hang on every peg he passes, has issued one of S. Laurence O'Toole. The introduction is a biography of the saint who constantly wore a rough hair shirt, on Fridays, ate bread soaked in water and sprinkled with ashes, and continued all night before a miraculous crucifix in the Cathedral of Christ Church. His charities were constant, 800 per-

sons were supported and clothed by him for years, and 200 orphans were maintained in his house, and, like a recent Protestant successor in the see of Dublin, he could declare that he had spent the revenues of the see in charity. These facts supply their own lessons of charity; but that is not the Cardinal's drift. The Established Church has been claimed as the legitimate representative of the pre-reformation era. S. Laurence O'Toole belonged to that era; "and yet he revered the crucifix and loved to pray before it; he loved the sign of the Cross; he sprinkled with holy water those whom he wished to heal; he invoked the prayers of the Holy Mother of God; he revered the martyrs of the Church; he proscribed the heresies of those who went forth from the Church's bosom; he loved the Holy see, and was closely bound to it in the bonds of the Holy Church; in a word, he devotedly clung to all those doctrines and practices which modern heretics hold up to mockery and derision! and he anathematised all those errors which errors which our modern reformers adopted as their creed;" he was even specially favoured to condemn the Albigenses; and the Archbishop quietly sets down his dilemma. He is less fortunate in dealing with another saint, for being festively received at Maynooth the other day, and reminded of St. Patrick, the reference to the old legend of the sacred fires that the aged missionary saw in vision, and that when they went out were succeeded by a universal darkness, upon which, in its turn, a light broke out that gradually increased till the island was full of light,—that last era, he said, was dawning; the light was breaking from Maynooth. But he forgot that the legend specifies Ulster as the region where the small light first rises, and from which it overspreads the country; and that, as actually happened soon after, an Ulster sect might with more reason say that the darkness was the Papacy, and the light the rapid spread of Protestantism through the settlement of Scottish Presbyterians in the north. At Maynooth, however, he proclaimed that the great modern glory of the Papacy was the encyclical of 1864, and vented some passing scorn on "the false and visionary theories of church union with which some unsettled minds would delude their votaries, as if light could be combined with darkness, and an alliance formed between Christ and Belial."

The need of city missions is illustrated by the recent report of the Belfast Presbyterian Mission, where 50,000, or a third of the population, are supposed to be Presbyterians, and where there are 30,000 Protestants unconnected with a place of worship. Though the missionaries had been increased from five to fourteen, they were still quite inadequate to the need: for the town had latterly increased in a much greater ratio. The subscriptions had been enlarged during the year, two new agents appointed, and a third was sought for the 500 car and cab men, draymen, and quay-porters. In one instance, a merchant of the neighbourhood had associated himself with the missionary, feeling that he owed not only a subscription, but active service to his poorer neighbours,—

a truism almost, but so much lost sight of as to be like a new truth. Another society, with the same object, and existing in the same town, but unconnected with any denomination, has also reported its work, which is on a smaller scale, and marked still more by its inadequacy to the crisis of the time. The increase of liberality has not been confined to one society, as the auxiliary in Belfast to the Hibernian Bible Society reports that half-crowns are making way for pounds, and pounds for five-pounds, while the colporteurs have sold among the poor 1600 Bibles and 2093 Testaments. The number of Bible-women is rapidly on the increase, not only in the metropolis, but through the country, and churches and congregations are now supporting their own. One in connection with the Presbyterian Church in Derry reports three agents, and classes attended by from fifty to ninety poor women.

The venerable Dr. Morgan has been presented by his congregation with 900*l.*, on entering the thirty-ninth year of his ministry among them. They assigned a chief place in his pastorate to the uniform ability and efficiency of his pulpit services; next to his care for the children, which has long made the schools of Fisherwick Place a model of their kind, while they recalled the singular blessings that attended his household visitations. This congregation has long been eminent among the Irish Presbyterians, and although, within the last few years, it has planted through its own members three or four vigorous churches, it was never more prosperous than now. Dr. Morgan, in his reply, touched on a subject of deep anxiety to the ministers of all large towns.—the great change which the altered habits of life have made in a pastor's visits. Owing to the scattering of the former residents in town over various suburbs, "what could have been done in a day in household visitation, could not now be done in a week."

The sessions of the Presbyterian Colleges at Derry and Belfast have been opened by very remarkable inaugural addresses. At Derry, Mr. Witherow, the Professor of Church History chose "St. Patrick and his Mission to Ireland." He treated his life with great freedom, and repudiated the notion that existing church systems of the country can claim his as their counterpart; and he took advantage of a name so Irish to urge on the students of Ulster the cultivation of a less local and more national feeling, and the study of Celtic traditions as well as Lowland Scotch.

"The want of sympathy with our fellow-countrymen is one of the great difficulties that we encounter in our effort to do them good. We find it almost impossible to place ourselves in their position, and to look at matters from the same stand-point as that from which they look at them. Their history is not our history: their feelings are not our feelings; their wants are not our wants. Two hundred and fifty years should have naturalised us on Irish soil, and yet to this hour most of us feel as if we were only Scots in Ireland. The memories which we cherish are those of the land we have left, not of that in which we were born. This has gone on too long. We ought to remember

that Ireland, not Scotland, is our birthplace and our home. We are not Scots, but Irishmen. Rest assured that, in the old Celtic traditions, while there is much to be condemned, there is much that is worthy of being admired; did we understand a little better the various changes through which the country has passed during the last fifteen centuries, we would be better able to comprehend the position of our countrymen, and to enter into their thoughts."

The address delivered by Professor Watts in Belfast was a most ingenious and thorough defence of a learned ministry and a systematic theology, and a happy illustration itself of the proposition so honourably maintained.

BELGIUM.—A singular and shocking case, showing to what lengths a corrupt religion will lead well-meaning superstitious people, has lately occurred at Koekelberg, a village near Brussels.

During the prevalence of cholera, last summer, a man and his wife were admitted to the hospital of Koekelberg: the husband almost immediately expired, and it was expected that his wife, who was in an advanced stage of pregnancy, would not survive beyond the next day. The sister of charity under whose care she was placed, repeatedly expressed her anxiety about the spiritual welfare and future state of the unborn and unbaptised babe. The following day, the death of this poor woman was the only one reported to the doctor. She had been buried in the course of the night. Entertaining certain suspicions, awakened by a recollection of reports that had reached him on two former occasions, the doctor made inquiries which led to his having the body disinterred, and proceeding to a post-mortem examination.

The result was the discovery that after the supposed death of the woman, the vicar had tampered with one of the warders, and after giving him several glasses of spirits, had induced him to remove the child, which, being still alive, he immediately baptised, and it expired an hour or two after. For this the half-tipty operator was rewarded with four francs. Whether the mother was really dead at the time, or only in a state of lethargy, appears more than doubtful. At any rate, there can be but one opinion of the barbarous nature of the proceeding. The sister of charity has confessed

her part in the matter, and the care of the sick has been confided to lay nurses. The vicar alleges in excuse of his conduct, the injunctions of his conscience, and the duties of his vocation. While suppressing those details which are only fit for publication in a medical journal, I have thought this mere outline of a case—which has created great excitement in Brussels, the facts having been proved before the Procureur du Roi, and can scarcely now be hushed up—should be mentioned as showing the natural consequence of those doctrines, now openly preached in England, which exalt the efficacy of the sacraments, and hold them to be essential to salvation.

GERMANY.—The demonstrations against the Jesuits seem to be increasing in Prague, and, indeed, in Bohemia generally. Deputations have been sent to the Stadtholder and the Cardinal to protest against them; but hitherto in vain. The latter refused to allow prescription to be made: the former refused to interfere in ecclesiastical matters. When the remark was made to the Cardinal that, unless he gave way, numbers would turn Protestants, he replied,—“Those who like to do so are at full liberty to do so; no one will hinder them, and the Church will shed no tears for persons who treat the idea of apostasy so lightly.” The idea of going over to Protestantism, or, as it is termed, of a return to the old faith of Bohemia, seems to be making progress in Bohemia, especially in the north-eastern districts about Koniggratz, Gitschin, Turnau, where the sign of the cup may still be seen on thousands of village huts.

Died, at Cullendale, Cape Colony, on the 30th Sept. Fanny Hockley, relict of the late Rev. W. Ross, Agent of the London Missionary Society. Likatlong, Central South Africa. During fourteen years she was the partner of her heroic husband in his labours, perils, and successes. She taught the girls sewing, &c., and the young men Sechuana and Dutch, having been an excellent scholar in both languages. She also presided at the female prayer-meetings. On the death of Mr Ross in 1863, she, broken in health, retired from the “mission field,” much to the sorrow of the surrounding natives—Christian and Heathen—and now has doubtless again been united to him in the enjoyment of the reward of such as “turn many to righteousness.”

Articles Selected.

SHANDOA, THE RED INDIAN.

I.



AILING westward across the broad Atlantic, and up the mighty St. Lawrence, now surmounting its rapids by canals, now gliding smoothly along on its calm bosom, we reach a series of vast lakes, known as Ontario, Erie, and Huron, whose waters wash the boundaries of a considerable portion of Upper Canada. Crossing them in succession, we ar-

rive at the mouth of the short but rapid River St. Marie, which leads us to a fourth lake of still greater extent than the others, called Lake Superior.

Lake Superior is truly an inland sea. Vessels traversing it are long out of sight of land, and storms blow over its surface, which throw up waves vying in their angry aspect those of the ocean. Its northern coasts are composed of dark rocks, broken into fantastic forms, with lofty headlands projecting far into the water. There are deep bays and numerous rivers, while many islands are found at various distances from the shore. In summer its waters sleep calmly, or laugh and sparkle in the warm sunbeams, and

a luxuriant vegetation springs up wherever a soil is afforded for its growth. Fish of many sorts, of large size and delicious flavour, abound in its waters, and at that season it would appear as if nature had amply provided for the territory becoming the abode of man. In winter, however, the aspect of the country is completely changed. The inland sea, lately crisped over with sparkling waves, becomes a wide expanse of ice, affording a firm high road of some miles width, along the northern shores of which the Indians, when they travel in winter, do not fail to avail themselves.

Towards the western end of the north shore of the lake, and on the bank of a then frozen stream, sheltered by a thick wood, a small family of Ojibway or Chippewa Indians were encamped. Their habitations, known as wigwams, their only defence against the intense cold of winter, were of a conical form, the framework composed of eight or ten long poles stuck in the ground in a circular form, with a diameter of ten or twelve feet, and fastened together at the apex or top, where a small aperture was left, to allow the escape of the smoke from the fire kindled in the centre. The covering was formed of the bark of the birch tree, stripped off in large sheets, and roughly sewn together and secured to the poles, so as to be perfectly impervious to rain or wind. In the inside beautifully woven mats, stained of different colours, covered the ground, except in the centre, where the fire was burning. Their weapons for war or the chase were fastened to the poles, from which also lines were extended from side to side, to hang up their clothes to dry, and to sling the small hammocks in which the children slept. Outside, eight or ten ill-favoured gaunt dogs were prowling about, three canoes were seen turned bottom up, and a lean-to of birch bark, under which a large iron pot was simmering, showed that the tents were inhabited. The face of nature was shrouded in a sheet of white, except where the snow had melted from the boughs of the trees, and hung from them in glittering icicles, or where some dark rocks, through which the river had forced its way to the lake, rose precipitously above it, and presented a surface on which no snow could rest. The party had gone there in the autumn from the west, for the sake of hunting and fishing; but their success had been small, and their provisions were now running short. A consultation had been held, and it was resolved that the hunters should once more go forth in search of game, and that if they returned without a supply, they would then immediately commence their homeward journey, in the hopes that their friends would have been more fortunate than they had been.

The hunters went forth. The women and children, with one old man, the patriarch of the family, alone remained in the wigwams. The latter were eagerly looking out for the return of those on whom their existence depended. At length they were seen rapidly approaching. Old Tussac shook his head. "They bring us but little provision, or they would come on more slowly," he said. "Bad days are coming on us." He was right. The tobogin which they dragged after them carried only one small

deer, affording scarcely food sufficient for more than two days for themselves and their dogs.

"It is useless trying more: our last charge of powder is fired, We can no longer hunt game or defend ourselves against our foes," exclaimed Brave Henri, the eldest son. "The spirits of evil are our foes."

"No matter, if the good spirits are our friends," observed Shandoa, the youngest son, to whom the name of Job had been given at the Christian settlement of Manatoatess, on Lake Huron, where he had remained under instruction for a year or more, and had imbibed some knowledge of religious truth. Old Tussac had, however, been ill content to let him go, and sent message after message desiring him to return. The missionary had been most unwilling to part with him; for the young Shandoa had shown that he understood the Gospel message, though how far its truth had sunk into his heart it was difficult to determine. An Indian father's commands were not to be disobeyed, and Shandoa must go back to savage life and his heathen kindred.

"At dawn to-morrow we must set forth," said Old Tussac; and preparations were instantly made to obey his orders. Indians transport their goods in winter on sleighs, which are drawn by dogs, and on tobogins, which they themselves, or rather their women, drag after them. These were now drawn out, and any repairs they required commenced—the dogs watching their proceedings, and then sneaking off, knowing their troubles in harness were soon to begin. Darkness put a stop to their labours when their task was nearly complete.

The next morning by early dawn the inmates of the tents were on foot, and every article of their property was collected and tightly packed on their dog-sleighs and tobogins, the children being carried in cases, looking not unlike Egyptian mummies, on the mothers' backs. In summer the journey overland would have been a long and tedious one, as there would have been numerous rivers to cross, valleys to wind through, and rocky hills to surmount. At this season the party believed that they could make a direct course for their destination over the ice, avoiding the numerous bendings of the bays and inlets. The sky was clear, and of an intense blue,—the beams of the rising sun sparkled on the snow,—not a movement disturbed the perfect serenity of the atmosphere when the party commenced their journey over the smooth surface of the lake. The men walked leisurely along with their guns or bows in their hands, the younger ones driving the dog-sleighs, the women following dragging the tobogins, and carrying their papooses (babies) on their backs. The children too heavy to carry or too young to walk, were placed in the sleighs or on the tobogins. They had provisions sufficient for four days, and there was every prospect of a prosperous journey.

The only person who expressed any doubts on the subject was old Tussac. "Trust not, my children, to appearances," he kept saying; "the weather is treacherous, and the spirits are adverse." He had, he affirmed, been observing omens, and dreaming dreams, and his mind

was troubled. Most of his sons laughed at his forebodings; but his youngest, Shandoa, tried to comfort him, and told him that the white men did not believe in such things,—that their God loved mankind, and always wished to do them good,—and that as he was far more powerful than all the evil spirits put together, he would not allow them to do harm to those who trusted in him. The old man listened to what Shandoa said as he had never listened before. "Yes, I will trust to the white man's God. I believe that he is good—very good. It is he that makes the pale faces so powerful, so much wiser than we poor Redskins are."

The scenery was wild and grand as they journeyed on. On the left hand dark and precipitous cliffs, often rising some hundred feet out of the lake,—rocks black and jagged, and deep indentations, through which a rugged and sterile-looking country, without a sign that man had ever made it his habitation; while on the right was one uniform sheet of white snow. Taciturnity is the characteristic of Indians. They travelled in single file, the stronger men leading; then Shandoa, on whose shoulder his old father Tussac, who followed, rested his hand; and lastly came the women and their baggage.

Scarcely a word was uttered except between Tussac and his youngest son among the whole party. Two days' journey had been performed,—the weather had perceptibly been growing warmer. The third days' journey had been commenced. Some long traverses had to be made. Tussac warned his sons of the treacherous nature of the ice, and advised them to take a longer but safer way round the bays, rather than the more dangerous but shorter path across them. But they held to their opinion that the ice was firm, and kept on. It was towards evening. They had rounded one headland, and were making their way across the bay towards another point, to the east of which they proposed encamping. The wind had been increasing, and as they got from under the headland they found it sweeping down the bay from off the land. Again old Tussac appealed to his sons; but they affirmed that they should quickly get across, and that no ground for camping could be found on the shore of this bay equal to that which they had selected; and that, moreover, provisions were running short, and that they had no wish to starve.

They had got within half a mile of their destined point when a loud and ominous crack was heard. The leaders stopped for an instant, gazing anxiously towards the shore, then beckoning to those behind to follow, they hurried towards it. Alone the men might have moved more rapidly; but they regulated their pace by that of the poor women who dragged their loads. Again they stopped, and threw up their arms despairingly. Well may they do so, for between them and the land a narrow channel of water appears. They make a few springs forward, hoping to reach it ere it is too wide to leap across. Already it is too broad for this,—each instant it is increasing. The ice round them in every direction cracks away. The wind is getting up. Faster and

faster the ice-floe moves,—it is driving far out into the lake, where it will gradually melt away, and leave them, as has been the lot of others, to perish miserably. In vain they look towards the shore receding from their sight. Even the strongest knows well that if he were to swim to the land he must perish in that inhospitable region of cold and hunger. No hope of escape appeared, yet the Red man never gives himself up to despair. His training from his youth upward prepares him to meet death with passive indifference,—very different from the fortitude which a true Christian exhibits, from knowledge of the soul's safety through the merit of the Redeemer.

II.

The unhappy Indians drew close together in the centre of the floe, placing the women and children in their midst, to shield them somewhat from the keen icy wind, which blew with still increasing force from the land. The faster the floe moved, the greater the force with which it came in contact with other floes, which each time detached large masses from it. The smaller it thus became, the more easily it was moved by the waves, which increased in height as they drove further from the shore. The women sat down, shrouding their little ones in their mantles to preserve the warmth that was in them. The very dogs crowded together, no longer snarling and fighting, as if conscious of the peril to which they were exposed. The men alone stood up, as if to defy the cold and the death they expected. They could not pray. They fancied that their sufferings were brought about by the influence of evil spirits. They knew not that the Great Spirit would listen if they prayed, or could interfere to save them.

Long they remained silent. Night was closing down on them. Should they ever see another morning break? At length a voice was heard.—it was that of old Tussac, their father. "Children, I warned you of the danger which has overtaken us, and you would not listen to me," he said, and his voice trembled more than usual. I warn you again; the way you have followed is not the right way. Listen to Shandoa. He will tell you good things about the Great Spirit of the white man,—how he loves us, and will receive us if we seek him."

The old man was silent,—age had weakened his powers of endurance. Already he was fatigued with the journey and chilled by the cold. Exhausted he sank down on the ice, his one dutiful son endeavouring to shelter him as far as he could with his own body from the wind. He called also the attention of his brothers to the condition of their father, and declared that unless they could light a fire and give him some hot food he must perish. Food they could give him at once; but for fuel, unless they burnt their sleighs, no fire could be lighted, and without them how should they prosecute their journey? Shandoa urged them to light the fire, regardless of consequences. A hand-sleigh was broken up, and with flint and steel a fire was produced. A little dried fish and meal with water was heated in a tin pannikin and given to the old man. He ate a little, but exhausted strength seemed unable to recover itself. Life lingered, but it was evidently fading.

ing away. He could only whisper—listen to Shandoa—listen to Shandoa. He will tell you good things."

The children smelling the food, began to cry for some. Why should it be withheld? It might be their last meal. Many hours had passed, and darkness had come on. The snow fell fast,—no longer was the shore to be seen. The floe became more and more agitated; often it seemed as if it would split across even where they were assembled. The wash of the waves against the edges sounded ominously in their ears, and ever and anon came a crashing and grinding noise as fresh pieces were torn off. Thus the night passed slowly on. Shandoa, in obedience to the old man, occasionally addressed them. He repeated over and over again to them what he had told their father. His own knowledge was limited,—he could say little more. Now and then a fresh thought occurred to him, as he remembered some point which had long lain dormant in his mind. God is love. God is merciful and gracious. God so loved the world, that he sent his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. God is merciful to them that call upon him, and heareth their prayer. Words like these came into Shandoa's remembrance, and were spoken with earnestness. But the answers he received showed that little heed was taken of his words. Still an occasional whisper from the old man—"It is good—it is good—go on—go on"—encouraged him to proceed.

The morning at length dawned; the wind had fallen, but water was around them, scattered over with masses of ice, and the shore was far distant. Their food they knew would only last them for that day: they had hoped that morning to reach their kindred. Without food they could not endure the pinching cold. A full meal was accordingly distributed, but it must be eaten cold, as their fuel must be reserved for the night, if they would exist through it. No people except those long inured to cold could have existed through the day, yet no word of complaint was uttered. The men occasionally walked round and round, to keep their blood in circulation; the women and children sat huddled together with the dogs. Thus the day passed. Another meal was distributed—it was the last. They still, however, had their dogs. By killing them they might exist for a few days longer, though each one knew that they might thus only prolong their misery.

The second night commenced. It would be difficult to paint its horrors. In darkness, the roar of the waters around them, suffering from cold and hunger, the Indians awaited their doom. One voice only was heard—it was that of Shandoa. It proclaimed a great truth: "The God of the white man is our God. He loves us. Let us pray to him; he can save us."

"Yes! yes!" whispered old Tussac. He was too faint to say more.

The cold increasing, more of the bark with which their goods was covered and another sleigh were devoted for fuel. Two dogs were killed, and their half-cooked carcasses were devoured; for without food the Indians well

knew that they could not withstand the cold to which they were subjected.

A second night passed away, and a second day dawned. Old Tussac had ceased to speak. His children knelt round him: he pointed to Shandoa. By a strong effort he uttered the words, "He speaks truth—hear him." Then his arm fell down powerless. By noon he had ceased to breathe. He was the first of the family to succumb. Who would be the next? or should they all be overwhelmed together by the breaking up of the floe? It seemed now to be stationary, but far away from land. As the sun went down the wind shifted to the southward, and a heavy swell came rolling in, threatening quickly to break up the floe. The mothers looked their last on their children before darkness closed over them, convinced that they might never gaze on them again. The floe was violently agitated; now it lifted to a wild billow, now it sunk down again as the swell passed by it. Night closed in on them. Some proposed striking up their death-song, convinced that any instant might be their last. Shandoa entreated that they would rather pray to the Great Spirit of whom he had spoken. More dogs had been killed; but there was little fuel to cook them. The night passed on, but it was even more fearful than the former ones. Now one side of the floe was lifted up, now the other; the unhappy occupants believed that each instant would be their last. They could scarcely retain their places, all sitting down close to each other. A pitchy darkness covered them, though ever and anon their straining eyes caught the glance of the white crests of the foaming waves as they dashed over the surrounding masses of ice, which ground with fearful force against the outer edges of the floe. Shandoa alone occasionally spoke; the rest were silent, preparing to set up their death-wail, when the portion of the ice on which they rested should be at length rent asunder, and the greedy waves should rush forward to overwhelm them. Again and again Shandoa called on them to pray to the God of the pale faces,—again he told them that he was a God of love, and urged them to trust to him, and him alone. The youth's words were sinking into the hearts of his brethren. The night wore on, and still the mass of ice, though fearfully decreased in size, held together; but they all well knew that it would not endure many hours longer the assaults to which it was exposed. Another and another hour passed. It must soon be dawn. The ice received a shock more violent than any which it had before encountered. All believed that their last moment had come.

Already some of the men had commenced their death-song, when Shandoa shouted out, "Land! land!—the white man's God has delivered us!" They rose to their feet. The first streaks of dawn were appearing over the waters of the lake—there truly was the shore, the edge of the floe resting on it. They hurried away, snatching what things they could collect. Old Tussac's body remained on the ice, which by its collision with the shore immediately began to break up, and the part which bore the remains of the old man whirling round, floated off again into the darkness.

A portion of their property was saved, and two of their dogs remained alive. Loading themselves, they set off on their difficult journey to the tents of their kindred, which they reached in safety.

What became of them afterwards I never heard; but it is to be hoped that some at least

of his brethren listened to Shandea's words, and acknowledged with grateful hearts the hand which had guided them to the shore, and tried to learn more about that God whose love has provided a way for the salvation of the soul as well as the deliverance of the body, in answer to the prayer of faith.

Sabbath Readings.

GOD'S LOVE TO MAN.

THE love of God to man! the love of man to God! How little understood in nature or extent the former; consequently, how little realized in the heart's happy experience the latter, this being but the reflex of that! "We love Him, because He first loved us." To "perceive" the one, to be animated by the other, man must be indwelt by the Spirit of God. "The love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." Let us note the terms of the apostolic salutation. "The love of God" is made to stand between "the grace of our Lord Jesus Christ" and "the communion of the Holy Ghost." The heart and mind must be brought under the enlightening and Christ-glorifying influences of the Spirit, ere God's love is seen to find its true, its full exponent in "the grace of our Lord Jesus Christ."

God was, as He ever will be, what He is—LOVE. The intervention of Christ in his work of redemption, did not make Him so: this was the effect, not the cause thereof. It was God's love that gave Jesus, and gave Him to open a channel of holiness and righteousness, through which it might reach our sin-stricken world, to meet the deep need of its guilty and polluted inhabitants.

In the light of God's mind, clearly intimated, as here set forth, can be discerned the foundation of sand, on which rests that goodly fabric, which man in his wisdom has reared into a temple, in which to present the tribute of love to a God of nature and a God of providence, while ignorant of Him as "the God and Father of our Lord Jesus Christ." The worship of this temple is that of the enlightened age in which we live; it is the universal homage to God of religious man, outside of that despised circle, which encloses within its sacred precincts only those who own, as the sole con-

straining motive to a loving obedience, "the love of Christ, which passeth knowledge;" who recognize no other love in God to man, as capable of begetting legitimate love in man to God, save "the love of God which is in Christ Jesus our Lord."

The worship of this temple is "will worship," and meets its merited check and rebuke from the lips of God himself: "Weo hath required this at your hand?" It may read its real character in the words of Him who "spake as never man spake." "That which is highly esteemed among men is abomination in the sight of God." It bears the brand of the rejected offering of Cain, as wanting that whereby his brother "offered a more excellent sacrifice than he;" it lacked the blood by which Abel, through believing apprehension of the bruised heel of the first promise, pointed, in the victim which he presented before the Lord, to "the Lamb slain from the foundation of the world."

Viewed in the light of man's *latitudinarian* ideas of God and his worship, which meet us almost at every point, it is a thought most solemn, that the first recorded manifestation of God's wrath, outside of Eden, had religious man for its object; and that the first act of fallen man, meeting with rejection by God, was a religious act,—no idolatrous act, but one of homage to, and worship of, Jehovah: "Cain brought of the fruit of the ground an offering unto the Lord." We have no reason to discern insincerity or hypocrisy here. Cain's sin consisted in this, that, as a worshipper, he took his stand in the second chapter of Genesis, abnegating the status in which the sad events of the third chapter had placed him, as a guilty creature, in the presence of his Creator; as also the attitude of grace and mercy in which the Creator had presented himself to him. The offering of Cain had involved more of toilsome labour, in the sweat of his brow, than that of his shepherd brother: it was costly in his sight; and his error was, that he thought

it *therefore* must needs be so in God's sight too. Have we not these two brothers, with their bearing respectively towards God, and that of God towards them, reproduced and objected to our view by our Lord, in the parable of the Pharisee and the Publican? Cain was absorbed in the thought of what he could bring *out of the earth to God*. Abel, in the sacrifice of innocent life, manifestly was taken up with the adoring contemplation of the substitutional provision which God had bound himself, by promise, to send *from heaven to man*. If, in the picture held up to us in the temple, we can discern the thank-offering of Cain in the Pharisee, with equal clearness we may discover the offerer of blood in the publican: "God be *propitiated* to me *the sinner*." The quadrupled "I" of the one is to be contrasted with the single breathing of the name of "God" from the prostrated soul of the other. In the Pharisee's conceit, he was the giver, God the receiver; with the publican, God must be the giver, and he the recipient, and the gift apprehended to be such as would meet the demands of God's outraged justice, and, at the same time, supply the need and pacify the conscience of a self-condemned sinner.

"God, I thank Thee I am not as other men," etc., was language which expressed not more the mind of the sincere, but self-righteous, and therefore rejected Pharisee, than it did that of the equally sincere, self-righteous, and rejected Cain.

How solemn thus the subject with which the Spirit of God would arrest the attention of man on the very threshold of the history of our guilty race! What a weight of oppressive sadness is brought on the Christian's heart, when he reflects on the numbers around him, of whom, as regards their religious *status*, it may be said, in language strong indeed, but expressing no more than the mind of God about them, that they are going *religiously* to hell. "in the way of Cain;" their back turned on an atoning Saviour; worshippers, with Cain and the Pharisee, in the same temple, at the same altar, and presenting like incense!

The incense of this temple permeates and perfumes the atmosphere around; but its circling fumes bedim not the eye of faith, which (as clearly as Judah's captive prophet deciphered the doom of Babylon in Belshazzar's hall) can discern, written on its tangle's walls, the indignant, burning words of repudiation: "Bring no more

vain oblations; incense is an abomination to me." Oh that the infatuated offerer could be brought to reflect, that the absence from before the door of his temple of "the *brazen altar*," with all the solemn transactions of its bloody ceremonies, places him at his boasted *golden altar*" in direct antagonism to Jehovah, whose ordinance it was, that the "burnt-offering" should be an indispensable concomitant of that "perpetual incense" which was to go up with acceptance "before Him!" Oh that he paused to read his guilt and danger in the conduct and fate of him who presumed to tamper with any of the component spices of the costly perfume, "the sweet incense" of Israel's golden altar, which was declared to be "holy unto Israel," "pure and holy," "most holy," "holy for the Lord!" "As for the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof; whosoever shall make like unto that to smell thereto, shall even be cut off from his people." "Ye shall offer no strange incense," was a command, the infraction of which brought immediate wrath and up ruin on Nadab and Abihu. Even though the "sweet incense," in its composition, should fully meet the requirements of the Lord, containing neither more nor less than the prescribed proportions of "stacte, and onchyo, and galbanum, with pure frankincense, a confection tempered together after the art of the apothecary;" yet in a most striking manner is our attention challenged to an all-important injunction, the least deviation from which would exclude this "confection" from the service of the sanctuary,—placing "flies of death" [margin] "in the ointment of the apothecary," causing it "to send forth a stinking savour," instead of an accepted "perfume." Observe how the Spirit of God ushers in this subject to our notice. Mark his most significant preface to the recorded ordinances of the great day of atonement: "The Lord spake unto Moses *after the death of the two sons of Aaron, when they offered before the Lord, and died*,"—a reference to this event, which embodies in it a truth, by way of solemn caution, to which the Psalmist afterwards gives this inspired expression: "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about Him."

With a censer full of burning coals *from off the altar* before the Lord, and his hands full of sweet incense, beaten small, Aaron

was to enter within the veil: he was then to put the incense on the fire before the Lord; and the issue of this act of Israel's high priest, as regarded himself, was, that the "cloud of the incense might cover the mercy-seat, that he die not;" and, as concerned the people, that, as by the offerings of the brazen altar, satisfaction had been made for what had been displeasing to God, so, by the transactions of the golden altar, what they did according to prescribed rule might meet with divine acceptance,—acquitted from guilt by the blood-shedding at the one, accepted in service in the ascending smoke from the other. But woe betide the offerer, whether, as here, on the day of atonement, or in the daily presentation of the "perpetual incense," who presumed to generate that smoke with other fire than that which had been consecrated to the uses of the brazen altar!

Presumption such as this we see in Korah and his party. Very observable is the contrast between their mode of dealing with the incense, and that prescribed to Moses and Aaron. Korah's party took every man his censer, and *put fire* in them, and laid incense thereon. But when "the plague" is said to have begun, and wrath to have gone out from the Lord, the commandment to Aaron was: "Take a censer, and *put fire therein from off the altar*, and go quickly unto the congregation, and make atonement for them;" and, conforming to God's ordinance, Israel's high priest "stood between the dead and the living, and the plague was stayed." Of the censers of "the two hundred and fifty men that offered incense," "broad plates for a covering of the altar" were made, "to be a memorial unto the children of Israel, that no stranger, which is not of the seed of Aaron, come near to offer incense before the Lord; that he be not as Korah and his company."

There is "a holy priesthood" now; yea, "a royal priesthood," who, "loved" and "washed" in atoning blood, have been made "kings and priests unto God." On every side there are the "sons of Levi," too, of whom, in their religious aspect, it may be truly said, "Ye take too much upon you." Let the significant brazen memorial of the covered altar convey a word of needed warning and instruction to such. We read that "Moses was very wroth, and said unto the Lord, Respect not thou their offering." How overwhelming the conviction which forces itself upon the enlighten-

ed Christian, that Moses, in wrath, still speaks out, in the thunders of the unsatisfied law, the same invocation of vengeance, alas! alike applicable now, as of old, to the religious acts of religious men of the present day.

Solemn, very solemn the thought, that identical in principle is the offering of these "sinners against their own souls," with that of him who would act on the vain conceit of having dealings with a God of love, and a God of love having dealings with him, except as he regards Him in Jesus, or is regarded by Him in Jesus, on the ground of his atoning sacrifice. May these references to the Old Testament Scripture be brought under serious consideration, in the light of that awful passage in New Testament revelation: "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

The Holy Ghost, by the pen of the disciple of love, has challenged our attention not so much to the love of God as to the *manner* of that love: "Behold what manner of love the Father hath bestowed upon us," etc. Love, in this passage, is made to issue in sonship and heirship. It will not have told out its whole tale of wonders; it will not have made exhibition of its full provision for man, until it shall have invested him with the inheritance to which, as an heir of God and a joint-heir with Christ, he has been born. Having given the Son, "that we might receive the adoption of sons," "God sends forth the Spirit of his Son into our hearts, crying, Abba, Father," telling us that "we are no more servants, but sons; and if sons, then heirs of God through Christ." While God's call of us as sons meets with no recognition from "the world, which knoweth us not, because we knew Him not," that call finds an echoing response in our hearts, and, realizing the relationship in which the love of God has placed us to a God of love, we can predicate, without presumption, of our present *status* before Him: "Now are we the sons of God;" and in this assured fact we find a firm footing, on which we may take our stand, and thence survey the "eternal glory" to which "the God of all

grace" has called us in the call of sonship. "It doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him, for we shall see Him as He is." Each of these sons and heirs, as he looks backward by faith to what Christ has done, and reaches forward by hope to what is yet to be done in him and for him (experiencing "the work of righteousness" to be "peace," and "the effect of righteousness, quietness and assurance forever"); may sit, as did David before the Lord, in an attitude of calm repose, and with him admiringly exclaim, "Who am I, O Lord, and what is my house, that Thou hast brought me hitherto? And this was yet a small thing, O Lord God, in thy sight,"—to call me thy son,—"but Thou hast spoken also of thy servant's house for a great while to come;" Thou hast made me an heir of coming glory; "and is this the manner of man, O Lord God?" Oh no! "My ways are not your ways, neither are my thoughts your thoughts, saith the Lord." "I know the thoughts that I think toward you, thoughts of peace, and not of evil, to give you an expected end,"—the expected end of the consummation of grace given in glory promised.

Mark how the same apostle awards a like issue to this love, acting for us and in us, illustrating its manner, by giving special prominence to the element of atonement, as the exponent thereof: "Unto Him that loved us AND washed us from our sins in his own blood." etc. Let us hear him again in his epistle: "Hereby perceive we the love, BECAUSE He laid down his life for us." Again, "In this was manifested the love

of God toward us, because that God sent his only begotten Son, that we might live through Him." Let us not overlook a notable check and caution in the next verse: "Herein is love, not that we loved God, but that He loved us, and sent his Son to be THE PROPITIATION FOR OUR SINS." The Spirit of God, knowing the tendency of man's self-righteous heart to deduce not only love from God, but life from Christ (if, indeed, in his pride, he lets Christ at all into the matter), without the humiliating necessity of atonement, as the glorifier of Jesus, dictated, in the latter verse, an exposition of the manner of the love which, through a propitiatory sacrifice, gave the life set forth in the former. Then follows that wondrous "so," which seems to be but an echo of the same monosyllable recorded by John, as proceeding from the lips of Him out of whose bosom he was privileged to draw such deep lessons of this love.

Let us for a moment look at the passage alluded to—"God so loved the world." How? God's own measure of it is to be found in the immediately preceding context—not in the fact of Jesus being, as admitted by Nicodemus, a "Teacher sent from God," to teach the way to God; but, as expounded by himself, as such Teacher, to be an atoning victim, and himself "the way,"—a "new and living way, consecrated for us, through the veil, that is to say, his flesh." In the antitype of the brazen serpent, in the expiring agonies of the uplifted Son of man, faith finds the full and just estimate of the measure and the manner of the love of God to a sinful world.

Miscellaneous.

THE REV. R. H. STEVENSON ON CREEDS AND CONFESSIONS.

The following article, on a subject which excites a good deal of interest at home, will be read with interest. The article which follows will give the opposite side of the question.

The opening meeting of the University Theological Society was held on Friday week in the Rhetoric Class-Room—Mr J. M. Robertson in the chair—when an address was delivered by the Rev. R. H. Stevenson, of St George's.

Mr STEVENSON stated that he had chosen for his subjects "Creeds or Confessions, or arti-

cles of belief, with special reference to their influence in promoting or hindering the progress of true religion." After dwelling on the fact that a creed of some sort or form was essential to the existence of a Church, he referred to the value attaching to standards, which were the product of all the wisdom, learning, and piety which those who were interested in them could command, as compared with the incubations of individual men. He stated that the creed or confession of a Church was a bulwark which some men, in their zeal for Christ, had erected in the belief that it would

help to defend his Gospel both from the assaults of the open enemy and luckless injuries from its own friends: that the proper effect of a Church standard was, or ought to be, unity and order both in doctrine and worship; and that standards and confessions were of great use inasmuch as they moderated the speed of men who were apt to be in too great haste in publishing their discoveries and in uttering prematurely new opinions. It is said (Mr Stevenson proceeded to remark), with special reference to our own Confession, that it enslaves the intellect and destroys liberty of thought and speech, and so forth; and all this because the promulgation of anything novel would be followed by penal consequences, or because, in the knowledge of such consequences following discovery, or at least the publication of it, men refuse to search, ponder, and reason; and so become, if not haters of the truth, indifferent towards it, and the ministerial profession is thereby degraded. If I thought that any one of these evils were inherent in the existence of a Confession of Faith, or in its being made binding on the members of that Church, whose Confession it is, I should, as loudly as any man, protest against its being so used. But what evidence have we that our Confession exerts such a mischievous influence on your freedom? It is notorious that tens of thousands, who think that they have discovered some better way of serving God and teaching Christianity than we have attained to, teach and worship when, what, and how they please, and yet do not feel that they are visited, or in the least danger of being visited, with penal consequences. True, if any one within our Church diverges on any plea from our standards, and preaches what he may call a new truth, he is liable to be proceeded against as a teacher of what our Church calls false doctrine: and if he recant not what the Church has pronounced to be error, he must be ejected. This result of his departure from his former faith he may call a penal consequence if he please. Yet, in the end, the only difference between him and a thousand others who probably hold his new views just as he does, will be that they were wise enough to mature and fix their views sooner than he did, and so never sought admission to the church, while he acted indifferently and less wisely. But, practically, it is not the fact that confessions operate so prejudicially on intellectual freedom. It is well known that ministers, of almost every denomination, from time to time to time are found passing their own prescribed boundaries, leav-

ing their own and joining another denomination. In the Church of England upwards of a thousand ministers have, during recent years, renounced their own creed and accepted that of Rome. Even priests of Rome have asserted a similar liberty. In the face of such facts as these, it is impossible to accept unchallenged the injurious allegation that our Confession "pinions and confines" us. If any minister of our Church feels himself to be so circumstanced, let him not blame the Confession. The Confession leaves him free to investigate, ponder, reason, and speculate as much and as often as he pleases. If he acquires new opinions and conceals them, or refuses to promulgate them for fear of consequences, his freedom doubtless is curtailed; but he has himself to blame for this. The love of the emoluments of his office, and not the restraints of a Confession which binds no man to its opinions, is the real cause why the freedom to proclaim his new discovery is not complete. The utmost restriction which our Confession imposes affects only our liberty to preach what we have never professed, or, rather, something or anything contrary to or inconsistent with what we have promised, and have been appointed, and are paid to preach. And there is nothing uncommon in all this. There is nothing inconsistent with what our countrymen expect to find in the management or conduct of great and weighty matters, whether in Church or State. All Protestant Churches do the same thing. Nay, there are influential bodies of men—not ecclesiastical but civil—who uniformly act on the same rule. The Ministry of the Queen, no matter what their politics are, act on this rule. In the year 1834, the present Lord Derby, and the late Sir James Graham and one or two more, who were then members of the Whig Cabinet, discovered that their views no longer coincided with those of their party: and what was the course which they pursued? Simply that which is open to every minister of our Church whose opinions undergo a similar change—they retired quietly from the Cabinet, and left behind them the emoluments and all the sweets of office. Yet no man said—and they themselves did not feel—that the consequence of their change of mind was a penal consequence. No man can enter a Cabinet even now, but as one pledged to support the principles and the tactics of his leader: but does any one imagine that by such a step he fetters thought, or shuts up his mind against further light? The idea has only to be mentioned to suggest dozens of cases in which short-lived connection with Ca

binets, and honourable renunciation of that connection, demonstrate that the reverse is the case. It is worthy of observation, too, that notwithstanding the most favourable opportunity for doing so, no sect of the Dissenters have ever attempted to relieve themselves of the restraints of a confession. Nay, from what is now taking place before our eyes, Churches which glory in their freedom from State regulations and independence of Act of Parliament, instead of relaxing, as some have asked them to do, are actually tightening what we are told are chains on thought. Certain it is, that those parties who are now struggling to effect a union among themselves, have not arrived, or do not think that they have arrived, at that pitch of wisdom and faithfulness at which it would be safe to send forth their ministers without demanding from them the usual securities for their orthodoxy. It is also remarkable as a sign of the times that each party is as eager as ever partisan was to uphold its own peculiar dogma. Neither of them will permit that dogma to be even treated as an open question. The new confession of the proposed united Church must pronounce concerning it, or, at all events, some method must be found out whereby, if the union be effected, their consciences will not be offended by the apparent surrender of it. Evidently that light has not dawned upon these men's minds in which dogmas in confessions are seen and felt to trench upon freedom of inquiry; and I confess that as to that matter I am still in the same predicament. In conclusion, Mr Stevenson exhorted the students to a vigorous and fearless use of all their powers in the discussion of all matters affected by the Confession. The Confession and its friends had nothing to fear from any liberty thus employed in discussing it. At the same time, he exhorted them to study Protestant confessions generally, and especially their own. It implies (he said) no disrespect to our own to say, that much may be learned from perusing other productions of a similar nature. Moreover, the effect of such a perusal will be to elevate in your estimation the undoubted excellence and superiority of our own over all others. For conciseness, for lucidness, for its order or method, for its fulness, and the soundness of its conclusions, it stands unrivalled. It was the work of great and good men—men who were also learned and pious, and who, as its history and its contents prove, spared no pains in its performance. For upwards of 200 years it has remained the standard of the faith of almost the whole people of Scotland; even those who, on three

successive occasions, have gone out from us, have retained it almost in its integrity as their "form of sound words," and press it to their bosoms, as we also do, with fond affection. It is, therefore, not to be despised, but revered. And that, we believe, will be a sad day for our country, if it ever comes, when through any rude handling—whether of friends within the pale of the Church, or of an enemy beyond it—it falls from that place of honour and influence which it has so long enjoyed.

A cordial vote of thanks was given to Mr. Stevenson for his address.

PULSATIONS OF THE AIR. The pulsations of the atmosphere, once set in motion by the human voice, cease not to exist with the sounds to which they gave rise. Strong and audible as they may be in the immediate neighbourhood of the speaker, and at the immediate moment of utterance, their attenuated force soon becomes inaudible to human ears. . . . The waves of air thus raised perambulate the earth and ocean's surface, and in less than twenty hours every atom of its atmosphere takes up the altered movement due to that infinite small portion of the primitive motion which has been conveyed to it through countless channels, and which must continue to influence its path throughout its future existence. . . . Thus considered, what a strange chaos is this wide atmosphere we breathe! Every atom, impressed with good and with ill, retains at once the motions which sages and philosophers have imparted to it, mixed and combined, in ten thousand ways, with all that is worthless and base. The air is one vast library, on whose pages are for ever written all that man has ever said, or woman whispered. There, in their mutable but unerring characters, mixed with the earliest as well as with the latest sighs of mortality, stand for ever recorded, vows unredeemed, promises unfulfilled—perpetuating, in the united movements of each particle, the testimony of man's changeable will.—*Babbage.*

KNOW THYSELF.—A Latin poet informs us that "Know thyself" descended from heaven. An apostle wrote: "What! know ye not your own selves." "Examine yourselves whether ye be in the faith; prove your own selves." How shall we do this? By the touchstone of Scripture. When I was a boy, good Mr. M—, in examining candidates for Church-fellowship, used to ask: "Have you a spiritual taste? Do you love to read the 119th Psalm?" David says, "O how love I thy law! it is my meditation all the day." Is such the language of our hearts? Then "we know that we have passed from death unto life."

HYPOCRISY.—Many who would not for the world utter a falsehood, are yet eternally scheming to produce false impressions on the minds of others respecting facts, characters, and opinions.

GRIEF AND JOY.—Grief knits two hearts in closer bonds than joy ever can, and common sufferings are far stronger than common joys.