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THE PRESBYTERIAN.

OCTOBER, 1870.

ALMOST directly arising out of the present war is the certainty that Rome will be taken possession of by the Italians and become the capital of United Italy. As we write that event has not yet taken place, but that it will be accomplished even before we go to press can scarcely admit of a doubt. Every indication clearly points in this direction: the restlessness of the Romans; the movements of the secret societies, the inability of the Italian Government to restrain the manifestations of popular feeling; even the vague, indefinite, general impression that the temporal power of the Pope is doomed; a feeling like that which gives warning of the approach of a thunder storm before its portents are visible to the eye, lead to this belief. For years the aspirations of the most enlightened Italians have been towards a United Italy with Rome as its capital. Beaten down, suppressed, and seemingly trodden out, these aspirations have never wholly died. The present Pope himself in his celebrated manifesto, in which he advocated a federation of all the Italian States with Rome at its head, fanned into a flame the spark that had been well nigh extinguished, and Pio Nino was hailed as the patriot priest, and his name became the rallying cry of a nation. The Revolution of 1848 swept away these hopes, a reaction set in, and the liberal Pio Nino almost at one step as it might seem, became the very type of the mediæval priest, full of superstition and eager to add new dogmas to the errors which had already grown up around the Romish Church, and which have so concealed the central truths of Christianity on which it professes to be founded, that the Virgin Mary assumes the foremost place in the Romish system of mythology, in which the three Persons of the Godhead become but subsidiaries to the Exalted Queen of Heaven, to whom they are subject in the eyes and hearts of the mass of the worshippers.

Of the blasphemous doctrine of the Immaculate Conception it is needless now to speak. As compared with the recent achievement of the same Pope it is harmless enough—mischievous as it undoubtedly is in its effects. A more daring blasphemy, the declaration of the Infallibility of the Pope was the next step, carried out, there can be no doubt, and the vote secured under the influence of the Jesuits, who have by playing on the vanity of the Pope, and by trusting to his well-known obstinacy of mind and tenacity of purpose, been enabled to obtain for themselves important privileges, and could safely undertake the task of canvassing for votes, knowing that his mind once fixed, the chief of the Romish Church would yield to no arguments, however convincing, but remain immovable and, however foolish his course might be, convinced that he was infallible. The Œcumenical Council was called, (as appropriate a title by the way as that of Catholic applied to the Church of Rome exclusively) and a small portion of the Bishops, nearly all creatures of the Court of Rome, voted in support of the monstrous doctrines that an Italian priest was possessed of attributes equal to those of God himself—that he could not err—that however absurd his decisions they were final, irrevocable, irreversible. We need not stop to argue now the folly (we say nothing of the impiety) of the pretension. By the decision all doubts were to be set at rest; a secure haven for disquieted, restless souls was to be provided; a full and competent authority was to be found, and henceforth the one only Church was to draw into its bosom the erring sheep who had been seduced by the arguments of their own vain reason. All warnings were vain. The arguments of the assembled Bishops, who were opposed to the dogma as proposed for adoption, were disregarded. The flatteries of the Jesuits and the subserviency of those who relied for advancement on the degree of favour in which

they stood in the Romish Court, overmastered the votes of those who urged a different course, and the shout went up "It is the voice of God and not of man." It mattered not that Pope after Pope had been condemned as heretical, by duly constituted Councils; that the early fathers, whose authority is relied on by the Romish Church, had repudiated the doctrine of the personal infallibility of the Pope; that the decisions of the Popes had been set aside by Councils, and even by succeeding Popes; that Pope Virgilius had declared to the fifth General Council that he had been a tool in the hands of Satan; that the worship of images sanctioned by Pope Hadrian I. was rejected by the Council of Frankfort in 794; that in fact no Pope down to the present occupant of the Papal chair had ever claimed the possession of the power now said to reside in him. All these facts were vainly alleged, and a large number of the prelates called together professedly to deliberate, but really only to lend the sanction of their names to a resolution already decided upon, withdrew from the Council and allowed the more pliant tools to vote as they were told.

The effect of these developments of the doctrines of the Church of Rome has been very different from the expectations of those who urged the adoption of the new doctrines as dogmas of faith. The Immaculate Conception of the Virgin Mary shook the allegiance of many, the latest doctrine has had a more marked effect. One after another of the more intelligent adherents of the Roman Catholic Church is falling away, and openly declaring against the dogma of personal infallibility. Germany, as might have been expected, is taking the lead. The Prince Archbishop of Breslau has resigned his office; at Munich the non-theological faculties have published their protest; the same thing has taken place in Wurtemberg. The Hungarian Government has announced to the Bishops who supported the dogma that their adhesion to it will involve the loss of their temporalities. Austria, Spain, France, Russia, Prussia, all uttered their warnings, and since the promulgation of the dogma have taken even more decided steps. Italy, whose king was under the ban of excommunication, has undertaken to deprive the Romish hierarchy of its temporal possessions. All Europe is in agitation, the evidences of

the feeling being only disguised by the interest awakened by the present war. But the feeling is not the less deep on that account, and no one can be blind to the signs of the times which show that a vast change is impending which Christian men should watch with interest and with deep and earnest prayer.

IN the month of August we called attention to the decision that has been come to by the Synod in respect to the Home Mission Scheme. To the article then published we could call attention and need not repeat the statements to be there found. We trust that in this matter no one will be found lacking, but that the energies of all will be applied to obtain the amount necessary to secure to all the ministers now occupying charges the sum to which they are entitled. The apportionment to the different Presbyteries is not exorbitant, and with a proper system there should be no fear of failure.

OTTAWA is sending out a cry for assistance. In another page will be found an appeal for help. Not the material help so greatly needed by those who have been deprived by the ravages of fire of the results of years of labour and toil. Relief for that distress has, we are thankful to say, been liberally afforded. But there is a want of labourers in the spiritual field. There is a large and extensive region of country almost destitute of those appliances for the spread of Gospel light which are so absolutely necessary for the true prosperity of a country. There are congregations vacant whose members have in vain sought for ministers to occupy their pulpits. Nor is the Ottawa district alone in this complaint. Throughout the whole of Canada, which is growing so rapidly that the means at our disposal are insufficient to supply the demands, there are charges long vacant for which there are no ministers to be obtained. One of the greatest benefits to be derived from the efforts made on behalf of Queen's College is the interest awakened throughout the church in its prosperity. One evidence of that ought to be the larger number of students entering for the purpose of studying for the ministry. But in the meantime until they can be prepared for entering on labour the people are left unsupplied. Nor are we alone in this. Other churches are equally unable to

comply with the demands made on them. While, therefore, we pray the Lord of the harvest to send labourers we should use every exertion and put forth every effort to this end. We would suggest that each Presbytery clerk send a list of vacancies within the bounds of his Presbytery. This will at least enable us to take the measure of our necessities, and may lead to a remedy when the extent of the evil is fully realised.

OBITUARY.

"Died at Stratford, Ontario, on the 26th August last, of valvular disease of the heart, the rev. James George, D.D., minister of St. Andrew's Church, Stratford, in the 70th year of his age."

This is an announcement which has been already read with sincere sorrow by many both in and out of Canada, who knew and admired and loved the man whose decease it intimates.

James George was born in a little farmhouse in the parish of Muckart, half way between Dollar and the famous Caldron Linn, a few rods from

"The clear winding Devon,
With green spreading bushes and flowers
blooming fair."

It was in these terms that Scotland's greatest poet described the landscape in which the subject of this sketch spent the impressionable years of childhood, and from which he drank in, both consciously and unconsciously, those elements which went to nurse in him the gifts of genius with which nature endowed him. Whoever has driven from the bridge of Allan to Kinross, skirting the base of the Ochils, green to the very top, and has followed the course of the "Burn of Care" up to the ruins of "Castle Gloom," and has climbed to the top of Ben Cloch, and thence surveyed

"The green valleys,
Where Devon, sweet Devon meandering flows,"
has seen perhaps the sweetest pastoral view in Scotland, and can trace the source of those conceptions of the beautiful in natural scenery which Dr. George possessed in an eminent degree, and to which he gave such sweet and eloquent expression in one of his most delightful published essays, "The Poetic Element in the Scottish Mind." James George was a poet born. His nature, as the true poet's always is, was as sensitive to the circumstances which surrounded him as iodine is to light; and while his imagin-

ation and taste were moulded by the scenery of the Devon, his character and principles took their complexion from the simple yet intelligent rural population among whom his youth was spent. The spot is still shown with pride by the companions of his boyhood, who have followed his career with watchful interest, where he used to perch on a crooked tree overhanging the Devon, and from it as a pulpit declaim, like Demosthenes of old, at the surging waves that rolled below, which, when swollen with *spates*, and tawny with the earth washed down from the mountains, leaped over each other like hungry caged lions awaiting their food.

There was something striking and noble in the mien and presence of the man. Of medium height, square built, with thick set shoulders, large chest, broad face, wide nostrils, expansive open brow, and hair which in his youth might have stood for Milton's picture of Adam's, nobody could look upon him without feeling that he was an extraordinary man. The head, countenance and frame all conveyed the impression of massiveness and strength, and he was one of those who in the heroic age would have been made a Divinity of, were it for nothing else than his wonderful physical grandeur. And this outward greatness was, as we shall see, only a fair index to his qualities of mind and heart. A melancholy earnestness rested upon his features in moments of mental abstraction, which gave place to a bright glow in moments of passionate utterance; but withal there was at times a tenderness, a genial though covert humour playing about his mouth and kindling his light blue eye.

His youth, like that of many other distinguished Scotchmen, was passed in an humble occupation in Auchterarder, where he fell under the notice of the rev. William Pringle, D.D., a member of the Calvin translation Society, and one of the most accomplished scholars and elegant conversationists in Scotland, who two years ago was the recipient of a handsome testimonial from those persons in Scotland who had witnessed his labours for the cause of truth for 50 years, on the occasion of his *jubilee*; who is still fresh and vigorous after a ministry of 52 years, and who will learn with regret that his distinguished pupil and life long friend is no more. That gentleman discovered that Mr. George was a young man of great promise, capable of better things than mere mechanical labour, took hold of him, encouraged him, as he has not a few who

have risen to distinction both in his own and in other churches, and gave him private lessons for a time. In 1822 young George quitted Auchterarder and attended Dollar Academy; in the following year he matriculated in the College of St. Andrews, but he took the greater part of his literary course in Glasgow University, completing it in 1825. His father was a staunch member of the Church of Scotland; but as it was a *Secession* Minister who first took notice of him, as admission into the dissenting Church was easier to one in his circumstances, and as at that time his sympathies and convictions probably favoured a Church free from State connection, he set himself to prepare for the Ministry of that Church. To that end he began the study of Divinity under Dr. Jehn Dick, by whose prelections, not of the *dry-as-dust* order, but full, scholarly and instinct with religious life, he profited largely; and any of his students who are familiar with "Dick's Theology" can discern the hand of Dr. George's master in this department of enquiry, although, as sometimes happens, the pupil, of a higher order of genius than the teacher, has excelled him in the luminous and forcible exposition of truth. At this period young George had for his fellow-student, friend and companion, Robert Pollok, author of the "Course of Time," whose own *course of time* was so early ended. In Mr. George the youthful poet found an ardent sympathizer, and one who lent a willing ear to his tales and verses; for he too had drunk at the *Castalian* fount, and was trying to climb the slopes of *Parnassus*. On the appearance of Pollok's great work, his friend wrote in a popular magazine what was admitted to be the best criticism of it that appeared at the time. About this period he himself composed a poem of considerable length, which, however, never saw the light, and it is not likely ever will now, but which, competent judges who have read it say, would have given him a right to a niche in the "Poets' Corner," had his severe taste permitted him to publish it.

It was when he was a student that the great agitation, led by the Edinburgh Review, against Lord Liverpool and his *tory* colleague in Scotland, Lord Melville, was at its height; and like all young poets of ardent temperaments he ranked himself on the side of democracy and against the privileged classes, his acquaintanceship with the radical weavers of Auchterarder having no doubt helped him to his advanced views.

So strong were his leanings in this direction that he resolved to quit his native land rather than witness what he then looked upon as the tyranny exercised by the governing classes of Great Britain, and find for himself a home in the Western Republic, the boasted "land of the free and home of the brave." This was in 1829, just after his college course was completed. He took up his abode at the foot of the Alleghanies, in Delaware County, State of New York, where several of his brothers with their families have continued to reside. Soon after this he applied to the Presbytery of Saratoga, Associate Reformed Church, to be taken on trials for license, and being successful in obtaining it, he remained in the United States a couple of years, preaching with great acceptance for a time in Philadelphia and afterwards in Fort Covington, having declined a call to the former place. This brief sojourn in the U.S. cured him, he was wont to say, of his youthful republicanism; and he was glad once more to place himself under the old flag by removing to Upper Canada. Like many others that have been rampant liberals in their youth, when mere plausible theories have great attractions for them, he exchanged his early Utopian principles, which he found it necessary from further reading, thought and experience to abandon as impracticable, for a sturdy conservatism and admiration of the British constitution. So hearty did his loyalty to the old rule soon become that he was found in the troubles of 1837-8 marching to Toronto at the head of the "Men of Scarborough" to aid in quelling the incipient rebellion, ready to do battle, if need be, *pro aris et focis*; and his matured views on limited monarchical institutions, thrown into the shape of a lecture on the "Mission of Great Britain to the World," formed one of his latest publications.

At the time of his settlement in Scarborough in 1834 his congregation adhered to the secession church, known as the Synod of Upper Canada; but in the year 1834, he and three other ministers of that body with their congregations were admitted into the Presbytery of Toronto in connection with the Church of Scotland, the Church in which he was born and baptized. And here it may be remarked that he was a moderate churchman, occupying an intermediate position between those who look upon an establishment and endowment as *essential* to the existence of a Christian Church, and those who can see nothing but *evil* in

a connection with the State. He was fully alive to the advantages and disadvantages of all ecclesiastical systems; but on the whole he inclined to the latter, that while establishments were not essential to a Church, they, when practicable, afforded the conditions most favourable to the maintenance of religion, pure and undefiled, in any country. His resuming his connection with the Church of his fathers was not, therefore, a matter merely of convenience, but of deliberate choice; and in the stormy days of the disruption none of our ministers did better service than he in battling for the old standard. His memorable speech in seconding the motion of Dr. Cook, which carried in the Synod of 1844, on the relations of the Synod to the Church of Scotland, helped to confirm not a few waverers and to prevent the secession which followed from being more disastrous than it was. He was selected to draw up an answer to the "Dissent and Protest" which the withdrawing minority had tabled; and like all his other productions it bears the marks of a master mind, grasping the heart of truth, exposing sophistry, holding by constitutional principles, and at the same time displaying great tenderness towards the seceding brethren. From the very first he occupied a foremost place in the deliberations of the Synod, and was identified with all its best aims and efforts. He had a keen appreciation of the needs of the Church in Canada; and conservative though he was, never welcoming any change merely on the ground of its novelty, he saw that much of the machinery of the Church of Scotland was unsuited to the exigencies of a new country, and was always ready to advocate such modifications in ecclesiastical polity as experience had shown to be necessary.

The Synod early showed its appreciation at once of his personal qualities, and of the position which he had already made for himself, by placing him in the Moderator's chair in 1841. For twenty-five years no name appears in the Synod Records associated with more useful reports and motions, and these were almost uniformly adopted. After the resignation by Dr. Liddell of the Principalship and Professorship of Divinity in Queen's College in 1846, Mr. George was appointed interim professor of Systematic Theology, and from that date till 1853, when on the resignation of the Principalship by the late Dr. Machar, he was appointed Vice-Principal and Professor of "Mental and Moral Philosophy and Logic," he continued to lecture on the leading

points in Divinity every winter for six weeks, the Presbytery of Toronto undertaking to supply his pulpit in his absence. It is thus seen that he had a hand, more or less, in training almost every minister that went forth from Queen's College, up to the last five or six years. In 1855 the university of Glasgow conferred upon him the honorary degree of D.D. in token of their appreciation of the distinction which he had attained.

His ministry in Scarboro, which extended from 1832 to 1853, excepting an interval of about seven months during which he was settled at Belleville, was a most earnest and laborious one, and one the fruits of which are still visible in that community. The people were shrewd intelligent emigrants, mostly from the south of Scotland, quite capable of appreciating the best productions of his gifted mind, so that he had a constant stimulus to study. And how diligently he performed this part of his ministerial work will appear when it is stated under his own hand, that during the period of twenty years, he preached no fewer than one thousand seven hundred discourses, which were all carefully written out. In this laborious productiveness, we trace the secret of his education into that profound thoughtfulness and luxuriousness and fullness of information on subjects bearing upon his profession which characterized him. Such a student with his capacity could not fail to amass in that period a large fund of knowledge regarding things new and old. His reading was not only extensive but systematic. It was done with "pencil in hand," taking copious notes, and when he walked for recreation he carried these with him, and by perusing them fixed them in his memory. He, in this manner, mastered the best authors on divinity, and kept abreast of the times in the highest class of the general literature of the day. It was with much mutual regret that the tie was at last broken, which had bound him strongly to his beloved congregation, when the duties of his new professorship necessitated his removal to Kingston.

But memorable as was his ministry in Scarboro, it was in Queen's College his genius found fullest scope, and his enthusiasm its proper sphere of action. If to be able to evoke whatever powers nature has bestowed upon youth is the true test of the educator, then Dr. George was one of the ablest and most successful of teachers. No student, that was not entirely frivolous ever passed out of his class, who did not

feel himself more of a man than when he entered it. He conducted his pupils into the intricate apartments of their own minds; introducing them to a new region of thought he taught them the response of the Greek oracle, "know thyself," so that entering his class was an epoch in their mental history. His success lay in inspiring his students with ardour in the pursuit of learning, and earnestness in preparation for their future work. He was an *educator* after the manner of Dr. Arnold, of whom he was a great admirer. Many professors might help to convey into the mind and memory of their students, the theories and facts of science to a greater extent than he did; but he held, and held rightly, that the business of colleges is not so much to impart information as to qualify men and put them on the right track for obtaining it for themselves in after life. To whet the intellectual powers, and to possess the student's mind with enthusiasm for his studies, was in his estimation a more important consideration than to give him a learned knowledge of other men's notions, which would be of no practical value in life. His manner of teaching logic was rather by exemplifying its legitimate use in his own prelections, than by laying down artificial rules. He was himself a prince among reasoners. His powers of analysis were specially acute and searching. He saw at the first glance right into the heart of a proposition, and could lay open its proper meaning with a facility that every student envied. In his system of mental and moral philosophy, he belonged to the Scottish school, inclining rather to Brown than to Reid and Stewart. But, to quote the words of an esteemed correspondent, "he was not a close follower of other men's systems, and for the most part confined himself to the subject of *Psychology*, preferring its rich and tempting fields of observation and enquiry to the colder and more barren regions of pure metaphysics. Intensely earnest in the search after truth, the tracing out of the workings of the Divine mind in the phenomena of the human one, was to him a most interesting study. The difference between the human intelligence and what we call instinct in animals was also a favourite branch of his subject, into whose mysteries he was always endeavouring to penetrate. Of animals he was a lover and careful observer, and most who knew him well will remember how he was wont to study and expatiate upon the wonderful ways of the bees." The perfection of the

Divine nature, and the will proceeding therefrom, was the basis of his system of *Moral Philosophy*.

Every student who enjoyed the privilege of listening to the rich and eloquent utterances of Dr. George, from the professor's desk, will recall with melancholy pleasure his remarkable countenance, now with a severe expression upon it, as he is dealing with error, and especially *sophistry*; now radiant with pleasure when he speaks of the grace and goodness of God, and now kindled up with a kindly humour as he tells some amusing anecdote. But no part of his professional work was more fruitful of good to his students than his criticism of their compositions. No one could be more patient than he, or more tolerant of little faults, as he sat back in his chair and closed his eyes, listening with impassive face to their often crude essays; but he always estimated their productions at their proper worth, never doing them an injustice, although he rarely took their compositions out of their hands. When he did indulge in faultfinding, however, which was but seldom, if students were doing their very best, and they generally did their very best for *him*, as Arnold's students used to do, his rebuke was all the more telling that it was spoken in a kindly half-joking manner. His examinations on the subjects of his own prelections were invaluable, as he had then an opportunity of throwing in an anecdote or piece of scientific or curious general information that could not find a place in the written discourse. Here again we quote the words of the correspondent already mentioned, whose testimony cannot be accused of partiality, as it is that of one who never attended his classes: "Few professors have been more loved and valued by their students, than he was by his. His interest in them by no means terminated with the intercourse of the class room; it followed them to the battle of life, and it always gave him hearty gratification to hear of their success in a wider arena. Many of them are now worthy ministers of our church, and others hold positions of usefulness and honour both in the Dominion and in distant parts of the world; but one and all will vividly remember the hours spent in his class room, how he delighted them with the warm glow of genius that inspired his prelections, and kindled their enthusiasm from his own.

"Of his powers as a public speaker those who have heard him need only to be reminded. Without possessing the more studied

graces of rhetoric or elocution, his oratory derived its power from the vigour and originality of thought and the fervid intensity of feeling that characterized the man as well as his productions. One platform address of his, in which he alluded to the atrocities of Lucknow,—then fresh in the public mind,—will long be remembered by those who heard it, from the *thrilling* effect of his almost dramatic presentation of the horrors of heathenism." And this was almost surpassed by another remarkable oration on the question of raising a monument to the renowned hero, Sir William Wallace, in which his love of his native Scotland, his humour, pathos and sympathy with freedom all found eloquent expression amid the tumultuous cheers of the audience.

"As a preacher he combined intense fervour of speech and delivery with great comprehensiveness and elevation of thought; and while his sermons were long for modern days, they were listened to with more sustained attention than is often vouchsafed to far shorter ones. His addresses at the Communion table were especially warm and impressive, as he dwelt with deep feeling and pathos on the wondrous redeeming love which the ordinance commemorates." A sermon of his on Rev. iii., 12, delivered in St. Andrew's church, Kingston, in October, 1854, on the evening of the Communion Sabbath, is still vividly remembered by his students for the passages of surpassing beauty and eloquence it contained.

"A noticeable trait in his character was the rich vein of genuine humour pervading his conversation, and on suitable occasions his public speaking, playing and sparkling around his subject till the audience were infected by the bright geniality overflowing from the face and manner of the speaker.

"In 1862, much to the regret of his many friends in Kingston, he resigned his professorship, and accepted a call from the congregation of Stratford. His new charge was a rather small one at first, but under his earnest and faithful ministry it has largely increased, and a handsome and commodious new church was built about two years ago. In it he continued to preach the Gospel with his accustomed power and faithfulness, and with scarcely less than the vigour of his prime, till in the spring of this year, he was for ever laid aside from earthly labours by an attack of valvular disease of the heart, which has, after a period of great suffering removed him to

his eternal home just as the limit of three score years and ten had been almost reached.

"Intense as were the sufferings of the last weeks of his existence—his physical energy offering a prolonged resistance to the disease—they were alleviated and brightened by the Christian faith and hope which had been his stay and support during a sorely-trying life. Those who attended him felt it a privilege to witness the child-like spirit of faith in which his soul found its rest in Jesus, when the valley of the shadow of death was reached, and no other stay could be of any avail.

"He has left behind him some published writings—a work entitled 'The Sabbath School of the Church and the Fireside'—full of sound thought and wise counsel, and several lectures, delivered at various periods and published by request." Glowing as these essays are with the intensity of his nature, and the loftiness of his genius, still they are mere fragmentary evidences of the fertility and power of his teeming brain, and it is to be hoped for the sake of his adopted country the more matured products of his active mind shall yet see the light, satisfied as we are that they would be a most valuable and honourable contribution to the literature of the Young Dominion.

"But his writings convey but a faint impression of their effect when enforced by the living voice. Some of his speeches at meetings of Synod—one in particular on the *Organ Question*, will long be remembered. He was a staunch conservative, and as emphatic in the utterance of his opinions as he was intense in the opinions themselves.

"Heavy personal trials which pressed upon him in his later years, withdrew him from a prominent place in our church courts and deprived the Synod of his matured wisdom and earnest counsels. But remembering the man and all he was, we may well say that "in spite of his sometimes peculiar accent and pronunciation and the want of a very exact scholarship, "for grasp and vigour of mind, originality of thought and the intensity of nature and feeling which are the source of all *true* eloquence, he has probably not left his equal in the church, and we feel that it will be long ere his vacated place shall be adequately filled. Many both here and in distant parts of the world will mourn for his death as a personal loss."

The press of Stratford united in paying

tributes to the earnestness and success of his ministry there, and in deploring his loss to the town, all the institutions of which, religious and educational, found in him an intelligent advocate and friend. On Monday, the 29th August, a large assemblage, many being from a distance, congregated at his late residence to pay the last tribute of respect to his memory. In accordance with the directions left by the deceased, Mr. Gordon of Dorchester and Mr. McEwen of Westminster, old students of his own, conducted the services at the manse. Mr. Gordon read appropriate passages of scripture, and addressed some practical remarks to the sorrowing congregation, concluding with a few personal reminiscences of him whose death they mourned. Mr. McEwen then offered a suitable prayer, when the funeral cortege wended its way to the graveyard, where amid the tears of a sorrowing flock the mortal remains of their beloved pastor were interred directly behind the pulpit of the new church. On the Sabbath following, according to the dying request of Dr. George, an eloquent and appropriate funeral sermon was preached to a large and devoutly attentive congregation by the Rev. Robert Ure, Canada Presbyterian minister of Goderich, his old friend, in conjunction with whom he had laboured earnestly, previous to his withdrawal from an active share in the public work of the Synod, to bring about a union of all Presbyterians in Canada. He thus seems to have looked upon the part he took in initiating the union movement in 1860, which now appears to be approaching a consummation, as the work of all others with which he most desired his name to be associated.

A meeting of the Presbytery of London was held on the 1st of September, when the clerk in suitable terms called the attention of the court to the loss the Presbytery had sustained. Thereupon the following minute was framed, and a copy of it ordered to be transmitted to Mrs. George :

"Inasmuch as we have been called upon since the last regular meeting of our Presbytery, to mourn the loss of one of our members—the Rev. Dr. George—this Presbytery would in humility bow to that dispensation (sad and severe though it be) of the Allwise and Almighty disposer of all things, which has deprived us of the Christian sympathy, the wise counsel and great talents of one who was early led to consecrate himself to the work of the Gospel

ministry, and who, so far as man can judge, was eminently successful in his Master's service.

"As a minister of this Church, which he joined in its infancy, about 36 years ago, his career has been marked by great pulpit power, fervid zeal, and conscientious discharge of duty; and, by the blessing of God, his labours have been abundantly fruitful in Scarboro and Stratford, where his pastoral life was spent. In the former place, he found the congregation weak and struggling, and left it one of the most prosperous in numbers, wealth and healthy piety on the roll of the Synod. In the latter, as is well known to the members of this Court, the congregation, which was in a very low condition when he assumed the oversight thereof, is now in every way prosperous.

"Nor can this Presbytery overlook or fail to acknowledge the valuable services rendered by Dr. George to the whole Church, while he so ably filled the chair of Systematic Theology in the University of Queen's College, and to the whole country also, while Professor of Logic and Moral Philosophy in that institution.

"Dr. George was a man remarkable for the warmth of his sympathy, for an unostentatious yet cordial hospitality; and, although a man of very decided views, he was indebted not a little for his liberality to the generous disposition of his noble nature.

"Possessed of a vigorous intellect, great originality, a clear judgment, matchless zeal, and very great energy of character, all which was highly toned by a sound and healthy piety, it would be no wonder if somewhat of his spirit were communicated to some of the many who enjoyed the privilege of prosecuting their studies under him. And, furthermore, the Presbytery would take this opportunity to convey to Mrs. George and the children, left fatherless by this dispensation of the Almighty, their hearty condolence and most sincere sympathy; and commend them to the care of Him who has promised to be a husband to the widow and a father to the fatherless."

We close this notice by publishing the letter written by him to his congregation a few weeks before his death, which, like a communication from the spirit land, will be read with mournful interest. As it was his wish to die in harness, he solicited the Presbytery a few months before his death to allow his congregation to choose a colleague leaving him first minister of the charge. This they gladly granted. The latter part of

the letter, which was his last legacy to his people, refers to the proposed arrangement.

My dear friends,—It is now nearly eight years, wanting but a few months, since I began my labours among you. But that which was, I trust, by the Divine appointment, is now by the same Divine appointment apparently brought to a somewhat sudden close. It is into the hands of the Presbytery, according to the rules of our church, that I shall have to resign my present position. That will be done in proper form in due time. Yet as your pastor, I cannot withdraw from my present position without making a few observations which may be suitable for the exigencies of the occasion. Although I was advancing to old age when I assumed the charge of the congregation, yet in all bodily health and in all mental powers I felt as fully capable of discharging all the duties of the ministry as I had ever been in all my life. And in some senses I felt better prepared, as I had all the experience of my past ministerial life to aid me. But now, surely, at a period such as this it becomes both me and you to look back with solemn consideration. No minister can be connected with a people, even for the shortest period, without solemn results. If he has wrought for God, even this to himself will be matter of joyous reflection. If he has not wrought for God, these reflections will in many ways be very painful. But when we think of this kind of labour going on for many years, if it has been good, how precious the retrospect; if bad, how sad that retrospect! I cannot enlarge on this topic. I may be permitted, however, to say a few things; first as to myself; next as to you. As to myself, I think I can, in the solemn circumstances in which I am now placed, look back and say I have in my public ministry among you fought the good fight and have kept the faith; and on all occasions have striven to disclose that faith for the conversion of sinners and the edification of saints. I have not knowingly kept anything back which I thought my God bade me disclose, and I have not glossed over any matter which my God bade me present in all the nakedness and simplicity of grandeur and truth. This is what conscience affirms; and I know well that there has been much weakness and much sin in all that I have done and said, for I know well that the marks of my sinful hands have been left on the purple robe of gospel truth. Yet I cannot but testify to this that what I preached was the everlasting gospel of the Lord Jesus, and in which

I believe and did believe was the only good news for sinners—was the only remedy for guilt, and was the only and certain cure for a diseased soul. I have no hope for the salvation of my own soul but in this gospel, this faith, this free, this all-sufficient gospel. It is this which I have striven to unfold to you. Now, in as far as you have attended on my ministry with the view of knowing the glorious principles of this gospel, you have done well. But can I believe that this has been generally done, or must justice compel me to say that this has not been done by you all? O, my friends, we must not pay groundless compliments or trifle with truth on any matter, but more especially on a matter so momentous as this, and at such a time as this. Let your own conscience be judge. Have none of you ever carelessly absented yourselves from the house of God when this gospel was being preached? Have you never spent the Sabbaths in sloth and frivolous pursuits while the great message of salvation was being delivered in this house? You were not there, and you had no sufficient excuse for your absence. Yet you were absent while those sermons were being delivered which had been the subject of earnest study during the previous week, and which had been prayed over again and again. Was this right? Was this not absenting yourselves from the assembly of God's people while the bread of life was broken, but broken in vain as to you? It is not what I say as to this, but what says conscience? And it may be that many who have attended have attended with but little profit. There has not been the prayerful preparation nor the self-application which should have been. Nor has the message been thought over and conversed over by you in private. I say again I do not sit in judgment. I cannot but let conscience speak, and that God judge, in whose work both you and I should have felt that we were engaged. But there are those of whom I hope better things, persons that sought preparation in their closets and families—persons who came up to the house of God with hearts set upon knowing His will, and who listened and indeed went through all the duties with faith and love. To those of you I can say that I hope the house of God was a place of profit and repose, of refreshment for your immortal souls.

There is one matter on which, after all that I have spoken, I would wish to say a few words. That matter is a debt on the church. That debt is no great thing if

there were a universal willingness to meet it. There are certain of your members who stand legally bound for this. But every one of you connected with the congregation ought to feel himself solemnly and morally bound to see that this debt is paid to the last penny. If that is not done, and done instantly, it may greatly perplex your future movements. It is as far as possible to obviate all embarrassments on this score that I lose not a moment in resigning my present position to the Presbytery. What the position shall be which I propose to assume is briefly this. That I resign all claims on you for pecuniary support at the meeting of Presbytery; and what I should propose is that the salary which you have paid to me (and, all things considered, that has been very well paid) shall go to meet the salary of the assistant minister whom you may call. Anything that may now need explanation on this I will give to the elders and trustees of the congregation at an early day. This seems the only feasible course under the trying circumstances for the good of the congregation; and what I ask for myself in retaining the status of your minister, while the Lord may continue life, is surely not inconsistent with the justice which you owe to me. I cannot but hope that the Presbytery in its wisdom will see meet to fall in with this arrangement. It will be needful that you appear by your representatives at the meeting of Presbytery to get these matters, as well as the matter of future supply for the pulpit, fully arranged, for oh! it is my most earnest wish and prayer that the cause of pure and undefiled religion may ever flourish and prevail in this church.

And now I say, what I have often said in your hearing:—May the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen.

Yours very faithfully,
JAMES GEORGE.

The following obituary notice of the late Mrs. Ferguson, of Esquesing, would have appeared in the *Presbyterian* some months ago had not delay been occasioned *just* by the time that elapsed before a few details could be obtained; and *afterwards* by the severe indisposition of the water, which rendered him unable to offer even this little tribute of esteem.

Mrs. Ferguson, relict of the late Reverend Peter Ferguson, of Esquesing, died at Esquesing, on the 24th of March last, and

on the 26th was interred in the Esquesing burying ground, beside the mortal remains of her good husband.

The deceased lady had suffered long from nervous weakness. About a month previous to her death she caught a severe cold, which took the form of bronchitis. Cough and head-ache exhausted her little remaining strength, yet her death was sudden and unexpected. So much was this the case that on the day previous, one of her sons and her only surviving brother had left her residence for their own homes. They had been assisting at the sale and disposal of the household furniture, as Mrs. Ferguson had intended removing from Esquesing. She was perfectly sensible to the last, and was able to converse till within a few minutes of her end. Among the latest utterances she expressed was one of thankfulness to God for the goodness He had ever shewn to her.

Mrs. Ferguson was the third daughter of the late Mr. John Gale, of Logie. She was born in the year 1812. She was soon left an orphan—her father dying in the year 1819. In the year 1827 the late Rev. Alexander Gale, a Licentiate, of the Established Church, who subsequently occupied several prominent positions in the Church in this country, left Scotland for Canada. He was accompanied by his mother, a younger brother and two sisters, the eldest of whom—the subject of this notice—was married in the year 1840 to the Rev. Peter Ferguson. Four sons and a daughter were the issue of this marriage. The eldest of the sons, James, died of consumption on the 2nd of August, 1859. Of the remaining family besides the daughter and youngest son, one is the minister of St. Andrew's Church, Kincardine, and the other a prosperous lawyer in Walkertown, the county town of Bruce.

While ever much respected by the public of the neighborhood, it was within the circle of domestic duties that Mrs. Ferguson's excellence chiefly was seen. In house-keeping and the bringing-up of her family, as well as in the tastefulness of the good ministering wife, her character largely reflected that of the virtuous woman portrayed by the wisest of men, in the end of the Book of Proverbs. She sincerely sympathized with her husband's lively appreciation of the genuine and dislike of mere pretence, and sought ever to be his "helpmeet" in promoting the edification and good of the congregation.

During the years of her widowhood Mrs.

Ferguson experienced the faithfulness of that God who is a Father of the fatherless and a Judge of the widows. She had great confidence and comfort in the Divine promises. Of delicate constitution and long familiar with affliction, she was characterized by marked resignation to her Heavenly Father's will and trust in his guidance. Her latter end was "peace."

In this removal, seven years after that of

Mr. Ferguson, who died on the 17th of February, 1863, we are again solemnly reminded of the importance of our brief day of privilege and of trial. Every such occurrence as it may come near to us all, calls upon us to "walk by faith." Then as the links that bind us to the seen and temporal are severed, we shall be drawing happily closer to the invisible and eternal.

Correspondence.

ARNPRIOR CONGREGATION.

To the Editor of the Presbyterian.

SIR,—Doubtless not, a few of your readers may be aware that the Rev. Peter Lindsay, of Arnprior, had several months ago, placed the demission of his charge before the Presbytery of Renfrew, of which he was an efficient member. The Presbytery having considered the reason assigned by Mr. Lindsay too unimportant to require any immediate steps being taken in the matter, deferred the final decision of it to a future meeting. At their last meeting, however, at the earnest wish of Mr. Lindsay, his demission was accepted, and the usual certificates granted him.

Lest it should be thought by any that some grave difficulty was the occasion of Mr. Lindsay's leaving Arnprior, I beg to say that such was not the case. Most of those who were instrumental in getting Mr. Lindsay settled in Arnprior were his friends to the very last. As an evidence of that I may say, that the congregation, in addition to paying the promised stipend, very thoughtfully provided a house for their minister, the rent of which in a growing town like Arnprior, must have been considerable. Before leaving, too, Mr. Lindsay was presented with a very handsome buggy and a set of silver mounted carriage harness, as a mark of the esteem his people had for him and their appreciation of his labours among them.

Mr. Lindsay carries with him the best wishes of the whole congregation of Arnprior, notwithstanding that some little personal difficulties may have arisen. There are few congregations that have acted more honourably with their minister, and it is to be hoped that a successor may soon be found to fill that very important charge.

A young man of earnest piety and popular talents would find a wide and hopeful

and liberal support.

OTTAWAN.

THE CHURCH IN INDIA.

To the Editor of the Presbyterian.

SIR,—It may be interesting to your readers to see an account more full and explicit than I have yet sent of the state of matters here in general, and of the prospects of usefulness before our new church in particular. Taking this for granted, I shall ask your kind permission to lay before them the few subjoined jottings from Bombay.

It takes a stranger a considerable length of time to get acquainted with "men and things" in India. The different classes of people he meets seem so *foreign* to his stereotyped ideas and so different from one another that he can scarcely avoid at first being bewildered. Here is a large colony of enterprising Parsees, veritable specimens of the old fire worshipping Iranians of the time of Zoroaster. There are innumerable sects and castes of Hindoos, from the high-born and dignified Brahmin to the lowest outcast. Here also are a host of bigoted Mussulmen, very little superior in their religious conception to the Hindoos and very much more exclusive and intolerant. The languages spoken by the inhabitants of Bombay are a study by themselves. Mahrathi is the native language of this section of the country. But here are people who speak Madras and Bengali from the east, Samil and Canarese from the south, Hindustani, Punjabi, Gujerati from the north, Persian and Arabic from the opposite coast, besides representatives from China, from Africa, and from almost every country in Europe. I think there is not a city in the world, with the exception, perhaps, of Alexandria, in which there is such a medley of different kinds of people.

The Anglicising process, however, is going on apace and is doing wonders towards fusing into one such discordant and incongruous materials. Education, railways, and

many other civilizing appliances are producing great and rapid changes in the customs and feelings of the people. Many of the students in the colleges here attain really a high standard of education, quite as high as that of students in the best Canadian universities. In to-day's *Times* I see that a Hindoo youth, Yelept Dinanath Atmaram Dulvi, Esq., has just published a pamphlet in which he proves satisfactorily that some algebraical theory of Sir Isaac Newton's for discovering the roots of equations, is not correct. I should say that very few of our Canadian students would exhibit such daring.

But I must give you a more particular account of my new sphere of labour. You are probably aware that the object for which the India Missions Committee sent me here was the establishment of a college department in the General Assembly's Institution here. In accordance with my instructions I observed the state of matters with a view of determining the essential requirements of the proposed college; the desirability of establishing it as a means of missionary effort, and the prospects of success in point of numbers. Upon all these subjects I sent reports and letters to the Home Committee, and they considered the matter of sufficient importance to be laid before the General Assembly previous to a final decision. The deliverance of that venerable body simply referred the matter back to the Committee with promises of support to whatever they might decide upon. Their final decision has just reached me, but before stating what it is I shall refer to some of the considerations which have led to it.

The principle which the Church of Scotland has adopted with reference to her India Mission is, that a good secular education, combined with instructions in the principles and evidences of christianity, is the foundation which can be laid for the future India church. This principle has been carried out with great success as far as the number of youth who thus receive instruction is concerned, and, particularly in Calcutta, the "General Assembly's Institution" has taken a high position. There a college department has for some time been in operation and has been eminently successful. When I reached Bombay, I found amongst many who were interested in our mission a strong feeling against the establishment of a college here. The considerations militating against this step might be summed up in a few heads. (1) the number of young men who obtain a collegiate

education here is not now nearly as great as in Calcutta. (2) The Government of Bombay does not assist mission colleges to nearly the same extent as that of Calcutta. (3) There is already established here a college in connection with the Free Church, which is in a sense a failure, since the number of students is very small, and it was suggested that we should join with the Free Church in making a strong united college. (4) A strong conviction is now arising that a college costs more than the results derived from it are worth, considered from a missionary point of view. (5) By means of the various collegiate and other institutions there is now a large number of educated young men in Bombay, who do not believe in traditional Hindooism or any other form of religion, and it occurred to me that there was a noble field of usefulness as yet almost entirely uncultivated.

Influenced by these considerations I reported to the Home Committee as to the requirements of the college, the probable cost of maintaining it, the difficulties in the way of success, and the alternative which I was anxious to adopt if they did not decide in carrying out their original intention. Their decision has been quite in accordance with my own wishes and those of nearly all our friends here. I am instructed to postpone the establishment of the college, and to use whatever means I may see fit for the purpose of influencing the educated natives of Bombay towards a higher kind of moral and religious truth.

The work now before me I feel to be a very important and also a very difficult one. I am thoroughly convinced that christianity, such as we are familiar with in Britain and America, will never be established in India. A great deal of extraneous matter which has been collected around it during its history in Europe must be swept away. And a broader foundation than that which we find in Judaism must be laid. It appears to me that the great work for the Christianity of the present day is to demonstrate its relations not merely to Judaism but to all the great world-religions with which it is now brought into contact.

I have decided upon adopting the method of giving periodically public lectures to English speaking Hindoos and Parsees upon subjects connected with the object in view and other steps may be taken according to circumstances.

I remain, &c.

ROBERT JARDINE.

Bombay, July 26th, 1870.

Churches and their Missions.

FRANCE.—FATHER HYACINTHE ON THE NEW DOGMA.—I protest against the pretended dogma of the Pope's Infallibility, as it is contained in the decree of the Council of Rome. It is because I am a catholic, and wish to remain such, that I refuse to admit as binding upon the faith of the faithful, a doctrine unknown to all ecclesiastical antiquity, which is disputed even now by numerous and eminent theologians, and which implies not a regular development, but a radical change in the Church constitution and in the immutable rule of its faith. It is because I am a Christian and wish to remain such that I protest with all my soul against these almost Divine attributes to a man who is presented to our faith—I was about to say to our worship—as uniting in his person both the domination which is opposed to the spirit of that Gospel of which he is the minister, and to the infallibility which is repugnant to the clay from which, like ourselves, he is formed. One of the most illustrious predecessors of Pius IX, St. Gregory the Great, rejected as a sign of anti-Christ the title of Universal Bishop which was offered to him. What would he have said to the title of Infallible Pontiff? On the 27th of September last year I wrote the following line concerning the Council then about to assemble: "If apprehensions, which I do not wish to share should be realised—if the august assembly should have no more liberty in its deliberations than it has had in its preparations—if, in one word, it should be deprived of the essential characteristics of an Œcumenical Council, I would call upon God and upon men to summon one really summoned by the Holy Ghost, not in a party spirit—one representing really the Universal Church, and not the silence of some and the oppression of others." I again utter that cry. I ask for a truly free and Œcumenical Council. And, above all, now as always, I appeal to God. Man has been powerless to procure the triumph of truth and justice. May God arise and take his cause in hand and decide it! The Council, which should have been a work of light and peace, has deepened the darkness and unchained discord among the religious world. War replies to it as a terrible echo in the social world. War is one of God's scourges, but in inflicting a chastisement may it also

prepare a remedy? In sweeping away the ancient edifice, may it not prepare the ground upon which the divine spouse of the Church shall construct the new Jerusalem?

FRERE HYACINTHE.

Aug. 20, 1870.

THE IMPENDING FATE OF ROME.

ITALY.—Once more the French troops have been withdrawn from Rome, and Italy is free from the interference of strangers. This act of the Emperor of the French has caused great excitement and consternation in the Vatican. At one time Napoleon was so popular with the priesthood, that words could not be found too strong to express the gratitude which many of the dignitaries of the Church felt for the protection which he afforded to the Roman Pontiff. And such gratitude he deserved. For twenty years he was the chief support of Pius IX. In order to preserve him on his throne he supplied him with money and soldiers, and gained for himself much unpopularity. But, now that he no longer affords this help and support, the Pope and his cardinals use every term of reproach against him, rejoice in the defeats which the French army have suffered, and hope for the overthrow of the Napoleon dynasty. The Roman Catholic journals announced that the day is not far distant when Bismark will restore to the Pope the provinces which had been taken from him, and also reinstate the princes who were banished from Italy eleven years ago. A letter has been published in all the Roman Catholic papers, which purports to have been written by the King of Prussia, and promises to the Pope assistance and protection, should any attack be made upon his possessions by the Italian army. This letter finds, however, little credence among the Italians in general, and one of the best informed of the Italian papers assures us that the Prussian Government has resolved to consider the Roman question as one which does not enter into the relations between Italy and Prussia, and allow the Italian Government to follow the line of politics which it considers most likely to produce a speedy solution of this difficulty. The King of Prussia, as sovereign of some Roman Catholic provinces, wishes only that full liberty shall

be allowed the Pope in the discharge of his spiritual duties, and that permission be granted to his followers to correspond with him when they consider it necessary. A very noisy discussion took place in the Italian Parliament on this question, some urging that possession should immediately be taken of Rome by the Italian troops, and others affirming that the stationing of troops on the frontier was a violation of the pledge of neutrality. Visconti-Venosta, the Minister of Foreign Affairs, announced that at present the intention of the Italian Government was neither to attack Rome nor allow it to be attacked by others, but wait and see what turn events would yet take. The journals which give an account of this discussion also inform us that a meeting was held of the Pope and cardinals, when it was agreed that no resistance should be made to the Italian troops, should they present themselves before the walls of Rome. From this decision only Cardinals Patrizi, Caterini, and Mertel dissented. Whether this resolution will cause the Italian Government to change the line of action which it had marked out it is impossible to say, but certainly the rumour is very prevalent this evening that the Italian troops have now crossed the frontier. Perhaps this decision has been come to by the Pope and cardinals in order to protect themselves from their own soldiers, who have commenced to quarrel among themselves, and within the last few days have wounded and killed several of the citizens.

SPECIAL MEETING OF EVANGELICAL ALLIANCE.—Since the decision to postpone the General Conference, many letters have been received from eminent members and friends of the Alliance, both in this country and in Europe, warmly approving the step. Letters from Rev. Dr. M'Cosh and Bishop McIlvaine have already been published. By the last mail, a letter was re-

ceived from Count Bernstorff, of Berlin, in which he says:

"It is my wish to express to all the friends in New York the warmest thanks of the German branch of the Evangelical Alliance, for postponing the Conference. We fully realize how great a sacrifice it must have been to you to postpone a second time, and we are sorry to give you all this additional trouble. But as many of us cherish the great wish of coming, we are deeply thankful to you for having restored to us the possibility of doing so." Extracts to the same purport might be made from letters written by officers of other branches of the Alliance in Europe.

But, notwithstanding the postponement, several brethren from Great Britain and the continent have arrived in this country, and a few others are expected. Of these, some left home previous to the decision to postpone, while others, having their arrangements for the voyage all made, found it convenient to consummate them. Among these foreign visitors we may mention Rev. Professor Revel, of Florence, Italy; Professor Renevier, of Lauzanne, Switzerland; Rev. Dr. Koenig, of Pesth, Hungary; Rev. Isaac G. Bliss, of Constantinople; Mr. Thomas Scott, of Hobart Town, Van Dieman's Land; Rev. Dr. Angus, Rev. Dr. Macaulay, Rev. Dr. Mullens, Rev. Henry Allen, Rev. James Davis and others from Great Britain.

As several of these gentlemen will be in New York the latter part of this month, it has been decided to hold a public Alliance meeting at Association Hall, corner Twenty-third street and Fourth avenue, on Sunday evening, September 25th, to hear from them respecting the interests of religion in their countries.

As we go to press before the meeting takes place we shall endeavour to publish an account of its proceedings next month.

Articles Selected.

OLD MAGGIE WEBB.

CHAPTER III.

The next day, after lessons, as I was home, papa told me that Margaret was too ill to see me. She was delirious, from fever brought on by the pain of the broken limb, combined with the chill caused by

her having been in the water so long; for she must have lain some time before I found her. The fever lasted many days, and her life was despaired of. At length it abated, and though so weak that she could not feed herself, the doctor thought that with care she might recover.

Nearly a fortnight had elapsed, when one day mamma said that I might now go to

see poor Margaret. Again I gathered a little bouquet from my garden, not quite so fragrant as the last, for the lilies were all gone, but still bright and pretty with scarlet geraniums and yellow mimules. Besides the flowers, I had a text which I had been hard at work colouring. I had bought it with my own money, and mamma had helped me to choose it; and this I meant to pin upon the wall of Margaret's room, so that she could see it as she lay in bed: the letters were quite plain and clear and distinct, though brightly coloured. This was my own gift to Margaret, and I felt quite sure she would like it; it was so pretty, and would look so nice against her dark wall. Putting the flowers and my Bible into a basket, I took my cardboard text in my hand, and holding it carefully, set off to the almshouses, and soon arrived at Margaret's door. Waiting a little to take courage, for I had not yet got over my fear of her, I saw my father come out of the next cottage. Catching sight of me he exclaimed, "My dear Alice, what is the matter?" for I was sitting on the doorstep trembling, and nearly crying.

"Nothing, papa; only I am rather afraid of going in," I replied, timidly.

"Are you, my poor child?" he said, in surprise. "Then come in with me to Mary Willis; she is going to see Margaret in a minute or two, and you can go with her." And then in a graver tone he added, "You must try to overcome these foolish fears. Remember Margaret Webb has never yet willingly listened to the word of God; she has always turned from it in anger and bitterness of spirit. Now she seems softened, and has asked for you, though she will not see me; so do not let your needless fears keep you from trying to carry comfort to so sin-stricken and sorrowful a soul. Ask the Saviour to fill your heart with love for those he died to save, and then you will fear nothing that would hinder you from telling of his great salvation." And laying his hand on my head, he added solemnly, "God bless my child, and make her a blessing." Leaving me with Mary Willis, who just then appeared at her door, he turned away, passed through the gate of the little almshouse garden, and went down the lane to the Church.

How often since have I thought of my father's blessing, bestowed upon me that summer afternoon in the sunny little garden of our parish almshouses; and often and often has the recollection of his words strengthened me to the performance of a

distasteful duty, when my only reward was the knowledge that I had tried to do my best, and the approval of my own conscience. How often do words like these sink deep into the hearts of children, and bring forth fruit, long after those who have uttered them have passed to their eternal rest.

Mary Willis looked up with a bright smile as I entered her cottage. She set down a little saucepan which she had in her hand, and dusted a chair for me—though I am sure it did not need it—saying, "Sit down, Miss Alice, sit down; right glad to see you I am; but you don't look just well to-day. I was just warming' 'a few broth' for poor Margaret; it's but little she can take, poor soul, but she wants it often. Eh, miss, but she's been very bad! it was a sad fall for a poor thing, and she over sixty. She has need to thank the Lord that he sent you to find her before she was drowned." And Mary wiped her eyes with the corner of her apron, for she was a good, affectionate, kindly old woman, and always ready to nurse a sick neighbour.

I did not feel much inclined to speak, so I only said in a low voice, "Yes, I am very glad she didn't die!" And Mary went on:

"She has not spoken hardly at all, since the fever went, except this morning when your mamma came to see her, and she asked for you; but all the time the fever was on her she talked about her husband, and about Robert and Harry, and how they would be drowned unless they climbed up a tree, and such a lot of rubbish as you never heard in your life. But I must go and take her the broths; they'll do her a power o' good; they're real strong; I fetched 'em for her myself from the rectory, this morning."

So saying, she poured the beef-tea into a little basin, covered it over with a plate to keep it hot, and we went together into Margaret's room.

I walked softly to her bedside; as she saw me, a gleam of pleasure lighted up her poor thin wasted features, and she attempted to raise herself. She did not speak, but after looking at me for a few seconds, closed her eyes and sank back as if exhausted.

I went to the fire place, where Mary Willis was standing, and asking if I might give Margaret the beef-tea, I took it to the bed-side, and said in a low tone, "Margaret, will you try to drink a little beef-tea?"

At the sound of my voice she opened her eyes, and making a faint effort to stroke my hand, murmured feebly. "God bless you."

Mary Willis now came to the bedside, and holding the basin kindly and carefully to her lips, she drank the beef-tea, Mary saying as she finished, "Now you will be better, and can talk with miss if you like," and she left the cottage.

After sitting quite still for a few seconds, I took the flowers out of my basket, and laid them gently on the bed before her, putting a piece of southernwood close to her face, in the hope that the smell, which I knew she liked, might cause her to open her eyes and speak to me. But she took no notice, and hardly knowing what to do next, for I was beginning to feel a little frightened, I took out my Bible and began to read the chapter which mamma had marked for me, the eleventh of St. John's. I soon forgot my fears, and became so interested that I was quite startled when, as I read the words, "Jesus wept. Then said the Jews, Behold how he loved him!" I heard a deep sob, and looking up I saw the tears trickling down her poor wan face. I stopped a minute in consternation, and not knowing how else to comfort her, I stroked the hand that was lying on the bed close to me, and then softly went on reading. When I had finished, I sat quite still, without speaking. After a minute's pause she moaned, as if in pain, and said feebly, speaking to herself, "My John used to say the Lord loved him—and the lads—and me. I didn't believe it, though, when they were taken from me—p'raps he was right—O John, John, John, it's a weary while since.—And p'raps the Lord would care a bit for me only I've been so wicked." And then she was quiet again. Her distress and the excitement of my own feelings was too much for me, and I could not help crying; though I kept very quiet, lest I should disturb her.

Opening her eyes, she said, "Don't cry, Miss Alice; tell me something more about the Lord," and then with increasing energy, "If he would but forget all that's gone—but I've been very wicked—I never said a prayer since they died till the day I fell into the brook—and when I said 'Lord, have mercy on me,' I didn't think as he would. But he did, he did; and oh I am a great sinner."

"Dear Margaret," I said, "I am sure Jesus does love you;" and I repeated the texts I had learnt that morning, "Hercin

is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." "Come unto me all ye that labour and are heavy laden, and I will give you rest." "To the Lord our God belong mercies and forgiveness, though we have rebelled against him; neither have we obeyed the voice of the Lord our God to walk in his laws which he set before me."

She lay quite still as I repeated the blessed word, and I said, "May I tell you my hymn, Margaret?"

Feebly she said, "Yes;" and I began:

Hark, my soul, it is the Lord,
'Tis thy Saviour, hear His word,
Jesus speaks, and speaks to thee,
"Say, poor sinner, lov'st thou me?"

"I delivered thee when bound,
And when bleeding healed thy wound,
Sought thee wandering, set thee right,
Turned thy darkness into light.

"Can a woman's tender care
Cease towards the child she bare?
Yes, she may forgetful be,
Yet will I remember thee.

"Mine is an unchanging love,
Higher than the heights above,
Deeper than the depths beneath,
Free and faithful, strong as death."

Lord, it is my chief complaint,
That my love is weak and faint,
Yet I love Thee, and adore:
Oh for grace to love Thee more

I then showed her my illuminated text, and asked her if I might pin it up on the wall; and taking some strong pins which I had brought for the purpose, I got upon a chair and managed to fix it to my satisfaction. Margaret followed me with her eyes all the time that I was doing it, and as I got down from the chair, and stood aside to let her see it, she read the words—the wondrous words—so hard for poor weak suffering human nature to understand.

"Whom the Lord loveth, He chasteneth."

As she repeated them again and again, a bright smile came into her troubled face, and she said slowly, "Then it may be the Lord does love me!—Blessed be his name!"

Just then my mother came in, and Margaret said eagerly, without waiting for her to speak, "Thank Him for me, ma'am; thank Him for me ma'am;" and then sadly, "I don't know just what to say myself."

My mother knelt down and thanked God that he had now at length made known his love and pity to this sorrowful one; and prayed that his Holy Spirit might rest upon her, to enlighten her mind, and guide her into all truth. And then we all joined in the Lord's own prayer, after which we rose from our knees, and with a quiet good-bye and "The Lord be with you," from my mother, we left the cottage.

And the God who sees and answers prayer, did indeed send down upon poor Margaret his blessed Spirit in rich abundance. From that day, instead of the morose bitter expression which had so long rested upon her face, a look of peace and quiet sorrow grew upon her; telling of the rebellious will subdued, and the proud hard heart softened and submissive, and striving to say, "Not my will, O Lord, but thine be done." Margaret Webb recovered from her fall and broken limb sufficiently to be able to get about and do any light work; but she never got back her former strength. And every Sunday afternoon I took my Bible and read to her for a while. Then my father would come in and pray with us, for she loved to hear him now, and his words brought peace and comfort to her soul.

Things went on in this way for about a year and a half, and Margaret's long pent-up affections seemed to flow forth toward me with all the warmth and depth of her strong nature. It was but little that she could now do in the way of work, but she liked

being out of doors, and at times went about with her gun as she used to do, scaring the birds. The next winter she was very ill, and was wholly confined to the house. It was truly a pleasure to visit her, and to minister to her comfort. Clearer and clearer became the evidences of her true faith and repentance, and of her love to the Saviour. One day when I had gone with my dear father to her cottage, after he had talked with her and prayed with her, she took my hand in hers, and turning to my father she said with an earnestness which I shall never forget, "She saved me from death, both of body and soul—she brought me the message of the Saviour's love—she came to me when all other children shunned me, and has been my comfort and my joy. And if ever a poor old woman like me gets to heaven, it'll be because she came to show me the way." And kissing my hand, she gave me to my father.

Next morning a messenger came to tell my father that old Margaret Webb was dead. She was found lying in her bed a sweet smile still lingering on her face, and a little hymn-book which I had given her clasped in one hand. She seemed to have suffered no pain, to have slept calmly and peacefully away.

A plain headstone marks the spot where old Margaret lies, and I sometimes take my little sisters, and telling them the story of her life, teach them to lip out the words engraved upon her tomb—"Whom the Lord loveth, He chasteneth."

Miscellaneous.

EDUCATION.

(From *Quebec Gazette*.)

"For the Jews have no dealings with the Samaritans," is an old saying well-known to all Christians, as are also the lessons taught by the founder of Christianity to the woman of Samaria and the apostle Peter, to look upon nothing as common or unclean; and though Sir George Cartier lately gratified a Canadian audience by speaking in this latter spirit, and announcing that in his opinion the time had gone by for keeping up distinctive national societies, we regret to say, that he gave utterance only to the sentiments of a minority, and we now fear a small minority of his countrymen and co-religionists, for we

know that the fiat has gone forth from the highest authority,—that of the Church,—that for the future, in Canada, there can be no common system of education, and that no member of the Catholic Church of Rome shall permit any child to attend a common school. We have always thought, and always expressed, and nothing that we have yet seen has altered our views, that for people who have to meet together in social or business life, there could be no greater advantage, than being trained together in the common schools, where they might be taught to consider themselves as members of one great family, who, though differing irreconcilably on the question of religion, still felt that from a true understanding of the

spirit of that religion, they could bear with each other, and sit side by side on the same bench, receiving secular instruction without the slightest offence to religious principles or prejudices. We were aware, that from the conquest, there had been reciprocity in Quebec, between Roman Catholics and Protestants in education; and while we are happy to admit with Dr. Miles, in reference to the Convent of the Ursulines, that—"it has afforded education to many thousands of the daughters of French colonists in the generations which have followed the time of Madame de la Peltrie, as well as to not a few of those belonging to a different faith," we can justly claim the same merit for our Protestant institutions, especially the Quebec High School, inasmuch as its doors have always been open to all denominations, and some of our most prominent French Canadians are either indebted to it, or its distinguished principal, the late Dr. Wilkie, for the education which enabled them to advance to the front rank in public and private life. Knowing this, we lately heard with sincere regret, that the authorities of the Roman Catholic Church had intimated to parents of children who have up to this date attended the High School and other Protestant schools in the city, that this would be no longer permitted. We know that a very large portion of the ecclesiastics of the Roman Catholic Church, as also certain of the different Protestant denominations, have been accustomed to view non-sectarian education as *godless*, consequently we were not surprised when we became aware that the *Catholic World*, in last July, had published this sweeping declaration: "The godless system of education, or what is the same thing, an *uncatholic system*, is the more refined and elegant, but not less certain method of modern times of offering our children to Moloch, and causing our sons to pass through the fire;" nor were we astonished when our contemporary, the *Journal*, announced that in its opinion, Sir George Cartier could consult no better authority in the government of Canada than the Pope. We might hope, that when intelligent Catholics of our country estimate the amount of success which has attended the Pope in the government of his own dominions, and compare it with the advantages they have enjoyed under our free and enlightened constitution, they might be disposed to give the latter a preference; and that further, when they look to the system of edu-

cation which must have had no little influence in forming the two different systems of government, we do hope, that no considerable number of them will be content to let things remain pretty much as they have been. But it is worthy of enquiry, what is the system of education offered in place of modern science and civilization; and that we may not be supposed to give it from a Protestant view, we shall confine ourselves to the statements contained in the work of Monsignor Gaume, Prothonotaire Apostolique, entitled, "L'eau Bénite au dix-neuvième siècle." "Holy water in the nineteenth century." We may premise that Monsignor Gaume is a bishop in partibus, and that he has published three editions, and the last issued in 1866 was so highly approved by the Pope, that in March of that year he addressed him a special congratulatory letter, and nine days afterwards published a brief "*Ad perpetuam rei memoriam*" to encourage the greater use of holy water. We may also state that the work consists of letters addressed by the Bishop to a young German student at a secular college to preserve him from the seductions of modern science. As we do not wish to give offence, we refrain from quoting the passages from pages 380 to 389, in connexion with alleged facts as to its spiritual efficacy, but shall confine ourselves to the strictly scientific. Monsignor Gaume, at page 321, explains that the scientific knowledge of our forefathers was far in advance of ours, and he thus illustrates it. He asks, "what is water?" Modern science answers, "protoxide of hydrogen." "Very edifying" he observes. But if we ask the same question of ancient science—that is *true science*—we are told that "water is the mother of the world. The sky is only vapourised water, and the earth water solidified or in the concrete state. Our bodies are coagulated water, and so are animals and plants." Monsignor next shows us the powers of holy water, they are; 1st to remit venial sins; 2nd to remit the temporal pains due to sin; 3rd to procure health; 4th to drive away the devil and expose his tricks; 5th to drive away plagues and epidemics of every kind. At page 264, it is stated that it is heresy to deny these powers, and at page 219 it is shewn that St. Chrysostom cured a burning fever with holy water; at page 281, that Bishop Fortunat, cured a broken leg with it; at 284, a case of blindness cured is given; at page 290 we are shewn how St. Bernard safely delivered a

woman and at 293, the raising of the dead is reported. St. Vincent Fener, when preaching was interrupted by a storm; knowing it was a trick of the enemy, he threw holy water against it, and in an instant all was quiet. The diabolical works of table-turning, spirit-rapping, &c., all vanish before holy water. On the 12th March, 1862, in China, six villages were converted, which made the devil so furious that he entered into six people, and said in one case, "I cannot permit my disciples to be taken from me." "How many are there of you?" asks the priest. "We are twenty-two" answered the devils, but they were immediately driven out by holy water." Now, if by any chance this system of education should prevail with Mr. Chauveau, what must he do? His course appears to us obvious. The Mohammedan sultan, when asked what should be done with the Alexandrian library, answered, burn it—because if the books contains anything *not* in the Koran, they ought to be burnt; if, on the other hand; they accord with the Koran, they are unnecessary. We consider Mr. Chauveau's occupation, if not gone, much simplified. There will be no further use for Laval University, unless in the theological department; Dr. Larue may as soon as he pleases dispose of his retorts and crucibles. No more anatomical subjects will be required by the professor of anatomy. The chair of surgery may be abolished without injury to humanity; and Beauport Asylum may with advantage be converted into a Water Cure. Earnest as the Premier's desire may be to retrench, we question if he would venture on the bold and sweeping measure indicated, and we rather think that he may be disposed to let things remain as they are; but there is one thing of which recent movements have convinced us, and it may be as well to state it clearly, that since the Roman Catholics will not consent to a non-sectarian system of education in the Province of Quebec, and since the recent law has proved altogether unsatisfactory to the Protestants, it becomes their duty to move for such an alteration in it as will leave them unfettered by any Roman Catholic action, in the control of the Protestant funds, and in the management of Protestant schools and higher institutions.

PAPAL INFALLIBILITY.

Papal infallibility must henceforth take its place among the established dogmas of the Romish Church. Even those Ro-

manists who have regarded the infallibility which they attribute to the Catholic Church as residing in General Councils, rather than in the Bishop of Rome, are bound by the recent decision; for if the council is infallible, so is the Pope, the council having so declared. We see no possible escape for Döllinger, Strossmayer, Purcell, Kenrick, and others from the dogma they have resisted so valiantly, yet so vainly, except by giving up altogether the chimera of an infallible Church. That this will be the case with many hitherto staunch Romanists, we certainly expect.

The result reached by the Council of the Vatican can scarcely be a matter of surprise. It has, from the outset, been a foregone conclusion. There is, besides, a certain historical fitness in the new dogma. It is the natural goal of the entire Papal development. As simple Episcopacy unfolded into the metropolitan organization, and that into the patriarchal, and that into the Papal, so the legitimate result, the natural terminus, of Roman primacy is Roman absolutism. If the necessity of external church unity, maintained with such energy and point by Cyprian and other early writers, be once admitted, there seems to be no logical stopping place short of pure monarchy. Such an issue was plainly not foreseen or intended by the fathers alluded to. It is inconsistent with much they wrote. Yet it certainly follows, from what may be regarded as their most fundamental assumptions. We have felt, therefore, that, from any but a Protestant point of view, the Ultramontanists have, all along, had the advantage over their opponents. Logical consistency, if it belong to any section of Rome, belongs to the men who have just won the day.

Nor are we disposed to sneer at the new dogma as intrinsically absurd. In many Protestant papers Papal infallibility has been represented as in fact investing a mere man with an attribute of Deity. This we do not perceive. If we did, we should feel obliged to give up the infallibility of the Apostles. If the doctrine that Pius IX. is guided by infallible inspiration transfers to the creature an attribute of the Creator, so, assuredly, does the doctrine that Peter, and Paul, and John were thus inspired. The most numerous class of Unitarians hold that Jesus Christ was an infallible teacher. Yet who charges them with inconsistency, when they add that he was only a man? Whoever pretends to be a Unitarian, while rejecting the divinity of

Christ, does in fact invest him with an attribute of Deity by submitting to him as an unerring guide?

We do not reject the new dogma because of its inherent impossibility. He who spoke through Balaam's ass, could, no doubt, speak through His Holiness of the Vatican. The vital question is, Does He thus speak? To say that there is no evidence of the fact would be to state the case mildly. There is abundance of proof that He does *not* thus speak. If Christ and His Apostles spoke by infallible inspiration, it is positively certain that the Popes have not done so; for there is an utter and irreconcilable antagonism between the utterances of the former and those of the latter. No one can carefully read the New Testament, drinking in its spirit, and then read the letters and decrees of the Roman Bishops, without feeling that he is treading on wholly different ground, and breathing a wholly different atmosphere. Read the encyclical and the syllabus of Pius IX., and then turn to the Epistles of Peter, whose successor Pius IX. claims to be—how manifest and how great the discrepancy!

To this may be added a negative consideration of no small weight. Had it been intended that the dogmatic utterances of the Roman Pontiffs should be received with unquestioning submission by the followers of Christ, we have a right to expect to find some hint of so important a fact in the instructions of Christ to His Apostles. But in fact we find nothing of the sort. Not a trace of Roman primacy, even, is contained in the words of Jesus or of those spoke by the inspiration which He imparts.

Nor do the champions of infallibility find a smoother road when they enter the domain of history. It is true, as already stated, that in the writings of some of the ancient fathers there are fundamental postulates which only need to be carried out to arrive at absolute monarchy. But it is plain that these men did not meditate such a conclusion. Such a conclusion is utterly incompatible with some of their most decisive declarations and acts. According to Döllinger, himself a Catholic, an incomprehensible silence (incomprehensible if the dogma of Papal infallibility be true) reigned throughout the whole Church and her literature for thirteen centuries on this fundamental article. "None of the ancient confessions of faith, no catechism, none of the patristic writings composed for the instruction of the people, contain a syllable

about the Pope, still less any hint that all certainty of faith and doctrine depends on him. For the first thousand years of Church history not a question of doctrine was finally decided by the Pope."

Infallibility, if predicable of Pius IX., is also predicable of his predecessors. But nothing is better established than that different Popes have contradicted each other, and not unfrequently the same Pope has contradicted himself. This has been pointed out, again and again, lately with great effect by a Catholic writer. In the little book entitled "The Pope and the Council," understood to be from the pen of the celebrated Döllinger, many instances of Papal *fallibility* are given, some of which we will introduce.

Innocent I. and Gelasius I. declared that infants dying without communion go straight to hell. A thousand years later, the Council of Trent, whose decisions received the Pope's endorsement, anathematized this doctrine. Pope Pelagius declared, with the entire Eastern and Western Church, the indispensable necessity of the invocation of the Trinity in baptism. Nicolas I. assured the Bulgarians that baptism in the name of Christ alone was sufficient. Stephen II. (III.) allowed marriage with a slave girl to be dissolved, and a new one contracted, whereas all previous Popes had pronounced such marriages indissoluble. According to Celestine III., the marriage tie is dissolved if either party becomes heretical. Innocent III. annulled this decision, and Hadrian VI. called Celestine a heretic for giving it. A decree respecting the Franciscan order, issued by Nicolas III. and renewed by Clement V. was at first declared by John XXII. to be salutary, clear, and of force, but afterward rejected by him as heretical and hostile to the Catholic faith. "And thus," say, Döllinger, "the perplexing spectacle was afforded the Church of one Pope unequivocally charging another with false doctrine. What Nicolas III. and Clement V. had solemnly commended as right and holy, their successor branded, as solemnly, as noxious and wrong. The Franciscans," he adds "repeated the charge of heresy against John XXII. with the more emphasis, 'since what the Popes had once defined in faith and morals, through the keys of wisdom, their successors could not call in question.'"

A curious instance of Papal ignorance was presented in Innocent III., who maintained that the Book of Deuteronomy, so

called as being the second book of the law, was binding on the Christian Church, which is the second Church. "This great Pope," remarks Döllinger "seems never to have read Deuteronomy, or he could hardly have fallen into the blunder of supposing, e. g., that the Old Testament prohibitions of particular kinds of food, the burnt offerings, the harsh penal code, and bloody laws of war, the prohibitions of woollen and linen garments, etc., were to be again made obligatory on Christians. And, as the Jews, in Deuteronomy, were allowed to put away a wife, who displeased them, and take another, Innocent ran the risk of falling himself into a greater error about marriage than Celestine III."

EXPOSITION OF ACTS 24 : 22.

THE FOLLOWING HAS BEEN SENT US BY A CORRESPONDENT IN RICHMOND, QUEBEC.

Eng. Version.—"And when Felix heard these things, having more perfect knowledge of *that way*, he deferred them, and said, 'When Lysias, the chief captain shall come down, I will know the uttermost of your matter.'"

Both in ancient and modern time, critics, and commentators of all religious persuasions, have intimated that there is very great difficulty in determining the precise import of the above passage, and its correct rendering from the original Greek. (See Paige, Clarke, Barnes, and others).

The ordinary English reader may readily perceive that the verse does not seem to be *logically* consistent with the context; for the assertion that "Felix had more perfect knowledge of *that way*," would appear to be a good reason for proceeding with, rather than for "deferring," the trial and waiting for the coming of Lysias. Besides, the historian states below, in verse 26, that one of the reasons why afterwards at least Felix "sent for Paul the oftener" was because he hoped that money (a bribe) "should have been given him of Paul that he might release him;" and probably the "Governor" expected an unusually large ransom, since Paul had stated that at the time of his arrest he was at Jerusalem not only "to worship" but "to bring alms and offerings to his nation."

If therefore the real reason for "deferring them" is given in verse 22,—the following appears to be a tolerably correct rendering of the original, retaining as many words as possible of the authorised version.

I. And when Felix heard these things, for the purpose of having (*acquiring*) more perfect knowledge of *that way*, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.

On the other hand, if the ostensible reason is given in verse 22, and the principal (perhaps the real) reason is given in verse 26, the following would seem to be a tolerably correct translation.

II. And when Felix heard these things, on the pretence of having (*acquiring*) more perfect knowledge of *that way*, he deferred them and said. When Lysias the chief captain shall come down I will know the uttermost of your matter.

The main difficulty in the original hinges on a single word—a *perfect* participle with the *sense* of a *present*,—which in the Auth. version, is rendered by the two words, "having knowledge."

Were this word used in its ordinary signification, the passage under consideration would present but little difficulty. For reasons above suggested such can hardly be the case. And while in itself considered, a corrected reading of this passage may not be very important yet the application of the same principle of interpretation to other passages of Scripture, may be immensely so.

On what rules or facts do these emendations rest?

Reply.—Besides the ordinary use of the present participle, in the Greek, it has the two following,—the first of which has been somewhat carefully noted by some grammarians, but the *second* seems to have been measurably overlooked both by linguists and commentators on the Scriptures.

A.—The *present* participle, like the *future*, frequently denotes a *purpose* or *intention*, and when so used, is generally translated by prefixing to the ordinary meaning the phrase, "*for the purpose of*"—"*intending to*"—"with the intention of"—"*in order that one may*," or such like.

B.—The *present* participle occasionally denotes *pretence*, or *simulation* and when so used, may be correctly translated by prefixing to the ordinary meaning of the participle, the words,—"*pretending that*,"—"*on the pretence of*,"—"simulating,"—"alleging that," or such like, as may be seen in Xenophon's Anabasis, Book 1, Chapter I. Sections 6, and 11, ("Pretending that Tissaphernes is plotting against," &c.,—"on the pretence that" he is desirous of making an expedition, &c.)

As in other instances, so in the passage under consideration in the Acts, the use and meaning of the participle must be determined by the context or by other data, perchance by historical facts, as in good part is the case in the passages cited from Xenophon's Anabasis of Cyrus.

It appears very conclusive to my own mind that the rule B. should be employed in translating the participle "*eidos*" as it

is used by Luke in "The Acts," 24 : 22. If so, the rendering above, marked II would be tolerably correct, but the following would be more literal though not so elegant.

And having heard these things, Felix, on the pretence of inquiring more fully into the things concerning this way (verse 14,) put them off, saying, when Lysias the Chiliarch comes down, I will render a decision on the things betwixt you.

News of our Church.

LITCHFIELD AND COULONGE.—This congregation has remained vacant since the translation of the rev. Duncan McDonald to Ospray and Purple Hill, only one licentiate having found his way up to that inviting field. The short stay of the two last incumbents seems to have given the impression that the field is not a very eligible one.

Such, however, is not the case. The flock may, at present, be somewhat scattered, but the labours of a faithful pastor would soon make it one of the most desirable rural charges in our Church. During the last two summers, catechists have been employed, who were instrumental in doing much good. Their earnest devoted labours were crowned with abundant success, and on leaving were liberally remunerated. Mr. Parry, who has laboured there for the last three months, received the sum of \$168.40.

This field should commend itself to the favourable consideration of any licentiates or ministers of our church, who may wish a field where, under the Divine blessing, they would be instrumental in doing a good work.

ERIN.—PRESENTATION.—On the first of September a surprize party took quiet and peaceable possession of the worthy Minister of Erin's "our hired house." How much better it would have sounded could we have said "the Manse of Erin." The pastor received an affectionate address from his people, along with the gift of a purse containing \$60. The ladies provided a sumptuous entertainment, and a very happy evening seems to have been spent. This is not the first expression of good will that the minister has received from his warm-hearted Highland Congregation.

QUEEN'S COLLEGE.

ENDOWMENT FUND.—Additional subscriptions have been obtained as follows.—Dundas, \$692; Westminster, \$512; Chatham, Ont., \$400; Tossorontio, section of Malmur, \$312. A beginning has been made in the other section of the last mentioned charge. The amount subscribed in the little charge of Georgiana has now reached \$206.

DONATIONS TO THE LIBRARY.—Robt. H. Miller, Montreal, Bible, Geneva 1560; William Weir, do., 3 vols.; Rev. E. E. Jenkins, London, England, his sermons, 1 vol.; Smithsonian Institute, 3 vols.; Government of Canada, 7 vols.; Rev. Joshua Fraser, Montreal, 1 vol.; Rev.

William Simpson, Lachine. Biblia Latina, 1 vol.; James Croil, Morrisburg, 1 vol.

DONATIONS TO THE MUSEUM.—P. C. McGregor, B.A., E. Perth, a variety of coins; Thos. D. Horn Wolfe Island, a very fine collection of Indian relics; Rev. D. Ross, Dundee, a Fenian rifle; Prof. Dupuis, a very fine mineralogical specimen; Robert Wilson, Grenville, a valuable fossil; Dr. Fraser, New Glasgow, N. S., a Chinese silver coin; Principal Snodgrass, miscellaneous; Joseph Watson, Portland, an ancient coin; Henry B. Robertson, Chatham, Ont., Indian pipe, &c., George Notman, Dundas, 2 buttons "Commissariat staff" from field of Waterloo, and a handle of a corkscrew found in a newly fallen buttress of Rothsay castle, with date 1341.

We understand that Prof. A. Melville Bell, of University College, London, England, perhaps one of the most celebrated elocutionists of the age and an eminent author, who is at present on a visit to this country, has kindly consented to give a series of popular readings throughout the Dominion, under the auspices of Queen's University, Kingston, and partly for the benefit of its endowment fund. During the month of October he will visit Montreal, Ottawa, Cornwall, Brockville, Kingston, &c., &c. Both on account of the object for which he reads, and his unrivalled power as a reader we have much pleasure in bespeaking for him a large attendance.

QUEEN'S COLLEGE ENDOWMENT FUND.

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

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

W. IRELAND, Treasurer.

Queen's College,
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 Miss Macleennan..... 5 00
 Neil Macleennan..... 5 00
 Hugh Macleennan..... 2 00
 Robert Macleennan..... 2 00
 Major Donald Macpherson..... 6 00
 Colin Macpherson..... 6 00
 Duncan Macpherson..... 5 00
 Donald Macpherson..... 5 00
 D. M. Macpherson..... 5 00
 John A. Macpherson..... 4 00
 George Macbean, jun..... 5 00
 R. J. Macdougall..... 5 00
 Evander McKae..... 5 00
 Alexander Campbell..... 4 00
 John Anderson..... e..... 4 00
 Peter Grant..... 4 00
 John McNaughton..... 3 00
 Neil McGillis, Rauld McDougall,
 Donald Ross, John McLean, John
 Wightman, James Wightman,
 Donald F. Grant, Kenneth Ross,
 Duncan McBean, 9 at \$3 each.... 18 00
 Mrs. W. Snider, Daniel Sutherland,
 Wm. Key, John Urquhart, Hugh
 McMillan, D. Macdougall, jun.,
 Donald McCrimmon, Donald
 Bethune, 8 at \$1 each..... 8 00
 Mrs. Ross, a Fr. and, 2 at 50cts. each 1 00
 Mrs. & Miss [S..... 0 25

112 25

SCOTT AND UXBRIDGE.

Local Treasurer, GEO. SMITH, Sandford P.O.

Wm. Sinclair..... 12 00
 George Smith..... 10 00
 James Meek..... 5 00
 A Friend..... 5 00
 Joseph Bascom..... 5 00
 Alexander Smith..... 4 00
 Wm. Ferguson..... 4 00
 John Hamilton..... 4 00
 R. Bingham, Mrs. Wm. Hardy, Wm.
 Watson, John Thomson, J. Bas-
 com, M.D., John Johnston, John
 Madill, David Turner, John
 Vance, Mrs. Gamble, Jas. Boyd
 Wm. Nelson, 12 at \$2 each..... 24 00
 Geo. Mustard, A. D. Williams, Wm.
 Smith, John Bascom, John A.
 Madill, Jas. Hurd, Mrs. Vance,
 Mrs. Brown, 8 at \$1 each..... 8 00
 James Gibson..... 1 75
 Robert Walker..... 50

88 2

GEORGINA.

Local Treasurer, JOHN BOYD.

Peter Bisset..... 10 00
 John Boyd..... 10 00
 A Friend..... 10 00
 Wm. Henry..... 5 00
 Alexander Latimer..... 5 00
 John Macdonald..... 5 00
 John Rae, James Leith, George
 Kemp, Charles Sinclair, 4 at \$2
 each..... 3 00
 George Wright, James Wright, Wm.
 Wright, James Reed, Robert
 Riddell, jun., Mrs. R. Riddell,
 Charles Ramsay, John J. Weir,
 Mrs. Chirnside, 9 at \$1 each.... 9 00
 James Ramsay, 1st instal. on \$1.... 0 50

62 50

WESTMINSTER.

Local Treasurer, DUGALD MCPHERSON,
 Glanworth, P. O.

Michael Glen, 1st instal. on \$12.... 6 00
 Archibald Mcpherson, 1st on \$5.... 2 00
 Duncan McMillan, 1st instal. on \$5. 2 00

Mrs Flowers, 1st instal. on \$4..... 2 00
 Robett McPherson..... 10 00
 John McPherson, sen..... 10 00
 John McPherson..... 10 00
 Wm. Martin..... 10 00
 Neil Munro..... 10 00
 Hugh McPherson..... 10 00
 James Begg..... 10 00
 Robert Currie..... 5 00
 Archibald Cameron..... 5 00
 James Ireland..... 5 00
 Walter Hogg..... 3 00
 George Gauld..... 2 00
 James Gauld..... 2 00
 George Smith..... 2 00
 John Glendinning..... 2 00
 John Nicol..... 1 00

109 00

DUNDAS.

Local Treasurer, RICHARD T. WILSON.

McKechnie & Bertram, 1st instalon.
 \$100..... 25 00
 A. H. Walker, M.D., 1st on \$20.... 10 00
 George Gilmour, 1st on \$3..... 1 00
 Mrs. Dr. Hamilton..... 50 00
 Wm. Crawford..... 20 00
 Wm. P. Innes..... 20 00
 P & R. Laing..... 10 00
 John Weir, jun..... 10 00
 John Weir, sen..... 10 00
 John Lawson..... 10 00
 James Gilmour..... 10 00
 James Clark..... 10 00
 Wm. Clark..... 10 00
 Andrew Clark..... 10 00
 James Logie..... 10 00
 William F. Campbell..... 5 00
 A Friend..... 5 00
 George M. Pirie..... 5 00
 Andrew Graham..... 5 00
 John Steel..... 5 00
 George Wylie..... 5 00
 James Allan..... 5 00
 A Friend..... 5 00
 Mrs. Crooks..... 3 00
 James Crawford..... 3 00
 James Harper, Aitken Black, Geo.
 Weatherstone, James Somerville,
 4 at \$2..... 8 00
 David Anderson, Mrs. Lyon, Andrew
 Wield, Mrs. Carnie, James Adams,
 Wm. Gilmore, 6 at \$1 each..... 6 00
 James Towns, Davin Towns, 2 at
 50cts. each..... 1 00

277 0

CLIFTON,

Local Treasurer, THOMAS BUTTERS,

Thomas Young, 2nd instal. on \$6... 2 00
 Mathew Martin, bal. on \$10..... 5 00
 Wm. O'Brien, 2nd instal. on \$15.... 5 00
 Rev. J. Y. Cameron, Dru. mond-
 ville, 1st instal. on \$100..... 50 00
 Thomas Butters, 1st instal. on \$40.. 20 00

82 00

Total..... \$67676 75

BRITISH COLUMBIA MISSION.

Kingston, per Principal Snodgrass..... \$25 00
 Milton, do do 5 00
 Galt, do do 10 00
 Smith's Falls, do do 10 00
 Perth, do do 20 00
 Dundee do do 20 00
 Clifton Sabbath School, do 5 00
 Belleville Congregation Rev. M. Smith 5 00

\$10 00

JOHN FRASER,
 Acting Treasurer.

FRENCH MISSION FUND.

From two friends in Fergus, per Rev. A.	
Fordyce, Esq.	\$10 00
Buckingham and Cumberland, per Rev.	
Wm. Anderson.....	14 00
Lancaster, per Rev. Thos. McPherson..	9 00
Guelph, per Rev. John Hogg.....	15 00
Hamilton per Rev. Robert Burnet.....	10 00
	<hr/>
	\$58 00

ARCH. FERGUSON, Treasurer.

Montreal, 20th August, 1870.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

Thorah, per Rev. David Watson..... 25 00

ARCH. FERGUSON, Treasurer.

Montreal, 20th August, 1870.

JESUS THE CHILD DIVINE.

Great is the mystery of godliness; God was manifest in the flesh.—I Timothy iii. 16.

God from on high hath heard,
Let sighs and sorrows cease;
Lo! from the opening heaven descends
To man the promised Peace.

Hark through the silent night
Angelic voices swell;
Their joyful songs proclaim, that God
Is born on earth to dwell.

See how the shepherd-band
Speed on with eager feet;
Come to the hallowed cave with them
The holy Babe to greet.

But oh! what sight appears
Within that lowly door;
A manger, stall, and swaddling clothes,
A Child and mother poor.

Art thou the Christ? the Son?
The Father's image bright?
And see we him, whose arm uphold.
Earth and the starry height?

Yea, faith can pierce the cloud
Which veils thy glory now;
We hail thee God, before whose throne
The angels prostrate bow.

A silent teacher, Lord,
Thou bidst us not refuse
To bear what flesh would have us shun,
To shun what flesh would choose.

Our swelling pride to cure
With that pure love of thine,
O be thou born within our hearts,
Most holy Child Divine.