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The Presbyterian.

ISSUED BY AUTHORITY OF THE SYNOD OF

THE PRESBYTERIAN CHURCH OF CANADA

IN CONNECTION WITH THE

CHURCH OF SCOTLAND.

VOL.



XXVII.

1874.

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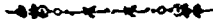
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THE PRESBYTERIAN

JANUARY.



'Tis not for man to trifle! Time is short,
And sin is here.
Our life is but the falling of a leaf,
A dropping tear.
We have no time to sport away the hours,
All must be earnest in a world like ours.

Not *many* lives, but only *one* have we,—
One, only one:—
How sacred should that one life ever be!—
That narrow span!—
Day after day filled up with blessed toil,
Hour after hour still bringing in new spoil.

O life below,—how brief and poor, and sad!
One heavy sigh.
Oh life above—how long, how fair, and glad
An endless joy.
Oh, to be done with daily dying here!
Oh, to begin the living in you sphere!

O day of time, how dark! O sky and earth,
How dull your hue!
O day of Christ, how bright! O sky, and earth
Each fair and new!
Come, better Eden, with thy fresher green,
Come, brighter Salem, gladden all the scene.
BOXAR.



1874.

In commencing the twenty-seventh volume of the *Presbyterian* we take the opportunity to greet our numerous patrons with the sincere and hearty salutation of a **GOOD NEW YEAR!**

However it may have been with us, individually, in younger days—whether the hours seemed to hang heavily on our hands or no—most of us who have reached the meridian of life will agree that we need not *now* to ask, “Why tarry Time’s chariot wheels?” On the contrary, we are sensible that with ever increasing velocity they are hurrying us along into the vast future. We are on the “down-grade!” Many who commenced the last year with us, and bid as fair to see it out as we, have succumbed by the way. They have crossed the bourne whence no traveller returns. From the other side they beckon us to follow. How passing strange that in regard to that “one event” upon which we can cal-

culate with any degree of certainty, it should be the one thing which we instinctively and persistently try to banish from our thoughts! “Oh that we were wise!” It is not that we wish to live life over again. No wise man would wish to be a day younger. But to apply the lessons of the footprints on the sands, which he who runneth may read. That is it.—“*Be ye also ready:*” and, “Whatsoever thy hand findeth to do, do it with thy might: for there is no work, nor device, nor knowledge, nor wisdom in the grave whither *thou* goest.” In vain do we attempt to lift the veil that hides the future. As it has ever been with mortals, so now; “we see through a glass darkly.” Only the present is ours. Let us begin this new year with the resolve that, God helping us, we shall work for the Church of Christ, and for souls, while it is day. For, “the night cometh.”

THE QUEEN AND THE HOLY COMMUNION AT CRATHIE.

In our last number, we alluded to the circumstance that the Queen had, during her most recent stay at Balmoral, partaken of the Lord's Supper in the Parish Church of Crathie according to the mode observed by the Church of Scotland. The Rev. Dr. Taylor, minister of the Parish and one of the Royal Chaplains for Scotland, dispensed the Holy Communion on the occasion, and he was assisted by the Rev. Henry Cowan, B.D. of the West Parish, Aberdeen; the officiating Elder being Dr. Robertson of Indego, the much esteemed Commissioner on the Balmoral Estates. The Countess of Erroll, the Hon. Mary Pitt, and the Hon. Flora Macdonald, along with her Majesty, partook of the Sacrament. We have no doubt that the Prince and Princess of Wales, had they been at Abergealdie, would also have participated in the privilege. One would think that so proper an act of the Queen's would have been deeply pleasing to the whole Empire; and no one more than Her Majesty needs the consolations of our most holy religion, and all the strength which these can impart for the daily discharge of her responsible duty. It is, therefore, with considerable astonishment that we observe, in certain quarters, indications of a feeling of dissatisfaction and complaint in regard to this matter. It is simply unfair. As the *Montreal Gazette*, in noticing the event, remarks, "the Queen has a perfect right, as other Christians have, to take Communion when and where she chooses. It must be remembered, moreover, that she is the temporal head of the Church of Scotland as well as the Church of England; and the theory is, that she belongs to the one Church as much as to the other. Her Majesty has always practically recognised this constitutional doctrine." The truth is, only once before has she happened to be at Balmoral when the Lord's Supper fell to be dispensed at Crathie; and, on that occasion, she did not conceal her wish to partake. She was so interested in the whole proceedings that she at once ordered a complete service

of Communion plate in the best silver and design from an Edinburgh firm; thus supplying a great want in that Church of the far North. It had better be told, for the enlightenment of those exceedingly illiberal people who talk so stupidly of so natural and commendable a step as the Queen has recently taken, that Her Majesty is never slow to show and express her delight with the unpretentious and unliturgical, but always solemn and impressive, services of her Scotch Chaplains in the Church of Crathie. This feeling came out, as our readers will remember, very decidedly at the death of the Prince Consort, who, it was well known, shared the Queen's unwavering attachment to the Church of Scotland; and, still more decidedly, at the death of the Rev. Dr. Norman Macleod. We observe, with the keenest appreciation of the touching act, that the Queen has, during the late autumn, placed two memorial windows in the Parish Church at Crathie—one in memory of her illustrious Consort and the other in memory of Dr. Macleod, her favourite Chaplain and Dean of the Chapel Royal. Her Majesty has also signalled her sense of the value of the Rev. Dr. Taylor's ministry at Crathie, as well as her sense of the loss which his translation to the Parish of Morningside, Edinburgh, causes, by appointing him a Chaplain-extraordinary for Scotland; Long may there till the British throne One who understands so well what is due to all the Institutions of the Empire, and, chiefly with regard to the holiest rite of all Churches, that its efficacy depends upon something better than the mere mode or place of its administration.

PLAIN WORDS BY A PLAIN SPEAKER ABOUT FORGIVENESS.

"For if ye love them which love you, what reward have you? do not even the publicans the same."—Matt. v. 46.

We know cases of neighbours in some quiet village street who are church-goers, who think themselves God-fearing folk, and who do fear and love God in a certain sense. But put the

test to them and see how they come out. One member of one family has offended a member of the other. They have some bitter words, they fall out. From that day forward they never cross each other's threshold; they do not speak in the street or in the field, when they chance to meet; and if they look at each other as they pass, only looks of anger and hatred are exchanged.

This goes on year after year. And still the years are hurrying on; hurrying them to the grave. Two years pass, then four, perhaps ten. And they never try to make up the quarrel. And yet will you believe it, those neighbours go to church, and they kneel together, and with one consent they lift up their voices and pray the Lord's Prayer—'Forgive us our trespasses, as we forgive them that trespass against us.'

Let us stop here and think: supposing that we have not *forgiven* those who have trespassed against us, what then? The prayer is changed sadly: and if we use these words this is what they mean now—'Forgive me not my sins, for I have not forgiven those who have sinned against me.' If we pray these words, and have a grudge in our hearts against any one, we are doing something very like mocking God, something very like calling down a curse upon ourselves.

Now people always seem to think, when they feel unforgiving and angry, that forgiveness was meant, as we have said, for other cases than theirs. 'I could forgive *this*,' says one, 'but I cannot forgive *that*.' 'I would forgive him if he would say that he had done wrong,' says another, 'but I *can't* forgive a man that does such a thing and then *denies* it.'

But can we find any place in the Bible in which it is said that some sins are too bad for us to forgive? or any text which shows that we are only to make friends with those who *acknowledge* they have done wrong? No, we cannot. When St. Peter said, 'How

oft shall my brother sin against me and I forgive him?' [and remember 'brother' here does not mean merely one of your own flesh and blood, but a neighbour, a brother in Christ] the Saviour said, 'I say not unto thee until seven times, but until seventy times seven.' That would be four hundred and ninety times, and few of us are tried so sorely as that by one man or woman. But Christ meant more than that: he meant that there must be *no end* to forgiveness, and that we must go on forgiving so long as we were sinned against.

And when God forgives us, remember *He* tells us of no condition. He says, 'Though your sins be as *scarlet*, they shall be as white as wool.' And if He forgives us so, are *we* to set up lines of how far *we* shall forgive? Ah! remember, *can't* here means *won't*. Do not mistake the two words, because they are quite different in meaning. If we really *cannot* forgive, we must, alas! have fallen altogether into the hand of the evil one.

Brothers and sisters, when we are living in great content with our own selves, thinking we are good Christians on our way to Heaven, let us stop now and then, and remember Christ's words, 'If ye love them which love you, what reward have ye? do not even the publicans the same?' And then the words of the loving apostle John. 'If a man say, I love God, and hateth his brother, he is a liar.'

Such words as these will check us when we are thinking too much of ourselves, or are too well-pleased with our well-ordered lives.

If we have *one* bitter grudge that we will not part from, then we have no right to the name of Christian. For to be really a Christian means of course to be *Christ-like*, and if there is one duty which Christ taught upon earth more than another, yes even to the moment when He prayed upon the Cross, 'Father, forgive them, for they know not what they do!' that duty was the duty of Forgiveness. It is a

hard duty: but He can teach us. And the harder it is, the sweeter is the offering in His eyes. When we kneel before Him this night, let it be with no mockery upon our lips that we fold our hands and pray, 'Forgive us our trespasses, as we forgive them that trespass against us. Amen.—*The Presbyterian at Work.*

SOMETHING TO DO.

Mr. Froude, in one of his articles in the *Christian Intelligencer*, traces the success of the Roman Church—securing converts from the better classes of English society—to its giving them *something to do*. Persons with leisure must have occupation of some kind to meet the cravings of their natures for activity. The priest presents them with a round of duties sufficient to keep every hour of the day occupied. Life is filled up. The demands of earnest spirits are met, and Romish propagation is successful.

Would we be successful in our Protestant works? Then let us open free outlets for activity to earnest souls. Are there those who should be at work who are not? Set them, not upon introversion of the eye, but upon some form of useful employment. Thus shall we quicken life, meet the demands of nature for occupation, and show the reality of true religion.

Our Own Church.

Before the close of this month, in all probability most of the congregations of the Church will have pronounced their opinions on the important question of a Union of the Presbyterian Churches of British North America, by adopting formal answers to the Synod's Remit. Although it is difficult to suggest any better way of dealing practically with the subject, than that which has been adopted, there is nevertheless some force in the remarks of a correspondent who evidently desires to see the matter calmly and fairly

considered. "I think there has been a mistake," he says, "in the manner in which this Remit has been sent down, and which in all likelihood will occasion at least another year's delay in the negotiations. I do not think that this case comes under the 'barrier act,' and therefore congregations and Sessions should not have been asked to merely answer 'yea' and 'nay,' but to express their opinions on the matter, which opinions could have been considered by the Synod when giving its final decision: for example, the third article has been objected to, simply because it seemed to secure to 'Licentiates,' as such, \$200 a year, whether doing any work for the Church or not. Exception has also been taken to the arrangement about refunding to capital the amount that may be taken from it to protect vested rights, some thinking that it would be better to begin distributing in the various proportions so soon as the interest exceeded the amount needed for the payment of these vested rights. In short that \$400,000 would be more useful to the Church, s.v., fifteen or twenty years hence, than \$450,000 at a period of time twice as remote. Parties wishing to see such changes effected naturally feel constrained to vote 'nay,' whereas, if they had been merely asked to express their opinion it would have been found that there was no vital objection and very likely the Synod would have agreed to the proposals or amendments of these objectors." For our own part we do not see any reason to prevent amendments to particular clauses being embodied in the answers to the Remit, as has already been done by the Presbytery of Montreal, in regard to the fourth clause of the second section, which was approved "*with this addendum, &c.*" If the final disposition of the Temporalities Fund as set forth in the Remit is an insurmountable obstacle to union, and if any better method can be suggested that is likely to meet general approval, there surely can be no objection to reconsidering this whole question.

At TORONTO, we learn that a meeting of ministers and laymen in connection with the Church was held on the 21st of

October last, when it was resolved to issue an address to the people of our Church, setting forth reasons why, in the opinion of the Meeting, a union with the Canada Presbyterian Church is not desirable, and a committee was appointed to draft such address. At a subsequent meeting of the Committee a circular was agreed upon and recommended to be published in the leading papers. The meeting also decided to use every legal means to prevent the consummation of a union, which they considered most undesirable for the Church. The following members of the Committee were present, Mr. T. A. McLean, Toronto, Chairman; Revs. Robert Dobie, Secretary; R. Burnet, Hamilton; D. Watson, Thorah; Messrs. James Wright, London; Judge Miller, Milton, and Wm. Mitchell, Toronto. Letters were read from several parties unable to attend, expressing their approval of the draft address which had been submitted to them. The parties to this address question the right of the Superior Court "to thus send down acts and proceedings which have for their object the obliteration of the name of our Church from the roll of the Christian churches of our land, and, while they do not object to the truths contained in the articles constituting the basis of Union they yet object most strongly to the fact that, in the Remit, the all important question, Do our people desire union or not? is not in reality submitted. It concludes with the announcement that, "should a portion of the Church seek for ecclesiastical connection, other than our own, at the sacrifice of principle and risk of Church property, we reserve to ourselves the right to still lay claim to be the Presbyterian Church of Canada, in connection with the Church of Scotland."

We need scarcely say that the meeting referred to had no connection with the St. Andrew's congregation in that city, which has not been reported to us as having deliberated on the question of Union.

We observe from the Galt papers that the congregation of St. Andrew's Church there has given its judgment

in favour of Union, with one dissenting voice.

We find in the *Ottawa Free Press* a full account of a large and influential meeting held in St. Andrew's Church, OTTAWA, to consider the basis of the proposed Union. Mr. E. McGillivry occupied the chair, and in announcing the object of the meeting, said that Union had to a certain extent been already consummated in the Lower Provinces, and in Australia, and it was for those qualified to vote to do so now. He felt it was time the Union took place, and he was strongly in favour of it. Mr. Douglas Brymner objected to the proposal, inasmuch as it implied the wiping out from the roll of Churches the honoured name of that to which we belong.

In reply to a question from Mr. Brymner, the chairman explained that it was decided that no discussion should take place in the matter, but that the congregation, by recording their votes, should either adopt or reject the terms. Mr. Brymner stoutly protested against being *muzzled* in this way, and claimed that the gravity of the occasion called for the fullest discussion. The chairman still holding to his opinion, a hot debate ensued, when it was moved by Mr. Brymner, seconded by Mr. Ross,

That without expressing any opinion as to the doctrinal points contained, in the opinion of competent lawyers, this basis has been illegally sent down by the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, and the congregation of St. Andrew's Church, Ottawa, decline to take any steps towards the extinction of the said Presbyterian Church of Scotland, in connection with the Church of Scotland, seeing that the only effect of such attempted extinction would be to cause still further divisions among Presbyterians in this country, part of the members of the said Church, even should such prove to be a majority, having no right, either in law or equity, to alienate the colleges, church buildings, or any other funds or properties whatever, belonging by undisputed legal title to the said Presbyterian Church of Canada in connection with the Church of Scotland, and the remaining adherents, even though they should prove to be a minority, being fully prepared to maintain and enforce their rights by every legal means.

It was moved in amendment by Mr. Hamil-

ton, seconded by Hon. James Skead, that all in the original motion after "that" be expunged, and that the Synod's remit of the basis of Union be now taken up *seriatim*.

Before this was put to the meeting, Mr. Brymner tabled a protest against the adoption of the "Basis of Union." After which Mr. Hamilton's amendment was carried, and the articles of the Basis were severally read and assented to *nem. con.*

For a similar purpose a numerous meeting of the congregation of ST. PAUL'S Church, MONTREAL, was held in the basement of the Church on the 17th ultimo; Mr. Andrew Allan was appointed chairman, and Mr. R. A. Ramsay, Secretary of the meeting. Dr. Jenkins having briefly stated the object of the meeting and adverted to the preliminary steps which had already been taken by the negotiating Churches, the Secretary read the articles comprising the Basis of Union, which were severally, and as a whole, unanimously and cordially assented to by the meeting amid frequent demonstrations of applause. On the Sabbath previous the Kirk-session also unanimously voted "yea" to the entire Remit. The Kirk Sessions and congregations of St. GABRIEL'S and St. MATTHEW'S Churches, Montreal, have both in like manner pronounced in favour of the Basis proposed, without a dissenting voice. Among the rural parishes of this Presbytery the following are understood to have made returns favourable to Union:—Dundee, Ormstown, Huntingdon, Elgin and Athelstan, Hemmingford and Russeltown—these being all that have as yet taken the matter up.

We have it upon good authority that the congregation of St. Andrew's Church, Kingston, have at length united in giving a call to a minister. We believe we are correct in saying that "the coming man" is the Rev. T. G. Smith, of Fond du Lac, Wisconsin, formerly of Melbourne, in the Province of Quebec. We have also good authority for stating that the Rev. David Morison, at present supplying St. Mark's, Montreal, has received a unanimous call to Ormstown.

Under the heading of "Presentations" we gladly make room for the following:

PICKERING.—Mr. James Madill, Elder St. Andrew's Church, Pickering, was presented by the Pastor, in the name of the congregation, with an elegant tea set in silver on the evening of Monday, the 15th inst., being that of the annual missionary meeting.

Mr. Madill, having retired from active employment, and taken up his residence in Whitby, the congregation deemed it proper to express their esteem for him as a valuable office-bearer of their Church, and whose activity as such in the general affairs of the congregation deserved to be recognised. The Rev. Walter R. Ross, in presenting the plate, felicitously expressed the feeling of the congregation towards Mr. Madill, who replied in suitable terms.

MOUNT FOREST.—A few weeks ago the minister of this congregation who, it may be remembered, came to us lately from the old country, received from both branches of his congregation very gratifying addresses accompanied by substantial tokens of his people's regard for him. The gift from Mount Forest consisted of a valuable and elegant cutter from Mr. Swan's carriage works, and which reflected credit on the establishment. It was presented to the minister by Mr. McFadyen, who after reading the address considerably drew the attention of the respected recipient to the undeniable fact that there was room in the cutter *for two*—a hint that we hope our esteemed friend will ponder. The ladies of Egremont supplied a handsomely trimmed sleigh robe, rendered doubly valuable by the kind words which accompanied the gift.

ALMONTE.—The Rev. John Bennett has received a handsome fur over-coat, gloves, and comforter from the Appleton portion of his congregation. The presentation, which was made by Mr.

Andrew Wilson, sen., was altogether unexpected and proved a pleasant surprise. At a meeting of the trustees of the Church at Almonte tenders for the erection of a manse were opened, when it was decided that the estimate of Messrs. Wilson and Donohoe should be accepted at the sum of \$3,994. The Kirk-session of this congregation have resolved to furnish a copy of the *Presbyterian* to each family for 1874, and have already forwarded their order for one hundred and forty copies, accompanied by a check for the amount, an example which we shall be glad to see imitated by others.

MELBOURNE.—The Rev. Henry Edmison was agreeably surprised a short time ago by receiving from his congregation the present of a splendid fur coat, cap, and gloves. A few days before this two kind friends belonging to the congregation had presented their minister with an excellent buffalo robe and railway rug. Mr. E. has been but a short time at Melbourne, and these valuable and seasonable gifts, while they speak for the kindness and liberality of his congregation, must have encouraged the heart of their minister.

ST. MARK'S, MONTREAL.—At the close of the usual week-day prayer meeting, upon a recent occasion, a very agreeable surprise also awaited the Rev. Mr. Morison, whose ordination was noticed last month, and who, in the temporary absence of the pastor, the Rev. W. M. Black, has been officiating in this church and congregation with much acceptance. On behalf of the ladies, the Rev. Robert Laing, the assistant minister of St. Paul's Church—who is also an Elder of St. Marks—presented Mr. Morison with a silk pulpit gown of the finest material, and made to order in Mr. J. D. Anderson's best style, and that issaying a good deal. It should be mentioned that a silk cassock to match was included in the presentation, the latter being a gift from Mrs. Anderson,

which kind act we doubt not has been duly appreciated. The address and the reply were, like the gown, excellent.

BEAUHARNOIS AND CHATEAUGUAY.—In recording the proceedings of the Presbytery of Montreal in our last issue, it was omitted, inadvertently, to mention that the Presbytery jointly and severally conveyed to Rev. Mr. Sym, in the prospect of his translation to Clifton, assurances of their high esteem for him as a brother, their deep regret at parting from him, and their best wishes for his future happiness and usefulness. We have also to mention that no minister ever parted from his people on better terms, and we know that Mr. Sym will be greatly missed in Beauharnois, for he has been a peace-maker, and has done good service to the Church. Previous to his leaving, the respective branches of the congregation presented their minister with a handsome sum of money, accompanied by expressions of mutual good-will that will not soon be forgotten, the members of the Canada Presbyterian Church at Chateauguay Basin uniting to a man with the adherents of our Church in this pleasing demonstration. It gives us pleasure to add that Miss Sym at the same time received a gift in money in recognition of her valuable services in connection with the psalmody of the Church.

MRS. INGLIS' INFANT SCHOOL, MONTREAL.—At the Annual Examination of Mrs. Inglis' Infant School the children showed much proficiency in Canadian history, geography, reading, arithmetic, object lessons, &c. At the close of the proceedings the Rev. Robert Laing on behalf of the parents of pupils presented Mrs. Inglis with a purse of \$190, and expressed for them their great satisfaction with the progress made by the children under her charge. Rev. Dr. Burns returned thanks on behalf of Mrs. Inglis for the present, and also expressed his own pleasure at the manner in which the

examination had been conducted. The meeting was then closed with prayer by the Rev. Gavin Lang.

CHATHAM.—A very pleasant and successful soiree was held at Chatham on the 11th ultimo, under the auspices of the Ladies' Association. The meeting was held in the old Methodist stone church, adjoining the residence of Mr. James B. Cushing. Nothing in the shape of decorations, was left undone that taste could suggest and willing hands accomplish. A bountiful board was spread. Of all good things there was enough and to spare. There was a large attendance, the young people of both sexes being particularly well represented. The well-trained amateur choir of Lachute had volunteered to supply the musical part of the entertainment, and at intervals during the evening discoursed sweet melody, while Mr. Dunderidge of the same place favoured the audience with one of his masterly and popular readings. The only matter of regret felt by the party was the absence of the minister, the Rev. Donald Ross, B.D., whose sad duty it was that day to attend the funeral of his friend and brother-minister, the late Rev. William McLennan. The financial results of the meeting were satisfactory, the proceeds being intended to defray the cost of alterations and repairs on the parish church of St. Mungo's which have recently been executed and have added materially to the comfort and beauty of the edifice. We take the opportunity to congratulate this congregation on the many visible tokens of life and Christian activity which, in a variety of ways, they have of late been manifesting.

IN MEMORIAM.

PERTH.—Death, ever busy, has, during the last month removed from us a warmly attached friend and member of our Church, and one who has long and well occupied a high judiciary position in our land.

We allude to John Glass Malloch, Esq., Judge of the county of Lanark, whose death took place at his residence, Victoria Hall, Perth, on Sabbath, the 7th ultimo.

Mr. Malloch has for the last thirty years been Judge of the united counties of Lanark and Renfrew up to their separation some six or seven years ago, and since that time, of the county of Lanark. His name, during this long period, has been almost a household word in both these counties. No other individual in them, we believe, has been so extensively known. Possessed of great force and determination of character, it could not be expected, from the nature of the duties which he had to perform, that all would agree with him in all matters of opinion, but as showing his high professional qualifications for the office which he filled, and also the uprightness and integrity of his character as a Judge, it is enough to state, that of all the judgments pronounced by him during the thirty years he sat upon the Bench, two only were reversed on appeal by the superior courts.

Judge Malloch and his friends had known, for some time past, that he was labouring under a disease—that of the heart—which, in all probability, would have a sudden, and not very distant, fatal termination. Notwithstanding of this, he continued to the last at his post, faithfully discharging his duties, either personally or by substitute, and looking forward to the end of his earthly course, strong in faith in the merits of his Saviour's atoning sacrifice, and greatly comforted and cheered by christian hope.

The high estimation in which he was held, and the great regard cherished for him, were abundantly testified by the large concourse of influential leading inhabitants, assembled from all parts of both counties, and by the spontaneous manner in which the Bar and Municipal authorities, turned out to pay their last honours, in accompanying his remains to their resting place in Elmwood cemetery. His bereaved widow and all the mem-

bers of his family have the warm friendly sympathy of the whole community.

KINGSTON.—The congregation of St. Andrew's church, Kingston, has recently lost by death several of its old and valued members. Besides other sad breaches already noticed in the pages of the *Presbyterian*, three deaths have lately occurred, leaving blanks which will not be easily filled.

The family of the Hon. John Hamilton, who has been so long chairman of the board of Trustees of Queen's University, has been afflicted by a double bereavement within the last two months. The first of these was the death of Mr. Herchmer Hamilton, Mr. Hamilton's third son, a young man of remarkably blameless and consistent character; who had long been a member of St. Andrew's church, and was not only much attached to his own branch of the christian church, but anxious to promote every good object, whenever it lay in his power to do so. Though residing at a distance of fifteen miles from Kingston, few were more punctual in attendance than he was, in all kinds of weather. He was a kind and considerate master, taking a deep interest in the welfare of those in his employment, and seemed to have never quite recovered from the shock which he sustained in the death, by a sad accident, of a trusted and favourite employé. For a year or two before his death, he had suffered severely from rheumatism, which, in spite of all the remedies that were tried, became chronic, and at length entirely prostrated him. He passed quietly away on the twenty-second of last September.

Mrs. Hamilton, in common with all the family, felt the bereavement deeply, and the sorrow probably secretly undermining her health, while it seemed to withdraw her thoughts more completely to the spiritual and unseen realities with which her mind had long been much occupied. She

was going about engaged in her usual duties until a week before her death, when she was attacked by a fever, under which she sank rapidly. The physical prostration was so complete, that she was unable to give expression to her feelings in the immediate prospect of death; but as she said to a friend shortly before her illness, she "had known her Saviour for forty years, and He would not forsake her now;" and there was no doubt that He was with her in the dark valley, and that when her eyes closed for the last time on earth, it was only to open them on those great and bright realities on which her thoughts so often dwelt.

She was "given to hospitality," and especially to clergymen, to whom her house was always open. She will be much missed, not only by her own family, to whom the loss is irreparable, but by many friends, and by the poor, to whom her kind bounty and kinder sympathy were readily extended. She was liberal, not only in bestowing charity, but also in contributing to church and missionary objects at home and abroad, and was a strongly attached member of the church.

Another member of the same congregation for many years, who has still more recently been removed by death, was Mrs. Mowat, widow of the late John Mowat, Esq. (who was one of the first members and elders of St. Andrew's church) and mother of the Hon. Oliver Mowat and of the Rev. Prof. Mowat, of Queen's University. She, too, was a liberal as well as a "cheerful giver," and never, probably, was any appeal made to her in vain for charitable or church purposes. She had been a devoted and exemplary wife and mother, but for many years the infirmities of age had laid her aside from active duties, though she still retained her kind and affectionate interest in all connected with her. She, also, peacefully fell asleep in Jesus, on the eighth of December,

after the long pilgrimage of eighty-two years.

L'ORIGINAL AND HAWKESBURY.—It further devolves upon us to chronicle the death of another veteran, an elder and a staunch friend of the church, whose name was known all over Canada, Charles Pratt Treadwell, sheriff of the counties of Prescott and Russell, who died at his residence at L'Original on the 30th November last, after a short illness, at the age of 71 years. He was an active, public-spirited man, whose death will be mourned by a large number of friends.

"The old must die: the young may."

In the mysterious providence of God the church is called to mourn the loss of one of her most earnest and accomplished young ministers, the Rev. William McLennan, of L'Original and Hawkesbury, who died at the residence of Mr. Alexander McPherson, Montreal, on the 8th ultimo, at the early age of twenty-nine. Mr. McLennan was a native of Glengary, the youngest son of an old and highly respected family. His father, Mr. Farquhar B. McLennan, was a man of mark in his county, and quite as much so in the councils of the church of which he was for many years an elder. The subject of this notice having given himself to the Lord and to the work of the ministry, prosecuted his studies at Queen's College, Kingston, where he distinguished himself in both Arts and Theology. In November, 1869, he was ordained to the office of the ministry, and commenced his short life-work, into which he threw all the resources of a cultivated intellect, and the warm impulses of a noble and generous nature. By the members of his congregation, indeed by all who knew him, he was greatly beloved. It could not otherwise be with one so kind to all others, so gentle, so unselfish, so modest, yet so manly and independent. Few ministers that have attained to gray hairs, even, and large experience, have been

privileged to see the Master's work so prosper in their hands as it did in the hands of this young servant of God, now entered into rest. It will be remembered that in the summer time, while the Synod was sitting, our late friend, in answer to the prayers of the Church, was brought back from the very gates of death and permitted for a little longer to engage in ministerial work. It does not appear, however, that he ever fully recovered from this severe attack of congestion of the lungs. At all events his constitution was so impaired as rendered him less able to withstand the insidious approach of typhoid fever, which after a short struggle of three weeks, claimed him as its victim. He had come to Montreal for change of air and to obtain medical advice, little thinking that he had come to die. But for him the last enemy had no terrors, and sorrowing friends and relatives will find comfort and consolation in the thought that he fell asleep in Jesus.

After a short but impressive service at the house of his friend and relative, where he breathed his last, our departed brother's remains were escorted to the railway station by a few friends and conveyed to Cornwall. The funeral took place on the 11th ultimo, and was very largely attended. Service was held in St. John's Church. The Revs. D. M. Gordon, of Ottawa, Donald Ross, of Chatham, J. S. Burnett, of Martintown and Peter Watson, of Williams-town, were present and took part, with the Rev. Mr. McNish, who presided, and took occasion in a short address to bestow a warm encomium on the excellencies of our late friend's character.

To this long catalogue of deaths we have to add the names of two others—a clergyman and a laymen both well-known members of the church, intelligence of whose decease reaches us just as we go to press—the Rev. William Bell, M. A., of North Easthope, and Judge Logie of Hamilton.

THE MARITIME PROVINCES.

Arrangements were made by the Presbytery of Pictou to induct the Rev. G. Coull to the charge of St. Andrew's congregation, New Glasgow, on the 11th ult. The Record for December has a good article on National Churches, in which it is justly asserted that "the essential thing about a national Church is not its money endowment, but its lofty aim to make the nation religious, in opposition to the theory that the State has nothing to do with religion, but is limited wholly to secular affairs. And in the proposed union of Presbyterians the writer sees symbolized the nearest approximation to his ideal for the Dominion of Canada that seems practicable. The Record further contains a long and interesting letter from Mr. Goodwill, one of the missionaries sent by the churches of the Lower Provinces to the Islands of the South Seas, along with its usual budget of local and foreign intelligence.

SCOTLAND.

MORNINGSIDE, EDINBURGH.—The Rev. Dr. Taylor, extra Chaplain-in-ordinary to Her Majesty in Scotland, has been inducted to the pastoral charge of this congregation.

MODERATORS OF ASSEMBLIES. It is understood that the Rev. Samuel Trail, D. D., professor of Systematic Theology in Aberdeen University will be moderator of next General Assembly of the Church of Scotland, and Dr. Robert Walter Stewart, of Leghorn, of the general assembly of the Free Church.

PRESBYTERY OF EDINBURGH.—At the monthly meeting of the Established Presbytery of Edinburgh, it was intimated that Sir David Baird had presented Mr. F. R. Johnstone to the *quoad sacra* parish of Gilmerton. That ecclesiastical cause celebre, the Cramond harmonium case, was again before the Court on a report made by the clerk, in which it was stated that 308 interested persons had signed a paper in favour of the use of instrumental music in the church of Cramond, and none against it. Just as the Presbytery was about to agree unanimously to a motion finding that there was no case for interference, and when the members were about to congratulate each other upon the termination of this unedifying dispute, Mr. R. Macpherson proposed an amendment. This was not seconded, but that gentleman dissented and protested, so that the matter will again be re-opened at next meeting of Synod.

A BRILLIANT SOIREE in connection with the Barony congregation, was lately held in the city hall, Glasgow. Dr. John Marshall Lang

occupied the chair, supported by Dr. Gillan, Moderator of the General Assembly, Dr. Jamieson and a number of other prominent ministers and laymen. After referring to the mission work of the parish and to the halo of antiquity that surrounded the Barony church, Dr. Lang alluded in touching terms to the fact that the last soiree of the congregation was the occasion of their welcoming home from a perilous journey that greatest of Scottish pastors, Dr. McLeod, his illustrious predecessor. It was stated in the course of the evening that there were in connection with the church four day-schools, having 366 scholars on the roll, three evening schools with 346 pupils, and ten Sabbath-schools with 125 teachers and 1795 scholars. The total collections and subscriptions of the congregation, including the Barony chapel and the Mission stations, for all purposes were \$7070.

MEMORIAL TO DR. NORMAN MACLEOD IN CRATHIE CHURCH. A Ballater correspondent writes:—Some months ago the memorial window placed in the parish church of Crathie, in honour of the late Dr. Norman Macleod, was removed, as it darkened the church too much, and, moreover, was said not to have pleased Her Majesty in design. Two ornamental windows have now been fitted in, one on each side of the pulpit, in memory of the departed divine. They are elegant in appearance, but still dim the light considerably in some parts of the church. Prior to his departure this week for Edinburgh, the Rev. Dr. Taylor preached his farewell sermon on Sunday in the church, the Queen and Princess Beatrice being among his hearers. It is rumoured that Dr. Taylor's successor at Crathie will be the Rev. Mr. Campbell, Lomay, who preached twice recently before Her Majesty, and on the evening of the last occasion had the honour of dining with the Queen.

THE CHAPEL OF GARIOCH V/CANCY.—NEW PRESENTATION. We learn on reliable authority that Sir James D. H. Elphinstone has issued a presentation to the vacant charge of the parish of Chapel of Garioch, in favour of the Rev. Alexander Young, of St. Andrew's Church, Colombo, Ceylon. The presentation will we believe, be laid before the Presbytery of Garioch at its first meeting. Mr. Young, who is a native of Aberdeenshire, returned to this country some months ago on leave of absence after fifteen years' professional service in Ceylon. He is the son-in-law of a highly respected Deeside minister—Dr. Cook, Kincardine O'Neil, and should he accept the presentation to Chapel of Garioch, we have every reason to believe that the settlement will be a very satisfactory one.

ACCORDING to a minute of the Edinburgh University Court, the Chancellor of the University has sanctioned the resolution of the Court suspending *in hoc statu* the regulations for the education of women in medicine agreed to on 10th November 1869.

THE Rev. Professor Charteris, in delivering the introductory lecture to his class of Biblical criticism and Biblical antiquities on the position of divinity students in the Edinburgh University, stated that it was his opinion that Scotland

was over-churched and over-ministered: ecclesiastical divisions placed on the country a heavier burden in providing ministers than it could reasonably be expected to bear. Last session there were 160 students for the Church of Scotland, 201 for the Free Church, and 120 for the United Presbyterian Church attending the classes of theology; making a total of 481. He estimated that there was one student of divinity for every 7,000 of the population, while of the German-speaking population of Europe there was only one student to about every 22,000 persons, and in the United States there were only 4,000 divinity students to thirty-eight millions of a population. The professor also said it was a grievous wrong in keeping the incomes of the professors in the Theological Faculty so poorly endowed as to put any one who gave up his church to personal pecuniary loss. There ought, he said, to be a professorship of pastoral and practical theology, a chair of Old Testament criticism and New Testament criticism, and he also ventured to think that there might be a division of the subject of apologetics and evidences from that of formal or dogmatic theology.

The Schemes.

THE PRESBYTERIAN.—In answer to several enquiries we may state that the cost of binding the *Presbyterian*, for the single year, or two years in one volume, is fifty cents. Parties wishing to have copies bound may address them to our office, and we shall give the necessary instructions.

We have to apologize for the unavoidable interruption of the articles on JOHN KNOX, kindly written for *The Presbyterian*, by a prominent member of the Synod, which we now resume and will continue in future numbers.

We have been notified of very few alterations in respect of our circulation for 1874. We trust that we shall be informed *immediately* of any change of address, increase or reduction of copies to be forwarded, or any other matter in which our readers would have us "advised" at the beginning of the year.

COLLEGE LECTURESHIPS.—The treasurer, Mr. N. J. McGillivray, acknowledges having received for this purpose, —from Montreal, \$275; Ottawa, \$50; Peterboro, \$40; in all \$365. This is

less than one half of the sum required. The committee, acting under the sanction of the Synod, look to the church for means to implement their engagements. And it should be distinctly understood that the entire cost of the Lectures must be met by special contributions, as the ordinary income of the College will not admit of any new charge upon it.

MANITOBA MISSION.—Kirk-sessions and managers of congregations who make their appropriations of funds at this season, are reminded that, in order to meet the wants of the mission, (\$2,200 per annum) each congregation is expected to give at least *one-fourth* as much as the amount allotted to it for the Sustentation Fund. The Rev. W. C. Clarke, our second missionary, has already reached the field where, we have no doubt, he will receive a hearty welcome and find congenial work to do.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

The following is the Convener's annual circular to which we invite the attention of Ministers and Kirk-sessions:

I am charged with the duty of reminding you that the Annual Collection on behalf of the Ministers' Widows' and Orphans' Fund, falls to be taken up, as in former years, in all the congregations of our Church, on the first Sabbath of January. It was a happy arrangement, shewing a fine perception of fitness, that the Synod, from the first institution of the scheme, appointed the collection for it to be made at a season consecrated by long usage to family reunions and festivities. It is felt to be most proper that those who in the good providence of God are permitted to meet in unbroken domestic circles should remember the widows and the fatherless,—especially those widows and orphans whose good fortune it formerly was to occupy the manse of our Church, but whose joy is now dimmed at this season by recollections of other holiday times, when they were happy in the society of departed husbands and fathers. The time was when arguments were needed to induce a liberal support of this benevolent scheme. But that time is now gone by. The immense advantages of the fund to the Church have been already largely proved. You are asked to continue to support the scheme in the future as you have done in the

past—to share in the gracious office, with which the Lord has charged Himself, of providing for the fatherless, and of causing the widow's heart to sing for joy. The claims on the fund are yearly increasing. The number of widows now deriving aid from it is 38, while the orphans number 53. Congregations which use the schedules are asked not to overlook this fund in the allocation of the year's proceeds by that system. All contributions to the fund should be forwarded to ARCHD. FERGUSON, Esq., Treasurer, 17 Mansfield street, Montreal, as soon as possible after the 1st of January, 1874.

ROBERT CAMPBELL,
Chairman of the Board.

ITEMS FROM INDIA.

HELEN.

(Supported by St. Andrew's Sunday School, Ottawa.)

Helen is the youngest in the class. She is too young to distinguish herself in a written examination. But her abilities are of a high order. All her memory lessons are perfectly done. She is a bright dear girl. One of her great delights is to listen to stories that the teachers often read to the girls. Her first eager question is whether the story is real. And when told that such stories are generally framed from facts, a most bright joyous expression overspreads her face as she eagerly takes in every word she hears. And there is so much meaning in her face, and such is the tenor of her life, that she accepts those stories as much for pleasure as she certainly does to profit by them.

CHRISTINA.

(Supported by St. Andrew's Sunday School, Ottawa.)

Christina is very intelligent and diligent. She is about nine to ten years of age. Her father is a catechist, employed by the General Assembly for street preaching. His salary is so small that he could not keep her in any school. Nor could he well contribute towards her expenses with us. The father is a very worthy man, and comes to us three times a week to give Bible lessons to the younger classes. He also goes daily to a heathen school of little boys, to teach them about the Saviour. And the rest of the time he stands on the road side and induces one or two people to listen to him reading the Bible. And from one or two standing still, the number goes on to increase, and in this way he always raises his audience, and is daily telling people of the only true way to heaven. I trust Christina's supporters will be pleased to support the child of such a father, and pray for them both sometimes.

SETA.

(Supported by Miss McLeod, St. John's, N.B.)

Seta's health has been completely set up, and

it has enabled her to be much more successful at her lessons than in former periods. She is an exceedingly good girl, not known to be found fault with for anything. With all her diligence at lessons she is equally anxious to be employed in any useful way, and is a great favourite for her unselfish readiness to give up to her young friends in whatever they want from her. I trust, as her health gets more and more re-established, that her character will get greater firmness. There is much promise that she will develop and become very worthy.

M. PIOR.

A' BHLIADHNA UR

Tha bliadhna eile' nis air dol seachad. Roith i 'eusairt mar ' rinn gach raidh 'us bliadhna' chaidh air thoiseach oirre. An deigh so, bithidh iomradh air a dheanamh air a' bhliadhna 'dh'fhalbh, mar nithear air bliadhnachan eile, aig am bheil an ainm's an eachdraidh ann an cuimhne dhaoine. Thu gach neach a thainig gu tearuinte roimh na bhliadhna' dh'fhalbh, ceum ni's faisge air bas agus breitheanas. Cosmhail ri bliadhnachan eile, feumaidh e 'bhith gun robh moran agh'us sonais, maille ri moran broin 'us doilgheis, 'us deuchainn, air am faireachduinn. Tha beatha'n duine co trioblaideach agus co caochlaideach, 's gum faodar aideachadh, nach fag da mhios dheug neach air bith agus an-t-shuidheachadh cheudna. Tha na cuisean 's na doighean co lionmhor, trid am bheil toileachas 'us soirbheachadh a' tighinn a dh'ionnsuidh ar cridheachan, 's nach 'eil e comasach do neach air bith a bhi caoin shuarach mu na nithean a tha' tachairt air gach taobh dheth. Is e abhaist laghach, chairdeil, a tha aig cairdean agus aig teaghlaichean, u bhi' cruinneachadh air la na bliadhna ur, chum gun caith iad uair ghreadhauch, shuilbhir ie cheile; agus gun nochd iad le cridheachan tlusail daiuheil, gum bheil speis 'us gradh acu do chach a cheile. Mar thacras air na nollaig daonnan, am feadh tha cairdean cruinn mar is nos, bithidh ionndrainn a nis air iomadh caraid gradhach a chriochnach a thurus taluaidh, agus a tha sinnte ann a' ciste chumhann a' bhais. Bithidh iomadh suil deurach, agus iomadh cridhe trom a'rsnealach, do bhrigh gu bheil gaisgeach laidir baigheil air tuiteam, agus gu bheil fiuran og maoth a dhith

Bithidh, mar an ceudna, smuaircan air moran, do bhrìgh nach 'eil slàinte mhaith aca fein, agus nach 'eil nithean saoghailta co fàbharach 's 'is abhaist doibh a bhì. Ged tha, mar so, iomadh aobhar ann, a tha 'sgaoileadh sgaile dorchas thairis air là na bliadhna ur, cha-n' 'eil neach idir ann nach fhaod gu durachdach agus gu togarrach an laoidh nìholaidh so a thogail:

“ Air d' uile throcair, o mo Dhia,
 'Trath dhearcas mi gu dluth,
 A' mosgladh suas tha m'anam blath,
 Le-b-ìoghuadh, gradh'us cliu.”

Buimidh è dhuinn uile cliu's moladh a thoirt do Dhia, gu bheil sinn fathast beo, agus gun do bhuilich E oirrn a liughad trocair agus caoinneas re na bliadhna' chaidh seachad. Thig é dhasan, d' am b'eiginn deuchainn' fhuiling agus caraid dhileas a phasgadh anns an uaigh, taing a' thoirt do Dhia airson an spionnaidh agus a' chomf hurtachd a fhuair è ann an latha 'bhroin. Thig è dhasan, a rinn stri ghoirt gu'n bhuanachd, a bhì taingeil gu bheil comas aige oidheirp nuadh a dheanadh ann an gnìomharan na beatha so.

Bliad hua mhaith ur duit. Is iad so na focail bhlat a tha gach neach a' labhairt aig an am so. Mu dh'fhaoidte, nach 'eil daoine' smuainteachadh gu bheil moran air a chiallachadh leis na briathran so. Tha iad a' caramh f' ar comhair, nach robh a bhliadhna dh'fhalbh sona do gach duine. Tua iad ag iarraidh oirrn, a bhì creidsinn nach 'eil maith air bith, a bhì deanamh caoidh 'us gearain thairis air na laithean neo-laghach a chaidh seachad. Tha iad ag innsidh dhuinn gu bheil gach mìos' us bliadhna ri freagairt a thoirt airson an gnìomharan 's an lochdan fein; agus nach 'eil è ceart no glie no freagarrach a bhì deanamh na bliadh na' tha 'nis' na toiseach, iarguineach, agus muldach, le bron' us tubaistean nan laithean a dh'aom. Is é so a chomhairle' tha a *Bhliadhna ur* a' toirt do gach duine, nach 'eil sonas', us dìchioll an am a tha nis ann, ri bhì airam milleadh le beachdan 'us tubaistean bronach a bhùineas do na laithean nach 'eil a nis ann Bitheadh gach duine, mata, dìchiollach, dealasach; a' gabhail tlachd anns na caomh-throc airean a tha Dia nan gras a'

buileachadh air, agus a' deanamh spairn chruaidh airson leas sìorruidh anma fein a chu. air aghaidh, agus toil an Tighearna 'chomhlionadh gu cubhaidh 'us gu dileas. Tha briathran an-t-salmadair aron aosda agus urramach “Thoir fios dhomh, a Thighearna, air mo chrich, agus tomhas' mo laithean ciod è, chum gu bi fios agam cia gearr mo rè. Feuch, mar leud-boise, rinn Thu mo laithean. 'us tha m'a is mar neoni a d'fhianuis.”

CONA.

JOHN KNOX.—Continued.

The scene of those events, namely, the martyrdom of Hamilton and Wishart, and the massacre of Cardinal Beaton, is the ancient city of St. Andrew's, situated near to the Frith of Tay, and commanding a view of the German Ocean. Here Knox commenced his ministration and raised his voice like a trumpet against the abominations of the Papacy, and thousands flocked around him.

Here the friends of the Reformation mustered in great numbers, and some 120 knights took possession of the old castle, which was formerly in the hands of Cardinal Beaton, so that St. Andrew's was now looked upon as the stronghold of the Reformation in Scotland. John Knox was chaplain to the castle, and resided there, and his time was divided in preaching and in teaching the bairns of Douglass, one of those 120 knights.

But one day a fleet of no less than twenty-one French galleys hove in sight, bearing troops, and thumb-screws, and instruments of war. What can all this mean? What has France to do with the Reformation in Scotland. How came she to interpose at this time? It was in this wise. James V., somewhat favourable to the Reformation, had recently died, leaving behind him only an infant daughter, the future Mary, Queen of Scotland, while the mother, Mary of Guise, was a furious papist, and nearly related to the reigning family in France, and was in constant correspondence with her brothers, sworn enemies to the Reformation, ready to send fleets and troops,—*anything* that would

crush that rising heresy. Hence those French galleys rowing into the harbour of St. Andrew's. Hence those French troops landing to make inquisition for blood and recover the old city which the Reformers had seized and still held. Against such a troop, it was vain for a handful of men to contend. And so all in the castle and Knox among the rest, were taken captive and doomed to work in those galleys for years,—in the case of Knox for 19 months. This was a great interruption to his work, and a great calamity to himself, and yet it turned out rather to the furtherance of the gospel. Do you ask what those galleys were? Then I have to say that they were small vessels of war, employed in scouring the coasts and in making sudden onsets upon the enemy. They were about 120 feet long and they sat very low in the water. They were propelled by long heavy oars, 50 in number, and six men at each oar, making in all about 300 rowers. Those were the galley slaves. They were constantly chained to a bench, sitting upon it by day, and sleeping under it by night, facing all weathers, scantily clothed, miserably fed, covered with vermin,—in short treated like beasts, and worse than beasts. When they rowed they were stripped from the waist upwards, and when great speed was wanted, blows from a cowhide fell like hail upon their bare backs, and blood and bruises and horrid yells were the consequence. Those poor galley slaves were made up for the most part of jail birds and incorrigible criminals from France—the sweepings of the streets, whose ways and words made their presence a very pandemonium.

It was among such prisoners that John Knox was doomed, and as his masters made long their furrows upon his back, and the slow months wore on, he must have felt what sort of sickness it is which arises from hope deferred. We speak of the martyrdom of a Wishart, or a Paul, but what is the fire that burns the martyr's body or the axe that strikes off his head, compared to the long, slow, brutal degradation to which those galley slaves were doomed? What bright, brave, manly spirit, rich in grace, would not rather wel-

come sudden death, and rejoice and be exceeding glad to find a grave? No wonder that Knox was prostrated by a violent fever. No wonder that he was brought to the gates of death, but even then his great faith and fortitude never failed. He still saw a bright day for Scotland and continued, while cruising about the coast, to speak words of good cheer to his fellow prisoners that were in the same condemnation. One day, when lying near the coast, when within sight of St. Andrew's, his attention was directed to the glittering spire, and he was asked whether he knew the place. "Yes," said the sickly man, raising his eyes "I know it well, for I see the steeple of that place where God first opened my mouth in public to His glory, and I am fully persuaded, however weak I now appear, that I shall not depart this life till my tongue shall glorify His Name in the same place again." It was a hard bondage through which he had to pass, but He that sustained Joseph in the prison, giving him new views of truth and richer experiences of grace, sustained the great Scottish Reformer also, when bound with affliction and iron, and made him a polished shaft in His hand, fit for high service. During those weary months in which he cruised about in the galleys he learned lessons which he could never have learned in the soft, easy circumstance of prosperity. His hot, fiery zeal was tempered by richer grace; his stern, rugged heart was touched by finer sympathy for the ignorant and those that are out of the way, and his desire for human progress and human regeneration was drawn forth more earnestly. Perhaps none ever more beseechingly cried, "*How long, O Lord, shall the wicked triumph? How long, O Lord, Holy and True, dost Thou not judge and avenge our blood on them that dwell upon the earth?*" M.

MINISTERIAL SUPPORT.

[We commend to our readers the following seasonable and sensible remarks by Dr. John Hall of New York, taken from his able address before the Evangelical

Alliance on the subject of ministerial support. ED. PRESBYTERIAN.]

At the present moment there is a kind of irony, almost mockery, in the form of some of our calls. Ask the Rev. Mr. Smith and his wife and five children, five being the most moderate average (laughter) to come and labour in the work of the ministry, give his whole time, strength and energy to it, precluded by his work from any other occupation, and that you may be free from care, we promise you the sum of \$600, annually, in four quarterly payments. I say while hundreds are as they are in America, you cannot make ordinary ministers free of care in that way, no matter how you try to fix it. I am sensible there are some objections that may be raised to the whole plan, and in conclusion, because I am unwilling to occupy too much time, I shall venture to mention one or two of those objections. In the first place it may be said, "Why should the people be called upon to lift up the ministers in things pecuniary to this particular standard? Ministers may fix the scale as high as they please—are we under obligation to come up to it? There you make the fatal mistake. It is not the ministers that fix the standard at all. It is you. I want you to use your own judgment in the matter and see that this is case. It is you, the christian people, that determine the standard of our expenditure. A minister settles in a particular neighbourhood, town or country, city or village. Have not the people beforehand a certain very definite idea of the kind of house he ought to take, of his establishment generally, even of the very clothes in which he ought to appear among them. And if his house be very notably below their conception, if he turned out in the village or town in a shocking bad hat, is not there a general feeling among his people that somehow he is degrading or belittling them. You fix the standard up to which we must try to live, and below which if we but partially sink, we would sacrifice that which the true minister holds dearer than life, his ministerial position, and his power to do good to his Father.

I hope the practice will become more and more popular of finding residences for the ministers on the part of the people. It saves a world of embarrassment. When a pastor finds a house provided for him, he knows perfectly well, if it is a showy house that he is not to blame. If it is a shabby house he is equally blameless; and I should be very glad if, in the country towns and villages, the question of finding parsonages should become more universal. It may be objected again, that the Apostles, for example, did not find such comfortable arrangements made for them as the clergymen of the 19th century. That may be, to a superficial person, a very plausible objection; but you must remember the difference between the christian communities of that day and of this. Then I have no doubt the christian people did as they were able and as they had opportunity. That is all that is wanted at the present time. If the members of the congregations in New York were to be seen wandering about in sheepskins and goatskins; if the happy and comfortable inhabitants of those brown-stone houses in 5th Avenue were compelled to resort to caves and dens of the earth, being afflicted and desolate, I hope, I for one, should have grace to stand by them and to wear the sheepskins and goatskins, and to live in the caves and dens. But you know that is not your position just now. Therefore, we say, there is no parallel in the case; and any argument founded on any such parallel, is an insult to the human understanding.

I set up this positive plea on behalf of ministers. We are among the best educators; we are among the cheapest. There are thousands of families who owe more of their intellectual development, not to speak of moral and spiritual, to the minister than to any other agency whatever. I maintain that we are among the best moral reformers. We do ten times more than the best organized police. I allege, again, that we promote the happiest and best influences in the community, for, if the ministry be successful, and if the grace of God is instrumental in turning men from darkness to light, and from

the power of Satan unto God, directing them into the paths of purity, gentleness, honesty, honour, integrity, righteousness; such men and christians in their turn become the benefactors of their race and blessings in their neighbourhood.

A ST. ANDREW'S DAY SERMON.

1873.

Our readers will thank us for the following able and patriotic Sermon preached by a distinguished minister of our Church to his own people in the ordinary course of Sabbath ministrations.

Remember the Lord afar off, and let Jerusalem come into your mind.—Jeremiah li. 50.

It so happens this year, that the Scottish national day falls on a Sunday. It has seemed to me a favourable opportunity for directing your thoughts to some of those things which have made one of the smallest and least populous of nations so highly distinguished among its fellows, as Scotland has been, and still undoubtedly is. It is true that some of us hail from Ireland, others from Wales, others again from England, and others from various parts of the North American continent; for the most part, however, the members of this congregation are either Scottish in their origin, or of Scottish descent; and as to those who are not, we owe too much—all of us—to Scotland as Presbyterians, as Britons; too much to Scotland as a congregation, and as members of our Church in Canada, not to feel a deep interest in all that she has been and is, in her beautiful and majestic scenery, in her institutions, in her thriving population, in her churches, in her humble christian homes, in her liberal school system, in the truly noble men whom she has given to literature, to science, to statesmanship, to the army and navy, to philanthropy, and to the church and christianity. She has fought so many battles in the cause of freedom, she has surrendered in defence of the gospel and of religious liberty, so many faithful martyrs, as to make it

impossible for any of us who speak the English tongue, and adhere to the truth of christianity as it is embodied in the reformed doctrines and the great system of Protestantism, not to regard her with veneration, not to sympathize with her loyal and devoted sons in the memories and aspirations which they cherish on this national day. I have heard it said, that St. Andrew's day is less marked and observed in Scotland than it is by Scotchmen in the colonies and in foreign countries. One need not be surprised at this. That which men have in possession is less cherished than that which, once possessed, is lost. While surrounded by the scenes and joys of fatherland, men accept and regard them as matters of course. The privileges enjoyed, the beauties, the comforts, above all the associations, little comparatively is thought of them; but when the severance from home occurs, and men are transplanted to other scenes, and climes, and associations; scenes not so fair and lovely, climes more rigorous, associations new and strange, then it is that they understand and feel what they have lost, and crave any thing that will remind them of former privileges and joys, of much loved friends and associates; then it is, that patriotism reaches its highest form; that love of country becomes most earnest, fills the largest space in the heart. And this feeling is not confined to those who have lived in the homeland, and who, therefore, more or less remember what they have left behind; it is transmitted from generation to generation in new and strange lands; children catch the tone and spirit of their parents; even children's children become as loyal to the land of their ancestors as were their resident forefathers. Especially true is this of the people of Scotland. No change of scene, no width of distance, no diversity of climate, no form of government, no duration of time, seems to rob them of their love of country, or to diminish their interest in the land of their fathers, or to make them forget that if not Scotchmen born, they are the sons and descendents of Scotchmen. Happy for themselves, and well for the new lands which they help to people, if they prove

worthy of their origin, and true to the glorious traditions of the good old land.

Let us endeavour, by a brief review of its history, to find out what it is that has contributed to make Scotland what she has been and is; that so, in this land of our birth or of our adoption, we may succeed in impressing upon it, like marks of distinction—political, moral and religious.

Protestantism lies at the foundation of Scottish pre-eminence and progress. The struggles through which Scotland passed, in successfully breaking the yoke of bondage under which she had been long held by the Church of Rome, called forth in the people an energy and endurance, which told with effect upon every future struggle which she was called to maintain in the interests of political and religious freedom. It is scarcely possible for any one who is not pretty well read in Scottish history, to conceive of the moral condition of the people previously to the time of the Reformation. There were splendid men amongst the upper classes; there were brave captains and noble chieftains; and even the general people, when sufficiently led, were never at fault in the soldierly virtues of courage and endurance. There were distinguished priests, men of learning, in many cases of piety, who, up to their light, guided the people into the thoughts and practices, as well as forms, of the Christian religion. But withal, the condition of the people, both in the Highlands and Lowlands, was that of a modified serfdom, and of great ignorance; that of utter dependence, on the one hand upon the Romish clergy, on the other hand upon the great owners of the land. There were no schools, no books; even the Bible was a sealed volume, and the offices of religion were discharged in a tongue known only, excepting the clergy, to the nobles of high degree. Indeed, what other European nations were during the dark ages, Scotland was.

The light of the Reformation visited the land, and penetrated and illumined its darkest corners. The word of the Gospel reached the ears, and at length the hearts of the common people. It was as

leaven working, upheaving into new form and into life, the previously inert mass of society. Scotland was highly favoured in the character of its Reformers. John Knox was second to none of the great men whose names are inscribed on the scroll of honour in the Reformation period. He stands on a level with Luther and Calvin in the character which he bore as a man of intellect, as a biblical student, as a firm believer and upholder of evangelical truth, as a man of singularly sincere aim, as a statesman of comprehensive scope and far-reaching purpose, as a man indomitable in energy, courageous in defence of great principles, bold even to defiance under attack; in all these characteristics, I repeat, he was on a par with the greatest of the great Reformers, and exerted, therefore, upon his country an influence wide and lasting, an influence on the side of virtue and goodness, of education and liberty, of knowledge and of the fear of the Lord. To no man does the Scotland of to-day owe so much as to John Knox. He lives in her schools, her universities and her churches, in her religion and intelligence, in her liberties and laws.

(1.) *The Parish School* has been to Scotland a chief source of the intelligence and progress of her sons. When the people of other countries were allowed to remain uneducated, and therefore ignorant, the Reformed Church of Scotland recognised her responsibility to all her children, and opened to them, without distinction, the portals of learning. For the last three centuries, with greater or less faithfulness, the Church of Scotland has undertaken the work of instructing the young of all grades in society, having first secured the means to do this by levying upon the landed interest in each parish the necessary impost. In these schools, met the children of both the labourer and capitalist, of the low and high. During the seventeenth and eighteenth centuries, the parish school was almost the only opening which presented itself to the acquisition, during childhood and early youth, of the elements of education; how efficiently the work was done, is clear from the fact that many

of the most eminent men whom Scotland has produced, whether as jurists, physicians, or ministers of the Gospel, went up to her universities from the parish school. These parochial seats of learning created a bond of union between the poor and the wealthy classes. This union of feeling, oftentimes reaching to friendship between persons in the various grades of society, has, from this cause, been stronger in Scotland than in any other country, proving to her people a source of permanent advantage, social and moral. Then, the religious character of the schools, the daily use of the Bible in them, and the learning of the Shorter Catechism, have contributed not a little to that intellectual character which has distinguished the Scottish people for at least two centuries past. It is difficult to forecast the result of the change which has lately taken place in the school system of Scotland. One thing is clear, that under the old *regime* the country enjoyed educational privileges far higher than their neighbours, and the people have grown up intelligent, and prepared beyond most of their fellows, for the competitions and duties of life. Moreover, by means of the parish school the humbler class in Scotland has furnished to the learned professions, to the higher walks of commerce, and to the Imperial military and naval services, a larger number of distinguished men than the like class in any other country. Scotland's high position amongst the nations, whether we view it from an intellectual or from a moral point of view, may be traced to the liberal and christian education which the youth of the country, of both sexes, have enjoyed for nearly three centuries.

(2.) *An open Bible*, no less than to other Protestant countries, has been and continues to be a source of enlightenment, and otherwise of benefit and blessing to Scotland and its people; the more that in no country has the privilege of reading it been so largely appreciated and used. It is not only or chiefly in modern times, when invention has simplified and cheapened the manufacture of books, and hence almost indefinitely multiplied the production and circulation of the Holy Scriptures,

—but in the eighteenth and even the seventeenth centuries, when Bibles were scarce, that the Word of God was adopted by the Scottish people as “a light unto their feet and a lamp unto their path.” How they wielded this “sword of the Spirit” against the attacks of their Popish assailants; how, in the days of the Covenant, they made the Word of God their defence against the attempt by England to force upon the nation a dominating hierarchy and a ritualistic church, we have all read and known. How the humblest of Scotia's sons, aye and daughters, successfully withstood the arguments and assaults of the adherents of the church of Archbishop Laud; how they met false doctrine, with truth, and resisted superstition, and defended their own simple worship as against the semi-popish ritual of the Episcopalians of that day, by an appeal to the Word of God, we all know; and how, sustained by the promises of God, strengthened by christian truth, and upheld by christian hopes, many of them bravely suffered death rather than yield to the tyranny of an unscrupulous priesthood, is not only acknowledged but gloried in by every true Scotchman, aye, by every man who can appreciate liberty of conscience and martyr-courage. Then, the Bible has been the family book of the people. In Scottish homes it has been the most popular of all the books on the cottage book-shelf; sometimes it has been the only book; but, whether it has been one by itself, or one of a score, it has been diligently read, and reverently regarded, and in the reading of it, the teaching of the Holy Ghost has been prayerfully sought. Where this course was pursued in a country for hundreds of years, it could not fail to produce in the people, from age to age, a respect for the Bible amounting to veneration; a disposition to be governed by its maxims, and a belief in those doctrines of salvation from sin, and immortal life in Jesus, which are the centre, as they are the staple of its teaching. For generations the homes of the people of Scotland have been illumined and made joyful by the reading of the Bible, and by earnest prayers, offered

sometimes in simple words and by stammering tongues, but with a sincere mind. Burns's "Cottar's Saturday Night" is scarcely an overdrawn picture of many of the homes of Scotland in his day; and in this day also:

"The priest-like father reads the sacred page,
"How Abram was the friend of God on high!"

"Perhaps, the Christian volume is the theme;
"How guiltless blood was shed for guilty man."

"Then kneeling down, to Heaven's Eternal King,

"The saint, the father, and the husband prays."

We do not wonder at the poet's exclamation, as he gazed upon the picture which his genius had produced,

"From scenes like these Old Scotia's grandeur
springs—
"That makes her loved at home, revered
abroad."

And so it is: Intelligence, piety, respect for authority, parental as well as divine,—these virtues characterised Scottish homes, and diffused their blessed influence over the land. One sometimes wonders whether to-day, Scotland, in this respect, is what she was a hundred years ago, or even half a century ago.

(3.) *Sabbath-keeping* is, or at least has been to the people of Scotland, another source of prosperity and happiness. For many generations, Scotland has been distinguished amongst christian countries for the respect and devotion with which, within its bounds, the Lord's Day has been observed. The enforcement by Scottish parents upon their children of the fourth commandment may oftentimes have been extreme to the degree of even sharpness and severity; but this was to err on the safe side, if indeed, there were error at all. The observance of the Sabbath reminded the people of their duty to God, of their responsibility as to the keeping of His laws; it taught them that there were higher thoughts and aims than those which centre in earth and time; it separated them from worldly toil; it gave them ease from work, time for reflection, opportunity for studying the Bible; and it led to those Sabbath evenings in the

family, where parents and children formed a little christian congregation and secured the fulfilment of Christ's promise, "Where-soever two or three are gathered together in my name, there am I in the midst of you," when they surrounded the family altar, and read God's Word, and repeated the Shorter Catechism, and offered supplications for grace and blessing to their Heavenly Father, and sang together those old metrical psalms and scripture paraphrases, which have been the stay and joy and hope of so many a Scottish heart in time of sorrow, of old age, and of death.

"They chant their artless notes in simple guise,
"They tune their hearts, by far the noblest aim."

These Sabbath evenings in the family have done more to promote in Scotland Biblical knowledge, and the domestic virtues, and true piety, than almost all other influences put together. The memory of them no doubt is precious beyond measure to many of yourselves.

(4.) Attendance upon the Ordinances of religion—the *Public Worship of God in the Kirk*—has given character and tone to the people of Scotland—social stability and orderliness—and has contributed in no small degree to their intelligence as well as piety. I know of no exercise more intellectually and morally elevating in its character and results upon either the individual or the family, than that of a regular attendance upon the services of the church. Brought in contact with one's neighbours in the relation of a fellow-worshipper of one common Father and God; uniting with them in the same songs of praise and confessions of sin and petitions of prayer; listening to a thoughtful, earnest exposition and enforcement of christian doctrine or duty from the lips of a thoroughly furnished minister; the mind rests, in the midst of the work and turmoil and sorrows of earth, upon thoughts of God, of God's love in His Son, of man's nearness to God in Christ, of the blessedness of heavenly rest. It is brought in contact with purity, with authority, with truth, with love, with, in one word. Divinity. No one who has

read Scottish history, or is acquainted with Scottish life, can fail to know how strong are the convictions of the people throughout the land, in regard to the duty and privilege of attending their sanctuaries of worship. Over hill and through glen, in rain and sunshine, through snow and hail, the people are accustomed still, as they have been for centuries, to walk mile after mile, and to sit for a couple of hours, ay for three hours, on hard seats, in cold damp churches—fathers, mothers, with their children too, to hear the Word of God, and to join with their fellow parishioners in the sacred worship of His house. You have seen this many of you for yourselves. Seen it! You have experienced it, you have been of the happy number who wended their way to the Kirk on the hill side or the glen, and, now, as you look back over those by-gone years, and think of loved ones who were then your companions—parents, brothers, sisters,—you are saying, “I went with them to the House of God with the voice of joy and praise.” “We went with the multitude that kept holyday!” Yes; you remember the Fast days, sacred in the parish as Sabbath days, and the Holy Communion seasons, when you saw them at the Lord’s table, eating and drinking, reverently, the consecrated emblems; perhaps you were yourselves among the timorous young people who for the first time stretched forth their trembling hands to take the bread and to lay hold of the cup of God’s covenant mercy.

* * * *

I have attempted this morning to bring Scotland to your mind; I have asked you to remember, in this far-off land, the land and home of your fathers; I have sought to depict the elements and principles which have made Scotland distinguished amongst the nations of the earth; I have shown you with what energy, courage and self-sacrifice they maintained their principles both religious and political. You have seen how successfully they threw off the Roman yoke; how, in the face of cruel tyrants they afterwards asserted and secured their liberties; how they cleaved to the Word of God, and to

the doctrines of the Reformed religion; how they honoured God’s Sabbaths, and kept His ordinances; how they instructed their children in the christian faith, and in the keeping of God’s commandments.

Let me ask, whether you are faithful to the traditions of Old Scotia? Whether, from time to time, you let the land of your fathers “come into your mind?” I fear that in regard to the observance of the Sabbath and of Ordinances, there is a great falling off in this “far-off” land, even on the part of the children of Scotland. Think you the Bible holds in your families the position and influence which it held at home in the families of your forefathers? Think you there exists the same love for the House and Worship of the Most High, which marks the Scotland even of to-day? Think you your children are brought up with the same carefulness as to filial deference and obedience, as to respect for authority, as to reverence for religion and its ministers, as were the children of your ancestors?

What is Scotland to you, if you allow these things to pass out of mind, and so, fail to act upon those suggestions which its history offers for your guidance? To keep St. Andrew’s day by festival and music, by displaying the banners and ensigns of Scotland’s ancient kings, by walking in procession to one of our churches to hear Scotland’s virtues and glories set forth, by assisting with money her poor sons and daughters in this far-off country, all this may be well enough; but there must be more if you would make yourselves worthy of your origin; there must be self-denying devotion to the principles of the Reformation; a self-consuming zeal for the advancement in this country of Scotland’s Church; an undying love of the Bible; a faithful observance of the Sabbath; an untiring adherence to church privileges and ordinances; a faithful attention to family religion, the reading of the Bible, instruction in christian doctrine, and united prayer at the domestic altar—otherwise, Scotchmen in the British colonies will prove unworthy of their country, of their fathers, of their Scottish birth-right, unworthy of the privileges

which have followed them as Scotchmen to this far-off land.

Here is a point to be noted, that in this country you live under the same government and laws under which your fathers lived; that the Queen of Great Britain is Queen also of Canada; that the liberties which your fathers fought for and secured, have followed us in our migrations; that the Bible is an open book here as at home; that we have the same church, the same forms of worship and of church government which the people of Scotland enjoy; that we sing the same psalms and paraphrases and hymns of praise which are sung in the parish churches in Scotland. It is something to be able to say, and to make Scotchmen thankful, that when they come to this country with the aim of making their way in the world, which most of them by the blessing of God do, they find provided for themselves and their children all the privileges

—religious, educational and social—which they left behind.

Let me say to you in conclusion; Do not leave upon the minds of your children the impression that you set no store by Scottish traditions. Do not act as if you cared not for the things that have made Scotland glorious. Let not your children be able to say after you are dead, Our fathers were not Scotch in their respect for the Sabbath day, and in their love and devotion to the Kirk. Be assured, dear brethren, that that in Canada which we have most to fear is that her children will yield to the worldliness of the age, and will neglect God's Sabbaths, and turn aside from the ordinances of the Gospel, and substitute secular for Bible reading. Let these things "come into your mind," and remember though far off, noble Old Scotland, and Scotland's God, and Scotland's church—the Zion and Jerusalem of our fathers.

Our Sanctum.

A sad sequel to the enthusiastic meetings of the Evangelical Alliance in New York was that dreadful disaster which overtook the splendid steamship *Ville du Havre* in mid-ocean, and by which so large a number of travellers sank at frightfully short notice into "the sailor's grave." Among the lost passengers were two of the prominent foreign delegates—the Rev. Professor Pronier, of Geneva, and Rev. A. Carascoe, of Madrid. Three others who were on board were saved—Rev. N. Weiss, Rev. Emile F. Cook and Rev. T. Loriaux, of Paris. Carascoe's career had been more than ordinarily interesting. When but sixteen years old he was condemned to the galleys for life on account of his religious and political sentiments, but his sentence was changed to banishment from Spain on the representations of England and America on his behalf. Recent events enabled him to return to his native country where he developed great promise in his Christian work. He leaves a wife and three children. A memorial service was recently held in New York in connection with this sad event, while on the other side of the sea a grand funeral service was held in Havre, when subscriptions to a large amount were raised for the benefit of the survivors. Little reck we landmen the dangers of the deep!

Mr. Disraeli's visit to Glasgow appears to have been quite an ovation. A procession of students carrying blazing torches es-

corted him to his hotel. On the day appointed the Right Hon. gentleman was duly installed as Lord Rector of Glasgow University, in the presence of 5,000 people. Mr. Disraeli, wearing his academic robes, and preceded by the bedell and fellows, entered the building at noon, the students cheering lustily, and singing, "For he's a jolly good fellow!" The ceremony commenced with the National Anthem. Principal Caird read a Latin prayer. The Lord Rector was then invested with the degree of LL.D. and capped by the Principal. After which followed the Rectorial address, bearing chiefly on the conditions of success in life, of which self-knowledge was held to be the first, and the second, acquaintance with the spirit of the age, which spirit was defined to be the spirit of equality. Within the last century there have filled the office of Lord Rector, Edmund Burke, Adam Smith, Lord Jeffrey, Sir James Macintosh, Lord Brougham, Thomas Campbell, Lord Lansdowne, the late and present Earls of Derby, Sir Robert Peel, Sir James Graham, Mr. Fox Maule, Earl Russell, Lord Macaulay, Sir Archibald Alison, Lord Eglington, the Duke of Argyll, Lord Lytton, Lord Elgin, and Lord Palmerston. It was rather more than two years ago that Mr. Disraeli's name was added to this illustrious list, the exact date of the election being November 15, 1871, when Mr. Disraeli was elected by a large majority over Mr. Ruskin.

On our own side the Atlantic the ecclesiastical event of the month was the formal inauguration of a new branch of the Episcopal Church in the United States, henceforth to be known as THE REFORMED EPISCOPAL CHURCH, and of which the Right Rev. Dr. George D. Cummins, formerly assistant-bishop of Kentucky, has been chosen the first presiding bishop. There is no saying at present to what extent the originators of this movement may be countenanced by that section of the Church from which they emanate. If there is any thing in a name, they have been singularly happy in that which they have assumed, and the fundamental principles which they have enunciated are so simple and scriptural as to commend themselves at once to favourable consideration. The peculiarity of the movement is the singularly undemonstrative way in which the thing has been gone about, while the sincerity and piety of its leading spirits is unquestionably beyond suspicion. At a preliminary meeting held in New York on the 2nd December, the following concise declaration of its distinguishing principles was unanimously assented to.

"I. The Reformed Episcopal Church, holding the faith once delivered to the saints, declares its belief in the Holy Scriptures of the Old and New Testaments as the Word of God and the sole rule of faith and practice; in the Creed commonly called the Apostles' Creed; in the divine institution of the Sacraments of baptism and the Lord's Supper and in the doctrines of grace substantially as they are set forth in the Thirty-nine Articles of Religion.

II. This Church recognizes and adheres to episcopacy, not as of divine right, but as a very ancient and desirable form of Church polity.

III. This Church, retaining a liturgy which shall not be imperative or repressive of freedom in prayer, accepts the Book of Common Prayer as it was revised, proposed, and recommended for use by the General Convention of the Protestant Episcopal Church, A.D. 1785, reserving full liberty to alter, abridge, enlarge, and amend the same as may seem most conducive to the edification of the people, 'provided that the substance of the faith be kept entire.'

IV. This Church condemns and rejects the following erroneous and strange doctrines as contrary to the Word of God:

First. That the Church of Christ exists only in one order or form of ecclesiastical polity.

Secondly. That Christian ministers are priests in another sense than that in which all believers are 'a royal priesthood.'

Thirdly. That the Lord's table is an altar on which an oblation of the body and blood of Christ is offered anew to the Father.

Fourthly. That the presence of Christ in the Lord's Supper is a presence in the elements of bread and wine.

Fifthly. That regeneration is inseparably connected with baptism.'

One of the first public acts of Bishop Cummins was the consecration of Dr. Charles Edward Cheney, of Chicago, as Missionary Bishop of the North-western states, in presence of a large concourse of spectators, on the 14th

December, when, after a long and very eloquent address, the presiding Bishop and other Presbyters concluded the solemn service by the laying on their hands upon the head of the Bishop elect. And here endeth the first lesson. One would have thought that in a church that could accommodate itself to the widely different view of such men as Dr. Colenso, Dr. Pusey, Dean Stanley and the late Dean Alford, there would have been found room enough for these excellent men who have now left her pale. It seems a thousand pities that they should not rather have continued their efforts to secure the much needed reforms they seek from *within* the Church.

Faint-Hearted christians may find something to confirm their wavering faith in the ultimate triumph of the truth over every form of error and superstition in this statement, culled from Mr. Scott Robinson's *Missionary Societies of Great Britain*. The sixty British Societies that propagate the Gospel among the heathen look after about a million converts from heathenism, of whom 315,231 are found in Madagascar alone, under the London Missionary Society. About 250,000 are communicants. The number of native ordained ministers is nearly 500, besides thousands of native preachers and catechists. In the last twenty years, the number of christian converts in India has more than doubled; and during the last decade the increase has been three times as great as during the previous. In addition to the £900,000 from home, £200,000 was raised for Mission work in the Mission fields themselves, and many local missions are founded and supported by persons on the spot.

NOTES FOR SABBATH MEDITATION—SELECTED.

1. The spotless purity of the Divine Nature testifies and proves that the impenitent and impure, the unsanctified and unholy, cannot inherit the Kingdom of God.

2. The Kingdom of Jesus is the Kingdom of Heaven, for all who are now partakers of His grace are heirs of His glory, and sure to reign with Him for ever.

3. All the members of Christ's Kingdom are true penitents, whose minds and hearts are changed by grace, and lives renewed in holiness.

4. It is a sense of God's pardoning love, revealed in the Gospel, that alone can work the effectual repentance unto salvation never to be repented of.

5. The ways of sin are crooked ways, that lead down to death and hell.

6. Nothing can save us from them.

but repentance towards God and faith in our Lord Jesus Christ.

7. To flee from the wrath to come is every sinner's great concern, but none will take the warning till they see and feel the imminence of their danger.

8. Ministers must deal plainly and freely with men's consciences; nor must the self-righteous formalist be addressed with less severity than the abandoned sinner.

9. Many flatter themselves that their being members of the visible Church, and having partaken of Baptism and the Lord's Supper will stand them in stead in the day of God, who will find themselves woefully disappointed.

10. Ministers must lay open those refuges of lies, to which the self-righteous and the sinner betake themselves; and rouse those to a sense of their danger who rock themselves asleep in vain imaginations.

SENEX.

Acknowledgments.

ENDOWMENT FUND—QUEEN'S COLLEGE.

Subscriptions acknowledged to 15th October, 1873.....	\$100,748 10
KINGSTON, Wm. Robinson, M.P.P., bal. on \$100.....	25 00
BRCKWITH, Robt. Scott, bal. on \$10, \$5; Patrick Struthers, bal. on \$25, \$12.50; Hugh Robertson, \$4; Robert McLaurin, \$1; William Feden, \$5.....	27 50
ORNSTOWN, Robt. Cunningham, bal. on \$20.....	10 00
LITCHFIELD, John Thomson, bal. on \$10.....	5 00
REGIN AND ATHELSTAKE, Alex. Lumsden, bal. on \$6.....	3 00
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	\$100,818 60

MANITOBA MISSION.

Perth.....	\$11 27
King.....	25 00
Sherbrooke.....	10 00
Toronto, on Thanksgiving Day.....	64 48
Brockville.....	17 24
McNat and Horton.....	25 00
Fergus.....	15 00
Erratum.—\$20 acknowledged in November from D. McD. Stirling, Ont. should have been \$10.	
	<hr/>
	\$167 99

JUVENILE MISSION.

Clifton Sabbath School.....	\$10 00
Lachine Sabbath School.....	20 00
Mrs. James Bisset, Montreal, by Rev. Wm. Simpson, Lachine.....	20 00
	<hr/>
	\$ 50 00

BURSARY AND SCHOLARSHIP FUND.

Kippen.....	\$ 5 00
McNab and Horton.....	21 00
Guelph.....	16 00
East Nottawasaga and Purple Hill..	6 44
Spencerville.....	8 00
Coulonge.....	6 50
J. A.—Galt.....	1 60
Williamstown.....	10 00
Pakenham.....	5 00
King.....	11 00
Lanark Donation.....	10 00
East Williams.....	13 00
	<hr/>
	\$102 90

FRENCH MISSION.

Sabbath School, Westmeath.....	\$ 5 75
Erin.....	7 00
Spencerville.....	7 00
Osnabruck.....	4 00
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	\$ 23 75

Acknowledgments for General Sustentation Fund next month. A biographical memoir of the late Rev. Francis Nicol is in type and will appear in our next.

TREASURERS OF CHURCH FUNDS.

TEMPORALITIES BOARD AND SUSTENTATION FUND: James Croil, Montreal.

MINISTER'S WIDOWS' AND ORPHANS' FUND: Archibald Ferguson Montreal.

FRENCH MISSION: James Croil, Montreal.

JUVENILE MISSION: Miss Machar, Kingston, Ont.

MANITOBA MISSION: George H. Wilson, Toronto.

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SYNOD FUND: Rev. Kenneth MacLennan, Peterboro.

QUEEN'S COLLEGE ENDOWMENT FUND: Wm. Ireland, Kingston.