

THE PRESBYTERIAN.

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The Presbyterian Church of Canada

IN CONNECTION WITH THE

CHURCH OF SCOTLAND.

April,



1872.

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All Communications to be addressed to the REV. GAVIN LANG, Montreal.

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THE PRESBYTERIAN

APRIL, 1872.

THANKSGIVING FOR THE RECOVERY OF THE PRINCE OF WALES.

THE QUEEN AND THE HEIR APPARENT went in state on the 27th of February to the Metropolitan Cathedral of St. Paul's. Her Majesty and the Prince were attended by the Princes of the Blood, by the chief officers of State, by the Nobles of the Land, by the Judges of the Courts, by the "Faithful Commons," by Civic Representatives from almost every city and considerable town in Great Britain, by representatives of the clergy, both of the National Churches, and of the leading Dissenting bodies, and by persons to the number of ten thousand of all other ranks and classes in the British realm. They went to the house of God to offer a nation's thanksgiving to the Author of all good for His signal mercy to the Empire—the restoration to health, in answer to a nation's prayers, of HIS ROYAL HIGHNESS THE PRINCE OF WALES from a dangerous and well-nigh fatal sickness. It was a grand occasion, in view of the outburst of loyalty which it evoked; it was impressive in its CHRISTIAN aspect; it was triumphant as a rebuke administered to that restless wretched minority which would fain overthrow England's monarchical system of government, under which, for nearly a thousand years, she has grown up to unparalleled greatness and distinction amongst the nations and empires of the world. We who live in this Dependancy of Great Britain, feel that we have as much cause for thanksgiving as have our fellow-countrymen across the Atlantic. We who are members of the Church of Scotland in Canada, having

joined with other Churches in earnest prayers for the PRINCE's recovery, recognize our own obligation to thank God for that gracious answer which He vouchsafed to us and to the whole Empire.

In the commercial Metropolis of the Dominion it was left to two of the Church of Scotland's congregations, those of St. Andrew's and St. Paul's, to observe the day. It did not seem to strike the clergy of the Roman Catholic and Anglican communions in Montreal, or those of the other Churches, to follow the example which the Queen and her people were so nobly setting us in the British metropolis. The service in Montreal was held in St. Paul's Church, the congregation worshipping in which and also that worshipping in St. Andrew's Church, being well represented. It may be of interest to our readers throughout the Church to be furnished with a summary of the proceedings. This we take from the *Montreal Witness*:

The Rev. Dr. Jenkins presided on the occasion, and was assisted by the Rev. Gavin Lang, and the Very Rev. Duncan Morrison, Moderator of Synod. The opening prayer was followed by the singing of the 100th Psalm and the reading of Scripture. After which, the Rev. Dr. Jenkins delivered a brief and forcible address. He said that the anxiety and suspense felt in the metropolis of the Empire during those days of doubt and darkness, when it was feared the Prince would die, were shared by Montreal and by all classes throughout Canada. "Today, in old St. Paul's, a nation's joy finds expression for this signal deliverance. Led by the Queen, her people have entered into that great sanctuary to lay on the Christian altar their sacrifice of praise. Thousands of voices have sung their *Te Deum* under that magnificent Dome, and hundreds of thousands of hearts have responded, "We praise thee O

God." The hearts of all God's people must beat in sympathy with this act of our beloved Queen. There is boundless cause for thankfulness. Let us pray that God will continue to bless his Royal Highness, and fit him for the exalted station to which he is destined, and to which may it be many years before he is called." At the close of the address, the Rev. Garin Lang offered an impressive prayer, embodying special thanksgiving for the recovery of the Prince of Wales. After the Doxology, "Praise God from Whom all blessings flow," the very Reverend the Moderator pronounced the Benediction and the assembly broke up, the services having occupied about three-quarters of an hour.

It only remains that we transfer to our pages the following letter, which Her Majesty has addressed to Her people, touching the recent demonstration on the occasion of the public Thanksgiving Service in London:—

BUCKINGHAM PALACE, Feb. 29, 1872.

The Queen is anxious, as on a previous occasion, to express publicly Her *own* personal *very deep* sense of the reception She and Her dear Children met with on Tuesday, February 27th, from Millions of Her Subjects, on Her way to and from St. Paul's.

Words are too weak for the Queen to say how very deeply touched and gratified She has been by the immense enthusiasm and affection exhibited towards Her dear Son and Herself, from the highest down to the lowest, on the long progress through the capital, and She would earnestly wish to convey Her warmest and most heartfelt thanks to the whole Nation for this great demonstration of loyalty.

The Queen, as well as Her Son and dear Daughter-in-law, felt that the whole nation joined with them in thanking God for sparing the beloved Prince of Wales' life.

The remembrance of this day, and of the remarkable order maintained throughout, will for ever be affectionately remembered by the Queen and Her Family.

JOHN KNOX—A SUGGESTION.

"On Monday, 24th Nov., 1572, in the ancient city of Edinburgh, died John Knox, the father of Presbyterianism. As

he died, it might be truly said: "There is a prince and a great man fallen this day in Israel." Few men have exerted a more powerful, salutary, and abiding influence upon the Church and the world than John Knox.

Knox was not a theologian like Calvin, nor did he possess the versatility of talent of a Luther, but he was a strong, earnest, true man, and did more to elevate and ennoble the Scottish character than any man to whom his country has given birth. He was the noblest Scotsman that ever lived, and his name is to be held in grateful remembrance. He formed a National Church, pure, simple and scriptural in its character, gave an excellent system of popular education to the people, and did much to foster in the nation that spirit of self-reliance and sturdy independence that characterise it to this day. Well would it have been for the sister National Church in England had Cranmer, her great reformer, possessed some of the independency of spirit and strength of character of the great Northern reformer.

The Church established by Knox has been a mother of Churches. In Ireland, England, the United States, Australia, and our own Canada are strong and flourishing Churches, and the mission stations of Presbyterianism are scattered over all lands and islands of the sea. Knox prayed, "Lord, give me Scotland," and now the Church of Knox is stretching out her arms to embrace the world. Long in the fire yet unconsumed, mother and daughters are rising in their might to give the truth that has blessed them to the world.

Would it not be a fitting tribute of respect to the memory of the great reformer, were all Presbyterian Churches to celebrate the tricentenary of his death in a becoming manner? We have time to make the necessary arrangements before 24th Nov. next. Presbyterians in British America are taking the measures necessary for a Union of all Presbyterians into one young National Church, and were the Canada Presbyterian Church and our own to unite in celebrating the tricentenary of the death of the father of Pres-

byterianism, it would have a salutary effect and aid in the accomplishment of an end so much to be desired. Our wish and prayer is, that the suggestion above made may receive favorable consideration from these Churches, and that the result may be a drawing us nearer to each other, and making our Canadian Church more than ever the Church of Knox."

[The above Suggestion, to which we give prominent space, has been contributed by an esteemed Clergyman in Ontario, and is worthy of consideration.—ED.]

IMPORTANT PUBLIC DISCUSSION IN ROME.

We are sure our readers will thank us for giving them the opportunity of reading the following deeply interesting letter. It is from the Rev. H. J. Piggott, superintendent of Wesleyan Missions in Italy. The progress of events is truly wonderful. It is the Lord's doing and marvellous in our eyes.

Dear Sir,—I write you a few hasty lines on the subject of what I cannot forbear from designating one of the most marvellous events of modern Ecclesiastical history. Here in this city of Rome, under the shadow of the great Basilica which contains the famous bronze statue and so-called trophy of St. Peter, in the seat and capital of that system which derives its pretensions to authority from the supposed Pontificate of Peter within its walls, within a few months of the world-blazoned miracle which was declared to have prolonged the years of the reigning Pope beyond the fatal twenty-five of the first holder of the keys, it has been freely and publicly discussed between Catholics and Protestants, by chosen champions on both sides, *whether Peter was ever in Rome at all.*

The affair was brought about suddenly. Hence in this first notice I am able to give you of the matter, I have to speak of it as an accomplished fact.

Last Thursday week, Sig. Sciarrilli, our own Methodist Italian minister in Rome, delivered a discourse in the hall in Via de' Barbieri to prove "with argu-

ments drawn from the Bible and the Fathers," that St. Paul had never been in Rome." Thus the lecture was announced the day previously in one of the most widely circulated of the Roman journals; and together with the announcement a challenge was thrown out to any priest who might desire publicly to discuss the subject. Many such invitations to public discussions had been previously given by the Italian evangelists in Rome; but hitherto the subjects proposed had, I imagine, been of such a nature as to deter the priests from the venture. Or it may be that the taunts of the Liberal press had at length goaded them to save their honour by taking up the glove that had lain so long under their eyes in their arena. It was determined that on Friday evening, Feb. 9, at the hour of seven, the discussion should commence; that the disputants should be three on either side; that the discussion should be regulated by four presidents, two from each party; that the audience should be admitted by tickets in equal numbers according to the capacity of the hall; that the debate should be rigorously limited to the question propounded by Sciarrilli; that stenographers should be admitted on either side, and when all was finished should draw up and consign to each party a full report in exact duplicate, duly signed and authenticated.

These determinations were zealously and speedily carried into effect. The hall selected was that of a certain Catholic Literary Society, called the *Accademia Tiberina*, capable of accommodating about 330 persons. The Presidents elected by our opponents were the Prince Chigi, of Campagnano, brother of the well-known Papal Nuncio at Paris, and a distinguished Roman advocate, the Commendatore de Domenicis Tosti; the Protestants were represented by Dr. Herman Philip, missionary to the Jews, and myself. The champions on our side were Sig. Sciarrilli, Ribetti, the Waldensian minister in Rome, and Gavazzi. The names of the Catholic disputants were kept secret up to the evening of the discussion.

Meantime, as was natural enough, the

affair got wind, and the interest excited was immense. Allowing space for the presidents, the disputants and the reporters, the hall did not admit of the issue of more than 130 tickets on either side. If there had been, instead, a thousand, the demand would not have been met. It was the high tide of Carnival; there was a masked ball that night at two of the principal theatres; Salvini, the greatest tragedian of modern Italy, was performing at another; yet the palm of public interest was carried off by the Evangelico-Catholic controversy. On Friday evening the hall filled rapidly and to overflowing, not a ticket was wasted. On the side of the Catholics, for the audience sat to the right or to the left of the hall according as they entered with the *yellow* tickets of the Papal party, or the *red* ones of the Evangelicals, were many distinguished members of the clergy and aristocracy of Rome.

It had been agreed that Sciarrilli should read his opening thesis, and then deposit the manuscript on the President's table, to provide against all possible misunderstanding of his words. The production did him great credit, and set forth lucidly and convincingly the arguments against the presence of Peter in Rome, to be derived from the silence of Scripture, from the life of Peter as far as traceable in the Acts, from the respective commissions of Paul and Peter, the one to the Gentiles, the other to the Circumcision, and from the silence and implicit counter evidence of the Apostolic fathers, while it anticipated the reasoning of the opposite side by estimating at their true value the patristic authorities of a later epoch. The discourse was well written and well read, and made an evident impression on the audience. The faces of the Evangelicals were radiant with triumph; while the Romanists sat with knit brows and looked anxiously towards their champions. But their turn came next. In reply to Sciarrilli rose a priest of about sixty years of age, of name not unknown in Europe. A profound archaeologist and orientalist, whose whole life had been spent in grubbing amongst the

monuments of Rome and the records of the early Church, and withal a man of robust intellect, and a powerful Lent-preacher, the Romanists could hardly have found through all their ranks an abler protagonist on such a question than Don Fabiani. He has, moreover, written recently on the very subject in hand, and had, therefore, all his arguments at his fingers' ends. I believe that no better cause could have been made out on the Romanist side of the question than was set forth by Fabiani that night in his long and eloquent speech of nearly an hour and a half. *Yet it was no reply to Sciarrilli.* The scriptural arguments and those from the Apostolic fathers, which formed the strength of Sciarrilli's reasoning, were passed lightly over as "*le cosite cose*," the old story; and we were overwhelmed with citations from a later antiquity, with the consent of tradition, and with the great fact of the *existence* of the Romish Church, which as an effect presupposed its only adequate cause, the presence, the pontificate, and the martyrdom of Peter in Rome.

Between the discourses of the two protagonists nearly three hours had elapsed; so that the other speakers of the evening were taken somewhat at disadvantage, owing to the lateness of the hour and the weariness of the audience. There were on our side Signor Ribetti, on that of the Catholics a certain Monsignor Cipolla, a parish priest of Rome, and, if report speak true, of no very savoury reputation. Neither of them showed very good fight. It was no easy matter to reply to Fabiani's powerful speech, without time for premeditation, and Ribetti, therefore, took refuge in generalities, and in generalities now and then a little too pungent for the occasion. As for Monsignor Cipolla, being afflicted with a great thickness of utterance, he so chewed and mumbled his own words that the very stenographer gave him up in despair.

It was already eleven o'clock, and neither Gavazzi nor the corresponding third on the other side had spoken, so it was agreed that the discussion should be resumed on the following evening. I confess that I retired from the meeting a little downcast

and discontented ; not that I thought our opponents had really had the best of the argument, but the last profound impression had been made by one of their disputants, and it had not met with any adequate reply.

But all was redeemed by the result of the second evening. The audience was as large as before, and pretty much identical in its constituents. Gavazzi renewed the debate, and his pungent way in dealing with it gave vigour and life to his discourse. Returning upon the arguments of Sciarilli, he gave them fresh point and force, turned inside out the sophisms of his opponents, met erudition with counter-erudition, while the wonderful vitality of the man infused itself into the driest facts and hardest logic, making attention a necessity and a delight. Many had feared that Gavazzi's vehemence might betray him into expressions inconsistent with the urbanity desirable in such a debate ; but these fears were proved by the event to be utterly without foundation. Nothing could have been more Christianly courteous than his treatment of his opponents personally, though nothing could have been more unsparing than his demolition of their arguments. All Protestants the world over owe a debt of gratitude to Gavazzi for his speech of this evening, for it was a great triumph won for them on a great occasion.

The replicant on the Catholic side was a young priest of the name of Guidi—a fluent and able speaker, but not the man to follow Gavazzi. Nor were his arguments of any intrinsic value. Indeed, it was plain that they were intended *not for the Protestants, but for the Catholics* ; to save the sheep from seduction, not to bring the heretic goats into the fold. The main point was a reiteration of the reasoning of the previous evening. The Romish Church exists ; exists as a stupendous fact ; it must have had its origin in a cause equal to so vast an effect ; that cause, as attested by all antiquity, is the Pontificate and martyrdom of St. Peter in Rome. Good, perhaps, for those who admit the underlying assumption of Peter's primacy ; but for the Protestant a *petitio principii*.

With this reply the discussion came to a close. The stenographical report will be published as quickly as possible, and, if I can find time, I hope to enable your readers to peruse it in an English version.

This event has been the talk of the city for the last few days, and the public journals have not failed to note the significance of the fact. If my letter has occupied too large a space in your columns, let this significance be my justification. Think of all that is implied in it, and you will feel with me. That a Roman Prince and a Methodist preacher should sit side by side to preside over a religious discussion in the city of Rome—a discussion between elected dignitaries of the Papal Church and Italian native evangelists—a discussion sanctioned by the express authorization of the reigning Pontiff (for such I have heard to be the case since I began this letter)—a discussion to prove the *yes* or *no* of St. Peter's very presence in Rome ; that such a discussion should have been conducted with the utmost amity and decorum, for so it was ; that it should have terminated in a very demonstrative shaking of hands on the part of presidents and disputants, for so it did ; that its results, caught verbatim by stenography, should be committed to the press for free circulation throughout Christendom, is an event so passing strange that, had a prophet from God foretold it ten years ago, he would have had to make his credentials very plainly out indeed before the most sanguine amongst us could have "received his report."—I am, yours very truly,
HENRY J. PIGGOTT.

Rome, Feb. 11, 1872.

Impressed with the significance of the unprecedented occurrence, of which the above letter furnishes a graphic description, we make no apology for adding the following comments and quotations from well-known and representative Journals :

The *Dublin Express* contains a long report of the discussion which has just taken place in Rome, and which has attracted a great deal of attention through-

out Italy, not so much that the subject of discussion was felt to be of importance in itself, as because it indicates more perhaps than anything that has as yet happened the vast change which has been introduced into Rome by the political events of 1870. About three weeks ago, the Evangelical ministers in Rome, through Signor Sciarilli, a clergyman of the Italian Wesleyan body, announced that conference meetings for friendly discussion upon subjects connected with religion and ecclesiastical history would be held in the city, and that the first question to be debated on would be "the supposed visit of St. Peter to Rome." The Roman Catholic priests were invited to take part in the discussion, and with the consent of the Pope, six of these at once accepted the conditions, and the conference was fixed for the 9th and 10th February, in the Academia Tiberina. A large and crowded audience filled the building on both days, composed in equal halves of the adherents of either side, and four presidents, of whom Prince Chigi is one, were appointed to pronounce on which side the balance of proof lay. The discussion was conducted by the priests Fabiana, Cipolla, and Guidi on the one part, and by the Evangelical ministers Sciarilli, Ribetti and Gavazzi on the other, and was pronounced to have been most ably and fairly conducted on both sides, though a decision was thought unnecessary, as the first Catholic priest who spoke commenced by abandoning the position of maintaining that St. Peter was twenty-five years in Rome, and said that it would be sufficient for them "to show that he was there for one day only," on which narrow point there did not seem to be sufficient contemporaneous evidence to arrive at a conclusion. The *Diretto* says:—"We may consider this first discussion as a sign of the times. Religious conquests can no longer be sought for at the fires of the Inquisition or of Geneva, or by the sword of Mahomet, but after genuine public contests, honourably conducted by men of character, capacity and authority. If the Catholic Church wishes for intelligent and conscientious adherents, and not merely or blind and superstitious devotees, she ought to desire such useful conflicts as these." The *Gazetta di Roma* says that it is known or certain that the Pope has expressed his displeasure at the poverty of the arguments adduced by the defenders of the Catholic position.

REMARKABLE PROTESTANT SERVICE IN CADIZ, SPAIN.

In this city, as in so many others, the priests and "Neos," their partisans, bestirred themselves to make up for the apathy of the people, going from house to house, and employing all their influence with the authorities and private families in order to give *éclat* to the celebration of the Pope's anniversary. But, after all, it turned out a manifest failure, a meagre and tame affair; nothing to compare with what it would have been only four years back, when Father Claret and Sister Patrocinio still ruled at Court, and had the Queen's heart and conscience in their keeping. It was destitute of every mark of spontaneity and real public rejoicing. The fact is, the people are sick of Popery and its pageantries, and longing for something purer and more spiritual, and the power of the priesthood is fast waning and losing its hold upon the masses. In one street, however, their success was complete. They had concentrated their most zealous exertions upon it, and they met with the reward they deserved. Those that had none were furnished liberally with rich and showy tapestry to hang from their windows and balconies, and with plenty of many-coloured lamps for the night's illumination. An educational establishment, under priestly control, was abundantly supplied from the municipal stores, and the whole street was gorgeously dressed up and splendidly illuminated. It was not the principal street, nor one of those inhabited by the aristocratic and wealthy classes,—no; it was a street occupied by the middle class, the principal shops being nothing better than furniture stores. It was Bilbao-street, where the Evangelical Church of Cadiz is situated. No other street could compare with it,

and everybody understood the meaning it was designed to convey to the public mind.

On the previous day a fly-leaf was largely disseminated, breathing the most fanatic spirit, shamefully abusing the Protestants, and hinting at some mysterious calamity that was to make the day memorable. While perusing it, and wondering what fiendish outrage was intended, the schoolmaster came to inform me that a man, not a member of our congregation, had called, inquiring after me, and told him to advise me to be on my guard; that it was contemplated by the "Neos" to create a disturbance in the Church during worship, to set it on fire, and, in the confusion that would ensue, men, hired for the purpose, were to assassinate me. I was somewhat indisposed, so I sent him to inform the military governor of it. He replied that he could do nothing unless the civil authorities required the assistance of the military, and advising that the message should be delivered to the civil governor without delay. It was done, but the answer was not quite reassuring. I therefore wrote a note to my good friend the British Consul, stating the particulars, and subsequently learnt that he most kindly wrote to the governor on the subject, and was promised effectual protection to our Church.

That evening, Wednesday, was our ordinary service, and I had announced that we, too, would celebrate the Pope's anniversary by an historical sketch of the lives of the Popes. I went to the Church, not without experiencing some anxious moments as I forced my way through the crowds that thronged the street, particularly in Bilbao-street, which was crammed with people. It is the easiest thing in this land to find some daring, reckless fellow who, for a few pounds, would stab anybody's antagonist in a crowd, and disappear as if by magic; and, on the other hand, it is the most difficult thing to find witnesses to testify either to the deed or to the wrongdoer. I confided my life to our Heavenly Father's care; but I was still physically

weak, and my anxiety arose much more from concern for her who walked by my side, determined to share my risk, hoping that a lady's company might be a protection, for even the most desperate brigand in this land shows some consideration for ladies. Bilbao-street was a blaze of light. Apprehensive that the attendance would be small, my agreeable surprise may be imagined on finding the Church nearly full, and crowds flocking into it. No less pleasantly surprised I was when several guardians of the public peace, headed by a chief and the mayor of the district, were pointed out standing at the doors, thanks to the good offices of the Consul. They were there, they said, sent expressly to protect us in the exercise of our undoubted rights. The fact was, the people who frequent Protestant places of worship—"the Evangelicals," as they love to designate themselves—understood perfectly well the meaning of the "Neos" in distinguishing Bilbao-street above all others, and mustered strong as a counter-protest. Daniel vii. and Rev. xiii. were read, and Rev. xviii. 4 selected for text. The service commenced at eight, but ten o'clock struck while still in the pulpit. Every seat was occupied, and there was already sitting accommodation for 500, and those spaces between the door-screens and the rows of benches, offering standing room for some 300 more, were crowded throughout the service, and no sooner any left than others passed in to fill up the space. It was a glorious sight, and I only wish there were Papal anniversaries more frequently. Perfect order prevailed, and yet the elements of disorder and mischief were inside the Church, recognized by many, and particularly by the police, but their eyes were fixed on the would-be assassins and incendiaries, watching their every move, and ready to spring on them at the slightest indication of any attempt at disturbance. Some of our "Evangelicals" are men of sinew and courage, who would act before arguing; and I really believe that had the "roughs," the emissaries of the priests, moved from their places, even for the purpose of retreating outside, they

would have received an unpleasant handling; and there were, besides, the guardians of the peace, with swords dangling by their sides, with strict orders to act. Fortunately the "Neos" had the prudence to keep their seats quietly, and to hold their tongues. They were cowed, and could do no better till they got away at the close of the sermon, crestfallen and gnashing their teeth. A more attentive and breathless audience I seldom beheld, even in more favoured lands. "Surely the wrath of man shall praise Thee, the remainder of wrath shalt Thou restrain." Thousands of all classes of society, as they crowded into Bilbao-street, past our Church, became conscious, perhaps for the first time, of the reality of such a thing as an Evangelical Church in Cadiz; and hundreds who, under no other combination of circumstances, would have condescended so far as even to peep into the *heretical* Church, were that night impelled by curiosity or forced by the crowd to come in and stay a while, till released from the pressure that kept them inside—for the empty spaces next to the entrances were crammed throughout the service by a mass of men and women constantly peeping in and out.

Our Own Church.

Presbyteries and Parishes.

NOTES OF PASSING EVENTS.

At the Synod, which met last June in Toronto, attention was directed to the propriety of appointing a deputation to wait upon the General Assembly of the Church of Scotland at the next meeting of that Venerable Court, which, in accordance with long established use and wont, will convene at Edinburgh on the third Thursday after the first Wednesday in May, falling this year on the twenty-third day of the month. Dr. Cook of Quebec, Principal Snodgrass of Queen's College, Kingston, Dr. Jenkins and Mr. James Croil of Montreal, were appointed such deputation, with instructions to appear before the National Assembly to assure

that Venerable Court of the undiminished attachment of this Synod to the Parent Church, "and to communicate to the Assembly full information regarding the position of this Church, and especially as to the reasons which weigh with the Synod in their attempts to advance the interests of Presbyterianism in this part of the Empire by the consolidation of the several branches of the Presbyterian Church under the jurisdiction of one General Assembly."

Deputations from the Canadian Church, charged with weighty embassies, have crossed the Atlantic before now, but their chief business lay with the Imperial Government rather than with the Church of Scotland: and individual members of this Synod, duly accredited, have repeatedly had the honour of addressing the Scottish General Assembly, but this, we believe, is the first occasion on which such a deputation has been specially appointed by the Presbyterian Church of Canada, in connection with the Church of Scotland. If so, the occasion is not only note-worthy; it rises to an importance that commands more than ordinary interest. But, a journey of 6000 miles! Will they go? We are happy to state, on good authority, that two at least of the four named—Dr. Cook and Dr. Jenkins—have signified their intention of proceeding to Edinburgh, and we feel well assured that the credit and the interests of our Church could not be in better hands. That these gentlemen will worthily and sufficiently represent the Church at this time need not be doubted, and, in respect to the absentees they will just have to say "they are coming," in order to excite appropriate expectations. It is now thirty-two years since Dr. Cook went to Britain on a deputation from Queen's College, to solicit pecuniary aid for the establishment of that institution, and he will now have a good opportunity of telling what it has done for the Church during the interval, while his colleague will be able to shew that the commercial capital of Canada, like that of Scotland, has "flourished by the preaching of the Word."

It may be as well here to correct the

erroneous impression which seems prevalent in regard to the expenses of the deputation. Had the Synod agreed to defray the travelling charges of its delegates no one would have complained, but, owing to its impecuniosity, the commission of these gentlemen is made, so far, to resemble that issued by the King of England to John Cabot and his three sons, who had granted to them "full powers to sail to all countries, with as many ships as they should think proper, *on their own cost and charges*, to seek and to discover all the isles, regions, and provinces of Heathens unknown to Christians." The deputation sent by the Church of Scotland to Canada in 1845, cost \$3,340, that which followed in 1847, \$2,975, and the more recent deputation to India, \$5,000. In two of these instances the expense was borne by the Colonial Committee; the last named was left to the generosity of the public, and, as too often happens in such a case, the greater share of the burden fell ultimately upon one pair of willing shoulders in the person of an enthusiastic friend of missions, who, in the fulness of his heart, when the question of ways and means was first mooted, declared his willingness to foot the whole bill himself rather than that this obstacle should prevent Dr. McLeod's going to India.

In this connection we may mention what has reached us by a very direct channel, though in such a confidential way that we would not wish it to go beyond the ears of "our own Church," that the Rev. Dr. Norman McLeod of Glasgow has made arrangements to visit Canada during the ensuing summer. We are not precisely informed whether the great Scottish preacher comes to us "professionally," or, for his own recreation, to procure materials for GOOD WORDS—which we trust he may find—or whether his errand may be of some other nature. In any case he is sure of a hearty welcome, and we may be certain that he will leave good words with us, for a minister of his stamp is "always on duty." He is expected to arrive in the end of August, and will be accompanied by Sir William Thomson, Profes-

or of Natural Philosophy in the University of Glasgow, whose name has become celebrated in connection with the laying of the Atlantic Telegraph Cable—how justly celebrated few of us are in a position fully to understand, while we have become so familiar with the results of his labours that they already cease to surprise us.

Missionary meetings, social gatherings of congregations, Sabbath School festivals, donations, statistical reports, and so forth, such are the "items" which from east and west have fallen like a shower upon us since our last attempt at condensation. Could we, but for once, reproduce *literatim et verbatim* each several description of these local events, Max Muller himself would be surprised to find how many different modes of expression may be employed to describe one and the same idea. But at this time we must be content with the mere outlines.

At the meeting of St. Andrew's Church, held on the 9th of January, the good people of TORONTO seem fairly to have surpassed themselves. We adduce these particulars in proof:—1. The presentation of an exceedingly handsome pulpit Bible, Psalm Book and Scottish Hymnal to the Rev. D. J. Macdonnell, accompanied by an address, read by Mrs. Watson, on behalf of the ladies of the congregation. 2. The presentation of a gold watch and chain to Mr. William Mitchell, who has for many years been superintendent of the Sabbath School, Secretary-Treasurer of the Board of Managers, the unpaid and highly efficient leader of the Choir, and, at the same time, a faithful Elder of the Church. From what we know of Mr. Mitchell, we feel sure that Mr. T. A. McLean, the chairman and spokesman on the occasion, could not overstate the obligation which the congregation owes to him whom they thus pronounced worthy of honour. 3. The third distinguishing characteristic of the occasion was the profuseness of presents provided by the Ladies' Association and the Sabbath School Teachers for the children of St. Andrew's and the Mission School, numbering in all about 330. And, lastly, though not least worthy of encomium, in

the eyes of the young people at all events, the very handsomely decorated Christmas trees.

PICKERING is a double charge. The stronger section meets for worship about nine miles inland. The "front congregation" has a church and glebe near the line of railway. On this property a commodious manse has just been completed at a cost of about \$2000. From time to time the building fund has been eked out by the proceeds of soirees. Of the last of these, held on the 25th of January, we are favoured with a particular account which may be summarized by stating that it was held in the Canada Presbyterian Church, kindly offered for the purpose; that it was numerously attended; that addresses were made by Dr. Tucker, the Revs. D. J. Macdonnell, J. B. Muir, and Joshua Fraser, and by clergymen of other denominations; and that the cash proceeds amounted to over \$100. A soiree held in the other branch realized \$131. Altogether, \$300 was raised in this way. It is added that both sections of the congregation upon a recent occasion cordially united in presenting their esteemed pastor, the Rev. W. R. Ross, with such tangible expressions of their goodwill as must have encouraged his heart.

From the hints we have thrown out, our esteemed correspondent at ROSEMONT will sympathize with our inability to enter minutely into the details of that *very* Surprising party that drove up to the Minister's house, took possession of the same *pro tem*, laid out the tables, &c., &c. Enough that we notice, and it affords us great pleasure to do so, the excellent feeling that evidently exists between the Rev. Smith Hutchison and the people under his charge, and that his good lady is as popular in the parish as he.

A staff of Elders has been appointed in the congregation of MILTON, and the Sacrament of the Lord's Supper was there dispensed in January last. There are forty-two communicants on the roll.

Some six years ago the congregation of St. Andrew's Church, DUNDAS, took a new lease of life. The old place of wor-

ship was repaired and beautified, a better organization was introduced, and the result, we have been glad to learn from several disinterested sources, has been satisfactory. The ladies in the Flam-boro' section of the congregation some time ago made their minister a valuable and handsome present, and, more recently, the ladies of the town of Dundas, not to be outdone, did the same. With so many instances before us of woman's will and power to work for the Church, we wonder why it is that the ancient and honourable order of Deaconess has not long since been revived.

We regret to hear that St. Andrew's Church, KINGSTON, since the renovation it has recently undergone, has not sufficient accommodation for the congregation, the number of the adherents of the church being considerably more than one hundred in excess of the present seat accommodation. This is the more to be regretted, inasmuch as the object of *increasing* the accommodation was the principle one in view at the time the alterations were decided upon, and as, moreover, the heavy expenses attending these alterations must for many years prevent the congregation from thinking of building a new and larger church. As the present state of things not only shuts out all provision for the *growth* of the congregation, but even seems to necessitate its *curtailment*, it is evident that something must be done unless our Church in Kingston is at once to lose ground, and to fail in providing for the spiritual needs of her professed adherents. It has long been thought by many in the church at large that there should be a second congregation in Kingston. The present juncture, during a vacancy, may not be the most favourable one for taking steps to form one. Yet with the present prospects which Kingston has of growth and improvement, such a nucleus as is already prepared for a second charge would, we doubt not, if temporarily cared for and matured by our Professors and a few willing lay workers, speedily grow into a flourishing congregation. Will not some of our able ministerial Profes-

sors at Queen's undertake this good work for the Church?

A social meeting of the congregation of St. John's, CORNWALL, was lately held in the Town Hall. Being the first meeting of the kind ever held by this congregation, as may be supposed, it was regarded with more than usual interest, and it is reported to have been quite successful. The attractions were almost too numerous to mention. A sumptuous repast prepared by the ladies, a table for the sale of needle-work, &c., excellent music by the choir of the Church, and solos exquisitely sung by lady amateurs, besides, a whole platform of speakers, among whom were the very Rev. the Moderator of Synod, Rev. Messrs. Robert Campbell, of Montreal, and J. S. Burnet, of Martintown. We learn that the proceeds—about \$90—will go to the manse fund, now amounting to a considerable sum, and that a "building committee" will be wanted before long.

Our Cornwall friends will no doubt feel encouraged to repeat another year the experiment, and, from experience, even to improve on it. Every congregation in the Church ought to go in for an annual social meeting. Putting aside altogether the financial element, the influence for good that may be thus evoked is too valuable to be made light of. "As in water face answers to face, so the heart of man to man." "As iron sharpeneth iron, so a man the countenance of his friend." These sage utterances are as true now as when they were penned by the wisest of men. It is one of the defects of modern Christianity that we Christians do not know one another, as such, and therefore we too frequently misunderstand each other. Luther's heart expanded when he found that Staupitz' heart responded to his own, and love to Staupitz more probably than any other second cause transformed the monk of Wittenberg into the champion of the Reformation. An impromptu Sabbath School festival was held on the following evening, but as to the programme of the proceedings we have no information. We may state, however, that Mr. C. J. Mat-

presented the other day by his Sabbath School scholars, with a beautiful writing desk, in testimony of their appreciation of his long-continued and faithful services.

How many ways there are of exhibiting appreciation for ministerial worth and shewing kindness! The good people of MARTINTOWN having learned that their minister had met with an accident when out on a missionary tour, whereby, amidst other damage, his harness was almost completely destroyed, a few of them thoughtfully subscribed the amount necessary for purchasing a handsome new set, which was presented to Mr. Burnet through Messrs John Urquhart and George Kinloch. In acknowledging the gift, Mr. Burnet expressed his assurance that this manifestation of interest in his welfare, as well as other personal kindnesses received during the winter, would encourage him in his pastoral work and lead him to devote himself with still greater zeal and faithfulness to his duties as an ambassador of the Lord Jesus Christ.

Encouraging accounts have also reached us of missionary meetings and social meetings in the congregation of CHATHAM and GRENVILLE, over which the Rev. Donald Ross, B.D., presides. Owing to its comparative isolation and the difficulty of access in winter, too little is known of this picturesque and really interesting section of country. But we happen to know that the good seed is being faithfully sown, and, that it will bear fruit after many days, we cannot doubt. That there lies beyond a wide and hopeful, though hitherto uncultivated, field for missionary operation is also now well understood, and we hope soon to see it efficiently occupied. The visit of the Rev. Gavin Lang and Mr. Croil from Montreal during the winter will probably exert a beneficial influence in the future councils of the Presbytery's Home Mission Committee respecting these deeply interesting outlying fields. The social meeting held at Cushing under the auspices of the Ladies' Association was in accordance with our opinion of what such meetings should be. Along with addresses of an interesting and instructive character

there was real sociality. Over and above this we learn that the minister a short time ago received a purse containing one hundred dollars for the purchase of a horse, which sum we can vouch for has been judiciously invested, besides other gifts of money from the Grenville and Point Fortune sections of the congregation. An additional and touching illustration of the people's affectionate regard for their pastor attracted our own notice, namely, a beautifully executed marble tablet inside the church of Chatham to the memory of the late Mrs. Ross.

Were it not at the risk of becoming tedious, or, perhaps, of incurring the charge of monopolizing an undue share of space—the property of the Synod at large—we might easily fill up several columns more with similar details of like meetings in MONTREAL; but, in deference to the never-to-be-forgotten principle of “Presbyterian parity,” we feel bound to resist the temptation of enlarging upon that which we have seen and heard. There was a smack of “innovation” in the plan adopted by St. Mark's congregation, that of combining the Sabbath School festival with a congregational soiree. Apart from the question of standing room—not to speak of elbow-room—there was the apparently insurmountable difficulty of uttering addresses that could be patiently listened to by children and grown up people at one and the same time. Yet, somehow, the difficulty was fairly got over. Mr. Black may well be proud of his managers, and his Dorcas Society, and his staff of Sabbath School teachers, for the admirable manner in which their arrangements were planned and carried out. The annual festival of St. Andrew's Church Sabbath School, despite the inclemency of the weather, was very largely attended, and was in every respect a delightful and enjoyable occasion. The perfect control exercised by the superintendent over some 300 boys and girls, not a whit less fond of fun and frolic than other boys and girls of their age, was the theme of general remark. Much taste was displayed in the decoration of the schoolroom, but,

the great attraction of the evening was the exhibition of a magnificent collection of magic lantern views of Palestine and other Eastern countries by Mr. Benjamin Dawson, who, having travelled through these lands, was enabled to give a very interesting and instructive *viva voce* description of the several pictures.

The congregation of St. Paul's has during many years past attached no small importance to its annual social gathering. The meeting of this year, held on the evening of the seventh of March, was largely attended, and was thoroughly enjoyable. The decorations were even more elaborate than in former years. The refreshments, provided and served out by the ladies, were all that could be desired. The addresses are reported to have been pithy and interesting, all the more so that Dr. Taylor and Dr. Burns of the Canada Presbyterian Church took part in the proceedings. “Behold how good and pleasant a thing it is for brethren to dwell together in unity!” But the social meeting of the congregation was eclipsed by the annual soiree of St. Paul's Sabbath School, which was held in the same place on the following evening, when the spacious basement of the church was filled to the door. The proceedings were varied and interesting. Refreshments for the young folks were supplied in abundance. After the reading of the Secretary's report, appropriate addresses were delivered by the minister of the congregation, by the Rev. W. M. Black of St. Mark's, and by the Rev. Mr. Gibson of Erskine Church. A recitation by Miss Henderson, one of the scholars, met with deserved applause, while a trio of boys brought down the house with an exhibition of their elocutionary powers. Mr. Dawson kindly repeated his beautiful exhibition of views in the Holy Land, which, by the space of an hour riveted the attention of old and young. The proceedings terminated appropriately with the singing of the National Anthem and the Apostolic benediction.

We have received the annual report of St. Gabriel's congregation. It is in convenient form, and the contents are well

arranged. In shape and scope it approaches our ideal of what a "model report" ought to be. We need not make extracts from it as the principle items of interest were given in our last issue.

Not long since it was mentioned that our friends in the ancient city of THREE RIVERS had rid themselves of the incubus of debt that had for years pressed heavily upon them. Now they have made another step in advance by erecting a comfortable manse for their good minister at a cost of about \$2800. Mr. Bennett is to be congratulated upon the evident prosperity of his congregation. He was inducted two years and a half ago to the pastoral oversight of twenty-seven families, embracing forty communicants. These have increased to sixty-five families and 112 communicants. Formerly there were twenty-five Sabbath School children on the roll—now there are sixty-six. The ordinary Sabbath collections have risen from \$60 to \$182, and the stipend from \$600 to \$800. An organ has been purchased by the congregation to assist them in the service of praise. A weekly prayer-meeting is held regularly in winter, and the Sacrament of the Lord's Supper is ministered quarterly. The total expenditure for 1871 was \$1452, including the very liberal payment of \$100 to the General Sustentation Fund. Every congregation that can make as creditable an exhibit ought certainly to publish and circulate among its members an annual statement and report of all its doings.

Among our numerous readers we are prepared to find a few, who, overlooking the power of accumulated "littles," would have us interest them in "greater things" than those to which we have made passing allusion. If they will put it in our power to do so, we shall be only too happy to devote our best energies in meeting their expectations. Meanwhile, remembering the Master's words, we shall continue to acknowledge with pleasure and thankfulness the smallest service in any way done to our Church, "for whosoever shall give you a cup of water to drink in my name—because ye belong to Christ—verily I say unto you, he shall not lose his reward."

THE FEBRUARY NUMBER OF "PRESBYTERIAN."

We feel that we owe an explanation to one or two of the Sessions for the considerable delay which has taken place in supplying their copies of the February number. By a mistake, wholly accidental and easily accounted for, the issue was 250 short of our order. It is due to Mr. Lovell to state, that when he discovered this mistake he at once re-printed the number to that extent, and we trust that all demands are now met, and that our kind friends who have suffered in consequence of what must have seemed a strange, if not grievous, delay, will accept his and our regrets. The same unpleasant circumstance is not likely ever again to happen.

Sunday Schools and their Work.

INDIAN ORPHANAGE AND JUVENILE MISSION SCHEME.

The February number of the Church of Scotland Home and Foreign Missionary Record contains part of the Report of the Scottish Ladies Association for 1871 and 1872. In our last number, we gave an interesting account by Miss Pigot of her work among the ladies of the Zenanas, and we are now able to make the following extract from her report for last year of the Zenana Mission at Calcutta. It ought to be doubly interesting to most of our Schools now, as some of them have pledged themselves to supply the funds necessary to support a Zenana teacher. Miss Pigot writes.—"Miss Macnamara (my assistant) began work on the 15th October, at first with only three families. On the first November we opened an adult class, which began with twelve Zenana ladies and rose to thirty. This class was brought together chiefly through Baboo Protap Chunder Morumdar, and intrusted to me, in full recognition of my principles as a Christian teacher. The formation of such a class is a most hopeful circumstance, but I felt it a special sign of higher favour that so excellent a means of work should have come so easily into our hands. Nothing can exceed the interest of such a

class. In a country where a daughter may not visit her own mother without the formality of an invitation, it is a feature of much moment that fourteen distinct families should have put aside the claims of children and the call of household duties, and entered a strange house for their own improvement. The fact of young wives, and wives of maturer years, giving up two full days in each week to instruction, and bravely plodding through the dry paths of elementary knowledge, indicates a future for the women of India of such a nature as their best friends would desire.

Irrespective of the class, we have thirty houses in which we are doing actual work. I visit extensively besides, and have several houses in waiting until I can make arrangements for them. The thirty houses number 131 pupils. To this if we add the thirty that came during the course of the class, we show a number of 161 pupils.

Of those who assist me, Miss Macnamara alone is able to speak the language, and the leading houses in our list have been assigned to her. Whatever work she does I know is thorough, and I am thankful to have even one such helper.

The task of leading the minds of the Hindu Ladies in the houses visited to higher things devolves mainly upon me in my occasional visits. The want of a sufficient number of qualified teachers is the one painful circumstance of our work. But, as God has thus opened these doors of entrance to us, we wait in hope that He will gradually open the doors of utterance also. Much prudence and patience are needed in every step we take. Our blessed Redeemer, before whom every knee should bow, is here emphatically the Nazarene of old. At first the name of Christ is hardly tolerated, yet, as God enables us to persevere, I trust the ground of prejudice and opposition will begin to break, and the good seed find entrance. And yet we go not altogether uncomfited in the way. Slight incidents, fitted to encourage, shew themselves sometimes. Recently, on the occasion of the worship of the goddess of Wisdom in our Zenana houses, as one of our teachers went to a

young wife of fifteen, she missed the geography and history books of her pupil. On inquiry she was laughingly told by the wife that her mother-in-law placed them before the goddess for her favour: for did not the teacher remember telling the mother of her deficiency in those subjects. When questioned whether she believed in the efficacy of this offering, she composed herself, and readily said, "No! I cannot believe these things after reading 'Peep of Day.'" She has now begun the Bible. This same young wife has paid us three visits, spending several hours of the afternoon with us. She was present when our Orphanage children assembled for prayers, and naturally took her place among the elder ones: and as they read the usual chapter, verse by verse, she quietly took her turn and read a verse too. In her successive visits she has quite looked forward to this hour of prayer, and has always joined in it of her own accord. One interesting incident of a little boy in one of our Zenanas I cannot refrain from adding, though it may not be quite within the scope of the Mission. I have been reading the Bible with two sisters, and I have admitted the younger brother too. I had just been teaching the young people the little prayer in verse of 'Gentle Jesus,' when the youngest child of the family unexpectedly died. The event gave them a great shock, and as they assembled, all bowed with grief, the little brother of ten rushed to his father, and, falling on his knees, began to repeat aloud, 'Gentle Jesus;' and at short intervals through the day he continued to repeat it. The father has an intellectual appreciation of our holy faith. There is little dignity, however, attaching to the name of 'convert,' by which believers in India are known; and many that are weak in faith, I fear, are from this cause kept back. Such as are dependent upon their professional success, and possess a reputation among their people, often shrink from obeying their convictions. But God's Word must ever accomplish His own purposes. In the instance of this family, though the father is not himself a convert, or perhaps likely

to become such, he is anxious that his children should some day openly belong to the Lord Christ; and for the little boy of whom I have written, his hope is that he should advance, and become even a minister of the Word of God."

In our next number we hope to give short reports of the different Orphanages at Madras, Poona, Sealkote and Ceylon, in each of which some of our schools in Canada support orphans.

TEACH IN LOVE.

The late Rev. Dr. Hamilton, of London, in one of his tracts, tells us of a young lady who had charge of a Bible-class of fourteen girls. "For years she had taught them, but the careless were careless still; not one of her pupils had been led to seek the Saviour; not one saw any beauty in Immanuel that He should be desired. This persistent indifference was a "grief of mind" to the teacher, who really felt a deep interest in her pupils.

At length this teacher was summoned to the bedside of a very dear friend. This friend was soon released by death. The teacher spent several weeks with the relative in whose house her friend had died. During this period her mind was drawn by the Spirit of God from its hold on earthly things, and fixed with a firmer grasp on heavenly and everlasting things. When she returned to her class it was with such love for their souls, such love for the Master, as she had never before felt. Never before had she so desired to glorify God in body and soul as then. Her pupils were bound to her by new and tender ties. She gave out a hymn, and such was the solemnity of her manner and the deep tenderness that trembled in her tones, that in the reading of that hymn one of her pupils was led at once to ask "what must I do to be saved?"

The lesson for the next Sabbath was 'the freeness of the Gospel offer,' and the pupils were requested to search the Bible for proofs. When they assembled the next Sabbath every heart was too full for utterance, and the whole class sat silent,

bowed before the felt presence of God. As the result of this awakening, eleven of the fourteen pupils gave their hearts to Jesus.

Our labour must be a labour of love if we expect God's blessing. Love must keep us patient, and watchful, and earnest. Love must keep us at the cross pleading for souls."

Church of Scotland.

CHURCH OF SCOTLAND IN ROME.

The following interesting letter is from the pen of the Rev. Andrew Paton, late Assistant Minister of St. Andrew's Church, Montreal, and appears in the "Church of Scotland Home and Foreign Missionary Record" for January:

"Yesterday, I believe, we held, in connection with the Church of Scotland, the first authorised public Protestant Service ever held in the English language within the walls of Rome. Merely as an historical fact, this is of deep interest: but a thousand times more important is it, as indicating a new spirit arising in the principles of Roman government. Such Services have frequently before been held, but they were strictly illegal, and could not be publicly advertised, and might have been suppressed at any moment. Up to this time all the Protestant Churches, holding service in the English language, have been outside the gates of the City. When the "Continental Chaplaincies Committee" requested me to take charge of our services at Rome for a short time, I resolved, if possible, to hold these services inside the walls of the Eternal City. I found our former place of meeting most inconveniently situated, and with very great difficulty have now hired a room in the immediate vicinity of what is here called the English district of Rome. In conducting the services yesterday, it was impossible to prevent one's mind wandering back over the past, and conjuring up the penalties with which, but so recently, such a public act would have been visited by the

Papal authorities; and equally impossible was it to avoid looking with deepest hopefulness to the future of a land so rich in historical associations, which, by the recognition of religious liberty, seems to be awakening from that long death-sleep in which it has been so sadly sunk. May we not look upon this new era rather as a resurrection than a mere awakening from sleep? Not to the services in the English language, however, are we to look as the hope of Rome and of Italy, but to those religious services and those religious influences which touch and affect the Italian population proper. The Church influence over the thought and intelligence of Italy has gone. We find magnificent and beautiful Churches giving outward expression to the religious sentiment of humanity; we find a priesthood, and the daily routine of religious duties, which stand as a relic of a religious life of days gone by. But the spirit of highest religious life, which should influence the thinking minds of the present time, we look for in vain. And any Church, or any institution that has merely an historical existence in the past, without a living power in the present, has but one inevitable end. It perishes by that same divine right which at first called it into existence to perform divine functions. A Church may stand still or go backwards. The tide of humanity does not, and neither Papal power nor priestly authority can turn back the wheels of time. A Church government, which, instead of leading the van in thought and liberty, seeks to crush out individuality of thought and freedom of inquiry, is finding in Rome, as it will ever find in all history, that there are higher powers than a mere appeal to a long historical and traditionary life—higher powers than even an appeal to an Apostolic succession. Those sacred duties which the Church ought to have done, Victor Emmanuel and his Government are in some form endeavouring to do. From a most intelligent gentleman, who has had the best means of gaining information, I am led to understand that, among the more thoughtful and intelligent, even of the men who guide the affairs of State,

religious profession, in the ordinary acceptation of that term, there is little or none. Religion, as it has been taught to them by their Church, has become an unreality; and yet, though they may profess no positive creed, may they not ever be regarded as more truly religious than those who, through mere dread of the Church's anathemas, abide by its communion; or than those who have never taken the trouble to think, and are the devoted adherents of a system which, at least in Rome, exerts its greatest influence only over the ignorant and the credulous? On the 27th day of October, 1871, the King opened the first Italian parliament in Rome. As the procession passed from the palace to the parliament-house, amid the congratulations of united Italy, far in the depths of that clear blue sky, known only here, there shone down at bright mid-day the morning star; seeming almost to tell of a bright star of hope arising on Italy, in this her morning of a new day of future life and greatness. Long years, almost centuries, it may take to stimulate that deepest thought and that highest activity which a Church has tended to crush out and destroy. Yet, with liberty of thought, and with greater earnestness in religious life, may we not look for days in the time to come which may find Italy as great among nations, and as noble in spiritual activities, as she has been renowned in the past for her victories in the field of conquest, for her triumphs in literature, and for her attainments in art?

ANOTHER DISPUTED SETTLEMENT AT QUEENSFERRY.

The Presbytery of Linlithgow, on proceeding to take the usual steps to promote the settlement of the Rev. D. G. McVean of Strontian in the Parish of Queensferry—vacant in consequence of the last Assembly refusing to induct Rev. Robert Thomson—was met by a veto. Dr. Greig appeared on behalf of a large body of the congregation, and stated that if the reverend gentleman was placed over them as their pastor, it would be to their dispersion. He also read a document signed by

121 persons, eighty of whom were members of the congregation and parishioners, objecting to the settlement being proceeded with, on the ground that Mr. McVean's pulpit services are shallow, uninteresting, and unimpressive; that his delivery is heavy and monotonous, and his voice harsh; that his prayers are very much a repetition of one another, and wanting in spiritual vitality; and that the objectors are unable frequently to understand what he says or to follow him, and cannot derive benefit or spiritual edification from his pulpit services. Only three persons signed the call to Mr. McVean, two of whom were Provost Hill and Bailie Broomfield, principal members of the Town Council of Queensferry. Dr. Greig, when giving in the above document, stated that one of the patrons, in issuing the call to Mr. McVean, publicly declared that they wished to see the congregation dispersed. The Presbytery has since met to take evidence, and, for several months, have been hearing all the evil that the good people of Queensferry can say against the Presentee. The decision of that Rev. Court is looked for shortly, but is almost sure to be appealed against to both the Synod and General Assembly.

UNIVERSAL ADAPTATION OF PRESBYTERIANISM.

The Rev. Dr. Cunningham, of Crieff, Scotland, author of an able "Church History of Scotland," in closing a winter session of Lectures in his Parish, recently said:—"Our Church is not one of which you need be ashamed. It has had a great history. It has had among its sons some of the noblest of mankind. Nor is it a narrow Church, with merely national limits and national sympathies. When you compare the Church of Scotland with the Church of England, it may seem small; but the Episcopacy of the Church of England is insular, Anglican; unable to take root and flourish elsewhere. But the Presbyterianism of the Church of Scotland is almost world-wide. It exists in the Church of the Netherlands—it exists in the Calvinistic Churches of France and

Switzerland—it is spreading over all America—and it is in close correspondence with the great Lutheran Church of Germany, so that when a German enters one of our Churches he finds he can worship almost as he does at home, and it is not so when he enters an Episcopal meeting-house."

THE ROW HERESY.

A correspondent of a Scotch contemporary, referring to an address which was a short time ago presented to Dr. Campbell of Row, relates an incident connected with the deposition of that gentleman by the General Assembly of the Church of Scotland forty years ago, which is worth giving. He says:—"Among the audience sat one who, though not 'within' the National Church, might be said to be 'of it,' as his thorough knowledge of its past history had been a life study. His bright blue eyes no doubt kindled as he eagerly watched the turns of the exciting debate—his discriminating powers noticing where Thomson made a happy hit, or failed to red the marches. Though the listener was stern as regards public principles, yet his warm heart was moved when he saw the father of Campbell beseech the Assembly, 'even weeping,' not to depose his son. The die had been cast. For once, the votes of the Evangelicals and Moderates blended together, and the young apostle of a new theology was deposed! The intelligent spectator went home far on in the morning with a sad spirit. One near to him awaited his arrival, and asked, 'What has the Assembly done to-night?' He replied, with much feeling, 'Oh! they have deposed the young man. I am afraid they have not looked at the subject in all its bearings. They might have tried to confer with him. I felt deeply for his father. Besides, they have gone wrong in basing their condemnation of his views on that most unfortunate act of Assembly of 1720, which condemned the 'Marrow of Modern Divinity.' The party thus speaking was the late Rev. Dr. Thomas M'Crie, the well-known biographer of John Knox. It is curious, too, that Dr

M'Crie was deposed by his Synod in 1806, and received the title of D.D. from the University of Edinburgh in 1812, six years after said deposition."

Any reference to Dr. Campbell is doubly interesting, in view of the following notice which has just reached us of his death, and which we give *verbatim*.

"We have to announce the death of Dr. Macleod Campbell. Of the incidents of Dr. Campbell's life we shall not here attempt to speak. It is enough to say that the struggles and controversies of the earliest part of his career left no bitterness in his own heart, and we believe that they have left little or none in the hearts of others. This was strikingly evinced by the fact that only a few months ago we recorded that an address was presented to him, along with a token of their respect and admiration, by upwards of a hundred of the leading clergymen and laymen of various Churches, and that on that occasion the Moderator of the Church of Scotland expressed his conviction that the expulsion of Dr. Campbell from the Church was an event deplored by many of its truest friends, and one which could not occur at the present day. Dr. Campbell's last days were spent in the scene of his early labours, surrounded with the love and reverence of his family."

Church of the Maritime Provinces

IN CONNECTION WITH THE CHURCH OF SCOTLAND.

The Rev. Charles M. Grant, formerly of St. Andrew's, Halifax, and late missionary in India, a brother of the Rev. Geo. M. Grant, of St. Matthew's, Halifax, has been presented by the Presbytery of Glasgow, Scotland, to the important charge of St. Mary's, Partick. This suburban congregation is composed of many of the wealthy people of the great commercial metropolis of Scotland. While regretting that so good a minister has been lost to the Church in Canada, we yet congratulate him in the prefer-

ment, and wish him much happiness and great usefulness in his new sphere of labour. We notice that the Rev. John Moffatt, lately of Hexham, England, has received the appointment of assistant to the Rev. Dr. Brooke, of Fredericton, N.B. Mr. Moffatt, it may be remembered, was at one time a member of our Synod, having been inducted, in 1858, to the charge of Laprairie and Longueuil, where he ministered two years. Some of our western readers will be interested in hearing that the Rev. Daniel Macdougall, formerly a missionary in the Presbytery of London, is now minister of the Scotch Church at St. John's, Newfoundland. The Rev. Joseph Elliott, also well known in Ontario and Quebec, as well from his connection with the Sabbath School Association as by his public ministrations in Ottawa, now represents the Congregational Church in Halifax. The Rev. George J. Caie, of St. Stephen's Church, St. John, N.B., reports 310 scholars and teachers in his Sunday School, with an average attendance of 200, and we are led to infer that the congregation, which owes its existence to Mr. Caie's indomitable perseverance and rare administrative abilities, has risen to a position of influence and great activity. We have also evidence before us in "The Record" that St. Andrew's Kirk, in the same city, is maintaining the prestige which it acquired under Rev. Mr. Cameron's predecessor, the late Dr. Donald. We further understand that the Halifax Young Men's Christian Association contemplate the erection of a building for their own purposes, towards which the sum of \$5,256 has been contributed. The Church has lost a staunch adherent and liberal supporter by the death of Mr. Robert Noble, one of the oldest and most respected merchants of Halifax. He was not a wealthy man, but his desire to do good and communicate was evidenced by his bequeathing donations to almost every charitable institution in the city—for whites and coloured people, for Protestants and Roman Catholics. Another member of the Church, the late Mr. Geo. Kerr, of Chatham, N.B., also made liberal bequests to Church

schemes: to the Church of Scotland, \$1600, and to the other branch of the Presbyterian Church, \$2,000, to be applied in equal portions in aid of students of Divinity, and the Home Missions of the said Churches. We are glad to see that the establishment of a Ministers' Widows' and Orphans' Fund is under consideration. We would be thankful to have "The Record" in our hands by the *fifteenth inst.*, if possible.

Literary Notices.

LIFE AT HOME; OR, THE FAMILY AND ITS MEMBERS. By WILLIAM AIKMAN, D.D.; New York, WELLS.

Dr. Aikman is one of the leading Presbyterian clergymen in New York. This book of his is worthy of a place in every Christian family. It is earnest, practical and convincing.

THE MINISTRY OF NATURE. By the REV. HUGH MACMILLAN, LL.D.; London, MACMILLAN & CO. Montreal, DAWSONS.

The author tells us that Nature has a spiritual as well as a material side; that, while her forms are evanescent, her ministry is everlasting; and that she exists not only for the natural uses of the body, but also for the life and sustenance of the soul. In a series of thoughtful and suggestive discourses, Mr. Macmillan illustrates this "Higher Ministry," and gives abundant evidence that he has himself been a most successful observer and student of Nature. For ourselves we should prefer the discourses without the pieces of "poetry," with which the author has seen fit to intersperse them. But this is a matter of mere taste. Mr. Macmillan is not a new man to the reading world, indeed he is favourably known, not only as a former contributor to "Good Words," but as the author of substantial works on subjects kindred to that which he so ably illustrates in the book before us.

THE PRESBYTERIAN QUARTERLY AND PRINCETON REVIEW; January, 1872.

The union of the two branches of the Presbyterian Church in the United States has led to the union of the two Reviews which respectively represented the two schools of thought that prevailed during the division of the Church, and which still prevail. Each of these Reviews has made for itself a name, not only in America, but also in the British Isles. We cordially commend the Review in its joint form to every clergyman of the Church in Canada. The articles in the January number display ability of no common order. We especially note Dr. Schaff's "Theology for our Age and Country," and the article by Dr. Thomas entitled "Ezra, the Model of the Biblical Divine." "The Plymouth Brethren" should be read by all, whether clergymen or laymen, who are brought into contact with their erroneous and most pernicious teaching. The other articles are "Paris under the Commune," by E. de Pressense, "Jowett's Plato," "The Variable and the Constant in Christian Apology," and a discussion on "Total Abstinence." The "Contemporary Literature" department is ably done; so also is the "Theological and Literary Intelligence."

The editors are Dr. Atwater of Princeton, and Dr. Henry B. Smith of New York, both worthy successors of the men who established the two Reviews represented in this *New Series*. Of the old "Presbyterian Quarterly," published in Philadelphia, the present writer was for ten years joint editor with Albert Barnes, Thomas Brainerd, and Benjamin Wallace, able men who have left their mark upon the Presbyterianism of the United States. They have gone from earth to their reward. He alone, of the four, remains to chronicle their ability, earnestness and faithful care in this special department of Christian service. Not long before his death Albert Barnes, in a letter to the writer, referred with joy to the period during which these four co-adjutors pursued their genial work at monthly conferences held in each other's houses, when

they read together the articles, either their own or those of outside contributors, for the coming number of the Review. They were occasions of deep interest and of no little profit to all concerned.

The Review may be obtained in Canada from the agent (*), Hamilton, Ontario. Each number will contain 200 pages, and the subscription price is three dollars and a half. A considerable reduction will be made to students and missionaries.

LUCY RAYMOND; or, THE CHILDREN'S WATCHWORD, by a Lady of Ontario. (American Tract Society, 150 Nassau St., New York)

When we mention that the "Lady of Ontario" is Miss Machar, from whose pen we not long ago had "Katie Johnstone's Cross," we are sure that the above named volume will be at once invested with new interest in the minds of our readers, old and young. Sunday School literature plays no unimportant part in our present Sunday School system. It is, therefore, of great consequence that it should be wholesome. It has been a misfortune that our Canadian children have been, to so large an extent, dependent on "American" sources for their supply of reading matter. Not to refer to any other objectionable features, we prefer that our children should not imbibe *Republicanism* along with their lessons from the Life of Our Lord.

Canadian literature in all its branches is as yet in its infancy, and this is emphatically true of Sunday School literature. Miss Machar is one of the pioneers, and we hope that she will have the pleasure of seeing the ground, which has been but newly broken, brought thoroughly under cultivation and yielding a rich harvest. Herself an earnest Sunday School worker, as well as a highly educated and accomplished lady, she is eminently qualified for the task she has undertaken.

(* We have mislaid the letter which the agent in Hamilton sent us. If he will send his name again we shall gladly insert it in our May number.

The teaching of "Lucy Raymond" is wise and healthy. "Looking unto Jesus" in the little duties, and cares, and temptations of every-day life is the lesson aptly and beautifully taught. Without giving any outline of the story, we may mention, for the benefit of some critics, that the heroine, though a good girl, does not "die young." There is sickness, and death too, in the course of the narrative, but we may remind these critics that such things do sometimes occur in this world, and that they are ministers of good to God's children. We heartily commend this little book to the attention of all our Sunday Schools.

Family Reading for the Lord's Day.

THE BIBLICAL CATECHISM ON THE DEDICATION OF PROPERTY TO THE SERVICE OF GOD.

The Catechetical form of teaching is here adopted to epitomize the momentous subject of man's stewardship towards God.

If the glorious work of evangelizing the world is ever performed, it must be by generations of Christians *trained* to large, frequent and conscientious giving from their youth. The present fitful, rare, and unsacrificing doings can never overtake the task. May the Lord advance His own glory through His own truth!

It is hoped, indeed, that the usefulness of this catechism will not be confined to the young. The scriptural precepts contained in it should be attentively and prayerfully pondered by the old, the middle-aged and the young,—those who have got, who are getting, and who are yet to get property. On them lies the responsibility of the conversion of the world, so far as it is to be accomplished by Ministers and Missionaries, who must be supported by the pecuniary assistance of Christians generally.

1.—Q. What rule is given in the Old Testament about devoting property to God?

A. "Honour the Lord with thy sub-

stance, and with the first fruits of all thine increase. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine."—Prov. iii. 9, 10. "Give unto the Lord the glory due unto His name: bring an offering and come before him: worship the Lord in the beauty of holiness."—1 Chron. xvi. 29. "Three times in a year shall all thy males appear before the Lord thy God.....and they shall not appear before the Lord empty. Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee."—Deut. xvi. 16, 17.

2.—Q. What did Abraham give, and what did Jacob vow to give, when starting in life?

A. Abraham gave him (Melchizedek, king of Salem and priest of the Most High God) tithes of all the goods recovered from the king of Sodom and his allies.—Gen. xiv. 20. Jacob said, "Of all that thou shalt give me, I will surely give the tenth unto Thee."—Gen. xxviii. 22.

3.—Q. By what means did Israel, an agricultural and pastoral people, with a limited coinage, bring large offerings to God?

A. First fruits—Exod. xxiii. 19. The two tithes of increase—Num. xviii. 21, 24, and Deut. xiv. 22—29. The male firstlings of cattle.—Deut. xv. 19.

4.—Q. What amount of their substance did the Jews devote?

A. The following texts show that they gave more than one-fifth of their annual income:—Num. xviii. 24; Deut. xiv. 22—29; Exod. xiii. 1, 2; xxiii. 19; Lev. v. 2—10; xii. 6—8; xiv. 22—30, and xix. 5, 9, 10.

5.—Q. When was it to be devoted?

A. At the time it came to hand.—Exod. xxiii. 19; Num. xviii. 24—29; Deut. xv. 19.

6.—Q. Does the New Testament contain any rule on this subject?

A. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him."—1 Cor. xvi. 2.

7.—Q. Who are the persons to give?

A. "Every one of you."

8.—Q. What mode is to be adopted?

A. "Lay by in store." Provide a treasury for the Lord.

9.—Q. What is each one to give?

A. "As God hath prospered him." According to the benefits received. The poor man is not to withhold his penny because it is only a penny; the rich is to give of his greater substance.

10.—Q. When is the offering to be made?

A. "On the first day of the week." The day set apart by the sovereign Lord of all for His own especial worship.

11.—Q. Where is the habit of WEEKLY STORING for religious and benevolent purposes taught?

A. In 1 Cor. xvi. 1—4, continued through 2 Cor. viii. and ix.

NOTE.—The Apostle Paul urges this practice at length on the Corinthians, through the example of Macedonian believers, on many most affecting grounds. He did not expect them to fulfil their sacred obligations but by employing this storing process. Its weekly application, or "Weekly giving," where social arrangements allow, proves highly beneficial. It is being extensively adopted in different degrees. Its success, however, is greatly promoted by the "Storing practice."

12.—Q. What *Economical* benefits would attend the practice of *Weekly Storing*, if fully practised?

A. More persons would give; many would give more; it would prove more convenient; prevent needless expenditure; secure larger funds; oppose worldly scheming; and make an ample provision for the supply of all the requirements of the service of God.

13.—Q. What are the *Moral* advantages of the plan?

A. It secures decision of judgment and action; ease of conscience; justice to all; personal and social freedom; and mutual esteem and confidence.

14.—Q. What *Spiritual* improvement results from its practice?

A. It promotes dependence upon God; gratitude for Divine bounty; compassionate provision for human wants; devout liberality; and growing likeness to the glorified Saviour; besides securing the Divine blessing on all our interests.

15.—Q. On what principle does God

require of us a due portion of our income?

A. "The silver is mine, and the gold is mine, saith the Lord of Hosts."—Hag. ii. 8. "For all things come of Thee, and of Thine own have we given Thee."—1 Chron. xxix. 14. "Will a man rob God? Yet ye have robbed me. But ye say wherein have we robbed Thee? In tithes and offerings."—Mal. iii. 8.

16.—Q. What is needful to make man's offering pleasing to God?

A. "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."—2 Cor. viii. 12. "God loveth a cheerful giver."—2 Cor. ix. 7. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."—1 Cor. x. 31.

17.—Q. What consideration should influence to Christian self-denial?

A. "If any man will come after me let him deny himself."—Matt. xvi. 24. "Ye are not your own, for ye are bought with a price."—1 Cor. vi. 19, 20.

18.—Q. What motive and example do the Scriptures employ for this end?

A. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through His poverty might be rich."—2 Cor. viii. 9.

19.—Q. With whom did the sinful pursuit of property end in ruin?

A. Lot.—Gen. xiii. & xix. Achan.—Josh. vii. Gehazi.—2 Kings, v. 20—27. Israel.—Hag. i. 3—6; Israel.—Mal. iii. 7—9. The Rich Fool.—Luke xii. 15—21; The Rich Epicure.—Luke xvi. 19—31.—Judas, Matt. xxvi. 15; xxvii. 3; Judas.—Acts i. 18—20. Demas.—2 Tim. iv. 10.

20.—Q. With whom did the right use of property end in prosperity?

A. Abraham.—Gen. xiv. 13—24; xxii. 15—18. Jacob.—Gen. xlviii. 15. David.—1 Chron. xxix. Nehemiah.—Neh. v. 14—19. Gains.—Rom. xvi. 23; 3 John i. 2. Onesiphorus.—2 Tim. i. 16. Philemon.—Phil. i. Illustrating, 1 Sam. ii. 30, Prov. xi. 24.

21.—Q. What instances of remarkable liberality are found in the Scriptures?

A. Israel, for the erection of the Tabernacle.—Ex. xxxv. xxxvi. Israel and David, for the Lord's Temple.—1 Chron. xxviii. xxix. Computed by Dr. Brown as £18,000,000 by David and £30,000,000 by Israel. Widow of Zarephath.—1 Kings xvii. 8—24. Obadiah.—1 Kings xviii. 4. The poor Widow.—Mark xii. 41—44. Mary of Bethany.—John xii. 3. The Pentecostal Church.—Acts ii. 44, 45. Barnabas.—Acts iv. 36, 37. The Macedonian Church.—2 Cor. viii. 1—5; Phil. iv. 15, 16.

22.—Q. What examples of liberality in the regular and proportionate devotement of property, are found in modern biography and among living men?

A. The following distinguished personages, the Lord Chief Justice Hale, the Hon. Robert Boyle, Archbishop Tillotson, the Rev. Drs. Hammond, Annesley, Watts, and Doddridge, the Rev. R. Baxter, and John Wesley, the Countess of Huntingdon, Mrs. Rowe, and Mrs. Bury gave one-tenth at least, some more, and others almost all they had. The names of Richard Reynolds, Thomas Wilson, and Samuel Budgett, remind us of noble deeds of the past generation. Men in all sections of the Church are giving from one-tenth to three-fourths of their incomes, some literally by previous *Weekly Storing*. Instances also are found of its happiest influence among the poor, and in forming the juvenile character.

NOTE.—Four youths at school resolved, after hearing a Lecture on *Weekly Storing* lately, to lay by for God threepence in the shilling of their pocket-money.

23.—Q. How does the Saviour, and also the Apostle Paul, advise us, as God's stewards, to use earthly goods?

A. "I say unto you, make to yourselves friends of the mammon of unrighteousness: that when ye fail, they may receive you into everlasting habitations."—Luke xvi. 9. "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us all things richly to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate."—1 Tim. vi. 17, 18.

24.—*Q.* How does the Saviour regard parsimony and Christian bounty? and how will he reward the latter?

A. "He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully." 2 Cor. ix. 6; Matt. xxv. 34—46; Mark ix. 41; xiv. 3—9.

25.—*Q.* Seeing that the love of money is so strong and dangerous, what should be our prayer concerning it?

A. "Lord, what wilt Thou have me to do?—Acts ix. 6. In other words, 'What wilt Thou have me to give?'"

26.—*Q.* How should each one resolve to act in this matter?

A. As the Psalmist, when he said, "I made haste, and delayed not to keep Thy commandments."—Psalm cxix. 60. And Joshua, when he also said, "As for me and my house, we will serve the Lord." Josh. xxiv. 15.

27.—*Q.* What motive calls for large and frequent *Storing for God*?

A. "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again."—2 Cor. v. 14, 15.

28.—*Q.* By What gracious considerations does the Saviour animate to lofty liberality?

A. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Matt. xxv.

0. "It is more blessed to give than to receive."—Acts xx. 35.

NOTES FOR SABBATH MEDITATION. SELECTED.

1. We can never sufficiently value the prayers of good men, who are often branded as the troublers, but are indeed the preservers of the nation.

2. God's people will smart severely under the remembrance of their perverseness, even when He hath, respecting the eternal consequences of their sins, delivered their souls from death.

3. However secure and confident sinners are at present, the day is near when

their proud hearts shall melt, and their knees tremble before the Eternal Judge and King.

4. Jesus is very God, the angels worship Him, and teach us where to pay our adorations.

5. If angels are our fellow servants and fellow-worshippers, what folly as well as profaneness would it argue to make them the objects of our adoration!

6. If Christ be our Saviour and King, justly doth He expect that we should be obedient subjects, and to none but these is He the Author of eternal salvation.

7. The establishment of the Redeemer's kingdom upon earth is matter of general joy, and how much greater will the exultation be when at last, in heaven, He shall for ever reign over His ancients gloriously!

8. If we know Jesus as our Lord and King, it cannot but minister to us matter of the most enlivened joy, and tune our hearts for His praise in time and in eternity.

9. Many mock at the terrors of God's judgments, who will to their cost shortly find them awful realities.

10. A Christian's course is usually chequered with mercies and judgments; but, whichever be his present portion, he is called upon in every thing, every state, condition and circumstance, to give thanks.

11. The most substantial wisdom is serious godliness.

12. They who would bring up their families in the nurture and admonition of the Lord, must themselves show the practice of the precepts which they inculcate.

13. Did we see more of the evil and danger of sin, our abhorrence of it would be more rooted and we should fly from it as from the face of a serpent.

14. Outward troubles are made light when God comforts the soul with internal consolations; but when inward distress is joined with outward afflictions, the case is peculiarly grievous.

15. If God suffers His people to be reduced very low, it is with a design to exercise their faith, and excite their more importunate prayers.

SENEC.

Acknowledgments.

QUEEN'S COLLEGE ENDOWMENT FUND.

Subscriptions acknowledged to the 15th February, 1872.....	\$87707 45
<i>Ottawa</i> .—D. M. McLennan, bal. on \$20	5 00
<i>Toronto</i> .—Robert Hay, int. revenue...	35 00
<i>Montreal</i> .—A Friend, bal. on \$50.....	20 00
<i>West Gwillimbury</i> .—W. Sutherland, bal. on \$20.32, \$7; George McKay, \$5.....	12 00
<i>Seymour West</i> .—W. Givans, bal. on \$20, \$10; G. Mitchell, 1st on \$10, \$4; J. Dinwoodie, senr., \$10; Mrs. Dinwoodie, \$5; J. Dinwoodie, jun., \$20; J. Dinwoodie, \$10; Mrs. Mac- Karsie, \$5; Mrs. Cock, \$5; Robert Cock, \$10; G. Rolls, \$10; A. Wad- dell, \$4; R. Johnston, \$15; F. Ma- coun, \$2; J. West, \$2; D. McColl, \$2; W. Logan, \$4; D. Collins, jun., \$5; D. Meiklejohn, \$2; J. Davidson, \$5.....	130 00
<i>Ramsay</i> .—J. H. Wylie, bal. on \$110, \$25; D. Galbraith, M.P.P., bal. on \$50, \$25; D. Galbraith, M.P.P., int. revenue, \$2; D. Millar, bal. on \$8, \$5; R. Duncan, bal. on \$8, \$4; Rev. J. K. McMorine, M.A., \$12.50..	73 50
<i>Arnprior</i> .—A. Armstrong, M.D.....	10 00
<i>Ross and Westmeath</i> .—J. Wark.....	8 00
<i>Wolfe Island</i> .—A. McCulloch, bal. on \$5.....	3 00
<i>Ornstown</i> .—J. Cook.....	5 00
<i>Georgetown</i> .—J. Kerr, \$2; J. Ritchie, \$1; R. Craig, bal. on, \$8, \$4.....	7 00
<i>Westminster</i> .—W. Hair, bal. on \$8, \$4; A. McPherson, bal. on \$5, \$3; H. Cameron, 1st on \$1, \$5; J. Munro, bal. on \$5, \$3; J. McInnis, bal. on \$20, \$10.....	25 00
<i>London</i> .—R. Brown, \$5; A. Lough- rey, \$5; J. Gray, bal. on \$15, \$10..	20 00
<i>Dorchester</i> .—A. Wilson, \$5; J. Cun- ningham, \$5; J. Deansmore, \$5; A. Mackenzie, \$5; J. Quiet, \$5; R. Woods, \$10; W. McMartin, sen., \$5; J. Johnston, \$5; R. Dreany, \$4; T. Parkinson, \$4; R. Duffin, \$4; J. Lackie, \$4; J. Duffin, \$4; A. Hen- derson, \$2; G. Wilson, \$2; J. Duf- fin, \$2; D. Clark, \$2; Mrs. A. Hen- derson, \$1; J. Elliott, \$1; W. Gamble, \$1; A. Wade, \$5; D. Gee, \$4; J. Wilson, \$2.....	87 00
<i>Pittsburgh</i> .—J. McRory, bal. on \$5, \$4; J. McRory, additional, \$1; R. Thompson, bal. on \$2, \$1; H. Mc- Caugherty, \$5; J. Nicoll, \$5; A. Adams, \$5; J. Jack, \$2; A. Mc- Arthur, \$2; Mrs. Ballantyne, \$2; A Friend, \$2; T. McFadden, \$1; D. McClement, \$1; Mrs. Edgar, \$1; J. Anderson, \$1; A Friend, 1; J. Farquharson, \$1.....	35 00
<i>Elton</i> .—A. McPherson, \$12; C. Mc- Lachlin, \$10; L. Jackson, \$5; H. McEachern, \$5; A. McIntyre, \$5;	

D. McEachern, \$5; H. McEachern, \$3; J. McArthur, \$2; G. Campbell, \$4; F. Lovat, \$1; H. Smith, \$4; H. McDonald, \$2; F. McMillan, \$1; D. McIntyre, \$2; A. Campbell, \$2; L. Gellanders, \$2.....	65 00
<i>E. Nottawasaga and Purple Hill</i> .—Rev. Duncan McDonald, M.A.....	100 00
<i>Kitley</i> .—A Friend.....	5 00
Total.....	\$88352 95

Queen's College,
Kingston, 15th March, 1872.

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St. Andrew's Church, Chatham.....	\$10 00
G. H. WILSON, Treasurer. Toronto, March 14, 1872.	

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Arnprior Sabbath School, per Rev. D. J. McLean.....	21 00
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Scarboro' Ladies' Association for Cana- dian School, per Miss Davidson.....	10 00
St. Gabriel Street Sabbath School, per W. Peddie.....	23 00
Caledon and Mono Sabbath School, per Rev. P. Lindsay.....	22 00
Guelph, per Rev. W. Massie.....	25 00

\$132 00

A. M. MACHAR, Treasurer.
Montreal, March 15, 1872.

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South Gower and Mountain, per Rev. Wm. Cleland.....	12 00
Williamsburg, per Rev. John Davidson	16 00
Three Rivers, per Rev. John Bennett.....	12 00
Nottawasaga, per Rev. A. McDonald.....	10 00
McNab and Horton, Vacant.....	21 00
Galt, per Rev. J. B. Muir.....	24 00

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