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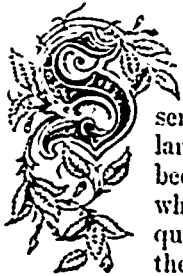
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THE PRESBYTERIAN.

JULY, 1866.



SEVERAL very important discussions have taken place in the General Assembly of the Church of Scotland. Much attention has been drawn to those especially which were raised on the question, as to the repeal of the Declaratory Act on Innovations of 1865, and on the recent strictures on the Confession of Faith, by Principal Tulloch and others. In the course of the debate on the former of these questions, the powers of Kirk Session were referred to, Dr. Pirie holding that their functions were simply executory, with no power to originate any measure, and that, in fact, the Members of Session could scarcely be said to constitute a Church Court at all, being merely assistants to the Minister. Dr. Pirie would ignore the existence of Kirk Sessions altogether, and maintains that what we have hitherto held as references to Kirk Sessions in the Book of Discipline, really refer to Presbyteries. He says :

“ Passing on to consider what was the law upon the subject, he was rather inclined to agree with Dr. Lee, that a Presbyterian Church was not necessarily a Church with Presbyteries. The Church previously was governed sometimes by Superintendents, sometimes by Ministers, sometimes by Visitors, and sometimes by all three together, and at that time, there was no such Court in existence as a Kirk-Session. Two or three elders of the parish met, not as a Court, but as assistants to the Ministers—and sometimes as it would seem as Censors of them—but of themselves they had no authority. “ In the tenth section of the seventh chapter of the Second Book of Discipline, are the words ‘ the first kind and sort of Assemblies, although they be within particular Congregations, yet they exercise the power, authority and jurisdiction of the Kirk with mutual consent, and therefore, bear sometimes the name of the Kirk.’ He called these Presbyteries by the name of the Kirk.”

Before proceeding farther in our quotations, it may be as well to notice the last

sentence quoted, which is the speaker's own. He quietly adopts the title of *Presbyteries* to the Courts spoken of, not only without authority from the law he has just quoted, but, as it humbly appears to us, in direct contradiction to it, a contradiction all the stronger from his next quotation :

“ He asked the Assembly to mark what followed :—‘ When we speak of the elders of the particular Congregations, we mean not that every particular parish Kirk can, or may have their ain particular elderships, especially to landward, but we think three or four, mae or fewer particular Kirks may have ane common eldership to them all, to judge their ecclesiastical causes.’ He maintained that was not a Kirk-Session, but a Presbytery.”

This may be ingenious, but it is certainly very far from being convincing. What power is there in words if the Church Court described in one of the quotations as “ the first kind and sort of Assemblies ” be not Kirk-Sessions? For Dr. Pirie to insist that because two or more Kirk-Sessions are allowed to unite for particular purposes, therefore they are no Kirk-Sessions at all, is simply to shut his eyes to the facts concerning the actions and doings of Kirk-Sessions which are known to every Scotchman who has come to mature years. Has the Doctor forgotten that before the enactment of the Poor Law now in operation in Scotland, there was not a large town in the country which had not its united Kirk-Sessions, for the purpose of attending to the claims of the parochial poor, a course adopted for the purpose of guarding against imposition; and yet it could scarcely be maintained, that the united Kirk-Session had by this step changed from a lower into a higher Church Court. And what was done in this case for the management of the poor, that is the junction of two or more parishes, appears to have been authorized in the Book of Discipline, to be done by them for the purpose of judging ecclesiastical causes, particularly in landward parishes

in which the difficulty of getting a sufficient number of capable men for the eldership, was evidently contemplated. But Dr. Pirie goes on to say :

“The Presbyteries have, as well as the Synods and General Assemblies, their powers definitely and minutely ascribed to them. Their powers are left for the determination of the Church Courts. . . . Elders up to this time were never employed about anything but discipline. Certainly they had no authority ; for they never were a Court at all. . . . The Kirk-Sessions were a purely executive body. In any case of grave doubt, ‘the matter was to be referred to the Presbytery for their direction and authority.’ ”

Most lame and impotent conclusion. By a parity of reasoning any inferior Court, Lay or Ecclesiastical, could be proved to be merely executive. For what is the power given to Presbyteries to come before Synods, and of Synods to come before the General Assembly, but authority in “any case of grave doubt to refer the matter to” Synods or General Assembly, as the case may be, “for their direction or authority.”

While not agreeing in much that was said by Dr. Lee, who undertook to answer Dr. Pirie, we must yet confess that the balance of argument, supported by citations of the law on the subject, was in favour of the position he took up. His speech is very long, crowded with references. He contends in opposition to Dr. Pirie, that so far from Kirk-Sessions not being recognised by the Church from an early date, that it was the Presbyteries which were then unknown. He says :

“To speak of the Kirk-Session being unknown at the time, and the Presbytery notoriously existing, is a mistake altogether in point of history . . . The Rev. Doctor thought he had got something very much to his purpose in the 12th chapter of the Book of Discipline. As my earnest desire is to know the truth, I just turn to the passage, and read it, and you will see how well it squares with what I have said :—‘As for elders, there would be some to be censurers of the people, one or more in every congregation, but not an assembly of elders in every particular kirk, but only in towns and famous places, where resort of men of judgment and ability to that effect may be had, where the elders of the particular kirks about may convene together and have a common eldership and assembly placed among them, to treat of all things that concern the congregations of which they have the oversight.’ I say that is the description of the powers of Kirk-Sessions and not of Presbyteries, because there were no Presbyteries at that time. . . . We come now to the Act 1592. This is the state of matters up to the time of the second Book of Discipline. Till then I repeat there is (no?) evidence that the Presbytery

was an institution of this Church, and therefore the powers given in this particular Assembly or Church Court, or congregation could not be a description of the powers of Presbyteries. Now between 1581, when the second Book of Discipline was authorized, and the Act 1592, the Presbyteries had come into existence ; and very naturally the Act of Parliament gives a description of their powers, and it gives no description of the powers of the Kirk-Sessions, excepting in a most general way. What is the natural and obvious explanation of that ? Simply this, that the position and powers of the Kirk-Sessions were notorious, and did not need that kind of description ; whereas the Presbytery, being a new institution, it was necessary particularly to describe and define its powers, because they were not known and had not been determined. If you look at the language of the Act 1592 you will see that, while the Act gives these powers to Presbyteries it does not take away any of the powers which Kirk-Sessions had previously been in possession of . . . The Act 1592 speaks of particular congregations in contradistinction to Presbyteries. Therefore this could not have been the known and authorized expression by which Presbyteries had been described. ‘Particular kirks gif they be lawfully ruled by sufficient ministers and sessions.’ Now you will observe that even the act speaks of sessions having ministers as well as elders. . . . I am quoting correctly from a recognized authority : ‘They have power in their own congregation in matters ecclesiastical.’ And then you get the same powers bestowed upon the Presbytery which were understood to be in possession of the Kirk-Session, and which are here confirmed—that is to say, the powers of the Presbytery are nothing else but an extension of the powers which belonged to them, and belong to this day, to the Kirk-Session, the original and radical court, historically speaking, of the Church of Scotland.”

Dr. Lee then goes on to argue that the words in the Declaratory Act, “according to which the power of regulating all such matters is vested in Presbyteries exclusively,” would not only destroy the Kirk-Sessions, but also deprive Synods and the General Assembly of all power to interfere in the matters to which the Declaratory Act refers. The further arguments of Dr. Lee, which extend to great length, we will not at present enter upon, as we must confine ourselves now to the single point of the powers of Kirk-Sessions, more especially as this really was the chief point brought forward during the whole debate. Professor Milligan agreed with previous speakers that it was of little use to go back to the first Book of Discipline, the circumstances of the Church being so different in those days from what they are now. Coming to the second Book of Discipline, he thought the grand point they had to determine was, What was the “lowest Court”

referred to in chapter 7, section 2, and said :

"It was neither the Presbytery nor the Kirk-Session, in the sense in which we now understand that word. It was not the Presbytery, because that Court contained a much greater number of elders than ministers. It was not the Kirk-Session, because it contained a large number of ministers, while the Kirk-Session, in the sense in which we use the word, now contains only one. This was the point from which they must start. A Kirk-Session, in the sense in which we understand it now, was positively discouraged in those days... The fundamental idea of our Reformers was, that it was not one congregation but several congregations that made a Church. The constituting of one congregation into a Church our Reformers would have denounced as congregationalism and independency... He held that the Presbytery was the Church which was legally invested with the same powers as were formerly held by what were called particular elderships. Therefore Dr. Pirie was right in saying that ecclesiastical arrangements should be under the cognizance and jurisdiction of Presbyteries. But what must they take along with that? They must abolish the Kirk-Sessions, for these Kirk-Sessions were acknowledged in the Act of 1592, and were recognized throughout the Church as *being entitled in individual congregations to initiate, at all events, and to arrange matters connected with individual congregations.*"

Decidedly the most clear, able, and powerful arguments adduced during the debate were those brought forward by the Procurator of the Church. In the introduction to his speech, he states very succinctly what appears to him to be the points in dispute between the two parties, which at the risk of lengthening out this article we give *in extenso* :

"Now I apprehend that the real question is, what is the principle of the Declaratory Act of last year, and of the Declaratory Act which we now wish to adopt? I take it to be this : that in the distribution of power and authority to ministers and the different judicatories of the Church which the laws of the country recognize, the light and duty of regulating all matters connected with the performance of public worship and administration of ordinances in particular Kirks has been given to Presbyteries and has not been given to Kirk-Sessions, and that, consequently, wherever the Presbytery finds that any body has deviated from what is right, or that any erroneous practice has sprung up in the Kirk-Session, whether that be complained of by any member of the Kirk-Session or not—without appeal or complaint of any kind it is competent for the Presbytery to set the matter right. On the other hand, I understand the principle for which my Rev. friend, Dr. Lee, contends, is this : he says that in the distribution which I refer to, that power and authority in question has been given in the first instance to Kirk-Sessions; and although I don't understand the Rev. Doctor to go the

length of authorizing congregational independency, although I don't understand him to go this length, that Kirk-Sessions have authority given to them in this matter by a statute law of the Church and of the country that, whatever practical usages they choose to adopt, if there be no complaint or appeal taken to the Presbytery, then the Presbytery has no right to interfere."

After stating more fully the argument of Dr. Lee and the ground which he takes in support of the principle laid down by him, which he believes to be erroneous, the learned Procurator goes on to say that

"He admitted that there was no distinction in the seventh chapter of the second Book of Discipline between Presbyteries and Kirk-Sessions, the two seemed to be slumped up together in the first kind of ecclesiastical assembly mentioned in that portion of the book."

Following this is a very closely-reasoned argument, going to show that these were in reality, however, Presbyteries and not Kirk-Sessions, and, if the premises be granted, then it would be impossible to refuse assent to the conclusion. But the moment he leaves the acknowledgment we have last quoted, we find, as the basis of his further argument, a *petitio principii* which vitiates the whole. The truth is to a great extent contained in our last quotation. After the Reformation, and before the Church order was fixed upon a settled foundation, there was a time of disturbance, dislocation, upheaval, a chaotic mingling of powers and no well-defined boundary between different Church Courts. As the disturbing forces began to moderate, the different orders of Church Courts stratified, to use a geological phrase, leaving however along the outlying borders debateable ground, the exact limits of which have not been clearly defined, as may be seen by the discussion now so hotly carried on. That Dr. Lee carries his views too far, and would introduce not only the germs, but also some of the fruits of congregational independency into the Church, is believed by many. His whole course during the discussion brought on by his adhering to innovations into the simplicity of our worship, is held to show this. But the assumption of Dr. Pirie of the nothingness of Kirk-Sessions is equally false and mischievous. It is absurd for Dr. Lee to maintain that Kirk-Sessions cannot be brought under the control of Presbyteries when they exceed their powers and infringe the laws of the Church. The inspection of their records at certain definite periods by the Presbytery

within whose bounds the Kirk-Session may be, gives the opportunity, which has not unfrequently been made use of, to correct irregularities, which may spring up even in those sessions where the most sincere desire is felt to conform strictly to Church law. But the argument that this power of review therefore deprives the Kirk-Session of its powers as a Church Court—although only the lowest Church Court, it is true—applies with equal force to the Presbytery, whose proceedings are liable to be reviewed and overturned by the Synod, or General Assembly. That this power has been frequently exercised in Canada is well known, the Minutes of the Synod's proceedings in this very number giving instances of it; and scarcely a Synod passes, but one Presbytery or other has to account for irregularities in minutes, some of a very slight, others of a more serious nature, discovered and pointed out by the Committee for revising Presbytery records. According to Dr. Pirie's ideas, the Kirk-Session is not a Church Court at all, in the strict sense of the term, but simply a gathering of elders to assist the minister to carry on the parish work, to help at the sacrament, and to advise with him—if he thinks fit to ask their advice. The elders, it is true, are eligible to a seat in Presbytery, Synod, or General Assembly, and then, and then only, have they any right to be called members of a Church Court. Dr. Lee, on the other hand, would give Kirk-Sessions almost unlimited power to make whatever changes they may think right in the modes or forms of worship, or even in more important things, subject to no control from a higher Court, unless complaint be made and the case be supported by the complainants. With all deference to the two learned divines we think both are wrong in this matter, and neither view can be adopted without serious injury to the Church. Kirk-Sessions will not submit to be extinguished altogether, while on the other hand to grant the power asked for, or rather claimed by Dr. Lee as belonging to Kirk-Sessions would be, perhaps, going a little too far. By the Act of 1592 the powers of Kirk-Sessions were sufficiently defined, and their province of regulating ecclesiastical matters within their bounds, in conformity to the law, clearly enough laid down. The words of Provost Dykes, an elder from Lanark, may be read with profit by some of those who would urge to its utmost point the claims of the cler-

gy to be the sole judges in ecclesiastical matters:

"He did think that at a time when other bodies, which desired to strengthen themselves by having recourse to the laity, were extending the power of the laity in the management of their affairs, it did not become the Church of Scotland to limit in any way the powers of the laity and to take away from them the powers they already enjoyed, and to say to them—'You must visit the sick, but as to regulating the affairs even of your own congregation you must leave that to the Presbytery of the bounds.' That was a position which he, for one, as an elder of the Church of Scotland, along with, he believed, hundreds of others, was not prepared to accept."

We confess that our sympathies lie on the side of the Kirk-Sessions, which we hold to be Courts of essential service to the Church both at home and here. Such an intelligent, influential, and working session, for instance, as Dr. McLeod has in the Barony Parish would, if existing in each parish, do an immense amount of good to the Church.



THE debate on the question of union in our Synod went very decidedly against the views of those who are in favour of that measure. It does not appear from the sederunt that many of those who may be looked upon as the leaders in this movement were present, and the attendance generally was small. But it would be useless to deny that there is a very strong and powerful party in the Synod opposed to union; and, in the face of such a strong opposition, it may well be a matter of doubt if the question should be pushed on at all at present. We suppose that the advocates of union would be satisfied with a declaration that the measure is in itself desirable, coupled with the expression of a hope that the time might speedily come when it might be carried out. Our readers will observe that Dr. Mathieson, in the debate, said that he would rather join the Church of England than the Free Church. He cautiously added that there was much in the Church of England distasteful to the mind of a Scotchman. We should rather think so. But we are bound to say that, in our opinion, the rev. doctor would make a most excellent bishop. We cannot, however, spare him to the sister establishment just yet. Rather than compel him to accept a bishopric, we would advise our friends, who advocate union, to delay for a time any action on this question.

OUR FRENCH MISSION.

To the Ministers and Members of the Churches in Canada in Connection with the Church of Scotland :



HE Synod at its late meeting commended to the liberality of our Church in this country the French Mission Scheme.

The Synod has appointed the first Sabbath in July for an annual collection on behalf of this Scheme, in all our congregations.

The Committee are destitute of funds, and entreat both ministers and people to come to their help by taking the collection, if possible, on the appointed day, and forwarding a liberal contribution promptly to the Treasurer.

If our ministers fail to carry out the

appointment of the Synod, the Committee will be seriously embarrassed in the prosecution of the work.

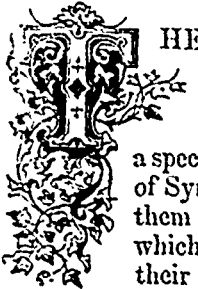
Any amounts in hand from last year's collections should be at once transmitted.

JOHN JENKINS, D.D.,
Convener.

The *Times*, which does not often trouble itself with ecclesiastical affairs in Scotland, has lately had its attention directed to the proceedings of the Church Courts there. An article from its columns will be found in this number, as well as editorials from the *Edinburgh Scotsman* and *Glasgow Herald*. It must not be inferred because we give these insertion that we are favourable to the opinions they express; but we do not believe that any good is done by concealing from our subscribers the views of those who regard the questions under discussion with a different feeling from ourselves.

News of our Church.

PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND.



HE enterprising publishers of the *Daily Review*, a new journal recently established in this city, despatched a special reporter to our Meeting of Synod, and we have to thank them for the following report which is copied from the file of their newspaper.

MEETING OF THE SYNOD.

Owing to the Fenian excitement we could not despatch a Special Reporter to the meeting of Synod held in Toronto in time for the first day's proceedings, so that we are dependent upon the Report of the *Globe* which is miserably meagre, quite unworthy of that paper and of the respectable assembly met in that city.

The 38th Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, met yesterday, at 11 o'clock in the forenoon, in St. Andrew's Church, Toronto. The attendance was smaller than usual, but the excited state of the country will easily account for that. The following are the names of those present :

The Very Reverend Wm. Snodgrass, *Moderator*.
Revs. Geo. Bell, Hugh Niven, Charles Campbell, George Macdonnell, John Whyte, John Hogg, Robert Campbell, Alexander Dawson, Alexander Hunter, William Bell, James McEwen, John Rannie, Francis Nicol, James Gordon, George D. Ferguson, James Sieveright, James B. Mullan, Alexander Mann, George Thomson, Hugh Cameron, Duncan Macdonald, Robert Burnet, Martin W. Livingston, William Stewart, Archibald Walker, Alexander Buchan, William M. Inglis, William Bell, James McCaul, John Tawse, John McMurchy, John Barclay, David Watson, John H. Mackerras, William Cleland, John Brown, John Campbell, William E. McKay, David Camelon, James Carmichael, Kenneth Macleunan, Walter R. Ross, James S. Mullan, Alexander Macleunan, John Gordon, James B. Muir, William Aitken, Alexander Macdonald, Duncan Morrison, Alexander Mathieson, William C. Clark, Donald Ross, James Mair, *Ministers*. James Hamilton, A. Dingwall Fordyce, David Allan, James Wilson, Louis Poupore, Alexander Logie, Abel H. Dowswell, John Campbell, William Mitchell, Malcolm Galbraith, Jacob Wells, James A. Thomson, James Dimma, James Burns, Archibald Cameron, John McMurchy, Robert Denniston, Angus McMurchy, Robert Bell, George Malloch, James Croil, *Elders*.

Rev. Mr. Thomson, the retiring Moderator, preached a very impressive sermon from Matthew xiii. 17.

The Very Rev. Principal Snodgrass, of Queen's College, was unanimously elected Moderator of the Synod for the ensuing year, and returned thanks in the following address:

Fathers and Brethren, the office to which you have been pleased to call me is the highest and most honourable which you have at your disposal. For its duties and dignities I profess a very great regard; I wish I could only avow a consciousness of fitness for them corresponding, in some measure to that feeling. I can only thank you for the mark of confidence which your choice expresses, and, while craving your indulgence for any shortcomings you may notice, give you the assurance that I will do my best to honour the obligations which devolve upon me.

We meet on this occasion in very peculiar circumstances. Our country has been invaded. Some of those who went forth to repel the base and dastardly incursion of lawless men from the neighbouring States have fallen in our defence. The inhabitants of this city have just been performing funeral obsequies in honour of the gailant slain. Excitement prevails everywhere throughout the Province. And yet we are here in such numbers and with such a feeling of security that we are enabled to proceed to business. I see members present from all parts of the country—from the Niagara district and the banks of the Chateauguay, from the shores of Lake Huron and the remote region of the Ottawa valley, from frontier cities and interior townships. I think we may well pause to ask and answer the question, how it is that we have felt ourselves at liberty to leave our homes and families and assemble here with minds sufficiently composed to attend to our Synodical duties? Having gratefully acknowledged the good hand of the Lord our God upon us and made due allowance for the fear-inspiring fame of British arms, we owe it to the loyalty, the deeply rooted, enlightened, and determined loyalty of our fellow-subjects. We entertain no doubt as to the issue of the contest, and the events which have transpired only serve to increase our confidence. Moreover we are prepared to expect permanent good results from what has happened. There will assuredly be a strengthening amongst us of the feeling of nationality, a deepening of our attachment to the throne, and a fuller appreciation of our perfect freedom, civil and religious. It is certain too from what we have heard of the bravery of our

volunteers, that the members of that most hateful organization, Fenianism, will do well to keep on their own side of the border.

Fathers and Brethren, the business before us is, I understand, very much the same as in former years both as to kind and quantity. A good deal of it is routine in its character, and I take the liberty of suggesting that we dispose of it as quickly as possible reserving our time and attention chiefly for matters that are more important. I would also advise a strict adherence to the order of business which has been carefully prepared with a due regard to the interests involved. Hoping that with God's blessing we may have a comfortable and successful session, I again solicit your indulgence and support.

A committee was appointed to draft a minute of expression of regret and condolence with the family of the late Chief Justice McLean, who, for nearly half a century, was an efficient and prominent member of the Synod.

A vote of thanks was unanimously passed to the retiring Moderator, and several business committees were appointed.

The following gentlemen were re-elected Trustees of Queen's College: The Rev. Dr. Urquhart, of Cornwall, and the Rev. Mr. Inglis, Kingston.

The Synod then adjourned till Friday in order to allow the members the opportunity of attending the meeting in the Drill Shed last night.

SECOND DAY.

Toronto, June 7.

The Synod being constituted and the devotional exercises gone through, the minutes of the first diet were read, which being adopted, the Clerk called the roll.

The Moderator appointed Rev. James Sieve-right to preach in the morning, and Rev. M. Muir to preach in the evening, in Dr. Barclay's Church on Sabbath.

The Synod expressed its deep regret at the death of the late Mr. Darrach, formerly minister of St. Matthew's Church, Montreal, and its sympathy with his widow and bereaved family.

Applications for licence were made by the Presbyteries of Montreal, Niagara, Perth, and London, which were referred to the Examining Committee.

An Examining Committee was then appointed for next year.

The two retiring Governors of Morin College were re-elected.

Dr. Cook, Mr. Reekie and Mr. Ferguson were re-elected Managers of the Widows' and Orphans' Fund.

An overture from the Presbytery of Glen-gary anent forms and styles of procedure in Church Courts was read; upon which some discussion having arisen, the overture praying that the procedure adopted in Scotch Church Courts in Scotland be adopted by this Church—it was finally referred to the Committee on Bills and Overtures.

A memorial of the Grand Division Sons of Temperance of Canada was received and read. It pointed out the immorality connected with the traffic in ardent spirits, and asked the Synod to use its best endeavours in the suppression of the traffic. The Synod passed a resolution declaring its cordial sympathy with the memorialists, and a committee was named to frame a report thereanent.

An overture was received from the Presbytery of Ottawa anent union with the Canada Presbyterian Church.

Dr. Mathieson moved that the overture be rejected, as it was evidently laying the axe at the root of his (the Dr's.) Church. He most emphatically protested against its introduction.

Another member of the Synod objected to its reception, on the ground that it was unconstitutional to do so.

The Moderator read from the acts of the Synod that anything having a tendency to strengthen the Presbyterian Church in Canada was to be looked upon with favour.

Mr. Thompson was willing that a union should take place of such a character as would throw no stain on the mother Church.

Dr. Mathieson, in moving that the overture be rejected said the ground on which it should be rejected was that of its unconstitutionality, and thought it wrong that a gentleman who had been anxious to leave the Free Church, after he had got into the Establishment, should now be anxious to agitate a union.

Mr. Mann said he thought a union was desirable, but not at present, taking the position of the Church into consideration.

Mr. Walker said it was constitutional on our part to do as we thought proper, but why did not the Free Church come to the establishment? The establishment keeps up the connection with the Church in Scotland: and, if so then the Presbyterian Churchmen were true Scotchmen.

Mr. Clarke thought it was a pity to see an aged father of the Church thus talk; no minister of this Church could go home and enter a Presbytery in Scotland. In what then consisted the connection? He (Mr. Clarke) would like to see a large Presbyterian body in British North America, more so since it was morally

certain that we would soon have a country in connection with Britain which would be worthy of us.

Judge Malloch spoke against union at present.

Mr. Robert Campbell thought that Dr. Mathieson had patriotism and courtesy enough to postpone the question at present, since a great number of ministers were now with the Volunteers in Western Canada, and he hoped to see the day when the venerable Dr. would be at the head of all the Presbyterians in British North America, and he was sure that the most conservative ministers of the Church of Scotland would be glad to see such a union consummated.

Dr. Mathieson at this point of the discussion stated that rather than join the Free Church he would join the Church of England, although there were in the latter Church much which was distasteful to the mind of a Scotchman.

Several members having voted *pro* and *con*, it was finally resolved by an amendment supplanting Dr. Mathieson's motion, to reject the overture at present, on a division of twenty-three for the overture and thirty-three against; seven not voting.

The Report of the Trustees of Queen's College was read, from which it appeared that there were thirty-six students in Arts, and thirteen in Divinity, during the past Session. It also showed that the affairs of the College were in every way satisfactory.

The Report of the Board of Management of the Widows' and Orphans' Fund showed that the total amount collected during the past year was \$5,990; and paid to widows during the year \$4,273; showing on the whole that the funds were very satisfactory.

The attendance at the Synod is very small, owing, no doubt, to the unsettled state of the country, for those Presbyteries, situated in Central Canada, are altogether unrepresented, and the Presbytery of Quebec has not a single representative present. It was truly gratifying to see the good feeling which pervaded the Synod during the discussion of the union question. There is no doubt but that this question will be carried almost unanimously yet by the Synod.

THIRD DAY.

The Synod met at 10 o'clock to-day. Upon being constituted, the

Rev. Mr. Ferguson conducted the devotional exercises, and the minutes of yesterday's die were read and approved.

The committee named to report on the memorial of Grand Division of Sons of Temperance gave in their report and terms thereof; the Synod resolved to receive the memorial, expressed its cordial sympathy with the object thereof, and its willingness to co-operate in every good and wise measure for the suppression of intemperance.

The Synod then proceeded to name a place for meeting of Synod next year, when, after a division between Montreal and Kingston, it was decided that the next meeting of Synod should take place in the former place on Wednesday, the 1st June, of next year.

Four members of Synod were elected managers of the Temporalities' Fund in room of the retiring managers. Their names are: Re-elected—Dr. Urquhart, Dr. Barclay, and J. Thomson, Esq., and elected, R. Denniston, Esq.

Dr. Barclay reported on behalf of the committee appointed at last meeting of Synod to propose a formula to be signed by non-theological professors, that the committee had not yet been able to meet; whereupon it was agreed to re-appoint the committee and instruct them to give attention to this subject, that they may be in a position to submit a formula to the next meeting of Synod.

The annual report of the Board of Trustees of Queen's College was presented by Principal Snodgrass, and read. After some discussion, it was moved by Mr. G. D. Ferguson, seconded by Mr. Thomson, and passed unanimously, that the Synod receive the report, records its gratitude at the various proofs which it contains of the usefulness of the College to the Church, and at the valuable assistance rendered by its friends towards the maintenance and improvement of the institution, and recommend the College to the continued prayerful support of the members of the Church throughout the country.

From the report it appeared that there were in attendance upon the various classes during the past session 110 students, 25 of whom have entered as students for the ministry. Six young men who have taken their literary and theological course at Queen's College, have applied to the Synod at its present meeting for licenses to preach; and one very gratifying thing to be remarked is that they have all degrees, which augurs well for the future usefulness of the College. The total amount of revenue for the past year was \$12,328, and expenditure \$11,499, plus \$197, founded in scholarships. The report concludes as follows: "The trustees do not conceal from themselves the fact that there

exists cause for solicitude on their part with regard to the financial condition of the College; and while they must continue to look to the friends of the institution for assistance, they will not fail to use their utmost efforts consistently with efficiency to secure economy, and if possible retrenchment.

The Rev. J. S. Burnet and the Rev. James Nimmo, ordained Ministers of the Church of Scotland, the former labouring at Brantford in the Presbytery of Hamilton, and the latter at Cobourg, in the Presbytery of Toronto, were introduced to the Synod and invited to take part in the deliberations thereof.

The Synod listened to a statement from Mr. George Bell, respecting the Church at Clifton, by which it appeared that delay and increased difficulty in saving the Church property there had been caused by the Agent of the mortgages compelling the Trustees, by means of a Chancery suit, to pay the full amount of the mortgage—\$4,000, being \$1,000 more than he had voluntarily offered to receive as a settlement; that the sum of \$1,180 had been received from thirty new congregations of our Church, and \$630 from friends of other denominations, in addition to \$1200 which must be met within three weeks.

The Synod, feeling deeply the importance of sustaining the congregation of Clifton, as being one of the most interesting missions belonging to our church, and rejoicing in the near prospect of a final settlement of the difficulty, hereby expresses its thanks to Mr. Bell for his laborious exertions in the matter, and to the congregations of our Church and friends in other Churches, who have so liberally contributed in behalf of saving the property, and they earnestly entreat those ministers who have not yet contributed to make collections and forward them without delay. The Synod further records its thanks to Messrs. Currie & Brown, of St. Catherines, and especially to the Hon. James G. Currie, M.L.C., for the indefatigable zeal and liberality shown in aiding the trustees of the church at Clifton to save to our Church the valuable property there.

BURSARY SCHEME.

The report of the Bursary Committee upon being called for, was presented by Principal Snodgrass and read, whereupon it was moved by Mr. Walker, seconded by Mr. Mann, and passed unanimously—That the Synod receive the report, and is gratified to find that it exhibits an increase in the number and amount of the contributions over those of last year; records its approval of the principles on which the

Bursary Committee proceed in their management and distribution of the fund; adopt the recommendation of the report that the fund shall be mainly employed in Scholarships, to be awarded according to the result of competitive University examinations, it being always provided that the Committee shall exercise their discretion by awarding aid in those cases where Students, though unable to obtain a scholarship, may, nevertheless, give promise of future usefulness, and may, at the same time, be in circumstances to require a grant to assist them in the prosecution of their studies, again earnestly solicit from individuals, congregations, and Presbyteries, continued and prayerful support in behalf of a scheme, the benefits of which have already been very great, and re-appoint the Committee, with Dr. Williamson as Convener.

The report showed income for the year ending 23rd May last, to be \$664, the receipts from congregations being \$616, and from other sources \$47. The expenditure was \$312, including \$93 overdrawn at date of last Report. The Presbytery of Kingston contributed \$60 in the form of a scholarship to a student of the first year, to be competed for in the matriculation examination.

The Committee on Bills and Overtures presented a report in regard to the Overture from the Presbytery of Glengary anent forms and styles of procedure. In accordance with the recommendation contained therein, the Synod unanimously agreed to appoint a Committee, consisting of Dr. Barclay, Convener, Dr. Snodgrass, Messrs. MacKerras, Geo. Bell, Dobie, Mair, and Mr. Denniston, to draft a code of rules for the practice of this Church, and to report to next meeting of Synod, three members of the Committee to constitute a quorum. And with reference to the Overture referred to the Synod ordain that pending the discharge of the duties imposed on the above Committee, the Courts of this Church shall be guided, as hitherto, by the polity of the Church of Scotland, in so far as this is applicable to the circumstances of the Church in this country, and except when modified by enactments of this Synod.

FRENCH MISSION SCHEME.

The report of the French Mission scheme having been given in and read, it was resolved unanimously, "That the Synod receive the Report, approve the action of the Committee in the appointment of the Rev. J. Soeff, B.D., lament the decrease in the number of congregations contributing to the Funds of the scheme but express the earnest hope, that in view of

increased pecuniary obligations, and the immediate prospect of greater activity in the operations of the scheme, all the Ministers of the Church will see it to be their duty to recommend this scheme to the support of their congregations, and that all the congregations will take a more liberal interest in it; re-appoint the Committee with thanks for their attention to the scheme during the past year, and appoint the Treasurer, A. Ferguson, Esq., Montreal, to receive the legacy of Miss Margaret Barret from her executors, and give a discharge for the same."

The Committee on Indian Orphanage and Juvenile Mission Scheme, presented their report. It stated that owing to the fact of Hindoo prejudices being so strong it was uphill work; habit preventing even little girls going to school except in closed vehicles, that the natives received with suspicion those educated in the Normal Schools, and that the natives looked upon the education of the women as being odious to their gods, and would render them widowers, and that the women reciprocated the feeling respecting the education of the men. However, taking all things into consideration, they had much to feel gratified for.

The Committee on Hymn-Book reported and presented a collection of Hymns. The Synod resolved that the collection should be smaller, and that the same Committee be instructed to do accordingly.

MISSIONARY AT MADRAS.

A letter was read from Mr. Cameron, expressing his desire to be recognized by the Church in Canada as their Missionary, and to be supported by them.

The Synod agree to adopt the suggestions made by the Convener, and instructed the Treasurer accordingly; and, while unable at present to accept Mr. Cameron's proposal, they instructed the Convener to write him, expressing their interest in him, and their earnest desire for his success in his work. The Synod again urge the congregations of the Church to contribute to the funds of the mission and re-appoint the Committee, with Rev. Geo. Bell as Convener, and Mr. Morris as Treasurer.

The Synod called for the Report of the Foreign Mission Committee. Mr. Bell reported verbally, that in present circumstances it had been impossible to get a meeting of the Committee; but, that with the concurrence of the members of the Committee present, he suggested that the funds now in the hands of the Treasurer, contributed, or which may be so contributed during the year, be remitted to the Colonial Committee of the Church of Scotland, in aid of

their mission to that Province, and that any funds on hand or which may be contributed for Foreign Missions, be remitted to the Indian Mission Committee of the Church of Scotland, to be by them applied towards the payment of the Rev. C. I. Cameron.

The Committee on Sabbath Schools reported that they felt great satisfaction in presenting their report, since Sabbath Schools in connection with the Church were generally in a flourishing condition; although all the Presbyteries did not send in full returns, showing the average attendance of teachers and scholars, yet the report stated that there were upwards of 12,000 scholars.

The Committee for managing the schemes of the Church gave in their report, that all the Ministers would be paid regularly half yearly, in time to come, and that they hope to be enabled to increase the amount received by each, and it expressed much satisfaction at their agent being enabled to travel free through the liberality of C. J. Brydges, Esq., Managing Director of the G. T. R.

The Finance Committee presented their report, from which it appeared that the expenses of the Synod during the past year were \$550.

FOURTH DAY

Toronto, June 9, 1866.

The Synod met at 10 o'clock. After being constituted, the Rev. Alex. Hunter conducted the devotional exercises.

The Committee appointed to report on Presbytery Records gave in their reports.

It would be useless to lay before your readers this day's proceedings of Synod, since the whole day was occupied in dealing with the loose manner in which some Presbyteries keep their records; and on this account two ministers, who were inducted to charges last year, were illegally installed into the office of the Christian Ministry.

Toronto, June 11, 1866.

This morning the Synod met in Dr. Barclay's church, at 10 o'clock and was constituted, after which the Rev. Jas. McCaul conducted the devotional exercises.

The minutes of Saturday's orderant were read and sustained.

The report of the examining committee was then presented by Mr. Nichol, vice-convenor, and read, which was as follows:—

"The examining committee beg to report that seven candidates for license have been carefully examined by them on the various subjects prescribed by the Synod, and have great

pleasure in reporting that the examination has been most creditable to all the young men. The examination was conducted by written questions and answers on Hill's Theology, Paley's Evidences, Angus' Biblical Criticism, Whaley's Church History, History of the Church of Scotland, and Stewart's Outlines of Moral Philosophy. The students were allowed one hour for each paper: the answers have been carefully noted, and their relative value, computed by figures, with a precision which admits of scarcely a doubt of the soundness of judgment on the whole paper. Your Committee are very happy to say that the answers indicate very respectable attainments on the subjects prescribed. The names of the young men are: Robt. Jardine, Henry Edmison, E. Macaulay, Matthew W. McLane, A. Jameson, John S. Lochhead, and W. T. Wilkins. The four latter gentlemen, after spending two sessions at Queen's College went the last year to Princeton, N. J., and some members of the Synod thought that students should spend the whole curriculum in theology in Queen's College. However, the Committee noticed a little irregularity as regards the class tickets, and discourses delivered in the Theological Hall in consequence of four of the candidates having studied last winter at Princeton College; but it was satisfied that a full course of study had been completed by the students in question, and therefore, recommended the Synod to sustain their application. Their committee, however, strongly recommended students to complete the curriculum of Queen's College Theological Hall, which is most desirable in every respect; and in the event of any student proceeding to another Theological Hall to study as part of his regular course, that he make his arrangements to deliver all his discourses in Queen's College; that the Committee find it necessary to recommend to Presbyteries to be careful in the issuing of circular letters, as these letters should only be issued after the receipt of tickets showing that the full curriculum has been completed; and in case of students, originally belonging to the bounds, or recently employed or residing there, and otherwise only when well known to some of the members of Presbytery, and for some satisfactory reason regularly transferred: and that they recommend that leave be granted to their respective Presbyteries to take, on public probationary trials, for license, Messrs. Jardine, Edmison, Mackan, Jamieson, Wilkins, and Lochhead.

The Synod concurred in the terms of the report, and granted the necessary leave to th

Presbyteries of Perth, London, and Niagara accordingly.

Mr. Nichol was appointed Assessor with the Presbytery of Glengary, to enable that Presbytery to meet during the session of Synod, for the despatch of competent business.

Mr. Morrison, Convener of the committee appointed to examine the returns of Presbyteries, ament the form of process for the induction of ministers gave in a report, which was read.

The Synod unanimously agreed to refer this form of process for decision to the committee appointed to prepare a code of rules and styles for the course of this Church, and in the meantime ordain the same to be in force for one year, as an interim Act.

There was produced and read a memorial from a preacher of the gospel, making application to be admitted into this church, as a probationer in full and regular standing. There were tabled several certificates from ministers of the church of Scotland in his favour, and in the absence of a regular Presbyterian certificate, a memorial signed by some members of the Presbytery of Irvine, within whose bounds he had resided for some time previous to his departure from Scotland: said memorial was accompanied by an extract minute of the Presbytery of Montreal, recommending the same to the favourable action of this court.

After due deliberation, it was moved by Mr. Mann, and seconded by Mr. Nivin, that the Presbytery of Montreal be permitted to receive him, agreeably to their recommendation upon the testimonials produced in his behalf. A vote having been taken, the motion was negatived, year 5, nays 17.

The house then divided against granting the prayer of the memorial, and the Moderator intimated accordingly. From this decision, Dr. Mathieson, Mr. Walker, and Mr. Nivin begged leave to dissent, and craved extracts, which were granted.

A memorial from the trustees of the congregation of Cohourg, transmitted by the Committee of Bills and Overtures, was withdrawn by authority of the party who had submitted the same.

The Rev. Dr. Romanes, of London, England, for many years an ordained minister of this church, being present, was invited to sit and deliberate with the Court.

There was submitted an overture, craving the Synod to issue a pastoral letter to the congregations of the church with reference to the creants which transpired in the Province in connection with the invasion of our borders

during the past few days. The Synod approved of the overture, and requested the Moderator, to issue said pastoral letter.

The Committee appointed to consider the report of the Temporalities' Board, gave in a report, and in terms thereof the Synod adopted the following deliverance:—Thanked the Board, and especially the Chairman, Thos. Paton, Esq., for their earnest attention to the important trust committed to them; record their gratitude to the friends of the Church in Montreal and Quebec, who contributed so liberally on the first of January last to enable the Board to pay every minister on the Synod roll; express their appreciation of the loyal affection of the late Miss Fisher, of Longue Pointe, to our church, in bequeathing \$500 in aid of its operations; earnestly recommend congregations to respond to all appeals in aid of the Fund, so that the Board may be enabled to pay all ministers their allowances at the appointed time of payment.

It now being 10 o'clock, the Synod adjourned with prayer, to meet to-morrow morning at 10.

FIFTH DAY.

The report of the committee for managing the schemes of the Church was called for and read. The Synod adopted the following deliverance with reference thereto:—They thanked the committee for their attention to the matters entrusted to them, rejoicing to learn that they have secured the valuable service of James Croil, Esq., as agent of the schemes of the Church; are pleased to hear that he has commenced a personal visitation of each charge on the roll of Synod, with a view to form lay-associations, and excite an interest in the operations of the Church; respond to the wish of the committee in their desire to pay every minister from their funds, not merely £50 per annum, but an increase upon that amount; and re-appoint the committee, with the addition of George Stephens, Esq., of Montreal.

DRAFT ADDRESSES TO THE QUEEN AND GOVERNOR GENERAL.

The usual annual addresses to the Queen and Governor General were read, adopted and ordered to be transmitted in the usual way.

CHANGE IN PRESBYTERIES.

A committee was appointed to prepare a scheme for the distribution of the changes in the Presbyteries of Toronto, Guelph, London, Hamilton and Niagara, and report at next meeting of Synod.

VOTE OF THANKS.

The Synod unanimously agreed to return their thanks to the friends of the Church in Toronto, for their hospitality to members in attendance at this session; to Dr. Barclay and his managers, for making the necessary arrangements for their reception; and also to the railway and steamboat companies who allowed the members to travel at reduced fares.

THE MODERATOR'S CLOSING ADDRESS.

The Moderator then closed the Synod with the following address :

Fathers and Brethren, having reached the conclusion of the business which has been the occasion of this annual meeting of Synod, it is my privilege, in accordance with time-honoured custom, to address to you some parting observations.

It is becoming, in the first place, to say that in my endeavour to discharge the duties which devolve upon your Moderator, I have not met with more or greater difficulties than I anticipated, and I would be lacking very considerably in propriety of sentiment if I did not feel much gratitude for the prompt and full support you have at all times afforded me. I thank you cordially for the indulgence with which you have favoured me and the very effective manner in which you have sustained me. There are some things with reference to which he who occupies this chair is in a better position than his brethren to form correct impressions. One of these is the extent to which the love of order and the desire for its maintenance prevail, and I have the greatest pleasure in testifying that whenever it has been made clear to you that a particular course of procedure was prescribed by our standing regulations, or, if not so prescribed, commended by pertinent and practical considerations, you have invariably supported its adoption.

Although at one time, because of the peculiar circumstances in which we had left our homes, many of us considered that it might be advisable to attend only to the more pressing concerns of the Church, we have been able to sit out the usual time of an annual meeting, and to dispose of every matter of business calling for despatch. A very large amount of business has passed through our hands. The manner in which it has been done is in my opinion highly satisfactory on the whole, and it now only remains for us when we return to our several spheres of labour, with all diligence in the discharge of duty, with all loyalty to the Church in which we are officebearers, and with all fidelity to the King of Zion whose

servants we profess to be, to give the best effect we can to the various measures which have received the approval or authority of this Court, with riveting eyes directed heavenward, expecting that blessing which is never denied to God's earnest workmen.

Adverting more particularly to our proceedings, but one thing, I think, seriously mars the satisfaction with which we may reflect upon our Synodical intercourse and action. I refer to the very painful decision to which in two cases the court has been constrained to come, in declaring the induction of ministers to be null and void. This decision has been the more painful because of the occasion which has led to it having originated in irregularities committed by Presbyteries. These irregularities the Synod has held to be utterly inexcusable, and it may surely be expected that all Presbyteries will henceforth be most careful in the observance of the first principles and all the well-understood requirements of ecclesiastical polity, and thus rid this Court of the duty of interfering with the positions of individual officebearers, and censuring parties whose conduct gives occasion for the discharge of a duty so exceedingly disagreeable. It is true that our system of church polity in its written form is unsatisfactory from its incompleteness, but this is no reason whatever why such grave irregularities as have come under our review should be committed, and it is no palliation of them when committed, because the great principles of Presbyterian Government have obtained an established applicability and the knowledge of them is accessible to all. At the same time the need of a comprehensive and complete system of ecclesiastical procedure in written form is felt by us more and more, and it is earnestly hoped that the Committee intrusted with the preparation of such a form will be in a position to report a real progress in the work to next meeting of Synod.

Turning to some matters of a character the reverse of that just noticed, I may be permitted, in the first place, to refer to the reception with which the officers of Queen's College have met. In thanking you for the kindly and generous consideration extended to all matters particularly relating to this institution, I am neither entitled nor disposed to express more than an individual sentiment,—the sentiment of a single member of this Court—although I do not conceal, what you will pardon me for avowing, that my gratitude receives an accession of interest because of my connection with the College. Since however, the well being of

the College and the prosperity of the Church, the cause of a higher education and the work of the ministry are one and the same, and since you have been pleased to manifest what I consider a very liberal disposition towards the institution over which I have the honour to preside, my own satisfaction is largely increased, when I feel myself so completely at liberty to regard it as yours, and therefore fully justified in saying that we may congratulate ourselves on the results arrived at. I think from what I know of the sentiments of my colleagues and from what I have seen of their conduct, I may without hesitation pledge them as well as myself to every lawful and reasonable endeavour to further the ascertained views of this Court, especially when these views are of a kind fitted to bring the Church and the College into closer alliance and more harmonious co-operation.

We have reason, I conceive, to congratulate ourselves upon the improved condition of our various schemes, not so much, it must be allowed, because of any particular results yet attained, although—thanks to many of our members and adherents!—these are considerable and encouraging—pledges, we trust, of better fruits yet to be gathered—not so much because of these, as because of the assuring indications we have received of the public enterprizes of the Church being placed under a more comprehensive, practical, and efficient management than hitherto. We have now an agency scheme, a committee for the superintendence of that agency, and an agent to labour for the general interests of the Church. The scheme meets a demand long made by many who perceived the great need of it and were prepared to expect from it important results. We have received the first report of the Committee of Superintendence, and have all been thoroughly satisfied with the attention which the members of that Committee have given to their duty and the enlightened liberal interest they have displayed. Further we have had amongst us at this meeting and as a member of this Court the gentleman who, upon the recommendation of the Synod, has been appointed Agent. We have been greatly refreshed and encouraged by that gentleman's presence, and by the part he has been taking in our deliberations: and certain I am that, without exception, the members of this Court return to their homes with a strong and cheering conviction that, in so far as a wise yet earnest desire to promote the best interests of the Church, by the instrumentality with which he is especially connected is concerned, we are re-

markably well off in respect of the appointment which has been made to this new office. In the name of the Synod I earnestly solicit from all our ministers and people yet to be visited by the Agent, a welcome as warm, and a consideration as fraternal, and a co-operation as ready as that which, we are happy to hear him report, he has everywhere already received. Let us remember the important connection which ever exists between a good executive administration and the cultivation of the grace of liberality, and considering ourselves fortunate in having at length obtained the former, let us give due attention to the encouragement and development of the latter.

The only other matter of general interest to which I shall make particular reference is the action of the Synod on the important question of union. The subject having been regularly introduced by overture was discussed, as was to be expected, on both sides, with much warmth, and the twofold view of which the question admits was advocated with a great variety of argument. One point only obtained universal assent, namely, the desirableness of a union of the Presbyterian denominations in this land. At that point—very far removed from the consummation which is desired—diversity begins; and in so far as opinion is concerned there is manifest a clear and marked division, which in the present state of the question would, if pressed to its ultimate consequences, inevitably lead to discussion amongst ourselves, a greater evil than that which the supporters of the overture propose to remove. With a difference of opinion so very decided, and, all things considered, not much to be wondered at, it appears to me that the sole duty remaining for us in existing circumstances to attend to is, first, the cultivation of the spirit of Christian unity amongst ourselves, and the earnest diversion of that spirit to an unreserved, thorough co-operation by our congregations, sessions, and Presbyteries for the advancement of Christ's cause, and, next, the enlargement of that spirit as we have opportunity, so as to embrace all the followers of the Lord Jesus Christ, with a carefulness to maintain good works according to our ability. It is my firm conviction that the healthy and vigorous exercise of this spirit, issuing in the extension, consolidation, renewed life, and increased activity of the Church is not only now as always our supreme concern, but also the best preparation to which the friends of union can devote themselves in view of the consummation which they confidently anticipate.

Fathers and Brethren, labouring as we do in widely separated localities and having such an opportunity as this of meeting with one another only once a year, it is not without a feeling of sadness that we engage in the closing exercises of the Synod, and this feeling is intensified by the thought that every year death is making changes in our membership. It becometh us, therefore, both to remember one another as fellow-servants in our daily prayers and to work while it is called to-day, as those who must shortly give an account of their stewardship unto the great Shepherd and Bishop of souls, applying ourselves most diligently to that work the effects of which shall abide after time and all the distinctions of time shall have passed away.

After prayer and singing of the 122nd psalm, the meeting of Synod was dissolved, and the next meeting appointed to be held in S. Andrew's Church, Montreal, on the first Wednesday of June, 1867. Proceedings were closed with the benediction.

THE PRESBYTERIAN SYNODS.

The Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, which met in Toronto, terminated its Session on Tuesday last. The Synod of the Canada Presbyterian Church, which met in Hamilton, terminated its Session on Thursday.

The attendance at both Synods at the commencement was not as large as usual. The Fenian excitement prevented delegates from the East from being present in full force, but as the meetings were at a convenient distance for Western delegates, a large number of them were present.

The discussion on Union between the Presbyterian Churches, did not result as favourably as many Union men would have desired or expected. The decision of the "Kirk" seemed adverse, but we think that it is not so much so as it seemed. The decision of the Canada Presbyterian Church was more favourable, and in our judgment was the proper deliverance at the present stage of the question.

The consideration of the Confederation of the Churches was postponed till the Confederation of the Provinces was accomplished.

The consideration of a sustentation fund for the C. P. Church was discussed, and a supplementary fund proposed instead, that would secure to every minister a minimum stipend of five hundred dollars.

One of the most pleasing events in connection with Ecclesiastical Courts we ever witnessed was the call by the Synod of the Canada Presbyterian Church of the Rev. Neil McKinnon, of Wardville, to be their missionary to the South Sea Islands, and of his acceptance of the appointment. Mr. McKinnon was a fellow student of ours for a Session, and stood high in the estimation of all acquainted with him. Since then, he has been a respected, faithful, and successful pastor, and he is called to a most important sphere of usefulness under auspices that lead us to hope that his labours will be abundantly blessed.

GALT.—PRESENTATION.—On Monday, after the thanksgiving service in St. Andrew's Church, Galt, a deputation from the congregation waited upon their Pastor, the Rev. Robert Campbell, at the Manse, and in the name of the donors presented him with a valuable Cow—mainly the gift of the ladies of the congregation—accompanied with a few hearty words of compliment on the manner in which he has discharged his duties among them. This gift is peculiarly appropriate at this time, when the grass season is opening, when the price of the produce of cows, as well as of cows themselves, is running high, and when the Rev. gentleman is just entering upon the occupation of the glebe.

This is but one of many substantial gifts which this Pastor has received from his people, of which no public record has been made, but which, coming in after they have discharged their fixed obligations to him, encourage his heart and sustain his hands, as showing their consideration and attachment, as well as their appreciation of his efforts to promote both their temporal and spiritual interests.

QUEEN'S COLLEGE—Neil J. McGillivray, Esq., B A., of Martintown has been elected a member of the Board of Trustees, in room of George Neilson, Esq., of Belleville, resigned. A Committee of the Board has been appointed to confer with the provisionally organized corporation of the College of Physicians and surgeons, Kingston, on a proposal emanating from the corporation for affiliation to the University, and to report to a general meeting of the Board to be held in the senate chamber on the evening of the last Wednesday of this month.

Articles Communicated.

FROM THE WEST.



CERTAIN Superintendent of Schools, desirous of touching off his annual report in terms as commendatory as possible, is said to have wound it up thus—“The state of education in this district is such as to warrant the assertion that ‘the schoolmaster has been abroad.’” Very likely: quite possibly it had been better for that district had the schoolmaster remained at home. Be that as it may: your readers all know that in compliance with our Synod’s suggestion, a committee of influential members of the Church have undertaken the management of the Schemes of the Church. The first action of this committee was, by an appeal to the friends of our Church in Montreal and Quebec to supplement the funds at the disposal of the Temporalities’ Board, so as to enable them to pay to each minister on the roll the usual allowance at the first of January last. It will be within the recollection of your readers that for the previous half year nineteen ministers had been struck off from the list of recipients, for the simple reason that the revenue of the Board was inadequate to meet the demand caused by the increase of ministers. All honour to our good friends in Montreal and Quebec for this renewed expression of their Christian liberality. The appeal was entirely successful; \$1282.50 thus added to the ordinary revenue of the Board met the case, enabling them to tide over a present difficulty. For the purpose of more easily extending over the Church the influence of this committee—having for its chief object the circulation of information as to the present position and requirements of the Church—the appointment of an agent was proceeded with, and this is to certify that the agent has been abroad. If it shall occur to any one to say, as has been said of the schoolmaster, that he had better remained at home, we are not prepared to defend the case; this only, that as something of the kind has been long a felt want in the Church, a fair trial should be given and reasonable time to test the efficacy of what must be, for the present, con-

sidered a temporary and tentative experiment. During two months prior to the meeting of Synod, a considerable amount of ground has been gone over, and about thirty congregations of the Church in the west have been visited by the agent. The immediate results may not be very apparent. In so far as the Schemes of the Church are directly concerned, and the funds of the several treasuries visibly augmented—a failure, indeed, it may seem to be. If by this means, however, attention shall have been directed in any degree to the desirableness, nay the necessity, in matters ecclesiastical—as in matters secular—of united and sustained effort and organization, then, may we not hope that by God’s blessing—“after many days”—some good fruit may appear in *systematic giving* for Christian purposes. This, after all, is the grand object aimed at—the only thing in this connection worth aiming at; undeniably difficult though it may be of attainment, from whatever point of view considered, no effort nor means used need be undervalued, nor present sacrifice considered superfluous that has this for its object. In an unguarded moment it was promised to the editor of the *Presbyterian* that some jottings from the West should be set down for these pages. How easy to promise! The difficulties present to me at this eleventh hour of writing are wholly irreconcilable—limited time: a superabundance of materials: a wholesome respect for the time honoured maxim, “brevity is the soul of wit.” In due time an official report will be transmitted to the proper quarter. It would be manifestly out of place here. Meanwhile, a few notes of a general kind may not be out of place, and, good reader, absolve the writer of egotism, while they assume a plain epistolary form.

First, let me notice the comparative ease and comfort with which a visit to the West may be undertaken and accomplished in this year of grace 1866, by reason of the extension of our railway system. It is recorded by the late Reverend William Bell, in his interesting letters from Canada, printed many years ago, that eight days were occupied in his journey from Montreal to Perth. It was told me by an old lady, now living in the West, that forty years ago she arrived in Quebec after a

voyage of ten weeks from Greenock, and, that by the speediest mode of inland transport then available to emigrants, she reached her destination at Scarboro', some ten miles from Toronto, in four weeks from Quebec. The tourist and the emigrant alike may now traverse the entire distance from the sea to Lake Huron, 680 miles, on one continuous line of railway, in 32 hours, with ample time and opportunities for refreshment by the way, to say nothing of the luxury of stretching one's weary limbs to rest in the sleeping car, while the unwearied iron horse rushes on through the darkness towards your destination. The Grand Trunk Railway may have been built fifty years too soon for profit, but it was not built a day too soon for the convenience of Canadians and the development of the resources of the country. To take another view, only the other day a special train of thirty cars rolled over the old battle field of Chrysler's Farm. It was freighted with a whole battery of artillery, 95 horses, and a large detachment of troops. From Toronto to Cornwall 14 hours! The country was then deluged with rain. How many day's marching had been saved? Nor should we lose sight of the advantage to the various churches of the land arising from the facilities afforded to ministers in attending the meetings of Church Courts, and it is due to Mr. Brydges to state that this year, also, the usual reduction in the rates of travellers was extended to all the members attending Synod. But all this is by the way.

My first point of call was at Dundas, a little town five miles from Hamilton, remarkable chiefly for its beautiful situation and the industry of its inhabitants. Wanting the noble accessories of Ben Lomond and Dumbarton Rock, it reminds one of the famed vale of Leven. Its large cotton mill and woollen factories; its foundry, one of the largest in Canada; its machine shops and paper mills, practically impress on the mind that the manufacturing capabilities of the country need but the employment of capital for their successful development. What a degree of earnestness is suggested by these words, "KNOCK LOUO," printed in large characters over the knocker on the dentist's door! Read this advertisement, emblazoned in letters of gold on the lintel—"Inserts all the new styles of teeth in the best manner, from one to a full set, with or without extracting the roots. Teeth filled, warranted to last twenty years. Toothache

cured, and teeth extracted without pain." What a relief to suffering humanity! Circumstances that need not be stated prolonged unduly my stay in Dundas. I shall long retain a pleasing recollection of much kindness received from members of our Church there. Niagara is reached by taking the Great Western Railway to St. Catharines, thence by stage. Admirably equipped is the Great Western. The carriages clean and airy, glide smoothly over the unyielding, fish-jointed rails, verifying the time-table with great precision. Crowded with passengers, too—inconveniently crowded, I thought, as more than once I gladly ensconced myself in the wood-box. "Homer" and "Virgil" are villages on the road to Niagara; nothing, however, but the name reminds us of the grotto of Paussilippo, as the whole country is an unbroken level. Dull and dreary-looking is the scattered little town of Niagara, formerly Newark: then the Seat of Government and Capital of Upper Canada. Now—well, let us say nothing against it now. We have a good church and manse here, and a good minister too. Let it stand recorded that the manse was purchased with a legacy of \$3000 left many years ago by Mr. Young, a merchant there, who, in this, has left us all a valuable legacy—in his example. The place is interesting from its old historic association; so is the congregation. Its session records date from the first of October, 1794; from these I learned that the Rev. John Young—the first minister of old St. Gabriel-street Church, which is the mother of us all—was the second minister of Niagara, and that he proceeded to the States, and subsequently to Nova Scotia, where he died. The Rev. John Drum appears to have been its first minister. Mr. Burns was the incumbent in 1812, when the old church shared the fate of the old town—then laid in ashes by the Americans. A Mr. Green followed, but he seceded to the Church of England. After him came Mr. Frazer, now residing in Montreal, and Mr. McGill, in 1829. Through his instrumentality the present church was erected in 1851: removing to St. Paul's, Montreal, Mr. Cruickshanks succeeded him, remaining till 1850, about which time was inducted Mr. Mowat, who remained officiating with much acceptance until 1857, when he was appointed to the Chair of Oriental Language, Biblical Criticism, and Church History, in Queen's College. On his account, as well as affording an indi-

eration of healthy progress in the College, it is gratifying to state, that, there is a reasonable hope of the appointment of a new Professor, who, relieving him to some extent from his present arduous labours, will, it is hoped, greatly increase the efficiency of the College. Passing Fort George—a dilapidated earthen mound—opposite which, on Fort Niagara, the stars and stripes were floating gayly in the morning breeze, we had a beautiful drive to Queenston Heights. Highly picturesque is the scenery about this little spot of hallowed “classic ground:” very suggestive that tall monument that crowns the hill-top; dreadful to stand on the brink of that precipice over which the cold steel drove the invaders into the abyss below. Cypress and juniper hedge in the steep ascent on either side, and, dangling in mid-air, from the opposing cliffs depend the shattered remains of what was once a graceful suspension bridge spanning the gorge of the Niagara River. Approaching Clifton, the tall stone towers of Roebing’s Suspension Bridge—one of the world’s wonders—come in sight; above them, and beyond floats a little cloud of fleecy vapour. Hush!—we can hear the roar of the cataract at three miles off. Had Mr. Zimmermann lived, Clifton might have been by this time “quite a place;” his useful and active career, however, was, in a very sudden and distressing manner, terminated by the Desjardins’ Bridge catastrophe that occurred some years since; his untimely death was a great loss to the community, to Clifton, and to our cause there. At an outlay of \$10,000, we had built a large and handsome Church at Clifton, ten years ago, when great expectations were entertained of its future. These have not been realized; nor is there now much prospect of any considerable increase in the population of the place. A debt of \$4,250 has been incurred in the erection of the Church, and circumstances have rendered necessary the immediate liquidation of the debt, the only alternative being the entire loss of our Church property, and, necessarily, of our congregation. Most men, I think, would have shrunk from the attempt. Mr. Bell, however, applied himself to the task with indefatigable zeal, and the many members of our Church who cheerfully and liberally responded to his appeal, will learn with satisfaction that his and their hopes are on the eve of accomplishment. The Colonial Committee of the Church of Scotland, with characteristic generosity, have placed to his credit, the liberal sum of £200 sterling;

with the exception of about \$200, this, with the sums already collected throughout the Church in Canada, will entirely liquidate every claim, and enable the small, but well organized congregation, to carry on more satisfactorily their own congregational work, and to aid, as they would wish to do, in the general schemes of the Church.

The day’s work being done, a friend walked with me from Clifton Falls. The highway reaching close to the edge of the cliff, seems fearfully dangerous; there is no parapet wall—no one to say “take care.” No finger board pointing to danger. From the bridge to the brink of the waterfall, there is but a step between thee, O traveller! and eternity! A little more than a mile below the Horse-shoe Fall, in a sand knoll, we found some tiny shells—little spiral, things about the size of pease. These, my cicerone informed, are fossils of the same kind now found with living tenants in the bed of the river above the Falls. That is not very remarkable; but think of the deductions drawn by science. Recorded observations go to show that the waters of Niagara, near their way backward toward Lake Erie at the rate of one foot per annum. Consequently, these little shells, now in my pocket, were alive when Adam and Eve were young: further, says Sir Charles Lyell, it is about 35,000 years since water fell into, what was then an inland sea—far exceeding the present boundaries of Lake Ontario—at Queenston Heights. Of what avail is it to say that twenty millions of cubic feet of water per minute unceasingly roll over one hundred and sixty feet of precipitous rock. Amidst the “roar of many waters,” silent, awful contemplation seems most fitting. Indescribably grand and glorious is the sight.

From the sublime to the ridiculous, the transition is proverbially easy. Though at the risk of my reputation, I cannot resist offering this suggestion, that no one should visit the Falls without visiting the Museum there, if for nothing else, to see the Egyptian Mummies, one of which, presented by Dr. Douglas of Quebec, is in the most perfect state of preservation possible to conceive of. There is a strange solemnity about that Chamber of Death, and about those swathed, shrivelled mummies that have cheated the grave and the worm these three thousand years. Of what avail this effort to gratifying our selfish feelings, and try “to keep together the frail fabric of the cherished dead.” Dust thou art, O Egyptian! unto dust thou shalt return.

The Churches and their Missions.

THE FREE CHURCH ASSEMBLY AND
MR. ROBERTSON.

(From the Times.)

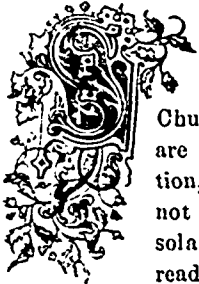
For inscrutable reasons the venerable ministers of that youthful Establishment see much more sin in fresh air and healthy exercise than in hot joints and hotter potations. Whether the grounds of this and other counsels of perfection are to be found in Calvin or in Thomas Aquinas we cannot say, but the Scotch Sabbath is pre-eminently a motionless, sedentary, somnolent, eating and drinking institution. It is almost the article of a standing or falling Church, for the Scotchman who breaks the Sabbath, even by drawing up the blinds of his own front door, is not unlikely to proceed to the gallows. In these days the doctrine has its difficulties, to test the purity of the Church and the consistency of its ministers. With our own experience of the daily press, and taking, possibly, as our friends across the Tweed would say, a carnal view of human affairs, we find it simply impossible to bring out Monday's paper without adopting for our purpose the original Jewish reckoning of time from one evening to another. All who are employed on a daily paper take their Sabbath from Saturday afternoon to Sunday afternoon, and it is their own fault if they do not have just as much weekly rest and religious observances as any other Christians or Hebrews. But the Free Church Assembly of Edinburgh, really as spontaneous and self-elected a body as the "Three Tailors of Tooley Street," has backed up the "kirk-session of the Free Gorbals Church, at Glasgow, and the Presbytery of Glasgow, and the Synod of Glasgow and Ayr"—none of them so long established as any third-rate shop in the Strand—in excommunicating Mr. Robertson, a compositor in the office of the *Glasgow Herald*, for working at his vocation on the Sabbath Day—i.e., as these people interpret it, between twelve, P.M., Saturday, and twelve, P.M., Sunday. The rule which these authorities lay down is, that the compositor must leave his work at twelve on Saturday night, and may return to it at twelve on Sunday night, which, besides the inconvenience to the public service, would deprive him of his only possible entire night's rest. As to the public, the Assembly assume that it cannot or ought not to want anything better than the discourses delivered at Dr. Candlish's Church by Mr. Spurgeon or

some native luminary. . . . Unfortunately, Sunday produces something else besides sermons. It produces murders, offences, accidents, wars and rumours of wars, tempests, telegrams, conflagrations, and a good many other incidents of this sublunary world. We may wish that it did not, but it does; and the public wish to hear when they are likely to be invaded, burned, drowned, poisoned, molested, or benefited, as it may be, on Monday as well as on any other day. Anyhow, Saturday's news must be told, and we agree with Mr. Robertson that the reckoning of the Jewish Church, and, as it appears, New England and some other respectable communities, is very applicable to our own case. As the matter stands, the Free Church is bound to do something to vindicate its consistency; for Mr. Robertson, the compositor, on his trial, not only has the best of the argument, but is able to challenge his accusers, almost one by one, to throw the first stone. Besides citing the example of the orthodox journal, he reminds the reverend gentlemen present that some of them bring their own sermons to the office of his paper, and actually correct the press within the forbidden Sabbatical hours. Drs. Gibson and Candlish rush to the rescue, and insist that this matter is extraneous, and must not be gone into. If Mr. Robertson will bring the offenders into court, they will be happy to deal with them, and arrest the growing plague, even to the damage of some great names. The Assembly, being seized with a sudden fear that this or that member of the august tribunal might find himself denounced and have to change places with the compositor thought it best to carry their high faculties meekly. The appeal against the judgment of the lower Court was dismissed, and the compositor was remitted to the kirk-session of Free Gorbals Church, but this latter body was advised to deal tenderly with him, to hear well what he had to say, to report progress to the Presbytery of Glasgow, and, in fact, to do a good deal, before they put things in actual train for an excommunication. We do not expect to hear again of Mr. Robertson, for the obvious reason that when he next appears it will be in goodly company. We are not sure that he will not change places with the Assembly, for his work is necessary—not so the cooking of Sunday dinners, or immediate publication of Sunday sermons. The latter can wait very much better than the news which any Sunday may now bring us, of a

length and importance to require the whole night, and much more likely to be read by these gentlemen even in a Monday paper than the discourses of their fellow-preachers."

THE GENERAL ASSEMBLY.

From the Scotsman.



INCE "happy is the nation whose annals are dull," perhaps happy are the Churches whose controversies are contemptible. This reflection, if it is sound, which we do not insist upon, must be some solace to those who have been reading, or whose patience has perished in the attempt to read, the much speaking of these last eight days. It is quite possible—indeed, it is rather likely—that there is more than meets the eye or ear—that great principles and great thoughts are underlying, though as yet we see little more than bubbles on the surface. It may be right to infer that what we have been seeing are but feints and skirmishes between the outposts of two armies, one inclining but not quite ready to fight for new freedom, the other stolidly resolved in favour of old restraints—one holding fast to the idea that in things ecclesiastical, knowledge was perfected, thought forbidden, and even taste in forms fixed some centuries ago; the other believing that something more has since become and has yet to become known, that thought is still lawful and even incumbent, and that tastes in forms of worship, as in all other things, may change for the better and be harmlessly and even beneficially complied with. All this may be in the distance and be dimly meant; but it is not plainly seen or said in the many solemn doings or the many strong and clever words of the General Assemblies. Even yet, this is but the day of small things, which, though we must not despise, we need not magnify.

What was the grand question at issue in that fierce and also able debate in Assembly of the Church of Scotland on Wednesday? It was not even anything so momentous as whether or not it is sinful to follow the practice of "David and all the house of Israel," and of Christian and Presbyterian people everywhere but here, and to obey the injunction of the psalmist, "Praise Him with organs." Nor was it whether it is sinful to "kneel down and pray," as did the Apostles, and to "stand before God," as we do stand before any human superior. Nay, it was not even whether, in imploring the Deity, it is lawful to consider and arrange beforehand

what we shall say. To come close and lower still, it was not even whether it is lawful in a man praying for others as well as himself to carry his prayer in his memory or even in manuscript. So far as can be made out (when the guides and orators are Blakes and Shank-Cooks, there is apt to be confusion as well as weakness), it would appear that there is no objection to the almost universal practice of ministers committing a short series of prayers to memory, nor to the practice, not so universal, but having high sanction, of assisting or even altogether relieving the memory by notes or manuscript. The objection is narrowed to a man putting his prayers in print and binding—"a bound book" is the *corpus delicti*. It is rather a small question this, surely, to breed rupture in a National Church—whether a minister who may recite his own prayers from memory or read them from manuscript, may read them from print. It is also rather an unmanageable point—for the minister may have or make a manuscript copy of his printed prayers, and then what more is there that the Blakeites could demand or do? But there are other offenders, it seems than the minister,—the broad and searching view of Mr. Shank-Cook has detected "the book all the while in the hands of the congregation." Well, how does the Procurator propose to remedy the crying evil and punish the open sin? Being the legal guide of the Church, he must be quite aware that he and his colleagues, Mr. Blake, and the mountaineer Mr. Randal Macpherson, have no more power to deprive the congregation of their books than of (let us say, to avoid alliteration) the most indispensable portion of their garments. And what is the resolution arrived at? The Presbytery of Edinburgh, who had declared that they see no occasion for moving in the matter, are instructed to ask the minister and congregation in what way they have conducted and intend to conduct public worship, and thereafter to "take such steps as may be consistent with this deliverance and with the law and usage of the Church." In a word, the Presbytery are to ask what they very fully know already, and are then to do no man can say what. The "deliverance" with which they are to act in consistence gives them no specific order beyond making the inquiry, and "law and usage" is the very point which is in dispute, which is not authoratively settled either by "this deliverance" or by any other document, and on which the Presbytery of Edinburgh have quite a different opinion from Messrs. Blake and Shank-Cook. It was but right and fitting, however, if not unavoidable

able, that a question so raised and so argued, should come to a conclusion of lameness and impotence.

In aspect, there was something more serious, and, at least as to one incident, also something more curious, if not even comical, in the discussion on "Doctrinal Errors." Of course, that might have been a discussion bringing out important facts and leading to momentous results—only, as it happened, no facts appeared, and no result was come to. No errors were specified; no erring person was named; and the resolution proposed was one in which every one agreed—which is much the same thing as saying that it means nothing and will be quite ineffective for good or evil. There was, of course, some interest in the discussion. Dr. Lee made what some people are accustomed to speak of as an "excessively moderate" speech, though scarcely second in ability even to the masterly argument of Mr. Wallace upon the "innovation" question. There was no moderation, however, on the other side, whose orators came out, not strong, indeed, but very hot. Without going out of our province to discuss theology, or even the philosophy and politics of the Westminster Confession, there is one question, or perhaps two, irresistibly suggested by reading such speeches as those of Mr. Phin and other intensely sublimated and etherealised orators. Where and what was the Christian religion before the Westminster Confession was invented? And also this perhaps—Is Christianity even at this day confined to that inexpressible fraction of the people of Christendom who give that document acknowledgment and assent? From the tone taken, it would be necessary to infer that Christianity came into the world, not at Bethlehem, in the year 1, but at Westminster in the year 1643. Yet, if the Phins or even the Muirs were put in a corner, they would admit, out of all consistency with their speeches, that there were good Christians and even good Presbyterians before Samuel Rutherford, quite as certainly as there were brave men before Agamemnon. They might, however, decline to admit, farther, that there are a great many Christians in our own as well as in other lands who, even now, do not adhere to that document, though they could not deny that, of those who do adhere to it, a large proportion never read it. Still considering that all the Christian world got on without the document for 1643 years, and that all but a painfully small fraction of the Christian world get on without it even unto this day, it might be better for the Phins and Piries to restrain their enthusiasm to the extent that they

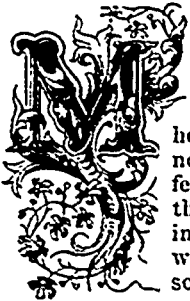
may not seem to speak of the document as one not made with hands nor ever to be touched by hands. It might be well too that Dr. Muir had not about this matter so far divested himself of his natural blandness as to denounce as "a perjured man" Principal Candlish or any other person who may follow the Principal's example in proclaiming his dissent from the Westminster document. It is pleasing, however, if also somewhat surprising, to find that Dr. Candlish took the opportunity of thus being stabbed to show that he can return good for evil;—next morning, he proclaimed "all honour" to those who in the Established Church Assembly had declared the Confession's infallibility and his transgression.

But let us be considerate. Were not the Muirs and Phins speaking under strong excitement?—were not they dealing with a document signed by a Duchess and by no fewer than four Peers? That is indeed a surprising document, and, judging from the letters we receive, seems to have already become the cause of a good deal of irreverent mirth among the friends and neighbours of some of "the undersigned elders and members." But it is not every day that Dukes and Earls, much less Duchesses, come before the General Assembly all in a tremble about "doctrinal standards" and "simple forms." (By-the-by, there is a curious resemblance between some of the phrases in "the Sutherland petition" and that penny-a-line small-type paragraph in the *Times* about the Presbyterian christening of the Sutherland baby, which everybody thought had been written by Dr. Cumming until he dispelled the delusion by quoting the paragraph in the General Assembly as a significant tribute to "simple forms" paid by the leading journal. And, by-the-by again, was not Dr. Cumming guilty of a gross "innovation" on that interesting occasion, by admitting the Prince and Princess of Wales to the Prelatic office of "sponsors" for a Presbyterian child?) No wonder that the minister of Galashiels was deeply impressed—"The Duchess of Sutherland, patroness of fourteen parishes," gasped the overawed Phin—and then he and many others saw their way at once. When a lady's in the case, especially a lady who patronises fourteen parishes, all other things, of course, give place, including common sense and self-respect. And, seriously, a lady is entitled at least to so much respect that the proper thing may be to pass over the first name on that curious list with the assumptions that the Duchess has long learnedly studied the document of which she starts up as the championess; that she is familiar with its history

and at no loss about its meanings, that she is fully persuaded in her own mind that it contains the truth, the whole truth, and nothing but the truth; and that, for these and other reasons, she has arrived at the conscientious conviction that men's faith should for ever hereafter be set by Her Grace's present opinion. But we cannot in duty get quite so easily past the next signature, that of the Duke of Sutherland, even though he is, as Mr. Plin tells us in trembling adoration, "patron of several parishes." To save time and dispute, we should like to take one bet, "even," with the Moderator or any other responsible member of the Assembly, that his Grace never read a line of the document which he is so zealous to impose upon others in all time, and another bet, ten to one, that his Grace could not answer two or three of the simplest questions regarding it, even though those questions were left to be framed by the minister of Galashiels with all the forbearance he might be expected to exercise towards a Duke and patron. If men, and even Dukes, would only be one-hundredth part as prudent and conscientious about religious as about pecuniary matters—about other men's consciences as about their own pockets—about signing 172 theological propositions as about signing a bill for £17—how great would be the gain both to peace and to truth.

THE ANTI-DYSPEPTICS.

(From the Glasgow Herald.)



MOST of readers, once more, when we refer to ecclesiastical affairs, are prepared to cry out "*Ohe jam satis!*"—hold, enough. We can stand no more. We have had a surfeit of them. We have had the sabbath question cooked in all varieties of ways; we have had James Robertson, the compositor, roasted, hashed, and stewed; we have had Dr. Gibson hot, Dr. Buchanan cold, and Dr. Begg in all forms, lying very heavy on the stomach; we have had Dr. Robert Leo grilled and served up with Pirie pickles and pepper; we have had great slices from the Joint-Committee, and corner dishes, innumerable, what with organs, prayer-books hymnology, sustentation celery, and cold Confessions of Faith. Enough for a time. We have slackened our waistcoats as far as they will go. Ask us to take no more.

The plea has weight, but happily the present dish is of an anti-dyspeptic character. Dr. Lee, Principal Tulloch, Dr. Norman Macleod, Professor Milligan, Dr. "A. K. H. B.," and other notable men on the liberal side in the Established Church, have taken the occasion of

a clerical breakfast in Edinburgh the other morning to express and define their views, and the mode in which they have done so will do much, we should hope, to disarm the prejudices of those who look upon this party with so much suspicion and alarm. There are some people, for instance, who look upon the innocent changes which a purer taste and a higher culture are working in our forms of worship as a movement in the direction of Episcopacy and Romanism. Dr. Boyd ("A. K. H. B.") points out that they justify a much happier conclusion. They indicate that Presbyterianism has now come to distinguish between church organs and Episcopacy, and to see that men may stand at praise and kneel at prayer without either worshipping the Virgin Mary or believing in purgatory. They indicate further that Presbyterianism feels itself to be now so securely established in Scotland that it can adopt or re-adopt whatever good elements it finds in other systems without endangering its own. "None of us," says Dr. Boyd, "have any tendency to Romanism or any of its errors."
* * * But we are agreed in thinking that perhaps our service is capable of being a little improved, and further, that if it be so, we are not tied up to such a state of slavery that we may not think so and say so, and in an honest way endeavour to effect the improvement. I believe most educated people in Scotland are of opinion that by the natural reaction—by the natural swing of the pendulum—at the Reformation we went a little too far in stripping our service of those circumstances of dignity which might have been allowed to surround it; and although it may have been right and proper then as a protest against the terrible errors of the previously existing system, things are changed now."

But there are some people who think that if you once begin this sort of thing there is no end to it. The opening of flood-gates and the thin end of the wedge are favourite and indispensable similes with this class. Let in the organ, and you clear the way for fiddles, fifes, bagpipes, banjos, and tambourines. Permit a minister to read the prayers of the congregation, and there is nothing left to prevent the influx of liturgies, candles, altars, incense, and Popery. And neither there is, unless, indeed, common sense has some sway in the church, as it is found to have in the world, where it has happily not been found necessary to forbid people to go down to Rothesay for fear they should rush away to the South Seas, nor forbid them to use penknives, lest they should next demand daggers and revolvers, and proceed to butcher one another. Fortunately, Christian men are not such maniacs universally as some solicitous persons give them the credit of being. The same sort of alarmist's logic is brought to bear against freedom of thought in almost every department of speculative theology. We are told that ministers who claim liberty to question whether the observance of the Lord's Day rests upon the law of Moses, or upon the teaching of Christ and his Apostles would, if allowed it, claim liberty to question next the authority of Christ himself, and anything and everything in the Bible. We are told that those who would allow a minister to remain in the church:

when he teaches that Sunday observance rests on New Testament and not on Old Testament authority, would, on the same principle, allow a minister to remain in the Church and teach that Christ is not the Saviour of mankind, or perhaps that the Koran is as good revelation as the Scriptures, or Brigham Young as safe a guide as St. Paul.

It is well that these unworthy and calumnious insinuations have been so indignantly repelled, as they have now been by the very men in the Establishment against whom they were specially directed. Principal Tulloch himself, who, by the strait-laced party in the Church, is looked upon as one of the chief of sinners, tells them distinctly (what no others need to be told) that he considers himself and all other ministers of the Establishment as bound to a common faith, pledged by the Westminster Confession to the sum and substance of Christian doctrine as understood by the Reformed Church, "and I think it must be admitted as quite clear," he says, "that so soon as a man feels that he is no longer in sympathy with the sum and substance of the reformed doctrine of this Church, that he is no longer entitled to remain in the Church. I think that would be conceded on all hands. If a man begins to feel in his own mind that the great doctrine of salvation through Christ—through the life and death of our Lord—is no longer a living fact that he can hold up in the eyes of his people, and preach as a fact, then I believe most solemnly that that man is not entitled to remain within the pale of the Church." This declaration, which is borne out by the sentiment of the whole Liberal party, should put an end to the unworthy accusations that have been so recklessly made against them, to the effect that what they sought was not liberty but license—permission to build up or to pull down, according to their individual caprices, the fundamental doctrines of the Church.

What they want is a rational degree of liberty in matters clearly within the limits of Christian faith—matters with which, if the Confession of Faith deals, it has no business to deal, seeing that they are not matters of faith at all but matters of opinion—matters in their nature merely speculative, or of which men of bygone centuries were less able to judge correctly than we, with the fuller light of Christian investigation and Christian experience, are able to do now. What is the use of collating manuscripts, or examining the Scriptures, or bringing the light of criticism, of antiquarian research, and science, and Christian thought to bear upon them, if the Westminster Confession has settled everything for all time to come, and if we are never to be able to understand the Scriptures any better than men who lived two or three centuries ago, without our present advantages?

The liberty claimed by the advanced party in the Establishment—"free Christian thought," as Principal Tulloch says, "rooted to the truth—rooted," as he repeats with emphasis, "to the living truth, the love of God in Christ"—is a liberty demanded in all ages by the very conditions of man's thinking nature, but specially demanded in an age like ours, when clearer light calls for a wider and stronger faith, and when new combinations without

call for new re-adjustments within. The Christian Church must have freedom to adapt itself to its new circumstances if it is to continue to fulfil its purposes in the world. Dr. Tulloch said wisely that it is impossible for a Church without this liberty to live; and he added as wisely, that it was not desirable that such a Church should live. The "party of liberty," however, is strengthening in the Establishment, and has the growing sympathy of the people; and if the Church of Scotland proves true to herself, looking less to the rigidities of the past and more to the necessities of the future—making herself less the Church of a sect and more the Church of the nation—a great destiny may yet be found opening before her.

IRELAND.—The Synods of the Presbyterian Church have held their annual meetings, and reported various new congregations. In Belfast the Moderator stated that he never heard a higher average of answering among the students who presented themselves to the Theological Committee; and of whom twenty-six were for license. In the Synod of Derry special services were held, suggested by the threatened invasion of cattle plague and cholera. In Dublin an overture for the administration of the Lord's Supper at the meetings of Synod was favourably received, and ordered to be sent down to the Presbyteries; an overture expressing sympathy with the efforts for union in the Presbyterian Churches, was transmitted to the General Assembly; an overture to the General Assembly to take the necessary steps to obtain adequate representation in the Senate of the Queen's University, was rejected by a narrow majority; and an important resolution was adopted on the change threatened to national education,—“That this Synod has learned with extreme pain and regret that certain changes are being made in the rules of the Board of Education, by which managers and teachers shall be compelled to exclude from religious instruction all children of a different denomination from that of the teacher, an obligation which this Church never accepted, and which the Board never imposed on us or on the members of any Church since the adhesion of the Synod of Ulster in 1840.” The Synod was entertained at a breakfast by the ministers and elders of Dublin, when a conference was held on the “Helps and Hindrances to Spiritual Life in Ministers and People.”

At the close of the session of the Belfast Presbyterian College, the professors reported large classes and excellent answering. It was stated that £160 a-year was now available for bursaries. The session was closed by earnest addresses from the Rev. Dr. Kirkpatrick, representing the Moderator of the General Assembly, and from the Rev. Dr. Cooke, the President of the Faculty.

The Presbyterian Orphan Society reported at its inaugural meeting donations to the amount of over £3000; and annual subscriptions amounting to over £550; while a letter was read from Dr. Edgar, offering on behalf of a person unknown £3000 to the building-fund. The Society contemplates a central fund of at least £10,000, and of the interest to supple-

ment the annual income. It has been resolved to place the orphans out in families at first; but also to receive donations for a building-fund.

The friendly relations of the General Assembly to the National Board of Education have been imperilled by a change which has been hastily introduced into the rules of the Board and carried against the most decided opposition and protest by a minority of the Commissioners. It was originally provided that no child should be allowed to receive religious instruction to which parents or guardians objected. The rule to this effect was modified in 1840, in deference to the Synod of Ulster. Any child who chooses may withdraw; but the responsibility rests with the parents and not with the teacher. It has now been attempted, by an apparent return to the original rule, to compel the teacher to manage to remove children of a different denomination from his own from the school during the time of religious instruction. The responsibility is thus transferred from the parent to the clergyman: a position which the Presbyterian Church has always denied, but which is in harmony with the principles of the Church of Rome. A change of this kind is more to be deprecated, as any serious breach between the Government and the Presbyterian Church would precipitate that denominational system for which the Roman Catholics are making desperate efforts.

FRANCE.—French Protestantism is passing through a crisis of extreme importance, touching both its faith and its church organisation. The tendency of each party is daily more marked. According to the one, Protestantism is a religion which, while it accepts (leaving room for certain reserves) the grand tradition of the Christian Church, acknowledges as supreme authority Jesus Christ, and, for rule of faith, the Holy Scriptures. According to the other, Protestantism is the affirmation of the sovereignty of individual conscience, which, rejecting all external authority, takes in the Scriptures and elsewhere whatever it thinks acceptable. Hence, a twofold notion of the Church: for the first, the Church is a religious society, having a common faith, and in which the teaching of the pastor finds its natural limits in that same faith; for the second, the Church is the assembly of all who are born in the broad framework of Protestantism, and who all, in the name of their individual sovereignty, may profess the most contradictory opinions, without having any limit laid down before them.

The Deaconess' Institution was crowded at its anniversary, and the speeches were full of animation. Professor Gagnepin from Amsterdam presided. The various charitable labours of which the institution is the centre, continue, and the Lord blesses them. The financial statement shows a deficit of about 10,000 francs. A fraternal repast closed the proceedings. The Evangelical Alliance meeting was poorly attended on Tuesday, and the speeches showed in general the need of the reviving spirit, shedding abroad the love of God to us, and warning us toward Christ and towards all men. The preparations contemplated for representing

Christianity in the Universal Exhibition of 1867 were the chief topic of interest.

ENGLAND.—Sir Herbert Edwardes, after a long and most excellent speech at the Church Missionary meeting, thus concluded:—Amidst a dense population of 200,000,000 of heathen, the little flock of 200,000 native Christians may seem like a speck; but surely it is that "little cloud of the sea, like a man's hand," which tells that there is to be "a great rain." Every other faith in India is decaying. Christianity alone is beginning to run its course. It has taken long to plant, but it has now taken root, and by God's grace will never be uprooted. The Christian converts have already been tested by persecution and martyrdom, in 1857, and stood the test without apostacy. And I believe that if the English were driven out of India to-morrow, Christianity would remain and triumph. In conclusion, I would wish to guard all friends of Missions against two great errors,—the Scylla and Charybdis of Evangelical work. 1. Expecting too great results. 2. Valuing too little the results obtained. On the one hand, don't expect a millennium on earth before the coming of our Lord himself. The conversion of 200,000,000 of heathen is not to be done by pulling a bell at your fireside. It is the vast inheritance of the Saviour, and must be gathered in by toil and waste of human life. But do not on the other hand be discouraged by the testimony of those faint-hearted witnesses who return from the promised land with the report that "the people be strong that dwell in the land, and the cities are walled and very great, and moreover we saw the children of Anak there." I too have gone up and seen it, and have flung at your feet a cluster of the grapes of Eschol. It is but a "cluster," it is true, for time and strength do not serve to gather more; but it testifies that the land "floweth with milk and honey" of Christian promise; and I would say with Caleb, "Let us go up, and possess it, for we are well able to overcome it." Put confidence, then, in your missionaries, and sustain their hearts. I feel ashamed to offer my poor testimony in behalf of such a band; but the questions that have been put to me in England compel me to say a word. I have been 25 years in the Indian service, and have been thrown into contact with many missionaries of many Protestant denominations, and from many countries. I have found no angel among them. They were all men. Some were gifted by God with very high powers indeed, and some with very humble powers. All had some share of human frailty. But I have never seen one who was not labouring with a single eye for the conversion of the heathen to the utmost of his ability, and setting the example of a holy Christian life. Well would it be for the State, in any department of its service, civil or military, if it had such a body of servants as the missionaries in India. Do not discourage them, then. Do not distrust them. Send out more to help them. Think how little can be done by 500 missionaries among 200,000,000 of heathen.

GERMANY.—In March twenty-six missionary students, trained at Hermannsburg, under Pastor Harms, were ordained in Hanover for their

work, after having undergone the required examination. They will be despatched shortly in the missionary ship *Candace* to their various stations; seventeen to South Africa, and the remainder to the East Indies, to America, and to Australia.

From the 8th to the 11th of May a conference of the conductors of the various Continental missionary societies was held at Bremen. Amongst the societies represented were our two Berlin ones, Gossner's and the Berlin Society, the Leipzig, the Basle, Dutch, Swedish and Danish societies. The subjects brought under discussion were the following: "The training of missionary students," by Professor Gess, of Göttingen; "What inward and outward require-

ments are made of candidates for admission into the mission houses by the various missionary societies;" "On the establishment of schools for catechists, and of the mode of conducting them," by Dr. Gundert of Calw; "On the union of trade and commerce with missionary effort," by Inspector Zahn of Bremen; "What are the peculiarities of the mode of preaching the Gospel to the heathen by missionaries?" by Dr. Fabri; "On the construction of a General Missionary Atlas, and the publication of a yearly general Missionary Chronicle," by Dr. Grundemann of Gotha. It will be seen that most of the subjects are of great importance.

Articles Selected.

MY DEAD SISTER.

PART I.



It is time that I should write this story, now that my hair is white, and sons and daughters call me "mother." They are better children than I was; but I often shudder at some sharp word or angry look, and draw my breath quicker, and see—ah! what a picture do I see! and how hopeless is the effort to forget it!

This is a mountainous country; and our little village (of which I am the lady) looks through a fold of the desolate hills upon a glimpse of the desolate sea. But at such times there comes a flash, and the dear old straggling cottage and its roses are before me, and the rolling lawn that is now an uproarious railway junction, and the lake that is drained, and the willows that are long cut down, and the pale, fair face of the sister that is now in heaven; and if I had not heard her forgiveness, and if I did not hope to meet her there, I think my sons would be motherless, and my girls desolate, before the morning. They have long known the story that I am writing in my widowed chamber now; and I have seen their angriest quarrels quieted by a look at my pale face, and the hand I pressed upon my aching side; and, while strength is left to me, I write it that others may take heed.

My sister Ellen was two years older than myself. She was born in London, just before my father retired from his bank with a fortune; so that I, Henrietta, saw the light in the peaceful, happy country. I grew up ruddy and strong; they called me "the red rose;" but my sister always was "the lily." I galloped across the country on my pony, while she hung over the flower-beds, or fed the perch in the lake, until she fancied they knew her voice; or painted the quiet nooks and placid scenery that lay around my father's lovely cottage. He had surrounded us with comforts, and tried hard to

take the place of the mother whom I but faintly recollect; but the library was his own favourite haunt, political pamphlets were his occupation unceasingly, and I am told that he materially assisted in the great struggle against the corn-laws. A wise and tender heart; a brow furrowed by care before I drew the channels, for a little time, longer and more deep; a man who had made a noble competence without forgetting to be charitable and modest, and who preferred to live, as he was accustomed, in quiet comfort, rather than in cumbrous pomp. We loved and respected him, but we kept our secrets—our little sorrows and speculations—for one another, and grew up with solid principles, but little guidance in details. Nor did he know the fiery temper that his youngest girl—his "darling Harrie"—was afflicted with, nor how often Ellen's gentle will gave way before her more imperious sister's decrees, nor trace in the volatility that he complained of with my tutors, and the impulsiveness of my affection to himself, seeds of passion that were soon to make his hearth-fire cold.

We sisters spent our mornings in company, learned the same songs, and roamed, arm-in-arm, about the grounds. But, even there, Ellen was the first to sit down upon some bank or seat; and her face was always pale—not clouded, but a lustrous white; and her black eyelashes hung over rich, luescent eyes that were easily moist with tears: a noiseless, melancholy, gentle girl, whose foot was quiet on the grass, as her voice by the bed of sickness. There, or in the villager's cabin, where some old dame could no longer read for herself, or among the little children at the school, her soft tones made music over the pages of St. John and the plaintive songs of David. Yet she never spoke of religion to me, her sister; and I remember once, when she was dangerously ill, going about with a question gnawing at my very heart—Was Ellen "prepared?" as our old nurse would put it; would Ellen be safe, if she were to die? But it was not for me to speak; who was giddy and headstrong to a proverb. She recovered, and my doubts wore off.

How well do I remember her seventeenth birthday! All morning she had been alone, and at dinner she had scarcely spoken. A little gathering of our few chosen friends was to celebrate the evening, and I had just put on a low-bodied muslin dress, when the door opened, and my sister glided in. A strange calm rested on her colourless face, her large eyes were distended and glittering, and her hair was still rippling over her naked shoulders. She threw her arms about my neck, and I started as I felt how thin they were—it had never yet struck me so painfully; when she said, in a hurried, low, glad whisper—

"Harrie, darling, thank God I have found it out! I have found it out!"

"Found out what?" I said; and it struck me, for a moment, that her brain was wandering.

"Relief—religion," answered Ellen. "I never knew them before; I was only trying to know—to persuade myself that I knew them. And seventeen years are gone."

She spoke as I would to heaven that thousands felt, whose lost years are not seventeen, but seventy.

"I have read the story of Christ eating with the Pharisees, and defending the woman who was a sinner; and it touched my very heart: for, at first, it seemed as if Simon were not far wrong—as if it would be bad and dangerous to let such people come about us—at least, without some probation; surely no one dreams of doing so. At all events, I wanted her to be lectured, and kept at a distance. It seemed so strange that *her* hair should touch his feet, and her ointment be accepted: stranger still that she got off so easily—just weeping and hanging about the Saviour, making no confession, and no vows. By-and-by, however, it struck me that we keep sinners, of all sorts, away from us, less for their sakes than our own, as if they were infectious—the disease is taken so readily."

She stopped short, her voice wavered slightly, and her soft eyes looked away dreamily and steadily, as if something were visible to her beyond the level and misty horizon. I whispered, not very kindly, "Go on, Ellen; people will be here immediately;" and she resumed, in a low murmur, as one who speaks in dreams—

"And, then, why should *Christ* keep her off? for *he* had nothing to be afraid of, and he knew, without any probation, whether her tears were impulsive or came from a deep source. So I settled that it was right and proper to forgive her on the spot. And, then, why not other people also?" Here she fairly sobbed and shook, as she cried out, "Oh, Harrie, why not you and me?"

But I felt angry and perplexed. This was the meaning of her thoughtfulness all the morning; and now, instead of pleasant talk and lively banter, I was doomed to be preached and lectured by a sister whom I could neither silence nor avoid. I could have bit my lips with vexation and embarrassment, when a knock at the door relieved me, and I sent her away to dress.

When I entered the drawing-room a strange gentleman was standing before the fire, and

talking confidentially with my father, as I knew at once, by the embarrassment of both, and the slight hesitation of my father's manner, as he said, "Mr. Cooper, Harrie, my second daughter—Mr. Cooper."

The stranger—a man of seventy, if one might guess, wrinkled and lynx-eyed—fixed a gaze upon my face that I found it hard to confront, then turned deliberately round, and took a pinch of snuff from my father's box, upon the mantelpiece, and said: "Upon my word, Waterton, you need not be at all alarmed."

It was very perplexing and unpleasant. Who was this person who neglected to bow to a lady, that had come to our party uninvited, in a black neckcloth and top-boots, and other inappropriate vestments? and why did my father not rebuke so insulting a remark as that his own daughter might prove dangerous? Instead of that, he looked ten years older upon a sudden, cried, nervously, "Hush! hush! and said, in a melancholy tone that it was not meant for me, "No, sir, no; I never was afraid of her."

I turned, somewhat haughtily, to leave the room; and my father followed me, to say, "Desire Mrs. Warren to prepare a room for Cooper; and say nothing to your sister upon the subject now, and as little as possible at any time."

Taking care not to linger with the house-keeper, I regained the room as soon as Ellen entered, feeling curious about the manner of her introduction to this odd visitor. Nothing, however, could be more courteously than his bow, or more offhand than his expression of regret for having "driven down, in bachelor fashion, to smoke a cigar with his old friend, at a time so very inappropriate. May I add, Miss Waterton," said this suddenly polite old gentleman, "that I partly came to verify the glowing accounts I had heard of your fair sister and yourself, and find myself in the same position as the Queen of Sheba with King Solomon; that is, my dear young lady, the half has not been told me."

Thus he chatted on, like a decently well-bred mag-pie, said my growing impatience, till the company began to arrive, and he retreated into a corner. Yet I noticed, in the pauses of our country dances, which Ellen had lately been too weak to join, that his eyes were fixed on her; and, at last, he crossed over to the sofa where she sat, and talked to her, as I gathered, about Italy and Egypt, and a scorpion that had nearly deprived us of his company, "and relieved the world, as my friend Waterton would say, of part of its surplus population." From Egypt to Palestine was a natural transition. Mr. Cooper had been there also, and, as he kindled with this theme, he was transformed, in a little time, even to my unfriendly glances, into a noble-looking man. His eye flashed, his voice grew mellow, he was plainly becoming earnest. He spoke to Ellen—this light and flippant jester, so rude and inattentive when he met me first—of the Man who had consecrated the soil for ever, in strains of enthusiastic loyalty.

Next morning I found them again together, strolling among the plantations; and I saw that Ellen had discovered some one like her—

self, to whom these things were living truths, who *believed*—what I and others could but assent to—the incarnation of a real and loving Lord.

There was a fresh and strange fascination also in his description of scenes which were not as well known then as they are now. But, though attracted, I was quite aware that Ellen heard with other ears than mine, and I resented and chafed under the difference. It seemed as though she were reproving me, and I felt almost insulted as he shook hands with us, after breakfast, when she said, with intense earnestness, "Well, Mr. Cooper, be assured of this, I shall never cease to value the advice that you have given me."

A touch of mystery followed. He had already been closeted with my father for an hour; but was standing in the window as he stepped into his gig, and distinctly heard him say, "Be quite easy, Waterton, but careful; and, remember, you must go abroad."

What was this? I had read tales of mysterious visitors coercing wealthy men, by means of some guilty secret: but this was, I felt, a very different affair. Not my father, whom I revered from childhood, nor Mr. Cooper, whom I saw for the first time yesterday, could I believe to be concerned in such iniquity. Alas! when next I saw him, I understood the secret well, and knew what Mr. Cooper's business at our house had been.

PART II.

The day that Mr. Cooper left us, Ellen was very grave and silent: kind she was in her manner, and far from sad, but absent, and with an inclination to watch my father, and at the same time to fondle him, that made my cheeks glow with causeless indignation.

For me, I was in my worst of moods. This story, as I have already said, is put on record for a warning. Now I add that those are to take warning who pass at most times as amiable people, can be affable and attractive when it pleases them, but have seasons when their temper turns acid, when their best friend will do well to be cautious, and an unlucky word falls upon them like a spark into a powder magazine. At such a moment, a well-meaning minister will ruin the usefulness of years. At such a moment, a husband will sow the seed of alienation and jealousy in the heart of a loving wife. At such a moment, people do what they recoil from in horror afterwards; for the doom of a lifetime may be sealed in an instant, and you remember on your death-bed, with a shudder of remorseful dread, or a tear of gratitude for pardon, the fruit of some passing impulse, the baleful effect of some light word, or thoughtless and momentary deed. Your hand is on the trigger of your pistol—pull it, as your brain reels in passion, and how many tears will it require, when you are cooler, to restore the life it has sped? It is done. You shall live the life, you shall die the death, of a murderer. You belong to the brotherhood of Cain. Upon you, also, God has henceforth set a mark. * * * Do these lines palliate, or do they intensify my crime? Alas! neither. I join hands with many an average person who eats his dinner off presentation-

plate; but I also—the widow of Adam Leslie, the daughter of William Waterton—I join hands with many a murderer that has atoned for his crime with his life.

They say that I exaggerate; they attribute the catastrophe to chance. I know not. Read on, O pitiful woman! O just, yet remorseful man! and as you mentally pass sentence upon my offence, beware that no such *chance* ever desolate your own youth and cloud your declining years.

I said that I was in the worst of moods. Everything was seen through a coloured and distorted medium. Ellen's grave and tender eyes, that followed her father from the breakfast-table round the garden and back to his study, seemed to be the eyes of a spy. At luncheon I arrived late, and surprised my father with an explosion of passion, such as he had never seen, and he rebuked it with a grave and firm regret that for a moment nearly turned the tide. But, after an early dinner, when Ellen and I were going to the drawing-room, my father said, "Stop for a moment, girls, I have something important to tell you of."

We both sat down, and I saw that Ellen's agitation made her handkerchief tremble in her hand, while he proceeded—

"My dear girls," said he, "you have had as good an education as this neighbourhood renders possible, but I wish you to see as well as read, and to speak the languages you study. For your sakes, therefore, I have determined to let this cottage for a year or two, and take a villa in the north of Italy, or else in the south of France. A decision must be speedily made, and I leave it to you to choose, but let me know your wishes pretty soon."

So spoke the grave and kindly old man, but I answered, fast and hotly—

"I have no choice upon the subject. I should rather stay. Pray, don't disturb yourself on my account."

My father looked exceedingly annoyed, but he only said—

"Perhaps you mistake my words, Harrie. I asked you to choose between two places, not between three. And you will confine your choice to Italy or France."

In a moment the spark, as I said, was soaring in the magazine. My cheeks tingled, and my heart beat loudly, regularly, painfully.

"Ay," said I, "we are in haste to leave England for the children's sake. Was it for us that Mr. Cooper came? What did he say this morning about leaving the country?"

"Silence!" cried my father, looking as I had never seen him, and rising to his feet, "silence! and leave this room, and keep your own until I send for you. Stop, Ellen, let her go alone, and leave her alone until morning."

And so I went to my own chamber. But when the library door closed, I took off my slippers, glided down the back-stairs, and across the yard, into the grounds. Rage and disobedience were like wind and tide pressing together the same way, and I roamed about, striking the heads off roses, and kicking at the daises as I passed, till suddenly, by an evil fate, I came upon my sister, sitting beside the lake alone, in a fanciful arbour, which had been there since we bought the cottage.

Here eyes were full of tears; but when she saw me, she said, "Oh, Harrie, for shame! Be wise, and go back to your room, or your father's heart will break."

"Mind your own business," I cried out; "I came away without his leave, and I shan't go back for want of yours."

"Harrie, dear," said the poor girl, little dreaming what was coming next, "I beg and pray you to go back."

With that she rose up, and laid her hand appealingly upon my arm, and I—wretched g... that I was—struck her!

It was a moment's passion—a little blow; I repented even before it fell; but it must have come upon a weak place on the chest, for she coughed, reeled back, and fell, and a foam of blood oozed rapidly from her lips! Oh! the agony of that first moment, when a cruel instinct told me already what I had done. Screaming, I rushed into the house. The servants gathered, trembling, around me; my father came, horror-stricken, from the library. I remember myself, wild and bareheaded, racing back in front of the crowd; I remember the ivy that caught my foot beside the lake, and how heavily I fell almost upon my sister. The rest never knew.

But how haggard and wan was the face of my father when the long swoon was over, and I saw him and Mr. Cooper—*Doctor Cooper*—bending together by my side. "She will do well," said the latter, mournfully, and apparently unconscious that I heard him, "but Ellen is in extreme peril. Something very strange has brought on this attack suddenly."

By degrees I understood that Dr. Cooper and my father had been old friends, though political differences had lately severed them: that his skill had been invoked when Ellen's delicacy forced itself on the notice of her friends, and a sudden warning not to alarm the invalid by disclosing his profession was the secret of his change of manner immediately after my introduction. His parting words were also cleared up, and my father's assertion that he was leaving the country for his children's sake. I think also that some suspicion of the truth was at the bottom of Ellen's tenderness and watchfulness that day.

The sudden blow, coming on a weak place at a moment of agitation, had burst a blood-vessel, and it was now too late to remove her, all that remained was to smooth her pathway to the tomb.

My tale is over, I will not linger over her closing hours, nor the weary months, of prostration, agony, and remorse that followed, nor is this the place to say how her dying words, and Dr. Cooper's kind advice, spoke of peace to my broken heart, and I arose from a lingering illness to console my father and watch over his declining days.

Two faces haunt me in visions of the night-seasons even yet: thine, O, father! furrowed with the iron share of many a careful year, but venerable, and kind, and good. I shortened thy remaining days, and brought down thy grey hairs with sorrow to the grave. Thine also, sister of my soul, and almost mother of my orphaned childhood! thou comest in sleeping

hours, or in painful vigils when the firelight leaps and flickers. Sometimes, as I found thee in the arbour, sorrowful but kindly, wearing the tender look of remonstrance, which I answered with a mortal blow. Sometimes—and oftener as—pale, upon a bed of death, but not so pale as beautiful, and not so beautiful as calm; and thy dying words were comfort, and prayer, and warning to her and for her who had made thy years so few.

RELIGIOUS HISTORY OF ST. THOMAS-IN-THE-EAST, JAMAICA.



N the year 1655, Jamaica, which for 160 years had been a Spanish colony, was captured by an English force under command of Admiral Penn and General Venables. Among those who were left to occupy the island were many Nonconformists, whose numbers were considerably increased by subsequent arrivals from England, and whose piety was promoted by the zealous labours of many of the chaplains who had accompanied the parliamentary regiments. After the Restoration, the religious controversies which raged so fiercely at home, appear very slightly to have affected the minds of the Jamaica colonists: Churchmen, Dissenters, and also Quakers, who had been banished by Charles the Second, lived together in harmony. George Fox, who visited the island in 1671, reports considerable success in his ministrations, and makes mention of the civility and kindness he received from the Governor and people generally.

The explanation of a course of religious toleration so different to that which at this period prevailed in England, will be found in a document prepared by Sir Thomas Lynch, the Governor, in 1683.

"Ecclesiastical mulctuary laws are not in force here, for his Majesty, considering this as a fertile and large island, fit for a royal colony, and not being willing his subjects should all go to proprietorships, or to foreign countries, hath, to draw them hither, permitted liberty of conscience, that has been confirmed to Dissenters by various laws, and the king's instructions, ever since his restoration, of which grace they have always, and do now, make a modest use." Eight years before this the House of Assembly, while not in any way interfering with liberty of conscience, had nevertheless shown a strong desire to uphold the Established Church; hence they lamented that though there were fourteen parishes in the island, yet only four were supplied with Ministers, and St. Thomas-in-the-East is especially mentioned as being destitute. Most of the large landed proprietors at that time connected with the parish are known to have been Nonconformists, and their need of religious teachers was soon supplied in a way very different to that contemplated by the legislature.

A considerable number of prisoners taken after the battle of Sedgemoor, were exiled as bond servants to Jamaica. Among these was one John Coad, who is styled by Lord Macau-

lay the God-fearing carpenter. After a voyage, the horrors of which have only been equalled in Cuban slaveships, Coad, with seventy-six others, landed at Port Royal. Twenty-two of their companions had perished at sea.

The painful circumstances in which John Coad was placed were alleviated on landing, by the kind attention of Mr. Robert Spere, a non-conforming minister, and which are thus narrated in an account prepared by Coad:—"As soon as we arrived to land, one Mr. Robert Spere, a non-conforming minister, acquainted himself with us, and was a great comfort to us in advising, directing, and comforting of us; he acquainted me that Mr. Christopher Hicks, a merchant to whom we were consigned to be sold, was a very conscionable man—a good Christian; but did refuse to sell us for this reason, because he thought us better Christians than himself." Mr. Hicks was ultimately persuaded to overcome his scruples, on the ground that through his instrumentality the poor bondsmen might obtain better masters than they could otherwise expect. Such proved to be the case, at least, with Coad, who, by pre-arrangement, passed into the hands of Mr. Hawkes Garbrand, who had formerly been an officer in Cromwell's army, and notwithstanding the temptations of the colony, appears to have maintained a character for piety. The estate on which he resided still retains his name, and is situated in the midst of the Blue Mountain Valley, about two miles from Prospect Pen, a station of the London Missionary Society.

Coad, in the first instance, prevailed on his fellow-labourers to attend morning and evening prayers, and in his narrative he refers especially to the exercises of the Sabbath, which was to him a delight. His unostentatious but earnest labours soon effected such a marked change in the character of his companions, that Mr. Garbrand pressed him to undertake more public exercises, and make his own house the place of meeting. Several persons were induced to attend, and the little flock of worshippers gathered by this Christian exile was soon able to secure a fixed stipend for Mr. Spere, the worthy minister before referred to, and for five years Coad enjoyed in his bondage the word of life and liberty.

On the accession of William and Mary to the throne, instructions were received by the Governor of Jamaica to send back to England the bond-servants who yet survived. Coad consequently returned to England, and with the closing of his narrative terminates all authentic history of the religious state of the parish for nearly a century.

It is to be feared that as one after another of the God-fearing men who were contemporary with Coad, and Garbrand, and Spere, passed away, infidelity and licentiousness characterized the white inhabitants, while the slaves, whose numbers were continually increased by fresh importations, were left in all the darkness of heathenism.

In the year 1754, the Moravians commenced their labours in some of the western districts of the island, but all the east remained spiritually destitute, and also an abode of cruelty. This

latter statement cannot be illustrated by details—they are too shocking, it may be enough to say, that for the too most common offences, running away, or having fresh meat in their possession, slaves, male and female, were frequently sentenced to floggings of thirty-nine lashes, repeated every week for a month, or every month for a year; in all such cases they were worked in chains, and frequently, in addition, one or both ears were cut off, or the cheeks branded. In other cases, where flogging was not inflicted, a leg would be amputated, or a tendon divided, so as to cause lameness, and so prevent future escape, or occasionally nose-splitting was resorted to. These are facts obtained from the session-books of the parish, extending over a period embracing the time between 1758 and 1783, and while yet no voice of Gospel mercy cheered the souls of the hapless slaves.

It is difficult to state with confidence whether the Wesleyans or the American Baptists were the first to impart some degree of religious truth to the negroes in this parish. During the revolutionary war in America, some of the Royalists removed to Jamaica, together with a considerable number of negroes, both bond and free. Among the latter were Moses Baker and George Leile. The first-named of these removed to St. James-in-the-West, at the instance of Mr. Winn, a member of the Society of Friends, who possessed a property there, and laid the foundation of the Baptist congregation to which the first missionary from England was appointed. But Leile remained in Kingston, and supporting himself by his labour, not only gathered a considerable congregation, but did the work of an evangelist in the surrounding parishes. Many of his members resided in the East, and there is every reason to believe that congregations were formed in the parish; but the men who came after him were not only inferior in zeal and piety, but a fearfully low state of morality prevailed among the members, and in St. Thomas-in-the-East. The native congregations have become a mere parody on the name of religion.

It was in the year 1789 that Dr. Coke, the apostle of Wesleyan missions, first visited Jamaica. But it was not until the year 1802, in the month of April, that some local preachers from Kingston first introduced Christianity in the form of Methodism to the parish. They visited Morant Bay, and formed a small society. The places in which they preached were soon represented at the Quarter Sessions as nuisances, and though it was found impossible to substantiate the charge, the House of Assembly was induced to pass a law, visiting with fine, stripes, or imprisonment, those who should preach or attend preaching, or suffer meetings for such purposes to be held on their premises. In spirit the measure was not unlike one introduced by a certain member of the Executive Committee last year to the same house, and which was only prevented passing into law by the prompt and vigorous efforts of the Kingston missionaries. Under this law a Wesleyan missionary was actually imprisoned for preaching in Morant Bay, and a second prosecution being instituted, he was compelled to return to England. The bill, however, had only a temporary duration, being disallowed by the King in

council. Again and again similar measures were re-enacted, until at last the celebrated general order was issued forbidding Colonial Governors on any pretence to give their sanction to any measure affecting religion until it had received the approbation of the sovereign.

During the suspension of religious services, the whole of St. Thomas-in-the-East was left without a single minister of religion, as the rector of the parish was absent from the island, and at this very crisis, when all the services of the sanctuary were suspended, the long practised vices of the colony manifested themselves in this particular spot in a more hideous form than ever. At Morant Bay a club was formed, which existed for some years, and under the fearful name of Hell Fire Club, was the scene of orgies which can only be referred to in the language of the apostle, "It is a shame to speak of those things which are done of them in secret."

About the year 1815, the Wesleyan chapel in Kingston, which had been closed for eight years, was reopened, and different Wesleyan missionaries pursued their labours. With so much acceptance did Mr. Bugar labour in the East, that when he died the vestry at Morant Bay, in striking contrast to their former actions, voted his widow the sum of £100. In 1824, and during some subsequent years, oppressive laws tended seriously to obstruct the work of the missionary in this, as in some other parishes. Nevertheless, the Word of God prevailed mightily. The following paragraphs, extracted from a letter recently written by that veteran Wesleyan missionary, the Rev. Isaac Whitehouse, will show the state of matters some ten years previous to the abolition of slavery:—

"It was my privilege to be one of four Wesleyan missionaries resident in St. Thomas-in-the-East in 1827. The annual returns of Wesleyan members were respectively, for Morant Bay and Yallahs, 1705, 1600 of whom were slaves; for Bath and Manchioneel, 1958, 1868 being slaves; and these stations, with additional accommodation, have been continued to the present time."

Mr. Whitehouse proceeds to speak of the character of the Established Church clergy at the time he laboured in the parish. "I refer," he says, "especially to the rector of St. Thomas-in-the-East at the time I resided there, the Rev. J. W. C. Trew, (now the respected archdeacon of the Bahamas,) and his curates, the Rev. H. S. Yates and John Thory, who cordially co-operated with myself and brethren, and whose sympathies with the slaves, and zeal to serve them, exposed them at times to no small amount of obloquy from some quarters. These clergymen were succeeded by others of eminent devotion to the duties of their office."

The names of Messrs. Stansby and Patton are well known to all acquainted with the religious history of Jamaica, as earnest clergymen who have toiled in the parish. Under the auspices of these men a branch of the "Incorporated Society for the Conversion and Religious Instruction of Negro Slaves," was in active operation.

Turning back from this testimony of a Wesleyan, to the labours of the Wesleyans them-

selves, it is on record that during the Rebellion of 1832, the Rev. J. Rowden, who still lives and labours in the island, was arrested at Manchioneel, and cast into prison at Morant Bay, on the ground that he had no license to preach in that particular parish. A damp cell, in which he was confined for some days, under circumstances of peculiar cruelty, brought on a severe fever, by which, though released from confinement, he was brought to the very brink of the grave. From that period the work of the mission has been uninterrupted by anything of a similar character. But very many faithful labourers have been removed by the hand of death. The Morant Bay district is the Sierra Leone of Jamaica; except perhaps some parts of the lowlands of St. Elizabeth, no part of the island is so unfavourable to European life. It is very sad to enter the little burial-ground attached to the Wesleyan Mission Chapel at Morant Bay, where side by side lie several devoted missionaries, who have successively fallen victims to the proverbial unhealthiness of the place. Other brethren, and their equally devoted wives, rest from their labours around the chapels in other parts of the parish.

The Wesleyan Mission has at the present time three circuits, nine chapels, and nine other preaching-places in the parish; a missionary presides over each circuit at the present time. Each of these is a native of the colony, experience having shown that they are better able than Europeans to endure the climate.

The number of members connected with these circuits is not so great as reported by Mr. Whitehouse in his reference to the year 1827: at that time there were at all the stations 3663. In the year 1856, the number of members and persons on trial for membership was 3249; while the report of last year shows the total number to be 2542: the same report stated the number of children in day and Sabbath-schools to be 701.

Though the native Baptists are so numerous, the Baptist Missionary Society has never sustained any very extended operations in the parish. The English reader may need to be informed that there is no connection between these bodies any more than arises from the fact that the ranks of the native Baptists have occasionally been recruited by those who have seceded from mission churches in St. Thomas-in-the-East. The native churches have manifested the greatest reluctance to have the slightest connection, or even intercourse, with any other ministers. On one occasion a Baptist missionary visiting the district, though allowed to address the congregation assembled in one of these places, was told that he must not enter the pulpit; no white man had ever done so.

The only stations connected with the English Society are at the eastern extremity of the parish. In the year 1831 a church was formed at Belle Castle by the Rev. J. Burton. The Rev. John Kingdom, an excellent missionary, was subsequently stationed here. There was also a chapel at Long Bay, a few miles north of Manchioneel. There are now two out-stations connected with Belle Castle, Stoke's Hall and Leith Hall. Their pastor, the Rev. H. B. Harris, is a colonial man, and, with his churches, is connected with the Jamaica Baptist

Union. At the date of the last report there were 286 members connected with the three churches, a Sabbath-school at each station, at which there were 22 teachers and 172 scholars, and a day-school at Belle Castle.

The efforts of the London Missionary Society in this parish were commenced in the year 1835. In no other part of Jamaica have so many difficulties been experienced by the agents of that Society. There are two principal stations, over which considerable labour have been expended. The first formed was at Morant Bay, and the second, in order of time, at Prospect, in the Blue Mountain Valley. A variety of very afflicting circumstances has marked the history of these stations, and so limited was the measure of success compared with other fields in Jamaica, that in the year 1849 they were placed under the care of one missionary, the Rev. J. A. Andrews, now of Bradford, who resided at Prospect; he was, however, assisted by Mr. (now the Rev.) A. Lindo, whose school was reported in 1850 by the Government inspector one of the two best he had seen in the island. The amalgamation of the two stations, though for many reasons desirable, could not be other than unfavourable to their prosperity; and the death of the Rev. P. Lillie (who succeeded Mr. Andrews in 1853), of yellow fever, within three weeks after he took charge, was another sad blow to their prosperity. The existence of other denominations at Morant Bay renders it less important as a missionary station than it would otherwise be; but at Blue Mountain Valley there is not only a fair congregation, but a considerable population in the surrounding hamlets. The fact that the principal supporters of the London Missionary Society are Independents, and are therefore ecclesiastically connected with the Puritans, renders the spot where Coad, and Spere, and other spiritual heroes, laboured and prayed, one of peculiar interest; and it is to be hoped that renewed efforts will be put forth to sustain the work of God at this station. Who shall say that answers to the prayers of those holy men may not yet be given, and the magnificent valley, which was once the place of their sojourn, yet flourish in all the beauty of holiness.

In bringing this paper to a close, it seems desirable to refer to a statement which has appeared in many English periodicals, to the effect that, from Yallahs to Port Antonio, there is not a single European missionary. This, though literally true, has nevertheless been understood in a way which the writer never could have intended.

There are, we have seen, five missionaries in the parish of St. Thomas-in-the-East, but, though these are not Europeans, they are duly recognised and ordained agents of the Wesleyan, Baptist, and London Missionary Societies, and are men of undoubted piety, zeal, and devotedness. The stations over which they preside were once occupied by Europeans, and are now trusted to natives of the colony,

because the climate is not fatal in their case, as it has often been in that of Europeans.

It has also been said that "there is perhaps no parish in the island which has been less under missionary influences than St. Thomas-in-the-East; on the other hand, there are no less than six State-supported clergy there, and we see what they have made of it." Such remarks are to be regretted. The minister who wrote the above-quoted sentence resided in a district which was the scene of the rebellion in 1832, and would no doubt indignantly repudiate the assertion, often made, that it was occasioned by the teaching of missionaries.

A reference to figures will best explain the comparative ecclesiastical condition of the parish.

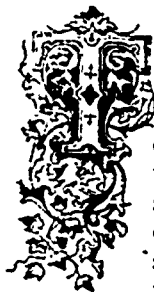
At the last census there were 441,264 persons in the island, distributed through 22 parishes. Last October there were in the island 93 Church of England ministers, including the bishop and archdeacons, and 108 missionaries, European and native. There were also Jewish teachers and Roman Catholic priests, to whom it is unnecessary further to refer. There was, accordingly, one clergyman to every 4745 persons, and one missionary to every 4086 persons. As the population of St. Thomas-in-the-East was at the time of the census 26,229, it appears that the proportion of clergymen is very slightly over the average, and that of missionaries one-and-a-half below the average. If, instead of eleven ministers and missionaries, there had been twelve, the parish would have been about equal to the average of the island. Six parishes have a large proportionate number of clergymen, and twelve a larger proportion of missionaries. It does not therefore appear just to attribute the recent outbreak to the preponderance of any class of religious teachers, or the absence of others, especially as in former years the parish was the scene of very earnest evangelical effort.

This paper is merely designed as a statement of facts. At a future day another may be prepared, in which the causes of the late unhappy disturbances will be considered; when it may be shown that, though prolonged and more extended Christian labours would have done much to improve the condition of the people, and that the peculiar physical features of the district are such as to demand a much larger body of Christian labourers than some others; there have, nevertheless, been agencies at work for which ministers and missionaries are not responsible, and which to a terrible extent have tended to neutralise their work. There is, moreover, a vast difference between the truly converted members of churches and the unchristianised and uncivilised in this parish, as in all other places. It is as illogical and absurd to condemn all the negroes of Jamaica, or even of this one parish, on account of those who were the victims of designing and unscrupulous demagogues, as it would be to censure all Irishmen because many of their number are Fenians.

Sabbath Readings.

DIVINE FORGIVENESS.

"Thou art a God ready to pardon."—*Nehemiah* ix. 17.



THE words of the text are in the original, "Thou art a God of pardons." This is a name owned by him, and of which he accepts the ascription to himself. It is expressive of his nature; and whatever any name of God expresseth him to be, that he is, and we may surely expect to find him. He will be to us what his name declares, "a God of pardons," "a God ready to forgive."

Now God takes this name in a special manner, as that whereby he will be distinguished and known to fallen sinful men. He appropriates to himself, as expressing his nature in a way that no other name or title can express. When Moses desired to see the glory of God, the Lord tells him that "he could not see his face," for no man can behold the full and immediate majesty of God, and live. Only the excellency of his nature can be seen and understood by the names given to him, and by the manifestations of his character. So it is said, "The Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin." To be known by this name is the greatest glory of God, the glory of his grace. In his own essential nature God is love; but in relation to man, as a fallen and guilty creature, his love takes the form of compassion and pity. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Every name and every attribute of God is engaged in Jesus Christ, in the covenant of grace, and is proposed to us to place our trust and confidence in. And especially this name is pledged as his peculiar glory, the God of forgiveness. "Who is a God like unto thee, that pardoneth iniquity?" (*Mic. vii. 18*).

The first great purpose of the coming of the son of God into this world, of his humiliation, his suffering, his death, was to declare God's readiness to forgive sin. "In this was manifested the love of God towards

us, because that God sent his only-begotten Son into the world" (*I John iv. 6*). And again: "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

The often-repeated expression, that "he gave his only begotten Son," in connection with the love of God, is the highest argument that human thoughts and human language can appreciate. What greater assurance can we have that there is forgiveness with God for us? He himself has given it as a rule, that what was done by giving an only-begotten or well-beloved son, gives assured testimony of reality and sincerity in the thing that is confirmed by it. So he says to Abraham (*Gen. xxii. 12*), "Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." This way, if by any way, it may be known. And hence faith may make a certain and a blessed conclusion from this consideration. Now I know that there is forgiveness with God, seeing that he hath not withheld his Son, his only Son, that he may accomplish it. Thus the apostle teaches us to reason: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (*Rom. viii. 32*).

When Christ came into the world, in the fullness of time, according to the promise, he not only declared that there is forgiveness with God, but he made the way plain for the exercise of it. The justice of God might have stood in the way of his mercy; but Divine justice was satisfied by the atonement made, when he "bare our sins in his own body on the tree" (*1 Pet. ii. 24*). He died, the just for the unjust, and made reconciliation for iniquity. He answered the demands of the law. He was made a curse for us (*Gal. iii. 13*), and so became the end of the law for righteousness to them that believe (*Rom. x. 4*). And as by his death he atoned for sin, and destroyed him that had the power of death (*Heb. ii. 14*), so by his resurrection he gave assurance of the full discharge from the debt of sin to the utmost. He was dead, but he liveth forever to make intercession for us; and among the blessings purchased by his mediation, and communicated to believers by the Holy Spirit, is forgiveness and pardon. The

same work of the Spirit which was manifested on the day of Pentecost, and in the early days of the gospel, is carried on now; "Him hath God exalted with his right hand to be a prince and a Saviour, for to give repentance to Israel and forgiveness of sins" (Acts v. 31).

What, then, is the practical use of this statement of the doctrine of divine forgiveness? It is to give firm ground for faith to rest upon, and to give encouragement even to the chief of sinners to come to God through Christ for the pardon of sin. Many there are who never felt the guilt and the danger of sin, and these seek not the forgiveness of which they have never felt the need. Others presume on the mercy of God, apart from the appointed way of forgiveness through faith in the Redeemer. But this is the one and the only way of pardon, and there is none other name given among men whereby we may be saved. Conviction of sin, and knowledge of the way of salvation, these are two things necessary before any sinner can enter into the subject of divine forgiveness. For those who acknowledge their sinfulness, and look to Christ for salvation, we offer two considerations which may strengthen their faith.

1st. Consider that divine forgiveness, like all the excellences of the divine nature, is full, free, and boundless. Were not forgiveness in God something beyond what men could imagine, no flesh could be saved.

This he himself has declared (Isa. lv. 7—9): "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." (*Heb., He will multiply to pardon.*) "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord; for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." They are, as is plain from the context, thoughts of forgiveness and ways of pardon of which he speaks. There is forgiveness with him to outdo the multiplied sins of any that return to him to seek for it. This is not

the manner of men. True, but God saith, My ways are not as your ways. As the heavens are above the earth, so are my thoughts, in this matter, above your thoughts. It is when we measure the forgiveness of God by our thoughts that faith is discouraged. But he has provided against this cause of disquiet and unbelief. "I will not execute the fierceness of mine anger, I will not return to destroy Ephraim; FOR I AM GOD, AND NOT MAN" (Hos. xi. 9). Our satisfaction in this matter is to be taken from his nature. Were he a man, or as the sons of men, it were impossible that upon such and so many provocations he should turn away from the fierceness of his anger. But he is God; this gives an infiniteness and an inconceivable boundlessness to the forgiveness that is with him, and exalts it above all our thoughts and ways.

2nd. Consider that God has placed his greatest glory in the declaration of this boundless forgiveness; nor can man honour him more than by coming to him to receive his free grace. Many speak as if they were more ready to be forgiven than God is ready to forgive. Many feel as if God were unwilling to receive sinners, and would rather punish than pardon them. But this is directly opposed by God's own word. The whole design of the gospel is to make his grace glorious, and to exalt pardoning mercy. He is not willing that any should perish, but rather that they should come to him and live. There is no way by which more glory can be brought unto God than by receiving forgiveness from him: and the greater the sinner, the greater the glory of Divine grace. And, in infinite condescension, dealing after the manner of men, God has confirmed his promise by an oath: "As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live." By this oath he designs to leave no room for unbelief concerning his readiness to give mercy, grace, and pardon to sinners: "That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us" (Heb. vi. 18.)

A PRAYER.

Keep us, Lord, O keep us ever!
Vain our hope, if left by thee;
We are thine, O leave us never,
Till thy glorious face we see:
Then to praise thee,
Through a bright eternity.

Precious is thy word of promise,
Precious to thy people here;
Never take thy presence from us,
Jesus, Saviour, still be near:
Living, dying,
May thy name our spirits cheer.