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THE PRESBYTERIAN.

AUGUST, 1871.

ONE of the most important subjects that came up before the last Synod of our Church, and that incidentally rather than specially, was the question of the supply of ministers for vacant charges, as well as to meet the demand caused by the increase in the population of the country. It is a question of much graver importance than many which took up the time of the Synod. The want of ministers and students of theology is not confined to our own Church, unfortunately, but extends to all, as the reports of the proceedings of all the Church Courts that have lately met show. To meet the present want some have relaxed the rules by which the fitness for admission to the office has been tested, yet the effect of this has been, as it seems to us, rather to aggravate the evil, while presenting a temporary palliative, than to remedy it. It is idle to deny that a great change has come over the minds of young men in respect to this matter; that the time has passed away when it was an object of ambition to enter the ministry, as one of the surest means of effecting good and obtaining an influence over the minds of men to lead them to the true knowledge of what concerns their eternal interests. The parents of promising young men no longer seem to set them apart for the service of the sanctuary. Once they grudged no pains, and spared themselves no sacrifice, to see their sons in a pulpit, and the young men, on the other hand, deemed no privation too great and no labour too severe during the time they were pursuing their studies. Living on a bare pittance whilst at College; returning to the bleak hillside farm to toil during the summer months; or engaged, probably, no less laboriously, in teaching to others what they themselves had but recently acquired, they came out of the ordeal strong, self-reliant and fitted to grapple with the life's labour to which

they had devoted themselves. But having once entered on the duties of a charge, they felt themselves in a position in which they were respected; in which they could speak with the authority of their Divine Master; a position whose dignity and the respect due to which were recognised by their flocks. The respect did not depend on the amount of stipend or on those external influences which are exerted by worldly wealth. Many were poorer than even the poorest of those who in Canada complain of the inadequacy of the pecuniary support they receive from their flocks. The respect was given to the office, the dignity of the office being sustained by men who, as a rule, had qualified themselves by hard and assiduous study and by much self-denial. That there is a want of the former respect for the sacred office is apparent to all. There is a questioning spirit abroad which sneers at everything long established, which attacks creeds, doubts the utility of preaching, denies authority, and subjects everything, however clearly proved, to fresh investigation, not from a sincere desire to discover truth, but with an intense longing to find out that everything respectable and respected is a falsehood. It is not, therefore, surprising that young men of talent, influenced by the spirit of the age, should hold aloof from engaging in the office of the ministry. It is not merely that they can make more money elsewhere. That may, no doubt, be one of the causes which leads them to other professions or occupations. But sordid as is the age, and much as mere wealth is made a test of a man's abilities, we believe the desire for gain is not the temptation which seduces our young men from the Divinity Halls, so much as the feeling that the office of a minister no longer offers the same opportunities as formerly of acquiring an influence on the minds and hearts of men.

Will the lowering of the standard of education tend to increase the respect of which modern thought seeks to deprive the most able and most estimable for their learning and piety? It is true, no one would attempt to deny it, that an ignorant man, without education, or with an education imperfect in the most important particulars, may have a piety more fervent and a zeal more burning than one who is endowed with all the learning of the schools. But it is just as true that ignorance is no guarantee for piety, whilst there can be no doubt that the half-trained student, turned loose in a pulpit, is apt to give utterance to absurdities, to commit blunders and to use expressions which are not merely distasteful to the educated hearer, but which excite the risibility of the unlearned and destroy the preacher's influence for good.

Much, we are convinced, of the usefulness of the ministry is destroyed by so many uneducated men setting up for preachers. This is beginning to be felt among the sects which at one time professed to believe that there was no necessity for an educated ministry, and they are endeavouring to remedy the evil. But evil effects are more easily produced than remedied. Other Churches which professed to license only men of education have reduced the standard and then relaxed even the modified curriculum, in the belief that charges must be filled somehow. All this has had a bad, a very bad, effect on the people. They have come to talk of "hiring" a minister, as if he were a ploughman, and offer him "wages," not unfrequently, quite as much as he individually is worth, but sadly inadequate for the support of a thoroughly trained minister, who ought to be a gentleman, in the true sense of that term. The general standard of income being lowered, ministers have been compelled to resort to expedients to keep the wolf from the door, which still further help to deprive them of the respect of the people, and so the work goes on till those who would be an ornament to any Christian Church are afraid to enter on the work, and others who have not more than the bare rudiments of an education present themselves to be hastily crammed with theology, which they serve up to their hearers *rudis indigestaque moles*.

It is by giving a thoroughly educated clergy to the country that the respect of

the people will be gained. It is for all denominations alike to look this matter seriously in the face. In the meantime ministers, elders and congregations should esteem it a duty to send at least one young man of piety and promise from each charge. Let him be sought for prayerfully and with deliberation. Let it be felt as the duty of each congregation to watch over his progress with earnest prayer, but he should be suffered to rely as much as possible on his own exertions, not pauperized and made to lose his self-respect and the respect of those from among whom he has been selected. A young man sent in this way should go to College prepared to take advantage, from the outset of his collegiate course, of the teaching of the professors. Nobody can tell so well as they, the discouragements they meet with, who find their labours more than half thrown away on men who often know less than boys in a common school ought to know. A few years would recruit the ranks with able and faithful men, were the work gone about in a faithful spirit. But if our ministers and office-bearers fold their hands and talk of every remedy but vigorous and hearty work and effort to supply the wants of our Church, they need not be astonished if it should fail of its mission, in which event they will, no doubt, blame everything but their own supineness and indifference.

The *Princeton Review* for July contains an article on Sunday School Libraries, which should be read over and carefully considered by ministers, elders and Sabbath school teachers. The truth is that Sabbath schools have come to be a distinct part of church work, left for superintendence pretty much to hap-hazard. It has become a respectable thing to have a Sabbath school attached to every congregation, and as it is not always easy to get a good superintendent, the task of "feeding the lambs" is committed, in too many cases, to those who cannot distinguish between what is good and what is evil in the teaching, or in the literature placed in the hands of the scholars. The state of things in relation to Sabbath school libraries is not quite so bad in Canada as it appears from the article in the *Princeton Review* to be in the United States, but it is bad enough. What is the usual process for getting a library for a Sabbath school. A sum sufficient to get a certain supply of

books is collected; a catalogue is obtained from a bookseller who furnishes such libraries; so many books are marked off, all that is known about the most of them being not unfrequently only the name, which has proved attractive. The result is the return of a very few good books, a small proportion of indifferent, and a large number of weak wishy-washy novellettes, little novels after the King Pepin model, in which vice is punished and virtue rewarded; in which aged Christians of six or seven read homilies, and impudently give their opinions in such a way that if they ventured on the same course in real life, they would have a smart correction administered and be sent off to bed to cool. Far too much is made of the Sabbath school, if it deserves no more care than is given to it; or it is criminally neglected if it is of the importance that is believed. A complete change is necessary in too many cases in the management of the schools, and if no change can be effected, they would be much better done away with. Those which are inefficient are only useful in giving many parents an excuse for neglecting home instruction and examination. No Sabbath school, however admirably conducted, can make up for this neglect. How much less when it is not conducted at all, but drifts along in any kind of fashion. If no one has knowledge or good sense enough to select a proper library, and it is a most difficult thing to do, give up libraries. They are very attractive, it is said. Doubtless so are many things that are hurtful, but you would not knowingly place in the hand of your infant a bright green doll which you knew was deadly poison, merely because it was attractive, and such are many of the books now supplied to those taken charge of by Sabbath school teachers.

GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.

The Supreme Court met at Edinburgh, on Tuesday the 18th May.

The Assembly was opened by Her Majesty's Lord High Commissioner, the Hon. Earl of Stair, and after prayer by the retiring Moderator, Dr. Ritchie of Jedburgh, the court proceeded to the election of a Moderator, when the Rev. Dr. Stevenson, of St. George's Edinburgh, having been duly proposed and seconded, was introduced to the chair.

We give abstracts of some of the business done of the most general interest.

COLONIAL CHURCHES.

Mr. Muir Dalmeny gave in the report of the Colonial Committee, which stated that the congregational contributions to the scheme during the past year had amounted to £3704 0s. 4d.; and adding sums obtained from other sources, the total income was £4785 16s. 3d., showing an increase of £143 4s. The expenditure had been £3588 10s. 1d., and there was left on hand a balance of £3074 4s. The committee regretted the failure of their efforts to obtain support from the Church for the University of Queen's College, Kingston, Ontario. The Assembly had instructed them to endeavour to raise £2000 to meet the current expenses of the College, till the sum required for its permanent endowment could be collected; but scarcely a tenth part of that amount had been received. The trustees of the College had consequently been compelled to borrow; and, in view of these circumstances, the committee proposed to vote £200 in aid of current expenditure. With regard to the question of Union in the Colonies, the committee felt that, however willing to approve that in the colonies, where home divisions need never have been known, brethren should unite as soon as they had found a basis for Union on which it could be honestly accomplished, it could scarcely be expected that the Assembly could, through their Colonial Committee, offer any opinion or advice in regard to negotiations, the elements of which were necessarily so far beyond the sphere of the Assembly's knowledge or control.

INDIAN CHURCHES.

On the report on Indian Churches, read by Mr. Young, Monifieth.

Mr. Muir, Dalmeny, moved a deliverance, embracing the following among other points:—"The Assembly approve of the report and reappoint the committee. The Assembly record their regret to learn the contemplated retirement from the Indian service of the Rev. Robert Henderson, Senior Chaplain of Bengal; the Assembly deeply regret the discouraging reply received from the Secretary of State for India to the suggestions submitted relative to the employment of additional ministers to the Church of Scotland in India with the view of supplying in some

measure the existing deficiency of chaplains; the Assembly further recommend the committee to watch for, and improve, whatever opportunities may arise for obtaining more favourable terms, for ministers who may be induced to proceed to India for a term of years, than those suggested by the Governor General in Council."

Mr. Robert Henderson, lately missionary at Calcutta, having addressed the Assembly.

Dr. Phin thought that the Indian Churches Committee should be encouraged by the Assembly not to rest satisfied with communicating with the Government, but to go to the Houses of Parliament and demand simple justice. He could not see why the Government of this great country should not do for the National Church of Scotland what it did for the National Church of England.

The motion was agreed to.

The business during the rest of the sitting was merely formal.

The annual meeting of the Lay Association in support of the Schemes of the Church was held in the evening in the Assembly Hall, under the presidency of the Hon. George Waldegrave Leslie.

ON CHRISTIAN LIFE AND WORK.

The report, which was long, referred to the various organizations connected with the Church for the diffusion of the Gospel and the promotion of sound morals among the mass of the population, and it concluded with the statement that the committee declared as their opinion that the territorial mission, and that alone, was proved by all experience to be the only effectual means of bringing the Gospel to bear on the masses of the population. But in order to apply that principle, there must be an end put to the fatal rivalry between churches, and there should be in the case of each church a limited territory of workable extent in which every family could be specially attended to. Passing on to speak of miscellaneous religious agencies, the committee stated that catechising did not appear to be now continued save in purely rural parishes, and probably was decreasing even in them, while it did not appear that any substitute was in operation. Reference was then made to work done by members of the Church other than ministers. The committee rejoiced to see in how many forms there was spreading the conviction that every gift

of every member should be consecrated to the service of Christ. At the same time they drew attention, in the way of constitutional objection, to the present amount of lay work done by regularly paid agents whose qualifications were tested by no Church Court. They had no suggestions to make in the meantime as to the amount and nature of the cognisance which might be taken of individuals occasionally conducting religious meetings, but referred to the regulations for the appointment and commission of readers in the Diocese of London.

Dr. Maxwell Nicholson, St. Stephen's, Edinburgh, in moving the adoption of the report, remarked that it was quite right that the Church should discourage all lay agency which sought to weaken the agency of the minister in his own parish, but he thought the Church at the same time ought to welcome all those who sought to establish the minister's influence—who sought to draw sinners into the Church, and to teach them to respect and improve the blessed ordinances of the Church; and if they rejected this help, they must carry on their work at a great disadvantage.

Mr. Hutton, Cambusnethan, seconded the motion.

Mr. Robert McDougall, Resolis, said that in the north many people who had joined the Free Church had not found that peace which they had hoped for, and there were some who were sighing and lamenting their having entered that Church. It was thought desirable that catechising should be established again in the north in connection with the Church of Scotland. This was done by the Free Church and did a great amount of good among the people.

Mr. J. A. Campbell, yr. of Stracathro, said he had been making inquiries at the publishers of the *Record*, and had obtained statistics in regard to that publication. At present the circulation was 12,889—not one half of the circulation of the *Missionary Records* of the other two great Churches of Scotland.

Dr. Gray, Edinburgh, did not think the Church of Scotland would gain in the end by attempting to run a race with the other churches, in regard to prayer meetings and other matters. If the committee had wished their recommendations to be attended to, they should try to make them shorter. He pitied the clerk if this

system of making long deliverances was to go on unchecked.

Mr. Ronald M'Pherson, Edinburgh, admired the spirit in which was composed as much as (17) after, all so far as he saw, the information supplied there was absolutely useless the guidance of the Church. If it could be shown that mother's meetings were doing good, he was sure they would be happy to have Dr. Charteris go through the country getting up mothers' meetings — [laughter] and when there was evidence that these things were good and useful he would be glad to co-operate with Dr. Charteris when he went forth to his good work.

Mr. Fraser, Dingwall, earnestly hoped that the suggestion as to sending deputations would be adopted, and that the committee would send men whose minds were intimately acquainted with missions at home and abroad.

Professor Flint, St. Andrews, remarked that, notwithstanding what had been said, the Assembly must congratulate itself upon the character of the report containing, as it did, so much valuable information and so many excellent suggestions. Could any one doubt that if every Presbyterian were to insist that all its ministers should answer annually a series of questions similar to those contained in the report, and appoint a day to talk over the progress of Christian life and work within the bounds, and deliberate on the means to be taken in promoting them, the result would be most beneficial on the moral and religious state of their parishes? He believed no form of ecclesiastical government was so powerful to call forth and apply the spiritual resources of a community as Presbyteries, if the Presbyteries faithfully did their duty. (Hear, hear.) Episcopacy might work more readily perhaps, but it could not work with anything like the same momentum and power.

Mr. Story, Roseneath, said that although he had no objections to state, and had sympathized most cordially with the work of this committee and with the substance and spirit of the report, still he must say he had a certain amount of difficulty as to the *modus operandi* of the committee. It appeared to him that the very plain reason which explained the lack of information was, that it had not been sought in a strictly constitutional way, for it

could have been sought through the Presbyteries and Synods of the Church, whereas the committee went down direct, passing by Presbyteries and Synods, and asked a minister for information which he would not be so inclined to give to them as he would to a Presbytery. This appeared to him objectionable. He thought they were getting too much into a way of speaking as if the only objects with which they had to deal were the poor and outcast—the masses of large towns. For his own part, commiserating their degradation most heartily as he did, he could not help thinking that in the upper classes there were vices as flagrant, though not so gross, as those of the lower class, and there was ignorance of religious truth which was equally profound. He considered that while they evangelised the poor and outcast, they should also bring their influence to bear upon the upper classes.

Professor Charteris remarked that any intention to neglect the constitutional machinery of the Church was the furthest thing possible from the thoughts of the committee; but the committee had no authority to get the information from Presbyteries and Synods, and, therefore, they applied for it, as a favour, to ministers themselves. In the report the committee referred to the imperative necessity of the Church doing something to attract ministers of the highest class—those who could read, write, and preach such things as would be answers to the infidelity which prevailed. The Church needed such men if it would continue to exist in the land. In the course of some subsequent remarks, Professor Charteris observed that the greatest obstacle to Christianity in our country was the sectarian division and alienation which existed.

The motion of Dr. Nicholson was then agreed to.

CORRESPONDENCE WITH FOREIGN CHURCHES.

Professor Charteris gave in the report of the Committee on correspondence with Foreign Churches and Continental Chaplaincies:—

The committee stated that they had received from all sources, except in connection with summer stations on the continent, £306 5s. 7d. They had expended £699 17s. 2d. The balance against the committee was thus £393 11s. 7d.; being on foreign corres-

pondence, £170 9s. 6d., and on Continental chaplancies, £223 2s. 1d.

Mr. Maxwell of Munches, M.P., moved, seconded by Professor Crombie, that—"The Assembly approve of the report, and thank the committee for the diligence with which they have prosecuted the work during the past year."

HOME MISSIONS.

Dr. Phin gave in the Report of the Home Mission Committee:—

Under the head of Home evangelisation, it was stated that there were 38 stations, with an attendance of about 4000. From 10 of those stations 1235 communicants were reported. The money voted by the committee for this object during the year had been £1040. Experience had proved that the territorial system was the only one on which the home mission work could be effectually performed, and whenever that system had been properly tried it had been crowned with success. With regard to preaching stations, the report stated that the committee had voted £885 to 25 stations with an attendance of about 3900, including 461 communicants, and a local revenue of £1234. The committee had also granted £3545 to 92 unendowed churches, with 24,666 attendants, 11,852 communicants, and £8361 of local resources. Since last Assembly, the committee had received applications for church building grants from various districts of the country. The committee's income for the past year had been—From church door collections and parochial associations, £5069 4s.; from donations, £591 11s. 6d.; from legacies, £659 16s 9d.; and from other sources, £299 7s. 9d.—in all, £6620 1s. The whole amount was £739 2s. 9d. under that of the previous year. The amount of church door collections and parochial association contributions was last year £4761 5s. 3d.: this year, £5069 4s., and, if the legacies received in the two years were separated from the rest of the funds, the other income this year was £523 5s. 6d. above that of last year.

Dr. Ritchie, Jedburgh, moved the approval of the report.

Several members having addressed the Assembly, Professor Charteris said that there was a great omission in the deliverance. Dr. Phin in assuming the convenership of the committee had made a great sacrifice in giving up a comfortable

living to devote himself unpaid to the work of the Home Mission.

The motion was agreed to, with the addition of a clause acknowledging with gratitude the sacrifice made by Dr. Phin.

PATRONAGE.

Dr. Pirie, Aberdeen, gave in the report of the Committee on Patronage, which stated that in carrying out the instructions of last Assembly the committee had organised committees in the various districts of the country, in many of which influential ones had been appointed, and public meetings been held. Numerous petitions, praying for an alteration of the Law of Patronage, had recently been presented to both Houses of Parliament from all districts of the country; from every parish in Orkney and Shetland; and 120 from the Synod of Glasgow and Ayr. The committee prepared the outline of a Bill in harmony with the principles laid down in the deliverance of the Assembly of 1869, which was approved of generally by the commission in March last. The report included a number of suggestions as the basis of an Act of Parliament for the Abolition of Patronage. The Presbytery of Cairston submitted an overture on the subject, asking the Assembly to vindicate the constitutional power of the Church by disapproving of the proposal to have details fixed by Act of Parliament, and by petitioning Parliament for the simple abolition of patronage and compensation of patrons, in order that the General Assembly might be left free to provide, in virtue of the Church's own constitution, for the future filling up of vacant ministerial charges.

Dr. Pirie said the overture had come from the most distant part of the land, and he could not help thinking that this was some explanation of its character. If the Presbytery of Cairston had the complete command of the House of Commons, and if the General Assembly had it, they might lay down such rules as might be perfectly advisable; but the misfortune was, that they had not the command of the House of Commons entirely, and therefore the Church was obliged to take, not what they prescribed to the House of Commons, but what the House was prepared to give the Church. The Rev. Doctor alluded to the interest which had recently been manifested by the public on the subject, remarking that

a petition got up in Aberdeen received no fewer than 9,000 signatures. Many of those who signed that petition were Free Churchmen, and not a few of these office-bearers of the Church. (Applause.) Had the Assembly carried this movement at an earlier period, there was little doubt that ere this time they would have had this measure passed through the Houses of Parliament—they would have been relieved of the incubus of patronage. He was not prepared to say that there was Scriptural warrant against patronage, but he believed that that system of electing ministers was the best which was most calculated to promote the glory of God. Of course, Dissenters did not like what the committee proposed, because, if these recommendations were carried out, they perceived that it would throw a large portion of their members over to the Church of Scotland. What he wanted to see, and what he hoped to see, was more union among the Churches. He did not mean that union by which they would meet in the same halls, but he wished to see that the changes they made were so suited to the state of society that they might encourage kindness and love and charity towards other Churches. (Applause.) Dr. Pirie concluded by moving that the General Assembly re-appoint the committee, with instruction to use their endeavours to carry out the of the last General Assembly.

Lord Polwarth seconded the motion.

Dr. Pearson, Strathblane, opposed the motion and moved the following amendment:—"That the General Assembly having heard the report, declare that it is not consistent with the position of the Church as a great national establishment to sanction the introduction of any Bill by a private member of Parliament affecting a matter of such vital moment as the appointment of her ministers, in which the spiritual interests of the people of Scotland and the civil rights of the patrons are greatly involved; continue the committee, with instructions to delay further proceedings until a distinct declaration be received from Government as to the character of any Bill which they propose to introduce, and to communicate such declaration to the General Assembly, or to a meeting of the Commission of the Assembly specially called."

The Earl of Selkirk seconded the motion, and remarked that he still held

the opinion he had formerly expressed in previous Assemblies—that if self-conceit and self-sufficiency were to be considered as Christian graces, then he considered a measure of this nature to be the greatest promoter of Christianity that could possibly be passed. His lordship, with reference to the proposed heads of a Bill, said he was under the impression that any Bill seriously affecting Crown property should emanate from the Government, and that the House of Commons—a majority of whom were not inclined to support the privileges of Established Churches—would not give effect to the purchase of the patrons' rights except by giving them ten or fifteen years' purchase of the right.

Dr. Crombie, Seone, supported the motion of Dr. Pearson. He expressed deep regret that the subject that had now been before the Church for two years should have been brought there at all. He believed that the people of Scotland were never more satisfied, or had greater reason to be satisfied, with the power they possessed in the settlement of their ministers than they had for the last seven years. (Applause.)

Mr. Johnstone, Birsay, said that this subject of patronage had now been efficiently, thoroughly, and ably investigated; and he was afraid the number of people given by Dr. Pirie as favourable to the abolition of patronage would be reversed. Dr. Pirie did not propose to abolish patronage pure and simple, and that was the reason he objected to the motion. Mr. Johnston concluded by moving to the effect that the Assembly, considering it to be of essential importance to the success of the present anti-patronage movement that, if patronage be abolished on the securing of fair compensation to patrons, the whole process in connection with the filling up of vacant ministerial charges shall thereupon be acknowledged as within the proper jurisdiction of the Church, without Parliament being requested to fix a detailed plan of procedure, the Assembly direct their Patronage Committee to vindicate the constitutional power of the Church in this matter by endeavouring to secure the simple abolition of patronage and compensation of patrons, in order that the General Assembly may be left free, in virtue of the Church's own constitution, to make full provision for vacant congregations to exercise the privilege of choosing pastors

for themselves in accordance with propriety and ecclesiastical order.

Mr. Stuart, Oathlaw, seconded the proposition.

Dr. Cunningham, Crieff, thought that Dr. Pearson's motion was not so hearty in the cause of patronage as it might be, there being a kind of lukewarmness about it which was more especially shown by the clause declaring that the committee should take no further steps until Government had declared their views upon the subject. But if he objected to Dr. Pearson's motion he must take stronger objections to the motion of Dr. Pirie when he looked at it in the light of the report which had been submitted along with it. There were a great many things in that report which were most objectionable, which he could not accept, and which he hoped the House would not accept. Dr. Cunningham concluded by moving the following motion:—"That the Assembly approve of the diligence of the committee, and re-appoint them, with instructions to use all their influence with Government to induce it to introduce, next session, a bill for the abolition of patronage in the Church, with compensation to patrons, and to see that in any future scheme for the election of ministers there shall be a due representation of heritors of the parish, paying stipend, as well as of the members of the Church."

Dr. Pirie stated that the motions which had been made were not amendments to his, because all he asked was that the committee should be re-appointed with instructions to use their endeavours to carry out the views of the last General Assembly.

Mr. Story, Roseneath, said that was a very singular admission on the part of the learned and reverend doctor. He had laid a report on the table of the House, and expounded that report, and then closed with a motion. Subsequently, he told them that what he moved was not the approval of the report. It seemed to him that that was a very ridiculous conclusion to come to at this stage. (Hear, hear.)

After some further discussion, Mr. Story seconded Dr. Cunningham's motion.

Dr. Nicholson, Edinburgh, said the committee were perfectly willing to accept of the instructions to report to the Commission as to whether Government was to

take up this matter.* He suggested that the committee should be enlarged, so as to include those gentlemen who had moved the various motions now on the table of the House.

Mr. Campbell Swinton said he was one of those who had grave doubts as to the wisdom of this movement. (Applause.) He requested Dr. Pirie to prefix to his motion the following clause:—"That the General Assembly, without expressing any approval of the committee's report, or of the suggestions for the proposed Act, re-appoint the committee," &c.

Sir Robert Anstruther, M.P., said he objected to the question of compensation to patrons, as he considered that in present circumstances one year's stipend was more than the patronage of any parish was really worth; and also expressed his belief that no private member could ever pass a measure for the abolition of patronage through the House of Commons. He moved "That, without expressing approval of the committee's report or of the suggestions for the proposed Act, the Assembly re-appoint the committee with power to add to their number, instructing them to use every effort to carry out the views of the late General Assembly, and to use all their influence with the Government to induce it to introduce during next session of Parliament a bill for the abolition of patronage in the Church, with compensation to patrons, and to see that in any future scheme for the election of ministers there shall be a due representation of the heritors of the parish as well as of the members of the Church."

Professor Charteris seconded Sir Robert Anstruther's motion, on the ground that it embodied the motions of Dr. Pirie and Dr. Cunningham, as they did not go back to the decision of last year. Dr. Pearson's motion was identical with that which was lost by a large majority last year. [Applause.]

Dr. Phin moved:—"That, without expressing approbation of all suggestions contained in the report, the General Assembly receive the same, and re-appoint the committee, with renewed instructions to use all prudent and constitutional means to obtain as speedily as possible a measure for the alteration of the law of patronage, in accordance generally with the principles embodied in the resolution of the General Assembly of 1869, but with

special directions not to become in any degree parties to the introduction of any bill which has not been submitted for the approval of the Commission."

Dr. Gray, Edinburgh, seconded Dr. Phin's motion.

There were now loud cries of "vote."

Dr. Pirie, in his reply, stated, with reference to what had been said about the committee asking a private member to introduce a bill into Parliament, that the committee would never have done so unless they knew he would be supported by Government. (Applause.)

Dr. Pirie and Dr. Cunningham having withdrawn their motion in favour of Sir Robert Anstruther's, a division was taken between Dr. Phin's and Sir Robert Anstruther's motions, when 137 voted for the latter and 64 for the former. The Assembly next divided between Sir Robert's and Mr. Johnston's motions, when the former was carried by a majority of 120 to 9. Mr. Pearson's amendment was then put against Sir Robert Anstruther's, with the following result:—

Sir Robert Anstruther's motion...	158
Mr. Pearson's amendment.....	62
Majority	—96

The Earl of Selkirk entered his protest against the decision.

The Assembly then adjourned.

UNION WITH OTHER PRESBYTERIAN CHURCHES.

The report, which was read by Professor Crawford, stated that the present state of separation between the various Presbyterian Churches in the country, and the alienation this produced, had an unhappy effect upon the spiritual life of the ministers and people of these Churches, occasioning a waste of energy and of resources in carrying out the religious instruction and the moral elevation of the people, and preventing hearty and friendly co-operation, and in that and other ways tending to perpetuate the moral evils which affected society, and to throw serious obstacles in the way of that deep and wide-spread reformation of manners which was much needed. The committee could not overlook the difficulties which lay in the way of healing the division referred to, but believing that a compre-

hensive Union among the Presbyterians of Scotland was a right thing, and that it was necessary to the best interests of the Church and the country, they could not doubt that it was the duty of the Church to take action in the matter, so far as might be practicable. The committee recommended that they should be continued, and watch the progress of events, to take advantage of any favourable opportunity that might occur to promote friendly feeling and co-operation between the various Churches, and to report to next General Assembly.

Dr. Pirie, Aberdeen, moved the approval of the report.

Dr. Nicholson, Edinburgh, said the report was drawn up in an admirable Christian spirit, and was one which deserved the approval of the Assembly. (Applause.)

SMALL LIVINGS.

In the absence of Dr. Croll, Mr. Campbell submitted the report of Committee on Small and Diminished Livings. The report stated that the important object which the committee was appointed to promote continued to be prosecuted with zeal and success by the association. The association during the past year had made 163 grants in all, amounting to £2,575, and that for the current year they would have a larger sum at their disposal. The committee respectfully requested the Assembly again to urge the claims of the association on the cordial approval and active co-operation of ministers and members of the Church, in the conviction that the speedy accomplishment of its object would prove of great advantage to the interests of the Church.

The report was adopted.

THE EDUCATION SCHEME.

Dr. Cook submitted the report of the committee on their proceedings in the ordinary administration of the Education Scheme during the past year. Regarding mixed schools the report said—The total number of schools on the scheme, including female schools, in addition to 128 sewing schools, is at this date 286. The enrolment at these schools is—taking the average of those from whom statistics were received in October last—25,632, exclusive of 3,074 Sabbath-school pupils who are not also week-day scholars. Of

the masters, 116 are certificated and 69 uncertificated, and of the mistresses, 55 are certificated and 22 uncertificated, although some of these have received training at a normal school. The average salary of the certificated male teachers is £69 11s. 9d., and of the uncertificated teachers it is £37 16s. The Female School Scheme was reported to be progressing. Last year there were 66 fully-equipped female schools and 123 sewing schools; this year there are 80 female schools and 128 sewing schools. The average salary of certificated female teachers is £57 19s. 7d., and £5 or £10 are allowed to sewing mistresses. Further, the committee reported that grants for erecting and improving buildings had been promised to fourteen different stations; but it was explained that the committee wished it to be distinctly understood that they did not undertake to give building grants in Lowland districts, having in view only the poor Highland and Island districts. After giving gratifying statistics regarding the training colleges in Edinburgh and Glasgow, the committee referred to the intimation that they received in December last from the Education Department in London, that a course of religious instruction would no longer be prescribed by the Privy Council for students in training colleges, and that the usual examination in religious subjects would for the future be omitted. Remonstrances were made by letter and personally, but no satisfactory answer had been received; the substance of the replies being simply that the change had to be made for England in terms of the Elementary Education Act, and as there was no doubt that Parliament would affirm the same or similar principles in the coming Scotch Act, their lordships had chosen to regard the question as already imperially settled. The committee regretted that the Government should have taken so hasty, inconsiderate, and arbitrary a step, and they had taken measures for securing adequate attention to religious instruction in the training colleges. The number of schools examined by Presbyteries during the past year was 2,494, and the total number of schools admitting the Presbyterian examination as a right, or accepting it as a privilege, was fully 3,000. With reference to the funds of the scheme, the report stated that they were in a very satisfactory state, and no case of genuine

educational destitution had now to be coldly received.

On the motion of Mr. Cæsar Trant, the report was adopted.

FREE CHURCH ASSEMBLY.

On the 24th May, Dr. Buchanan laid upon the table the report of the Union Committee. The report gave a view of the negotiations from 1863 to the present time, and concluded in stating that:—

“If it should be the pleasure of the Assembly to reappoint the committee, they ventured respectfully to suggest that some declaration should be issued by the Assembly with reference to the Sustentation Fund. The place which the fund occupied in the financial system of the Free Church was so vital, the benefits resulting from it were so great, and the interests bound up with it were of such fundamental importance, as to render it absolutely necessary that it should be carefully conserved. No union, indeed, would be regarded as either satisfactory or safe which did not make adequate provision for its continued support. The committee further suggest whether, in the event of their being reappointed, their work might not for the present be advantageously limited to the consideration of the measures which might and ought to be adopted, to promote co-operation, and to draw the negotiating Churches into closer and still more friendly relations with one another.”

In submitting the report, Dr. Buchanan said that when he rose in the General Assembly of 1863 to move the appointment of that committee whose eighth annual report he had now laid on the table he did so under a deep sense of the responsibility which the step he was then taking involved. The attempt to bind together Churches which had for more than a century been separated from each other, and which, in the course of that long period, had often, if not always, been placed in circumstances too well fitted to beget feelings of mutual distrust and jealousy, was an enterprise which must be attended with formidable difficulties, and even with dangers, and which might lead rather to increased estrangement than greater harmony. The agreements which had been brought out between the negotiating Churches were many and great, and the difference between them narrowed itself to a single point, upon the lawfulness of a state selected and State-endowed

Church Establishment a question upon which the Free Church itself never went further than to say that it regarded such an institution as lawful in certain specific circumstances, and under certain definite conditions. What the advocates of Union proposed was, not that the Church should abandon its own view on that point of difference; but simply that it should not go the extreme length, of making that an article of faith and a term of communion in a United Church which was not an article of faith and a term of communion in the Free Church at present. He admitted, with inexpressible pain and sorrow, that Providence had developed a difference of quite another kind, and that was a difference amongst themselves. If through grace, they were enabled so to do, his hope was that, under the combined influence of time, patience, and prayer, the difference would by-and-by melt away and disappear.

Professor Macgregor asked leave to withdraw the motion of which he had given notice. He intended to vote for Dr. Begg's. ("Agreed.")

Sir Henry Moncreiff proposed a motion that having considered the report of the Union Committee, and the resolution of the Supreme Courts of the other negotiating Churches, the General Assembly resolve as follows:—

"I. That the Assembly record their great satisfaction with the result reached in the Reformed Presbyterian and in the United Presbyterian Churches, which is announced in the resolution of the Supreme Courts of these Churches, now laid on the table of this House, that their Presbyteries have all, without exception, declared their opinion that there is no objection on the ground of principle to an incorporating Union among the negotiating Churches, on the footing or basis of the Westminster Standards, as at present accepted by the said Churches. And that the Assembly also most gladly receive the assurance expressly given by the Synods of the Reformed Presbyterian and United Presbyterian Churches, and embodied in the resolutions of these Synods already mentioned, to the effect that in the statements made under the several heads of the report submitted to Presbyteries last year, including the 'common principles' under the first head of that report, the respective Union Committees have fairly represented the

principles of the Churches on whose behalf they have been acting. And the Assembly take this opportunity of giving the same assurance in behalf of the committee of the Free Church.

"II. That the Assembly further record their great satisfaction that proceeding upon the information sent down to them in the Union report, and especially upon the statement therein contained as to 'the principles which the negotiating Churches hold in common regarding the province of the Civil Magistrate in relation to religion and the Christian Church'—information, the thoroughly reliable nature of which has been so explicitly attested at their recent meetings by the Supreme Courts of the reformed Presbyterian and of the United Presbyterian Churches, in the resolutions already noticed—a decided majority of the Presbyteries of this Church have declared their opinion upon the remit sent down to them by last Assembly, that there is no objection in principle to the formation of an incorporating Union among the negotiating Churches, on the footing or basis of the Westminster Confession of Faith, as at present accepted by the said Churches.

"III. That while this large measure of agreement among the negotiating Churches with respect to the proposed basis of Union in so far as the question of principle is concerned, appears to the Assembly amply to justify the confident expectation that the Lord will, in His own good time, bring the contemplated Union to pass, they willingly acknowledge that much consideration is due to the difficulties which still appear to an important minority of esteemed and honoured brethren to stand in the way. In this spirit accordingly, and having respect to the great desirableness of affording adequate opportunity to all parties calmly and fully to weigh the whole import and bearing of the opinion pronounced by the Presbyteries, and to consider the position and duty of the Church in connection therewith, the Assembly, in reappointing the committee as they now do, instruct them, instead of proceeding to the further consideration of any of the matters outstanding in the programme of heads of inquiry, to direct their attention for the present to those measures which may seem best fitted to draw the negotiating Churches into closer and more friendly relations to one another, to encourage and

thus, while allaying the heat and irritation of controversy, to cultivate that more intimate knowledge of each other, and to call forth and cherish those mutual sympathies and kindly feelings which cannot fail, under God, to promote that seeing of eye to eye and that coming to be of one heart and one soul which is the needful and fitting preparation for the more perfect Union, with a view to which those profoundly important negotiations have all along been carried on. And, further, it is the desire and intention of the Assembly that the committee reappointed for these purposes should be so enlarged as to be in harmony with the ends in view.

“IV. That having respect to the past history, the present position, and the future prospects of this great Union question, the Assembly think it fitting at this juncture, to declare their unalterable adherence, in common as they believe with that of all their people, to the great fundamental and characteristic principles of this Church regarding (1) The sole and supreme authority of the Lord Jesus Christ, and his exclusive right to rule in and over His Church; and the consequent obligation of his Church to be regulated in all her proceedings by His Word alone, for which end she claims in all spiritual matters complete independence, and immunity from all coercion and control from without and regarding (2.) The prerogative of the same Lord Jesus Christ, as head of all things to His Church, supreme over nations and their rulers, who are consequently bound, collectively and officially, as well as individually and personally, to own and honour his authority, to further the interests of His holy religion, and to accept the guidance of His Word as making known His mind and will. And the Assembly, in the circumstances foresaid, think it fitting also to declare that this Church can never consistently and conscientiously enter into any union that would imply the abandoning and compromising of either of these essential principles, which are Divine and unalterable truths. And further still, the Assembly, in the foresaid circumstances, deem it suitable to give forth the following declaration with respect to the Sustentation Fund: That in a financial point of view that fund is vitally important to this Church, being, as it is, her chief earthly

means of supporting the stated dispensation of Gospel ordinances throughout the land; and having proved, during a period of nearly thirty years, so eminently successful for this great end. And, therefore, that for the sake of these and other invaluable benefits which it has secured, it is an institution which in the judgment of this Assembly must be carefully considered in any union with the Churches which may be formed. And, lastly, having issued these solemn declarations, and realising as strongly as ever the duty and obligation which lie upon this Church to seek by all competent and Scriptural means the accomplishment of a Union that would bind in one those important branches of the ancient Reformed Church of Scotland, now negotiating for that end, but which have so long been separated from one another, the Assembly commend this whole subject, which concerns alike the patriot and the Christian, to the solemn consideration and to the earnest prayers of all their faithful people.”

Dr. Candlish seconded the motion. As his friends on the other side did not see their way to acquiesce in what seemed to him a safe and guarded proposal, and as they still demanded the discontinuance of the negotiations, he really thought they were bound to give a categorical answer to two questions. The first of these was, on what terms would they unite if the present terms did not suit them, or were there any terms whatever that would suit them? (Hear, hear and applause.) His friends continually said—and he believed them, that they were not averse to the Union. (Laughter.) Well, it was surely honest and fair that they should come forward and state what it was they insisted upon as indispensable to Union. It was painful to find that, after all the assurances the United Presbyterians had given them, they should still have charges brought against them implying insincerity or duplicity on the part of the United Presbyterians. He strongly objected to the adoption of measures which tended to rend congregations asunder—(loud and prolonged applause)—he objected to such measures as tended to alienate congregations from their pastors—he objected to such measures as tended to the setting up of schismatic worship. And if these things were to go on, all he should say was, that they would influence him in the direction of hastening the Union at all

costs. Some of his brethren seemed often to speak and write as if they had a monopoly of conscience on their side, while they gave the advocates of Union no credit for anything else than political or ecclesiastical motives. He took leave to say that he had a conscience too, and that his conscience was touched, as his heart was grieved, by the divisions of Zion.

Mr. Nixon, Montrose, moved as an amendment:—That, irrespective of any questions in regard to the recent appeal to Presbyteries, the General Assembly, considering the whole facts and circumstances of the case, resolve that the present proceedings with a view to an incorporating Union shall cease. The General Assembly at the same time resolve that, whilst it is most desirable that the present divisions in the Church should be healed that the Church may have rest to prosecute with unity and renewed zeal the great work which her adorable Head and King has set before her at home and abroad, the ministers and members of this Church should cultivate a spirit of love, and, as God may give them opportunity, of co-operation in good works with brethren in Christ in the Churches concerned, and with all who in every place call upon the name of the Lord Jesus.”

Were they, he asked, going to cast from them the principles and testimony which, under Christ, were, he believed, the secret of their strength? (Hear, hear.) In regard to the so called Articles of Agreement, he had almost said that a more offensive attempt to deceive had never been made. (Applause and hisses.) Those articles bound to nothing; and were not intended to be binding on United Presbyterians. The articles did not afford a shadow of security for any part of the doctrine of the Free Church; and he could not understand how, in the face of facts which were so palpable, the framers of the motion proposed by Sir Henry Moncreiff, could have the boldness to table a resolution which virtually asserted that the Articles of Agreement, and the principles of the Free Church, had received the sanction of the United Presbyterian Synod, and to expect men in their senses to vote for such a motion. [Applause and hisses.] In the course of various quotations in support of this statement, Mr. Nixon remarked, when he came to the deliverance of the Assembly of 1869, that the Church had been put

through a process of prayer to prepare it for what was coming. (Loud and prolonged hisses, and cries of “Chair” and “Retract.”)

Mr. Nixon, who was greeted with reiterated cries of “Retract,” said he had never had occasion to withdraw anything in the Assembly. He had been, in this instance, misunderstood, and, having been misunderstood, he was sorry he should have used the expression. If the proposed Union was to be prosecuted, it must, he contended, be carried out in the midst of violated engagements, abandoned principles and broken promises; and actually, however unintentionally, amidst dishonoured testimonies, secret treacheries, and open disloyalties to the truth. (Oh, oh,” applause and hisses.)

Mr. Andrew Bonar seconded the amendment of Mr. Nixon. He considered the course it suggested as the only one which would be attended with good to the Church. He looked upon the motion of Sir Henry Moncreiff as not tending to peace. Another reason why he supported this amendment was—if there was no interposition of Providence against the Union, there had been no interposition of Providence in favour of it—[applause]—from beginning to end. A third reason which he had to state was, that they might still act in co-operation without incorporation—(hear, hear)—and that was what the amendment wished. He did not know a single blessing which could come from Union that might not come from co-operation; and why, in the present state of matters, should they not try this, and leave the other alone?

Dr. Charles Brown referred to the discussion which took place in the United Presbyterian Synod. He affirmed that such Voluntarism as had been attributed to the United Presbyterians, or anything like approximation to it, found no place in the Synod last Wednesday and Thursday, that it was not only repudiated as utterly alien to all the thoughts and principles of United Presbyterians by the overwhelming majority that carried the first motion there, but that it was repudiated in a different manner, yet in reality repudiated, by the minority, who voted for the second motion in the Synod.

Mr. Brodie, Monimail, spoke in support of the amendment of Mr. Nixon.

The Assembly adjourned shortly before five o'clock till the evening.

EVENING SEDERUNT.

The Assembly resumed at seven o'clock—Dr. Elder, moderator.

Mr. A. E. G. Balfour, elder, who had moved the adjournment in the afternoon, took up the debate. He believed that the negotiating Churches had almost everything in common that Christian churches could have in common.

Professor Macgregor supported Mr. Nixon's amendment. It was his conviction that, if the Union took place without any further ascertainment under the second head of the programme, the Free Church would be dropping out of her terms of office a doctrine which had been among those terms ever since the Westminster Assembly.

Lord Dalhousie was sorry to say that what was commenced with apparently an unanimity of feeling had been discussed ever since with increasing intensity, until the question had assumed a phase during the past year which he had no hesitation in publicly denouncing in the Assembly. (Prolonged applause and hisses.) Attacks had been made which would have been scarcely justifiable in the keenest of social discussion. But worse than that in his opinion, attempts had been made to terrify—if he might use the expression—the minds of brethren all over the country.

Mr. Scrymgeour, Arbroath, supported the motion.

Mr. W. Mitchell, elder, Glasgow, supported Mr. Nixon's amendment, and Principal Lumsden, Aberdeen, the motion.

Mr. Hugh Martin, Lasswade, did not hold that, in the matter of the doctrine of the Atonement there was any fatal bar to Union. The United Presbyterians accepted, without qualifications, the statements of the Westminster Confession on that doctrine.

Dr. Wylie, Edinburgh, supported the motion of Sir Henry Moncreiff, and directed the attention of the Assembly to the fact that, in several countries, there had been unions between Presbyterian bodies, who had agreed to hold the question of civil establishments of religion as an open question.

Mr. Williamson, Ascog, followed in support of the amendment.

On the motion of Professor Rainy, the debate was adjourned shortly after eleven o'clock till Thursday morning.

On Thursday morning the debate was resumed. On the vote being taken, Sir Henry Moncreiff's motion was carried by a majority of 270. The House was quite filled, and the extraordinarily large number of 600 members voted.

LOVELL'S CANADIAN DOMINION DIRECTORY, FOR 1871.

We hardly know how to characterize this latest and largest contribution to Canadian Literature from the press of our enterprising publisher, Mr. John Lovell of Montreal. Within its covers are twenty-five hundred and sixty-three pages of closely printed matter, of which the merely mechanical work of type-setting and printing is a Herculean feat; while the labour and expense, the time and thought which must have been employed in collecting and arranging such a vast amount of information, are wholly beyond the comprehension of ordinary minds. Not one in a thousand of the subscribers to the Dominion Directory will be able fully to appreciate the importance of the service Mr. Lovell has rendered to Canada by this publication, for each will, in all probability, be content to peruse such portion of it only as may be useful to him in his particular line of business. It is a national Encyclopedia rather than a Directory; to be compared with such books as Cruden's Concordance, or Smith's Bible Directory, or Humboldt's Cosmos, not with ordinary Directories—a work of universal reference—of incalculable value to the man of business, to statesmen and political economists, and to statisticians while it has also much to interest and instruct those more familiar with the walks of science and literature. As a Directory proper it is most complete, minute, and so far as we are able to judge, accurate. It includes the names of the entire population of 4,914 cities, towns and villages, giving, so far as could be ascertained, the occupation, the business, address, and the residence of each one, from the merchant prince, the banker, and the bookkeeper, down to the humblest labourer and mechanic; the charwoman and the chimney-sweeper not excepted. It is, moreover, a Gazeteer of all these towns and villages; telling us where they are situated, how we can get to them, and the particular branches of industry that has made each what it is—everything, in short, that is worth knowing about them. But apart altogether from what we may call its mercantile

value, there are features in the book of special interest. Such are the introductory historical sketches of the several Provinces confederated, and that are yet to be included in the Dominion, and this part of the work—sufficient in itself to fill an ordinary sized volume—is exceedingly well done.

Materials for another volume in like manner are to be found in the 200 pages of miscellaneous matter towards the end of the book. We have, for instance, a very intelligible and useful resume of the Geology of Canada—Sir William Logan's valuable Report, the labour of twenty years, and covering a thousand pages, boiled down, as it were, to the compass of a short essay. The list of the names of the clergy of all the denominations within the Dominion, we confess to have studied with peculiar interest, inasmuch as we were unable heretofore to obtain the figures without reference to various authorities. Here, at a glance, the eye runs over the names of nearly four thousand live Ministers of the Gospel.—A little army! composed of detachments, from every branch of the service, divinely equipped and drilled, yet marching under one banner, and doing sovereign allegiance to one Head. A hasty review of the names enables us to arrive at the following summary of the principal denominations, each column of names counting 88, we find 14½ of Catholics; 12 of Methodists; 7½ of the Church of England; 7 of Presbyterians; 5 of Baptists, and 1 of Congregationalists.

Under the heading of the Post Office Department we find, *inter alia*, the names of four thousand post offices. Passing by the Customs Tariffs, the Militia, and the Patents of Invention, we have an interesting essay on the progress of newspaper literature in British America, in which it is shown that there are four hundred and forty-seven newspapers and periodicals published in the Dominion—double the number we had in 1857. We further discover that we have 3200 miles of railway in operation, and about a thousand more under construction, and that the ALLAN LINE of Ocean Steamers now "do" the Atlantic with astonishing regularity in the average time of nine days and fourteen hours. This is something to be proud of. Verily, as was said at the Synodical breakfast, a year ago, "Many a crowned head would feel himself two inches higher in his boots did he but find himself the owner of such a fleet of steamships as the Allan Line."

Although the publication of the DOMINION DIRECTORY might, from its great bulk and the labour and cost of producing it, be supposed to be beyond the means and ability of any Canadian Publisher, we understand that it is entirely a private venture, undertaken without Governmental aid or encouragement of any kind, and Mr. Lovell has our best wishes for the financial success which he so well deserves.

But the larger Directory is like a polypus which can be cut into portions, each of which has a head, tail and body complete. It can be split into numerous smaller Directories, each Province, for instance, being so arranged and printed that it can be bound up separately; and those of the larger cities we have seen used in preference to the ones issued in the locality itself.

MADRAS ORPHANAGE.

For the Presbyterian.

The following is a copy of a letter lately received from India, written by the orphan Louisa, at the Madras Orphanage, to her friends and supporters in Scarborough.

Scottish Orphanage,

April 22, 1871.

Because you, who are the loving friends whom God has given me, have taken care of me from the day I came into this school until now, I am very grateful. By God's mercy I am in good health, so also are the children of this school, and so, I trust, you are also. It seems to me from this, how loving God is. I am very thankful for the knowledge that God has given me. The lessons that I am reading are the Bible, Catechism, History of India, Madras Presidency, Fourth Reading Book and Grammar in Tamil, the Second Book and Tamil Grammar, and in Arithmetic compound rules. I have also written some of the histories that I have read in the Bible. God has given me very much, but before I did not know the Bible well. Now a lady has come to us; I do not know what to say about that lady, she is so loving. I never saw any one so loving. Within six months since that lady came, I know well about God. That lady is very anxious about me and the other children of the school, for she desires above all that we should become the children of God. I principally ask in prayer that God would give me a new heart and make me not to believe in my own goodness. This I always ask, and I believe that he will give me what I have asked in prayer, for I do not forget the promise He has made,—“Ask and it shall be given unto you.” Our kind lady sends us out for a walk every evening. Last year I got a prize. I am in the first division of the fourth class. Our matron takes care of us like a mother. The care of our bodies is hers. I sent a letter to you before but no answer came to it. I send another letter, and I trust you will send me an answer to this. Since I came to this school

you have not sent me a letter. As soon as this reaches you I hope you will send one. Our kind lady told the seven children of our division to write. When I heard this I was anxious to write. I have begun my letter with pleasure, and I close it joyfully. We have now a month's holiday. We are not wasting these days, but we do sewing. When we are sewing our matron helps us. Besides this, our kind lady takes our lessons for an hour. She comes at half-past six in the morning to teach us God's Word. This is the work of our lady.

Besides this, she has four other schools. Our lady has much work, and one girl from our school helps her. Her name is Rebecca (supported by the Martintown Sunday School). This girl also teaches us our Tamil lessons. Once a week the Moonshee examines our lessons. Sometimes our kind lady calls the children to her home to play. She also, on the Sabbath-day, calls the children three by three, speaks with us and prays with us. Before our examination last year, the Honourable Lady Napier asked us a few questions in our Bible. Our kind lady also asked us some questions in Tamil. Mr. Clark sat near Lady Napier. During the examination our lady questioned us before Lady Napier in English. Our lady asked the day-school children questions in English, and Rebecca put them in Tamil for the examination. Our kind lady bought us white clothes and jackets. The examination took place in the place we lived in before. We sung four hymns, three in English and one in Tamil. Our lady is very loving to us and the other children. She has much work, do pray for her that she may not suffer from it. I remain, your orphan girl,

LOUISA.

The letter was written in both Tamil and English by Louisa, and both copies were forwarded. Mrs. Clark, of Madras, is probably the lady so affectionately referred to.

IN MEMORIAM.

John Levi died at his residence, East Williams, June 20th, 1871, aged 75 years. The deceased was a native of Caithness, and emigrated to this country from Invernessshire in 1834.

In 1836, he, with four others, was ordained to the eldership. He was a man of logical mind and strong will. His disposition was genial; his Christianity fervent. His education was received principally

from God's own books of nature and revelation. Though finding many passages in each difficult of interpretation, he would as soon doubt his own existence as the truth and love of God. He was left alone at the time of the disruption, the minister and remainder of the eldership having gone out. He thus became the rallying point for the Kirk congregation, and faithfully did he discharge the additional obligations thus incurred. Many ministers of our Church, who have visited this congregation, will remember how they were impressed with Mr. Levi's humour, hospitality, and a sense of his sterling Christian worth. The respect entertained for him by all classes in the community seems to have been unbounded. The following minute was adopted by the Kirk Session on the occasion:—"While the Session humbly bow to this dispensation of overruling Providence, they desire to express the sorrow they cannot help but feel that Almighty God has seen fit to remove from among them one whose services they feel they can ill spare. Eminently genial in company, judicious in counsel, simple and strong in faith, Mr. Levi has been a father in the Session and a rallying point and pillar in the congregation in which he has, from its formation, been an office-bearer. During all the troubles, of which this congregation has had no small share, beginning with the disruption, Mr. Levi, though at times severe, did not yield to the impulse of the moment or the prejudice of partyism, but was guided by what he felt to be his duty to conscience and God; and the cordial relations still existing between him and those who differ from him in matters of opinion, left his influence for good unimpaired. The Session further desire to express their sympathy for those who have been bereaved by his death, and feel confident in directing them for comfort to the Apostle's words in 1st Thessalonians, iv, 13 to the end."

Churches and their Missions.

SCOTTISH LADIES' ASSOCIATION FOR
THE ADVANCEMENT OF
FEMALE EDUCATION IN INDIA.

The annual meeting of this association was held in the Queen Street Hall. The Rev. R. H. Stevenson, Moderator of the

General Assembly of the Church of Scotland, presided; and among others present were—the Revs. Dr. Phin, Dr. Brauder, Rev. Messrs. Henderson, from India; Stevenson, Dalry; Ferguson, Chumba; T. B. W. Niven, James Macnab, G. S. Smith, William Cæsar, J. Barclay, Dun.

blane; Smith, Kelso: Henry Cowan, Aberdeen; Irvine, Arbroath; Pitt Muir, J. S. Muir; Colvin, Russell, Yarrow; Mitchell, Kilmadock; Ross, Kintore; Paton, Duddingston; M'Laren, Lady Glenorchy's; M'Clure, Ladykirk; Wight, Licht; A. Gardiner, Brechin; Rankine, Lamington; Dr. Winchester, Messrs R. E. Scott, Alexander Pringle, Charles Longhurst, A. T. Niven, J. T. MacLagan, Findlay Anderson, &c.

The proceedings having been opened with prayer by the Rev. Dr. Phin,

Mr. A. T. Niven read the report for the past year. The following are extracts:

CALCUTTA.—The Orphanage was examined on the 26th December, 1870, in presence of Rev. C. M. Grant, Rev. J. M. Thomson, Rev. G. W. Manson, and several members of St. Andrew's congregation. There were also present—Rev. Bhipro Churn Chuckerbutty, Rev. T. C. Bannerjee, and Rev. Gopaul Laha, native licentiates of the Church of Scotland. Rev. T. C. Bannerjee opened the proceedings with prayer in Bengali; after which the classes were examined by the clergyman present in the various branches of instruction, and particularly in religious knowledge. In the case of the younger classes, who have only an imperfect knowledge of English, the examination was conducted chiefly in Bengali, and appeared satisfactory. The elder children read well, and showed an intelligent acquaintance with English grammar, etymology, history, geography, arithmetic, &c. They repeated portions of the Shorter Catechism with more than average accuracy. The Bible questions put to them were also answered very well, and various hymns and pieces were sung in a manner so hearty and pleasing as to merit the approval of the examiners. As specimens of needlework have been sent home under charge of Mrs. Thomson, the ladies will be able to judge of this department for themselves. The children looked healthy and cheerful, and the school appears to be in a thorough state of efficiency. Miss Pigot's Report of the Zenana Work at Calcutta.—Miss Macnamara (my assistant) began work on the 15th October, at first with only three families. On the 1st November we opened an adult class, which began with twelve Zenana ladies and rose to thirty. This class was brought together chiefly through Baboo Protap Chunder Mozundar, and entrusted to me, in full recognition of my

inciples as a Christian teacher. The formation of such a class is a most hopeful circumstance, but I felt it a special sign of higher favour that so excellent a means of work should have come so easily into our hands. Nothing can exceed the interest of such a class. In a country where a daughter may not visit her own mother without the formality of an invitation, it is a feature of much moment that fourteen distinct families should have put aside the claims of children and the call of household duties, and entered a strange house for their own improvement. The fact of young wives, and wives of maturer years, giving up two full days in each week to instruction, and bravely plodding through the dry paths of elementary knowledge, indicates a future for the women of India of such a nature as their best friends would desire. Irrespective of the class, we have thirty houses in which we are doing actual work. I visit extensively besides, and have several houses in waiting until I can make arrangements for them. The thirty houses number 131 pupils. To this, if we add the thirty that came during the course of the class, we show a number of 161 pupils. The work overtaken by the four teachers is to teach—(1) in the Orphanage; (2) at the Hindu school at Kidderpore; (3) at a little girls' school at the house of Baboo Keshub Chunder Sen; and (4) in twenty-one of our Zenanas.

MADRAS.—The annual examination was held in the hall of the Institution, 3 North Beach on the 20th December, when Lady Napier presided. Upwards of three hundred children connected with the orphanage and schools in Madras, were assembled on the occasion. In conclusion, I may state that we have altogether in connection with our female mission 563 girls, of whom 386 are in Madras and 177 in Vellore; and that in all our Madras schools we have the Bible carefully taught to all the children. The schools to be supported by the association from 1st of January, 1871, are as follows:—one orphanage or boarding school, five caste girls' schools, and three non-caste girls' schools. Towards the support of these schools the Scottish Ladies' Association contributes 4700rs; for the rest we trust to our school-fees, grants-in-aid and local contributions.

REPORT FROM POONA.—In Poona the operations of the association have been somewhat extended during the past year.

The numbers at present in the orphanage are 27, being an increase of 10 since this time last year. The health of the girls has been good, and their conduct satisfactory.

In a report concerning "The Girls' Institution at Sealkote," Punjaub, up to 1st February, 1871, it was stated that the past year has perhaps been the most prosperous known since the establishment of this branch of the female mission. A special blessing seems to have rested upon the institution. This time last year there were only about one-half the number now on the roll. On the 1st January last there were forty names on the register.

CEYLON.—The orphanage at this station has been given up, but a small grant is given towards two day schools, which are reported by Mr. Young to be in an efficient state, highly deserving of the support they receive from the Scottish Ladies' Association. The number upon the roll is fifty-five, and the attendance is very regular.

DARJEELING.—The station has been adopted during the year as a new sphere of labour, your committee however, only holding themselves liable for the salary of Miss Macfarlane, who recently joined her brother, and takes charge of the female department there. But by a subsequent arrangement with the committee of the Glasgow Ladies' Auxiliary, who desire to have a special and definite object of interest of their own, this station has been taken by them under their immediate auspices, they undertaking the correspondence with and support of the agent there.

FUNDS.—It will be remembered that, in terms of an arrangement with the Foreign Mission Committee announced last year, it was agreed to close the accounts annually, commencing with this year, at 15th April. As might have been expected by the alteration, the revenue for the year has in consequence slightly suffered, although it is believed that this result is only temporary. The total revenue for the year has been £1731, 9s. On the other hand, the actual expenditure, in consequence of the accounts closing before Whitsunday, has been only £1227, 16s. 7d. so that the year now commenced has started with a favourable balance—in addition to the accumulated fund and balance of last year—of £503, 12s. 5d.

The MODERATOR, in the course of some remarks, said they were all acquainted

with the subject of the Church of Scotland's operations in India, and they all knew the principle on which the scheme was founded. They all knew that success had been so small as not to come up to their expectations—it had not been equal to the work to which the committee had devoted itself. That was a mysterious circumstance, and it seemed to indicate that there was something wrong. There might be a variety of causes why they had not been more successful in bringing the people to the truth. It would not at all surprise him if one great cause was their putting too much trust in the wisdom of their plan, and too little in the wisdom of God. He saw that they had introduced a principle of visiting the people in their houses. He highly approved of that plan, and he hoped it would be extended as far as possible. He then adverted to the various features of the scheme, and expressed a wish that the association would persevere in the good work in which they were engaged. He had no doubt that if they did so their efforts would ultimately be attended with success. (Applause) He felt a deep interest in the object of the association, and he had great pleasure in moving the adoption of the report.

Mr. R. H. MUIR, Dalmeny, seconded the motion. He expressed his deep sympathy with the work of the association, and his cordial good wishes for its success.

The motion was unanimously agreed to.

The Rev. Mr. HENDERSON, from Calcutta, moved:—

"That the meeting acknowledges their profound gratification to God for the success which has attended the efforts of this association, both at home and abroad, during the past year, and resolve to prosecute its objects with increasing zeal and energy." He gave an interesting account of the mission work in India, and said that, from his experience of that country, the association should not despair. Great changes were taking place in India, and he had no doubt that the association would be the means of bringing about great improvements in the condition of the natives of that country.

The Rev. HENRY COWAN, Aberdeen, seconded the motion, which was unanimously agreed to.

Mr. CHARLES LONGHURST, Calcutta, moved—"That the thanks of the meeting be given to the auxiliary association, ladies'

committee, and corresponding boards in Calcutta, Madras, Bombay, Sealkote, Canada, Liverpool, &c., for the support which has been extended by them during the past year."

The Rev. JOHN BARCLAY, Dunblane, seconded the motion; which was unanimously agreed to.

Mr. PRINGLE of Whytbank, moved a vote of thanks to the Moderator for his conduct in the chair, and for the deep interest he had taken in the operations of the society

The motion was cordially agreed to; and the Moderator having pronounced the benediction, the proceedings terminated.

Correspondence.

INDIA MISSION.

General Assembly's Institution,
Calcutta, May 16th, 1871.

To the Editor of the Presbyterian.

DEAR SIR,—Since writing my last letter, for insertion in your valuable periodical, our Church in India has suffered several sad losses. First amongst these is that of Dr. Ogilvie, who for more than a quarter of a century was Principal of the Institution from which this letter is written. You will see an account of his honourable life and sad death in the *Missionary Record* of the Church of Scotland for last month. It is in consequence of this sad event that I am now writing you from Calcutta instead of Bombay, as I was invited to come over and take charge of the Institution. Since that time one of our missionaries in the north has died, one has retired from the mission, and two have gone home in consequence of ill health. It is matter of deep regret to us that the Rev. Mr. Grant, who has been connected with our institution in Calcutta for more than two years, has proved incapable of enduring the Indian climate. The departure is a great loss to us, as there is much valuable work that he was doing, that we, who remain, cannot even attempt. I propose, in the present letter, to give you some account of educational and missionary matters on this side of India.

It would be impossible, in the space of a single letter, to give any intelligible view of education generally, including all the efforts which are made by Government to elevate the great masses which form the foundation of the British empire in India. I shall confine myself, therefore, to the higher education, with which I am personally connected, and which is immediately under the control of the Calcutta University.

I think I may safely say that no University in the world has such an extensive

domain under its control as that of Calcutta. It has in all forty-four affiliated Colleges. One of these is at Colombo, in Ceylon; many are in and around Calcutta; while many are in the far north-west, upon the very brink of the Himalaya mountains. It is simply an examining body; the work of teaching being done at the affiliated Colleges. After passing the matriculation examination, the student requires to attend one of the affiliated Colleges for two years, when he may appear at the first examination in arts. If successful, he may then attend his college for two years more, and appear at the B. A. examination. The course of study is very much the same as that with which we are familiar in the Canadian Colleges. There are, however, some differences.

In the University of Calcutta it is necessary for B. A. to study two classical languages, of which one must be English. The second may be Greek, Latin, Sanscrit, Hebrew or Arabic. As a matter of fact, Sanscrit is nearly always taken as the second language; Greek is taken scarcely ever; and Latin but seldom. The reason is manifest. Sanscrit is the classical language of the country; the sacred and classical literature of India is couched in that language; and there are plenty of learned Hindoos who are able to teach it. I think it ought to be made at least an optional classical language in all western Universities, as the strongest arguments which are offered in support of the study of Latin and Greek, may be advanced still more strongly in favour of Sanscrit.

One of the greatest defects of college education in India is the comparative neglect of natural science. It is provided for in the University course, but, as a matter of fact, very few of the Colleges have the appliances for teaching its various departments, and, consequently, very few of the students attain a proficiency in it.

The Bengali students, like the Bengali

youth generally, have many rather remarkable characteristics. Perhaps the qualities which predominate in their character are ingenuity and cunning. They resort to all sorts of plans to discover what are likely to be the questions for the next examination. To such an extent did they carry these attempts, that the University was compelled to send their sets of questions to England to be printed.

I shall now confine my remarks more specially to our own Institution. It was originally founded in 1830; and in 1864 it was affiliated as a College to the Calcutta University.

To enable you to form an estimate of the extent of our work, I shall give you a few statistics regarding the year 1870. Bear in mind that we have two departments—the school and the College. The average number upon the roll of both these departments during the year 1870 was 911, and of these 76 were in the College. Of that whole number 890 were Hindoos, 14 Mahometans and 7 Christians. The highest of the school classes we call the entrance class, since all its members are preparing to pass the matriculation examination. Last year seventeen of that class succeeded in becoming undergraduates of the University; this year the number of the class is somewhat over 100, but a large majority of these must inevitably be rejected when the test is applied. In 1870 our College succeeded in passing six at the First Arts, three at the B.A., and two at the M.A. examination.

Thus, in this institution, we receive little boys who are just beginning to learn the alphabets in English and Bengali, and carry them on from one stage to another, until they receive from the University the degree of Master of Arts. To enable us to do this, I need not say that we require a large number of assistants. The number of our professors, pundits and teachers, amounts to twenty-five, in addition to us Europeans.

Notwithstanding this large number, the fees which we receive, together with the Government aid of £420 stg. per annum, enables us to do considerably more than defray all our local expenses, *i. e.*, the salaries of our native colleagues and all contingencies.

The differentia which distinguishes our institution from the Government schools and colleges is that we, in addition to the ordinary secular education, give instruc-

tion in the evidences and doctrines of the Christian religion. A certain portion of time is allotted for this subject in all the classes, and suitable teachers are employed. The simplest historical facts connected with the life of Jesus, and the plainest religious lessons drawn from these facts, are communicated to the junior classes. While in the College department an attempt is made to present the evidences and doctrines of Christianity in a manner which will commend itself to the Hindoo mind.

People at a distance from this field of labour will doubtless enquire, what is the result of all the efforts which we are making? Those who ask this question generally, I think, expect an answer different from that which can be conscientiously given. People at a distance generally have certain *a priori* ideas about what is called heathenism, and about the influence which Christian truth must necessarily exert upon the heathen mind.

But I believe that these ideas, by a little experience of the reality, must, to a certain extent, be dispelled. We, who are engaged in Christian education here, generally object to the Government system, that it is purely destructive with reference to the Hindoo prejudices and superstitions. And we make it our endeavour to combine a constructive with a destructive element, and thus present something positive which is also true and good, to the religious instincts of the people of India. This method, I believe, is a good one, but, at the same time, the apparent results are far below even moderate hopes. I suppose we must trust that the present is the season for sowing the seed, and at some future time the fruit will spring up. May God grant that this will be so.

I have now something to propose to those congregations in Canada who may feel inclined to lend us a helping hand. We have a small native Christian Church in Calcutta, who have no suitable building in which to meet for Divine Service. We are anxious, for the sake of the prosperity of the congregation, to provide them with a proper place of worship. Some of the money necessary for this object will be raised from St. Andrew's Church, Calcutta; but we cannot raise it all. The whole sum necessary is about £500 stg. A portion of that sum the India Mission Committee of the General Assembly have promised to give. Might I hope that

some of your Canadian congregations would send me collections amounting say to £150 stg. An example has already been set by St. Matthew's Church, Halifax, which has sent £10 stg. The cause, I believe, is a good one, as we are just as

much under obligations to provide for the religious instruction and spiritual welfare of those who become Christians, as to preach the truth to the heathen. I am, yours, truly,

ROBERT JARDINE.

Miscellaneous.

Extracts from an old book, suited particularly to those who make disturbances in church.

First keep thyself in peace, and then may thou pacify others. A peaceable man doth more good than a learned one.

A passionate man turneth good into evil, and easily believeth the worst. A peaceable man turneth all things into good.

He that is in peace is not suspicious of any. But he that is discontented, is neither quiet himself nor suffereth others to be quiet. He often speaketh that which he ought not to speak, and omitteth that which he ought to do. He considereth what others are bound to do, and neglects that which he is bound to do himself.

Therefore have a careful zeal over thyself, and then show thyself zealous for thy neighbour's good.

Thou knowest well how to excuse thine own deeds, and thou wilt not receive the excuses of others. It were more just to accuse thyself and excuse thy brother. If thou wilt be borne with, bear also with another.

Behold how far thou art yet from pure charity and humility, which knoweth not how to be angry with any but one's self. It is no great matter to live peaceably with the good and gentle, for every one willingly enjoyeth peace and loveth those that are of his own mind.

But to be able to live peaceably with unquiet and perverse men, or with the disorderly, or such as cross us, is a great grace.

Some there are that keep themselves in peace, and are in peace with all others.

And there are some that neither are in peace themselves, nor suffer others to be in peace; who are troublesome to others, but always more troublesome to themselves.

And others there are that keep themselves in peace, and labour to bring others unto peace.

Our whole peace in this life consisteth

rather in humble *suffering* than in not feeling *adversities*.

He that knows best how to suffer will best keep himself in peace. He is a conqueror of himself, a lord of the world, a friend of Christ, and an heir of heaven.

CALVINISM AND CALVINISTS.

I am going to ask you to consider how it came to pass that, if Calvinism is indeed the hard and unreasonable creed which modern enlightenment declares it to be, it has possessed such singular attractions in past times for some of the greatest men that ever lived; and how—being, as we are told, fatal to morality, because it denies free will—the first symptom of its operation, wherever it establishes itself, was to obliterate the distinction between sins and crimes, and make the moral law the rule of life for States as well as persons. I shall ask you again why, if it be a creed of intellectual servitude, it was able to inspire and sustain the bravest efforts ever made by man to break the yoke of unjust authority. When all else has failed—when patriotism has covered its face, and human courage has broken down; when intellect has yielded, as Gibbon says, “with a smile or a sigh,” content to philosophize in the closet, and abroad to worship with the vulgar; when emotion, and sentiment, and tender, imaginative piety have become the handmaids of superstition, and have dreamt themselves into forgetfulness that there is any difference between lies and truth,—the slavish belief called Calvinism, in one or other of its many forms, has borne ever an inflexible front to illusion and mendacity, and has preferred rather to be ground to powder like flint than to bend before violence or melt under enervating temptation.

It is enough to mention the names of William the Silent, of Luther—for on the points of which I am speaking Luther was one with Calvin—of your own Knox and Andrew Melville and the Regent Murray; of Coligny, of our English Cromwell, of Milton, of John Bunyan. These were men pos-

essed of all the qualittles which give nobility and grandeur to human nature—men whose life was as upright as their intellect was commanding, and their public aims untainted with selfishness; unalterably just when duty required them to be stern, but with the tenderness of a woman in their hearts, frank, true, cheerful, humourous; as unlike sour fanatics as it is possible to imagine any one, and able in some way to sound the key-note to which every brave and faithful heart in Europe instinctively vibrated.—*From a Lecture by Froude.*

GOUROCK.—*Memorial of the Rev. George McCorkindale.*—Shortly after the melancholy death of the late greatly esteemed minister of Gourouck, a number of his congregation and personal acquaintances resolved to erect a suitable monument in memory of his many admirable qualities as a minister and friend. During last week, the monument was placed in the parish Church of Gourouck, on the wall immediately behind the pulpit, between the two windows. The design of the monument comprises a medallion bust, beautifully sculptured in high relief in the purest statuary marble, inserted in a richly moulded background of polished grey Sicilian marble. This part rests upon a tablet, also of Sicilian marble, polished, which bears the following inscription in gold letters:—

“The Rev. George McCorkindale,

Born at Rothesay, 10th December, 1829.

Ordained Minister of Gourouck, 19th July, 1855.

Perished in a Storm near the Summit of Mount Blanc,
8th September, 1870.

Buried at Chamounix, 20th September, 1870.

‘A man greatly beloved.’—Dan. x. xi

The execution of the memorial was intrusted to Mr. John Hutchison, R.S.A., of Edinburgh, who has designed and sculptured it in a manner to gratify, by a faithful likeness, the many admirers of the amiable gentleman, the story of whose personal worth and melancholy decease in the prime of life will live for ever in their memories, and to add to Mr. Hutchison’s high repute in this form of memorial as well as to his general fame as an artist of the first rank in Scotland.—*Greenock Advertiser.*

THE HIGHWAY AND ITS BY-PATH.—Recently, in a prayer-meeting, a strong man, who had just begun the Christian life, arose and said, in regard to his former sceptical difficulties: ‘I was like a man in a plain highway towards the place he desired

to reach, who on seeing a blind path diverging from it, should stop and refuse to go farther until he knew where that by-path would lead him. His course was right onward, and the by-path no concern of his. It is just so in respect to the way to heaven. I was trying to explore the secret things of God; but now have found, and intend to walk in, the King’s highway to glory.’

Multitudes are lost because, in their pride and self-will, they refuse to hear the celestial voice calling to them, ‘This is the way, walk ye in it,’ and stumble at the mysteries of God’s providence and grace, into perdition.

THE BIBLE.—Cities fall, empires come to nothing, kingdoms fade away as smoke. Where are Numa, Minos, Lyncurgus? Where are their books? and what has become of their laws? But that this book no tyrant should have been able to consume, no tradition to choke, no heretic maliciously to corrupt; that it should stand unto this day, amid the wreck of all that was human, without the alteration of one sentence so as to change the doctrine taught therein—surely there is a very singular providence claiming our attention in a most remarkable manner.

WORK FOR CHRIST.—*Work for Christ!* This is the best cure for a spiritual invalid in the church. Work develops a man’s spiritual proportions. Work makes a Christian sinewy to carry burdens, broad-shouldered to bear responsibilities, strong-voiced to sing God’s praise, quick-footed to do good, and healthful in the pulse-beat of his piety. I seldom have known of a good worker giving his pastor the heart-ache, or making trouble in the church. I never knew a warm-hearted worker to freeze up a prayer-meeting. I am never afraid to offer such a man a subscription paper. It is the lazy professors, the people who ride on the cushioned seats of the church car, and mistake that orthodox luxury for a personal advance in grace—these are the people who are the trouble and torment of themselves and of their minister. It is casier to be the pastor of a thousand workers than of ten drones. The sight of a dying church, or even a dull one, wears harder on a pastor than the most arduous toil for a living and growing church. It is not what we do, but what we fail to do that wears us out.

News of our Church.

ARNPRIOR.—The congregation of St. Andrew's Church, Arnprior, has been lately presented with a very beautiful organ, which cost over \$400, by Messrs. John and Daniel McLaughlin. Upon the arrival of the organ there was a large meeting of the congregation to hear it tried, when the following resolution was moved by the pastor, (Rev. D. J. McLean, B.A.,) seconded by Abel H. Dowsell, Esq., and carried unanimously:—

“The members and adherents of St. Andrew's congregation, Arnprior, avail themselves of this opportunity to convey their hearty thanks to Messrs. John and Daniel McLaughlin for the elegant and valuable organ which they have presented to the Church.”

After listening to a number of fine pieces the assembly dispersed highly delighted. Too much praise cannot be given to the donors for the generous gift which they have made to the Church. Such expressions of interest, when prompted by a sincere desire to improve the singing, and to promote the welfare of the congregation, are highly commendable. This congregation has increased so much of late that the managers contemplate adding to the

Church accommodation by erecting a gallery. Under the able ministrations of Mr. McLean, we have no doubt the Kirk in Arnprior will flourish more and more.

MARKHAM.—A very pleasant pic-nic took place lately at Markham, in connection with the Sabbath School of St. Andrew's Church. A large number was present, various games and amusements had been provided, and the Markham band added to the day's enjoyment. About five hundred partook of tea, about four o'clock in the afternoon; all the good things then consumed having been provided by the ladies of the congregation. After tea a more formal meeting was held, Mr. Baxter in the chair, who, in the name of the congregation, presented Mr. Carmichael with a valuable driving horse, and an affectionate address, to which a suitable reply was made. Addresses by Mr. Hughes, Rev. Messrs. Ross and Carmichael, and music by the choir, accompanied by Mrs. Robinson on the melodeon, made up the very pleasant proceedings of the day, and the funds of the Sabbath School Library were besides greatly benefited.

Queen's College.

QUEEN'S COLLEGE ENDOWMENT FUND.

Statements for insertion in the Presbyterian will be made up here on the 15th of each month.

Local Treasurers and others are particularly requested, when making up their detailed statements of remittances to the College Treasurer, to follow the mode of entry adopted below.

W. IRELAND, Treasurer.

Queen's College,
Kingston, Ont., 15th July, 1871.
Subscriptions acknowledged to 15th June,
1871..... \$83530 08

KINGSTON.

George Chaffey, 3rd instal. on \$50. . \$10 00
Alex. Summerville, balance on \$50. 25 00
Mrs. George Jack. 4 00
H. N. Garratt, balance on \$40 10 00
49 00

OTTAWA.

Local Treasurer, ANDREW DRUMMOND.

H. F. Bronson, 3rd instal. on \$ 3225 00
E. H. Bronson, 3rd instal. on \$ 25 00
250 00

TORONTO.

Local Treasurer, JAMES MICHIE.

John Bell, 6 months' interest on
sub. Revenue. 15 00

VAUGHAN.

Neil Malloy, balance on \$21..... \$7 00
John Malloy, balance on \$12. 8 00
Alexander Cameron, balance on
\$15 5 00
Donald McGillivray 10 00
Archd. McMurchy, balance on \$12 4 00
Malcolm Malloy, balance on \$15.. 5 00
Archd. Cameron, balance on \$15.. 5 00
George Bell, balance on \$5..... 3 00
John McKinnon, balance on \$6... 2 00
Donald McNaughton, balance on
\$9..... 3 00
John McDonald, balance on \$3 ... 1 00
John McKinnon, balance on \$3... 1 00
John Watson, balance on \$3..... 1 00
John McLean, balance on \$4..... 1 25
Andrew McFall, 2nd instal. on \$9. 3 00
Neil A. Malloy..... 6 00

James Graham, balance on \$100.. 33 00
Thomas Graham, balance on \$100. 33 00
William Taylor, balance on \$20 ... 8 00
William Cameron, balance on \$12. 4 00
John Fleming, 3rd instal. on \$100. 33 00
Stuart Blain, balance on \$12 4 00
William McBride, balance on \$12. 4 00
Andrew McClure, 2nd instal. on
\$9..... 3 00
187 25-

WEST KING.

Dougal McMurchy, balance on
\$100 33 00

"CARBORO'.

Local Treasurer, ROBERT DAVIDSON.

Simon Thomson, balance on \$15.. 5 00
Robert & James Hamilton, balance
on \$20 6 00
William Paterson, balance on \$30. 10 00
William Oliver, balance on \$30.... 10 00
James Lawrie, balance on \$100.... 33 33
64 33

MARKHAM.

Rev. Joseph Eakin, interest on bal-
ance of sub. Revenue. 8 00

PICKERING.

Samuel Summerville, balance on
\$15..... \$5 00
Angus McKay, balance on \$30.... 10 00
William Gourlay, balance on \$15. 5 00
William Miller, balance on \$50.... 30 00
50 00

OSNABRUCK.

Local Treasurer, JOHN CROIL.

James Croil, balance on \$100..... 25 00

ORMSTOWN.

Local Treasurer, THOS. BAIRD.

Matthew Key \$4 00
Drummond Goungston 4 00
8 00

POINT ST. CHARLES.

Local Treasurer, ALEX. HENRY.

William Carmichael, 1st instal. on
\$4 2 00
Archibald Foreman..... 2 00
Colin Anderson..... 2 00
James Kay..... 1 00
7 00

CHATHAM, Q.

Local Treasurer, ROBERT NICHOLS.

George Wanless.....	\$5 00	
John Bothwell.....	5 00	
Mrs. Noyes.....	1 00	11 00

LCNDON.

Local Treasurer, JAMES COWAN.

Norman Robertson.....	\$50 00	
Horatio Colquhoun.....	3 00	
John McLean.....	2 00	
William Loughrey.....	3 00	58 00

GLENCOE.

Local Treasurer, D. MCGREGOR.

Kenneth McLean.....	\$5 00	
John McLean.....	2 00	7 00

KING.

Local Treasurer, Rev. JOHN TAWSE, M.A.

Thomas Ferguson.....	\$5 00	
Andrew Morton.....	4 00	
James Tinline.....	5 00	
John Ferguson.....	5 00	
Thomas Ross.....	3 00	
John Gillies.....	5 00	
George Burrows.....	5 00	
Thomas Reddon.....	1 00	
James Wells.....	5 00	
Joseph Wells.....	4 00	42 00

WOOLWICH.

Local Treasurer, Rev. GEORGE A. YEOMANS, B.A.

James Burnes.....	\$5 00	
James Hall and Edmund Woollis, 2 at \$4.....	8 00	
William Proudfoot, Thomas Simp- son, Robert Burnet, George Logie, John Hamilton, George Burnet, James Hamilton, James Mackie, 8 at \$2.....	16 00	
William Mackie.....	1 25	
Mrs. Reid, John Ross, James Logie, John Marr, Alexander Sheriff, Alexander Imlay, William Hodge, Andrew Mitchell, Ar- thur Wright, Benjamin Hamil- ton, 10 at \$1.....	10 00	
Charles Mann.....	0 50	
Mary Smart, Peter Henderson, Alexander Scott, 3 at 25 cents..	0 75	41 50
Total.....	\$4,381 11	

BURSARY AND SCHOLARSHIP FUND.

East Williams, per J. Price, Esq.	\$ 3 00
Kingston, per J. Duff, Esq.....	13 00
Dalhousie Mills, per Rev. J. Mackay..	2 00
Galt, per Rev. J. B. Muir.....	5 00

\$23 00

GEORGE D. FERGUSON,
Treasurer.

BRITISH COLUMBIA AND MANITOBA MISSION.

John Edwards, Esq., Huntingdon....	\$20 00
Lochiel.....	2 75
L'Original and Hawkesbury.....	5 00
Collection at Missionary Meeting in St. Andrew's Church, Toronto.....	52 67
Subscribed by a few members of St. Andrew's Church, Toronto, and by members of Synod \$305, of which has been paid.....	230 00

\$301 42

G. N. WILSON,
Treasurer.

Toronto, 22nd June, 1871.

MINISTERS' WIDOWS' AND ORPHANS FUND.

Beechridge, per Rev. John McDonald..	\$9 00
Perth, per Rev. Wm. Bain, additional..	10 00
	\$19 00

ARCH. FERGUSON,
Treasurer.

Montreal, 20th July, 1871.

FRENCH MISSION SCHEME.

West King, per Rev. J. Carmichael..	\$ 10 00
Guelph, per David Allan, Esq.	19 58
Arnprior, per Rev. D. J. McLean....	15 00
	\$44 58

ALEXANDER MCPHERSON,
Treasurer.

FRENCH MISSION.

The ex-Convener acknowledges the receipt (since the issue of the June *Presbyterian*) of the following sums:

Beckwith, Rev. W. Ross.....	\$ 8 00
Dalhousie Mills, Rev. A. Mackay.....	8 00
Mr. J. Edwards, Huntingdon, special donation.....	80 00

These amounts are acknowledged in the report submitted to the Synod at Toronto.

Received since meeting of Synod for the year 1871-72.

Ladies Association, Montreal.....	50 43
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* All moneys for this scheme should be transmitted to the Treasurer, Alex. Macpherson, Esq, 302 St. Paul street, Montreal.

Communications, other than financial, relating to the scheme, should be addressed to Convener, Rev. Gavin Lang, Montreal.

JOHN JENKINS, D.D.

GENERAL SUSTENTATION FUND.

Russelton, on account.....	\$16 87
Huntingdon, in full for last half year.	60 00
Osnabruck, in full for last half year..	40 00
Richmond, Ont., in full for last half year.....	35 00
Beechridge, in full for last half year..	12 50
Balswer, in full for twelve months....	25 00
Ormsdown, on account.....	20 00
Chatham and Grenville, in full.....	58 00
North Williamsburgh, in full for year.	70 00
Oxford, in full for half year.....	32 50
Beckwith, in full.....	37 50
East William, balance in full.....	9 50
Lancaster.....	40 00
Hamilton, (additional) on account....	17 60
Mountain and South Gower, on ac- count.....	17 00
Chelsea, in full.....	35 00
The Rev. George Porteous.....	5 00
Dundas, on account.....	12 50
Lachine, balance in full.....	18 30
St. Mathews, Montreal.....	25 00
Leith and Johnson, in full.....	35 00
Priceville balance in full.....	15 00
Perth, on account for the current half year.....	30 00

JAMES CROIL,
Treasurer.

Montreal, 26th July, 1871.
Address box 588½, P. O.