

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:/
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

THE PRESBYTERIAN.

AUGUST, 1870.

WE congratulate the Synod on the decision arrived at in regard to the Temporalities' Fund and the future management of the Synod's Home Mission; not so much on account of the principle adopted—for we have already expressed preference for a slightly different mode of dealing with the revenues of the church, but, rather, because of the honest and manly tone of the debate, as well as for the manifestation of that, which is above all things necessary to useful legislation—a conciliatory spirit. The whole discussion was creditable to all who took part in it, and was happily free from the extravagances and acerbities, that too often find utterance, when money matters come under consideration in the courts of the Church. And, although, as the main principle involved gradually assumed definite form, no small diversity of opinion became apparent, there was yet enough of earnest desire on the part of all to reach some plan whereby the Church at large might be permanently benefited to lead the stoutest objectors to waive personal predilections, and to make common cause with the majority who advocate the immediate creation of a sustentation fund as the best remedy for the financial embarrassment that has been pressing heavily on the Church for some years past.

It was felt and acknowledged by all that, while the system under which the Synod's Home Mission Scheme has been sustained since the secularization of the Reserves, has been on the whole tolerably successful, the Church has now assumed dimensions requiring greater efforts, and financial ability to enter upon a work by which expression would be given to larger views respecting ministerial remuneration and support. It is not necessary that we here undertake to defend the sustentation principle, because that is the peculiar function of the Susten-

tation Board; enough that a distinct outline be given of the new system upon which the Church has entered. And, first, we would say, that the change involves consequences of vital moment. Upon the success or failure of the sustentation scheme now adopted depends, in a large measure, the future prosperity, if not, indeed, the existence of the Church. Having deliberately put our hand to the plough, there must be no looking back, save to learn from the past lessons of wisdom. With the current half-year the "contingent account" will be closed. On this account, at least, there will be no more *special appeals*, nor "spasmodic efforts." We have done with "Synodical deductions." The duties of the Temporalities' Board will henceforth be restricted solely to the management of the invested fund, and, whatever amount of revenue will remain at their disposal from year to year, after satisfying the claims of commuting and privileged ministers, will be employed in the payment of two hundred dollars a year to as many of the other ministers as this fund will allow. For the rest, we boldly, and trustfully, throw ourselves on the sympathies of the Church at large.

On the 31st of December next, there will be *forty* claimants for the commutation allowance of \$225 each, and *nine*, for the sum of \$200 each. Queen's College will expect the accustomed grant of \$1000 and the ordinary expenses of management may require \$300, making in all, \$12,100. Say that the revenue for the half-year from investments is \$15,000, there will remain \$2,900, a sum that will pay 29 ministers \$100 each. The whole number of non-privileged ministers at present on the roll is 79, leaving *fifty* to be provided for, and \$5000 to be raised for the half-year. Now the special work of the Sustentation Board is to provide this sum of \$5000 for the half-

year ending 31st December next, and more or less according to the exigencies of the church for each succeeding half-year.

It is to be done in this way. At each Annual Meeting of the Synod, the Sustentation Board, consisting of Clerical and Lay representatives from each Presbytery, will meet, and, having ascertained from the Clerk of Synod and the Secretary of the Temporalities' Board how many ministers are on the roll, and how much money to pay them, they will easily arrive at the exact sum required for the ensuing year. This will be apportioned to the several Presbyteries in such proportion as to the Board shall seem just and right. The Presbyteries will in like manner meet at the Synod and subdivide the assessment laid on them respectively among their several congregations according to the abilities of each, it being competent for Presbyteries to appeal to the Synod, and for congregations to appeal to their Presbytery, if in any wise they consider themselves aggrieved. Each congregation of the Church having thus presented to it a definite sum to be contributed for the Sustentation Fund during the half-year, it will be for the Session and managers in each case to determine the best mode of raising the required amount.

We are not dealing with a mere theory. Ground has already been broken. The first meeting of the new Sustentation Board has been held, the first apportionment to Presbyteries has been made and acquiesced in by the Presbyteries, and the sum required from each congregation has already been announced, and more, a distinct assurance has been received from the representation of all the Presbyteries that they *can* and *will* do what is expected of them. These are the amounts agreed upon for the year 1871:—

1. Quebec.....	\$ 600
2. Montreal.....	2,400
3. Glengary.....	750
4. Perth.....	850
5. Ottawa.....	900
6. Kingston.....	600
7. Toronto.....	1,600
8. Victoria.....	500
9. Hamilton.....	1,000
10. London.....	800
11. Saugceen.....	500
	<hr/>
	\$10,500

Here then, *on paper*, is the sum wanted for the first year, guaranteed, as far as the moral support of a Presbytery *can* guarantee anything of the kind. And we may add

that if each Presbytery does but exert its inherent powers, the success of the undertaking will be beyond doubt. Practically, of course, the responsibility rests more immediately upon the individual ministers of each Presbytery, and this we say unhesitatingly, that the power and influence of each minister in his own congregation *ought* to be equal to what his Presbytery requires of him, otherwise, the minister is not in his proper sphere. No one ever heard of a regiment of well disciplined soldiers, led by officers in whom they had confidence, shrinking from the duty assigned to them from head-quarters. Here is the grand secret of success. Let our ministers take the lead, and, if earnest and enthusiastic themselves, they will not lack enough for followers—good men and true. But some one may say, if any considerable number of congregations come short of these sanguine expectations, must not the whole scheme collapse? We think not. Suppose the case of a congregation that is *unable* to pay the sum allotted to it. The Presbytery has undertaken for it, and from its local Home Mission Fund, or otherwise, will come to the aid of such a one. Or, take a scarcely supposable case, that of one able, but *unwilling* to bear its fair share of assessment; it is perfectly certain that such a congregation need not expect to *receive* any thing from this Fund, nor from the Temporalities' Fund either, if the Synod can help it.

Contributions to the Sustentation Fund will be payable half-yearly—on the first of May and the first of October, that ample time may be given for making up the accounts and to ensure punctual payments on the first of July and first of January. The amount of money required annually is not much in excess of what has been contributed during each of the last three years for the Contingent Fund. It is less than an average of one dollar from each communicant, and, with good management, there need be little difficulty in procuring it. Where an efficient organization already exists, it will be continued. When there is none, no time should be lost in establishing one. Those who are successfully working the "Schedule System" will testify that it is incomparably the best mode of raising money for church purposes. Those who have not yet time, would do well to try it now. While those who after trial have abandoned it might, on second thought, think better of it and try again. The man who modestly and conscientiously shrinks

from divulging even to his own minister, and session the amount of his benefactions, may stand on defensible ground, but it is much more likely that the majority of objectors to the Schedule System object, if the whole truth were told, because they themselves would not like to see on paper the yearly amount of their contributions to the schemes of their Church.

ILLNESS OF DR. GEORGE.—The Rev. Dr. George of Stratford continues very ill and the Presbytery of London have granted his request to allow the congregation to choose a colleague. Stratford is now an important charge. In the town alone the number of families has increased from 5 to 50 under the able ministry of Dr. George who is highly esteemed not only by the members of his congregation but by all who know him.

WE publish in this number some interesting documents relating to the dogma of the Infallibility of the Pope now proclaimed as the doctrine of the Romish Church. They are of some length but will repay perusal.

THE School Commissioners of Montreal are determined that they will at least deserve to be successful in their efforts to extend education as far as possible to all that part of the population of that city which comes within the reach of their influence. They have lately assumed the charge of the High School, and are making such arrangements as to make it as efficient as possible and to give the blessing of a liberal education at such a rate of charge as will enable parents of moderate means to avail themselves of the advantages it offers for their children. In the Preparatory Department some very important changes are to be made. It is well known that in Montreal a knowledge of the French language is almost indispensable to those who engage in business or who enter on a professional career. It has, therefore, been very wisely, we think, determined to begin the children in this department with French and to teach it with English and other branches. As the children will be admitted from the age of six, it will be seen how greatly their early introduction to this study will facilitate their acquisition of the language, and will also prepare them for mastering the rudiments of the Latin on which they

will enter during the last year, by the early habit it will give them of grappling with the difficulties of a foreign tongue. It is intended that this juvenile department shall be placed under the care of thoroughly trained mistresses, and that the pupils will be removed from the bigger boys of the High School. No doubt, out of deference to the wishes of many parents, the commissioners have decided to divide the school into two departments for the more advanced pupils—the Commercial and Classical Departments. The names of the head masters who are to preside over these are a guarantee for the thoroughness of the training, but we confess that we should have preferred, if it were possible to manage it, that *all* the scholars should have at least the groundwork of a classical education, as there is no man, in whatever business in life he may be engaged, who would not profit by it. We are aware that there is a feeling among many that the study of the Classics is a useless expenditure of time and a waste of labour on the part of the young. We trust, however, that the Commissioners may be enabled to overcome this prejudice and to raise the standard of education to a higher point than what appears now to be thought necessary.

IN addition to the details of the death of the Rev. Mr. Wallace to be found in another part of this number, we can but add our expression of sympathy with the bereaved family in their affliction. We know that the sympathies of the whole Church are with them, and that although Mr. Wallace, from his reserved, undemonstrative disposition, was not so widely known as some others of his brethren, he has yet left behind him many warm and devoted friends, who mourn his loss.

In Memoriam.

DEATH OF THE REV. A. WALLACE, HUNTINGDON.

On Monday night, 4th ultimo, at half-past nine o'clock the Kiln of the Grist Mill of Mr. Archd. Henderson, Huntingdon, was discovered to be on fire. The flames spread rapidly and all efforts to save the mill were vain. Between the Grist and Planing Mills was a shed, and to save the latter mill, it was necessary the shed should be removed. It was torn down at the

beginning of the fire, and the timbers pitched aside, none being more willing in the work than the Rev. Mr. Wallace. The end next the Planing Mill was left standing, no danger being apprehended. The Reverend gentleman was standing close to this remnant, when it was seen to fall inwards. A shout of warning was raised, giving time to several to save themselves, but Mr. Wallace either did not comprehend the danger or had too far to move to escape, for he was buried underneath. The mass of timber was speedily raised, when it was found that Mr. Wallace was bathed in blood and insensible. From his position it is surmised he had turned his head to see the falling mass, when it had instantly felled him, crushing him between two heavy pieces of wood. The full force of the blow had come on the right temple and cheek, while from the left ear the blood gushed out. He was carried up in front of Mr. Duncan Cameron, the miller's, house where a couch was extemporised, and soon after Dr. Sherriff was inattendance. He was far beyond the aid of medical skill or friendly offices, however, and in a few minutes he was dead—never having uttered a word, and remaining insensible to the last. The lifeless body was removed to his own residence, which he had left such a short time before in full vigour and where his argonised family, to whom the appalling event had been broken as gently as circumstances would permit, awaited it. It is almost superfluous for us to say that they have the deepest sympathy not only of their friends and acquaintances, but of all who learn the mournful end of him who was so dear to them.

During Tuesday the body was viewed by the majority of the congregation of the deceased and by many others. The expression was composed, and the marks of the wounds not repulsive. No post mortem examination was made, but the doctors agree that the blow caused severe concussion of the brain, bursting one or more of the blood-vessels, which accounts for the rush of blood from the ear. They are similarly unanimous as to his total want of consciousness. Dr. Anderson held an inquest in the forenoon, when a verdict was returned of "accidental death from the falling of a bent." Soon after it was found necessary to coffin the body, and from a similar cause the funeral was fixed for next day. The funeral took place on Wednesday afternoon. Early in the day people came crowding in from every direction to

pay the last tribute to one so well-known. At the hour named the procession was formed under the direction of Col. McEachern, who acted as Master of the Ceremonies. It was as follows:

The Moderator
and
Members of the Presbytery of Montreal.
Clergy and Professional Men.

THE BODY.

Family of the Deceased.
The Kirk Session.
Board of Church Managers.
Members of the Congregation.
The Free Masons.
The Public.

The members of Presbytery present were the Rev. Dr. Muir, Moderator, the Rev. Messrs. Patterson, Ross, Clarke, Masson, Lohead, and Sym, the Rev. Professor McKerrass, of Queen's College, was also present. The body was borne by Messrs. Daniel Shanks, John Ford, Robert Cameron, and Hugh Watson. The Pall-Bearers were the Rev. Messrs. Watson, Williams and Webster; Lt.-Col. McDonald of LaGuerre, Lt.-Col. Reid, and Messrs. William Rose, Daniel Mcfarlane and James Robb. The Free Masons were distinguished by wearing a badge of crape on the left arm. The Rev. Mr. Wallace was Chaplain of the Chateauguay Lodge. There were, at least, a thousand in the sad procession, which slowly wended its way from the house of the deceased to St. Andrew's Church, of which he had been so long pastor. The interior was draped with black cloth, including the pulpit and the pew of the deceased's family. The body having been placed in front of the pulpit, the service was opened by the Rev. Dr. Muir giving out the 61st Paraphrase, "Bless'd be the everlasting God," &c., which having been sung, the Rev. Mr. Clarke read the nintieth Psalm, followed by the Rev. Mr. Masson who engaged in prayer. The Rev. Mr. Ross read the 15th chapter of First Corinthians from the 35th verse, after which the 14th-17th verses of the 90th Psalm were sung.

Dr. Muir then read the fifteenth chapter of First Corinthians, from the first verse to the end of the twentieth, and upon this portion of Scripture proceeded to base his remarks.

The 1st, 6th, 7th, and 8th verses of the 53rd Paraphrase were sung, when the benediction was pronounced by Dr. Muir. The congregation then retired, and formed a double line from the church-door to the grave-yard, which is behind the edifice. Through this lane of mourners the body

was borne, followed by the family of deceased, the Presbytery, the Kirk Session, and the Board of Managers, the people falling in as it passed on. The coffin having been lowered to its place amid much though silent emotion, Dr. Muir prayed, and the mournful ceremony was ended by Col. McEachern thanking on behalf of the bereaved family, those present for their attendance and sympathy.

The following particulars of the personal life and the pastorate of the Rev. Mr. Wallace, we take from the *Huntingdon Gleaner* as it is evidently furnished by the friend on whom we had relied for information.

"The Rev. Alex. Wallace, late minister of St. Andrew's Church, Huntingdon, was, we believe, a native of Glasgow, where he was born on the 6th June, 1818. He obtained his academical education in the High School of that City, and from its ancient University received the degree of B.A. After leaving college, by the advice and solicitation of his friends, he commenced the study of medicine under his brother, Dr. Wallace of Saltecoats, now of Ardrrossan. After serving an apprenticeship of eighteen months, he relinquished the profession, and determined to devote himself to the church—an occupation more congenial to his tastes, and one for which he had felt an inclination from an early period. At first he thought of proceeding to India as a Missionary, but circumstances occurred which prevented this intention from being carried into execution. About the year 1841 he came out to Canada as a Catechist, and settled at Port Lewis, in the house of Mr. Kennedy, as a teacher and preacher. He remained in that place for about 18 months, we believe, preaching regularly in that settlement, and occasionally officiating for the Rev. Mr. Walker, in this village. During the session of 1843-4, he attended Queen's College, Kingston, as a Divinity student, and, at the close of session, returned to Mr. Kennedy's. In the spring of that year, the Rev. Mr. Walker, minister of Huntingdon, &c., accepted a call from the Parish of Ochiltree in Scotland, and the charge here was left vacant. Mr. Wallace, with the consent of the Presbytery, was requested to preach by the united congregations of Huntingdon, Elgin, and Athelstane, during the summer months with a salary of two hundred dollars for the six months preaching. Mr. Wallace accepted the offer, and presided over the three con-

gregations during the period mentioned, giving great satisfaction for the zeal and ability with which he performed his arduous duties. He had then four regular preaching stations: Huntingdon every Sunday forenoon; Athelstane once a fortnight, and alternately at Elgin and Trout River once a fortnight. He also occasionally preached at Dewittville. In November of that year Mr. Wallace returned to Queen's College, and remained there during the winter. In the Spring of 1845 he returned to his duties in Huntingdon, and so acceptable was he to the people, and so anxious were they to have a minister regularly ordained over them, that, at a meeting called for that purpose, they unanimously resolved to petition the Presbytery to take Mr. Wallace on trial, and license him as a preacher if found qualified, notwithstanding the fact that, according to the laws of the Church, he had still some time to remain at college. The Presbytery acceded to the request and that summer Mr. Wallace was duly licensed as a preacher. A unanimous call from the three congregations was then presented to him, and in October of the same year he was ordained and formally inducted into his charge. The Rev. Mr. Roach of Beauharnois presided on that occasion, and the writer of these lines will never forget the solemn and impressive manner in which that ceremony was performed. In the year 1847 Mr. Wallace was married to the second daughter of the late James Millar, Esq., of Dewittville, and then removed into the house which his family now occupies. Mrs. Wallace and four daughters survive to lament his loss. In the year 1863 Elgin was separated from Huntingdon and created into a separate charge, and this was done by Mr. Wallace's advice and counsel. His pastoral duties extended over a district of country nearly 18 miles square, and his work was greater than any one man could properly fulfil. At the time of Mr. Walker's induction, when the country was much less populous, an old sagacious man, father of Mr. James Marshall, of Trout River, made the remark at a meeting of the congregation, when he heard what Mr. Walker's duties were to be, "that to do such work, he would require the patience of Job, the strength of Samson, and the eloquence of Tertullus." Besides the fact that the work was far beyond his strength, Mr. Wallace had conscientious reasons for relinquishing Elgin. He thought, and justly, that a resident minister in Elgin would be more

likely to bring out the old and the young to church who were unable to come regularly to Huntingdon. After a few years trial, Elgin found itself unable to maintain a minister, and after considerable difficulty Athelstane was detached from Huntingdon, in the year 1868, and united with Elgin, and very soon after, these united congregations gave a harmonious call to the Rev. Mr. Lohead, who seems to have united them by the firm bond of love and harmony. At the separation of Athelstane from Huntingdon, it was not expected that Mr. Wallace should preach anywhere else but in the latter place, but he felt a call of duty to Port Lewis, and he has given them services there once a fortnight, and there are now a considerable number of contributing members of the church at that station. During Mr. Wallace's incumbency, the old church at Huntingdon, a frame building erected in 1834, was replaced by a commodious and substantial stone edifice. The new St. Andrew's was built in 1861.—It is not our intention to make any remarks on Mr. Wallace's character as a preacher and minister of the Gospel, except that he was known to be earnest and faithful in the discharge of his duties, and that he was much beloved by his congregations. He was much esteemed by all classes, both Protestant and Catholic, for his uniform urbanity of manner, his kindheartedness, and the heartiness with which he entered into all public schemes for the advancement of our country. Every one deploras his loss, and the sad circumstances of his death, and almost all who speak of him, tell you that his place in the community never can be so well filled again."

To what is so well told in the foregoing account, we may add that the day preceding his death, was Sacrament Sunday with his congregation, and during the administration of the rite, Mr. Wallace's exhortations were remarked by many as being unusually fervent and his manner solemn. At the close of his address, he remarked on this being the twenty-fifth year of his Ministry and of the many changes which had taken place during that period—of the many faces which were absent from the table forever. On Monday, after the services customary in the Presbyterian church following the administration of the Communion, the usual congregational meeting was held, when the Secretary-Treasurer, Mr. Wm. Walsh, made a highly gratifying statement as to the financial condition of the congregation, showing that it had met all its engagements.

The meeting was exceedingly harmonious, and a committee was appointed to see to the completion of the church, by erecting the steeple, &c. Mr. Wallace expressed his gratification with the proceedings, and also his grateful thanks for the promptitude with which the congregation had met its obligations towards him, and for the handsome present of a buggy and harness which they had lately made to him. To Mrs. Wallace he afterwards expressed himself as its being the happiest day he had known for a long time, and signalled it by giving her a drive up to Athelstane. He returned about eight o'clock in the evening. In an hour or so thereafter, the alarm was sounded of the fire, and he met his death in the manner we have already narrated.

We understand the ladies of the congregation have undertaken to erect a marble slab to his memory in the church.

OBITUARY SERMON.

Rev. D. Morrison, M. A., minister of Knox's Church, lately preached the funeral sermon of the late Mr. James Cochrane, sen., Derby, to a very large congregation in Kilsyth Church, from the text:—"Behold the Bridegroom cometh, go ye out to meet him;" Mat. xxv; and at the close paid the following tribute to departed worth.

And here your mind will naturally turn to the blank which death has made, by the removal of him whose remains we committed to the dust last Wednesday, James Cochrane, sen., one of the elders of this congregation. He came to his grave like a sheaf of corn fully ripe, having reached the goodly age of threescore years and ten. I could wish that some one that had long enjoyed his friendship—some one who knew him from his boyhood were in this place to speak of his character, his early piety, and his long and close walk with God. My acquaintance with him was but of short duration. I did not know him in his early prime. Age had dimmed his once bright eye, and laid his heavy hand on his once manly form and elastic step when I first saw him, yet still I could see that his was a character of sterling worth—his the lofty aim of keeping his conscience bright and clear, void of offence toward God and man—his a piety which was fed from the ever flowing fountain, and therefore able to stand the shocks of time and the assaults of the foe. In early lifetime, in his native village, Campsie, Scotland, he had sat under the Rev. Dr. Lee, and afterward under the Rev. D. Munroe,

Dr. Lee's successor, and it was pleasant to me to hear him speak of the ministrations of those gifted men, and along with them a young companion by the name of Mathieson, the future distinguished minister of St. Andrew's, Montreal. He left that place while yet a young man, emigrated to this country, followed his business for several years, came to this place in 1853, and by his industry and energy secured a good home for himself and family. Possessed of a clear mind and a warm heart, and a skilful hand, he must have been a great favorite with all those who enjoyed his confidence; yet being somewhat diffident and reserved in his disposition, he did not cultivate a large acquaintance, still those who knew him well can bear testimony to his rare fidelity and friendship. But what interested me most on my first acquaintance with him was his attachment to the Church of his fathers—his delight in seeing the ordinances of that Church permanently secured in this place, and above all his beautiful life and sincere and unaffected piety. I do not know that ever I met with one whose faith in God was more simple, serene and childlike than his. I have seen those whose faith was at times more flashing and enthusiastic, but never one whose faith burned with a more calm and steady ray. In his long life he met with many a strange character, came in contact with many a strange question, and many a form of infidelity, but his faith seems never to have been disturbed—his strong grasp of truth never to have been relaxed for a single moment. He was not the man to be moved about by every wind of doctrine. He had early tasted that the Lord was gracious, and this was to him like an anchor of the soul, sure and steadfast, entering within the veil, and so amid the wane of years and failing senses and growing weakness his faith never failed—his hope never darkened, no, not even in the valley and shadow of death. His constant theme was the preciousness of Christ, the

riches of His grace, the glory to be revealed, and so in the last interview which I had with him, when his eyes were dim, and his feet were cold and gathered up in the bed like the patriarch of old, he still loved to speak of that great Name, and repeat his assurance of an interest in His great work. I go, I said, I must leave you. Your day is over; your work is done, but I have still work before me, and I must do it with my might; but, though I go, the Master will not go, He will be about your bed and your path, and be a present help in your time of trouble. Such were my last words to him on earth, and his answer, so far as we could make out from his feeble, faltering tongue, was something like this:—*True, true, He will never leave me, never forsake me. Blessed Saviour, He is all my salvation and all my desire.* He longed for his release. He wearied for the coming of the Bridegroom, and when the Bridegroom came he found his servant ready—ready, with his loins girt and his lamp burning, waiting and watching for his Lord.

At the close of the service the Kirk Session met in the Vestry, and placed upon their minutes the following record:

"In view of the death of Mr. James Cochrane, sen., one of the elders of this congregation, the Kirk Session, while bowing with resignation to the Divine Will, desire to place on record their deep sense of the loss which they have sustained, and the high esteem of the character and attainments of their deplored brother.

"By his removal the congregation has lost a useful member, the neighbourhood a worthy man, and his family an affectionate and honoured head. While bearing testimony to his worth, they desire at the same time to express their sympathy with the bereaved family, and to commend them to the Husband of the widow and the Father of the fatherless."

Correspondence.

THE LATE MEETING OF SYNOD.

(From a Correspondent.)

The recent meeting of our Synod has perhaps done more than anything which has of late years occurred in Canada to improve the position of our Church. Apart altogether from the most favourable and pro-

misising opening for Union which has been made, the Synod was itself the best ever held in Canada. The Church has indeed of late years to deplore the passing away of many venerable Presbyters held in honour throughout her bounds. But their places are being supplied by a native clergy devoted to the Church's scriptural, and there-

fore indestructible principles, zealous to build up Presbyterianism, and showing themselves the worthy successors of those who have gone before them. It is no light compliment to those who have disappeared from among us to say, that they contributed largely to the founding of a Church in which zeal, and worth, and talent, were so happily exhibited as at the last Synod.

But there is one point in which it has seemed to many, that there was a lamentable deficiency—a deficiency which also occurs in the Canada Presbyterian Church, soon it is devoutly to be hoped to be one with us. The Elders represent the laity of the Church, although in theory not laymen themselves. And yet how few of them were present at the Synod in proportion to clergymen? The additional weight and influence which a large attendance of Elders would give to the Synod it would be difficult to overstate. Nor would the good stop here. They would carry away with them a larger knowledge of the affairs of the Church, and take a greater interest in all that concerns her welfare. Surely something ought to be done at once with regard to this. In the City of Montreal, where the Synod met, there must be well nigh forty Elders of our Church. Some of these are men who have earned the thanks of the whole Church by their zeal in her behalf. Why could they not have been classed as representatives of Congregations not sending a delegate from among themselves? If Congregations were allowed to choose any Elder in full connection and standing wherever he may reside, to represent them, the result would be a great addition to the effective strength of the Synod. But even more should be done than this. The revival of the Diaconate as separate from the Eldership—of Deacons in each congregation charged with the care of the poor, and of financial matters, is by many considered most desirable. If this revival take place, why should not an Elder and a Deacon accompany the Minister from

each charge or parish to use the good old word? A few wise reforms would surprisingly strengthen the Church; and far from being novelties they would be merely reverting to the old Presbyterian and Apostolical usage. Let us endeavour to have all orders and classes—the whole Church in fact—well represented in our Church Parliament. Above all things the Minister of every parish should do his best to have his Congregation represented by an Elder.

It may appear presumptuous in a layman to write in so advisory a spirit. But a bright day is dawning upon Presbyterianism throughout the world. Old feuds are being made up, and the Church will be soon one, even as her faith is one. How desirable then it is to discuss and to consider everthing which may tend to strengthen her in her heaven-appointed mission—the subduing the earth unto the obedience of the Lord! A hundred things press themselves just now on the attention of Presbyterians. Every General Assembly, every Synod in Scotland, in the United States, in the Colonies, afford proof both of increasing intellectuality, and what is better, increasing spirituality. The Church, earnest and united, is about to come forth in the fulness of her strength. Let us all add in every way to that strength, nor can we do better than by filling our General Assemblies, and Synods and Presbyteries with representatives of our people, zealous for the glory of God, and the good estate of His Church.

[As the want of a signature may lead some to consider that the suggestions contained in this communication are to be received as those of the *Presbyterian*, which we learn has been the case with respect to some previous contributions to our pages, we think it right to state that there are certain of the views of the writer from which we dissent, although his main point—the absence of the ruling elders—is one on which there can be but one opinion. *Ed Presbyterian.*]

Articles Communicated.

THE LATE PRESBYTERY OF GUELPH.

Priceville is a village ten miles from Durham. It is situated in the corner of the Township of Elmsly, adjacent to Artemesia.

The Congregation of our Church at

Priceville began to be formed about the year 1857. Its people were sought out by some of those Ministers who were accustomed to do all the Missionary work in their power, and have ever been remarkable, during our acquaintance with them, for tractableness. Nine tenths of them, it is

believed, are not only Gaelic, but Gaelic to such a degree as to require their own language, in order to high spiritual good and edification, yet it was through a Lowlander they were first heard of by the Church. He was seeking baptism for a child and complained of being neglected. The first of our ministers who actually visited the locality was the late beloved Mr. Thom. He used to relate that when on his way back to Durham, in company with Mr. Mullen, when a teacher there, they heard the noise of wolves, as if in pursuit of them.

In the summer of 1860 Mr. Goodwill, now a Missionary to the heathen from the Synod of the Lower Provinces, acted as Catechist among our Priceville people, with marvellous results. The Divine blessing seems largely to have crowned the strenuous labours of the zealous Catechist. In the previous year the Communion had been dispensed to some twenty-one persons, but at the end of this summer, between *seventy* and *eighty* participated in the holy festival, and when in the autumn of 1861 the Sacrament of the Supper was again administered by the Rev. George Macdonnell in conjunction with the late Rev. John Campbell of Nottawassaga, as many as *eighty* individuals testified their love and obedience to Christ, by joining in the sacred observance. Four elders were on the Monday following, set apart for the benefit of the Congregation. Mr. Charles Cameron, now Missionary to Madras from the Church of Scotland, then a Catechist of the Presbytery of Toronto, had been allowed by that Presbytery to devote part of his time to Priceville. It may here be stated that the Presbytery of Toronto ever acted towards the Presbytery of Guelph in the most fraternal and kindly manner.

Mr. Cameron was engaged by the Presbytery of Guelph as Catechist at Priceville, during the summer of 1862. The strain however, upon the Presbytery's resources, in sustaining a Missionary at Priceville, the local aid being quite inadequate, obliged them for a length of time to do comparatively little for this Congregation. For a while, in answer to the Presbytery's application, the ministrations of the Gaelic brethren of the Presbytery of Toronto were supplied, but these also, for the same reason, had to be discontinued.

As the incipency of the Congregation had been intimately associated with the instrumentality of a Lowlander, so by the addition to the Committee of Management of an energetic Lowlander about the year

1865, things began to look up again. The Church edifice was repaired, the lot was properly fenced in, and even a bell was procured and brought into lively operation. In 1866 Mr. Donald Fraser, A.M., student in Divinity, was engaged to act as a Catechist for Priceville Congregation; at a meeting of Presbytery held at Guelph in the month of November of that year, a communication from Mr. Fraser was read, informing the Presbytery that the Congregation had paid his salary in full for six months. The Presbytery were so encouraged and gratified with this zeal and liberality that they agreed to grant to the Congregation for Church purposes, the sum of forty dollars.

Mr. Fraser having been licensed as a preacher of the gospel in the summer of 1867, received a unanimous call to become the pastor of this people. It was signed by *sixty-one* members, and a *hundred* adherents with a guaranteed stipend of *five hundred dollars per annum*. On the 14th of August Mr. Fraser was solemnly ordained by the Presbytery and inducted as the minister of the Priceville Congregation. This is the *fifth* of those pastoral charges which the Presbytery of Guelph, during its life, was honoured to promote and perfect.

Such was *principal work* done in the eight years of that Presbytery's career, and as things go with us, the enlightened christian will feel that there was much reason for devout thankfulness. *Five* new pastorates were formed, fully organised, and furnished with ministers, while *one* additional important charge, was *revived*.

It may be interesting, before closing this brief outline, to advert to some of the changes that were taking place in the Presbytery, during this period.

On the 28th March, 1867, the Rev. J. B. Muir was translated from Lindsay, and inducted as minister of St. Andrew's Church, Galt, the Rev. R. Campbell having been translated to the charge of St. Gabriel Montreal.

The Rev. J. A. Murray, formerly minister of St. Luke's Church, Bathurst, New Brunswick, was, on the 9th October, 1867, inducted as minister of St. Andrew's Church, Mount Forest, which had been vacant since before the death of the Rev. John Hay. Mr. Hay had resigned his charge, intending to return to Scotland. He died suddenly at Kincardine.

On the 22nd of April, 1868, Mr. John Ferguson, A. B., a licentiate of the Church, was, by the Presbytery, solemnly ordained at Kincardine and inducted into the pastoral

oversight of St. Andrew's Church there, Mr. Dawson having resigned and joined the C. P. Church. At the meeting of Synod in 1868, the Synod resolved to amalgamate the Presbyteries of Niagara, Hamilton and Guelph, to be known as "the Presbytery of Hamilton." The Presbytery of Guelph met at Guelph, by permission of Synod, on the 1st of July, 1868, and settled up its

affairs. It agreed to bestow its small remaining balance of its funds, amounting to *fifteen dollars*, on the Presbytery of Saugeen, a new Presbytery which had been formed out of the Presbytery of Guelph. This was specially in aid of the salary of Mr. Campbell, Catechist for the Congregation of South Elmstie, situated within the bounds of the new Presbytery.

Notices and Reviews.

LIFE OF THE REV. ALEXANDER MATHIESON, D.D., MONTREAL: DAWSON BROTHERS.

No adherent of our Church can be ignorant of at least the name of the subject of this biography; no one who took such interest in the affairs of the Church as every member should do, can have forgotten the debt of gratitude we owe to the venerable minister of St. Andrew's, now gone to his rest. He had a dignity of demeanour which imparted a dignity to the proceedings in which he took part. All will miss his presence at the meetings of Synod, the attendance of "the Doctor" appearing to be almost indispensable as each recurring year brought round the annual meeting of the Supreme Court of our Church. It is true that for the last few years increasing bodily infirmities prevented him from taking so active a part in the discussions as he had done, yet it was with something of a shock that at last Synod it was realized that the Father of the Church would no longer be seen in its courts, and that feeble and somewhat tremulous as his voice had latterly become, its tones were now hushed for ever here. We welcome, therefore, this biography as recalling some of the traits which marked the character of our departed friend. It is the work of one who knew him well and the life has been a labour of love. It is not intended as an exhaustive account of Dr. Mathieson's ser-

vices; that would embrace almost the whole history of our Church here, and of the founding of many of the Congregations in the Presbytery of Montreal—almost all of them, in fact, in the country districts; and a history of the struggles through which our Church has had to pass and in which Dr. Mathieson was ever conspicuous. But as domestic annals, which the author, Mr. James Croil, says in his introduction they are merely intended to be, they serve to bring out strikingly the individuality of the christian gentleman, the man of high honour, of quick and generous emotions, of genial humour and of stern adherence to duty. A considerable portion of the work is from the pen of Dr. Mathieson himself, the other portions being admirably done by Mr. Croil. We commend it heartily to our readers as a work which they may study with benefit, and to students its great lesson of how energy and determination to succeed in the face of difficulties may be laid to heart; for like many another Scotch student Dr. Mathieson had a hard up-hill battle to fight unaided and often with but scant encouragement. An exquisite portrait by Notman forms a fitting frontispiece to a volume which in its mechanical execution cannot be surpassed anywhere. The funeral sermon preached by the Rev. Dr. Jenkins and three of Dr. Mathieson's sermons add to the value of the biography.

The Churches and their Missions.

ENGLAND.—A strange meeting was held in London the other day. Some Ritualists of a most advanced type, with a couple of embryo peers, and a few persons who called themselves Roman Catholics, met together to deliberate on the best means of securing

the union of Christendom; and it seemed to these sapient personages that no better means for that end could be devised than that the Church of England and the Eastern Church should unite with the Church of Rome on the basis of the primacy, as dis-

unct from the supremacy, of the Pope. Resolutions embodying that sentiment were gravely proposed, reviewed, and carried. It did not appear to strike one of them that a pr-ate who is eagerly, madly bent on having his personal infallibility acknowledged by all Christians, on pain of anathema, is not likely to stoop to merge his supremacy in primacy. But it is thus that the road is smoothed for the downward descent to Rome.

FRANCE.—The annual meetings of the various religious societies supported by the French Protestants, took place in Paris, in the month of May, though the reports reached us too late for publication in our last issue.

The Evangelical Society of France was presided over by M. Pastor Bersier. Instances of success which under the blessing of our Heavenly Father, has attended the agency of the agency of the society for the preaching of the Gospel in various parts of France were reported to the meeting. The society's receipts reached the sum of 135,411 francs; and its expenses, 131,077 francs. This society is chiefly supported by the members of the Independent Churches.

The Central Protestant Society, whose aim is substantially the same as that just mentioned, is connected with the National (or Established) Reformed Church. The chairman was M. Pastor G. Monod. It has a large number of stations, some of them in the French colonies. It has in Paris a preparatory Theological Seminary, by means of which 130 young men have been introduced into the ministry. Pasteur Puaux, in giving an account of a tour which he had made in the department of the Nièvre, stated that the inhabitants of several communes wish to renounce Catholicism, and become Protestants. One especially, St. Andelain, was mentioned as having urgently asked for a pastor and a chapel, and offered to subscribe liberally towards the expenses of maintaining worship. The society's total receipts were 167,040 francs, and its expenditure, 167,550.

The Protestant Bible Society of France, convened under the presidency of General Chabaud-La-Tour, had a very interesting meeting. A great number of pastors were present, and some of them delivered impressive speeches. This society has distributed, during the six years of its existence, more than 60,000 Bibles and New Testaments. Its receipts amounted to about 34,600 francs, and its expenses to 36,700 francs. There was, therefore, a deficit,

though the society had received some special donations.

The Protestant Bible Society of Paris, from which (with the marked exception of M. Guizot) the Orthodox Protestants have withdrawn, in order to labour with the society mentioned above, had as its chairman M. Pastor Montandon. It circulated last year 2,570 Bibles and 6,570 New Testaments. Its income was, in the year, 32,597 francs; and its expenses, 39,902 francs.

The Society for Elementary Instruction has established a large number of schools. It has received 116,000 francs, furnished by voluntary subscriptions, and has expended 111,000 francs. Its object is an excellent one, and deserves to be greatly encouraged. The chairman was M. Pastor Grandpierre.

The Religious Tract Society was presided over by Dr. Gustave Monod. This institution derives substantial aid from the Religious Tract Society of London. For example, the French society is now enabled, by its assistance, to print a new tract every month. Six such tracts have been already published, an impression of 10,000 each being put into circulation. The issue of this year's *Almanach des Bons Conseils* was 150,000 copies; but it was not sufficient to satisfy the demand. The statement of receipts and expenditure, however show, that the society is burdened with a debt of about 100,000 francs.

The French Protestant Historical Society had as its chairman M. Schikler. Its *Bulletins* show that it is constantly discovering old documents full of interest. For example, it is about publishing a list of sixty Protestant Churches in the sixteenth century, whose existence has been hitherto wholly unknown. The society offered a prize for a life of Antoine Court, but the result did not meet its expectations. It has, however, offered another prize for the life of Theodore Beza.

The Missionary Society met under the presidency of Count J. Delaborde. Dr. Casalis, who presented the report, adverted in some detail to the trials to which the society has been exposed by death, and by the events in Bassutoland. With reference to the latter, he said that, notwithstanding its losses, the society had retained in Lesuto nine great missionary centres, in which its labourers were in full activity. The society's receipts during the year were 214,890 francs; and its expenditure 242,444 francs. It has a debt of 41,000 francs.

Among the speakers who addressed the meeting were two missionaries about to quit France for their respective spheres of labour—one, M. Daumas, who leaves his native country for the third time for Bassutoland; and the other, M. Viénot, who has devoted himself to the evangelisation of Tahiti. The Chief Tsekelo, son of Moshesh, also addressed the meeting in his native language, Dr. Casalis interpreting.

The *Sunday-school Society* reported the existence of more than 900 Sabbath-schools, giving instruction to 40,000 children. The income of the society from donations and sales is upwards of 25,000 francs.

The *Deaconesses' Institution* reported facts which show that it is taking up a more important position than ever. It is about to erect a new and more commodious building for the accommodation of the sick entrusted to the care of these Protestant Sisters of Charity. Some generous friends have purchased the freehold property of Fourneaux, near Orleans, and presented it to the institution. The large and well furnished house contains forty rooms, and the grounds attached extend to four hectares. It will form a distinct branch of the institution, and, in consequence of special arrangements, will entail no additional expenses to the sisterhood. There are now forty-five Protestant Deaconesses, some at the mother-house at Paris; others in the different departments, nursing the sick in hospitals, or teaching the young. There are besides, thirteen young women in training to become Deaconesses. The annual report, ended we are told, as every report of the Deaconesses' Institution ends: "More women are wanted for the work. Pray the Master that they may be sent."

ITALY.—Very strange means are sometimes adopted in order to obtain petitions in favour of the infallibility. In the month of May the usual meeting of the Roman parish priests was held in S. Maria in Trastevere. At that meeting Signor Capello, the priest of S. Carlo, a Catanari, proposed that an address should be presented to Pius IX., expressive of their esteem for the holy father, and their opinion of the necessity of the proclamation of the infallibility. Almost the whole of those priests who were present expressed themselves as opposed to this proposition, on the ground that it was their duty submissively to obey the decrees of the Council, and not to seek to influence its decisions by means of addresses. On this resolution becoming known to the favourers of the infallibility, they were filled

with rage, and entreated the Cardinal Vicar Patrizi to take steps for the removal of the scandal that had thus been caused. At the next meeting of the parish priests, on the 2nd of this month, and while in the midst of their discussions, Canon Scalzi was announced as the bearer of a message from the Cardinal Vicar. On being admitted, he communicated to them that it was the desire of His Eminence that the scandal which they had caused at their last meeting should be removed, by their immediately drawing up a petition for the promulgation of the doctrine of the personal infallibility, and choosing a deputation to present it to the Pope. Great excitement was produced by this order. Some wished to protest, others gave strong and weighty reasons why such a command should not be obeyed. But all was in vain. Canon Scalzi declared that he would not leave that place until the orders of his superior were obeyed. At last, in order to escape the persecution which they would be sure to suffer from the Holy Office, if they refused obedience, a committee was appointed to carry into effect the instructions of the Cardinal Vicar, and Canon Scalzi returned in high glee to report the success of his mission. This may be taken as a specimen of the manner in which the dogmas of the Roman Catholic Church are prepared, and of the trust which is placed in the illumination and guidance of the Holy Spirit. The Pope, in the Syllabus, condemns the *plebiscite* in political matters, and yet employs, and even corrupts it, in affairs connected with the Church. We learn, from reliable information, that many of the parish priests in Rome lament and mourn over the evils which the dominant party in the Curia are bringing on the Church by their ambition.

INDIA—A trial has lately taken place in Calcutta, bearing upon the question of religious liberty, and having reference to a female relative of Baboo Keshub Chunder Sen, and other Brahmins. The lady is a widow, of about seventeen years of age. From the instruction which she had derived in one of the zenanas she had changed her religious beliefs, and had been baptized by the Church missionaries. The usual methods were taken by the relatives to induce her to renounce Christianity. It is said that they promised her marriage with a rich landowner, in the hope that this might shake her constancy. All, however, proved in vain, and at last a writ of habeas corpus was issued. In compliance with it she appeared with one of the missionaries and a native in

the court. The whole question at issue was one of age. On ascertaining that she was of the age of seventeen, the judge decided that she was at liberty to choose her religion for herself. The result of the inquiry by the judge was that she was allowed to repair to the mission-house after she had another interview with her mother. The peculiarity of the case is said to lie in this, that the Brahmoo Samaj are said to be the moving parties in this species of persecution. The animosity of the whole class or tribe has been excited, and one correspondent goes so far as to say that this sect are the most bitter opponents of Christianity. Keshub Chunder Sen is an exception to other members of the sect, and he and those of kindred spirit, who would never have encouraged such intolerance as is here displayed, will be unable to rest where they are. The majority of them are said to be men who, "dissatisfied with idolatry and the moral restraints of Hindooism, rejoice in a system too vague to control their conscience, and too lax to demand moral courage or self-sacrifice."

INFALLIBILITY.

On the 8th day of December—the Feast of the Immaculate Conception—in 1869, was assembled in Rome the first council of the Vatican, or nineteenth general council of the Roman Catholic Church, counting from the first council of Nice, and with both councils inclusive. The council of the Vatican was summoned and concluded by Pope Pius the Ninth, the two hundred and fifty-eighth Pope in succession from St. Peter, according to the chronology of the Papal records. The first council (first of Nice) was convoked to refute Arius, the first of the Vatican, for the declaration of Papal infallibility and the adoption of rules of general ecclesiastical and congregational discipline. Infallibility has been voted and proclaimed as a dogma of the Church in Rome, Sunday, the 17th of July, the anniversary of the feast of St. Alexis, the Confessor, and sixth Sunday after Pentecost, prayer was offered up, and on Monday, July 18, the dogma was duly proclaimed.

Telegrams from Rome, dated in the Holy City and forwarded through the Atlantic cable, report the following highly important proceedings of the Œcumenical Council, as having been taken preparatory to the dissolution of the assemblage.

PAPAL INFALLIBILITY.

FOR THE INFALLIBILITY OF ROMAN PONTIFF, LOGICALLY AND CLEARLY DEFINED FROM PRINCIPLES NOW RECEIVED BY THE UNIVERSAL CHURCH.

First—To the same chapter that relates to the Roman Pontiff the following or like things may be added, should it be deemed proper, to the statement of errors against his primacy which are at the very outset condemned:—

1. Above all we venture to reprobate the temerity of those who may venture to appeal from the supreme decisions of the High Pontiff to the Œcumenical Council.

2. In the next place we utterly condemn the perverse cavillings of those who may dare to say that a certain external acquiescence, but not the internal assent of heart and mind, is to be yielded to the decisions of the Roman Pontiff.

3. We do totally censure the method of talking and teaching pursued by those who (some foolhardy and preposterous division having been contrived between the Assemblage of Bishops and the High Pontiff) may dispute as to which of them is to be considered the greater, and may thus seek to distract and separate the head from the body—Peter from the Church—as though the convocations of brethren, whom Peter also commands to be confirmed in his successors, could ever be cut off from Him whose trust can never fall away from the promise of Christ, or that it could be lawful for those who are to be taught and confirmed by Peter to teach and confirm against him.

4. Nor do we deem less deserving of reprobation the sentiments and conduct of those who, in order that the errors condemned by the Roman Pontiff may be the more freely diffused among the multitude, do not fear to assert that the true meaning of the books from which this kind of condemned propositions are extracted have not been correctly understood by the Pontiff.

All of which things are illustrated and confirmed by what follows:

First—And that such is its sentiment the episcopacy of nearly the whole Catholic world, very recently assembled at Rome, very brilliantly made manifest, when they addressed the Supreme Pontiff, now happily reigning in these most explicit and remarkable words:—

1. "For never has thy voice been silent. Thou art the witness of thy Supreme ministry to announce eternal truths, to cleave

asunder with the sword of thine apostolic eloquence the errors of the age that threaten to subvert the natural and supernatural order of things, and the very foundation of ecclesiastical and civil power, to dispel the misty darkness diffused over the minds of men by the depravity of novel doctrines, and fearlessly to announce, set forth and recommend those things which are necessary to the Christian family alike, so that one and all may comprehend what the Catholic man is called upon to hold, observe and profess. For which transcendent solicitude we render to thy Holiness the highest thanks that are held to eternal bonds of gratitude; and believing that Peter has spoken by the mouth of Pius those things which are declared, confirmed and put forth by thee as a trust to be maintained and guarded; we do likewise declare, affirm and denounce, and do, with one voice and one intent, reject all those things hostile to the divine faith, the safety of souls and the good of human society itself, which thou also hast adjudged to be deserving of condemnation and rejection.

2. For living and infallible authority lives in that Church alone, which, built by Christ the Lord upon Peter, the head of the whole Church, its Prince and Shepherd—whose faith, he promised, shall never fall away—always hath its legitimate Pontiffs, deriving their origin, without intermission, from Peter himself, placed in his chair and the heirs and defenders of his doctrine, his dignity, his glory and his power. And as where Peter is there the Church is also (2), and as Peter speaks through the Roman Pontiff (3) and ever lives and exercises judgment in his successors (4) and makes manifest the truth of the faith to all who seek it (5); therefore the divine utterances are to be taken simply in that sense which is and was held by the Roman Chair of the most Blessed Peter, which, Mother and Mistress of all the Churches, has ever preserved the faith transmitted by Christ the Lord whole and inviolate, and has taught it faithfully, pointing out to all the path of safety and the doctrine of incorrupted truth." (7.)

First—Responsio Episcoporum ad S.S. D.N. Allocutionem, in solem Sac. Martyrii S. S. Petri et Pauli, die 1, Julii. 1867, cui Responsioni subscripserunt quingenti fere Episcopi.

Second—S. Ambrosius in Ps. XL.

Third—Concil. Chalced. Act II.

Fourth—Synodus Ephes. Act III.

Fifth—S. Petrus Chrysol in Epist. ad Eutyech.

Sixth—Concil. Trid Sess. VII de Bapt.
Seventh—SS. D. N. Epistola Encycl. 9 Novem. 1846, a Concilio Baltimorensi Plenariorum II. relata, in Decreto de Hierarchia, Cap. II., p. 42, 43.

THE BULL LATÆ SENTENTIÆ.

The following is a translation of the Papal Bull respecting *Latæ Sententiæ* communications, published at Rome on the 20th of October, 1869:—

CONSTITUTION OF PIUS IX, WHICH LIMITS THE CENSURES LATÆ SENTENTIÆ.—PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD.

It is in accordance with the moderation of the Holy See to retain all that has been salutarily established by ancient canons, in such a way that if the changes of time demand that anything should be modified by sacred dispensations, the same Holy See should apply a remedy and provide in a way becoming to its supreme powers. For which reason, having for some time considered that the Ecclesiastical censures to be incurred without need of a sentence and *ipso facto*, inflicted and promulgated righteously at every session, to protect the health and discipline of the Church and to restrain and correct the unbridled licentiousness of the wicked, have gradually increased to a large number; that, indeed, through the changes of time and customs, they can no longer have the object and the causes which they first had; and that, hence, not a few are the doubts, the anxieties, the torments of conscience which arise either in those who are placed over the health of souls or in the faithful. We, wishing to repair these inconveniences, have ordained that a precise list should be made and presented to us, in order that, after a diligent examination, we might determine which of them be useful to preserve and retain, and which to modify or abrogate. Therefore this list having been made and the council having been heard of our venerable brethren the Cardinals of the Holy Church, Deputy Inquisitors General of the Faith of the whole Christian world, and everything having been long and attentively examined, of our own "*motu proprio*," with assured knowledge and with serious deliberation and in the fulness of our apostolic power by this constitution, which shall endure for ever, we decree that of any censures whatever, whether of excommunication, of suspension, or of interdict, that have been hitherto inflicted *latæ sententiæ* and incurred *ipso facto*, no other shall have

effect from this time forward, except those which we insert in this constitution, and in the mode in which we insert them; declaring at the same time that the same, not only in force of the ancient canons, so far as they are in accordance with this our constitution, but also in force of this our constitution, shall receive all their value, as if they had been now for the first time published.

**EXCOMMUNICATIONS LATÆ SENTENTIÆ,
ESPECIALLY RESERVED TO THE ROMAN
PONTIFF.**

First—All apostates from the Christian faith, and all and severally heretics, whatever be their name, and to whatever sect they may belong, and those who believe in them, those who receive them, favour them or defend them.

Second—All and severally those who knowingly read, without the authority of the Holy See, the books of the same apostates and heretics, supporting the heresy, as the books of any author whatever prohibited by name, letters apostolic, and those who retain the same books, print and defend them in any way whatever.

Third—Schismatics, and those who obstinately withdraw or recede from obedience to the Roman Pontiff at that time living.

Fourth—All and severally, of whatever status, dignity, or condition, who appeal from the ordinances or mandates of the Roman Pontiffs, *pro tempore* existing, to a future Universal Council, as also those by whose aid, counsel and favour the appeal shall have been made.

Fifth—All those who slay, wound, strike, arrest, imprison, retain and hostilely persecute the Cardinals of the Holy Roman Church, the Patriarchs, Archbishops, Bishops and Legates of the Apostolic See and Nuncios, or who drive them from the dioceses, territories, lands or dominions, as also those who command such things, or ratify them, or assist, counsel, or favour such persons.

Sixth—Those who directly or indirectly impede the action of ecclesiastical jurisdiction, whether of the interior or exterior forum, and who, therefore, recur to the secular forum, and procure, or publish, or aid them by counsel or favour.

Seventh—Those who compel, either directly or indirectly, lay judges to bring before their tribunals ecclesiastical persons, contrary to the Canons, as also those who make laws or decrees contrary to the liberty or rights of the Church.

Eighth—Those who recur to the civil

power to impede letters or any act whatever proceeding from the Apostolic See, or from any one whatever of its legates or delegates, who directly or indirectly prohibit the promulgation or execution of them, or who on account of these letters or acts either offend or intimidate the same parties or others.

Ninth—All forgers of apostolic letters, even in the form of briefs or supplications regarding grace and justice, signed either by the Roman Pontiff or by the Vice Chancellors of the Holy Roman Curia, or by their substitutes.

Tenth—Those who absolve an accomplice in a disgraceful crime, even *in articulo mortis*, when any other priest, even not approved to receive confession without giving rise to a grave infamy or scandal, can hear the confession of the dying person.

Eleventh—Those who usurp or sequester the jurisdiction, the property, the rentals, which from their churches or benefices belong to ecclesiastical persons.

Twelfth—Those who invade, destroy, retain by themselves or others the cities, lauds, places or rights which belong to the Roman Church, or usurp, disturb, retain the supreme jurisdiction in them.

We declare that absolution from all the excommunications hitherto enumerated has been reserved and is specially reserved to the Roman Pontiff for the time being, and that for it by no means suffices that general concession of absolving cases and censures and excommunication reserved to the Roman Pontiff; wherefore, we revoke, moreover, every indulgence relative to these excommunications, under whatever form or to whatever person granted, even to the regular of any order, congregation, society and institution whatever, though worthy of special mention or constituted in any dignity whatever. Those who may presume without the necessary power, even under any pretext to absolve, to them be it made known that they are bound by the same *vinculum* of excommunication reserved to the Pontiff, provided it is not a case of life or death, in which case the obligations regarding those absolved must be observed which are prescribed by the Church in case of recovery.

SECOND PART.

We declare that those are subject to excommunication *latæ sententiæ* reserved to the Roman Pontiff:—

First—Those who instruct or defend, whether in public or in private, the propositions condemned by the Apostolic See, under

pain of excommunication *late sententiæ*; also those who instruct or defend as lawful the practice of asking the penitent the name of an accomplice, which was condemned by Benedict XIV, in the "Constitutions; Suprema, July 7, 1745; Ubi primum, June 2, 1746; Ad eradicandum, September 28, 1746."

Second—Those who, at the instigation of the devil, lay violent hands on clerics or monks of either sex, except in such cases, and persons for whom by right or privilege it is permitted that the ten bishops or others shall give absolution.

Third—Those who fight in duel, or simply challenge or accept, and whoever aids or abets it in any manner whatever, as those, too, who deliberately assist or permit it, or as far as in them lies do not prevent it, whatever may be their dignity, be it royal or imperial.

Fourth—Those who associate their names to the sect of Masons, or Carbonari, or to any other sects of this kind, who openly or clandestinely conspire against the Church and its legitimate power; as those also who favour these sects, in any way whatever, and who do not denounce the secret agents, and the chiefs, until they shall have been denounced.

Fifth—Those who order the violation of the immunity of an ecclesiastical asylum, or who, with audacious rashness, accomplish it.

Sixth—Those who violate the cloister of the religious, of whatever kind, condition or sex they may be, or enter their monasteries without lawful permission; as those, too, who introduce or admit them; also the "religious" who leave them, except in those cases and after those forms prescribed by Pius V. in the constitution *Decoris*.

Eighth—Those guilty of real simony, in any benefice whatever, and their accomplices.

Ninth—Those guilty of confidential simony, in any benefice whatever and of whatever dignity.

Tenth—Those guilty of simony to enter on religion.

Eleventh—All those who, making a trade of indulgences or other spiritual graces, are subjected to the censure of excommunication by the constitution of S. Pius V. *Quam plenum*, 2nd Jan., 1554.

Twelfth—Those who collect alms for masses at a higher price, and derive profit from them by celebrating masses or distributing alms at a lower sum.

Thirteenth—All those on whom is inflicted

the excommunication menaced by the Constitution of Holy Pius V., *Admonet nos*, of the 29th of March, 1567; of Innocent IX., *Quæ ab hinc Sede*, of the 4th of November, 1591; of Clement VIII., *Ar Romanæ Pontificis curam*, of the 26th of June, 1592; and of Alexander VII., *Inticæteras* of the 4th of October, 1660, regarding the alienation and intendment of cities and places belonging to the Roman Church.

Fourteenth—The "Religious" who presume to administer to clerics, and to the laity, except in case of necessity, the sacrament of extreme unction, or of the Eucharist as *viticum*, without the permission of the Curé.

Fifteenth—Those who without lawful permission extract relics from the sacred cemeteries, or from the catacombs of the city of Rome and its territory, and those who aid and abet them.

Sixteenth—Those who hold communications with persons excommunicated by name by the Pope *in crimino criminoso*—that is to say, in aiding and abetting them.

Seventeenth—Clerics who, knowingly and spontaneously, communicate *in divinis* with persons excommunicated by name by the Roman Pontiff and receive them in the offices.

EXCOMMUNICATIONS *LATÆ SENTENTIÆ*, RESERVED TO BISHOPS AND ORDINARIES.

We declare that they are subject to excommunication *late sententiæ* reserved to Bishops and ordinaries.

First—Clerics *in sacris* or regulars of either sex, who, after taking the vow of chastity, have the presumption to contract marriage, as those too who have the presumption to contract marriage with the said persons.

Second—Those who procure abortions *effectu secundo*.

Third—Those who knowingly use false apostolic letters or co-operate in the crime.

EXCOMMUNICATIONS *LATÆ SENTENTIÆ*, NOT RESERVED.

We declare that they are subject to excommunications *late sententiæ* not reserved:—

First—Those who order or compel the giving of ecclesiastical burial to notorious heretics or to persons excommunicated or interdicted by name.

Second—Those who offend or intimidate the inquisitors, denouncers, witnesses and other ministers of the holy office; those who carry off or burn the writing of the same sacred tribunal, or give to any one of the aforesaid persons aid, counsel or favour.

Third—Those who alienate, or have the presumption to receive ecclesiastical property without the Apostolic pleasure, according to the form of the *Extraha Ambitosæ ac reb. eccl. non alienandis*.

Fourth—Those who from culpable negligence or omission do not denounce within a month the confessors or priests by whom they may have been instigated to disgraceful acts, such as are described by our predecessors, Gregory XV., “*Const. Unit.*” 20th of August, 1622, and Benedict XIV., *Const. Sacramentum Pœnitentiæ.*” June 1, 1741. Besides those enumerated here we declare to be alike excommunicated by the Holy Council of Trent, whether with the absolution reserved to the Sovereign Pontiff or to the ordinary, whether without any reserve, except the pain of anathema established by the Decree, section four, “*De editione et usu sacrorum librorum,*” to which we desire that only those should be subjected who, without the approval of the ordinary, print, or cause to be printed, books treating of sacred subjects.

SUSPENSIONS LATÆ SENTENTIÆ, RESERVED TO THE SOVEREIGN PONTIFF.

First—Those chapters and convents with a church and monastery, and all those who receive into the government and administration of either one or the other bishops or other prelates, provided in any way whatever at the Holy See of the said churches or monasteries, before these said bishops or prelates have shown the Apostolic letters which nominate them, *ipso facto* incur suspension from any receipts from their benefices, during the pleasure of the Holy See.

Second—They incur *ipso jure* suspension for three years from the collation of orders who ordain any one without title of benefice or patrimony on the condition that after having been ordained the person shall not require aliment from them.

Third—They incur *ipso jure* suspension for a year from the administration of orders who ordain the subject of another, even under the pretext of conferring a benefice immediately or already conferred, but not sufficing without demissory letters of his bishop, or even their own subject who may have resided elsewhere a sufficiently long time to have contracted a canonical obstacle, without testimonial letters from the ordinary of the place where he resides.

Fourth—He incurs *ipso jure* suspension for a year from the collation of orders who, except in the case of legitimate privilege, shall have conferred a sacred order without

title or benefice or patrimony to a cleric living in some congregation where no solemn profession is made, or even as a “religious” not yet professed.

Fifth—Those “religious” expelled incur perpetual suspension *ipso jure* from the exercise of orders, living *extra religionem*.

Sixth—They incur *ipso jure* suspension from an order received who have had the presumption to receive this order from a person excommunicated, or suspended, or interdicted, denounced by name, or of a notorious schismatic or heretic.

Seventh—Secular foreign clerics residing in Rome for four months, ordained by other than their Ordinary, without license from the Cardinal Vicar of Rome or without a previous examination before him, or even after having been rejected by their own ordinary in such examination, also clerics belonging to any one of the six suburban bishops, if they had been ordained out of their diocese, with license of their ordinary address to any other than the Cardinal Vicar of the city, or who before receiving holy orders, have not passed ten days in spiritual exercises in the city house of the priests of the mission, incur *ipso jure* suspension at the pleasure of the Holy See from orders so received, and the bishops who have ordained their suspension for a year from using political powers.

INTERDICTS LATÆ SENTENTIÆ RESERVED.

First—They incur the special interdict reserved to the Roman Pontiff—that is to say, universities, colleges, chapters of whatever name, who appeal from the orders and commands of the Pontiff for the time being to a future Universal Council.

Second—Those who knowingly celebrate or cause to be celebrated divine offices in places interdicted by the ordinary or by the judge delegated, or of right; or who admit persons excommunicated by name to divine offices, to the ecclesiastical sacraments, or to ecclesiastical burial, incur, *ipso jure*, that interdict from entering a church until, at the pleasure of him whose sentence they have violated, they have satisfied him sufficiently. In fine, we will and declare that all other individuals who have been decreed suspended or interdicted by the Holy Council of Trent shall be subjected to suspension or interdict. We will and declare that all censures shall remain firm and of force, whether of excommunication, suspension or interdict, which, besides those enumerated above, have been inflicted by our constitutions, by those of our predecessors or by the sacred canons, and which have been up to

the present time in vigour, whether for the election of the Roman Pontiff, or for the internal government of every order or regular institution as also for every college, congregation, society and pious place of any name or kind whatever. Moreover, we decree that in all new concessions and privileges which shall be accorded by the Holy See to any one, it shall never be understood of the faculty of absolving from any case and censure reserved to the Roman Pontiff, if formal, explicit and particular mention of it be not made. By this constitution we will that the privileges or faculties which, whether by our predecessors or by ourselves, have been accorded up to the present time to all classes, orders, congregations, societies and institutions even regular of any kind, though endowed with private titles and worthy of special mention, be all revoked, suppressed and abolished, as, in fact, we revoke, suppress and abolish every special privilege comprised *et non in corpore juris* in the Apostolic Constitutions, or confirmed by any apostolic approbation, even by immemorial custom or any other confirmation, under whatever form, and with whatever sanction, we intend to set them aside.

We will, however, that the power of absolving accorded to the bishops by the Council of Trent (Sess. XXIV, cap. 4, di. Reform), in certain censures reserved by this constitution to the Apostolic See, excepting those which we have declared to be specially reserved to the Holy See.

Given at Rome, at St. Peter's, in the year of the Incarnation of our Lord 1869, October, 12, XXIV, year of our Pontificate, Cardinal M. Mattel, Pro-Datarius; Cardinal N. Paracciant-Clarelli. Seen by the Curia, Domenico Pruti, I. Cugnoni.

THE CANONES DE FIDE AS PLACED FOR VOTE.

The following is a revised translation of the "Canones de Fide":—

I.—OF GOD, THE CREATOR OF ALL THINGS.

First—If any one denies the one true God as creator of the visible and invisible, let him be accursed.

Second—If any one is not ashamed to declare that nothing exists beyond matter, let him be accursed.

Third—If any one says that the substances and the essence of God and of all things are one and the same, let him be accursed.

Fourth—If any one does not admit that

the world, and all things that are in it, have been produced in their whole substance by God out of nothing, or says that God has not created them unconditionally by His own free will, but has created them by the same necessity which causes self-love or denies that the world has been created for the glory of God, let him be accursed.

Furthermore, we wish to exhort all to guard themselves against the deceptions of those who, in order to conceal the godlessness of their teaching, misuse the most holy names of the Trinity, the incarnation, the redemption, the resurrection and others by turning the venerable mysteries of the Christian religion into the most perverted notions of pantheism.

II.—OF REVELATION.

First—If any one denies that the one true God, our Creator and Lord, may be recognized with certainty by His creatures through the natural light of human understanding, let him be accursed.

Second—If any one says it is impossible or inadmissible that man should be taught about God and the veneration which is due Him by divine revelation, let him be accursed.

Third—If any one says that man cannot be raised by divine assistance to supernatural knowledge, but can and must attain by his own efforts to the possession of all that is true and good, let him be accursed.

Fourth—If any one does not accept the entire books of the Holy Scripture with all their parts, as confirmed by the Holy synod of Trent, as holy and canonical or denies that they have been inspired by God, let him be accursed.

III.—OF FAITH.

First—If any one says that human understanding is so independent that faith cannot be required of it by God, let him be accursed.

Second—If any one says that divine faith cannot be distinguished from natural science, which has for its object religious or moral truth, and that it is therefore not necessary that revealed truth should be believed because of the authority of a revealing God, let him be accursed.

Third—If any one says that it is impossible that divine revelation should be made credible by outward signs and that, therefore, men are only led to believe by their own internal knowledge, let him be accursed.

Fourth—If any one says that miracles could not have occurred, and that, therefore,

all descriptions of them, including those in the Scriptures, are to be regarded as fables and myths; or, if he says that miracles could never be certainly ascertained, and that therefore the divine origin of the Christian religion cannot by them be properly proved, let him be accursed.

Fifth.—If any one says that the faith with which Christians agree in the preaching of the Gospel is only a conviction produced by the necessary arguments of human science, or that the grace of God is only necessary for the living faith which shows itself in active charity, let him be accursed.

Sixth.—If any one says that the condition of the faithful and that of those who have not yet arrived at the true faith are equal, so that a Catholic believer is at liberty to doubt the doctrine which has been taught him by his Church until its credibility and truth are established by scientific evidence, let him be accursed.

IV.—OF FAITH AND THE UNDERSTANDING.

First.—If any one says there are no true mysteries, properly so called, in divine revelation, but that all the doctrines of the faith could be recognized and proved by the educated understanding from natural principles, let him be accursed.

Second.—If any one says that human sciences should be treated without any regard to supernatural revelation, or that the

conclusions derived from these sciences, even when they are opposed to Catholic doctrine, cannot be forbidden by the Church, let him be accursed.

Third.—If any one says that it is permitted to adhere to or participate in the opinions condemned by the Church, in so far only as they are not declared heretical, let him be accursed.

Fourth.—If any one says it is possible that meanings may in any case be given, in accordance with the progress of science, to the doctrines of the Church which are different from those recognized by the Church, let him be accursed.

We therefore conjure, in the exercise of the duties of our high pastoral office, all faithful Christians, and especially those who exercise inspectorial or educational functions; and we command, in virtue of the authority of Jesus Christ, our God and Saviour, that they should labour as zealously to remove these errors and spread the light of the purest faith. But as it is not sufficient to avoid heretical corruption, if the errors are not also carefully escaped from which are more or less connected with it, we exhort all in their office to observe the constitutions and decrees through which such corrupt opinions, which cannot here be all specified, are condemned and forbidden by the Holy See.

News of our Church.

ST. JOHN'S CHURCH, DUNWICH, ONTARIO.—This elegant new church was formally opened on the third of July. The weather being extremely fine there was a very large attendance. The Rev. J. Rannie, of Chatham, preached to a large congregation in the beautiful grove near the church. In the forenoon the Rev. J. M. Macleod, minister of the church, and of St. Andrew's, Glencoe, preached in English, from Nehemiah 2 ch. 20. and in the afternoon Mr. Macleod preached in Gaelic. He selected for his text Isaiah 60 ch. 1: "Eirich, dealraich; oir thainig do sholas, agus tha glair an Tighearna air eivigh ort," the discourse being thoroughly evangelical.

The church is a substantial frame building, seated for 400 persons. It has a platform pulpit which seems to be a protest against reading sermons. The church is furnished with handsome lamps, a group of which is elegantly suspended from the centre of the ceiling. The whole interior work presents a most beautiful appearance; and the church is finished in a style highly creditable to Mr. Barr, the builder. St. John's Church stands on a spot where three years ago no one expected to see a church

erected. But the present minister was of opinion that the field might be cultivated with advantage, and when he first proposed the erection of a place of worship, he set a good example by heading the subscription list with \$100.

On the 4th of July a Tea Meeting in connection with the church was held in the grove, John H. Munroe, Esq., M.P., discharged the duties of chairman; and interesting addresses were delivered by Dr. Ruthven, Dr. Gordon, Rev. N. McDiarmid, Nicoll McCall, Esq., M.P.P., Mr. R. Barr, and Mr. D. K. Campbell, missionary. The Rev. J. M. Macleod then stated that the collection of the previous day and the proceeds of the Tea Meeting amounted to \$127.00. He appealed to the congregation to make up the small balance of debt still remaining on the church, and laid \$20.00 on the table, inviting other four to join him in a like sum. He asked ten to give \$6.00 each, and eight to give \$1.00 each and said that the aggregate of these sums would make up the deficit. Mr. R. Barr, the contractor, at once came forward and headed the second class of subscriptions. In a few minutes the sum of \$66.00 was raised, making a total of \$193.00,

and thus reducing the debt to about one hundred dollars. Mr. Macleod thanked all who had contributed to the Building Fund; and gratefully acknowledged the help which the Committee and himself had received from other denominations. He referred to the kindness of Mr. R. Campbell who, though not a member of the Church of Scotland, had given a free grant of the site; and also to the liberality of Mr. and Mrs. Henry, of Wallacetown, who had given a magnificent pulpit Bible for the use of the minister.

This Tea Meeting was one of the largest seen in Western Ontario. The well-spread tables reflected the highest credit on the ladies of Dunwich, and those who assisted them. Excellent instrumental and vocal music imparted additional charms to the occasion.

FERGUS.—The Rev. E. Bayne Rodgers has been elected by a large majority minister of St. Andrew's church, Fergus. Mr. R. has also received a numerously signed call from Leith and Jonstone.

L'ORIGINAL AND HAWKESBURY.—A meeting of the sessions of the United Congregation of L'Original and Hawkesbury was held on the 3rd of July, in the Congregational Church at Hawkesbury village. The use of the said Church was gratuitously tendered by the late Z. S. M. Henry, Esq., to the Hawkesbury village congregation, when they were about to remove their old Church and replace it by a new one which will soon be completed, and which will be one of the neatest Churches in the Province. The walls were erected and the building covered in during the incumbency of the Rev. G. D. Ferguson, now a Professor in Queen's College. Present—The Rev. William McLennan, Minister, Farquhar Robertson, Esq., Ruling Elder for the past year; John Waddell, Esq., Sheriff Treadwell and Mr. Fairbairn Elders. Moved by Farquhar Robertson, Esq., and seconded by John Waddell, Esq., that Sheriff Treadwell be appointed Ruling Elder for the current year. It was suggested by Mr. Treadwell for the consideration of the session, that a copy of the Confession of Faith, a copy of a book of prayers for social and family worship, a copy of Mr. Croil's history of the Presbyterian Church in Canada in connection with the Church of Scotland, and a number of the "Presbyterian" be procured for each family not already provided that may wish it. It must be gratifying to see our Church increasing in the rural parishes. The large stone church at L'Original has been improved, thoroughly, repaired and painted; and a member of our Synod who preached in it recently was pleased to say that he could scarcely recognize the interior. The Rev. Wm. McLennan, since his induction, has made pastoral visits to fully one hundred families in both congregations, and in some instances two or more to each family. He has established a prayer meeting at Hawkesbury village and a union prayer meeting with the Methodists at the Mechanics' Institute in L'Original. He has also established teachers meetings and Bible classes at both stations. There were two excellent Sabbath schools established by the former In-

cumbent. The singing has been much improved and a Temperance Society has been established. The Church at Hawkesbury village is well attended, and the large Church at L'Original has a very respectable congregation, and it is to be hoped that this united congregation may soon form a model Church. There are some incidents that it may not be out of place to mention to show the Christian feeling that exist between the different branches of the Church of Christ here. The Rev. Mr. Lee, a young Methodist preacher who was much beloved by all that knew him, but who had injured his health in his zeal in his Master's service, did not feel able, physically or mentally to preach his farewell sermon when Mr. McLennan kindly offered to do it for him. Another circumstance that should not be omitted to show the proper feeling that exists between Baptists, Methodists and Presbyterians, is, that the Rev. F. F. McNab, Head Master of the L'Original Grammar School, frequently fills the pulpits of his Methodist and Presbyterian brethren; and he and Mr. Healy, the teacher of the Common School at L'Original, are most useful in sustaining the Sunday schools, Bible classes, teachers meetings and also the prayer meetings. This kind of feeling should be every where encouraged. By inserting the above you will oblige a

PRESBYTERIAN.

L'Original, 7th July.

NORTH EASTHOPE.—Having recently been assisting at the Sacrament of the longest settled Minister in connection with our Church, west of Toronto, I observed while at the Manse, a beautiful and complete tea service consisting of nine pieces. The tea-tray bears the following inscription, viz:—"Presented to the Rev. Wm. Bell, by the members of St. Andrew's Congregation, North Easthope, C.W., as a token of respect, esteem, and affectionate regard for him as their Pastor, April, 1867." Mr. Bell says that he does not consider that there is anything wrong in the Church hearing of all the kind acts of liberality of individual congregations, but thinks sometimes it affords an opportunity for men to speak to their own praise, and therefore no report of this kind act was ever forwarded to the "Presbyterian."—Kirk MINISTER.

ARNPRIOR. PRESENTATION.—A few of the friends of the Rev. P. Lindsay of Arnprior, assembled on the premises of the rev. gentleman, on Friday, 15th July, to present him with a beautiful silver mounted buggy and harness, as a token of their respect and esteem. Along with the gift a short address signed by James Robson, Esq., and W. Russell, Esq., was read by W. Russell, Esq., on behalf of the donors.

A suitable reply was returned by Mr. Lindsay, in which he expressed his thanks on behalf of himself and family for the many kindnesses they had received from the congregation.

INDUCTION AND ORDINATION AT EAST WILLIAMS.—On the 5th July Mr. R. Chambers, B.A., was ordained and inducted to the charge of East Williams. The Rev. J. B. Mullan preached and presided, the Rev. D. Camelon addressed the newly inducted pastor and the Rev. J. Gordon, M.A., the people. The attendance was

large and all seemed deeply interested in the solemn and impressive services of the day, and at the close gave their young minister a hearty welcome. Mr. Chambers enters upon his work in East Williams with excellent prospects of success. Having laboured there last summer he is well known to the people, and has already secured the confidence and esteem of old and young. The earnestness and diligence that he has manifested in his Master's service, and the success that has attended his efforts in the past, give good promise as regards the future. It must be highly gratifying to the members of the London Presbytery to have such vacancies as East Williams so satisfactorily filled.

LAPRAIRIE.—We regret to learn that that the Rev. Mr. Barr has had his leg broken while returning from a pastoral visit at La Tortue. The horse having been frightened by a slight accident to the harness kicked Mr. Barr causing a compound of fracture of his leg.

QUEEN'S COLLEGE ENDOWMENT.—We have to report progress as follows:—Georgetown \$481, Ormstown (visitation not completed) \$565, Huntingdon \$378, Laprairie \$67.50, Athelstane and Point St. Charles have been partially canvassed.

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,
Kingston, Ont., 15th July, 1870. }
Subscriptions acknowledged to 15th June,
1870..... \$62273 73

KINGSTON.

E. R. Welch, 2nd instal. on \$40.....	\$10 00	
Mrs. F. A. Harper, bal. on \$40.....	20 00	
Wilson & Davis, bal. on \$50.....	25 00	55 00

OTTAWA.

Local Treasurer, A. DRUMMOND.		
George McEdwards.....	10 00	
John Leslie, additional.....	25 00	35 00

GALT.

Local Treasurer, WM. OSBORNE.		
William Tassie, M.A., 1st instal. on \$100.....	50 00	50 00

NOTTAWASAGA.

Local Treasurer, ARCH. McDERMID.		
Richard Madell, 2nd instal. on \$25..	8 00	
John McQueen, 2nd instal. on \$6...	2 00	
Coll. Campbell, bal. on \$3.....	2 00	
Alexander Campbell, bal. on \$3...	2 00	
Angus Darrach, bal. on \$2.....	1 00	
Allan McDonald, 2nd instal. on \$6..	2 00	
John McGillivray, 2nd instal. on \$6.	2 00	
John Currie, 2nd instal. on \$10.....	3 00	22 00

MONTREAL.

Local Treasurer, JOHN RANKIN.		
David Bellhouse & Son.....	100 00	
A. T. Drummond, L.L.B., 2nd ins. on \$100.....	30 00	130 00

LACHINE.

Local Treasurer, THOS. DAWES		
John Wright.....	5 00	

NIAGARA.

Local Treasurer, REV. C. CAMPBELL.		
Rev. C. Campbell, 2nd instal. on \$30.	10 00	
William Hacker, bal. on \$3.....	2 00	
Lachlan Currier.....	10 00	
Daniel Cooper.....	5 00	27 00

NELSON.

Local Treasurer, Peter McCulloch.		
John Gordon, bal. on \$30.....	20 00	
Dr. McLean, 2nd instal. on \$30.....	10 00	
James McKerley, 2nd instal. on \$15.	5 00	
John Marshall, 2nd instal. on \$15..	5 00	
William Allen.....	4 00	
Miss McWhey, bal. on \$10.....	5 00	
William Braybrook, bal. on \$2.....	1 00	50 00

OSNABRUCK.

Local Treasurer, JOHN CROIL.		
James Croil, 2nd instal. on \$100....		25 00

SEYMOUR EAST.

Local Treasurer, ALEX. DONALD.		
Thomas Hume, 1st instal. on \$30...	15 20	
Thomas Haig, 1st instal. on \$15....	7 50	
William Barrow, 1st instal. on \$10...	5 00	
James Haig, 1st instal. on \$10.....	5 00	
John Pirie, 1st instal. on \$4.....	2 00	
Wm. Arnold, in full.....	4 00	
James Scott, 1st instal. on \$15....	7 50	
Robert Little, 1st instal. on \$4.....	2 90	48 20

PERTH.

Local Treasurer, JAMES GRAY.		
Ewen Cameron, N. Elmsley, bal. on \$10.....	5 00	
Charles Meighan, bal. on \$20.....	10 00	
E. G. Malloch, 1st instal. on \$50....	25 00	
Francis Spalding, Scotch Line.....	5 00	
Mrs. John Otway, Burgess.....	10 00	55 00

CORNWALL.

Local Treasurer, D. B. MACLENNAN, M.A.		
D. E. McIntyre, sheriff.....	100 00	
Mrs. McMartin.....	20 00	
Daniel Ward.....	5 00	
Oliver Groves.....	5 00	
A. McLean, (publisher).....	2 00	
Mrs. Walker.....	1 00	
Nelson Turner, 2nd instal. on \$30..	10 00	
Archibald Murchison, 1st instal. on \$10.....	5 00	
A. T. Ross, bal. on \$10.....	5 00	153 00

WILLIAMSTOWN.

Local Treasurer, WM. CAMPBELL.		
Alexander Cameron.....		10 00

WOLFE ISLAND.

Local Treasurer, REV. GEO. PORTEOUS.		
Azel Cook, sen.....		10 00

MELBOURNE.

Local Treasurer, NEWLANDS COBURN.		
John Wood.....	5 00	
John Main.....	5 00	
Robert Ross.....	5 00	
James Mairs.....	3 00	
Peter McLeod.....	10 00	
Mrs. L. Thomas, jun.....	3 00	
William Beattie.....	10 00	
Robert Dunbar.....	5 00	
John Dunbar.....	4 00	
John Wilkins.....	5 00	
John Sim.....	5 00	
Mrs. Robert McMorine, sen.....	5 00	
Walter McMorine.....	2 00	
Gilbert Stalker.....	2 00	
William Morrison.....	2 00	
John McMorine.....	2 00	
Alexander Bell.....	10 00	
Colin McIver.....	4 00	
Isabella Thomson.....	4 00	
Andrew McKenzie.....	2 00	
Thomas Work.....	1 50	

John Frank.....	2 00
John Watson.....	4 00
Alexander Stewart.....	2 00
Edward Vasoy.....	4 00
Newlands Coburn.....	4 00
Andrew W. Hamilton, M.D.....	10 00
Thomas Steel.....	4 00
William Haggart.....	3 00
Joseph Smith, 1st instal. on \$10....	5 00
William Frank.....	0 92
John H. Smith, 1st instal. on \$4....	2 00
James McKinnon, sen., Misses Mc-Kenzie, Norbert Laurandeaux, Henry Waters, Thomas Torrance, Robert Hood, Thos Patrick, jun., Francis Smith, C. F. Neild, Hugh Farquhar, James Scott, Roderick McKenzie, James Reddie, Hugh Ross, 14 at \$1 each.....	14 00

149 42

WATSON'S CORNER.

Local Treasurer, JOHN MUNROE.

André Baird, 1st instal. on \$20....	10 00
John Baird, 1st instal. on \$20.....	10 00
Daniel Baird.....	5 00
William Baird.....	5 00
John Stewart, 1st instal. on \$5.....	2 50
Andrew Baird, jun., 1st instal. on \$20.....	10 00
Thomas Beggs.....	2 00
James Fair.....	2 00
Archibald Penman.....	4 00
David Forbes, 1st instal. on \$5.....	2 50
Thomas Reid.....	1 00
Andrew Park, 1st instal. on \$10....	5 00
Robert McChesney.....	1 00
Stewart Baird.....	5 00
Charles McArthur.....	5 00
Alexander Proven, 1st instal. on \$4....	2 00
David Easton, 1st instal. on \$4.....	2 00
James Paul, sen., 1st instal. on \$2... William Gibson, sen., 1st instal. on \$4.....	1 00
Thomas Wilson, 1st instal. on \$10... James Gibson.....	2 00

\$4 00

ORNSTOWN.

Local Treasurer, THOMAS BAIRD.

Robert Cunningham, 1st instal. on \$20.....	10 00
Thomas Chisholm, 1st instal. on \$10....	5 00
R. N. Walsh.....	25 00
Robert Lindsay.....	15 00
John Angus.....	15 00
Mrs. Neil Campbell.....	4 00
John Younie.....	10 00
James Sangster.....	10 00
Thomas Hood.....	10 00
William Leitch.....	5 00
John McMullen.....	5 00
Mrs. James Cavers.....	5 00
John Harley.....	5 00
John Smellie.....	5 00
Alexander Lindsay.....	5 00
Duncan McKwen.....	5 00
John McClintock.....	5 00
Andrew McCormack.....	4 00
Robert Mills.....	4 00
Robert Cairns.....	4 00
James McGerrigle.....	3 00
Miss McEachern.....	3 00
Alexander Steel, jun.....	3 00
Thomas Baird.....	10 00
William McDougall.....	4 00
Hugh Walsh, James W. Bryson, Peter Leitch, Mrs. Anderson, Wm. Bryson, Jas. McClenaghan, Wm. Cairns, Andrew R. Stewart, Gilbert C. Campbell, 9 at \$2, each.....	18 00
A Friend, Mrs. Younie, Simon Cooper, Alex. B. Cowan, Andrew Stewart, Duncan Finlayson, Geo. Kilgour, Mrs. Owens, John Campbell, John Watson, 10 at \$1 each.....	10 00

207 00

GEORGETOWN.

Local Treasurer, ROBERT NESS.

Archibald Cameron, 1st instal. on \$10.....	5 00
Robert Craig, 1st instal. on \$8....	4 00
William Graham, 1st instal. on \$2..	1 00
A. & J. Brodie.....	25 00

Dugald Thomson.....	25 00
David Tait.....	10 00
Robert Galbraith.....	10 00
Archibald Ogilvy.....	10 00
Alexander Steel.....	10 00
James Cowan.....	6 00
James Ogilvy.....	6 00
Daniel Macfarlane.....	6 00
William Wilson.....	5 00
James Templeton.....	5 00
Farquhar McKae, John Robertson, Robert Ness, James Kerr, Matthew Orr, Wm. Robertson, Robert King, jun., Wm. Hamilton, Wm. Elliott, John Young, Thomas Watson, Alex. McMartin, James Craig, Wm. Elliott, James Elliott, Henry Bennie, Robert Orr, John Glenn, Charles McDonald, Miss Jane Adams, Jas. Gilmour, 21 at \$4 each.....	84 00
Hugh Morrison.....	3 25
George Rutherford, Andrew Greig, Robert Elliott, James Craig, sen., James Steel, Alex. Williamson, 6 at \$3 each.....	18 00
A Friend, Miss Sarah Muir, Robert Graham, Alexander Currie, John Craig, Peter Coutts, Rich. Hamilton, John Holmes, Brown Elliott, Alexander Gardiner, Frs. Turner, Wm. Knox, Mrs. Wm. Kerr, Jas. Martin, Wm. Stewart, John Greig, Mrs. Kinghorn, Mrs. John Orr, John Stewart, John Anderson, Dnl. McArthur, John McCartney, R. B. Cunningham, Adam Paxton, John Cunningham, John Elliott, John Rutherford, Robert Rutherford, 28 at \$2 each.....	56 00
Mrs. Maitland, Wm. Orr, James McClyment, 3 at \$1 50c. each.....	4 50
John B. Stewart, Bishop Stewart, Thomas Balmer, Wm. Grant, Charles Stewart, Donald Gruer, John Selater, Mrs. Boyd, A. C. Brown, Wm. Logan, Robt. Greig, John Gordon, Richard Smith, Wm. Kerr, James Stewart, 15 at \$1 each.....	15 00
David Fiske, Robert Gruer, John Howe, 3 at 50c.....	1 50
John Logan.....	0 25

310 50

HUNTINGDON.

Local Treasurer, F. W. SHERIFF.

William Walsh, 1st instal. on \$20... Dr. Sheriff, 1st instal. on \$15..... William Ross, 1st instal. on \$6..... Daniel Shaiks, 1st instal. on \$5..... William Chalmers, 1st instal. on \$5. Francis Whyte, 1st instal. on \$5.... James Learmont, 1st instal. on \$5.. John Oliver, 1st instal. on \$5..... William Graham, 1st instal. on \$5.. Alexander Gordon, 1st on \$4..... James W. Mack, 1st instal. on \$4.... Mrs. D. Milne, 1st instal. on \$2.... Robert Adams, 1st instal. on \$2.... George Pringle, 1st instal. on \$2.... James Anderson..... Archibald Cameron..... John Edwards..... Duncan Cameron..... Archibald Paul..... Robert Holmes..... Samuel B. B. Carson..... James Reid, Malcolm Campbell, Charles Sellar, Mrs. K. Nicholson, 4 at \$4..... Robert Cameron, Mr. & Mrs. McNair, James McNair jun., Hugh Barr, 4 at \$3 each..... Mrs. M. Campbell..... Daniel McFarlane..... James Gilbert..... Wm. Rea, Donald Stalker, Mrs. W. Marshall, Jas. Robb, Alex. Robb, Wm. Gandrey, D. C. Macdonnell, J. Hamilton, Peter McNaughton, Hugh Cameron, John Wylie, Neil Rankin, Evander Campbell, 13 at \$2 each.....	10 00 6 00 2 00 2 50 2 50 2 50 2 00 2 50 2 00 2 00 2 00 2 00 1 00 1 00 1 00 20 00 10 00 5 00 5 00 5 00 5 00 16 00 12 00 2 80 2 50 2 50 26 00
---	--

Miss Ann Campbell, James Pringle	
Wm. Smith, Mrs. Black, Mrs. Stewart, Leslie Onoy, Mrs. Smellie, Mrs. McIntosh, James Smellie, Miss Walker, John Ford, Alex. Lunan, Samuel Barrie, Miss Creighton, Mrs. Johnson, Donald Robertson, Thomas Brown, Thos. Shearer, 18 at \$1 each.....	15 00
	173 10

LAPRAIRIE.

Local Treasurer, JOHN T. ADAMS.	
John Adams.....	10 00
John Smith.....	2 00
John Hood.....	2 00
Mrs. Cleghorn.....	4 00
Henry McGowan, Richard Boise, Wm. Miller, Wm. Lawson, Wm. Hoy, John Warcop, George Smithers, Benjamin Grant, 8 at \$1 each.....	8 00
	26 00

POINT ST. CHARLES.

Local Treasurer, ALEX. HENRY.

William Mawer.....	5 00
A. Latta.....	5 00
John Rutherford.....	2 00
James Mitchell.....	3 00
Peter Stewart.....	1 00
William Bowie.....	3 00
Joseph Schofield.....	2 00
Thomas Cuthbert.....	5 00
Daniel Devine.....	5 00
James Dickson.....	2 00
William Beattie.....	2 00
William Johnstone, 1st instal. on \$2	1 00
	36 00

GEORGETOWN. (omitted).

T. N. Muir.....	20 00
Rev. J. C. Muir, D.D., 1st inst....	35 00
	55 00
Total.....	\$63989 95

HOME MISSION FUND.

From a few members of St. Paul's Church, Montreal, who do not wish their names to be published.....	\$850 00
From a few members of St. Andrew's congregation, do, do.....	555 00
From St. Gabriel's Congregation, do do	35 00
Brockville, by Mr. George Hutcheson..	18 84
Chatham, Ont., by Rev. John Rannie..	35 00
Oxford, by Rev. W. T. Canuing.....	14 54
Clifton, by Rev. George Bell.....	30 00
Ross, by Rev. Hugh Cameron.....	14 25
The Moderator of Synod.....	10 00
The Clerk of Synod.....	10 00
Rev. Robert Campbell.....	25 00
James Craig, M.P.P.....	10 00
Rev. W. M. Black.....	25 00
St. John's, French Church, by Rev. C. Doudiet.....	15 00
Rev. James Williamson, L.L.D., Kingston.....	10 00
McNab and Horton, by Rev. George Thomson.....	13 60
Lochiel and Dalhousie, by Rev. Alex. McKay.....	15 00
Laprairie, by Rev. John Barr.....	15 00
Peterboro, by Rev. D. J. Macdonnell..	30 00
Almonte, by Rev. John Gordon.....	15 00
Glencoe, by Rev. John McLeod.....	15 00
Brock, by Rev. Archibald Currie.....	10 00
Sheriff McIntyre, Cornwall.....	10 00
Late Alexander McDougall, do.....	10 00
Ottawa, by Wm. Hamilton.....	50 00
Vaughan, by Rev. Wm. Aitken.....	15 00
Williamstown by Rev. Peter Watson..	10 00

Cote St. George, Rev. Donald Macaulay	15 00
Dorchester, by Rev. James Gordon....	6 00
Cornwall, James Bethune.....	5 00
Scarboro, by Rev. James Bain.....	30 00
Huntingdon, by late Rev. Alex. Wallace.....	30 00
Mount Forest, by Rev. James A. Murray	15 00
Finch, by Rev. Hugh Lamont.....	15 00
Nelson and Waterdown, by Rev. H. Edmison.....	15 00
Kippen, by Rev. Joseph Eakin.....	15 00
Huntley, by Rev. James Sinclair.....	45 00
Thora by Neil Gordon.....	25 00
Galt, by Rev. J. B. Muir.....	15 00
Osnabruck, by Rev. J. S. Mullan.....	20 00
Pittsburgh, by Rev. S. McMorine.....	16 00
Chelsea, Rev. James Fraser.....	15 00
Beckwith, by Rev. Walter Ross.....	10 00
Perth, by Rev. Wm. Bain.....	20 00
Hon. Alex. Morris, Perth.....	30 00
Simcoe, by Rev. M. W. Livingstone...	10 00
East Oxford, by Rev. J. B. Mullan...	10 00
Buckingham and Cumberland, by Rev. W. Anderson.....	25 00
Toronto, St. Andrew's Church, by Wm. Mitchell.....	80 00
Wolfe Island, by Rev. Geo. Porteous..	5 00
Cornwall, by Rev. Hugh Urquhart, D.D.....	30 00
Cornwall, by Wm. Mattice.....	8 00
Lanark, by Rev. James Wilson.....	25 00
Darlington, by James Milne.....	20 00
Chatham and Grenville, by Rev. Donald Ross.....	15 00
Paisley, by Rev. M. W. McLean.....	19 00
Valcartier, by Rev. David Shanks....	4 00
Lachine, by Rev. Wm. Simpson.....	5 25
Melbourne, by Rev. James McCaul....	15 00
Three Rivers, by Rev. John Bennett...	15 00
Sherbrooke, by Rev. C. A. Tanner....	15 00
Georgetown, by Rev. Dr. Muir.....	10 00
Beauharnois, by Rev. F. P. Sym.....	5 00
St. Mathew's Montreal, by Rev. J. Fraser.....	15 00
Dundee, by Rev. Donald Ross.....	5 00
Elgin and Athelstan, by Rev. J. S. Lohead.....	15 00
North Williamsburgh, Rev. J. Davidson	5 00
Martintown, by Rev. John S. Burnet...	15 00
Middleville and Dalhousie, by Rev. D. McLean.....	5 00
Richmond, by Rev. Elias Mullan.....	15 00
L'Original, by Rev. Wm. McLennan..	15 00
S. Gower and Mountain, by Rev. Wm. Cleland.....	10 00
Seymour, by Rev. Robert Mill.....	5 00
Kingston, by Rev. W. M. Inglis.....	25 00
Belleville, by Rev. J. P. Smith.....	15 00
Roslin and Thurlow, by Rev. J. Gray.	15 00
New Market, by Rev. John Brown....	5 00
West King, by Rev. Jas. Carmichael..	5 00
Nottawasaga, by Rev. Alex. McDonald.	15 00
Erin, by Rev. Donald Strachan.....	15 00
Purple Hill and Osprey, by Rev. Duncan McDonald.....	15 00
Georgina, by Rev. David P. Niven....	10 00
Port Hope, by Rev. Wm. Cochrane....	15 00
Eldon, by Rev. Neil Macdougall.....	15 00
N. East Hope, by Rev. Wm. Bell.....	5 00
Westminster, by Rev. Jas. McEwen....	5 00
Wawazosh, by Rev. Wm. Barr.....	5 00
London, by Rev. David Camelon.....	5 00

Goderich, by Rev. James Sieveright... 5 00	Goderich, per Rev. John Sieveright... 12 00
Milton, by Rev. George Macdonnell... 5 00	Huntly, per Rev. James Sinclair..... 10 00
Guelph, by Rev. John Hogg..... 5 00	
Woolwich, by Rev. George Yeomans.. 15 00	
Priceville, by Rev. Donald Fraser.... 15 00	
Kincardine, by Rev. John Ferguson... 15 00	
"An Old Friend, Ramsay"..... 40 00	
Pakenham, by Rev. Alexander Mann.. 10 00	
The Church Agent..... 50 00	
Alex. Baptist, Three Rivers..... 50 00	
G. B. Houliston, do 10 00	
Mr. Purvis, do 1 00	
Mrs. Adams, do 1 00	
Alex. Houliston, do 1 00	
Alex. McKelvie, do 1 00	

Total.....\$2942 48

JAMES COOIL, Treasurer.

Morrisburgh, 15th July, 1870.

MINISTERS' WIDOWS' AND ORPHANS' FUND

Ormsdown, per Rev. W. C. Clark..... \$12 00
Glencoe, per Rev. J. M. McLeod..... 10 00
From a Friend in Almonte, by James Croil Esq..... 10 00
Perth, per Rev. Wm. Bain, additional.. 12 50
West Guiliamsburgh, per Rev. Wm. McKee, additional..... 1 50

Goderich, per Rev. John Sieveright... 12 00
Huntly, per Rev. James Sinclair..... 10 00
\$74 00

ARCH. FERGUSON, Treasurer.

Montreal, 20th July, 1870.

FRENCH MISSION FUND.

Perth, per Rev. Wm. Bain..... \$12 50
From Mrs. Aikin, of St. Mark's Church. 20 00
Ross and West Meath, per Rev. H. Cameron 5 00
From the Bible Class, St. Paul's Church for Sherbrooke Mission..... 14 22
St. Paul's Church, Montreal..... 75 15
L'Original and Hawkesbury, per Rev. Wm. McLennan..... 15 00
Stirling, per Rev. Alex. Buchan..... 19 00
London, per Rev. D. Camelon..... 10 00
Hamilton, per Rev. Robert Burnet additional..... 3 00
Vaughan, per Rev. Wm. Aikin..... 5 00
Huntly, per Rev. Jas. Sinclai..... 5 00
Purple Hill, per Rev. D. McDonald... 6 15

\$191 02

ARCH. FERGUSON, Treasurer.

Montreal, June 21st, 1870.

JESUS OUR REDEEMER.

For we have not an high priest, which cannot be touched with the feeling of our infirmities.—
Heb. iv. 15.

When our heads are bowed with woe,
When our bitter tears o'erflow,
When we mourn the lost, the dear,
Jesus, our Redeemer, hear!

Thou our throbbing flesh hast worn,
Thou our mortal griefs hast borne,
Thou hast shed the human tear;
Jesus, our Redeemer, hear!

When our eyes grow dim in death;
When we heave the parting breath;
When our final doom is near,
Jesus, our Redeemer, hear!

Thou hast bowed the dying head;
Thou the blood of life hast shed:
Thou hast filled a mortal bier:
Jesus, our Redeemer, hear!

When the heart is sad within,
With the thought of all its sin;
When the spirit shrieks with fear,
Jesus, our Redeemer, hear!

Thou the shame, the grief, hast known;
Though the sins were not thine own,
Thou hast deigned their load to bear;
Jesus, our Redeemer, hear!