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THE PRESBYTERIAN.

FEBRUARY, 1869.



THE special meeting of Synod, convened to consider the present critical position of Queen's College, has been held. On the result of its deliberations we congratulate the Church and the country. The attendance was not numerous, but may fairly be regarded as *representative*. The enthusiasm which prevailed we have never seen exceeded, seldom equalled in any meeting. Rarely has such unanimity characterized the proceedings of our Supreme Court. The members were fired with an earnestness almost electric in its thrilling power. "Queen's College shall not go down" was the key-note of the debate, the watchword with one and all; and steps were unanimously and cordially adopted to give practical effect to this determination. We believe that this meeting will not only inaugurate a new era in the prosperity of the College, but will also infuse fresh life and vigour into our whole ecclesiastical system. As we reflect on the tone of the proceedings and contemplate the issues of the decision arrived at, we "thank God and take courage" we cannot resist the impression that bright prospects are in store for our Church in this Dominion. The Synod has resolved that Queen's College must be maintained in its integrity, that its efficiency must be increased; and that to accomplish these praiseworthy objects an endowment of at least \$100,000, must be provided. Measures were adopted to effect this end at an early date. Let every member of our Church now clearly understand that we have committed ourselves to the accomplishment of this object, and that there can be no retreat with honour. We have burnt our boats behind us and must fight our way to the realization of this sum. Even the thought of failure must not be entertained. In order to assure ourselves that we have embarked in a good

cause, that our Synod has taken the right course, in fact, the only course consistent with our usefulness and honour, let us briefly review the benefits which the Institution in question has conferred upon our Church.

More than fifty of our ministers have been trained at Queen's College. Of these many fill prominent positions with honour to themselves, credit to their Alma Mater and advantage to the common cause; while the rest, though in humbler spheres, prove themselves earnest, conscientious, and self-denying labourers. Their life and ministrations evidence the high tone of their moral as well as intellectual education, show that *heart* as well as *head* cultivation hath been an object of solicitude to their professors. Strong convictions of duty, fervent earnestness, a readiness of adaptation to the wants of this new country in a marked degree characterize them *as a class*. Not merely their scholarship but their manner of spirit reflect favourably upon the training they have received. To select illustrations of this from the living would be invidious. But no such delicacy need restrain us from citing in proof of this those who are no longer with us. In their case, "*de mortuis nil nisi bonum*." is not a hollow courtesy, but a well merited tribute. Four or five of the alumni of this Institution, who entered the ministry are deceased. Eleven years have passed away since John Lindsay was borne to the grave amid the tears of a loving people, but his memory is still green throughout the valley of the Upper Ottawa. Livingstone, not more by his vigorous and chaste intellect than by the heavenly fire which kindled up his pulpit and glowed in his life, proved to his brethren how great usefulness may be achieved and how deep affection may be won in a ministerial career of less than one year's duration. Darach's labours are too fresh in the recollection of the people of this city, to need detailed comment. Campbell of Nottawasaga,

was not simply an evangelist, but a very apostle in his zealous, toilsome and self-denying missionary exertions.

While Queen's College has supplied about one-half of the number on our Synod roll, she has also furnished several who are "quitting themselves like men" in other branches of the Church. Without turning to the Calendar, our memory suggests the names of Caie, Wilkins and Professor Jardin, in New Brunswick; Macmillan and Thompson in Nova Scotia; Goodwill, recently appointed by our small Synod in that Province, as missionary to the South Sea Islands; Robertson in Australia; and last, though not least, Charles Cameron in India, whose refined intellect and glowing spirit eminently fit him for the task of grappling with the Hindoo mind. This Institution has not only equipped recruits for the ranks of our ministry, but has done as good service in imparting a superior education to many youths now among the laity of our communion. As professional men, as persons engaged in business, or holding leading positions in rural society, they, with a few exceptions, prove themselves centres of usefulness, radiate around them healthy influence, beneficially leaven the communities in which they dwell, and nobly sustain their part in the general work of the Church.

These services have been rendered by Queen's College in the face of many discouragements and in the midst of successive difficulties. The crisis caused by the unfortunate secession in 1844 well nigh smothered her in her infancy. The trustees have generally had their wits taxed to the utmost to meet the financial requirements of the Institution. For several years intestine broils sadly interfered with her usefulness. And more recently when perfect harmony had been restored to the Senate and when she was fairly giving up her energies for a renewed lease of efficiency, she has had to work at a serious disadvantage under the forecasting shadow of the cloud raised by the threatened and now accomplished withdrawal of Parliamentary aid, the gloomy fears arising from which have tended to lessen the attendance of Students. Notwithstanding all these drawbacks and adverse influences, she can show a noble record, point to a great and good work accomplished, and claim that she has returned full equivalent for the capital placed at her disposal.

When a University has existed so long as this and has achieved so honourable a history, nothing but the direst necessity should

compel its discontinuance. The authorities thereof owe it to the long list of graduates who have earned her degrees to make extraordinary efforts to maintain her existence and increase the efficiency of the Alma Mater of these. Grave as was the responsibility assumed by our fathers in founding it as a seat of Science, Literature and Art, as well as a School of Theology, vastly greater would be our responsibility, if we determined now to abolish the former department, after so many interests and claims have been created by its history as degree-granting Institution.

We hold it to be of inestimable importance to the Church to have the Arts' Faculty as a *feeder* to our Theological Hall, thereby securing the continuous oversight of the training of candidates for our ministry from the very beginning of their collegiate career, thus keeping them under healthy influences in the formation of their character throughout the whole curriculum. The statement has been made to us on the very best authority that some young men of our communion, who have entered other Colleges to obtain their Arts' course, intending at the time to pursue their Theological studies at Kingston, have never carried out this intention; having been induced amid associations purely secular to turn aside to the money-making pursuits of commercial life, or having been seduced from their allegiance to our Church to connect themselves with the Theological Halls of other denominations.

The maintenance of the College in its integrity we regard as essential to the *prestige* of our Church. Not strong numerically, we hold a high place in Provincial estimation mainly through the credit reflected on us by this seat of superior education. We have thus asserted our right and our duty as a denomination not only to occupy the pulpit but the professor's chair; not merely to preach the gospel but also to have a part in controlling the educational agencies of the country, in moulding the mind and character of those who are to be the future leaders of society. Queen's College has been and must continue to be our standing protest against dissociating the health-giving influence of denominational life from our higher educational institutions. It has given us a commanding sphere of influence, has placed in our hands a mighty instrument in moulding the destinies of this country, and has gained for us a high place in public esteem. Hence to curtail its operations would be to cast from us one of

the most powerful means of giving a Christian tone to education, of serving our own and future generations agreeably to the will of God.

Great as is the satisfaction which we derive from contemplating the benefits that must result to the College by the grand movement thus auspiciously inaugurated, we are assured that this will confer upon the Church a gain correspondingly great. The confession must be made, that we are too supine and indifferent. We need to be roused into fresh life and renewed vigour. We require to be stirred up to a more realizing sense of our mission in this land. How little is there among us of that wide spread and electric sympathy which should bind into one the members of a Christian denomination, of that great quality of a perfect government laid down by the ancient sage: "that a blow inflicted on the humblest is felt to be a blow to the whole community." While we believe that the quickening Spirit alone can infuse into us spiritual life, we are of opinion that with God's blessing, which maketh rich, no human appliance can avail so effectually to arouse us, as one and all embarking in some great movement that stirs each pulse and rouses the dormant energies into enthusiastic action. What the sacrifices made by the Free Church in Scotland did to bind members thereof together and give them a hold on public opinion, what Dr. Robertson's noble scheme has done for our beloved mother in the old land in proving to the world her mettle, that, we are convinced, this enterprise to which we are now committed will do for us. The sympathy and succour of every communicant from Quebec to Saugeen must be enlisted in its favour. All, from the polished scholar to the humble peasant, must be made to feel an interest in the prosperity of the College. The Committee appointed to take charge of this movement, will (we trust) not consider the work consummated until every charge on the roll has been canvassed, will receive with as warm gratitude the dollar of the horny-handed mechanic as the cheque of the wealthy merchant, will appeal with as glowing earnestness for men to equip our ministry as money to equip our College. We desire with fervent yearning of soul a time of rousing and zeal and life. Grant that this may be the commencement of the precious season!

Our Wesleyan friends are prosecuting their efforts in behalf of Victoria College with zeal and success. The Canada Pres-

byterian Church are on the eve of appealing for an increased endowment for their Hall in this city. We have heard of other movements of a similar nature being contemplated. And while others are bestirring themselves in these kindred enterprises, will we not emulate their liberality and show that the Auld Kirk still lives and is a power for good in the land?

We crave from all our congregations in behalf of those who have this endowment fund in charge a cordial welcome, crowded audiences, a liberal response. Let sacrifices be made, if need be, to forward this undertaking. Some of the contributions already given indicate great sacrifice on the part of the donors. May the example thus nobly set prove contagious! "Shall we offer to the Lord that which costs us nothing?" There is no probability of our people being appealed to within the lifetime of this generation for a great effort like this in connection with any of our schemes. The pull is now for life and honour! Let it be vigorously made by all our members acting with one spirit and an united determination of purpose; and the result will be a College more fully equipped in both departments than now, and depending not on the precarious grants of a parsimonious government, but endowed by our own liberality and the aid of friends who give their offerings as a tribute of esteem to the history and worth of our University.

We are indebted to the Church agent for the following summary of the contributions of the Church for Home Mission purposes for the year ending 1st June, 1868.

The statement was prepared for the use of the Colonial Committee of the General Assembly of the Church of Scotland, and will no doubt be very acceptable to them, as affording an index of the vitality of that branch of the Kirk in the Provinces of Quebec and Ontario, which has so long enjoyed the fostering care of the parent Church. Being the first instance in which the local efforts of Presbyteries and the results of the Synod's Home Mission Scheme have been presented together, it has also a peculiar interest for ourselves, and is calculated to encourage us in our efforts for Church extension. We note with regret the omission of data in the column for Presbyteries' Mission from the Presbytery of Guelph: We are led to believe that a large amount of missionary work was overtaken by that Presbytery during

the time embraced in this return, and, if the proper means were taken to attain the information, as no doubt they were, it is inexcusably wrong that the value of such a document should be lessened to this extent, that the self-denying labours of those who engaged in missionary work should be ignored, and the character of the Presbytery itself compromised, and all this unnecessarily.

Contributions to the Home Missions in the Province of Quebec and Ontario, for the year ending 1st of June, 1868.

Presbyteries.	Pres'tery.	Synod's	Total.
	H. Mis.	H. Mis.	
	\$ Cts.	\$ Cts.	\$ Cts.
Quebec.....	1200.00	746.50	1946.50
Montreal....	460.00	4177.72	4637.72
Glengary....	470.00	675.23	1145.23
Toronto.....	983.83	1968.28	2952.11
Hamilton....	50.00	344.75	394.75
Niagara....	No return	165.00	165.00
Perth.....	221.86	868.94	1090.80
Ottawa.....	140.00	926.74	1066.74
Renfrew....	178.25	324.95	503.20
Kingston....	200.00	685.24	885.24
London.....	517.00	508.00	825.00
Guelph.....	No return.	781.97	781.97
	\$4220.91	12,173.32	16,394.26

MEETINGS OF PRESBYTERIES IN FEBRUARY.—The following Presbyteries will meet at the times and places severally mentioned

Montreal, at Montreal on Tuesday the 2nd.
Victoria, at Lindsay on Tuesday the 2nd.
Glengary, at Cornwall on Wednesday, 3rd.
Kingston, at Kingston on Wednesday the 3rd.

It was said, and said truly, at the meeting of Synod held at Kingston last month, that it was important to enlist the press everywhere in the enterprise of raising an endowment for Queen's College. No great public undertaking can in these days be achieved without the hearty co-operation of the press. We trust, then, that ministers and others who are interested in furthering the College movement will endeavour to increase the circulation of this magazine, as an important auxiliary in their work. The fullest and latest information as to the progress of the endowment enterprise as well as other matters which concern the welfare of the Church will be furnished from month to month, and as the conductors have no personal ends to serve in the periodical but desire only by it to further the interests of the Church, they expect their efforts will meet with a hearty response. The new postal law makes the expense 6 cts less than last year.

The Headquarters of the *Juvenile Presbyterian*, that useful little sabbath school paper have been changed, and letters or remittances addressed "to the publishers, Juvenile Presbyterian, Kingston Ontario" will have immediate attention. Owing to some accident the illustrated portion of the paper, for February, has not been received from Scotland, and we are requested to ask for a little patience. Every precaution will be taken to avoid irregularity in future.

News of our Church.

MEETING OF SYNOD.



THE Synod met at Kingston in the 6th of January, *pro re nata* and was constituted with prayer by the Moderator, the Rev. ROBERT DOBIE.

There was considerable interest manifested and the attendance in the church was large, which was not confined to the members and adherents of the Church, but represented the various Protestant denominations. The following members of Synod were present, besides whom were communicants from various parts of the country who are by the charter members of the Corporation of Queen's University.

Sederunt—Robert Dobie, Moderator, John Jenkins, Robert Campbell, Andrew Paton, Hugh Urquhart, Alexander Mackay, William Bain, Solomon Mylne, Daniel McGillivray, George D. Ferguson, James B. Mullan, Daniel

M. Gordon, Robert Neill, James Williamson, John B. Mowat, George Porteous, William M. Inglis, William Snodgrass, John H. Mackerras, John Barclay, Kenneth MacLennan, David Watson, Daniel J. Macdonell, Ministers; Douglas Brymner, William Mattice, James Croil, Alexander Morris, William Ireland, Archibald Macmurchy, Elders.

The Moderator laid before the Synod a requisition which had been addressed to him, calling on him to summon a meeting of Synod; and a copy of his circular calling the present meeting. The same were read and are as follow:—

Kingston, Ontario 16th Dec., 1868.

REVEREND AND DEAR SIR,

We, the undersigned members of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, respectfully request you to call a *pro-re-nata* meeting of Synod to be held within St. Andrew's Church in this City, for the purpose of considering the position of Queen's College, especially as affect

ed by recent Provincial legislation, and of taking such action as may be deemed advisable.

We think it desirable that the meeting be held on the earliest possible day, and therefore suggest Wednesday, the sixth day of January next, at seven o'clock in the evening.

HUGH URQUHART, D.D.
JOHN BARCLAY, D.D.
WM. SNODGRASS, D.D.
JOHN JENKINS, D.D.
ALEX. MORRIS, D.C.L.
JAMES CROIL.

To the Reverend
the Moderator of the Synod
of the Presbyterian Church of Canada
in connection with the Church of
Scotland.

LINDSAY, 16TH DECEMBER, 1868.

SIR:—

In accordance with the foregoing requisition I hereby appoint a *pro-re-nata* meeting of Synod to be held within St. Andrew's Church, Kingston, on Wednesday, the sixth day of January next at seven o'clock in the evening, for the purpose of considering the position of Queen's College, especially as affected by recent Provincial legislation and of taking such action as may be deemed advisable.

I am, Sir,

Your obedient Servant,
ROBERT DOBIE, *Moderator*.

On motion of Mr. Mylne, seconded by Mr. Brymner, it was unanimously agreed to approve of the Moderator's conduct in calling this meeting.

The Trustees of Queen's University presented their report to the Synod, stating the hopelessness of the renewal of the Government grant of \$5,000 yearly, even with which the loss by the Commercial Bank has caused the utmost strain to maintain efficiently the Faculty of Arts to which the grant has been always exclusively applied. It has become evident to the trustees that it is impossible to continue the arts faculty in its present state, unless a sum equivalent to the grant now refused be secured, as no reduction in the staff to reduce the expense can take place without seriously impairing its status and efficiency. Immediate steps must therefore be taken for its endowment, in the opinion of the Trustees the proper course, or else discontinue the Faculty of Arts.

The report was received and all communicants of the Church present as members of the corporation were requested to take part in the deliberations.

Prin. SNODGRASS gave a statement of the past history of the College to show that it had been founded with the direct encouragement of the Government, and in consequence of its policy with regard to King's College they were offered a grant of £1,000 then, in a clause to be inserted in the Charter, but the Royal Charter prevented this. Subsequently a grant of \$2,000 was given. The college was built and sustained by Scotchmen, not so much for their church as for the benefit of the general education of the country. It was open to all of whatever creed, and since its origin it had sent abroad 700 alumni and 284 graduates. To give up

the college would therefore be a very serious step. There was more than a mere pecuniary question involved in this. It has been charged that all along under false colours the college had been a purely denominational institution. This was a calumny, of which the journal which made it should have been ashamed. Kingston had received benefits from the presence of such an institution since 1841, and he felt assured the people would realize their duty in this matter when they were properly appealed to.

Dr. BARCLAY, of Toronto, said that this institution was in operation before King's College, a necessity having been felt for educating young men for the Ministry, as well as for spreading higher education through the country. Its record in both respects would compare favourably with any other. Now since the grant had been removed, the question arose if the efforts to do the work the College had hitherto been doing should be withdrawn leaving, it simply to attend to Theological training. Now to carry on this alone at a distance from where other branches of education were conducted, made it questionable if a College could be successful. The importance of the question made it incumbent on the Trustees to seek the advice of the Synod and the adherents of the Church. It was perfectly manifest that if they put their shoulders to the wheel they might supply the deficiency: many are prepared to do their part, and the committee are bound to give the people an opportunity of showing if they wish the college stopped or to go on more efficiency than ever. The point should never be lost sight of that while the College was denominational it never was purely sectarian; and on that account the faculty appeal with the utmost confidence to the public. This college cannot be held responsible for other institutions which may derive benefit or incur loss from sectarian teachings. He advised that every effort should be made to keep up the College; the Trustees were prepared to go on if the people would only give the necessary support. He thought it desirable, if a united effort could be made, to obtain subscriptions, and that an executive committee should be named to take into consideration the whole circumstances and report.

Rev. AND. PATON, of Montreal, said—That in as far as Government had acted in withdrawing grants for Collegiate institutions, they had made a great mistake. He considered that such large questions as education, instead of being in the hands of the Provincial Government, should be in the hands of the General Government, who would take a wide and enlightened view and not adopt the cruel policy inaugurated by the Provincial Government. We are now to devise what is possible to be done for the future not to regret the past. As to the history of the College we cannot overlook the unfavourable incidents tending to throw damp upon the enthusiasm of its supporters; the future history of the College, if continued, may be very prosperous, for its reputation depends not so much on large endowments as on the qualities of the individual professors. He did not think the Synod in a position to decide at once the steps to be taken. If there was even a possibility of maintaining the College as

a whole, the work should not be dropped; if there was a likelihood of the work being carried on more efficiently, there was a probability at least that the congregations would do what was necessary. He moved for a committee, composed of Trustees, members of the Synod and laymen, to make every enquiry as to the steps necessary to be taken to put the College on a proper footing of efficiency, and what was best to be done in the circumstances. Every difficulty must be faced, and if necessary, individuals must give way.

Rev. Dr. JENKINS seconded the motion.

MR. CAMPBELL, MONTREAL, said, that while he sympathized with much Mr. Paton had said, yet if the motion meant that action should be delayed, he could not support it. Whatever is to be done *must be done now*. As the way to take a cold bath is to plunge in, so the way to deal with the College question is to act promptly while the minds of the people are under the influence of indignation and anxiety. All the members of the court are evidently at their wits' end, and he would be a wise man indeed who could point with convincing confidence to a way out of the present embarrassment. For one thing he hoped and believed all were agreed that the institution was not to be allowed to go down. That would be at least the last resource of the Church and College authorities. To allow it to go down if it were possible to maintain it, would be an indelible stain upon the Church and country. And besides being a reproach to the Church the past policy of which for three hundred years has been to foster all grades of education, it would be an unspeakable calamity to the country. Who would dare say that one institution for superior education in this province was sufficient for the wants of even the present limited population, and how much less so for the probable millions that will at no distant date occupy it. Not only was it desirable in every country to have an alternative institution of the kind to which the students can betake themselves in order to the widest culture, free from the narrow partizanship which connection with one institution alone is sure to create; but the interests of the people, say from Port Hope east to Vaudreuil, imperatively demand that a college shall be easily accessible to them. That section of the Province has always put a high value on education—the soil is indeed not so rich as the western peninsula, but it is rich in the courage and mental endowment of its people, and this after all is of far more value to a country than the mere accumulation of mammon. This section of the province is *not then to be stripped* of these advantages which it has hitherto had and which it has prized and used. For it is not necessary to say that mere proximity, the having an institution within people's sight, contributes to foster an ambition for learning. The tendency throughout the world was to diffuse and decentralize the machinery of education, and is this Province to go backwards instead of forwards. He could say without fear of contradiction that of the great number of students who had resorted to Kingston from his native district not one in five would have received a superior education at all, were it not that Kingston seemed only next door to the old county

of Lanark. It would have been too oppressive to the minds of the young men, too formidable a thing both from distance and expense for them to think of going all the way to Toronto. Let the members of the Synod, then, show themselves greater patriots than their legislators, and resolve that if they can help it the College shall not go down. The first expedient by way of carrying on the institution to which he would refer was one with which he did not sympathize, but as he had heard it suggested he would state it, that is reducing the working expenses of the institution. Now, he believed that a college could not be more economically worked, to be at all efficient, than Queen's College had been, and the Professors considering what was expected of them were the *worst paid body of men in the country*. But while cutting down their incomes would be an heroic measure indeed, it would surely be better than letting the affair run down altogether—half a loaf, is any day, better than no bread. He hoped and believed, however, that they should not be compelled to resort to this expedient. Then there was the expedient of making the support of the College a Synod scheme. This was done by the Canada Presbyterian Church in the case of Knox College, and he believed in this way they raised annually a sum of \$6000 or \$7000, which was all now needed for Queen's College. But while much could be said in favour of this, as that men of slender incomes could give, say \$20 annually, who could not give the capital sum of \$33, which this represented, it was sufficient to answer that the Synod is already committed to undertakings which absorb all the people's annual givings for ecclesiastical purposes, and besides it would be a very unstable foundation for such an institution to rest upon—to make it depend upon the gusts of popular favour from year to year would inevitably impair its efficiency. The College should be regarded as a permanent institution, not bound up in any man or body of men who may at any time compose its directors or its staff of professors, and is therefore to be supported from respect to its impalpable and imperishable essence and spirit as an institution designed for the higher instruction of youth in all time. A third expedient spoken of is one which commends itself to many, one which he was free to confess commended itself to his own mind before he came to the Synod and received further information—it was that the Arts Faculty should be surrendered to the control and support of the Ontario Legislature. Now if the Ontario Legislature did its duty, and showed that it were really in earnest in adopting Mr. Blake's amendment, he conceived that it would be a highly proper arrangement to make—it is evidently the duty of the Legislature to maintain a seat of learning in Kingston or some other place in the eastern section of the Province. Supposing that the rulers of Ontario were really patriots who had the true interests of their country at heart, he had suffered his mind to believe they would at once adopt some such scheme as that spoken of; but since coming here he had learned that both the Government and the great majority of the members of the Local Parliament were opposed to the existence

of a University at Kingston, and that the Toronto press had inoculated the Legislature with the idea that University College sufficed for the wants of the country. In these circumstances, and the statements on the subject seemed borne out by the well known fact that the policy of the present premier and legislature was to carry out the principle of retrenchment even to the verge of meanness, as if retrenchment were of greater consequence than a wise and just furthering of the true interests of the country, the hopes he had entertained that the embarrassment would in this manner be tided over were doomed to disappointment. There seemed to him to remain therefore only one way of surmounting this difficulty, and that was to set to work, and that immediately to raise a permanent endowment. Now he believed that this was possible, although the practicability of it was another thing. It could be done if the proper means were employed. He would not go to the people and ask them whether they would do it or not, but he would go to them and say, we are going to raise \$100,000, which was the sum required, and we want you to help us. Timidity had been the bane of the Church's policy—but it must now learn to venture more. And the way to accomplish this undertaking was not to rely wholly, although they must chiefly, on the wealthy men in the Church. They must take the whole people into their confidence and not despise the smallest mite. The Principal had told them that the question of sustaining these denominational institutions had never been referred to the people at all, but the legislature had taken it upon themselves to settle the matter as they called it. Well it remained for the College authorities now to make it a people's question, and throw themselves upon the people's suffrages, and ask them to give aid to the College direct, as their rulers refused to make them do it indirectly. The whole country should be canvassed, not the people of the Church of Scotland alone, from Port Hope eastwards. Kingston especially, which has so largely benefited by the College must come down handsomely. He had heard it estimated that the College caused, one year with another \$40,000 annually to be expended in the city, and what he proposed was that Kingston should make the College a gift of one year's expenditure, and if it did so, he would pledge his word and honour that the balance of \$60,000 would be raised elsewhere. It remained for Kingston to strike the keynote. What was done elsewhere depended in a large measure on what was done here. To secure the success of the movement he suggested that the sympathy and co-operation of such as survived of the seven hundred alumni and the three hundred and eighty-five graduates should be immediately sought. It would also be of consequence to secure the co-operation of the Grammar School masters of the Province who were an influential body of men and who were known to be opposed to educational centralization; but above all we want to secure the co-operation of the press the great agency for propagating enlightened views on the question.

Rev. Dr. JENKINS, Montreal, said that the question was whether the Synod, Trustees or

Corporation were prepared at this meeting to go on at all hazards. It would be a shame, and more, an injury of the deepest kind to see the college reduced to a mere Theological Hall. His view was to maintain the Queen's College as it is, and a great deal better than it is. He thought the people of Kingston should first be appealed to, and believed that a liberal reponse would be made. Then go through the whole country east and west, appeal to the mother country; and he thought that if an influential and intelligent deputation were sent to Scotland great good would be done. Then the alumni must co-operate and be made to feel an interest in the college. He could not agree to any reduction of the professors' salaries; rather than that reduce their numbers and obtain the gratuitous services of ministers of the Church. But there was a greater disgrace impending over the Church. Where were the men who were preparing for the church in the future? He made a strong appeal to all his brethren to lay before the young men their duty in this respect. If there were fifty students knocking at the door there would be no lack of money to support the institution. He asked if there was enthusiasm enough among the professors and throughout the Church at large. He had since he arrived here gained a feeling of hopefulness that the disgrace would not fall on the Church of having the only literary bond between Canada and grand old literary Scotland sundered.

Rev. J. B. MULLAN said that the college could not be allowed to go down. It had a history to which its alumni and graduates could look back with a feeling of pride. But it was not necessary for the sake of preserving its history that it should be kept on its present footing. There could be no objection to, but in the contrary great good effected by its being affiliated with Toronto University and the charge of the College borne by the Government, who were bound to maintain an institution for higher education in Central Canada. Then the whole of the available funds could be used to put the theological department on an efficient footing. He could not regret the course adopted by government if it led to the establishment of a thoroughly equipped Theological Institute, and of that he had little doubt.

Principal SNODGRASS stated that if the College was to be kept up, three gentlemen, none of whom was very wealthy, would give \$100 a year. Another not belonging to the Church would give an annuity of \$480, equal to \$8000. and another \$500 a year; one gentleman in Toronto, the morning after the debate in Toronto, offered \$1,000. At the same time great care must be taken to prevent the failure of endowment.

The Synod then adjourned till Thursday morning.

7th January,

The Synod resumed this morning,

Mr. ALEX MORRIS, M. P., said that were it merely a question of education in Ontario, he would accept the situation. The founders of Queen's College had established the institution while the country was struggling for the purpose of affording general and theological education to the Province of Ontario and Quebec. Now, if it was decided to accept the situation

they would have to call on the Province of Ontario to fulfil its just obligation to provide for the higher education of the regions East and West of Toronto. The question now under consideration was whether the College should be reduced to a Theological Institute or its efficiency extended. The latter was he thought the course they ought to attempt and the news he had received since he came, of what was to be done encouraged him in this belief. He pointed out various plans which had been suggested for this purpose, but what was required chiefly was faith in the necessity for the effort being made.

Professor WILLIAMSON thought that the true policy was to raise an endowment of such an extent that the College could be made independent of Government aid, and instead of lessening it, the professional staff should be increased. He was not despondent as to the ability or will of the people to give, but those in poor circumstances should be appealed to as well as the rich. In Eastern Ontario it must be remembered there would be no Protestant College if Queen's should go down, and they were entitled to expect help from all denominations, although such support should not be largely calculated on.

REV. MR. MCGILLIVRAY OF BROCKVILLE:—Said he rose, not that he had a set speech to deliver before the Synod, but because he thought every member of court ought to give full and free expressions of his opinion on a question so important as the present; a question according as it is wisely or unwisely disposed of, which will affect deeply for good or for evil, not only or chiefly the interests of superior education generally, but primarily so far as we are concerned, those of our Church and community. The question to be determined is the continuance or non-continuance of Queen's University, Kingston—one, he would remind the Kingstonians, in passing, involving to no small degree their standing both as citizens and as literary and scientific men. Of what the institution had done for the public, this were neither the time nor the place to speak, suffice it here to say that the facts of the past attest its literary work, both as to quantity and quality, to be such as to constrain any impartial judge and jury to condemn the action of the somewhat young and yet inexperienced Legislature of Ontario, as at least inconsiderate, hasty and harsh. There was now no alternative but to accept it, and he accepted it as ultimate. He (Mr. McG.) had indeed listened last night with some surprise mingled with part of pleasant melancholy, to the Rev. Minister of Spencerville, as he expatiated with more even than his wonted eloquence, on the feasibility of affiliation with the University of Toronto. Had not honest and honourable efforts already been made with a view to this, and have not the results amply proved to us all, that affiliation is a dream and not an attainable reality, save on terms the most inequitable and degrading to all other Universities, than that forsooth located in Toronto. Nor did it now appear when the seat of the local government was Toronto, that the probabilities of an equitable and practicable affiliation were at all increased. Instead, therefore, of looking in this, facts prove we must look in another

direction, and that too with the unhesitating manliness and confidence requisite to achieve anything worthy of men and christians. It remains for us now to consider, not what Queen's has done for the public, but simply what relation she has sustained and will be likely to sustain to our Church. And to judge of the future, as I suppose we must, from a view of the past and present, I would ask do not the facts warrant, nay, necessitate the conclusion, not only shall the future progress and prestige of our Church be dependent on the efficiency of our College, but the very existence of the one hinges upon that of the other. Who amongst us does not know, and is not ready to acknowledge, that, were it not for Queen's College, our Church at this moment would be a mere disconnected fragment in this country? Grant that she might have congregations in the cities of Montreal and Kingston still bearing her name, yet without our native college, we all know and must confess, that instead of standing in her present glory, her very name would be a by-word and reproach throughout this great and growing Dominion. Beyond all controversy then the facts of the past identify the rising or sinking of our College with the building up or breaking down, the making or marring of our Church. It, therefore, inevitably follows, that, unless we are prepared to write "Ichabod" on her wall "thy glory is departed," and see her sink and die in the narrow bed of unmanly, unchristian selfishness and sordidness, we must all as one man strain, if it be necessary, every nerve and energy of the whole body, to place our College on such a solid and permanent basis in the future, as to be beyond all need of petty gifts and grants. I believe the love entertained by children's children for the Church of their father's sufficient to inspire us to effort as generous and noble as this; for to many as to me "her very dust is dear." With this however, there combine the principles of christianity together with the peculiar wants of our country in common with all new countries. Unlike an old country thickly inhabited and amply supplied in every part with the ordinances of religion, our new Dominion rapidly growing in population and commerce, is in many of its newest and roughest parts wholly devoid of the ordinances of religion. You may go into the back parts and see the huts and houses of the back woodsman, but also too frequently not the House of God. There are people but no Pastors, no Churches, no Sabbaths, and no Sabbath schools for the children. The truth is, practical heathenism is fast growing and establishing itself in amongst us, and the principles of nationality and manhood call upon us to go up and possess the land while yet open before us. If as christians we will do our duty by our fellow countrymen, and instead of lagging behind, resolutely go on to do, as much as in us lies of the christian work which must be done in our new country, in other words, if our Church is to keep pace, I will not say with the other churches of the Dominion, for this were to measure ourselves by ourselves, but with the growth of the Dominion itself, if she is to grow with its growth and strengthen with its strength; nobly to keep abreast and ahead of its growing wants, so as

in her measure to transform it into the Kingdom of our God and his Christ, then with renewed christian earnestness and energy, we must begin and go on to meet, not one, but every new emergency, not asking whether it be great or small, but whether it be sufficient to mar the progress and prosperity of our beloved Zion. The crisis which has overtaken us at present is, we all agree, sufficient to do this. And what are we to do? Simply this: to go to our people and tell them that a crisis has overtaken us which is to determine to them and to the world whether hereafter in this land our Church is to be a decaying and dying thing, or a living and growing Church. It matters not whether it be \$200,000 or \$100,000 that are required so far as the means are concerned. If anything be wanting, it is the will to give of the means. Nor do I believe this to be wanting. Let the case in all its bearings be fairly and fully stated and then let the people be honestly and straightforwardly told what they are expected to do, and must do, to prevent certain consequences and secure certain results, and willingly as on all former occasions, will they show themselves more than equal to the task. When have they failed? Asked a year ago to raise \$5000, they cast their abundance into the treasury of the Lord more than double that sum, as if it were out of all proportion to the spirit and power of their effort. On the afternoon on which I left Brockville for this Synod, one of my people came into my study. He is a man of few words, but possessed of some weight of character, and is perhaps at this moment paying more towards God's cause than some hundred members belonging to our Church. It is no egotism in me to mention this, for I do not, because the individual happens to belong to my congregation, but because I believe in my heart of hearts such princes of God ought to be brought to the light wherever they are. Though they themselves are not unfrequently the most humble of men, thinking that after all they are but unprofitable servants, doing that which is but their reasonable service. Among other things, heavy and sad as I was, I mentioned that if a thousand of our people would contribute \$5 for a year, the sum requisite to keep our College moving for that time, would be thus obtained. He said in reply, he doubted not that there were a thousand of our people who would do it, not only for a year, but for life, and in perpetuity. I saw in this a deep spirit which I believe animates not a few of our people. And what we require is a deputation suited to call it forth. Let us select and send a few men of intelligence, influence and warm heartedness, who will bring the matter before the people. And I am glad to see before me some two or three such. There is the Hon. Member political and ecclesiastical from Perth, who can and will do his part well, and then there is Mr. Croil, our venerable Church agent at the very sound of whose name and before the very breath of whose words the Church of Scotland in Canada will awake and arise nobly to her duty. Outsiders unacquainted with Mr. Croil's relations to our Church may think my language exaggerated, but those of us who best know him and his labours of love in the past, will agree that I have not but spoken the words of sober-

ness and truth. With such a delegation at the more important points, I have no fear as to the result. With christian earnestness, therefore, let us begin, and with christian energy let us go on, "For Zion's sake let us not hold our peace, and for Jerusalem's sake let us not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

Sheriff TREADWELL urged with great earnestness the propriety and necessity of supporting the college. In his view the present crisis would exert a most wholesome influence on the Church at large, rouse its members to more strenuous exertions and awaken them to a keener sense of the duty they owed to the Church in supporting its institutions, and to their brethren around them. He felt convinced that it would have a most beneficial effect and believed that in five years hence the Church would regard the withdrawal of the grant as a most fortunate thing.

Rev. Mr. WATSON (Thorah) believed the maintenance of the College was a duty they owed to the country of their adoption, and to their children. It could not be denied that it was an age in which attacks were systematically made on religion, even in some of the universities, so that it was remarked that Europe appeared to be going back to paganism. In these circumstances were they to allow Queen's University to go down. On the contrary every effort should be made to sustain it. The tendency of the province was not towards a liberal education, while their duty was to see that such a tendency should be fostered. With regard to the Church it was his firm conviction that if Queen's was allowed to go down the Church would be lowered and the mere presence of a Theological Hall would be of very little benefit. He went heartily for maintaining the College in ten times more efficiency. The raising of funds depended on themselves; the money could be raised if they went with their hearts in it; if not, better leave it alone. He called the attention of the meeting to the origin of the Scotch Universities which from small beginnings and struggling with iron poverty now ranked with the first Universities of Europe. He felt he would be guilty of a grievous dereliction of duty if he failed to do his share, and as the College was not sectarian they could appeal to all alike. He had not spoken to many on the subject. But one man not rich, had offered to give \$200 and would endeavour to obtain \$200 more.

Dr. JENKINS suggested the alteration of the motion to meet the expressed views of the Synod.

Rev. ANDREW PATON said his principal object in bringing forward the motion was to have something definite before the court, but he wished the committee to have full power to deal with the matter.

The mover and seconder (Mr. Paton and Dr. Jenkins) were requested to embody the sense of the meeting in addition to the original motion.

The Clerk, Mr. MCKERRAN, said:—I can no longer remain silent. The eloquent speech of the minister of Brockville and the remarks so full of earnestness, of my old classmate from

Thorah constrain me to speak. The mind of the Synod has evidently been made up to the adoption of a certain course, the raising of an Endowment Fund; and to accomplish this, one and all must go from this place fired with enthusiasm, "red hot" with zeal. Let me state at the outset of my remarks that I now address the Court, not as a Professor of Queen's College, but one of her early alumni. She is my Alma Mater, my degrees I have received from her, my educational all of a collegiate nature I owe to her, and my position is that of several whom I see before me. My feelings must be theirs. While this question excites the interest of all the members of this House, it stirs emotions of the keenest nature in those of us who have studied within her halls—who received from her that literary culture, that scientific training which they possess. Queen's College may not have magnificent buildings to which to point (her funds having been spent chiefly in instruction, not construction), she may not boast attractions to a sensuous eye provided by a lavish expenditure of public money: but to us she is mother, she is all which that term conveys; and can you wonder, if where life or death to her trembles in the balance, we should feel unusual anxiety and interest. But you ask "what good has been effected by Queen's College?" In answering this, I confine my remarks to the Faculty of Arts. This Faculty has been maintained on the principle of a joint partnership, the funds for its support being furnished by our Church and the Province. Were I addressing the general public, I would show, as I could, that the Province has received a full equivalent for the grants which it has contributed. But as it is the representatives of the Church who are now before me, I proceed to notice the many direct and indirect benefits which the College has conferred upon the Church. When we fully weigh these, we are warranted in saying, that she has obtained full value for her money. Has she not secured the oversight of the training of candidates for her ministry from the very beginning of their Collegiate career, thereby exercising upon them sound and healthy influences in the formation of their character at the most critical period of their youth? At least fifty of her alumni are now on the Synod roll. And have you any reason to be ashamed of these? In whatever sphere they have been placed, whether prominent or obscure, have they not proved themselves earnest and laborious workmen? Have they not shown themselves capable of appreciating the wants of this new country, and thrown stout hearts and willing spirits into every enterprise for supplying these? The connection of Queen's College with our denomination has given us *prestige* in the eyes of the community. It has amid trials oft and discouragements many, proved itself an institution of which the Church may well be proud. Her students have done her credit, wherever they have gone. Those who have left to finish their studies in the halls of Edinburgh or Glasgow have there distinguished themselves; with scarce an exception they have graven their names on the prize rolls of these Universities. Her sons display the beneficial results of their training, not more by their intellectual vigour and mental growth than by the

high tone and earnest spirit which they carry with them to the duties of their future life, showing that their moral as well as intellectual powers have been cultivated. The Kirk of Scotland holds a high place in the estimation of the country. To what does she owe it? Not to her numbers; they form scarce 1 in 20 of the population. Not simply to the social status of her members, high as this may be. Not merely to their reputed wealth. Wealthy they undoubtedly are: but not of wealth accumulated, but of wealth laid out with liberal hand and self-denying spirit has a Church reason to be proud. Queen's College is entitled to a very large portion of the credit of creating this public respect for our denomination. Through her we have had much to do with forming the minds of the Canadian youth, hence a large measure of popular esteem has been accorded to us. Moreover, for what purpose do we exist as a church? Is it simply to preach the Gospel? Are we ministers to be confined to the pulpit, and told: "that is your sole sphere of duty." Should it not be her aim to leaven the minds of those, who shall occupy leading positions in the country, with high Christian principles, to make them wise, intelligent, virtuous and useful citizens, to train well the youth and bring the moulding hand to bear on their character while still plastic—to embrace every available avenue for influencing them when lads as well as when full grown men? Is this not our adopted land—our future home: and are we to have no part in forming its character, elevating its tone, and shaping its institutions? We have always maintained that religion and education should go hand in hand; and are we now to come down with a leap from that position which we have hitherto maintained with honour? What is our duty in this respect as in others, is not measured by the injustice meted to us by the State—by the unseemly way in which others treat us. We owe it also to our graduates to maintain the Arts Faculty unimpaired. I can speak for myself, and I do not hesitate to say that, if you established and equipped a college, and in deference to our ecclesiastical policy, I sought its halls and earned its degrees, you would be acting cruelly towards me, did you now leave me without an Alma Mater, without making a strenuous, and this I hold to be synonymous with a successful effort to uphold her: so that when asked, where I graduated, or whence my M. A. I could only say, "I hailed from a defunct Institution." Observe, it is not a question of initiating such a college, but of keeping up one that has been in successful operation for more than a quarter of a century, of perpetuating an honourable history. There are some who say: "the Church has not received sufficient value for her money." If she has not, who is to blame? certainly not the College, but the Church herself. If the latter has not received enough of the manufactured article, it is because she has not sent us enough of the raw material. Give us students, and we will give you Ministers. And let the truth be told, the Church has not taken an interest sufficiently lively in the prosperity of the College, which involves her own prosperity as well. Much good as Queen's College has done us as a Church, vastly more injury will her fall

do us. Much better had it been for us that she had never existed, if we now decree her extinction. What a loss of *prestige* will this involve! And is prestige nothing to a nation, nothing to a Church? Some say to Britain "lop off your Colonies." Would this not lower her status among the nations? Such say to us: "lop off Queen's College," would this not have a disastrous effect on the position we occupy in Provincial estimation? The Province is watching with curious eye the action to be adopted by the supporters of denominational Colleges in this emergency. See the Methodists nobly girding up their loins and hastening to the rescue of Victoria College. The other Institutions will continue the even tenor of their way, and will we alone succumb? We, who have so noble a record to show? If we abandon the position we have honourably occupied for a long period, what a bowl of scorn will greet us from one end of the Dominion to the other! Will we cast from us so potent a means of doing good? Will we shear the Church of her most valued Institution? It is true, we have been sorely tried within the past fifteen months. But is this to crush us? Rather, let it rouse us to quit us like men, let us rise with the billow, and prove ourselves equal to the emergency. It is a great crisis like this which tests the stuff of which a people is made. What made the Church of Scotland at home respect herself, what made other Churches acknowledge that the old life still fired her spirit? Was it not the ready and noble response which she gave to Dr. Robertson's appeal for nearly \$2,000,000, to establish religious ordinances in the waste places of the land? In this crisis let us throw ourselves on the liberality of our people. Such a crisis may not again occur to give us opportunity of proving to the Dominion that we are a living earnest church, requiring merely the steel to evoke the latent fire: simply an occasion to vindicate our readiness to devise liberal things in a good cause. Such a crisis occurred in 1855. But we allowed it to pass comparatively unimproved, when we did not follow up to a grand conclusion the scheme of an Edowment Fund. Will this crisis be allowed to come and go like that? Make this grand effort, and in all probability the present generation will not be called upon to make another in connection with any of our Schemes. To say that we cannot raise at least \$100,000, is to proclaim a want of faith in our people, to say that they are able, but are given over to a spirit of worldiness: "they are joined to their idols, let them alone." Let us put them fairly to the trial. It will not hurt them, it will do them good, to give more liberally than they have done. As a Church, we must insist more earnestly on the grace of liberality than has been our wont. When we see them giving up all their powers and thoughts and time to the race for riches, which ensnare the soul; is it not our duty to remind them, "there is that scattereth and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty." Let our people in this trial hour here give according as God hath prospered them: and we will rise in public esteem—we will respect ourselves, we will foster an *esprit du corps*, now sadly wanting, we will give effect to our conscientious convictions on the

question of superior education; yea, we will infuse fresh life into every scheme, into our whole ecclesiastical system. Give us a fully equipped College: let our ministers and laity take an active interest therein and send up students; let the professors spend a portion of their holidays in showing themselves in different sections of the Church and country, that thus Queen's College may be better known through her living representatives; and I have no fear for the Church, she will thus bless herself and equally bless the land of our adoption.

Rev. Dr. URQUHART (Cornwall) who was deeply affected said he was the oldest man connected with Synod. He had watched over the founding of Queen's College, and had always borne it on his heart. Looking back to its past history he gained courage. He had seen it in its greatest difficulties, had watched the spirit which animated all connected with it, and felt it had a record on high, however little record it might have on earth. He had come with very despondent feelings, but he blessed God at the spirit manifested by young and old at this time. Some of those most earnest in the cause were the alumni, and Queen's had every reason to be proud of them, and he urged them by every consideration to carry out the work well. No greater injury had been done to the Province than the withdrawing of the grants from higher institutions. Had the government not reason to congratulate themselves that there were institutions to provide an educated and enterprising population, and it would be a dreadful day for the country when the tendency to despise higher education should have gained the ascendancy.

Rev. D. J. McDONNELL (Peterboro) thought before this meeting of Synod had been called enquiries should have been made as to the possibility of placing the College on a non-denominational basis, so that every effort would be devoted to the thorough equipment of a Theological Hall. But this not having been done he was willing to go on with the Synod heartily. It was well to look at both sides. Suppose the \$100,000 obtained equivalent to an income of \$6,000, how would that enable them to compete with the monopoly of Toronto University with its \$45,000 of revenue? But let them be assured that the money will be raised before they proceed, for failure would be worse than giving up, as he did not see that the existence of Queen's was absolutely necessary to the existence or even prestige of the Church. If continued and under the supervision of the Synod, he was prepared to broaden even more the rules of the institution so as to throw open the non theological chairs as far as possible to every competent man.

Rev. Dr. BARCLAY asked if Mr. McDonnell had any information to lead him to the belief that there was the slightest possibility of government giving any assistance. His information was directly the reverse of this. He knew that the intention of prominent members of the government was to crush Queen's College as one troubling them in their political course.

Mr. McDONNELL had heard a report that the Government were prepared to treat for the establishment of a College at Kingston.

Rev. Mr. WATSON (Thorab) had the highest

authority for agreeing with Dr. Barclay's statement.

Rev. Mr. MYLNE (Smith's Falls) thought it should be clearly s' own what the resolution of the Government was on the subject.

Rev. GEO. D. FERGUSON (L'Original) said the project of affiliation could never be entertained. The object of the Government was to put down Queen's College. The trustees had felt the difficulties of the position, but they were clear that nothing but an endowment would meet the case.

Rev. Dr. JENKINS read the resolutions as modified according to the views of the Synod, and stated his views at some length. It was necessary to show what was doing in the College, to arouse a feeling of enthusiasm and to bring home to the people their duty in this respect.

Mr. KINGHORN (Kingston) said Government had given fair warning, and it must be borne in mind that there were two colleges here, either of which might be taken by Government if a College was to be established here. He looked at the question however more as one in which the people of Central Canada was concerned than from a denominational view. It was undoubted that there was a large amount of money squandered in Toronto and the people of Central Canada were entitled to demand justice in the matter.

Mr. MACLENNAN (Whitby) reviewed the history of the Institution from its commencement, and noticed in detail the circumstances which had arisen to limit and hinder the work of the college. He urged the fair consideration of these circumstances as explanatory of the present position of the Institution. As to the purely educational aspect of the question it behoves the Synod to go on with this work through the College, without wavering or faintheartedness. It is due to Eastern Ontario and due to our own consistency and honour, to pursue our course with earnestness and determination. In order to supply the deficiency in the revenue, a sum not less than \$100,000 will require to be raised. It is necessary that the work should be done with efficiency and success, if done at all. The public opinion of the country may undergo a change more favourable to our views than it seems to take at present. The ecclesiastical aspect of the question appears to demand that whether with or without an arts department, in the college, the Theological Hall would be rendered thoroughly efficient by increasing its teaching staff. The Church is able to meet the present emergency. I trust it is willing. Let us make a united and earnest effort, in the hope that it may be entirely successful. The exertions thus made will do the Church much good in other respects. They will quicken and strengthen our operations in our Church work.

After some further debate which partook to some extent of the nature of a conversational discussion the resolutions as drafted by the Rev. Dr. Jenkins and Rev. Mr. Paton were brought in and the various clauses considered seriatim. The Rev. Dr. JENKINS moved, seconded by Mr. ALEXANDER MORRIS the following preamble and resolutions which were carried.

"The Synod, having taken into serious deliberation the emergency which has arisen in the

financial position of Queen's College by the refusal of the Legislature of Ontario to continue the grant of public money hitherto made to the College to assist it in the promotion of Literature, Science, and Art, unanimously resolve:—

1. That it is of the greatest importance to the interests of the Church, and of higher education, generally, that this Institution be efficiently maintained.

2. That, in these circumstances, it is the paramount duty of the Synod to appeal to the Church and the community to supply the funds needed for this object.

3. That the members of the Synod, of the Board of Trustees, and of the College Corporation now present, pledge their utmost aid and influence to accomplish the endowment of the Institution to the extent of at least \$100,000.

4. That for the carrying out of these resolutions a General or executive Committee, composed of nine members, taken from the Synod, the Board of Trustees, and the College Corporation, be and is hereby appointed, said committee to consist of Principal Snodgrass, Convener, the Synod Clerk, Dr. Barclay, Dr. Jenkins, Rev. D. J. Macdonnell, H. Allan, Esq., Alexander Morris, Esq., Hon. Donald Macdonald, and John Fraser, Esq., and that to this Committee the Synod entrust the devising and carrying out of methods for securing the end thereby to be gained: and farther appoint them to confer with the Board of Trustees in regard to the best mode of increasing the efficiency of the Institution. Of this Committee three shall form a quorum."

It was agreed to appoint Local Committees to act in concert with the General Committee in carrying out the aforesaid resolutions and obtaining moneys in their respective districts of country so as to ensure the accomplishment of the proposed Endowment: said Sub-Committees to consist of the following persons, with power to add to their number.

MONTREAL COMMITTEE:—DR. JENKINS, *Convener*.

Rev. Dr. Mathieson.

" Dr. Cook.

" Dr. Urquhart.

" Andrew Paton.

" R. Campbell.

" A. Wallace.

" W. C. Clark.

" D. Ross, Chatham.

" James McCaul.

" J. S. Burnet.

Mr. John Thomson, Quebec.

" Daniel Wilkie, "

" John W. Cook, "

" Hugh Allan, Montreal.

" Thomas Paton, "

" Alex. Buntin, "

Hon. John Rose, "

Mr. James Johnston, "

" George Stephen, "

" John Rankin, "

" John L. Morris, "

" Wm. Darling, "

" Douglas Brymner, "

" Joseph Hickson, "

" Robert Esdail, "

" James R. Reekie, "

" Andrew Allan, "

" James S. Hunter, "
 " Alex. Macpherson, "
 " Alex. Crsss, "
 Dr. John Beil, "
 Mr. Lemuel Cushing, Chatham.
 " N. J. McGillivray, Williamstown.
 " John Cameron, Lancaster.
 And. Hamilton, M.D., Melbourne.
 Mr. A. Cattanach, Dalhousie Mills.
 " William Mattice, Cornwall.
 " James Craig, "
 " James Croil, Osnabruck.
 " John Croil, "
 " Samuel Ault, "
 " Wm. Colquhoun. "

OTTAWA COMMITTEE;—REV. D. M. GORDON,
Convener.

Rev. William Bain.
 " George D. Ferguson.
 " Solomon Mylne.
 " Geo. Thomson.
 " Peter Lindsay.
 " James B. Mullan.
 " Hugh Cameron.
 " D. McGillivray.
 " James Sieveright.
 " James C. Smith.
 " John Gordon.
 " Thomas Hart.
 Sir John A. Macdonald.
 Dr. Grant, Ottawa.
 Mr. Andrew Drummond, Ottawa.
 " Edward McGillivray, "
 " Alexander Morris, Perth.
 " Arthur Meighen, "
 " James Gray, "
 E. G. Malloch, "
 Judge Malloch, Breckville
 Mr. George Hutcheson "
 Dr. Anderson, Smith's Falls.
 Mr. A. Urquhart, Hawkesbury.
 Sheriff Treadwell, L'Orignal.
 Mr. Robert Bell, Carlton Place.
 " Daniel Galbraith, Ramsay.
 " James Wyie. "
 " Wm. Caldwell, Lanark.

KINGSTON COMMITTEE;—PRINCIPAL SNOODGRASS,
Convener.

The Synod Clerk.
 Prof. Williamson.
 " Howat.
 " Murray.
 Rev. W. M. Inglis.
 " R. Neill.
 Hon. J. Hamilton, Kingston.
 Mr. John Paton. "
 " George Davidson, "
 " John Fraser, "
 " John Creighton, "
 " W. Ireland, "
 " G. M. Kinghorn, "
 " James Riddell, "
 " James Macpherson, "
 Dr. Fowler, "
 Mr. E. H. Hardy, "
 " John Duff, "
 " G. M. Macdonnell, "
 " Samuel Woods, "
 " John Bell, Belleville.
 " G. Neilson, "
 Dr. Walter, Stirling.

TORONTO COMMITTEE;—DR. BARCLAY, *Convener.*

The Moderator of Synod.
 Rev. David Watson.
 " Kenneth MacLennan.
 " George Bell.
 " D. J. Macdonnell.
 " James Carmichael.
 " Robert Burnet.
 " Alex. Macdonald.
 " Henry Edminson.
 Judge Dennistoup, Peterboro.
 Mr. John Carnegie. "
 " Robert Romaine. "
 Colonel Cameron, Thorah,
 Hon. Donald Macdonald, Toronto.
 Mr. James Michie. "
 " William Michell, "
 " Arch. Macmurchy, "
 Judge Logie, Hamilton.
 Mr. John Young, "
 " Arch. Barker, Markham.
 " John Mylne, Bowmanville.
 Sheriff Macdougall, Lindsay.
 Mr. James Hamilton, Whitby.
 " John Miller, Pickering.
 " James Burns, King.
 " W. R. Grahame, Vaughan
 " John Gibson, Scarboro.
 Dr. Miller, Flamboro.
 Mr. P. McCulloch, Nelson.
 " R. Wilson, Dundas.
 THE WESTERN COMMITTEE;—REV. J. B. MUIR,
Convener.

Rev. D. Morrison.
 " George Macdonnell.
 " John Hogg.
 " John Rannie.
 " James Gordon.
 " Donald Frazer.
 " William Bell.
 " Alex. Hunter.
 " M. W. Maclean.
 " D. Camelon.
 " J. M. Macleod.
 " John Ferguson.
 Mr. David Allan, Guelph.
 " James Massie, "
 " Alexander Sproat, Saugeen.
 " Sheriff Macdonald, Goderich.
 Dr. Douglas, Port Elgin.
 Mr. M. Macpherson, Kincardine.
 " M. McKendrick, "
 " Hugh McCulloch, Galt.
 " William Osborne, "
 " Spence, Mount Forest.
 Dr. McLaren, Paisley.
 Mr. John Gillies, "
 Col. Mackenzie, Williams.
 Mr. William Watson "
 " James Wright, London.
 Dr. Munro, Fergus.
 Mr. A. D. Fordyce, Fergus.
 " M. Rutherford, Stratford.

The General Committee were authorized to prepare and issue in the name and by authority of Synod an Address to the several congregations of the Church setting forth the strong claims of Queen's College upon the liberal support of our people.

The Clerk was instructed to address a communication to the Alma Mater Society of the

University as representing the Alumni of the College, requesting it to take steps to enlist the support and co-operation of these in the important movement now being instituted.

The Synod unanimously resolved to tender their cordial thanks to Principal Snodgrass for the very arduous and important services which he has rendered to Queen's College during the past year.

On motion of Dr. Jenkins, seconded by Mr. R. Campbell, it was agreed to pass a vote of thanks to the people of Kingston for their hospitality during the present Session, and also to the Grand Trunk Railway and other Companies who have liberally extended to persons attending this meeting the privilege of making the double journey for single fare.

Before closing the proceedings, the Reverend the MODERATOR said :

Reverend Fathers and Brethren.—It has given me very great pleasure to have had the honour of presiding at this special meeting of this supreme Court of the Church. I beg heartily to congratulate you on the harmony, enthusiasm, and noble Christian spirit manifested at this meeting, and on the voice—conveying no uncertain sound—which has gone forth from it. The crisis in the history of Queen's College is that which has brought us together at this time, and the issue of that shall, I doubt not, redound to the great good of both Church and College. In this emergency, you have unanimously agreed to make an appeal to the membership of the Church—to the ministers and the people—as well as to the general community interested in the cause of superior education. Let that appeal be an earnest one; let the effort to be put forth be a strenuous one. Let no man say, this enterprise will fail. It certainly will fail if we be faithless, or even doubtful of its success. Why should it fail? Not surely for lack of wealth in the Church, and I trust not for any other reason. Have faith in our people, and it will not fail but receive at their hands a generous response. Let this appeal be a thorough, not a partial one; let it be made to every congregation throughout the Church, and let us not be contented with anything short of this. The response to this appeal will be an excellent test of us as a Church, and of the love of its members for the Church. It will serve, I trust, to show that we are a living Church, thoroughly alive to our duty. If it fail it will, as has been said, be not only a disgrace to us as a Church, but utterly ruinous to Church and College, for Church and College will go down, yea down to dishonoured graves. But no! we are the children of those who in the old land fought hard and bloody battles in their day, and fought them successfully. Let us show ourselves worthy of them and of our Church history in years past. The founders, too, of this our College were men of whom any Church might be proud. Let us manifest to the world that we are animated by a spirit like unto theirs, and that by rivalling their deeds. The thought of failure is not for a moment to be entertained. No. By God's help, and by faith in ourselves and in our people's Christianity and Christian liberality, we shall not fail, but shall place this College—the only Presbyterian College in this great and rising Dominion, on

a footing of greater efficiency and usefulness than ever before—one not unworthy of that Church of which we are assembled as the representatives.

The Synod was closed with praise and prayer by the Rev. Dr. URQUHART.

PRESBYTERY OF SAUGEEN.—This Presbytery met last Tuesday, the 5th January in Paisley, divine service being held immediately before proceeding to business.

Mr. Fraser of Priceville was the preacher. He chose for his text, Heb. xiii, and 8th verse, "Jesus Christ, the same yesterday, to day and forever." He dwelt upon the prominence that was given to the personality of Christ in the Scriptures, and showed how refreshing it was amid our changes to fall back upon the unchanged one—amid speculative doubts and darkness to rest upon an ever living, loving Saviour; amid convictions of sin and conscious unworthiness to take refuge in Him, and the rich provisions of the everlasting Gospel; amid the disappointments and disgusts that we often feel in regard to our fellow-men to think of Him who is fairer than the sons of men, who is the head and flower of a new race, and who by His mighty power is able to make us pure even as he is pure.

The sermon was preached before the Presbytery, and a respectable congregation. It was listened to with marked interest, and must have been a word in season to all.

The business was chiefly of a routine character. Messrs Hunter, and Morrison reported that they had fulfilled their appointments in Keppel and Sarawak, and gave in a verbal report of the state of the mission in those township. These brethren also reported that they had in accordance with the instructions given them framed a memorial, asking for two missionaries from the Colonial Committee, and that they had forwarded the same to the proper quarter, and that they had reason to believe that the Committee on Colonial correspondence had, in transmitting it to Scotland, reported favourably thereon.

A letter was read from Mr. R. Campbell, Corresponding Secretary of the Q. C. M. A., announcing that several students were available for the mission field, and that applications would be received from Presbyteries requiring such labourers for the coming summer, up till the meeting of the Association in April, whereupon Mr. Fraser of Priceville, moved, seconded by Mr. Brockie, of Paisley, that in view of this communication, and the probability of two missionaries arriving in the Spring, from Scotland, Messrs McLean, Hunter, Morrison, Ross, and McKay, be a committee to correspond with the Q. C. M. A., asking the services of Mr. Campbell, for Elderslie, and that in the event of the missionaries referred to, arriving from Scotland, before the next meeting of Presbytery, this committee be authorised to direct those brethren from Scotland in their labours and fields of labour, till that time, namely the first Tuesday of May.

The clerk laid upon the table a copy of the blank schedule prepared by the agent of the Church for obtaining the statistics of Presbyteries. After some conversation thereon, the

moderator enjoined the brethren to fill up the congregational schedule in terms of the requisition thereon, and to forward the same to the clerk by the first of February, to enable him to tabulate the statistics of the Presbytery for transmission to Mr. Croil.

In accordance with an understanding come to at a previous meeting of Presbytery, arrangements were made for holding missionary meetings on the following day, Wednesday, in the townships of Saugeen and Elderslie.

The Presbytery agreed to divide themselves into two bands, the one band to take Saugeen, under the leadership of Mr. Fraser, the other to take Elderslie, under the leadership of Mr. McLean of Paisley: and though their bands were weak in numbers, rendered still more weak by the awkward separation of one of the brethren who went home—they believe they did good service in those townships, and did much to cheer our friends there and encourage Mr. McLean, who has for the present the oversight of those places, a brother beloved and one who has done much for the Church in and around Paisley, and whose much prized labours have been greatly blessed. Both bands returned in the evening to unite in a work no less congenial to their mind—holding a soiree the proceeds of which must have been over \$100, and which were to be applied towards the liquidating of the debt on the Church, now much enlarged and improved. Besides the brethren present, Messrs McLean, Fraser, Morrison, McLauchan, McKay, Brockie,—there were the members from the village and neighbourhood; an excellent choir also contributed much to the enjoyment of the night. The whole affair was very pleasant and very refreshing, especially to the weary ministers who had travelled for the most part, a long distance through a storm on the previous day to attend Presbytery and on this day, Wednesday, at least twenty miles, to attend the missionary meetings in the County, and to be in Paisley to take part in the cheering festival.

OPENING OF THE NEW ST. ANDREW'S CHURCH, STRATFORD.

There is always pleasure in recording proofs of vigour and prosperity in any part of our Church; but specially is this the case in regard to the West, where our cause was long under water. No incident could afford more encouraging evidence that our Church in that quarter is entering upon a new era of life than the completion in Stratford of a new Church, which upon the testimony of more than one witness has been declared to us to be one of great beauty, comfort and elegance, reflecting much credit on Mr. Robinson, its architect. We shall now be able to point to, at least, four Churches west of Toronto that are models of beauty for country towns, Hamilton, Stratford, Fergus and Guelph.

When Dr. George was settled over the small remnant of adherents our Church could count in Stratford in 1863, every friend of the cause had good hopes that his great attainments, mighty energy, and lofty eloquence would soon make themselves felt there. Gratifying evidence is now afforded, to his many friends that

their high expectations were not ill-founded, and that his vast powers have in nowise abated. Long may he live to enjoy the comfort of ministering to his attached flock in their new edifice.

The following account of the opening services is clipped from the Stratford papers:

It appears to be but the other day we reported the interesting ceremony of laying the corner stone of this new church, and now the equally pleasing duty devolves upon us of referring to the opening services. These took place on Sunday last the 10th January. Morning, afternoon and evening, the beautiful building was filled with attentive congregations. The morning service was conducted by the talented and respected pastor, Rev. James George, D.D. His text was taken from the 5th verse of the 7th chapter of 2nd Chronicles—"All the people dedicated the house of God." The discourse, as usual, was impressive and searching: showing, very forcibly, what a house of God should be. The church was crowded, all denominations being well represented. The afternoon and evening services were conducted by the Rev. Mr. Camelon, of Goderich. On each occasion the church was filled. The discourses delivered by Mr. Camelon were very appropriate, and delivered with a force and eloquence which showed the earnestness of the speaker, and that he was not out of place in the sacred desk in the House of God. The large sum of over \$250 was realised at the collections at these services, and may be regarded as but an evidence of the liberality which has kept pace with the undertaking since its inception. The Church will cost over \$7,000, and it is satisfactory to know that it leaves the hands of the builders, with a debt on it of only \$1400. It is a gem of a building, being of pure style and in the best possible taste both in the interior and exterior. Mr. Robinson, architect, London, designed it, and the builders were Messrs. Orr and Hildebrand, Stratford. It speaks well for the ability and Christian zeal of Dr. George. Under his kind and Christian administration the old Church became too small—it was at first proposed to make an addition, but the congregation very wisely determined to erect a new one. It is a noble monument, and will remain such, when Dr. George and those amongst whom he now labours, shall have gone to that place where no earthly temples are required. Many of those who helped in the erection of the church which the present beautiful structure replaces, have passed away from the busy scenes of earth—its cares and toils, and sorrows, to reap the Christian's reward—a few short years and many more will follow: such is the effect of time. Since the writer heard the first sermon preached in the old church by the Rev. Daniel Allan, of North Easthope, wonderful changes have taken place—and if the present building be not destroyed by accident, what changes will have to be recorded before it will become by age, unfit for use.

DESCRIPTION OF THE CHURCH.

It is a Gothic structure of the Early English style; the size of the building is 77 feet 3 ins. long, by 46 feet wide, outside dimensions, including buttresses: and is capable of seating

comfortably 400 people. Under the building is a basement 9 ft high and 27 feet 3 inches x 39 feet 9 inches, inside dimensions, lighted with Gothic windows, being entered by a door from the west side of the building, also by a stair from the body of the church.

The foundation walls are of stone on concrete foundations, and the walls from the plinth to the eavestrough are of brick, $1\frac{1}{2}$ brick thick; the side walls being 19 feet 6 inches high. Around the Church are buttresses, the corner ones being on the angles, and finished with pinnacles ornamented with crockets, &c. The buttresses in front elevation are also finished with large pinnacles ornamented with crockets. The windows in the auditorium are plain Gothic, finished on the outside with label mouldings; over the front entrance and also in rear, behind the pulpit, are lancet windows, in three compartments.

In the auditorium all the glass in the windows is stained and enamelled from the works of W. R. Lewis, London, Ontario, which are of excellent workmanship, and a credit to the manufacturer.

The fan-light over the front door is filled in and ornamented with Gothic tracery. As we enter the front entrance we come into a porch 6 ft. 9 in. x 12 ft. which has doors on each side leading to the aisles. The inside is finished on the principal of nave and side aisles, the roof being supported by octagonal columns 1 foot diameter, from the cap of which spring four Gothic arches: the arches spanning the nave being ornamented with Gothic tracery. From the floor to the ceiling of the nave is 34 feet 3 inches and the ceiling of side aisles is 25 feet 3 ins. high the whole having a very pretty and neat appearance. The seats are of a gothic pattern, the tops being pointed, and the ends panelled. Aisles are 3 feet wide.

CORNWALL.—The annual missionary meeting of this congregation was held on the evening of Tuesday the 12th ult. The Rev. Dr. Urquhart the venerable pastor of the congregation occupied the chair, and after devotional exercise gave an excellent introductory address. The attendance was good as compared with the attendance at such meetings generally, although the Apostle does not commend this as the proper standard, 2 Cor. 10. 12. Messrs. Lamont, of Finch, and Mullen, of Osnabrock, appeared as a deputation from the Presbytery of Glengary, and spoke of the claims which the Presbytery Mission operations had upon all the congregations within the bounds, particularly upon the elder and wealthier congregations. From their statement it appeared that while the Presbytery have been vigorously prosecuting missionary work in the Townships of Winchester and Cambridge, the members of Presbytery had personally to make themselves liable for the remuneration to the catechists employed to the amount of \$300. This they appealed to the old congregation to raise in order to relieve them from responsibility. Mr. Campbell of St. Gabriel's Montreal, was also invited to address the meeting, and dwelt chiefly on the claims of the Synod's four schemes. At a later period in the evening at

the request of Dr. Urquhart he gave a brief report of what was done at the Synod in Kingston in connection with the College question, concluding with an appeal to the old district of Glengary which had largely profited by the institution to come forward now in the day of its need to relieve it from embarrassment.

MISSIONARY MEETING IN ST ANDREWS CHURCH, PERTH.—That the sublime truths of Christianity should be perpetuated to the ends of the earth, is a motive that actuates all true Christians; and identical with this principle, was the Missionary Meeting in connection with the congregation held in St. Andrew's Church. Owing, perhaps, to the favourable condition of the roads, and the propitious state of the elements, a large and respectable audience were in attendance—greater, indeed, than on any former similar occasion. Addresses suitable to the occasion, were delivered by Rev. Messrs. McGillivray, of Brockville, and Gordon, of Almonte; and by the Church Agent Mr. Croil. Alex. Morris, Esq., M.P., communicated some interesting facts regarding Queen's University, Kingston. A most excellent choir, led by Mr. John Hart, sen., sang some well-selected pieces of music, which highly contributed to the entertainment of the auditors.

PRESENTATION TO MRS. BAIN.

Persons possessed of Christian philanthropy and amiable virtues, always secure esteem and affection; and with a view of giving some evidence to this effect, the Choir, after the assembly had somewhat separated, presented Mrs. Bain with an elegant Silver Cake Basket and Server. The presentation was made by the Rev. Thos. Hart, M.A., accompanied by suitable remarks, expressive of the estimation in which Mrs. Bain is held. Mr. Bain replied briefly but feelingly on her behalf, and invited the Choir to the Manse to tea.

DUNDEE.—On Wednesday evening, the 30th December, a Soiree was held in the basement of the new Presbyterian Church, Dundee. The attendance was large, not less than six hundred persons being present. The basement which is spacious and well adapted to such meetings, was tastefully decorated with evergreens, mottoes, flags, &c. Ample justice was done to a bountiful repast, provided by the ladies of the congregation. We must not forget to mention the Oysters, which, excellent in quality, and abundant in quantity, were in great request. Addresses were delivered during the evening by the Rev. Messrs. Ross, Wallace, and Lothead. They were short, and to the point, bearing chiefly on the influence of the Church, the necessity of religion in every day life, and the importance of a spirit of liberality among Christians. The musical part of the entertainment was performed by Mr. Shanks and his family, who, notwithstanding that they were totally unprepared, being unaware that they would be called upon to contribute to the pleasures of the evening, sung several pieces in excellent style. The proceeds of the entertainment, which is the first of a series the ladies of Dundee congregation intend giving during the winter, are to be applied to the building fund. The new church is of elegant design, and when

completed will be an ornament to Dundee. Great credit is due to the taste and liberality of the people in erecting so beautiful an edifice for the worship of the God of their fathers. We commend them and their arduous undertaking to the sympathies and liberality of our Christian friends everywhere.

ORMSTOWN.—The friends of the Sabbath School and Bible class in School District (No. 5) Ormstown, met on the 23rd December, last, for the purpose of arranging the libraries in connection with the above institutions. The Reverend W. C. Clarke, minister of the congregation, and the Reverend James T. Paul, were invited to attend. The Rev. W. C. Clarke was called to the chair. Miss Outerson's class opened the proceedings of the evening, singing a few beautiful pieces from the "Sunday School Hosanna." The chairman then congratulated the parents on the fortunate circumstance of having a teacher so truly devoted to the arduous duties of her profession the happy results being already patent, while he hailed it as a happy token of future progress that all in this quarter took a lively interest in the welfare of the young on whom the Church and community depended for prosperity when we of this generation shall have passed away. He then called upon the Rev. Mr. Paul to come forward. He was about to speak when he was interrupted by the reading of an address, and the Reverend Mr. Clark placing before him a very elegant and artistically finished copy of Henry and Scott's "Family Bible." Mr. Paul thanked his friends, for the valuable gift. The Reverend Mr. Clark again addressed to the audience some very appropriate exhortations and words of encouragement to all. The children then sung a number of pieces of sacred music, with fine effect and closed with a parting hymn, thus spending a very profitable evening to both old and young. On the following evening the Reverend Mr. Clarke was called upon to present another very elegant "Family Bible" to the superintendent of the Sabbath School at Stoney Creek, another district of his congregation. This Sabbath School has been for sometime under the superintendence of Mr. James W. Bryson, by whose instructions and management under the blessing of God, it has prospered beyond expectations. May the teachers and taught enjoy the presence and approbation of the Great Teacher. Amen.

LACHINE, ST. ANDREW'S CHURCH SABBATH SCHOOL SOIREE.—On the evening of the 28th December, the Sabbath school children in connection with St. Andrew's Church, met in the new school room and were entertained by their teachers, who had made ample provision for the occasion. The children met at six p.m., when tea and coffee with their accompaniment were served up to them. Addresses were delivered by the Rev. Mr. Simpson, and John Popham, Esq., the superintendent of the school. After singing a few hymns, and receiving another token of the kindness of their teachers, George Prowse, Esq., Montreal, entertained them with some splendid dissolving views, which were highly appreciated both by the children and parents. To Mr. Prowse they are much

indebted for his kindness in increasing the pleasure of the evening.

The school room was tastefully decorated; the company was large, filling the room. After spending three pleasant and agreeable hours, the company retired after the benediction was pronounced. The Sunday school is in a most efficient state. The roll contains the names of fifty-eight scholars, with a staff of six female, two male teachers and superintendent.

Collections by the Lachine Church, for the following purposes.

Widows' and Orphans' Fund, £7.10s.; French Mission, £3.17s.6d.; Presbytery's Mission, £3.10.; Synod Fund, £1.10s.; Sustentation Fund, £5.4s.6d.; Indian Orphanage, £5.; Rev. Mr. Balmain, £4. 2s. 6d.; Presbytery Clerk's Fees, 20s.; Sabbath School Library, £5.16s.

ST. ANDREW'S CHURCH GALT.—Anniversary Sabbath school meeting, and congregational meeting. On Friday the 1st January 1869, the above meetings took place in the Church, the latter at the close of the former. Both meetings were well attended and would have been largely attended, but for the inclemency of the weather. The Sabbath school children were in number about 130. About 40 volumes of very interesting books were distributed amongst them, kindly purchased and presented by the friends of the school. The scholars also received, each a packet of confections and a card. The Rev. Mr. Muir the minister of the congregation gave them a very interesting address. Thereafter the congregational meeting was held and was addressed by Wm. Osborne Esq., chairman of the managers. From the annual report it appeared that St. Andrew's Church had during the last year raised from all sources nearly \$1400, besides contributing to all the schemes. Never before, continued Mr. Osborne, had the finances of the congregation been more flourishing. A very handsome donation of money was voted by the managers and agreed to unanimously by the meeting as a new year's present to Mr. Muir. The managers have also with their wonted liberality agreed to give 12 or 15 cords of wood to Mr. Muir, to keep him warm in the Manse. Perhaps it may not be out of place to inform the friends of our Church that since Mr. Muir came to Galt in March 1867, 105 new members have been added to the communion roll of the Church.

BELLEVILLE.—The Rev. A. Walker has resigned the pastorate of this congregation and returned to Scotland per *S. S. North American*.

PITTSBURGH.—The annual festival in connection with the Pittsburg Presbyterian Church took place in Pittsburg on the 13th ulto. The Church was filled to excess. The meeting was opened by singing the 100th Psalm, when refreshments of a substantial character were served out to an appreciative crowd; after which addresses were delivered by the Rev. Mr. Inglis, Mr. John Paton, Professor Murray, and others. The old choir of St. Andrew's Church was present, and added greatly to the evening's enjoyment. The singing of the Messrs Craig and Miss Rosa McIntyre was particularly good. At the close of the meeting a vote of thanks was returned to the speakers and the

choir, when the meeting was brought to a close, every one returning home well satisfied with the evening's entertainment.

IN MEMORIAM.

Died, on the 24th of December, 1868, at his residence near Almonte, in the Township of Ramsay, David Campbell, Esq., aged 74 years. The deceased was born in the town of Perth, Scotland, on the 24th of December, 1794. Commencing life as a calico printer, he subsequently served under Wellington in his famous Peninsular campaign for six years, being present, among other engagements, at the battle of Toulouse, for which he received the Peninsular medal and clasp, which he prized very highly. Returning to Scotland, he resumed his occupation for a short time, when in the year 1821, being then 27 years of age, he emigrated to this country. After living for seven years in the Township of Lanark, he removed to Ramsay, in which he lived until his decease. In this township he filled various offices, being township clerk for forty years; librarian for the Ramsay Library from its institution in 1825 until three or four years ago the infirmities of age caused him to resign; secretary-treasurer for the North Riding of Lanark Agricultural Society; justice of the peace for the county, and a local paper truthfully records of him that "in all his varied capacities he was distinguished for his untiring diligence and regularity; and the many persons with whom he had dealings bear testimony to his obliging disposition." But it is as member of the Kirk here that we shall most miss him; and during his long residence in Ramsay he was a faithful and attached member of it. He was ever at his post, willing to perform any duty, ever manifesting a desire for the spiritual prosperity of the members of it. His quiet and unostentatious life, his life of firm and faithful allegiance to right, ended in a hope full of immortality, "willing rather to be absent from the body, and to be present with the Lord."

SCHOLARSHIP AND BURSARY SCHEME.

Peterboro, per Rev. D. J. Macdonell.....	\$20
St. Andrew's Sabbath School Clifton, for 1868....	6
Do do do 1869....	6
	\$32

JOHN PATON, Treasurer.

Kingston, 16th Jan., 1869.

HOME MISSION FUND.

Lochiel, (additional), per Rev. Alex. McKay...	\$8.00
L'Orignal, per Rev. George D. Ferguson.....	20.00
Morrisburgh, per Rev. John Davidson.....	25.40
Ross, per Rev. Hugh Cameron.....	13.00
Chatnam and Grenville, per Mr. J. B. Cushing	25.00
Lindsay, per Rev. Robert Dobie.....	12.00
Lancaster, per Rev. Thomas McPherson.....	10.00
Beckwith, per Rev. Walter Ross, (additional).	4.00
Lanark, per Rev. James Wilson, (additional).	3.00

JAMES CROIL, Treasurer.

Morrisburgh, 19th January, 1869.

NOTE.—At this date, 55 congregations only have contributed to the Home Mission Fund for 1868. 52 congregations having ministers, (of whom 15 are commuting and privileged ministers), have not contributed.

MINISTERS' WIDOWS AND ORPHANS FUND.

Litchfield, per Rev. Duncan McDonald.....	\$5.70
Lachine, do William Simpson.....	30.00
Valcartier, do David Shanks.....	2.00
Guelph, do John Hogg.....	25.00
Clifton, do George Bell.....	20.00
Beauharnois, do F. P. Sym.....	28.62
Waterdown, do D. Edmison.....	9.00
Hamilton, do Robert Burnet.....	41.88
Toronto, do John Barclay, D.D.....	60.00

\$222 20

ARCH. FERGUSON, Treasurer.

Montreal, 19th January, 1869.

FRENCH MISSION FUND.

Montreal, St. Gabriel Church, per Rev. Robert Campbell.....	\$31.98
Lachine, per Rev. Wm Simpson.....	20.00
Middleville and Dalhousie, per Rev. D. McLean	25.00
Lochiel, per Rev. Alexander McKay.....	6.00
Dalhousie Mills, do do.....	4.00

\$86.98

ARCH. FERGUSON, Treasurer.

Montreal, 19th January, 1869.

Correspondence.

WHAT THE MINISTERS HAVE DONE.

(To the Editor of the Presbyterian.)

SIR,—Enclosed herewith is a table of our commuting ministers, and of the sums commuted for, which will prove interesting to the younger ministers and members of the Church, and which, in my opinion, deserves a niche in the *Presbyterian*, to preserve it for the use of future enquirers. We of the present day are making history, let us see that none of it be lost.

I have also taken the liberty to enclose you another table, very simple in construction, and yet withal very useful in its way, *i. e.*: A man was born (say) in the latter end of March, A.D. 1792, he knows not the day of the month, but has heard that it was on a Friday. By refer-

ring to the table, it will be seen that the last Friday of the month that year was on the 30th, which is the date of his birth.

Or suppose a man born on the 31st October, A.D. 1804, who desires to know what day of the week it was. By consulting the table it is at once clear that it was on a Wednesday.

Thus, by this simple table any person of ordinary intelligence may compute the day of the week on which he was born, or on which any event happened, either in the past or future.

I am particularly anxious for its publication in your columns owing to its convenient size as well as its infallibility in reckoning to a perfect certainty, events in remote periods, as well as those of modern days. A SUBSCRIBER.

Owen Sound, Jan. 5th, 1869.

<i>Names of Ministers.</i>	<i>Stipends.</i>	<i>Age.</i>	<i>Expectation of life, years.</i>	<i>Present value years.</i>	<i>Total currency.</i>
Anderson, James.....	£150	57	16,21	10,18	£1,527
Anderson, Joseph.....	150	59	14,92	9,61	1,441
Bell, Andrew.....	150	51	20,39	11,56	1,734
Bell, William.....	150	75	7,91	5,58	837
Bain, William.....	150	40	17,61	13,32	1,998
Barclay, John.....	150	41	26,97	13,21	1,981
Barr, William.....	150	36	30,32	13,81	2,071
Bell, William.....	150	44	25,09	12,80	1,920
Bell, George.....	150	35	31,00	13,92	2,088
Burnett, Robert.....	150	31	33,69	14,32	2,148
Campbell, John.....	150	35	31,00	13,92	2,088
Colquhoun, Archibald.....	150	50	21,11	11,79	1,768
Cook, John.....	150	49	21,81	11,90	1,785
Davidson, John.....	150	43	25,71	12,88	1,932
Dobie, Robert.....	150	27	36,41	14,67	2,200
Evans, David.....	150	62	12,31	9,15	1,372
Fraser, Thomas.....	150	62	13,31	9,15	1,372
Ferguson, Peter.....	150	58	15,55	9,93	1,489
George, James.....	125	54	18,28	10,94	1,357
Gregor, Colin.....	150	47	23,17	12,33	1,849
Gibson, Hamilton.....	150	43	25,71	12,88	1,932
Haig, Thomas.....	150	28	28,96	13,58	2,037
Johnson, Thomas.....	150	61	13,82	9,24	1,386
Johnson, William.....	150	31	33,68	14,32	2,148
King, William.....	150	36	11,27	8,02	802
Lewis, Alexander.....	150	63	12,81	8,64	1,226
Lindsay, Peter.....	150	34	13,68	13,98	2,097
Mathieson, Alexander.....	150	58	15,55	9,93	1,489
Mair, William.....	150	56	16,89	10,40	1,560
Mann, Alexander.....	150	39	28,28	13,45	2,017
Muir, James C.....	150	56	16,89	10,40	1,560
Merlin, John.....	150	72	8,16	6,35	952
Morrison, Thomas.....	150	30	34,34	14,40	2,160
McGill, Robert.....	150	56	16,89	10,40	1,560
Munroe, Donald.....	150	66	11,27	8,02	1,203
Morrison, Duncan.....	150	39	28,28	13,45	2,017
Machar, John.....	150	57	16,21	10,18	1,527
Mowat, John B.....	150	29	35,00	14,49	2,173
Myne, Solomon.....	150	31	33,68	14,32	2,148
McKenzie, John.....	150	64	12,30	8,50	1,275
McLaurin, John.....	150	42	26,34	13,06	1,959
McPherson, Thomas.....	150	52	19,68	11,33	1,699
McLean, Aeneas.....	150	49	21,81	11,90	1,785
McMorin, John.....	150	56	16,89	10,40	1,560
McMurchy, John.....	150	53	18,97	11,15	1,672
McKerras, John H.....	150	22	40,94	25,05	2,257
McKidd, Alexander.....	150	50	21,11	11,79	1,768
McDonnell, George.....	150	43	25,71	12,88	1,932
McLennan, Kenneth.....	150	22	40,04	25,05	2,257
McEwen, William.....	150	52	19,68	11,33	1,699
McClotchey, George.....	100	46	23,82	12,50	1,250
Neil, Robert.....	150	52	19,68	11,33	1,699
Paul, James T.....	150	45	24,46	12,61	1,891
Porter, Robert.....	150	45	24,46	12,61	1,891
Ross, Alexander.....	150	60	14,34	9,53	1,414
Robb, John.....	150	50	21,11	11,79	1,768
Scott, Thomas.....	150	41	28,97	13,21	1,981
Smith, John M.....	125	33	32,36	14,15	1,768
Sim, Frederick.....	150	26	37,14	14,75	2,212
Stewart, James.....	150	39	28,28	13,45	2,017
Spence, Alexander.....	150	50	21,11	11,79	1,768
Skinner, John.....	150	50	21,11	11,79	1,768
Simpson, William.....	150	48	22,51	12,17	1,828
Shanks, David.....	150	53	18,97	11,15	1,672
Thomson, George.....	150	49	21,81	11,90	1,785
Tawse, John.....	150	56	16,89	10,40	1,560
Thom, James.....	150	56	16,89	10,40	1,560
Urquhart, Hugh.....	150	61	13,82	9,24	1,386
Wallace, Alexander.....	150	36	30,32	13,81	2,071
Whyte, John.....	150	32	33,03	14,23	2,134
Williamson, James.....	125	48	22,51	12,17	1,521
Weir, George.....	125	29	35,00	14,49	1,811
Watson, David.....	150	30	34,34	14,40	2,160

TIME TABLE.

EXPLANATION.

Look at the top for the century; then to the right or the left for the odd year; and in a line with that, directly under the century, is the Dominical Letter for the year.

Under the given Dominical Letter in the lower part of the table, find the day of the week, and in a line with it in the Calendar, you have the day of the month.

CENTURIES.

ODD YEARS.

2000	2100	2200	2300
1600	1700	1800	1900
A	B	C	D
G	A	B	C
F	C	D	E
E	F	G	A
D	E	F	G
C	D	E	F
B	C	D	E

ODD YEARS.

51 56 62	73 79 84 90
57 63 68 74	85 91 96
52 58	69 75 80 86 97
53 59 64 70	81 87 92 98
54	65 71 76 82 93 99
55 60 66	77 83 88 94
61 67 72 78	89 95

EXPLANATION.

N. B. Every Leap Year has two Dominical Letters; the latter only is designated in this table, as the first serves only till the close of February, e. g. 1818, has A and B.

At the beginning of every century, Leap Year is omitted, except every fourth century, 1600, 2000, &c., being Leap Years, and the intervening three centuries exempt from the common rule.

DOMINICAL LETTERS.

January. October.	February. March. November.	April.	May.	A	B	C	D	E	F	G	June.	July.	August.	September. December.
1 8 15 22 29	5 12 19 26	2 9 16 23 30	7 14 21 28	S	Sat.	Fri.	Thurs.	Wed.	Tues.	Mon.	4 11 18 25	2 9 16 23 30	6 13 20 27	3 10 17 24 31
2 9 16 23 30	6 13 20 27	3 10 17 24 1	8 15 22 29	Mon.	S	Sat.	Fri.	Thurs.	Wed.	Tues.	5 12 19 26	3 10 17 24 31	7 14 21 28	4 11 18 25
3 10 17 24 31	7 14 21 28	4 11 18 25	2 9 16 23 30	Tues.	Mon.	S	Sat.	Fri.	Thurs.	Wed.	6 13 20 27	4 11 18 25	8 15 22 29	5 12 19 26
4 11 18 25	1 8 15 22 29	5 12 19 26	3 10 17 24 31	Wed.	Tues.	Mon.	S	Sat.	Fri.	Thurs.	7 14 21 28	5 12 19 26	2 9 16 23 30	6 13 20 27
5 12 19 26	2 9 16 23 30	6 13 20 27	4 11 18 25	Thurs.	Wed.	Tues.	Mon.	S	Sat.	Fri.	8 15 22 29	6 13 20 27	3 10 17 24 31	7 14 21 28
6 13 20 27	3 10 17 24 31	7 14 21 28	5 12 19 26	Frid.	Thurs.	Wed.	Tues.	Mon.	S	Sat.	9 16 23 30	7 14 21 28	4 11 18 25	1 8 15 22 29
7 14 21 28	4 11 18 25	8 15 22 29	6 13 20 27	Sat.	Fri.	Thurs.	Wed.	Tues.	Mon.	S	10 17 24 1	8 15 22 29	5 12 19 26	2 9 16 23 30

NORWICH STATION.

(To the Editor of the Presbyterian.)

IR.—Having lately visited one of our mission stations, that at Norwich, it may be interesting to your readers to know the progress that is being made in that young and promising congregation. It is but four years since the people of that place, at that time without any regular preaching of the gospel applied for, and obtained a catechist, who conducted services in their school-house for the summer months. The people thus brought together were left without ordinances until the following spring, when they again procured a catechist, whose labours added more strength and gave brighter prospects to the little congregation. Soon a church building was begun and in time finished, and thus struggling along and looking in hope to the future, they lived through each winter upon the strength gained by the active work of the preceding summer, until, from holding their sabbath services in a school-house with a transient attendance of 100 or less, they now have

worshipping in their own neat church, a regular congregation of 200 to 250, many of whom are warmly attached to the cause they have assisted. On Tuesday January 5th, a meeting was held in this church, at the close of which a desire was expressed that the balance of debt should be paid that evening, when, after a few suggestions and remarks, one gentleman rose and offered to pay one twelfth of it, another one sixth, and so on until in a short time the chairman was able to announce that the debt was one of the things of the past. In this congregation there is a large Sabbath school, and a weekly prayer meeting, both of which are maintained in the absence of a minister or catechist. At the communion, at the end of last summer's services, 19 young persons were admitted to the church on profession of their faith, and the spiritual life of the congregation seems to be maintained, although destitute of appointed means of grace. The people deserve encouragement for their efforts and success, and it is to be hoped that they may soon secure a pastor who will carry forward the spiritual prosperity which has been commenced, and lead many more to know their Lord and Saviour.

MISSIONARY.

Notices and Reviews.

THE CHURCH OF SCOTLAND PSALM AND HYMN TUNE BOOK.

Prepared under the superintendence of the Committee of the General Assembly.

We gladly hail the publication of a much needed work. It is deserving of the highest commendation. Our hope is that it may speedily supersede the use of the many tune books now in use, and be adopted by all our congregations. As stated in the very excellent preface of the Convener (Mr. A. J. Nivin, C. A.) it is the first collection of psalm tunes published under the authority or sanction of the General Assembly of the Church of Scotland since 1650, for since that time no ecclesiastical oversight has been taken of the music used or the cultivation required for its being daily rendered. In the publication of this work, there is no design to alter the character of the Psalmody in use in the Church, except that improved harmonies have been substituted in a number of instances for such as were defective—that some tunes which by popular consent, were in many collections improperly ren-

dered are restored to their proper form, and that a number of tunes not hitherto sung in Scotland, but which are of genuine ecclesiastical style have been introduced. A sufficient variety has in this way been secured, although some objectionable tunes have been excluded. A few tunes of questionable character have it is stated been inserted, out of deference to the feelings of the community but no tune positively bad has been retained. In short the present work contains all which can legitimately be desired in the service of any congregation of the Church, Psalm Tunes, Hymn Tunes, Chants, Doxologies, &c. The Psalm Tunes are two hundred in number, the Hymn Tunes 118, appended to which are a few Metrical chants. There is also a selection (say fifty in number) of Psalms and Scriptural passages for chanting, together with upwards of forty anthems and Doxologies. In addition to this there are New Versions of a dozen of the Psalms in rhythm. Among the advantages claimed for rhythm over rhyme are: 1st. That a more faithful rendering

of the original can be obtained than by any versions in rhyme, and 2nd that it opens up and makes available all the glorious tunes of the Reformation period, many of the best of which have been banished from our Psalmody for want of suitable Rhythms.

Besides the alphabetical index, there is an index of appropriate tunes for the Psalms and Paraphrases, an invaluable guide to precentors and leaders of choirs. By reason of the want of such an assistant the cause of good psalmody has greatly suffered in the past, little or no discrimination or judgment having been used in the selection of tunes.

The work can be had either in common or tonic sol fa notation. It may also be had in parts, the first consisting of psalm tunes, the second of hymn tunes and chants, and the third of doxologies and anthems, or it may be had complete in one. The price of the copy (complete) before us was, including sixteen cents for postage, \$1.06, which, exclusive of postage, would be ninety cents. The work is beautifully got up in limp boards. We heartily commend it to our clergymen and to all our people interested in the cause of an improved Psalmody.

ISAIAH, WITH NOTES, CRITICAL, EXPLANATORY AND PRACTICAL. By Rev. H. Cowles, D.D. New York: D. Appleton & Co. Montreal: Dawson, Bros.

This is the third of the series of Notes on the Old Testament, by the same author, the former volumes having been received with much favour. The explanatory notes are preceded by a general introduction, which contains a rapid sketch of the Prophet and his times, and meets boldly on their own ground those critics who profess to find in the book of Isaiah itself, proofs that to more than one writer should be attributed the authorship. The notes are short, but clearly expressed, and will prove useful to both pastors and people, a use for which the author says it was designed.

WOOD SIDE AND SEA SIDE, illustrated. By Pen and Pencil. New York: D. Appleton & Co. Montreal: Dawson Bros.

The selections are admirably made, and the illustrations are of a very high order of merit. They are from designs by such men as Foster, at the head of the water colour artists of Great Britain, Duncan, the

marine painter, Hows, who excels in depicting trees and sylvan scenes, Dalziel, so well known as a skilful and versatile designer, and Weir whose animal studies are celebrated, and the engravers have done full justice to the subjects.

CAST AWAY IN THE COLD. By Dr. Hayes. Boston: Ticknor & Fields. Montreal: Dawson Brothers.

The verdict of the younger branches is, that it is a splendid book. It is written in a most interesting manner, and conveys a great amount of useful information under the guise of a story. It may be placed in the hands of young people to their great benefit.

A BOOK ABOUT BOYS. By A. R. Hope. Boston: Roberts Bros. Montreal: Dawson Bros., 1869.

A very genial and appreciative book on Boys, their character, dispositions and training. With a light and amusing style, the author conveys much useful advice, and with great good sense points out errors in the training of the young, which may do more good than more pretentious and more laboured essays.

THE FLOWER AND THE STAR AND OTHER STORIES FOR CHILDREN. Boston: Ticknor & Fields. Montreal: Dawson Bros.

A very good book for the more juvenile members of the family, and even the older boys and girls find no fault with it. It is very prettily got up and illustrated.

THE POETICAL WORKS OF FITZ GREEN HALLECK. Edited by James Grant. New York: D. Appleton & Co. Montreal: Dawson Brothers, 1869.

The name of Halleck is well known as a poet, and the public will be glad to welcome this edition carefully edited by Mr. James Grant Wilson, his literary executor. The work is produced in Messrs Appleton's usual creditable manner.

JESUS OF NAZARETH, HIS LIFE AND TEACHING. By Lyman Abbot, with designs by Doré &c. New York: Harper Brothers. Montreal: Dawson Bros.

There is something almost ludicrous in the close parallel drawn by the author between the Jewish economy as established by Moses and the Republic of the United

States. The most forced and extraordinary resemblances are either found or made by Mr Abbot, and certainly his own country and its institutions do not suffer by the comparison. It is strange, too, how fond men of this stamp are of coining or adopting the most awkward and uneuphonious words, while there are others in common use which would much more clearly and elegantly express their meaning. This is one reason why due precautions should be exercised in placing such books in the hands of the young, who are but too prone to adopt the incorrect expressions made use of in every day life. With all its faults, and

chief among these we regard the low point of view adopted by the author in depicting the Saviour throughout the work, there is much in it that is interesting and that will repay perusal. This view has been apparently taken by the author designedly as the one that would best describe the character of Christ on earth. But the ineffable mystery, the *Deus Homo* can never be dissociated without presenting a distorted view of the appearance and work of our Saviour on earth. Hence, the failure to which we refer, while we give full credit for the faith in evangelical truth with which Mr. Abbot is animated.

The Churches and their Missions.

ADDRESS ON CHRISTIAN MISSIONS TO INDIA,

WITH SPECIAL REFERENCE TO THE EDUCATIONAL MISSIONS OF THE CHURCH OF SCOTLAND.

BY NORMAN MACLEOD,

MINISTER OF THE BARONY CHURCH, GLASGOW.

Continued from page 25.

TEACHING FROM HISTORY TO WARN AND ENCOURAGE.

I would here remind you of facts in the history of the Church in past ages as worthy of being remembered, in order to modify the eager desires of the too sanguine as to immediate results, and to cheer the hopes of the too desponding as to future results, as well as to check the rash conclusions of those who, arguing from the past history of a few years, prophesy no results at all in the ages to come. As signs of the progress of that religion which, through the seed of Abraham, was in the end to bless and is now blessing all nations, what conversions, let me ask, were made from the days of Abraham to the Exodus? How many during the long night in Egypt? Yet each of these intervals represents a period as long as what separates us from the day when the first Englishman visited the shores of India, or when the Church sprang into renewed life at the Reformation. What, again, of results during the brief period, yet so full of teaching, under Moses, accompanied by such mighty signs and wonders, when the Church was in the wilderness? Why, on entering the land of promise, two men only represented the faith of all who had left idolatrous Egypt! And, yet, when it looked as if all were lost, God spake these words, "As truly as I live, all the earth shall be filled with the glory of the Lord!" Recollect, too, what long periods of confusion and darkness followed the settlement of the tribes in Palestine. The experiment, if I may so call it, seemed to have utterly failed of educating a peculiar people, and so preparing it for the ulterior work of converting the world. That chosen race ended in captivity in the country from whence Abraham, its father, began its faith his journey fourteen centuries before.

Nevertheless, that race did its work at last! The first forms of its religious faith yet live, being cleansed from all idolatry since the time of the Captivity, but since that time only; and Christianity, as its slower and fruit, lives; and, after marvellous and strange vicissitudes, is grown into a mighty tree whose leaves are for the healing of the nations, and which is destined to be the one tree of life for the whole world. And so this feature in history constantly repeats itself—a time of activity and repose, of winter and summer, of sleep and waking, of death and resurrection; a time of long and varied preparations, with not unfrequently very rapid fulfilments, like sudden outbursts of a long-seething flood, or volcano; while these fulfilments become again beginnings of a new and as varied a course in history, ever accumulating blessings for the whole family of man.

Having thus spoken generally of Missions in India and their results, I must proceed more particularly to the consideration of the various methods adopted by missionaries for Christianising the Hindoos.

ENDS AND MEANS OF MISSION WORK.

But before we can reply satisfactorily to the question regarding means, we must first have a still clearer apprehension of the nature of the end to be attained by them, involving some knowledge of the Hindoo religion as a system of belief and of social life. If we do so, we shall soon learn, that we cannot, as is too often done, class Hindoos with other heathens (whether in India or beyond its shores), nor argue from what has been done by this or that instrumentality in the Sandwich Islands, for example, or in Africa, Burmah, or even Tinnevely, that the same instrumentality will necessarily be as effectual in Calcutta or Benares. It is admitted,

of course, that among all races and in all countries the *Truth*, as revealed by Jesus Christ, is the one grand means of Christianising them; but the practical question before us is, What is the best way of communicating this truth in certain given circumstances? Now, to obtain the true answer to this question necessitates other questions regarding the character, habits, and beliefs of the people we have to deal with, and regarding those peculiar circumstances, within and without, in which they are placed, which must materially affect their reception of Christian doctrine and life.

HINDOO CHARACTERISTICS.

With the risk, therefore, of repeating to some extent what, as bearing on other parts of my subject, I have already alluded to, let me direct your attention more particularly and more fully than I have yet done to some of those characteristics of the Hindoos which distinguish them from every other people in India or in the world. Observe, in the first place, that they are a distinct race. I have already said that various races make up the population of the great continent of Hindostan. The Hindoo belongs to that Indo-Germanic or Aryan stream of which we ourselves are a branch, and which has flowed over the world. It entered India from the north-west, and advanced, during long ages of the far past, towards the southern plains. It found there other and older races, who either fled to the mountains and jungles to maintain their freedom, or were conquered and degraded into Sudras or Pariaks, without caste or social position. These Aryans, like a lava flood, poured themselves over the land, breaking through the older formations, overlying them or surrounding them, but never utterly obliterating or absorbing them. Now it is not with those aboriginal races—who, though probably once possessing a higher civilisation, are now comparative savages, and have religions peculiar to themselves, such as the Bheels, Khonds, Santals, Coles, &c.—that we have at present to do; nor yet with races of low caste or no caste, like the Shanars of Tinnevely, the Nairs of Ahmednugger, or the lower population still of Chamba. But it is of this Hindoo race, whose religion is Brahmanism, and which above all others constitute *the* people of India, numbering about 150 millions of its inhabitants—it is of them only I at present speak: for if they were Christianised, India practically would be so, but not otherwise. That lofty unbending portion of the community, the Mohammedan, numbering twenty millions, is not within the scope of my present argument.

HINDOO CIVILISATION.

Secondly, we must not forget that this Hindoo people represent a remarkable civilisation, which they have inherited from a time when earth was young. They possess a language (the Sanscrit, the earliest cultivated) which scholars tell us is the fullest, the most flexible and musical in existence, to which Greek, although its child, is immensely inferior; which is capable, as no other is, of expressing the subtlest thoughts of the metaphysician, and the most shadowy and transient gleams of the poet. In that language the Hindoos produced a heroic and philosophic poetry, centuries before the

Christian era, which even now holds a foremost place in the literature of the world. It has been asserted—I know not on what authority—that they were proficient in astronomy long ere its very name was mentioned by the Greeks; and that in comparatively recent times they solved problems in algebra which not until centuries afterwards dawned on the acutest minds of modern Europe. When we add to this a structure of society—to which I shall immediately allude—so compact as to have held together for more than two thousand years, we must feel admiration, if not for their physical, at least for their intellectual powers, and acknowledge that we have here no rude or savage people, but a highly cultivated and deeply interesting portion of the human family.

Thirdly, we must consider the *religion* of the Hindoos, both as a creed and as a social system, with its effects on their general temperament and habits of life.

HINDOO CREED.

The Hindoo religion, like Judaism and Christianity, is one which has survived the revolutions of long ages. The religions of the Greeks and Romans, of the Egyptians, Phœnicians, and Assyrians, with many others, are to us as fossils of a dead world. Hindooism, older than these, still exists as a power affecting the destinies of teeming millions. We can gaze upon it as a living specimen of one out of many of the monster forms which once inhabited the globe. Unlike all those extinct religions, it has its Sacred Books, and I doubt not that to this written word it greatly owes its preservation. These books have been written at intervals representing vast periods of history. The Vedas, at once the most ancient and the most pure and lofty, go as far back, possibly, as the time of Moses, and contain many true and sublime ideas of a Divine Being without any trace of the peculiarities of Brahmanism—nay, declaring positively that “there is no distinction of castes.” The great collection of the Puranas was compiled in the middle ages of our era, and forms the real everyday “Bible” of the everyday religion of Hindoos, the Vedas being now known to and read by only a few learned pundits, and having from the first been a forbidden book to all except the priesthood. Now these Puranas are one mass of follies and immoralities, of dreaming pantheism, of degrading and disgusting idolatry.

Mr. Wheeler, in his recently published volume, the first of his ‘History of India,’ thus writes of the great epics of Maha Bharata, or the great war of Bharata, and the Ramayana, or “Adventures of Rama,” with their present influence on the Hindoos. It is his opinion, I may state, that while the events recorded in these epics belong to the Vedic period, their composition belong to the Brahmanic age, when caste was introduced, a new religion established, and the Brahmins had formed themselves into a powerful ecclesiastical hierarchy, and when, instead of the old Vedic gods and forms of faith, Brahma, Vishnu, and Siva took their place. These epics are, practically, to the Hindoos, religious poems, and consequently are the most powerful and popular props to Brahmanism. “Few Hindoos,” writes Mr. Wheeler,

"may perhaps be acquainted with the whole of these epics, and none have ventured to subject them to a critical analysis and investigation: yet their influence upon the masses of the people is beyond calculation, and infinitely greater and more universal than the influence of the Bible over modern Europe. The leading incidents and scenes are familiar to the Hindoos from childhood. They are frequently represented at village festivals, whilst the stories are chanted about at almost every social gathering, and indeed form the leading topic of conversation amongst Hindoos generally, and especially amongst those who have passed the meridian of life. In a word, these poems are to the Hindoos all that the Library, the Newspaper and the Bible are to the European; whilst the books themselves are regarded with a superstitious reverence, which far exceeds that which has ever been accorded to any other revelation real or supposed. To this day it is the common belief that to peruse or merely to listen to the perusal of the Maha Bharata or Ramayana, will insure prosperity in this world and eternal happiness hereafter." Now, making every allowance for (what appears to me to be) the exaggerated terms in which Mr. Wheeler describes the comparative influence of the Bible and these "Scriptures," there can be no doubt that, as far as India is concerned, he is correct.

This religion, as embodied in its Sacred Books, affords the widest scope for the indulgence of every phase of human thought, sentiment, and passion: furnishing as it does in the Vedic hymns and poetry an atmosphere so rare, and presenting such shadowy heights of speculation, as to tempt the most ambitious wing to put forth its powers to gain their summits; and furnishing in the Puranas the vilest mire, where the filthiest and most obscene may wallow. Among its disciples, the dreamy ascetic labouring to emancipate his spirit by pure meditation and the destruction of the material flesh, and the profound scholar, rare though he be, nourishing his intellectual life by the abstract themes and endless speculative questions suggested by his creed, may meet with the disgusting fakueer or yogi, with the ignorant millions who care for nothing but a round of dead superstitious observances, or with the cunning or depraved crew who indulge in the vilest practices as the natural results of their heathen principles.

HINDOO CASTE.

Lastly, it is in its social aspects, as already hinted, that Brahmanism manifests its intense, comprehensive, and tyrannous power. Its system of caste presents to us a feature in the organisation of human beings unparalleled in history. It must not be mistaken for a mere aristocratic arrangement, as accidental to or lying outside of Brahmanism, but it is an essential element of its very being. It is quite true, as I have said, and the fact is of importance, that the Vedas know nothing of it; but then the people know not the Vedas, and those who do conceal or pervert their teaching. According to the existing and, as long as Brahmanism lives, unalterable belief of the people, the streams of caste, flowing side by side but never mingling, are traced up to the very fountain of Deity; or, to change the simile, each great caste

is believed to be a development of the very body of Brahma the Creator, and is mystically united to him as parts of his very flesh and bones. Hence no one can become a Hindoo in religion who is not one by birth; nor can any member belonging to this divine body break his caste without thereby becoming dead, as a limb amputated from living communion with the source of life, and therefore to be thrown away as a curse, a reproach—a polluted, horrible thing, to be hated and disowned. Marvellous, indeed, are the power and endurance of such an organisation as this, that can dominate over all those political and social changes which, in other respects, alter the relative position of its possessors as to wealth or rank, whether in the army or in the civil service.

THE INFLUENCE OF CASTE.

But Brahmanism does more than make each man a member of this compact mass. Having fixed him there, it holds him fast, and governs him as a mere thing in which no personality, and consequently no will, is recognised, save that measure which is required to consent to the destruction of his being, or its subordination, at least, to a system of mechanical rules that fashion his whole inward and outward life. As far almost as it is possible to conceive, that life is in everything and every day the obedient slave of "religion;" not, of course, in the sense which we attach to the expression—that of all things being done, endured, or enjoyed in a right spirit, or according to the rule of eternal righteousness towards God and man—but according to fixed authoritative rules, professing to embrace the whole life, obedience to which is as mechanical as can be yielded by a human being. For to the religious Hindoo all that is to be believed and done on earth is revealed, and as such is obligatory. All the arts and sciences: the methods of every trade; the manifold duties incumbent on the architects, the mason, the carpenter, or the musician, and on the member of the family or community—what ought to be done upon ordinary days and on holy days: in youth, in manhood, and in old age: in health and sickness, and in the hour of death: and what ought to be done for those who are dead. Rules are prescribed to him as a sinner or a saint, in joy or in sorrow; directing him how to act towards superiors, inferiors, and equals: towards priest and princes; towards all men on earth, and towards all the gods on earth and in the heavens. No polype, in the vast gelatinous mass which contributes to the building up of a great island from the deep, can be more a part of that mysterious whole than an orthodox Hindoo is of this marvellous religious brotherhood. His individuality is lost. His conscience, will, and affections are in the strong grasp of habits and customs sanctioned by Divine authority, consecrated by the faith of his race, and made venerable by a hoary antiquity. And, what might seem very strange to us if we could not point to parallel phases of human nature within even the Church of Christ, this slavery is not disliked or felt to be a heavy burden—a "bondage to the elements of the world"—but on the contrary, is clung to with a desperate tenacity. The elements which give this undying vigour to caste may possibly

be found not chiefly in sloth and indifference, or in the supposed deliverance which it affords from the irksome sense of personal responsibility, but in its recognition of two great principles in social life, which, though in this case perverted, are adjusted by the Christian creed and a true Christian Church; the first, that our place in the world is assigned to us by Divine sovereignty; and the second, that the co-operation and sympathy of a brotherhood are essential to our usefulness and happiness in the world. Whatever be the secret of its strength, it is profoundly interesting to gaze on this gigantic system existing like the Great Pyramid—each stone in its place, firmly cemented into the vast whole, towering over the arid plain, defying hitherto the attacks of time, which destroys all that is perishable—an object of wonder because of its magnitude and power of endurance, yet hollow-hearted withal, and preserving only the dust of ages.

And yet even this tremendous system of caste is not wholly antagonistic to the efforts of the Christian Church. Its very strength may at last prove its weakness. If on the side of wrong it "moveth all together if it move at all," it may do so also on the side of right. Let the wall be so far sapped that it must fall, it will do so, not by crumbling down in minute fragments, or even in separate masses, but as a whole. If the great army mutinies against Brahmanism, it will desert, not in units, but *en masse*.

It is with this system that we have in the mean time to deal; and it may well nerve a Christian's courage, and make him examine his weapons, test his armour, and carefully calculate his resources of power and patience, of faith and love, ere he enters, with a zeal which can be vindicated and a hope that will not be put to shame, on the grand enterprise of substituting pure Christianity in its place. I hesitate not to express the opinion that no such battle has ever before been given to the Church of God to fight since history began, and that no victory, if gained, will be followed by greater consequences. It seems to me as if the spiritual conquest of India was a work reserved for these latter days to accomplish, because requiring all the previous dear-bought experiences of the Church, and all the preliminary education of the world, and that, when accomplished—as by the help of the living Christ it shall!—it will be a very Armageddon; the last great battle against every form of unbelief, the last fortress of the enemy stormed, the last victory gained as necessary to secure the unimpeded progress and the final triumph of the world's regeneration!

HINDOO MORALITY.

In these statements regarding Brahmanism I have said nothing of its effects upon the morals of the people, although this is a most important aspect of it, not only as producing habits congenial to human depravity, but as raising the most formidable obstacles against the reception of Christianity even as a pure and uncompromising system of morals. Not that we would charge the actual vices of a people to their religion, unless, as in the case before us, these could be proved to be the necessary and

legitimate consequences of faith in its teaching, and of obedience to its enjoined observances and practices. As far, indeed, as the observation of the ordinary traveller goes, I am bound to say, as the result of our own very limited experience, that nothing meets the eye or ear in any way offensive to good manners throughout India, not even in its temples, unless it be in symbols for worship to which I cannot allude, and the influence of which on the worshippers it is difficult for any stranger to determine, not knowing even how far their significance is understood by the multitude. I must therefore refer to others better acquainted with India to say what its moral condition is as flowing positively from its religion. But I have no doubt whatever myself, from all I have heard, that, except where affected by European influence, it is, among both Hindoos and Mahammedans, as a rule, far below what is generally supposed. In spite of that amount of morality, and the play of those affections among friends and the members of the family, without which society could not hang together; and while I refuse to believe that there are not, among such a mass of human beings, some true light and life received from Him who is the Father of light, in ways we wot not of and may never discover; yet I have no doubt that the description of heathendom as existing in the latter period of Roman life, and as described by St. Paul in the beginning of his Epistle to the Romans, is true to a fearful extent of India. Facts, besides, have come out in trials showing how "religion," so called, may become the source of the most hideous abominations, for which it is righteously chargeable. Immortal man is seldom so degraded as not to seek some apparently good reason, and in the holy name of "religion" too, for doing the worst things. Thus the Thug strangles his victim as he prays to the goddess of murder; and the member of a hereditary band of robbers consecrates his services to the goddess of rapine.

But enough has been said to give some idea of Brahmanism, and we are thus better prepared to entertain the question as to the *means* by which it can be destroyed, and Christianity, with its truth, holiness, brotherhood, and peace take its place.

OUR LIBERTY IN THE USE OF MEANS.

As to the question of *means*, I assume that as a Church of Christ, we are at liberty to adopt any means whatever, in consistency with the spirit of the Gospel and the holy ends we have in view, which, according to our knowledge as derived from the Word of God, interpreted by sound judgment and experience, we believe best calculated to accomplish those ends. The example of the Apostles as recorded in the Book of Acts, that missionary history of the early Church, and in the letters of the great missionary St. Paul, however precious to us and invaluable as a repository of facts and principles, can never bind us to adopt the very same methods in our day in India, if it were even possible for us to do so, as were adopted by the Apostles in the Asia Minor or Europe of their day, unless it can be shown that the fields in both cases are so far similar

as to admit of a similar mode of cultivation in order to secure that crop which the Christian missionaries of every age desire and labour to obtain. St. Paul had nothing like the heathenism of India, in its social aspects or vast extent, to deal with. But we shall be fellow-labourers with him if we understand his "ways," "manner of life," and possess his spirit. Let us only, as far as possible, endeavour to share what, without irreverence for his inspired authority, I may venture to call his grand comprehensive common sense—his clear eye in discerning the real plan of battle, and all that was essential to success—his firm and unfaltering march to the centre of the enemy's position, in the best way practicable in the given place and time—his determination to become all things to all men, limited only, yet expanded also, by the holy and unselfish aim of "gaining some," not to himself, but to Christ; and, in doing so, we shall not miss the best methods of Christianising India. Right men will make the right methods.

MISSION AGENCIES.

In reviewing the various mission agencies at work in India, we may at once lay aside the consideration of minor methods—such, for example, as that of orphanages, male and female: for, whatever blessings may be bestowed by them as charitable institutions, or whatever advantages—and there are many such—may be derived from them as furnishing Christian teachers for male, and, above all, for female schools; and colporteurs or catechists, to aid missionaries; or as providing wives for Christian converts, who could neither seek nor obtain any alliances from among the "castes."

ORPHANAGES.

Nevertheless, these institutions, however multiplied and however successful, cannot, in my opinion, tell on the ultimate conversion of the bulk of the Hindoos proper, more than so many orphans taken from Europe would do if trained and taught in the same way. I am not to be understood as objecting to orphanages, more especially when they are, as with us, generously supported by the contributions of the young at home, and not paid for out of the general funds of the Mission. Yet I would not have you attach undue importance to the baptism of orphans as telling upon Hindooism, or to weigh their number—as, alas! I have heard done in Scotland—against those connected with our great educational institutions, to the disparagement of the latter as compared with the former. It seems to me that it would be just as wise as if, in seeking to convert the Jews, we imagined that the baptism of any number of orphan Jews within a charitable house of refuge would tell as much on Judaism as the education of a thousand intelligent young Rabbis in a Christian College, if such a blessing were possible, in the intensely bigoted towns of Saphet or Tiberias.

Nor need I discuss here what has been or what may be accomplished by the dissemination of the Bible and an effective Christian literature, and other similar details of mission work, the excellence of which is obvious and admitted, but I will confine myself to what have been called the preaching and the teaching

systems, protesting, however, against this erroneous classification, and accepting it only as the best at hand.

PREACHING.

When we speak of *preaching* the Gospel to the natives of India, I exclude those who have received an English education, for as regards preaching to *them* there can be no doubt or question. Nor by *preaching* do I mean the giving of addresses in churches to native congregations, but addressing all who will hear, whether in the streets, bazaars, or anywhere else. And unquestionably there are difficulties in the way of *thus preaching* which are not, I think, sufficiently weighed by friends of missions at home. We must, for example, dispel the idea that an evangelist, when addressing persons in the streets of a city in heathen India, is engaging in a work—except in its mere outward aspects—like that of an "evangelist" preaching in the streets or fields at home to those ignorant of the Gospel—although, in passing, I may express my conviction that even at home such efforts are more unavailing than is supposed, where there has been no previous instruction of some kind. Outdoor preaching in India, as it often is at home, is almost universally addressed to passing and ever-changing crowds, not one of whom possibly ever heard such an address before, or will hear even this one calmly to the end, or ever hear another. In no case, moreover, will the educated and influential classes listen to such preaching. Consider, also, the almost utter impossibility of giving, in the most favourable circumstances, by those means, anything like a true idea of the simplest facts of the Christian religion; while, to treat of its evidences is, of course, out of the question. Should the evangelist adopt another method by directly appealing to the moral instincts of his hearers, to the wants of their immortal nature, to their conscience, their sense of responsibility, or to their eternal hopes and fears, seeking thus to rouse the will to action, where, we ask, are all those subjective conditions, necessary for the reception of the truth, to be found in hearers saturated through their whole being since childhood with all that must weaken, pervert, deaden, and almost annihilate what we assume must exist in them so as to respond at once to truth so revealed?

THEOLOGICAL TERMS.

These difficulties are immensely increased when we learn, moreover, that there is not a single term which can be used in preaching the Gospel, by the evangelist who is most master of the language and can select the choicest words and nicest expressions, but has fixed and definite though false ideas attached to it in the familiar theological vocabulary of his audience: nor can it be transposed by his hearer, without long and patient efforts, into the totally opposite and Christian ideas attached to the same term. We speak of one God; so will he; but what ideas have we in common of His character and attributes, or even of His personality and unity? We use the words *sin*, *salvation*, *regeneration*, *holiness*, *atonement*, *incarnation*, and so will he; but each term represents to him an old and familiar

falsehood which he understands, believes, and clings to, and which fills up his whole eye, blinding it to the perception of Gospel truths altogether different although expressed by the same terms. The uneducated thus not unfrequently confuse even the name of our Saviour, *Yishu Khrishna* with *Ishi Khrista*, a companion of their god Khrishna! If you fairly consider such difficulties as these, even you will also cease to wonder at the almost barren results from preaching alone to the genuine Hindoo—as distinct from low caste or no caste—and that the most earnest men have failed to make any decided impression on the mass, any more than the rain or light of heaven do on the solid works of a fortress. One of the noblest and most devoted of men, Mr. Bowen, of Bombay, whom I heard thus preach, and who has done so for a quarter of a century, informed me, in his own humble, truthful way—and his case is not singular, except for its patience and earnestness—that, as far as he knew, he had never made one single convert.

USES OF PREACHING.

But while, in trying to estimate the most likely means of communicating a knowledge of Christianity to the Hindoos, I would have you fairly consider the difficulties in the way of preaching only, I would not have you suppose that I condemn it as useless, even although it has made few converts among thinking Hindoos apart from the co-operative power of education. Recognize it rather as among those influences which in very many ways prepare for the brighter day of harvest, by prompting inquiry, removing prejudices, accustoming people to the very terms of the Gospel, causing new ideas of truth to enter their minds in some form, however crude and defective, and by giving impressions of the moral worth and intellectual power of earnest and able missionaries who have come from afar, and who seek with so much unselfishness, patience, and love to do good to their fellow-men. By all these means we must also ever strive and hope to gain immediate results, as some preachers have done, in the conversion of sinners towards God. Let us rejoice in believing that in proportion as education of every kind advances, it prepares a wider field for the preacher, if the seed he sows as "the word" is to be "understood" so as to be received "into the heart."

THE EXPERIENCE OF THE ABBE DUBOIS.

It must, I think, be admitted that, up to the period at which Christian education was introduced as an essential element of missionary labour among the Hindoos, every attempt to make any breach in the old fortress had failed. A remarkable illustration of this fact is frankly given by the Abbé Dubois. He was an able, accomplished, earnest, and honest Roman Catholic missionary, who had laboured for a quarter of a century, living among the people, and endeavouring to convert them. He published his volume in 1822, and in it gives the results of his experience, summed up in a single sentence—"It is my decided opinion that, under existing circumstances, there is no human possibility of converting the Hindoos to any sect of Christianity." He illustrates and confirms this conclusion by the peculiarities of the Hin-

doos religion, and by the history of all missionary efforts down to his own day, including those of Xavier and the Jesuits. He also gives it as his opinion that, "as long as we are unable to make an impression on the polished part of the nation or the heads of public opinion—on the body of the Brahmans, in short—there remain but very faint hopes of propagating Christianity among the Hindoos; and as long as the only result of our labours shall be, as is at present the case, to bring into our respective communions here and there a few desperate vagrants, outcasts, pariahs, housekeepers, beggars, and other persons of the lowest description, such results cannot fail to be detrimental to the interests of Christianity among a people who in all circumstances are ruled by the force of custom and example, and are in no case allowed to judge for themselves." It is no answer to this picture that it describes the failure of Romanism only; for it holds equally true of every other effort made in the same direction and among the same people. The Abbé had no hope whatever of the difficulty ever being mastered; but thought the people, for their lies and abominations, were "lying under an everlasting anathema."

CHRISTIAN EDUCATION.

It was shortly after this time that Christian education, although it had to some extent been adopted previously in Western India by the Americans, was systematically and vigorously begun in Bengal by the Church of Scotland as the best means of making an impression upon all castes, the highest as well as the lowest. This educational system, associated as it has become with the name of Scotland, is one of which our Church and country have reason to be proud, and will ever be connected with the names of Dr. Inglis as having planned it, and Dr. Duff as having first carried it out. It is surely a presumption in its favour that every mission from Great Britain which has to do with the same class of people, has now adopted without one exception, the same method as an essential part of its operations.

Let me now endeavour to explain to the members of the Church what we mean by the education system, as it is called, with some of the results at which it aims.

SECULAR TEACHING.

First of all, a *secular* education, so termed, though in this case inaccurately, is given in our missionary institutions equal to that given by any seminary in India. The importance and value of this fact arises from another—that education, especially in the knowledge of the English language and its literature, is the high-road to what is all in all in the estimation of a Hindoo—*Preferment*. The opening up of lucrative situations, and of important civil offices in the gift of Government, and the passing a University examination by every applicant for them, are thus linked together. The privilege, moreover, of being presented as a candidate for these examinations, is confined to those schools or institutions, missionary or others, which are "affiliated" to the University or Board of Examiners in each Presidency town, which can be done only when they have proved their fitness to give the required education and

are willing to submit to Government inspection as far as their mere secular teaching is concerned. It is for this kind of education, and for these ends alone, that the Hindoo youth enters a mission school. I need hardly say that he has no desire to obtain by so doing any knowledge of Christianity; his willingness to encounter which, arising not from courage—of which he has little or none—but from self-confidence in his ability to despise, if not its arguments, at least its influence. When a mission school is preferred to a Government one, it is probably owing to the fact that lower fees are charged in the former; and, as I am also disposed to think, from the life and power and superior teaching necessarily imparted by educated missionaries when they throw their whole soul into their work, inspired by the high and unselfish aims which they have in view. Be this as it may, right missionaries can, by means of the school, secure a large and steady assemblage, day by day, of from 500 to 1000 pupils, representing the very life of Hindoo society, eager to obtain education.

CHRISTIAN TEACHING AND EDUCATION.

While to impart this education is itself a boon, and an indirect means of doing much real good, yet by itself it is obviously not that kind of good which it is the distinct function of the Christian missionary to confer. His work is to teach men a saving knowledge of Jesus Christ, and so to reconcile them to their God. Hence instruction in the Bible as the record of God's will revealed to man specially through Jesus Christ, is an essential part of his work, and distinguishes his school from every other. The acceptance on the part of the pupil of this direct Christian instruction, accompanied by all that can be done by the missionary to make it find an entrance into the pupil's heart and to keep possession of it, is a *sine qua non* of his being received into the school, and is taken by him with his eyes open.

Mere teaching, however, whether secular or Christian, does not adequately express what is included in the idea of education as aimed at by the intelligent and efficient missionary. His object is, by these and all other means in his power—by argument and appeal—by that whole personal influence emanating from head and heart, from lip and eye—to educate the Hindoo mind out of all that is weak, perverted, false and vain, into truth and reality as embodied in Christian faith and life. To do this involves, as I have tried to explain, a work requiring time and patience, the nicest handling, and the greatest force. To quicken a conscience almost dead; to awaken any sense of personal responsibility almost annihilated; to give any strength to a will weak and powerless for all manly effort and action; to open the long-closed and unused spiritual eye, and train it to discern the unseen "Him who is invisible;" to inspire with a love of truth, or with a perception, however faint, of the unworthiness and vileness of falsehood, a soul which has never felt the sense of shame in lying, and seems almost to have lost the power of knowing what it means; this is the education which the missionary gives as preparatory to and accompanying the receipt of Christianity. He has to

penetrate through the drifting sands of centuries in order to reach what he believes lies deeper down, that *humanity* which, however weak, is capable of being elevated as sure as the Son of God has become the Son of man! In seeking to do this there is no part of his work, the most common or the most secular, which cannot be turned by the skilful workman to account. "Every wise-hearted man in whom the Lord puts wisdom and understanding" will thus "know how to work all manner of work for the service of the sanctuary." While everything is thus made subservient to the highest end, most unquestionably the Gospel itself, by the very ideas which it gives, through doctrine and precept, history and biography—above all, through the life, death, and resurrection of Jesus Christ—regarding the character of God and man, is, by its own divine light, the most powerful means of opening and educating the eye which is itself to see and appreciate this light. The Gospel, therefore, must ever accompany, as master and guide, every other kind of instrumentality employed in an educational Christian mission.

A NATIVE MINISTRY.

Another object originally contemplated by these institutions was to raise up a native ministry from among the converts, who should be able to carry on the work of evangelisation among their brethren as no foreigners or temporary residents in the country could possibly do, and thus ultimately to obtain from among the people themselves that supply of missionaries which should permanently meet the wants of the country. The advantages of such a class are so obvious that I need do little more than allude to the subject. When India is Christianised it must be by her own people. "We are strangers and foreigners, and, as far as we can discover, must ever be so. Nature decrees, "Hitherto shalt thou come, but no further." Immigration and permanent settlement are for us impossible. Our work towards India must therefore be from without, and in order to quicken and develop from within her own individuality in a Christian form. At present we are singularly and almost profoundly ignorant of the inner life of the people of India almost as much as if we had visited a different race in a different planet. We come into outward contact with them, but oceans of thought, feeling, association, habits, and beliefs separate us mentally, socially, and spiritually, until we can meet in the fellowship of a common Christianity as well as of a common citizenship. It is thus evident that we must ultimately rely upon native evangelists and pastors to educate the masses of the natives in the Christian religion, and to form them into a Christian Church. Every method, therefore, which can be devised for the raising up and thoroughly educating such men, suited to meet the various ranks and castes of Hindoo and Mohammedan society, the most learned as well as the most ignorant, should engage the most earnest attention of the Christian Church. At present we are but feeling our way towards this all-important end.

RESULTS OF MISSION—SCHOOL SYSTEM.

You will now very naturally inquire how far

our school system has succeeded, after having had a fair trial, in adding converts and native evangelists to the Christian Church. The results of Dr. Duff's missionary schools may be taken as the most favourable example. He had the honour not only of beginning the system in Calcutta, but of carrying it on for the long period of thirty-five years; for although he left the Church of Scotland and joined the Free Church in 1843, yet he continued his mission in other buildings with unabated vigour and unwearied zeal. He was assisted, moreover, by a staff of missionaries who, in learning and ability, were worthy of their distinguished leader; so that the system, it must be confessed, has had the fairest possible trial, without interruption or weakness. Its agency, too, has always been strong and effective. The number of its principal and branch stations in Bengal is 12, with 51 Christian agents, including four ordained European missionaries; an average attendance of upwards of 3000 scholars, male and female. Two ordained native evangelists are employed, and five agents are engaged in vernacular preaching in the Mofussil, or in "the country." Now the number of converts since the beginning of the mission until the present year has been 206. Not one, as far as I can discover, is reported for last year. As to ordained missionaries, three only have been contributed by the institution since its commencement. The same general results have been obtained from the institution at Madras and Bombay, hitherto conducted by as able, accomplished, and devoted missionaries as have laboured in India. The names of the late John Anderson of Madras, and of the venerable and learned Dr. Wilson of Bombay, whom God has spared to labour, will ever be associated with the history of missions in India.

CONVERTS.

Looking only to such results as can be expressed by mere statistics, those I have given may possibly be recognised as proofs of failure by one ignorant of India, or comparing them with those gathered from other fields of missionary labour. I might, however, easily show the value of those results, and defend them from the charge of insignificance, by showing the quality and influence of the converts who form the native churches connected with that mission and with other mission schools in India, and thus prove the greatness of the victory by the difficulty of the battle, and the strength and importance of the position which it has thus secured with reference to the final conquest of the land; or I might even compare the number of those converts with the number of missionaries employed, as proving a success equal to that of any other mission in similar circumstances. But putting aside these and many other elements of a success which, in my opinion, is unquestionable and remarkable, even as tested by statistics, I could most conscientiously defend it on a lower but sufficiently solid and hopeful ground. Were its work confined to the walls of the institution, and had it as yet never made a single convert, would it, I ask, in this case, however painful and disappointing it might be to the ardent and hopeful missionary or to the Church, be unworthy of our con-

tinued confidence and unfaltering support? I can anticipate but one reply by those who have at all comprehended the actual condition of Hindoo society, even as I have tried to describe it, and the nature and difficulty of the work to be done before its heathenism can be given up, and a genuine living Christianity substituted in its place. For realise if you can what the effect must be, as preparing the way for Christianity, of thousands of youth nearly every year sent forth into society to occupy positions of trust and influence from *all* the mission schools in India; not a few of their pupils truly converted to God, and all well instructed in Christianity, in its evidences, facts, and moral teaching; the minds of all considerably enlightened, their knowledge and means of knowledge vastly increased, and their whole moral tone and feelings changed and elevated! I am compelled to reiterate the idea that the work thus done by the mission school is not the taking down a brick here or there from the beleaguered wall, but that of sapping it from below, until, like the walls of Jericho, and by the same Almighty power, though differently applied, it falls in one great ruin to the ground; while at the same time it is preparing the ground, digging the foundations, and gathering materials for building up a new living temple to the Lord.

NATIVE PASTORS.

In regard to the raising up of a native ministry, that too may be pronounced a failure, if those who have been ordained are counted merely and not weighed. But that the different mission schools in India have raised from among their converts a most intelligent, educated, and respected body of native clergy, cannot be denied. I remember a high caste native gentleman of wealth and education speaking of one of those clergy and saying to me, "That is a man whose acquaintance you should if possible make. He was of my caste and became a Christian; but he is a learned and thoroughly sincere man, and people here honour him." This said much for both Hindoo and Christian. Nor do I think such cases so rare as people at home or abroad are apt to imagine. It is, no doubt, greatly to be desired that we had many more such men—hundreds or even thousands, instead of a few dozen or so; but the difficulties are at present great, not only in finding the right kind of men, but, when found, in supporting them where as yet no congregations exist, and inducing them to be the subordinates of foreign missionaries with comparatively small salaries, when so many better paid and more independent positions can be found in other departments of labour. For while there are many cases of unselfish and disinterested labour among native pastors, yet the demands of others for "pay and power" make the questions of native pastors in towns embarrassing at times to the home Churches. But, in spite of those difficulties, good men have been and are being ordained, and we can at present see no more likely source of obtaining them, for the cities at least, than by our missionary educational institutions.

To be continued.

MONTREAL UNITED MEETING OF SABBATH-SCHOOLS.—On New-Year's morning, the Sabbath-Schools connected with Presbyterian, Congregational, Baptist, and some other churches, met in Zion Church; but on account of a previous gathering of the Presbyterian schools on Christmas, and the severe cold and high wind of the morning, the attendance was much smaller than on previous occasions. Rev. J. B. Bonar, of the American Presbyterian Church, presided, and Dr. Wilkes of the Congregational Church, offered prayer, and the meeting was conducted as has been customary on New-Year's morning for many years—with alternate singing and addresses,—only there used to be three addresses, one each, to scholars, teachers and parents, whereas, on this occasion, there were only two, and both of these to scholars. The limiting the number to two was probably to get the exercises all included within one hour, viz., from 10 to 11, as it was inconvenient on that morning for lady teachers especially to be later out than eleven. Notwithstanding repeated pledges in former years to conclude the meeting at eleven, we believe it was never done. The addresses always occupied more time than was calculated, and, we may add, more time than was suitable for a meeting of children. Yesterday there was no pledge, and it was just as well, for notwithstanding the diminution of the number of addresses, the exercises, as usual, exceeded the hour.

The Rev. Mr. Alexander, of the Baptist church, delivered the first address to the scholars, in which he urged them to attend to the most important thing first this year, namely, to give themselves to the Lord, and to do whatsoever their hands found to do with all their might. He called upon them for great thankfulness for past and present mercies. He offered them the love of Jesus as the best of all New Year's gifts.

Rev. Mr. Campbell, of the Scotch Presbyterian church, delivered the second address to the scholars, in which he illustrated by a variety of

lively and instructing instances the truth that "the child is father of the man," and that all children are now engaged in laying the foundation of future character. He showed that celebrated painters, warriors, and others had indicated their future career by their plays and pursuits when children. Mrs. Fry, the celebrated philanthropist, when a child had gathered poor people to read the Scriptures to them, instead of giving her attention to dress and dolls; and he knew one who was now a minister and who would not exchange his calling for that of the Emperor of Russia—who had when a little boy gathered all the chairs in a room of his father's house around him, and standing on one preached to the others. In all these cases the boy was father of the man, and the girl mother of the woman. Boys who were adventurous in climbing trees and other hazardous exercises, are likely to be adventurous through life. Bad language when learned in youth was very difficult to leave off. He knew an old gentleman, who had learned swearing in his youth, and though highly respectable, and a professor of religion, used oaths unknowingly in his conversation, to the great regret and disgust of his family, and all who came in contact with him. Those who dare to do right, like Capt. Hammond, when young, will dare to do right when old. In the part of the country where he was born, boys used to twist twigs together to see how they would grow up. Some had grown into great knots, and others had twisted themselves together in the most fantastic shape, showing that just as the twig is bent the tree is inclined, and that the twig is father of the tree. So the purposes and resolutions of youth are likely to shape the whole course of life. He wished them all a very happy New Year, and to that end a very holy New Year.

A collection was then taken up, and the meeting closed with a hymn and the benediction by the Rev. Dr. Taylor, of the Canada Presbyterian Church.—*Montreal Witness.*

Miscellaneous.

UPPER CANADA COLLEGE.

The Upper Canada College question is again before the Educational Committee of the Legislature. We conceive that no honest man can rise from a perusal of Monday's proceedings without mingled emotions of contempt and indignation—ineffable contempt for the puerile, pitiful artifices brought to the support of this Toronto monopoly, unspeakable indignation that the people should be so betrayed through their representatives. Truly it is matter for no surprise that certain members of the Educational Committee were opposed to the recording of their proceedings! Like the mystical writing on the palace wall which dismayed the Oriental tyrant, the records of this Committee will appear and re-appear before certain astonished eyes, and among the electors there will not be wanting interpreters to explain the apparition.

If ever there was a direct plain issue placed before any committee of investigation, surely the Educational Committee were given this advantage. Allegations of the gravest and most definite character have not only been made, but have been sustained by appeal to the rolls of Parliament. Certain formidable facts have been incontrovertibly established. Enough of the evidence has already been placed in the hands of the reading community to prove that this Province has unwittingly, and for a series of years, fostered, under the designation of Upper Canada College, an institution which has in turn conspired against the prosperity of every class of our educational establishments, from the humblest Common School to our National University itself. And as it appears that the attacks on the Academical endowment only ceased when there was nothing more to seize, the question naturally arises in the public mind—"What guarantee do we possess that,

even though the Provincial University were again placed on a sound financial basis, it would not within a twelvemonth be once more undermined by the mole-like industry, and mole-like intelligence of its persistent enemy? Clearly none!" No wonder that under these circumstances a sense of insecurity has seized upon the public mind. No wonder that while the University administration sways and oscillates visibly under the sapping influence of the Upper Canada College, the press are anxiously examining the foundations of our whole University system. Hitherto the Provincial University has been held in a most degrading condition of servility. Its lands have been sold for a small fraction of their marketable value to provide U. C. College with funds for insane profusion. U. C. College has apparently at will appointed its own Masters University examiners—because, say its friends, men of like accomplishments could not elsewhere in the whole Province be obtained, unhappily forgetting that some of the very individuals who were thus appointed as examiners for their alleged pre-eminent ability, were afterwards dismissed from U. C. College Masterships for incapacity. But this is not all. As if it were not enough to place at this institution's disposal the funds of the people's University, as if it were not enough to place in its mercenary keeping the University's honour, the Senate of the University have, in effect, placed their every act under the surveillance of this trumpety school—meeting, AS THEY STILL DO, by the gracious permission of the Principal, within the walls of Upper Canada College! Possibly this arrangement has been observed in order that the Principal may not be placed at the inconvenience of changing his slippers in order to attend the Senate's meetings.

To a similar position presented by itself Upper Canada College has attempted to degrade the Grammar Schools, using their endowment as the chief agency for this degradation. The Education Committee had thus referred to them a great question affecting in one direction the integrity and honour of the Provincial University, and extending in the other direction so far as to include the original endowment of the Grammar Schools. Now with this subject of investigation confronting the Committee, what has been the course of procedure? In the first place we have the chairman so completely abandoning his character of neutrality as to prejudge unfavourably questions which have lately moved every section of this Province—assuming forsooth to play the umpire, as though the people would recognize his jurisdiction or would value at a rush a decision which had obtained the rather awkward advantage of anticipating the evidence! And then we have certain other members of Committee talking volubly and flippantly regarding a question of whose real merits we must in charity suppose them ignorant. We sincerely trust that the very earliest opportunity will be afforded Messrs. Rykert and Cumberland of producing those "sessional papers" in vague references to which they have hitherto expended so much of that valuable time which they hold in trust for their constituents. Meanwhile we expect Mr. Christie and the other true friends of the Grammar Schools, to press vigorously the

enquiry. They may be assured that the people of this Province are not unobservant spectators of the contest between what is plainly right and what is as plainly wrong.—*Hamilton Spectator*.

DENOMINATIONAL AND SECULAR COLLEGES.—The opponents of the Denominational Colleges are delighted with the zeal manifested by the religious communities in supporting their respective educational institutions. Victoria College is to be endowed by the spontaneous offerings of the Methodist body; Queen's will be amply supported by the liberality of the Presbyterians; no doubt the other colleges heretofore receiving an annual pittance from the public Treasury will find the generosity of their supporters full compensation for the loss of the Government dole.

This is a pleasant prospect truly. The colleges need not despair. The denominationalists are neither cast down nor dispirited. The liberality of the people will atone for the niggardliness of the Government, and—of course—everybody will be pleased. Oh, yes! especially the advocates of "non-sectarian" collegiate education. They see in the efforts made to endow the colleges by voluntary contributions, a certain sign of the complete success of their principles. Are they sure of this success? The *Leader* very generously says:

"Now that the denominations are thrown upon their own resources, they are manifesting the proper spirit. Let them support their own colleges out of their own moneys, and they will be deserving of all encouragement."

Yes! "Let them support their own colleges out of their own moneys." If that is sound doctrine for the denominationalists, is it not equally sound for their opponents? What is sauce for the goose ought to be sauce for the gander. Assuredly if the denominations provide their own superior education at their own sole cost, it is most unfair that public money in which they have an equal interest with their opponents, should be applied exclusively for the benefit of the latter. It is no answer to say that the non-sectarian college is open to the members of all denominations, because so are the sectarian colleges. Those who would divorce religious from secular education, have no more right to claim aid from the State than those who believe in combining the two. The mere fact of entertaining a certain opinion ought to give no money privileges in this country; yet that is precisely what the advocates of the Toronto institution pretend to claim.

We are only yet reaching "the beginning of the end" of this question. Should the colleges heretofore receiving Government aid be able to stand alone by the liberality of their supporters, is it reasonable to suppose that the non-sectarian party will be allowed a monopoly of Provincial support? Is it not far more likely that an agitation will begin for the abolition of all State aid to superior education, and for the application of the funds hitherto set apart for that purpose to the support of the Common Schools of the country? This is the direction in which the public sentiment is being educated by the policy of the Ontario Legislature.—*Ottawa Times*.