

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Additional comments:
 Commentaires supplémentaires:

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

10X	14X	18X	22X	26X	30X
			✓		
12X	16X	20X	24X	28X	32X

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

- Coloured pages/
Pages de couleur
 - Pages damaged/
Pages endommagées
 - Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
 - Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
 - Pages detached/
Pages détachées
 - Showthrough/
Transparence
 - Quality of print varies/
Qualité inégale de l'impression
 - Continuous pagination/
Pagination continue
 - Includes index(es)/
Comprend un (des) index
- Title on header taken from: /
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
 - Caption of issue/
Titre de départ de la livraison
 - Masthead/
Générique (périodiques) de la livraison

THE PRESBYTERIAN.

NOVEMBER, 1869.

All communications intended for insertion are requested to be sent to "The Editor of Presbyterian, Drawer 59, P. O., Montreal." Remittances and letters on business should be addressed to MR. JAMES WARDLOW, "London and Liverpool and Globe Insurance Company, Montreal."

IT is with most unfeigned regret that we have to record the loss by fire of St. Andrew's Church, in this city. On the morning of Sunday the 24th, fire was discovered issuing from the church, and although the fire brigade of the city almost immediately answered the alarm, there was no possibility of saving the building.

Many rumours are afloat as to the origin of the fire, but writing so immediately after the occurrence of the event it is impossible to say with certainty what was the cause. Sufficient we believe has been ascertained to show that it was accidental.

St. Andrew's was, alas! that we should have to write *was*, undoubtedly the most beautiful church edifice in the Dominion. It was opened for worship in 1851, and many as have been the handsome structures since erected in Montreal, none has surpassed it for its elegant proportions.

Its venerable pastor, Dr. Mathieson, the Father of the Church in Canada, has, for upwards of forty years, broken the Bread of Life to the Congregation which worshipped there and in old St. Andrew's Church in St. Peter street, and with him, with Mr. Paton his able assistant, and with the Congregation all must sympathize in the great loss sustained. What must add to the personal sorrow of the venerable pastor is the fact that a memorial window, obtained by the ladies of the church in token of their sympathy with him in the loss of his eldest daughter, who was drowned at Cacouna, two years ago, had only been put in its place a few days ago and has been destroyed. Of the once noble church nothing now remains but the blackened walls; the roof has fallen in; the spire pointing towards heaven has been levelled to the ground; but the Word of Truth, the lessons of Faith, the appeals to the worshippers to believe and be saved will never perish.

It is gratifying to state that the kindest feelings have been shown, not only by the

Congregations of our own Church in the city, that is only natural, but by the whole community; and Dr. Hingston, on the part of the proprietors of the St. Patrick's Hall made a tender of their building for the use of the Congregation of St. Andrew's. Steps will no doubt be taken to have a new St. Andrew's erected. The loss was only partially covered by insurance.

We would direct special attention to the circular issued by the Moderator of the Synod, to the Committee for corresponding with the Colonial Committee of the Church of Scotland. Those who may have business which they think desirable to bring before the Committee would do well to notice the last clause of the circular:

MONTREAL, 22nd October, 1869.

DEAR SIR,

It has been suggested to me that, in the absence in Scotland of Dr. Barclay, I should at this time assume the responsibility of calling a Meeting of the Synod's Committee for Corresponding with the Colonial Committee of the General Assembly; the more because this Committee has usually met in November, and that a considerable number of the Members of Synod will shortly be brought together in Montreal to attend the Meetings of the Commission of Synod, of the Temporalities' Board, and of the Committee appointed by the last Synod to consider the Synod's Committee's suggestions on the Report of the Temporalities' Board.

I therefore call such Meeting, to be held within the VESTRY OF ST. ANDREW'S CHURCH, in this city, on WEDNESDAY MORNING, the 10th day of November, at Ten o'clock.

All matters and documents which parties may desire to submit to this Committee, should be forwarded to the Clerk of Synod, or to me, by Thursday, the 4th day of November.

NOTICE.

THE MODERATOR OF SYNOD requests us to state that, in consequence of the disaster to St. Andrew's Church which we have had the sorrow to chronicle, the Commission of Synod, and the Committee for Corresponding with the Colonial Committee will meet in St. Paul's Church.



MONG the reports laid before the Synod was one of a very interesting nature from the Committee on the Mission to the lumbermen. As the shantymen, as they are called, are now preparing for their winter's labours, we think this an opportune time to call attention to the importance of the work undertaken by the Committee.

The nature of the employment in which the lumberers are engaged necessarily cuts them off from the opportunities of attending regular stated worship. They are compelled to live at a distance from settlements, to associate together in small communities, composed of men speaking different languages and brought up in various forms of religious belief. For considerable periods of the season, before the snow has fallen sufficiently to render the roads fit for travel, and in the spring when they are breaking up, it is difficult to reach them regularly. Situated as the shanties are, and remote from the boundaries of the regular charges, it is almost impossible for the pastors settled near them to give the time which would be required for their spiritual welfare, without encroaching seriously on the duties they owe to their own flocks, themselves usually scattered over very wide surfaces, and as a general rule being divided into two or more congregations. The mere labour of travelling between these adds very materially to the work of the ministry in these districts, as in fact may be said with truth of all, or nearly all country charges in Canada. Add to these discouragements the fact that, even in the regularly organized charges of our church there are not far from twenty vacancies, owing to the impossibility of getting ministers to supply them, and some conception may be formed of the difficulty of the task undertaken by the Committee.

Difficult as the task is, it must be met and overcome. For the number of those whose spiritual necessities must be supplied is not trifling. There are 15,000 able-bodied men cast loose from all the restraints of family ties and home influences, with nothing to occupy their minds on the Sabbath day; with little to induce them to read, and those who have been taught better in early youth and who may have been trained to respect the Lord's Day and to study His Word, compelled to associate with others who have never been taught to respect the one, and have been led to believe the study of the other to be a deadly

sin. The consequences are such as might naturally be expected. They become, to a great extent, regardless of religion. It is true the influence of discipline and the exertion of authority, on the part of those who are set over them, act as a restraint upon them to a certain extent, and the respect they manifest to the ministers of religion who visit them, give encouragement for the prosecution of a work which ought to be entered upon even if the results were much more doubtful than there is every reason, with the Divine blessing, to expect.

Some idea of the magnitude of the actual labour required by any one entering upon this mission, may be formed from an extract of the report of the Rev. Mr. McGillivray, of Brockville, who spent a month last winter in the performance of this duty. It is contained in the report laid before the Synod and since reprinted in pamphlet form; but we make no apology for giving it here, although it has already appeared in these columns. During the month Mr. McGillivray travelled upwards of five hundred miles, visited more than fifty shanties, preached for the most part twice every day, and distributed the religious literature entrusted to him by the Committee. Protestants and Roman Catholics alike gave him a cordial reception, and he says:

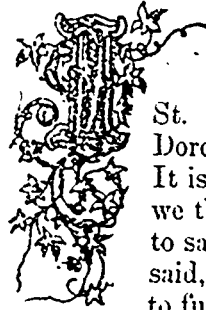
"The next Shanty was one belonging to the Hon. James Skead, of Ottawa; here the foreman was of the Kirk of Scotland, and could not fully express his feelings of gratitude and surprise at seeing a Minister of the Kirk out there. His men sitting round the fire on the weary Sabbath days frequently cast up to him that whatever others might do, nothing need be expected from the formal Clergymen of the Kirk of Scotland: with holy joy and delight, therefore, he could now lift up his head and exclaim that the Clergymen rejected and despised as cold and dead appeared the most loving towards the destitute woodsmen. Before going far I met an aged man from the 'land of brown heath and shaggy wood,' whose plaintive tale had moved me much. His was one of forty families, who lived in the new township of Matawachan, and except one visit from the late Dr. McMorine, had never seen the face of a Minister of the Auld Kirk of Scotland. He besought me to turn aside to the settlement, both to preach and to baptise: but, as I could not do so, I promised to report his case."

But, we repeat, the work must be undertaken, whatever the difficulties. Men are required to undertake the duty, and if they can be found there seems little reason to apprehend that money will be wanting. Not only is there no opposition offered to the operations of the Mission on the part of the employers, but on the contrary every

encouragement and assistance have been extended to those engaged in the work. They are too keenly alive to the advantage, even in the mere worldly point of view, of having the men brought under religious influences, to offer any hindrances to such a work, and they have invariably shewn the best feeling in this matter, the Romish priest being assisted equally with the Protestant Minister, to attend to the adherents of their respective faiths. The greater part of the expense would, therefore, be borne by them not grudgingly but cheerfully and as a duty the discharge of which they would not seek to evade. In due time also, there can be no doubt, the shantymen themselves would not be content with receiving gratuitously the services of those sent among them, but would seek to shew their obligation by contributing to the maintenance of Gospel ordinances, the benefits of which they had realized.

How then can the men be found? Of licensed and ordained Ministers it is evident, from what we have already stated, we have not a sufficient supply for the pressing wants of organized charges. Under these circumstances the Committee, of which the Rev. Mr. Gordon, Ottawa, is convener, have reported to the Synod their belief that the only possible way to meet the spiritual wants of the lumbermen is the formation of a general Protestant Mission, composed of all evangelical denominations and managed by a Central Board. The field is a very peculiar one, and must be met by means specially adapted to the ends in view. There are opportunities here presented of bringing home the message of mercy and the teachings of our Redeemer, to those who could not otherwise be reached. There is at this moment a stirring among the dry bones, an awakening among the adherents of that Church whose policy has been to stifle enquiry and to teach a blind, unreasoning faith. Many of the nominal adherents of the Church of Rome may be influenced by the teachings of our Missionaries to these hitherto neglected lumberers, who have been wandering too much as if no man cared for their souls. If there was ever a cause in which all could unite, this is one in which we may lay aside our particular views of Church government, and enter frankly, heartily and unitedly in the work so plainly set forth as one in which we are all called to engage. It seems in this instance to be clearly our duty to say, not that "I am of Paul, and I of Apollos, and I of Cephas," but "We are of Christ."

We trust soon to hear that the Committee have made a beginning, and that by the time the season for operations has arrived there may be labourers ready to enter upon the field.



IN another column will be found a letter from M. Doudiet, the minister of St. John's Church (French), Dorchester Street, Montreal. It is a very modest letter; but we think we may be permitted to say, what M. Doudiet has not said, that he has already begun to fulfil the very high expectations formed of him, not only by the members of the Committee but by the Church at large. His presence is felt among the enquiring and liberal-minded of his countrymen, and we doubt not the most encouraging results will soon be apparent in the greatly increased attendance upon his eloquent ministrations, of all classes of the French population. M. Doudiet feels, however, the need of subalterns who shall co-operate with him. Colporteurs can gain access to houses which are closed against the professional preacher; and he thinks that if he had an agent or two who should pioneer for him, it would add greatly to the efficiency of the organization. The Synod at Hamilton expressed the same conviction through the report of its Committee, which was adopted; and it now remains for ministers and congregations throughout the country to put it in the power of the Committee to carry out the recommendation, by sending in liberal contributions to the Treasurer. Mr. Ferguson complains that the returns from the collection, ordered to be taken up on the first Sabbath of July, are slow in coming in; but this is probably because of the pretty general adopting of the schedule year, which prevents a realization of the funds for the different schemes until the close of the year. Let it be known and felt everywhere that the French Mission has entered upon a new era, and that funds are needed for carrying it on vigorously; and we are satisfied the congregations will furnish all that is required.

Last year, about this time, 35 congregations had contributed \$461. This year so far, the Treasurer has received remittances, amounting only to \$205, from 22 congregations. Such a state of the Fund is exceedingly discouraging to the Committee, especially in view of the new demands upon it arising from the ordination and induc-

tion of M. DOUDIET over the French Church and Congregation in this city. Congregational Treasurers who may have moneys on hand on account of this scheme, are requested to forward such without delay. The Convener would also entreat that in those congregations in which collections have not yet been taken, the duty may be immediately attended to.



WE regret to find that some irregularities are complained of respecting the delivery of the *Presbyterian*, and also with regard to accounts being sent to subscribers after they have been paid. We regret, too, that these complaints have not

been made direct, but have been conveyed to us by friends who have had an opportunity of visiting different parts of the country, and of being brought into contact with the members of the Church.

These complaints having reached us, however, it became our duty to make enquiries into the subject in justice to the interests of the *Presbyterian* no less than as being a duty to our subscribers. With regard to the subscriptions we are satisfied of the entire trustworthiness of our Financial manager, Mr. Wardlow, and of the correctness of his accounts, so far as the remittances reach him; but we are bound to say there are explanations to be offered which possibly may satisfy those who may have felt annoyed at apparently receiving more than one account for subscriptions they had considered settled. And first with respect to the old accounts. Remittances were formerly made to our publisher direct, by whom they were paid over to the agent for the Publication Committee who kept the books. But between his leaving this country and until his successor was appointed, some confusion arose in the accounts, which had not been sent out regularly. The consequence was two fold: Some of the subscribers on paying the accounts when sent, believed they had settled for a year later than they had actually done, and believing this, were naturally annoyed at receiving, what they thought, another account for what was already paid. This, we feel almost justified in saying, has given rise to a great portion of the misunderstanding. Others, there was reason to believe, had not been credited with subscriptions actually sent, and the Committee

instructed Mr. Wardlow in all cases, where any doubt existed, to give the subscribers the benefit of the doubt, and to wipe off the claims in the books. These old accounts have now been all, or nearly all settled, and when we mention that some subscribers were in arrear for five years who had not paid, it will not be thought a harsh proceeding on the part of the Committee to have ordered their names to be expunged from the list of subscribers, without pressing for payment. Some of the subscriptions for which accounts have been sent twice were no doubt remitted but not to Mr. Wardlow who alone is authorised to receive subscriptions, a notice which has been printed on the outside cover ever since his appointment. As we are aware this has been frequently overlooked, we have transferred the notice to the head of the first page of this number where we intend it to remain in subsequent numbers and beg to direct to its terms the attention of our subscribers.

As to the irregular delivery of the monthly numbers Mr. Wardlow assures us that, before securing the package made up for each post office the list of subscribers is read over twice, the package secured and the next package taken up and treated in the same way. There is thus every precaution taken here to ensure correctness of delivery, and we have no hesitation in ascribing the irregular delivery chiefly to negligence in the Post office. It is not unfrequently the case, however, that subscribers date their letters from the township in which they live, while the Post Office at which they receive their letters &c., may be known by the name of the village, and this of itself, is, we are persuaded, no unfruitful cause of confusion. We would, therefore, ask our subscribers in all cases, whether sending their names for the first time, or renewing their subscriptions, to date their letters or send the address from the Post Office to which the *Presbyterian* is to be sent.

There may have been some minor errors, such things occur however carefully any publication is managed, but we would ask our friends and subscribers to assist us in every way to remove the difficulties which attend the circulation of every publication. It would be much kinder to advise Mr. Wardlow of any mistakes which may occur, than to complain to others. Were the former course pursued there would be every probability of the matter being set right. As it is now, the time is generally so long

past, that there is little opportunity of making enquiries as to where the blame lies.

The *Presbyterian* is not conducted as a commercial speculation. Its chief object is primarily to diffuse a knowledge of what the Church is doing and what are its wants and objects; and next what is doing in the Christian world generally. In this, we believe, it has not been altogether unsuccessful. As a family journal it has been, we are assured, productive of good. We have given an answer, as far as possible, to complaints not respecting its editorial management, but respecting what must affect the prospect of its obtaining admittance to the families of our Church members. We have done so as fully as possible, and we trust satisfactorily, and as we are shortly to begin another year, we trust we shall do so with a larger number of subscribers, that the objects for which the *Presbyterian* was founded and has been continued may be fully carried out.

The following circular has been issued to those whom it may concern :

MONTREAL, October 16, 1869.

REVEREND AND DEAR SIR,—The Committee appointed by the last Synod to consider the suggestions of the Synod's Committee on the report of the Managers of the Temporalities Fund, (see minutes of Synod, 1869, pp. 26 and 27,) will meet in the Session-house of St. Paul's Church, in this city, on the evening of Tuesday, the ninth day of November next, at seven o'clock.

I would respectfully remind you of the importance of the questions to be considered at this meeting, and urge upon you a punctual attendance.

I am,
Yours faithfully,
JOHN JENKINS, D.D.,
Convener.

The following circular has been sent to each of the ministers of our Church :

ST. PAUL'S CHURCH,
Montreal, 14th October, 1869.

REVEREND SIR,—The late bountiful Harvest calls for a general Public Acknowledgment to the Giver of "every good and perfect gift."

It were well could the Government of the Dominion be induced to meet the wishes of the great majority of the Canadian people, by appointing, from time to time as circumstances may demand, Days of National Thanksgiving.

The failure of the Government, in late years, to assume this responsibility, led to its being undertaken by the Authorities of the several Protestant Churches, to the very general satisfaction of both Clergy and Laity.

There exists, not only in our own Church but in several other Protestant Churches also, a wide-spread desire that a like course be this year adopted. I have therefore prepared the accompanying Notification, to which I respectfully ask your attention.

I may add that the President of the Wesleyan Conference, and the Moderator of the Synod of the Canada Presbyterian Church, have agreed, after friendly correspondence, to issue to the Congregations of their respective Churches, a Notice, appointing the observance of the same Day—the fifth day of November.

I am,

Reverend Sir,

Your faithful Friend and Brother,

JOHN JENKINS, D.D.,

Moderator of Synod.

The following pastoral has been issued by the Moderator of Synod :

To the Ministers, Elders and Congregations of the Presbyterian Church of Canada in connection with the Church of Scotland :

BELOVED BRETHREN,—God, in His good Providence has this year vouchsafed to the Provinces of Ontario and Quebec an abundant Harvest; and has also granted to us the Blessings of National Health and Peace.

It is meet that Public Acknowledgment hereof be made by all Christian People.

I therefore name and appoint Friday, the Fifth day of November next, to be observed in all the Congregations throughout the Synod of this Church, as a Day of Public Thanksgiving to Almighty God for these signal Mercies.

"O that men would praise the Lord for His goodness, and for His wonderful works to the Children of Men."

JOHN JENKINS, D.D.,

Moderator of Synod.

Given at Montreal on this fourteenth }
day of October, eighteen hundred }
and sixty-nine years. }

The Rev. Professor Ferguson, Kingston, has been appointed Treasurer of the Scholarship and Bursary Fund, and it is requested that contributions be sent to him.

The Commission of Synod meets in this city on Wednesday, the 10th instant. All members of last Synod are members of Commission.

News of our Church.

PRESBYTERY OF OTTAWA.—This Presbytery met in St. Andrew's Church, Ottawa, Sept. 8th, sediterunt Revd. J. B. Mullan, Moderator, Wm. T. Canning, D. M. Gordon and William Anderson, Ministers, and Mr. Ferguson, Elder.

The minutes of previous meetings being read and sustained, owing to Mr. Smith's translation to Belleville the Rev. William Anderson was elected stated Clerk of Presbytery. Mr. Mullan's year of office having terminated the Rev. D. M. Gordon was chosen Moderator of Presbytery for the current synodical year.

The Rev. J. Borthwick and Mr. Livingston, Catechist, gave interesting reports of their labours within the bounds of the Presbytery since last meeting, which were received and sustained. Mr. Borthwick appeared as a Commissioner from the Congregations of Mountain and South Gore, praying the Presbytery to moderate in a call in favor of Rev. W. Cleland. The petition was granted and the Rev. J. B. Mullan appointed to moderate in a call in the Church of Mountain on the 30th inst., the usual guarantee of stipend being then forthcoming. The Presbytery are exceedingly gratified at the prospect of a settlement in this charge which, from its geographical position, is so important as a missionary centre.

An extract from the proceedings of the Trustees of Queen's College, appointing the Rev. G. D. Ferguson, B. A., Professor of English Literature, &c., in that institution, was read, together with a letter from Mr. Ferguson signifying his acceptance of same and tendering his resignation of the pastorate of l'Original and Hawkesbury. Mr. Ferguson's resignation was accepted and the clerk was instructed to forward to the Kingston Presbytery a letter of transfer with the accompanying minute that the Presbytery desire to testify to his faithfulness as a minister of the Gospel while under their care, the value of his counsel as a member of this Court, and while deeply sensible of the loss sustained by his removal, yet the Presbytery rejoice at his appointment to a more important position in the Church, and pray the Great Head of the Church that he may be long spared in the discharge of the duties of the professorial chair for which by his attainments as a scholar he is so eminently qualified.

Mr McEachern, a young man of much promise, from the Congregation of Buckingham, presented himself to the Presbytery, stating his desire to become a student of Queen's College, with a view to the holy office of the ministry, and asking their counsel and advice. Mr. McEachern was briefly examined in his knowledge of Latin, and the Presbytery being satisfied with the progress he had already made and the sincerity of his motives affectionately recommended him to continue his studies with the object in view.

The clerk was instructed to open a correspondence with the Secretary of the Colonial Committee for a grant in aid of missionary work within their bounds. The Presbytery pledging themselves to raise an equivalent amount towards the same object.

A report was submitted from the Congre-

gation of Bishop Mills, that their church was now completed, and a certificate was ordered to be transmitted to the Secretary of the Colonial Committee to that effect, in order that the grant voted toward its erection might be paid and the building thus free of all liabilities.

Commissions from the Kirk Session of l'Original and Hawkesbury, from Buckingham and Cumberland, from Ottawa, from Oxford, being handed in, appointing Mr. Ferguson, Mr. Wm. Wilson, Mr. Drummond and Mr. John Anderson, respectively, one of their number to represent them at all meetings of Presbytery and Synod, during the current synodical year; and missionary meetings being appointed in the different congregations within the bounds, the Presbytery adjourned to meet at Ottawa in St. Andrew's Church on the second Wednesday of January, at 11 o'clock.

A REPORT OF PROCEEDINGS AT THE FOURTH REGULAR MEETING OF THE PRESBYTERY OF SAUGEEN, HELD IN PAISLEY, OCT. 12TH, 1869.

MEMBERS PRESENT:—Revds. M. W. Maclean and J. Ferguson, George Brockie, Elder.

A sufficient number being present to form a quorum, Mr. Maclean stated that owing to the sudden death of Mr. Hunter of Leith and Johnston Moderator of this Court, Mr. Morrison of Owen Sound had signified his inability to be present at this meeting. In accordance with the usual practice, Mr. Maclean took the chair as Moderator, and Mr. Ferguson acted as Clerk.

1. Mr. Kidd, the newly appointed Missionary of the Col. Committee to labour in this Presbytery was then introduced by the Moderator to the members present.

Upon hearing the usual certificates of License Ordination, and the commission of the Col. Committee, appointing him to labour in this mission-field, the Rev. Gentleman was cordially welcomed to his new field of labour.

2. A statement having been made by the congregation in the township of Saugen of their financial affairs, which delegates from that congregation appeared to sustain, and it appearing from this statement that aid was after all efforts had been made by themselves, needed, the Presbytery agreed to sanction an application in behalf of this congregation to the Col. Committee, and further to empower them to collect in aid of their church within the bounds of the Presbytery.

The Sacrament of the Lord's Supper was appointed to be dispensed in this Congregation on the first Sabbath of December, Mr. Fraser to assist; upon which day also the new church was to be formally opened for Divine service.

3. A report was read by Mr. R. Campbell, Catechist, labouring in Elderslie during the summer, from which it appeared that the affairs of this Congregation are in a prosperous condition. A petition, presented to the Presbytery by this Congregation asking, that for congregational purposes, they be allowed to connect themselves with the Congregation at Paisley, was granted.

4. The collection for the Presbytery's Home Mission Fund was appointed to be taken up in

the congregations of this Presbytery on the third Sabbath of January next.

5. The following minute was then made by the Clerk in reference to the decease of the Rev. Alex. Hunter of Leith and Johnston :

"The Presbytery learn with deep sorrow the sudden decease of their esteemed Moderator, the first Moderator of this Court, deplore the early termination of his career of usefulness, and agree to place on record their high sense of his Christian worth and attainments. The Presbytery would further express their deep sympathy with Mrs. Hunter and the members of the family who have thus by a mysterious Providence been deprived of an affectionate head."

6. Mr. Kiid was appointed to labour till next meeting of Presbytery, in the congregation at Saugeen; and Mr. Morrison, the Clerk, was empowered to grant him a certificate so as to enable him to draw his salary as a Missionary from the Col. Committee.

7. The Examining Committee reported in a highly favourable manner respecting Mr. Campbell's proficiency, and the Clerk was instructed to furnish him an extract minute to that effect.

The Moderator then declared the Presbytery adjourned to meet in Owen Sound, on the first Tuesday of May 1870.

JNO. FERGUSON,
Clerk *pro tem*.

BETTER THAN STONE OR MARBLE.—A lady well-known in this neighbourhood, Mrs. Henry Glass, formerly of Perth, desirous to honour her husband's memory rationally and profitably, has established a Bursary or Scholarship, in Queen's (old Presbyterian,) College, Kingston, with \$500, to be called the Glass Bursary, and so for ever the name will be perpetuated, and good continue to be done to the youth of Lanark and other counties, who should be stimulated to strive to obtain this prize; and others, instead of expensive Mausoleums, should do likewise for education and charity. One monument lately erected in Brooklyn, N. Y., of great extravagance, was seized by the Bankrupt Builders' Creditors.—*Car. Pl. Herald.*

LEITH AND JOHNSTON.—It is with unfeigned sorrow that a telegram has been received announcing the death of Rev. Alexander Hunter, B.A., the excellent rising minister of this charge. We hope to be able to give an obituary notice in our next number.

BEAUHARNOIS AND CHATEAUGUAY BASIN.—The deputation from the Presbytery of Montreal that visited this charge on the 10th ultimo, met with a hearty reception. The morning was fine, and the congregations at Beauharnois in the forenoon, and at the Basin in the afternoon, were fair in point of numbers, and interesting from the tone manifested. The most discouraging feature in the charge is that it is insulated by surrounding Romanism; and since the seigniorship has passed from the hands of Mr. Ellice into those of a company, several of the members of which are French Romanists, the English-speaking population, instead of increasing with time and advancing prosperity, is rather decreasing, the Papal clergy making it a point to endeavour to turn every change of lease and

property to their own advantage by securing tenants of their faith, if possible. But in spite of these disadvantages the congregation is an interesting one, and not the less so that it embraces the whole Protestant population of the district. The collection on the Lord's day was \$16.10. There was no meeting on Monday, the judicious minister of the congregation advising that the missionary service on the Sabbath would suffice. The deputation all the more readily fell in with this advice that the congregation has adopted the schedule system, and have made through it a handsome contribution to the Presbytery's funds apart from the aforesaid \$10.10. On all hands there was evidence of the kindest relations existing between pastor and people, and of the unsparing and earnest labours of Mr. Sym.

ST. LOUIS DE GONZAGUE.—A very spirited missionary meeting was held here on the 12th ultimo. It was gratifying to the deputation to witness the enthusiasm with which the congregation spoke of Mr. Laing's work among them during the summer, and the earnestness with which they desired his return next year, if possible. The collection on this and a former occasion amounted to \$2.85.

KNOX'S CHURCH MISSIONARY SOCIETY, OWEN SOUND.—On Monday, at the close of the communion service, the annual congregational meeting was held, when among other things it was ascertained that the sum of \$100.03 was collected during the year for the missions of the church. In consequence of the low state of the Home mission, and the recent appeal made to the churches in its behalf, the whole sum was generously voted over to that fund. The thanks of the congregation were accorded to the lady collectors for their services, and the secretary was requested to communicate to them the same, namely:—Mrs. Agnew, Mrs. Caton, Mrs. Matthew Kennedy, and Misses Rutherford, McKay, Jackson and Cockburn.

The following were appointed for the year commencing Oct. 1, 1869: Mrs. James Fife and Miss White, Mrs. David Young and Miss Miller, Mrs. Andrew Saunders and Miss Morrison, Mrs. C. Gordon and Miss Betsy McKay, 10th line. It ought to be mentioned that of the above mentioned sum of \$100.03, the kilsyth congregation contributed \$5.32.

BALSOVER.—The Presbytery of Victoria met in the Church, Balsover, on 21st September. The Rev. Robert Dobie conducted Divine Service and discoursed on the discouragements of the ministry, from Jonah, i. 2, 3. "Arise, go to Nineveh, that great city, and cry against it, for their wickedness is come up before me. But Jonah rose up to flee unto Tarshish from the presence of the Lord." Thereafter, a call was signed by sixty members and adherents in favor of the Rev. Evan Macaulay, Southwold, and a guarantee presented for payment of annual minimum stipend. After due consideration, the Presbytery sustained the call, and instructed the clerk to transmit the documents to the Presbytery of London, and to request an early deliverance in the matter of acceptance by the minister called, and the Presbytery's concurrence in his translation.

ST. GABRIEL CHURCH, MONTREAL.—The quarterly and annual meeting of the Missionary Association of this Church was held on the evening of October 6th, the President, Rev. R. Campbell, in the chair. The amount collected for the quarter was \$70.81 not quite equal to the average returns for the other quarters. This was accounted for partly from its being a summer quarter, but chiefly from the fact that several subscribers contributed by the whole year or half year rather than by the month. The amount was distributed as follows: \$19.50 to the Widows' Fund, \$16.25 to the Home Mission, \$6.24 to the French Mission, \$1.75 to the Bursary Fund, \$25 to the Montreal Sabbath School Association in aid of the Mission Schools, and the balance to the Presbytery's Mission Fund.

The Annual Report which was read by Mr. John McPhail, the Secretary of the Association, was of a most encouraging character. The amount collected during the year was \$336.96, an advance of \$24.96 over the preceding year's results. This was held to be most gratifying inasmuch as during the past year the operations of the Society had not the advantage of the enthusiasm which usually belongs to things that are new. The work done by the Association was done so quietly, and with so little apparent effort, that things may be thought to have settled down into a well-defined channel, and the probable average per month can now be safely reckoned. Many good objects had received more or less aid during the year from the Association, as the distribution shows:

The Home Mission Fund.....	\$91.40
The Widows' Mission Fund.....	80.60
The French Mission Fund.....	28.41
The Bursary Mission Fund.....	19.17
The Presbytery's Fund.....	24.96
Dundas Church building.....	40.00
The Mont Sab. School Association...	25.00
Mr. Croil's report.....	25.75

Leaving a balance of \$3 in favour of the Bursary Fund.

The Treasurer's Report was also read.

1. It was then moved by Mr. Geo. Cruikshank, seconded by Mr. A. Bertram:

That the report now read be adopted, and that the Trustees of the Church be requested to embody an abstract of it, as they did last year, with their annual statement.—Carried.

2. Moved by Mr. Thos. Watson, seconded by Mr. D. Macqueen:

That the thanks of the Association be awarded to the office-bearers for the past year, and specially to the lady collectors, for their zealous and faithful services.—Carried.

3. Moved by Mr. D. Sleeth, seconded by Mr. W. Darling, jun.:

That the following be the office-bearers of the Association for the ensuing year: President, Rev. R. Campbell; Vice-Presidents, Messrs. Geo. Cruikshank and J. Lillie; Treasurer, Mr. W. McRobie; Secretary, Mr. Thos. Watson; Committee, Messrs. A. Bertram, D. Brymner, J. Duncan, W. L. Haldimand, W. Hood, W. McCubbin, D. Macqueen, H. Munro, W. Patton, Capt. Sclater, D. Sleeth and A. B. Stewart; Collectors, Misses Johnston and Irvine, Misses Macqueen and Sleeth, Mrs. W. Hood and Miss Shepherd, Misses McCubbin and Tait, Misses Bertram and M. Munro, Mrs. D. Hood and Mrs. McRobie.—Carried.

4. Moved by Mr. A. B. Stewart, seconded by Mr. D. Brymner, and carried:

That the success of the operations of the Association for the past year is ground of thankfulness to Almighty God, and of encouragement to activity and zeal for the year to come.

PRESENTATION.—On the occasion of Mr. Paton leaving for New York the teachers and children of St. Andrew's Church Sabbath School, of which he has been Superintendent for the past fifteen years, met in the Lecture Room, William street, on Saturday evening last, and presented him with an elegant ice pitcher and tray, and a beautifully bound copy of Banyan's Pilgrim's Progress in four volumes, accompanied by the following address:

To John Paton, Esq.:

Dear Sir—We express our heartfelt regret at the prospect of so soon losing your valuable services as Superintendent of our Sabbath School.

In token of our appreciation of these services, extending over a period of fifteen years, we beg you to accept this parting gift, with the assurance that its intrinsic value conveys but a very inadequate expression of the feelings of gratitude and esteem which prompt us to offer it to you.

We pray that the blessing of Almighty God may accompany you and your family to your new sphere of labour, and that by a continuance of His grace He may enable you to go on promoting the good work for which by nature He has so gifted you.

We bid you farewell, cordially and unanimately expressing the hope that you will not revisit Kingston without at the same time paying a visit to us.

W. MAXWELL INGLIS, Minister of St. Andrew's Church, on behalf of the Teachers and Scholars of St. Andrew's Sabbath School.

Kingston, Sept. 25th, 1863.

Mr. Paton's reply:

To the Rev. W. Maxwell Inglis, M.A., and the Teachers and Scholars of St. Andrew's Church Sabbath School:

Dear Friends—I am unable to express the feelings which this most unexpected mark of your kindness calls forth, mingled as these are with deep regret at having to part with so many among whom my happiest hours in Kingston have been spent. Our Sabbath School associations and intercourse have been so full of enjoyment and profit, that to sever the ties which bound me to St. Andrew's is the most painful accompaniment of my removal from Kingston.

Your more than kind address places far too high a value upon my connection with the school, for I am too sensible of my own deficiencies to take to myself the honour you thus confer. If I have in any measure succeeded in the labours of love referred to, it has been through your co-operation and aid, strengthened by the support of the parents of the scholars.

St. Andrew's Sabbath School owes more than I can express to the revered Pastor by whom I was first admitted as a teacher, and of your own interest in it, Reverend Sir, I cannot too gratefully speak.

To say farewell is ever painful, but especially so under these circumstances and I can only express the earnest hope that a continued blessing may rest upon this school; that its Pastor, Superintendent and Teachers may ever labour earnestly together in the good work, and that all who are trained in it may show forth abundant fruit to the praise and glory of God.

On behalf of my family as well as myself, I return grateful thanks for this undeserved yet valued gift, and I trust that we shall often be spared to revisit this scene of never to be forgotten associations.

JOHN PATON.

Kingston, Ontario, 25th September, 1869.

LAYING CORNER STONE OF ST. MARK'S CHURCH.

IN the 23rd ult the ceremony of laying the corner stone of a new Church in Griffintown, in connection with the Church of Scotland in Canada, took place. The day was exceedingly wet and unfavourable, but in spite of this a considerable number of people had gathered to witness the proceedings, and assembled in the Church, which is rapidly approaching completion. All the preparations having been completed,

Rev. W. M. BLACK, who has been ordained as missionary of the district, requested those present to join in singing the 100th Psalm, and then offered up the Lord's Prayer.

Rev. R. CAMPBELL, St. Gabriel Church, read a portion of Scripture, and

Rev. A. PATON, St. Andrew's Church, engaged in prayer.

Rev. Dr. JENKINS then observed. I wish, in the beginning, to say that it is in no spirit of rivalry that we are erecting this house of worship; it is because we feel that families of our own church living in this neighbourhood need the ordinances of Christianity brought nearer than they have yet been brought through the exertions of the Church of Scotland in this city. In erecting this place of worship, we feel that we have authority to do so, as a church having the presence of Christ with us; that we are building on the true foundation; that our ministration is of the true order; that the sacraments of Christianity are duly administered, and that the Gospel is faithfully preached. Other Christians have their work to do; God, in his Providence, has given them their sphere, and we do not seek to cast any disrepute upon others; but what we claim is that the Church of Scotland, a Church of the Reformation, has authority to go forth and preach the Gospel of our Lord Jesus Christ in any place, and under any circumstances, in which the providence of God may place us, and that we have due ministration, and due authorization with regard to the sacraments of the New Testament. There is a deep and peculiar interest attaching to this occasion. Some five and thirty years ago, the father of our friend, Mr. Black, laid the foundation stone of the Church over which I have now the happiness to preside. I have no doubt that he laid that stone with much greater trembling than his son performs a similar ceremony to-day; with more doubt of the success of the undertaking, yet he laid it with hope and with prayer, and we now

see the result. May not we expect that as this city shall extend and its population shall become more numerous, that this little thing which we are to-day assembled in the name of our Master to do, will grow into that which shall as much exceed what it is to-day as old St. Paul's is by that which has replaced it. It is with great satisfaction that we hear that the Presbytery has appointed our friend (Rev. Mr. Black) to this district, and that he has come out amongst us with the authority of the Colonial Committee of the Church of Scotland, to take in charge this important sphere. You will all join with me in wishing him success in his laborious work.

M. W. R. OSWALD, addressing the Rev. Mr. Black said: On behalf of the Montreal Sabbath School Association in connection with the Church of Scotland, I have much pleasure in presenting you with this trowel.

This small offering may be looked upon as a parting gift from the Association to its Griffintown Mission School. And it cannot fail to be a matter of congratulation and thankfulness to God on the part of all concerned, especially to yourself and the other members of the Association who were the originators of the mission, that such a happy result as this which we witness to-day has crowned their efforts.

This Church is the matured growth of the school, and although it is now taken off the list of our mission schools and numbered amongst the congregations of our Church, thereby relieving us as an Association from our responsibility in its maintenance, be assured that we shall now have as deep an interest in St. Mark's Church as we have hitherto had in Griffintown School, and we one and all of us rejoice with you to-day on this auspicious occasion and wish, with many a fervent prayer, that you and your Church may be blessed and prospered, that it may be fostered by the Fatherly care of Him, whose House it is, that as it is built for the glory of His name, He may be pleased to build up in the hearts of many of its worshippers, a building which no hand of man could raise, a temple unseen and eternal, the work alone of His Holy Spirit's grace—a building of God, a house not made with hands eternal in the Heavens.

And now in behalf of the Association I have much pleasure in presenting you with this token of past and future interest and in their name wish you in your great work, with all my heart, God speed.

The Rev. Mr. BLACK in a few words acknowledged his sense of the kindness which had dictated the gift, which he would ever retain as a memorial of so interesting an occasion.

The trowel, furnished by Messrs. R. Hendery & Co., is beautifully executed, of solid silver, and with a handsome ebony handle. Round the inscription is a well engraved border of thistles. There are two inscriptions, that on the face being: "Foundation stone of St. Mark's Church, laid by Rev. W. M. Black Montreal, 23rd October, 1869." That on the back: "Presented by the Sabbath School Association in connection with the Church of Scotland."

The stone was duly laid by the Rev. Mr. Black in the room of the Rev. Dr. MATTHEWSON, who had been requested to do so as Father of the

Presbytery of Montreal, and for whose absence he expressed great regret—a regret shared by all present. In the cavity in the corner stone was deposited a bottle containing the following documents, &c. : —

Acts of the Synod of the Church of Scotland for 1869

Church of Scotland Record, Sept., 1869.

The Presbyterian for October.

The Record of the Canada Presbyterian Church for July, 1869.

Calendar of Queen's College—Session 1869–70.

The Juvenile Presbyterian for October.

List of Ministers in Montreal in connection with the Church of Scotland and the Canada Presbyterian Church.

List of Members of the Building Committee of the new church.

List of the names of 91 contributors (to date) to the Building Fund of the new church.

The city newspapers of this day's date—Daily Herald, Gazette, and Witness.

Coins.—British: Shilling and six pence. Canadian: 20, 10, 5 and 1 cent piece.

Rev. Mr. BLACK made a brief speech, in which he said the occasion was to him one of great joy and thankfulness. He lamented the loss they had sustained in the death of the late Mr. Dow, who had purchased the site of the present church and presented it to the Presbytery. The building would cost, when completed \$6,500 and he was glad to say of this \$3,200 had been subscribed. He thanked those who had so kindly and liberally responded to the appeal made to them, and also those who were present. He likewise thanked Mr. Morris, the treasurer, and other members of the building committee, and Mr. Scott, the architect, for their service.

The Rev. Mr. PATTERSON, of Hemmingford, then pronounced the benediction.

The building is a plain structure, built in the Modern Italian style of Architecture, of Montreal stones for the foundation up to the level of the Church, and from that point upwards of Brick with dressings of Prescott white brick surmounted with a plain block cornice going up the ends as pediments, the roof being covered with slate. A beltry and clock turret surmount the porch. Inside the Church is 58-6, long by 43 ft wide and 22 high, capable of holding nearly 400 people. It is lighted by ten windows, with semicircular heads. The Church will be provided with open seats. The ceiling is coved and by a novel arrangement of the timbers of the roof, a great saving has been effected and internal effect produced.

The basement is intended for school and class rooms, vestries, &c., to be approached from the side of the Church. The main and principal entrance is from William street, entrance being obtained by a commodious flight of steps, and a portico of wood hold in character. Economy has been studied in every part, the whole cost of the building being about \$6,500.

The Contractors for the various portions of the work are,—for Masonry, Thomas and Smith; Brick work, Alexander Ward,—Carpenter and Joiner, and Pows, &c., George Roberts, Plasterers, Aitken and Morrison, Painter and Glazier, William Grier, Router and Slater, Antoine Yon; Architect, Thos. S. Scott.

LIST OF CONTRIBUTIONS PAID TO THE BUILDING FUND.

The late Wm. Dow (price of site), \$2,000; John Frothingham, \$200; James Johnstone, \$200; Rev. W. M. Black, \$200; Alexander Buntin, \$150; James Jack of Messrs. Sinclair, Jack & Co., \$100; D. J. Greenfields, \$100; Charles Esplin, \$80, Thomas S. Scott, \$75; Thos. Paton, \$50; James McDougall, \$50; John L. Morris, \$50; Thomas Peck & Co., \$50; R. James Reekie, \$50; A. McPherson, of Messrs. Benny McPherson & Co., \$50; C. D. Miller, \$50; John Smith, \$50; Mrs. Greenfields, \$50; John Rankine, \$50; Andrew Allan, \$50; Judge Torrance, \$50; Robert Kerr, of Messrs. Davidson, Kerr & Storer, \$50; James Aitken of 114 Wellington street, \$50; Walter Benny, \$40; Robert Benny, \$40; A. W. Ogilvie & Co., \$40; Robert Esdaille, \$20; J. S. Hunter, \$20; Geo. W. Campbell, M.D., \$20; A. Cross, \$20; James Robertson, \$20; W. Darling, \$20; M. Ramsey, \$20; J. Hickson, \$20; Geo. Templeton, \$20; A. McPherson of Messrs. Grant, Hall & Co., \$20; H. Munro, \$20; Alex. McGibbon, \$20; Wm. Kinloch, \$20; Mrs. Law, \$20; John Hope, \$20; Miss Greenfields, \$25; Robert Mitchell, \$10; George Denholm, \$10; W. & F. P. Currie & Co., \$10; A. B. Stewart, \$10; Miss Armour, \$10; Mrs. Ramsey, \$10; Mrs. Russell, \$10; Mrs. Mary Aitken, \$10; Mrs. Neil Macintosh, \$10; Benjamin Lyman, \$10; Walter Roach, \$10; J. D. Croil, \$10; a friend, \$1.

Subscriptions received in Scotland as under: \$ 658 50

Subscriptions promised but not yet paid.... 5,029 50
255 90

Deduct Mr. Dow's subscription..... \$5,324 50
2,000 00

Amount contributed to Building Fund.. \$3,324 50
JOHN L. MORRIS,
Treasurer.

LIST OF CONTRIBUTIONS RECEIVED IN SCOTLAND AND LIVERPOOL PER REV. W. M. BLACK.

(£1 stg., \$1.57, or nearly five dollars stg.)

The Misses Jackson, Newton Dumfries, £12; the Right Hon. The Earl of Selkirk, £10; James Donaldson of Keppoch, £10; Rev. Thos. Johnstone, Anwoth, £10; J. & W. Campbell & Co., Glasgow, £10; a Canadian friend, Glasgow, £10; Wm. Adamson, Liverpool, £10; collection in Anwoth Parish Church, £7; collection in Penninghame Church, £7; collection in Monigaff Church, £6; W. McLaren, Son, & Co., Glasgow, £5; P. Rintoul, Son & Co., Glasgow, £5; a friend (formerly of Montreal), Edinburgh, £5; A. McCulloch, Kirkcaldy, £5; J. E. Greenfields, Liverpool, £5; R. L. Greenfields, Liverpool, £5; Miss Scott MacDougall, Makerstone, £3; the Misses Howden, Haddington, £3; Edmiston & Mitchell, Glasgow, £2 2 0; W. Gillespie, Glasgow, £2; Mr. and Mrs. Black, Wigtown, £2; Miss Adamson, Dumfries, £1; interest on Bank account, 4s. 2d.
£135 6 2—\$658 50.

QUEEN'S UNIVERSITY AND COLLEGE.



THE twenty eighth session in Arts and Medicine was publicly opened in the Convocation Hall on the afternoon of Wednesday 6th ult. Principal Snodgrass presided. There was a larger attendance of students than there has been for some years on an opening day, but the citizens generally being on the qui vive for the arrival of Prince Arthur, few of them were present. After prayer the Principal said:—

To-day we begin the twenty-eighth session of Queen's University and College. Professor Dupuis will deliver the opening address according to appointment. I shall detain the audience for a little time before calling upon that gentleman.

To us, loyal subjects of the noblest of Sovereigns, it is cause for the happiest congratulations that while we are assembled to

reopen this College, founded by Royal Charter and by the Queen's gracious permission known by her name, her son, Prince Arthur, is on his way to this city, to receive, as no doubt he will, a continuance of those enthusiastic ovations with which he has everywhere been greeted in the course of his tour through the Dominion of Canada. It would have been in the highest degree gratifying if on this occasion we could have been honoured with the presence of his Royal Highness. This has been found to be impossible, and a communication has been received conveying an expression of the Prince's regret that he cannot be present. I am very sure that with a heartiness that needs no prompting, the authorities, graduates, and under-graduates of Queen's University and College will unite with the citizens of Kingston in welcoming the royal visitor.

During the summer vacation constant attention has been given to the movement so auspiciously and hopefully begun last winter, for the purpose of obtaining, by subscriptions throughout Ontario and Quebec, an adequate endowment for this institution. I feel the greatest happiness in being able to state that the interest which was awakened during the first months devoted to the project has suffered no abatement, and that in consequence, since our last Convocation, a very satisfactory and encouraging progress has been made. Efforts have been directed for the most part to rural districts, and for this reason, with the greater expenditure of time required to reach our friends, there has been a less rapidity of increase in the amount of contributions than was the case during the visitation of cities and towns. The work, too, has been unavoidably more laborious and a corresponding measure of fatigue has had to be submitted to. If, however, the toil and hardship occasioned by the prosecution of the enterprise, even in the most unfavourable circumstances conceivable, were deserving of any notice, a reward unspeakably more than sufficient is to be found in the strengthening feelings with which we regard the importance of the object aimed at, in the growing confidence we have in the attainment of complete success, and especially in the lively appreciation and liberal spirit which have been everywhere manifested by an intelligent and generous people. While we are prepared to avow that no meed of praise we can offer our friends would be too extravagant to be grudged in return for their kindness, we must not forget that a devoutly grateful acknowledgment is due to Almighty God, who, ever plenteous in mercy, has signally favoured our movements, by vouchsafing an unusually genial season and bountiful harvest.

The total amount subscribed now exceeds \$38,000, not including a special subscription from a friend in Montreal, to form part of the fund which it is proposed to raise in addition to the minimum sum of \$100,000, with the view of enabling the authorities to introduce certain improvements in the teaching appliances of the Institution, in the hope that the efficiency and usefulness of the whole establishment may thereby be increased.

In support of the statement I have made, that the interest which was displayed at the first stages of the movement has not diminished

by the lapse of time, I may mention that in the course of three weeks ending on Friday last, subscriptions exceeding \$7,000 were obtained in certain townships lying to the north-east of this city, and that too, although the severity of last winter had caused considerable loss and hardship to the inhabitants.

A great work will be accomplished when the recovery of the financial position of our University from the serious embarrassment caused by the failure of the Commercial Bank and the discontinuance of the government grant shall have been completed. The value of this work will be very materially enhanced when, in addition to it, we shall have made provision for the more effectual fulfilment of the purposes for which we exist as a collegiate corporation. Of the ultimate success of this supplementary effort we are very hopeful. The Trustees have given proof of their being animated by this feeling, as well as of their desire to do the utmost in their power for the benefit of those who attend our classes, by instituting an additional Department of study, including the important subjects of History, English Literature, and Modern Languages, thereby supplying a want which has long been felt to be an injury to the College and a disadvantage to its students. Mr. Ferguson, who went from this University as a graduate in 1851, and who, favoured with opportunities and facilities not commonly enjoyed, is known to have been most diligent in the cultivation of his love of literature, we now cordially welcome on his return to his *alma mater* in the capacity of Professor in charge of this new Department. His formal installation to office will take place on Friday the 15th of this month, which will be observed this year as University day.

But while we look forward with satisfaction to the attainment of pecuniary independence and to the institution of additional educational appliances, and must still allow that these, in respect of order, are of primary importance, we are now prepared to affirm that the same movement by which we are striving to secure them will, in all probability, be attended with other results affecting the prosperity of the College, in no way secondary to them in respect of character. In the course of our journeyings from township to township, and of our visitations from house to house, we have done what we could to awaken a fresh interest in the subject of superior education. In giving attention to this part of our mission we have endeavoured to adhere scrupulously to the honest use of legitimate means. We have circulated information respecting the character of our curriculum, respecting our system of instruction, and respecting the facilities which we are able to afford to students who are inclined to be industrious. We have satisfied not a few that the best outfit for life can be obtained at much less expense than what is required to purchase a farm or open a store. From the minds of many we have removed doubts and suspicions originating in ignorance, and at times something worse than ignorance, for I am sorry to say that we have occasionally tracked the trail of the slanderer to a point where a willingness to misrepresent, rather than a desire to be correctly informed, has furnished the true explanation of

hostile influences. We have obtained numerous subscriptions with an avowed intention on the part of subscribers to administer the privilege of free education, which has been connected with them. Without reference to single nominations, of which a very large number has been taken, not fewer than 70 scholarships of the foundation value of \$500 each have been instituted. All this represents a measure of interest, which in time, we trust, will bear good fruit. Already we are aware that many young men have begun their preparatory studies with the view of entering college at some future session. Immediately the increase in the number of our students may not be very great, although I believe that even this session there is likely to be an improvement in the attendance of in-trants, but by and by we hope to have our class rooms better filled than they have been, or could be expected to be, in our past state of uncertainty and suspense.

In the course of our travels in the various sections of the country we have been brought into connection with the spheres of labour of very many of our graduates and alumni, and it is gratifying to be able to state that in their several professions, whether as clergymen, doctors, lawyers, teachers, or merchants, as a rule, they command the confidence and respect of the communities to which they belong, and show a measure of success with which they and their friends have reason to be satisfied.

I have only farther to say that my colleagues join with me in cordially welcoming back the students of former years, and inviting those who are as yet strangers to these halls to the work of the several Faculties with which they propose to connect themselves. I express the earnest hope that seven months hence we may all—both professors and students—be able to say of the session upon which we are now entering, that it has been a very pleasant and a very successful one.

The Principal then called on Professor Dupuis, who delivered an address on "The claims of superior education upon a people," which will appear in our next.

INSTALLATION OF PROFESSOR FERGUSON:—

There was a meeting of Convocation on the afternoon of the 15th ult., for the installation of the Rev. George Dalrymple Ferguson, B.A., as Professor of History and English Literature, and Lecturer on Modern Languages. The very Rev. Principal Snodgrass, D.D., presided. After prayer the Principal said:—For a number of years the authorities of Queen's University have felt the existence of a defect in their provision for a liberal and comprehensive instruction in Literature, Science, and Art. Nothing but the limited means at their command has hitherto stood in the way of supplying this defect. By the unexpected, I may say, wonderful success, which has attended the effort to place the Institution in a position of pecuniary independence, the Trustees have been inspired with confidence in the completion of this effort at no distant day, and under this feeling have embraced the earliest possible opportunity of supplying the defect referred to, by instituting a department of study comprehending the subjects of History, English Literature, and Modern Languages. By

this important addition they have, in my opinion, made the teaching appliances of Queen's College as complete and efficient as those of any institution of similar standing in the Dominion. Having been well advised of the competency of the Rev. George Dalrymple Ferguson, Bachelor of Arts of this University, to take charge of the Department, they unanimously and cordially placed the appointment to it at his acceptance. Mr. Ferguson having accepted the appointment, this meeting is called, under the authority of No. 96 of the amended statutes, for the formal and public installation of that gentleman. This is the duty before us, but ere we proceed to the discharge of it, it is proper that the resolution of the Board of Trustees electing Mr. Ferguson be officially communicated to the Convocation. I therefore call on the Secretary of the Board to read the minute of appointment.

William Ireland, Esq., Secretary of the Board, having read the minute, the Principal called upon Mr. Ferguson for his answers to the questions appointed, by statute No. 39, to be put to Professors before Induction. These having been given, the Principal, in the name of the authorities of the University, declared the induction to have been duly made, and called upon the Secretary of the Senate and other Professors to invest the new Professor with the badges of his office. These consisted of gown, cap, and hood. The investiture being completed, the Principal offered a short prayer, after which he addressed Professor Ferguson on the duties of his office, admonishing him as to the encouragements and discouragements he might expect to meet with in his performance of them. In concluding he expressed the hope that the Professor would have much comfort and success in all his labours, and assured him that this was the sentiment of every one of his colleagues, in token of which he called upon them to follow him in giving him the right hand of fellowship.

The Principal then addressed the students with respect to their duties, and thereafter called upon Professor Ferguson, who stepped forward to the lecture stand, and delivered an address on History which, from want of room, we must reserve.

After some intimations regarding the new classes, particularly those of Modern Languages, which it is proposed to have at an hour that will suit the convenience of the majority of persons who may desire to attend them the Principal closed the meeting with the benediction. As the assembly rose to leave the Hall one of the students called for three cheers for Professor Ferguson, which were given with great heartiness. This was followed by another call for three cheers for Queen's College, which evoked an enthusiastic response.

The day being observed as University day, the students in Arts remained for registration and enrolment.

ENDOWMENT FUND:—Efforts in aid of this fund continue to succeed very satisfactorily. Since our last issue operations have been confined to the Presbyteries of Perth and Renfrew. In his address at the opening of the College the Principal is reported to have said that the three weeks ending on Friday, 1st ult., were among the most encouraging and successful yet devoted

to the scheme. The total amount of subscriptions obtained during that time exceeds \$7,000. The interest of the people in the scheme, so far from decreasing, seems to be growing in strength and activity. From the following list of places visited our readers will not fail to see that the subscriptions must have been very liberal. We are assured that *enthusiasm* is the proper word by which to express the feeling manifested by the members and adherents of the Perth congregation in particular, and that, for the results obtained the deputation were indebted in a great measure to the services, in canvassing, cordially rendered by a few laymen:—

Perth.....	\$3,666
Lanark.....	801
Ross and West Meath.....	882
McNab and Horton.....	604
Middleville and Dalhousie.....	1,160

Some additions have been made to amounts formerly reported from Scarborough, Vaughan and Williamsburgh, and the Kingston list has been increased by as much as \$500. Including all the subscriptions now noticed the total for the minimum of \$100,000 is \$88,900. The payments bear a fair proportion to the subscriptions. This is important for the support of the College in the meantime, because all sums received by the Treasurer at once become productive of interest available for current expenses. We hope this will be borne in mind by subscribers who have payments to make, and by local treasurers with respect to their collections and remittances.

OPENING OF DIVINITY HALL:—The Theological classes are advertised to open on the 4th inst., and the examinations for matriculation and competitions for scholarships to begin on the 5th. As the latter day has been appointed to be a day of thanksgiving we presume no work will be done before Monday the 6th.

DONATION TO THE LIBRARY:—A very valuable donation of old, scarce books has recently been made to the College Library by John Brown, Esq., of Highfield, Hamilton, Ont. A large part of it consists of copies of editions of the Scriptures, chiefly English versions, of various dates from 1576 to 1766. The number of editions represented is 24 in 29 vols. The collection includes the "Breeches Bible," 1576; Field's Bible, 2 vols folio, 1660—a beautiful copy, bearing to have been, at the beginning of this century, the property of Elizabeth, Countess of Massereene; Bible with Cannes' marginal references, 1756, (very rare:) Oxford Edition, 1727, 2 vols.; first edition of the present version, 1611, black letter: Bible with Dr. Hawks' manuscript, 3 vols.; La Sainte Bible, 1644; original Dutch Bible, authorized by the Synod of Dort, 1637, a very fine copy with all the illustrations; Holy Bible, 1682—very rare; Norton and Bill's edition of 1622, with "two right profitable and fruitful concordances," and "the whole Book of Psalms collected into English meter, by Sternhold, Hopkins, and others"; a separate copy of an earlier edition of this metrical version of the Psalms by Sternhold and Hopkins, 1611; first quarto edition of the New Testament, 1612, black letter—this copy belonged to Mrs. Udney, governess to the Princess Charlotte; Fulke's

Rhemish Testament, London, 1601; Mace's Greek and English Testament (alterations of passages according to the Arian hypothesis) 1729, 2 vols. Most of these are bound in morocco; some of them retain the original binding with clasps, centre plates, and corner pieces of brass. The donation also includes 15 vols of miscellaneous works, among which are Foxe's martyrs, 1610, 2 vols., black letter, in original binding.—a very fine copy; Bishops Jewel's "Defence of the Apologie of the Church of Englande," 1567; Sir Charles Cotterell's translation of Cassandra, 1664; Earl of Monmouth's translation of Bocalini's Iragguagli di Parnasso (advertisements from Parnassus), 1674; "The Moderne Worlde of words or a Universall English Dictionary," by Edw. Phillips, London 1720; Nathan Bailey's English Dictionary—the basis of Johnson's; Baret's English, Latin, Greek and French Dictionary, 1580; Lanquette's "Cronicle," 1558; Fasciculus, All Histories of the Ancient Times (Latin), printed shortly after the invention of printing; two Burmese volumes in reels, &c., &c.

VISIT OF THE LIEUTENANT GOVERNOR.—His Excellency the Lieutenant Governor of Ontario, Mrs. Howland and Mrs. A. S. Kirkpatrick, Capt. Curtiss, the Governor's aide-de-camp, Col. Macpherson and Town Major McKay, paid a visit to Queen's College on the 11th ult. They were received by Principal Snodgrass, who introduced the other Professors. After an attentive inspection of the lecture room, library, museum, chemical laboratory, &c, in which the Governor and Mrs. Howland manifested great interest, the party were conducted by the Principal (accompanied by Professors Williamson and Murray) to the adjoining building, rented and occupied by the Royal College of Physicians and Surgeons, the Professors of which were in attendance. The Governor and party were received in the Board Room of the College, and in the absence of Dr. Dickson, the President, were welcomed by Dr. Fowler, the Registrar, and Dr. Sullivan, Professor of Anatomy. Introductions to the other Professors were made. A class in chemistry going on at the time, and conducted by Dr. Neish, was visited. The Governor, after a short stay, was pleased to intimate his desire that, if possible, the students might be dismissed, for the rest of the day. The request was complied with, and being made known to the class, was responded to by a hearty demonstration. The anatomical class room, dissecting room, and pathological museum, were all inspected by His Excellency, who, on leaving, was pleased to convey to the Principal and the Professors, his warm interest in the prosperity of Queen's College, and the great pleasure he had taken in this visit.

QUEEN'S COLLEGE ENDOWMENT FUND.

Statements for insertion in the PRESBYTERIAN will be made up here on the 15th of each month. Local Treasurers and others are particularly requested, when making up their detailed statements of remittances to the College Treasurer, to follow the mode of entry adopted below.

W. IRELAND, Treasurer.

Queen's College,
Kingston, Ont., 15th October, 1869. }

Subscriptions acknowledged to 15th Sept., 1869,	\$32749 61
KINGSTON.	
M. Sullivan, M.D.....	10 00
John Paton, 1st and 2nd instal. on \$500.....	250 00
Rev. Professor Mowat, balance of 1st instal. on sub. of \$500.....	62 50
Rev. Professor Williamson, balance of 1st instal. on sub. of \$500.....	62 50
A Friend.....	30 00
Rev. Professor Mackerras, on account of 2d instal. on \$500.....	75 00
	490 00
OTTAWA.	
Local Treasurer, Andrew Drummond.	
D. R. Leavins.....	5 00
BROCKVILLE.	
Local Treasurer, George Hutcheson.	
Lt. Col. D. McDougall.....	20 00
MONTREAL.	
Local Treasurer, John Rankin.	
Archibald Ferguson, interest, revenue	222 30
NELSON.	
Local Treasurer, Peter McCulloch.	
Peter McCulloch, balance on sub. of \$100	67 00
WILLIAMSBURGH.	
Local Treasurer, Rev. John Davidson.	
J. Cook, M.P.P., Morrisburgh.....	25 00
Dr. Hickey, do	5 00
	30 00
BECKWITH.	
Local Treasurer, Robt. Bell, Carleton Place, P. O.	
Rev. Walter Ross, M.A., 1st instal. on \$100.....	20 00
William Orr, 1st instal. on \$6	2 00
John McEwen.....	10 00
Daniel McCuan.....	2 00
Thomas Clarke.....	2 00
	36 00
PERTH.	
Local Treasurer, James Gray.	
Arthur Meighen & Brothers, 1st instal. on \$500.....	250 00
Thomas Mansfield, 1st instal. on \$100.....	50 00
Rev. Wm. Bain, M.A., 1st instal. on \$100.....	50 00
Thomas Hart, M.A., 1st instal. on \$100.....	25 00
Charles McLenaghan, 1st instal. on \$20.....	10 00
Peter McGregor, (Perth,) 1st instal. on \$20.....	5 00
John Wilson, (Scotch Line,) 1st instal. on \$100.....	40 00
James Spalding, 1st instal. on \$10.....	5 00
James Gamble, sen., 1st instal. on \$20.....	10 00
John Fraser, 1st instal. on \$20.....	10 00
William Lees, 1st instal. on \$20.....	10 00
Farquhar Fraser, 1st instal. on \$5.....	3 00
James Bell, sen., 1st instal. on \$25.....	10 00
Archibald Campbell, 1st instal. on \$50.....	10 00
Charles Meighen, 1st instal. on \$20.....	10 00
William Cline, 1st instal. on \$20.....	10 00
Donald J. Campbell, 1st instal. on \$20.....	10 00
Donald P. Campbell, 1st instal. on \$20.....	10 00
David Armstrong, 1st instal. on \$30.....	15 00
Peter McIntyre, 1st instal. on \$25.....	10 00
Mrs. Hugh McIntyre, 1st instal. on \$20.....	10 00
Duncan McGregor, 1st instal. on \$15.....	5 00
Peter C. McGregor, B.A., 1st instal. on \$3.....	1 50
Donald McIntyre, 1st instal. on \$20.....	10 00
William Fraser, (Drummond,) 1st instal. on \$20.....	5 00
Andrew Allan, (Balderson's Corner,) 1st instal. on \$10.....	5 00
Sinclair Tullis, 1st instal. on \$10.....	5 00
Peter McTavish, 1st instal. on \$10.....	5 00
Henry McDonald, sen., 1st instal.	

on \$10.....	4 00
Henry McDonald, jun., 1st instal. on \$5.....	2 00
John R. Thomson, 1st instal. on \$4.....	2 00
Mrs. John Walker, 1st instal. on \$10.....	5 00
Alexander Abercrombie, 1st instal. on \$10.....	5 00
Robert Croskery, sen., 1st instal. on \$10.....	5 00
Robert Croskery, jun., 1st instal. on \$4.....	2 00
Thaddeus Weatherhead, 1st instal. on \$30.....	10 00
Robert Scott, 1st instal. on \$4.....	2 00
Benjamin Tassie, 1st instal. on \$7.....	2 00
Benjamin Wright, 1st instal. on \$2.....	1 00
Henry Shillington, 1st instal. on \$20.....	10 00
Peter Campbell, (Drummond,) 1st instal. on \$8.....	4 00
Donald McCallum, 1st instal. on \$5.....	1 00
Ewen Cameron, 1st instal. on \$10.....	5 00
John Patterson, 1st instal. on \$10.....	5 00
Henry Andison, 1st instal. on \$6.....	3 00
Mrs. Alex McTavish, 1st instal. on \$10.....	5 00
John McTavish & Sons, 1st instal. on \$10.....	2 00
Francis Allan, 1st instal. on \$2.....	1 00
George Old, 1st instal. on \$8.....	4 00
Abraham Ferrier, 1st instal. on \$8.....	5 05
Andrew Allan, (Scotch Line,) 1st instal. on \$10.....	5 00
Isaac Ferrier, 1st instal. on \$10.....	5 00
George Oliver, 1st instal. on \$10.....	5 00
Peter Fisher, 1st instal. on \$10.....	5 00
John Truelove, 1st instal. on \$10.....	5 00
Andrew Gamble, 1st instal. on \$20.....	10 00
James Blair, 1st instal. on \$10.....	5 00
Henry Armstrong, 1st instal. on \$4.....	2 00
A Friend.....	500 00
John G. Malloch.....	100 00
James McLoughan.....	3 00
A Friend.....	1 00
Donald McKinley.....	1 00
Malcolm McGregor.....	2 00
Mrs. McDonald (Perth).....	2 00
John Caldwell.....	3 00
John McPhail.....	1 00
Nathaniel McLenaghan.....	1 00
Mrs. Duncan McIntosh.....	5 00
James P. Campbell.....	15 00
Thomas Moodie (N. Emsley).....	5 00
William Croskery, sen.....	5 00
James Macpherson.....	10 00
Donald McPhail.....	10 00
William G. O'Hara.....	2 00
John Smith.....	2 50
Archibald Gilchrist.....	5 00
Thomas Moodie (N. Burgess).....	1 00
Mrs. Alexander Moodie.....	1 00
William Fraser (Perth).....	10 00
John Wilson do.....	5 00
A Friend.....	5 00
David Holliday.....	4 00
Miss Ferguson.....	1 00
John McGregor (Perth).....	5 00
Mrs. J. Neilson.....	2 00
Cash.....	2 50
James Bailie.....	1 00
Jane Campbell (Drummond).....	2 00
Mrs. Duncan McNece.....	5 00
Robert Gemmill.....	20 00
John McLenaghan.....	10 00
A Friend.....	4 00
John Robertson (Bathurst).....	5 00
G. L. Walker.....	2 00
Mrs. John Allan.....	2 00
William Abercrombie.....	5 00
Mrs. Robert Oliver.....	1 00
John Gibson, sen.....	2 00
Duncan Ferguson.....	1 00
Samuel Fidler.....	1 00
Donald Fisher, sen.....	5 00
Donald Fisher, jun.....	1 00
Donald Fraser Fisher.....	0 10
John McNece.....	25 00
Mrs. Peter McGregor (Bathurst).....	2 25
William Weir.....	10 00
Archibald McLaren.....	1 00
John Spalding.....	25 00
Francis A. Hall.....	10 00
Patrick Campbell.....	10 00
John Ward.....	20 00
John Cavers.....	5 00
Mrs. Peter McNece.....	5 00
James McGregor.....	5 00

Mrs. John Fisher.....	2 00
James Somers.....	2 00
Mrs. Gordon.....	1 00
J. D. Kellock, M.D.....	10 00
A. B. Simons.....	2 00
James Mitchell.....	1 00
James Smart.....	2 00
James Waddell.....	5 00
William Taylor.....	2 00
James McDonald.....	4 00
John Richmond.....	5 00
Peter McPhail.....	10 00
Peter Thompson.....	2 00
Frederick Rice.....	1 50
A. Code, M.P.P.....	20 00
Peter Cameron.....	2 00

1694 35

LANARK.

Local Treasurer, Robert Pollock.

A. Caldwell & Son, 1st instal. on \$250	125 00
Robert Pollock, 2st instal. on \$30...	10 00
Rev. James Wilson, M.A., 1st instal. on \$30.....	10 00
James McIlquham, 1st instal. on \$100	25 00
Walter McIlquham, 1st instal. on \$15	5 00
Thomas Deachman, 1st instal. on \$1	0 50
Robert James, 1st instal. on \$10....	5 00
Frederick M. Dinwoodie.....	15 00
Jane M. Dinwoodie.....	5 00
Adam Dinwoodie.....	15 00
William Robertson.....	10 00
R. McFutry.....	5 00
James Croskery.....	5 00
Robert Stewart.....	2 00
Sylvanus Gemmill.....	5 00
Peter Stewart.....	10 00
John Gordon.....	2 00
Bolton Cunningham.....	4 00
David McLaren.....	4 00
Andrew Craig.....	2 00
James Umphreson.....	2 00
Thomas Wilson.....	2 00
John Campbell.....	2 00
Margaret McNish.....	1 00
Mrs. Bright.....	0 50
John A. McFarlane.....	1 00
Robert Craig.....	3 00
Boyd Caldwell.....	20 00
Mrs. Lamont.....	10 00
John McIntyre.....	5 00
John McIlquham.....	5 00
Marion K. Wilson.....	0 50

316 50

MACNAB.

Local Treasurer, John Fisher; and

HORTON,

Local Treasurer, James Ward, Renfrew, P. O.

James H. Walford (Renfrew), 1st instal. on \$10.....	5 00
James Ward (Renfrew), 1st instal. on \$20.....	10 00
John L. McDougall, M.P. (Renfrew)	100 00
G. W. McDonald do.	1 00
John McAndrew do.	25 00
Peter S. Stewart do.	4 00
Thomas Hunt do.	1 00
Thomas B. Muir do.	2 00
Donald Stewart, teacher, do.	5 00
David Airth do.	10 00
Henry Airth, sen. do.	2 00
Duncan F. Stewart, do.	5 00
William Airth, do.	20 00
Robert Airth, do.	2 50
Malcolm B. McIntyre do.	4 00
William M. Dickson do.	1 00
Mrs. Wright do.	1 00
Robert Gordon do.	1 00
Peter Dougall do.	2 00
Duncan McIntyre do.	1 00
John McInnes do.	1 00
Mrs. O'Neill do.	2 00
John Smith, Exchange hotel, do.	2 00
Alexander Jamieson do.	2 00
James Carswell do.	10 00
William McKay do.	5 00
Malcolm McIntyre do.	25 00
William Barr.....	15 00
Robert McLaren.....	20 00
John Stewart, sen.....	10 00
Henry Airth, jun.....	10 00
John McLaren.....	2 00
Mrs. Duncan McIntyre.....	3 00
Allan McNab.....	5 00
Robert D. Hamilton.....	10 00

John McGregor (Macnab).....	10 00
Joseph Taylor.....	10 00
Alexander McNee.....	10 00
Archibald Henderson.....	10 00
Mrs. Archibald Henderson.....	2 00
William H. Leckie.....	1 00
Duncan McNab.....	1 00
John A. McNab.....	1 00
John Henderson.....	4 00
James Watson.....	1 00
Alexander Cowan.....	2 00
Walter Brown.....	1 00
John McInnes.....	1 50
Peter McMillan, jun.....	0 50
Peter McMillan, sen.....	1 00
Andrew A. Kerr.....	2 00
Angus McInnes, sen.....	3 00
Joseph Knight, 1st instal on \$20.....	10 00
James McArthur, 1st instal on \$5.....	3 00
John Fisher, 1st instal. on \$25.....	10 00
John McGregor (Horton), 1st instal. on \$10.....	5 00
Alex. McNevin, 1st instal. on \$2.....	1 00
Colin McGregor, 1st instal. on \$3.....	1 50

419 00

MIDDLEVILLE.

Local Treasurer, Jas. Stewart, Middleville, P. O.; and

DALHOUSIE,

Local Treasurer, John Munro, Watson's Corners, P. O.

John Gillies.....	500 00
James Stewart.....	25 00
Thomas Mitchell.....	3 00
Mary Mitchell.....	3 00
Margaret Mitchell.....	3 00
Donald Munro.....	2 00
John Mitchell, jun.....	1 00
Robert Lawson.....	1 00
James Bennie.....	1 00
Mrs. James Bennie.....	1 00
Mrs. Robertson.....	0 50
Mrs. McCready.....	0 50
Mrs. William Penman.....	0 50
Elizabeth Boag.....	0 50
Jane Boag.....	0 25
John Heron.....	6 00
William Penman.....	4 00
Mrs. Browning.....	2 00
James Horne.....	2 00
Rev. D. J. McLean, B.A., 1st instal. on \$100.....	50 00
James Scoular, 1st instal. on \$6.....	3 00
Thomas Manson, 1st instal. on \$2.....	1 00
Mrs. Easdale, 1st instal. on \$1 50.....	1 00
David Boyd, 1st instal. on \$5.....	2 00
James Boyd, 1st instal. on \$4.....	2 00
William Boyd, 1st instal. on \$4.....	2 00
John Hood, 1st instal. on \$5.....	2 50
William T. Ford, 1st instal. on \$3.....	1 00

620 75

ROSS AND WESTMEATH.

Local Treasurers, John Rankin, M.D., Cobden, P. O.
Peter McLaren, Beachburgh, P. O.
A. Thomson, Forrester's Falls, P. O.

Walter Findlay, 1st instal. on \$100.....	25 00
Elizabeth Carmichael, 1st instal. on \$100.....	25 00
Peter McLaren, 1st instal. on \$10.....	5 00
William Cannon, 1st instal. on \$10.....	5 00
John Mangan, 1st instal. on \$10.....	5 00
John Ross, 1st instal. on \$10.....	5 00
William McLeece, 1st instal. on \$10.....	5 00
Thomas Taylor, 1st instal. on \$4.....	2 00
John Kerr, 1st instal. on \$10.....	2 00
Andrew Kerr, 1st instal. on \$4.....	2 00
William Knight, 1st instal. on \$20.....	10 00
John Macdonald, 1st instal. on \$4.....	2 00
John Ross (Cobden).....	4 00
Norman Bryce.....	1 00
George McCaskill.....	5 00
John McLennan.....	5 00
John McLennan, jun.....	2 00
Matthew Stevenson, jun.....	1 50
James Munro.....	2 00
John Little.....	3 00
Mrs. John Little.....	1 00
Mary Jane Little.....	0 50
George Bennie.....	1 00
James Stevenson.....	5 00
John Johnson.....	2 00
Daniel Ferguson.....	10 00
Samuel Hyndes.....	1 00
Robert Macfarlane.....	5 00
Alexander Thomson.....	5 00

John Howie.....	1 60
Robert Cartman.....	1 00
William Jamieson.....	1 00
John Johnston.....	5 60
Thomas Murdy.....	1 00
Archibald Jamieson.....	0 50
	<hr/>
	156 50

Total..... \$36827 01

Erratum.—In September number, in subscriptions from Williamsburgh, for "Isaac McIntosh" read "James McIntosh."

MINISTERS' WIDOWS' AND ORPHANS' FUND.

West Gilwilmury and Innisfil, per Rev. Wm. McKee.....	\$9 00
St. Gabriel Church, Montreal, per Rev. Robert Campbell.....	39 60
Leith and Johnston, per Rev. Alex. Hunter....	14 60
	<hr/>
	\$64 60

ARCH. FERGUSON, Treasurer.

Montreal, 21st October, 1869.

FRENCH MISSION FUND.

Fergus, from a Friend and well-wisher.....	10 00
" from another Friend.....	2 00
Wolf Island, per Rev. G. Porteous.....	6 00
Nottawasaga, per Rev. Alex. McDonald.....	5 00
Ormstown, per Rev. W. C. Clark.....	6 50
Dundee, per Rev. Donald Ross.....	10 00
St. Gabriel Church, Montreal, per Rev. Robt. Campbell.....	13 81
	<hr/>
	\$53 31

ARCH. FERGUSON, Treasurer.

Montreal, 21st October, 1869.

HOME MISSION FUND.

St John's Cornwall, by Dr. Urquhart.....	\$40 00
Leith and Johnson, by Mr. David Ross.....	30 00
Knox Church, Owen Sound, by Rev. David Morrison, M.A.....	100 00
Kippen, by Rev. Joseph Eakin.....	13 25
Arnprior, by Rev. Peter Lindsay.....	13 00

JAMES CROIL,

Secretary.

Montreal, October 19, 1869.

NOTE.—The contribution of \$100 from Owen Sound is worthy of special acknowledgment, for, it must be borne in mind that the members of that congregation are comparatively poor, that they have the building of a church upon their hands, that during the past year they experienced "hard times," and that, isolated and scattered, they are only beginning to realise their connection with the church. It is worthy of remark too, that this noble contribution is the first-fruits of the *SCHEDULE SYSTEM* in Owen Sound, of the efficacy of which it affords an excellent illustration. When the congregations of St. Andrew's and St. Paul's, of St. John's and St. James', of St. Matthew's and St. Mary's, of St. Gabriel's and of all the other Saints and Angels that have given their names to Churches, shall have adopted this system—or a better one—shall have done, and shall continue to do, as well as those disciples of John Knox in that distant Mission Field, the Councils of the Temporalities Board will never more be perplexed, nor the equanimity of the Synod be disturbed by suggestion for a different mode of distributing the funds.

N. B.—Until further notice the Secretary of the Temporalities' Board will be addressed at Montreal.

Correspondence.

FRENCH MISSION.

To the Editor of the Presbyterian.

DEAR SIR,—It might not be uninteresting to the members of our Church, to hear that the French Mission work is progressing in our city. I have to record seven additions to the regular membership of the Church since the 15th of August, besides an increased attendance, especially on Sabbath evenings.

I cannot, for obvious reasons, give publicity to many encouraging circumstances, but our friends may rest satisfied that a good work is even now advancing, not so much among the more ignorant and poor, but among the better educated, a number of whom attend my Sabbath evening services. Assertions are picked out of my discourses, and proofs demanded; discussions take place on points of doctrine, and often, in consequence of these, the Bible is procured and read. This last is, in my opinion, the great point. Give our people the Holy Book, and show them their right to own and read it, and like Ephraim, they will soon of themselves exclaim: "What have I any more to do with idols?" (Hosea 14, 8.) The recent action of the celebrated "Père Hyacinthe" and more especially, the arbitrary conduct of R. C. authorities towards the "Institut-Canadien" has given many of our educated and intelligent R. C. fellow-citizens, matter for reflection. I may here mention, that one effect of the excommunication of the "Institut-Canadien" has been

the accession of one hundred and sixteen new subscribers, against the withdrawal of seven. Liberty does not seem to be quite dead among my fellow-countrymen.

Yours truly, I remain, dear Sir,

CHAS. A. DOUDIET.

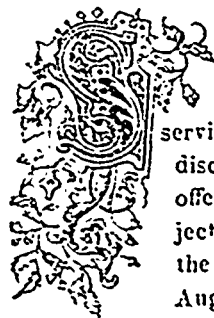
Montreal, Oct. 7, 1869.

CHURCH SERVICE.

To the Editor of the Presbyterian.

SIR,—As the question of alteration or improvement in our Presbyterian Church services is now frequently under discussion, will you allow me to offer a few remarks on the subject, which were suggested by the perusal of an article in your August number. The defence of Presbyterianism by "Thistle" to which I refer gave no doubt much pleasure and satisfaction to all those of your readers who revere the ancient Church of their fathers, and would wish to preserve her historical customs as well as her pure creed from unwarrantable interference.

Still, while acknowledging the truth of all asserted by "Thistle," I hope he will admit that, in one particular at least, a slight change in our ordinary Sabbath services would, without diminishing their Presbyterian character in any degree, be an improvement in the eyes of many worshippers. It has been for a long time



the custom among Scotch Presbyterians to remain *sitting* during the service of praise, a custom which has not one single recommendation and is not even referred to in the directory for public worship of 1645, by which our Church is guided in the arrangements for public service. but which has doubtless grown out of the practice of *standing* at prayer. There appeared only the alternative of kneeling or sitting at prayer, if Presbyterians stood at praise, but "Thistle" has shown triumphantly that standing is the proper attitude for the former, and must be retained at any cost. But the two things do not necessarily imply each other, as there may easily be such an arrangement of the other parts of the service as to allow *standing during both singing and prayer* without weariness or disadvantage of any sort.

A correspondent in your September number has favoured us with a specimen of a service as conducted in a Presbyterian Church in Chicago, which he considers an improvement upon our present order; but it is not necessary to travel so far away as Chicago to find an improved arrangement of public worship in ordinary use which seems to meet the required change without offending the feelings or prejudices of the most sensitive Presbyterian with either Psalters or Organs.

In several of our Churches the following is the order now in use.

1. Invocation, a sentence or two of Scriptural language, asking help and direction in public worship.
2. Praise.
3. Reading from Old Testament.
4. Prayer.
5. Reading from New Testament.
6. Praise.
7. Lord's Prayer.
8. Sermon.
9. Intercessory Prayer.
10. Praise.
11. Collection and Intimations.
12. Doxology.

13. Benediction.

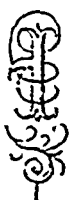
In this order it will be seen that the *alternate* sitting and standing will prevent any bodily fatigue; and nothing is introduced to which even Jenny Geddes herself could reasonably make objection. The invocation is rendered necessary by the distance to which the first prayer is otherwise postponed, and it is moreover in exact accordance with the instructions in the directory which says, "The congregation being assembled the minister after solemn calling on them to the worshipping of the great name of God is to begin with prayer." The reading of both Old and New Testaments is also enjoined by the directory, though in many cases this duty has been only half done. In the congregations belonging to our Synod, which have already adopted this mode of worship, it is found to give such a qualified satisfaction that one need have no hesitation in recommending it for general adoption.

In conclusion I would only invite any one who doubts the superiority of the practice of standing to sing to attend worship in any of the congregations which have adopted this method, and he cannot fail to be struck with the wonderful heartiness of the singing; and not only is the service of song rendered with more spirit, but a liveliness is imparted to the other parts of the worship also, the alternate standing and sitting driving away the drowsiness which is apt to settle down upon the worshippers when they sit through the service. It is true we have no direct Scriptural authority on the subject; but in the only places in which reference is made to it, we read that "all Israel stood" when the Levites led the praises of the Lord according to His own special appointment. And it is certain that by standing to sing and thus giving full play to the lungs, obeying nature we shall be the better able to obey the divine command to praise Him with heart and voice, and all pretexts for the introductions of organs, to which some people have so great an aversion, will be taken away.

P. O. C. S.

Articles Communicated.

THE CHURCH OF SCOTLAND PSALM AND HYMN TUNE BOOK.

 N issue of "Presbyterian" for February, appeared a recommendatory notice of this work. We would again draw the attention of our Congregations to it, but especially of that of our clergymen, of the leaders of

psalmody and members of choirs, and indeed, of all interested in the cause of an improved psalmody.

Without doubt, this work is the best of the kind that has been published in Scotland. It is, moreover, issued under the direct sanction of the Church itself—the Committee, of which Mr. A. J. Niven is

Convener, having been appointed by the General Assembly for the express purpose. In this respect, it differs from every other modern Scotch Tune Book, as it certainly also does in its entire superiority to all of them. One very pleasing feature of the work is its restoration of noble old tunes, which have for a long period been supplanted by modern ones of a far inferior kind.

Besides, several *ancient* tunes, we note 28 of the 16th century, 42 chiefly of the first half of the 17th, and a few of the early part of the 18th century.

The following is the testimony regarding the work of a distinguished teacher and composer of music:—"The music is selected from the works of the greatest ecclesiastical composers (ancient and modern). As airs, they are chaste and effective, and when harmonized are lofty and solemn, grand in their modulations and easy in their performance."

Our hope is that "the Church of Scotland Psalm and Hymn Tune Book" will speedily find its way into every one of our congregations, and that by means of it, a purer and a better class of sacred music than that for some time prevalent, will come into general use and esteem. Messrs. Adam Stevenson & Co., Toronto, inform us that they have recently received a supply of this work from Scotland. These, they are prepared to furnish at 85c. per copy (or \$1 sent free by mail), and in parcels of a dozen or more copies at 75c. each, net. Parties ordering copies should state whether they wish the work in common, or *Touic sol fa* notation.

LOCHIEL.



VERY literally at the eleventh hour, according to the modern notation of time, my unhappy memory is troubled with the recollection of a yet unfulfilled promise that at least a few sentences should go to the *Presbyterian* to announce, and, in a sense to commemorate certain proceedings that took place in Glengary on the 12th of October. It might suit the *Editor* to a dot just to say that on that day the new Church of "ST. COLUMBA" was formally opened, that there were nine speakers on the platform and that every one of them spoke. But that would hardly do, for, it is a weakness of Highlanders to be sensitive to a degree, and the people of Lochiel, every man, woman, and

child of them, are true Highlanders. For six long years these children of the mist have worked and prayed, and prayed and worked again, toward the completion of this goodly edifice, that will remain, we trust, a monument of their perseverance and Christian liberality for ages to come. True, it has no great architectural pretensions, but as a specimen of plain, substantial, mason work, it can hardly be surpassed. Its dimensions are 75 feet in length by 53 feet in width over all. The interior is divided by two aisles into four rows of pews, each about 10 feet in length. The number of pews, including the end gallery is, I think 134. As Highlanders do not so greatly embrodden their phylacteries as some others, it is computed that each pew may seat the sacred number, seven, but, say six, and we have Church accomodation for 800 persons. The pews are of pine-wood, to be stained, fashioned somewhat after the pattern of those of St. Paul's, Montreal, but not a servile imitation, without doors, which is sensible, for doors upon a Church pew are a nuisance, worse than useless; and yet, there are those, "true blues" who really regard this want of doors as one of the many bad signs of a degenerate age, quite as bad as the modern innovation of singing the Psalms of David, without giving out the words line by line. The Church is well lighted, none of your "dim religious light"—by fourteen large lancet-headed windows and, in addition to the height of the walls, which look quite 24 feet, about ten feet I should judge are gained in height of coiling by a well-turned arch. The work of every kind, plain and substantial, is well executed. The estimated cost of the structure was \$8000, but it is obvious that it could not have been built for the money.

Now for the opening, or rather let us say, the dedication of this temple to the worship of God. Others may have had special invitation, or chanced to be there. I was there because I could not help it. Well I knew that Highland miles are long, and that the mud of Lancaster yields to no other mud of mother earth in its adhesiveness. I know that the ruts made by Roman chariot wheels in the causeways of Pompeii, still so visibly deep cannot compare with the ruts made in the Queen's highway by the lumber men of Glengary; nor was I regardless of the heavy clouds that hung over head like a funeral pall; but, in spite of obstacles known and unknown it would have required a considerable amount of Highland rain to have kept me away. Though but a Sassenach, I sympathize with the Gael, and with these Gaels in particular. In spite of their slowness and

slovenly farming there is a noble spirit of genuine loyalty to Kirk and Queen about them that commands admiration. But it has struck twelve and I must dispatch this by morning's mail, suffice it then to say that the occasion was felt by all to be a very interesting and impressive one. As Mr. Craig justly remarked the presence of Dr. Urquhart, the oldest licentiate of the Church, invested the day's proceedings with an exceptional solemnity. Familiar as was his voice to many of them, this was in all probability the last time they should ever see him in Lochiel. It had been hoped that Dr. Mathieson might have taken part in the dedicatory services, and also the Moderator of the Synod, Dr. Jenkins, but the infirmities of old age preventing the one, and the pressing duties of his calling the other, the opening services were conducted entirely by Dr. Urquhart, and very much to the gratification as well as the instruction of the audience. Part of the 122nd Psalm was first sung.

"I joyed when to the house of God,
Go up, they said to me
Jerusalem, within thy gates
Our feet shall standing be &c."

He then read twenty-one verses of the 6th Chapter of 2nd Chronicles, and, after prayer delivered a short address founded upon the 18th verse, "But will God in very deed dwell with men on the earth."

That this wonderful exclamation of the text as expressed and understood by Solomon, primarily referred to the permanent abode of the Shekinah, the cloud of glory over the mercy seat in the Temple, is most probable, if not evident, from the circumstances in which it was uttered, and though the words had never been intended to be otherwise applied, there was enough of the divine condescension manifested in that dispensation to call forth the tribute of admiration and gratitude here offered by the King of Israel. But whatever was the meaning attached to these words on this great occasion by Solomon, in the first instance, yet they cannot fail to suggest—and we cannot doubt that it was the mind of the Spirit that dictated them that they should suggest to the Christian a still more glorious manifestation of the infinite condescension of God than any that is to be found in the Old Testament dispensation. However interesting might be the circumstances in which it was originally expressed, we shall know but little of its meaning, and feel but little of its power, till we consider it as an intimation of the sentiments with which it becomes us to meditate on the Incarnation of the Son of God, and to contem-

plate the grace and condescension of Him who "being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men," yes, even Him who ascended on high and led captivity captive; who also received gifts for men, yea, for the rebellious also, that the Lord God might dwell among them (Ps. 68 8) For as the Apostle reasons of Christ (Eph. 4, 9, 10) "Now that he ascended what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all Heavens that He might fill all things."

Dear brethren and friends, suffer me then, first and foremost, to bring before your minds this day the great fact, that the glorious event contemplated in the text has actually been realized in the appearance of the Lord Jesus Christ in the likeness of our sinful flesh; and that in His person, "God has in very deed dwelt with men on the earth." Here, indeed, we have with profound humility to acknowledge, is "the great mystery of godliness, God manifest in the flesh." And here too let us acknowledge with ardent gratitude, that notwithstanding the mystery in which it is and must necessarily be involved, it has been presented to us by the Holy Spirit, in the Revelation of God, in a light sufficiently simple and intelligible to render it unpeakably the most affecting of all the manifestations which the most High God has ever made of Himself to the children of men. Here the barriers which had formerly shut up the way to the holiest have been broken down, and mankind are now permitted to hold intimate converse with the High and Holy One in the same way and through the same nature by which they hold intercourse with one another, and this too in a way, which in no degree diminishes the Holy reverence and awe due from the creature to the Creator, but which rather is calculated to enhance that reverence by connecting it with all that is most lovely and attractive in the nature of man, when that nature is restored to its primitive perfection and holiness. For what can be conceived more lovely and attractive than the very idea, and that idea a glorious reality, that the Son of God assumed our nature, and in that nature designs, yea delights to hold with us, miserable and sinful men, intimate and endearing converse. What can be more fitted to awaken feelings of profound admiration and love. And how much must this feeling be enhanced and elevated when we

consider, but even for a moment, the purpose for which God was thus manifest in the flesh. It was not only, that through the medium of human nature, He might convey to mankind a more distinct conception and leave upon them a more vivid impression of His own divine character, but that He might take away sin by the sacrifice of Himself; that He might consecrate a new and living way whereby we sinners may have boldness to enter into the holiest by the blood of Jesus, and that He might vindicate the honour of His own Holy law, not by executing its penalty on us, transgressors, but by bearing our sins and the penalty due unto them on His own body on the tree. Such, dear fellow sinners, was the great purpose for which the Son of God became man, a purpose most honourable to the divine character, and marvellously fitted to influence and to elevate the character of men. In His holy law, God has commanded us to love Him with all our heart, and He could no more fail to exact this homage than He could cease to be God. But alienated as we are from God, we never would be reasoned or terrified into this love, and the more rigorously the law should enforce its requirements, the more obstinately would the heart resist its demands. In His infinite compassion and condescension, therefore, He has assailed us by another and a more persuasive argument, even the manifestation of His own Son in the flesh, who has not only made a full and satisfactory atonement for sin, but, by a life of unwearied benevolence has given us every possible assurance of God's willingness to us, and furnished every conceivable motive that could persuade us to be reconciled to Him. That such was the design of tendency of all the intercourse which the Son of God held with sinners, during His abode on earth, is abundantly evident from the whole tenor of His life, and though His human nature has been exalted to a state of glory, His gracious communications to the children of men have never ceased, no

"Our fellow sufferer yet retains
A fellow feeling of our pains,
And still remembers in the skies
His tears, his agonies, and cries."

And countless multitudes in every age have borne witness that though visible manifestations of the divine glory are no longer vouchsafed, an intercourse has been established between Heaven and earth that never will be broken off; that the promise of the Holy Spirit with which Christ comforted His disciples on the eve of His separation from them, have not been and will not be retracted; and that God

therefore, still condescends in very deed "to dwell with men on the earth."

And what other sentiment than this has prompted men in all ages of the world, Jew and Gentile, but especially in all ages of the Christian Church to rear up costly Temples to the invisible but ever present Jehovah? But passing over at present, however reluctantly, this tempting field of contemplation, what let me ask, but an honest belief in the presence of the ever blessed Jesus, the Son of God, in the House of prayer according to His blessed promise, when on the eve of ascending upon high "Lo, I am with you always even unto the end of the world" could have roused and sustained this high-minded and Christian people, like others around them, to build up this comely and costly habitation which we are gathered together this day to dedicate to the God of Jacob? But not to encroach on the promise assigned to others in reference to this inviting part of the prescribed exercises of the day, let me close by invoking the blessing of the Almighty on this work and fabric. Now, my God, let, I beseech thee, Thine eyes be open, and let Thine ears be attent unto the prayer that is made in this place," O Lord God, turn not away the face of thine anointed, remember the mercies of David thy servant!" Amen.

After the benediction had been pronounced the speakers were severally introduced, Gaelic and English, alternating, in the following order: Messrs. Lamont, Croil, Donald Fraser, Davidson, McNish, Burnet, and Mr. James Craig, the representative of the county in Provincial Parliament. The minister of the congregation, Mr. McKay, brought up the rear, and after thanking the speakers for their attendance, especially his venerable father, the minister of Cornwall, he announced that, in accordance with the decision come to by the managers and Kirk Session, the pews would now be sold by Auction to the highest bidders. Well, at first it did seem as though the subject of discourse had changed suddenly and radically. It gave one's weak nerves a kind of shock. It smacked almost of irreverence after these preceding hours of solemn speech to see a stalwart Highlander mount a seat and hear him sing out the usual gamut of the auctioneer with unusually stentorian lungs, and, finally, at "the last call," knock it down to the highest bidder with as much coolness as though he were selling a barrel of sugar or a chest of tea. And yet a moment's reflection convinced one that there was wisdom in the procedure, for in scarcely any other way could the seats be satisfactorily allocated. An upset price had

been placed on each pew, commencing with \$100 for those near the pulpit and decreasing gradually as they receded from it to \$24. In the one condition of the sale was, that whatever sums the purchaser of a pew had contributed toward the erection of the Church counted *pro tanto* in payment of the consideration money, and another bound the purchaser to pay yearly such dues or assessments as might by authority of the managers be deemed necessary for the future maintainance of ordinances. The bidding which was spirited and conducted with much good nature and decorum continued until all but ten of the pews had been sold, at a considerable advance upon the upset prices, but I was unable to ascertain how much was thereby added to the available building fund. It was satisfactory, however, to learn that the debt remaining on the Church was not unmanageable, and that with very little extraneous aid it will very soon be extinguished. In the Mause, a bounteous board had been spread by the ladies of the congregation, and ample justice having been done to the good things provided for the occasion, towards evening the large assemblage began to disperse and the setting sun saw the last Highlander on the road to his own fire-side, turning, with mingled feelings of inward pride and satisfaction to have one more lingering look at the "TISH DHE."

FORM OF PROCESS FOR THE CALLING AND SETTLING OF MINISTERS.



TOWTHSTANDING the time and attention bestowed by Synod on this matter, it does appear to us, and that after some experience as to its working, in great need of amendment. Without doubt it is ill adapted for the circumstances, the present circumstances at least, of the Church in this land, some of whose Presbyteries embrace as large an extent of country as is comprehended in a dozen or perhaps a score of Presbyteries in Scotland. Apart from its being an exceedingly tedious process, it involves the holding of too many meetings, and thus exacts no small expense and no little hardship (not to speak of loss of time) on clergymen under it. The induction of a minister cannot be effected in certain cases, and these of frequent occurrence, without the holding of no fewer than five

several meetings, three on the part of the Presbytery in whose bounds is situated the vacant Church, (two of these of necessity in the Church itself, no matter how remotely situated or what be the state of the weather or roads) and two in that of the Presbytery of which the minister elect is a member. Did we think such a form of process to be a *sine qua non* of Presbyterianism, we should at once pronounce it to be the most cumbrous and unwieldy form of Ecclesiastical Government in Christendom; but as we do not regard such as of the essence of government by Presbytery, we say, the sooner that something more simple and less *red tapish* be substituted for it the better. Why should a Church, free to enact her own laws and rules, forge chains for her clergymen? Why subject herself to a grievous bondage?

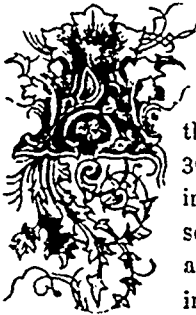
According to paragraph III, a congregation has to agree in public meeting, duly summoned from the pulpit, upon the choice of a qualified minister, by a majority of valid votes, in other words, to choose or elect a minister; and according to VII, the officiating clergyman on the day of moderating of call, has to produce and to read a form of call &c., and to invite parties qualified to subscribe the same, that is to say, the very same parties who took part in the election of the minister at congregational meeting held under this very act. A plain man, accustomed to take a common sense view of things would be disposed to ask, what meaneth this two-fold election, this choosing and this calling! If there is to be held a public meeting of the congregation, summoned from the pulpit, might not the election of a minister thereat be regarded by a Presbytery, when duly certified thereof, as sufficiently expressive of the mind of the congregation, without the Presbytery having afterwards to meet in the vacant church for "Moderation," and to summon the very same individuals, who took part in the election, to append their names to "the call." But if Presbytery must meet for this purpose, what good cometh of the formal calling and holding of congregational meeting for election? Some clerical eyes, accustomed to look on forms, meant not for a Church situated as is this, but for one circumstanced very differently from any in this land, may not perhaps see the absurdity of asking a people to do something very closely resembling the repetition of an act, in which they took part a few days or weeks before, but it is well known that congregations, composed of men who take a business view of things, do look on such as worse than an act of supereroga-

* These words are printed in large letters on the wall of the Church over the pulpit and, by interpretation means "the House of God."

tion, a proof of which Presbyteries have in the usual scanty attendance on the day of moderating of call.

The easiest way it appears to us in which to simplify this form of process *as a whole*, is for Presbyteries to entrust their Moderators with a LITTLE power, a thing in itself surely most reasonable! This, while relieving members of considerable fatigue, loss of time and money, would tend to give some respectability to the office of Moderator, and that, not only without possible injury to the Church or her interests, but with positive benefit, in giving effect, without unnecessary delay, to the will of congregation, and expediting the calling and settling of ministers. We greatly mistake if the thoughtful and reflecting ministers of the Church do not feel the great need there is of simplifying the form of process, while our belief is that the giving power to a Moderator, say to mature a case for induction, may be found to be as effectual a mode as any that can be suggested for the accomplishment of this purpose.

A VISIT TO THE BRUCE MINES.



At the urgent request of some of our people at the Bruce Mines, I made a visit to them on Friday morning, the 30th July last. I found waiting upon me, on the wharf, several of our friends, and amongst them Mr. John Livingston, who had been waiting nearly all the night, for the boat was expected at an early hour of the morning. Mr. L. received me in the most kindly manner to his house. He had lived for some years in Nottawasaga, where he had enjoyed the ministry of the late Mr. Campbell. It was pleasant to me hear him speak of his old minister and my early friend in the way he did, and to see with what tenderness he dwelt upon the memory of one whose name is still precious in that place where he lived and laboured with such great success, notwithstanding his poor health and many discouragements. With regard to the village, I have to say that the mining enterprise is rather at a low ebb at present, resulting from the use now of galvanized iron instead of copper for sheathing wooden vessels, and the heavy imposition of \$40 a ton on all that sent to the United States. As a consequence, the village has rather a decayed and deserted appearance. The population has decreased from 2000 to 1200, many having left for the mines

on Lake Superior. One great drawback to the prosperity of the place is the fact that the company working the mines—an English one—have not hitherto been able to smelt the ore at the works, but have been obliged to content themselves with simply crushing the ore, and reducing it to powder, sending it to England to be smelted. It is washed and washed,—passed through a double process of jigging, by which the copper particles fall to the bottom. *This bottom* is barrelled and exported to England at great expense, containing only about 20 per cent.; in that state, it is comparatively rich, coarse powder, (scintillant,) presenting a greenish aspect. But I was told that a gentleman of experience and skill as a smelter had just arrived from England with the view of smelting the ore on the spot. If he succeed, the business will doubtless revive, and the village may become more prosperous than ever. I walked over all the ground during the six days I spent in the place, conversed with the miners, noted the whole process from the blasting of the rock to the barrelling of the dirt, and marked with much interest the appearance of the lode,—how it appeared upon the surface, how it dipped as low as 360 feet, where the miners were working, how it was to be recognized, how it lay always between two trap walls—for evidently it is a foreign substance interjected—and blent itself with the white quartz or the softer conglomerate. I was much indebted to Captain Piumner for information on these subjects. I observed that the lode varied in breadth from 8 to 16 feet, that the ore is chiefly sulphate and a yellow sulphuret of copper, varying in richness from 3 to 12 per cent. The miners make a selection of the best and richest portions. Hence the great mounds of rejected material containing copper, but not in sufficient quantity to make the process of crushing and filtration pay. That used on an average contains about 10 per cent; that rejected, from 3 to 9. However, if the smelter succeed, there will be no rejected material. It will pay the company to crush every stone, and send the whole to the washers and jiggers. Then, instead of working only three shafts, as at present, the three where the ore is the richest, they will have all the shafts in operation,—those now standing idle at the Wellington mines, and those at the Bruce mines; and all their former hands and more will be needed.

The miners are chiefly Cornish men. They work only 8 hours a day, beginning at 6 o'clock in the morning, and earning about \$35 a month. The living, however, is dearer at the Bruce mines than in any other part in Canada. Upon

the whole, they are steady and sober, and chiefly follow the Methodist persuasion. A great improvement, it seems, has taken place in the matter of temperance among the people during the last few years. In short, the moral and religious state was much better than I had anticipated; for the business of a miner, requiring him to spend the most of his time under ground, and to hurry away from his family at such an early hour in the morning, affords but few opportunities of cultivating his mind. And when we remember that the Bruce mines are very much isolated,—cut off for a long period of the year from the rest of the world, and the people therefore deprived of the wholesome public sentiment which the Gospel inspires in a large community,—we may well be thankful that the moral state of those people is what it is. In regard to our Presbyterian friends, I have to say that there are not more than 20 families in the place, although not long ago there were 50 or 60. There are only two churches here, both Methodist,—the one Primitive, the other Wesleyan. I should rather say that the Wesleyan is a union church, for the Episcopalians and Presbyterians and Wesleyans united in building it, each paying one third of the expense, and each claiming, in the event of having a minister, a part of the sabbath. All this is set forth in the deed. But as neither Episcopalians nor Presbyterians have been able to get a minister, the Wesleyans have been almost exclusive pos-

sessors. Our Wesleyan brethren, however freely give it up whenever they hear of a Presbyterian minister coming to the place; and I must say that they treated me with very great consideration, offering me the church for the whole time I should be amongst them. I preached morning and evening in that church to a congregation of about 300,—as many as the church could hold,—and at 2.30 in the other church. I also delivered a lecture in the Primitive Methodist church, on the following Tuesday evening, on "My first impressions of Lake Huron." As a desire was expressed that it should be printed, I shall send you a copy by-and-by.

In consequence of the small number of Presbyterian families, I could not recommend them to take any step towards getting a missionary, but advised them to make the best use of such ordinances of grace as they had. I baptised 11 children in the house of my friend Mr. John Livingstone on a week-day evening, and had an opportunity there of preaching the Gospel of the Kingdom, and conversing with the parents more closely on those great matters which lie nearest to our heart, and pressing upon them the duties of a christian life. Commending them to the grace of God, I bade them farewell on the evening of Wednesday, the 4th August, sorrowing that I had so little time to spend with them, but bearing with me many pleasant recollections. D. M.

The Churches and their Missions.

CHURCH OF SCOTLAND.

THE LATE REV. JAMES BELL, HADDINGTON.—The death of the Rev. James Bell, colleague of the Rev. Dr. Cook, in the parish church of Haddington, was noticed in our obituary last month. The event was of startling suddenness, and the intelligence, so soon as it spread throughout the town and parish where he was so well known, was received by one and all as if the announcement had been that of a dear and intimate friend. He was a native of Dumfriesshire, and was a very distinguished student in the University, where he took high honours, and early gave promise of that intellectual vigour and facility of expression which were developed in later years in his pulpit ministrations. In 1843 he was placed in the parish church, in Haddington, as second minister, and shortly afterwards gave token of his intellectual activity by the publication of an elaborate work on the Romish controversy, entitled *The Mystery Unveiled, &c.*—*Church Scotland Record.*

Some of our readers who have pleasant recollections of Mr. Bell's visit to this country in 1866, with a *quasi* commission from the Colonial Committee of the Church

of Scotland to exchange fraternal greetings with us as a church and to take note of our condition and prospects, will read the foregoing announcement with unfeigned sorrow. There was a singleness and simplicity in his character which won speedily upon every one who came into contact with him, while the prodigious strength and accuracy of his memory, which seemed to be able to carry whole columns of figures, made him a most interesting and instructive companion.

FATHER HYACINTHE'S PROTEST.

FATHER Hyacinthe has resigned his post as superior of the Carmelites in Paris. A few months since this priest made an intelligent speech at a peace meeting in Paris advocating in noble language the cause of religious toleration. This speech, it appears, gave offence at Rome, and Father Hyacinthe received a severe rebuke from the "general" of his order, the barefooted Carmelites. To this rebuke he has now replied through

the Paris papers. The letter will cause no small sensation in clerical circles:—

My Very Reverend Father,—During the five years of my ministry at Notre Dame de Paris, and in spite of the open attacks and whispered accusations of which I have been the object, the esteem and the confidence that you reposed in me have not ceased for a single moment. I have preserved many testimonials written by your own hand, and referring as much to my preaching as to myself.

To-day, however, by a sudden change, of which I trace the cause, not in your own heart, but in the menaces of an all-powerful party in Rome, you accuse me of doing that which you encouraged, you blame that which you approved, and you command me to use a language, or to preserve a silence, which would not be the complete and loyal expression of my conscience.

I do not hesitate an instant. With words made false in obedience to the commands of my superiors, or mutilated by misleading reticence, I cannot remount the Cathedral of Notre Dame. I express my regret to the intelligent and courageous archbishop who has opened that pulpit to me, and has maintained me there against the evil wishes of men, of whom I shall speak presently. I express my regret to the imposing audience which has encompassed me with its attention, its sympathy, and I would almost add its friendship. I should be worthy neither of the audience of the bishop, of my conscience, nor of God, if I could consent to play before them such a part.

At the same time, I quit the convent in which I have dwelt, and which, in the new circumstances of my position, has become to me a prison of the soul. In acting thus, I am not unfaithful to my vows; I have promised monastic obedience, but only within the limits prescribed by integrity and conscience, by the dignity of my own manhood and of my own sacred office. I have promised monastic obedience under the benefit of that superior law of justice and of "royal liberty" which is according to the apostle James, the true Christian law.

It is the more perfect practice of that holy freedom that I have demanded in this cloister for a period of more than ten years in the fervour of an enthusiasm which has been free from every selfish calculation, although I cannot add that it has been free from every illusion of youth. If, in exchange for my sacrifices, I am to-day off-red chains, it is not only my right, but my duty to reject them.

The present hour is solemn. The church is passing through one of the most violent, most obscure, and most decisive trials of her existence on the earth. For the first time during three hundred years an Ecumenical Council has not only been convoked but declared necessary; these are the expressions of the Holy See. It is not at such a moment that a preacher of the Gospel, even were he the least of all, could consent to remain silent, like the dumb dogs of Israel—unfaithful guardians whom the prophet reproaches with being unable to bark: *Cines muli non valentes latrare.*

The saints are never killed. Of those saints I am not one, but nevertheless, I belong to the same race—*filius sanctorum sumus*—and I have always been ambitious to put my feet, my tears,

and, if that should fail, my blood, in the tracks which they have left.

I raise, then, before the Holy Father and the Council my protest, as a Christian and as a preacher, against those doctrines and those practices which are called Roman, but are not Christian, and which, in their encroachments, always more audacious and more fatal, tend to change the constitution of the church, the basis as well as the form of its instruction, and even the very spirit of piety. I protest against the divorce—impious as well as foolish—which is sought to be effected between the church which is our mother for eternity, and the society of the nineteenth century, of which we are the children for the time, and towards which we owe duties and love.

I protest against that still more radical and frightful war with human nature, which finds its most indestructible and most holy aspirations assailed by false teachers. I protest, above all, against the sacrilegious perversion of the Gospel of the Son of God himself, of which the spirit and the letter are equally trodden under foot by the pharisaism of the new law.

My most profound conviction is, that if France in particular, and the Latin races in general, are delivered up to anarchy—social, moral and religious—the principal cause of the calamity is certainly not in Catholicism itself, but in the manner in which Catholicism has for a long time been understood and practised.

I appeal to the Council which assembles to seek remedies for our evils, and to apply those remedies with as much force as mildness. But if fears, which I do not wish to share, should be realized—if the august assembly should not have greater freedom in its deliberations than it has already had in its preparations—if, in a word, it should be deprived of the characteristics which essentially belong to an Ecumenical Council I would appeal to God and to man for the summoning of another truly united in the Holy Spirit, not in the spirit of parties really representing the Universal Church, not the silence of some and the oppression of others. "I suffer cruelly because of the suffering of the daughter of my people; I utter cries of sorrow, and terror has laid hold of me. Is there no balm in Gilead? and is there no physician there? Why, then, is not the wound of the daughter of my people closed. (Jeremiah viii.)

In short, I appeal to your tribunal, O Lord Jesus! *Ad tuam, Domine Jesu, tribunalum appello.* It is in your presence that I write these lines; it is at your feet, after much prayer, much reflection, much suffering, and much attention, it is at your feet that I sign them. I have confidence in them; and if men condemn them on earth, you will approve of them in heaven. That suffices me for life and death.

FR. HYACINTHE, Superior of the
Barefooted Carmelites of Paris.
Paris, Passy, Sept. 20, 1869.

! MORE LIGHT WANTED FROM THE COUNCIL.

TO THE EDITOR OF THE TIMES.

SIR,—Having posted my letter to Pius IX. above two months ago, I was glad to read a reply two days ago in your columns. It was

also gratifying to learn that Pius IX. reads *The Times*. As you send light to the Vatican, the Pope will, perhaps, request the venerable Council over which he will preside to send us a light on the weighty matter submitted in my former and present papers. Your exhaustive article leaves little to be said on the correspondence; but, as I am peremptorily interdicted from appearing at the Council, I trust you will find room for this additional letter, if only for the sake of your reader Pius IX. It was my earnest and pure desire, as invited, to "avail myself of the opportunity of the Council" to be allowed to prove to the assembled Council that the dark and hopeless picture of coming perdition for all who are separated from the Church of Rome, sketched by the venerable Pontiff in his address to us, is neither warranted by the Word of God nor borne out by General Councils held during the first 500 years of the Christian era; and that our distinctive doctrines, such as justification by faith alone in the Redeemer's righteousness—and the way to Heaven, neither Pope, prelate, nor priest, but Christ alone, open to the worst and oldest and wickedest, without priestly absolution, or penance, or pay, and our salvation, not by anything done by us, but what was done for us on a Judean hill 1,800 years ago—are clearly stated, often and in various forms, in that Book which the Church of Rome and the Protestant Church both hold to be divine.

The venerable Pontiff in his reply lays the main stress of the issue on the belief that Peter is the foundation of the Christian Church. This restricts the whole question to a nutshell, to which I invite the Council. The only passage in the Book which we hold in common, which seems to give a colour of evidence of the interpretation of the Pope is found in Mathew xvi. 18—"Thou art Peter, and upon this rock I will build my church."

The original text is "*Su es Petros kai epistaura te petra oikodomeso mou teen ecclesiam.*" In this passage *Petros* means a stone, commonly a stone that may be cast from a sling or the hand. Thus Homer writes, "a shower of stones," "stoned with stones."

Petra is generally used to denote what geologists call a rock *in situ*, or an embedded rock. Thus, Homer uses "hollow rock," "the ships cast on the rocks." The transition from the use of *Petros* to that of *Petra* is most suggestive of change of persons. Besides, the Redeemer's use of "this" in analogous instances is all but decisive. He says "Whosoever shall fall on this stone—i. e., Himself." Again, "Destroy this Temple, and in three days I will raise it up."

Again, "Whoso eateth of this bread." So we read "on this rock."

The passage fairly rendered would read thus:—"Thou art a stone, and on this rock I will build my Church," which Church is the aggregate of living stones resting on the Rock of Ages.

But it will weigh greatly with the Pope, who is bound to interpret according to the Fathers, if I remind him of what Augustine writes. He says:—"Petra est Christus quem confessus est Petrus." Augustine also represents the Re-

deemer saying "Non Me super te, sed te super Me edificabo."

In I. Corinthians, iii. 11:—"Other foundation can no man lay than that is laid, which is Jesus Christ."

In Revelations xxi., 14:—"The wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb."

Peter was one of those, and therefore not the foundation on which all rested.

Now, as the Supreme Pontiff informs the Archbishop that he reads the newspapers, and as, no doubt, the Fathers in the Council will imitate so good an example, these simple but reliable observations are submitted to them through your columns for their patient consideration:—

1. Will the Council be good enough to explain why Peter, the alleged first Pope, was married, and why no succeeding Pope, prelate, or priest dare marry? Why does Paul require a Bishop to be "the husband of one wife?" Does he refer to Protestant Bishops only? If so, in what epistle or address does he or Peter give the information that a Roman Catholic Bishop must not be the husband of any wife?

2. Will the Council be good enough to explain how Peter, having equivocated on one occasion, and having been rebuked by St. Paul, instead of excommunicating Paul for the insolent attack on the Vicar of Christ, meekly received the rebuke and mended his conduct?

3. I desire light on another singular fact. Paul wrote an Epistle to the Romans. He sends apostolic compliment to 16 persons, more than one half being ladies, and thanks them for their service in building up the Roman Church, but he neither names nor sends his duty to his ecclesiastical superior, Pope Peter.

4. Can the Council vindicate or explain the remarkable contrast between Peter's description of himself as a *Sum presbuteros*, "or co-presbyter, and the Pope's description of himself as "Head of the Church," "Supreme Pontiff," "Father of Kings," "Vicar of Christ." Was Peter too humble or is the Pope too proud? Both were, of course, infallible; yet they do not seem to agree.

5. Bzovius, in his *Ecclesiastical Annals*, states that in A. D. 1411 the Church had three heads—Benedict XII., Gregory XII., and Alexander V. We want to learn from the Council which was the true and infallible Pope, or whether the exigencies of the times and the pressure of business demanded three Popes instead of one.

6. The Council of Basil deposed Pope Eugenius IV., "the Vicar of Christ and head of the Church," denounced him as a "schismatic and heretic." Eugenius returned the compliment by denouncing the Council as "a den of robbers, in which the devils of the whole world had assembled." The Council elected to the Papedom the Duke of Savoy, who assumed the title of Felix. The complication which arises from this is not easily resolved. An Ecumenical Council and the Pope are each equally infallible. This Council deposed one infallible Pope and elected another. The infallible Pope denounced the infallible Council. Were both infallible? Does Rome get over the difficulty by rejecting some of the Council's decisions and receiving others?

7. It is also very desirable to have some information whether Popes personally corrupt and vicious can transmit the life and substance of infallible truth to those who come after them. Baronius, a Cardinal, and admired as an historian by Rome, writes that at one period "infamous women placed their lovers in the chair of St. Peter, and monsters of licentiousness became Popes." Dupin writes,—

"Thierry Borgia, neveu de Carliste, se fit élire à la place d'Innocent VIII. par brigues, par argent, et par promesse: qu'il fit aux Cardinaux de leur donner des bénéfices et des terres et prit le nom d'Alexandre VI. Il déshonora sa dignité par son ambition, par son avarice, par ses cruautés et par ses débauches."

8. Pope Sixtus IV. was implicated in the murder of Julian de Medici. Alexander VI. is said to have been guilty of homicide. Benedict XIII. and Gregory XII. were deposed as heretics and perjurers. At the opening of the 16th century Fleury writes:

"Le crime était sur le trône, et jamais, peut-être, on n'a vu une plus monstrueuse corruption de mœurs, surtout parmi les ecclésiastiques."

Were these tainted channels likely to transmit infallible doctrine? If God, according to Roman Catholics, could not have chosen such men as Calvin, Luther, and Cranmer to reform the Church, is it probable he would have chosen such monsters of iniquity as some of the Popes were, in order to perpetuate the Church? This is really worthy of the earnest investigation of the ensuing Council.

9. I find that the Council of Trent, Session III., decreed that the Nicene Creed is "the firm and only foundation against which the gates of hell shall not prevail," while in other and equally infallible decrees St. Peter is declared to be the "rock and foundation against which the gates of hell shall not prevail." There is here the most complete antagonism in essentials. Is it not desirable that the Council should shed light on this?

10. I have been greatly perplexed by the discovery that as late as A.D. 813 it was matter of contention whether there was any obligation to confess to a priest. In the Council of Cabailon we read (Conc. vii., 1273):—"Deo qui remissor est peccatorum confiteamur peccata nostra. Confessio quæ Deo fit purgat peccata, ea vero quæ sacerdoti fit docet qualiter ipsa purgantur peccata." Pope Leo III. found no fault with this Protestant sentiment; but Innocent III., at the Council of Lateran, A.D. 1215, commanded and enforced auricular and priestly confession, and the fathers of the Council of Trent have decided that the minute and detailed confession of every secret sin to a priest is of Divine right and necessary to salvation. Surely we Protestants are not too exacting in requesting the Council to give us light here.

11. Many of us Protestants are desirous of receiving light on several features and facts connected with the last general and intallible Council of Trent. On March 13, A.D. 1545, two Cardinal legates from Rome arrived at Trent, bearing two Papal Bulls, one for the Council to hear read, in virtue of which Bull they were empowered and appointed to preside: and another in reserve authorizing them to dissolve the Council, should anything be done contrary to

the dignity and rights of the Pope. Does not this prudent proviso imply that one infallibility was ready to extinguish another infallibility in case the latter failed to reflect the former?

Four hundred seats were provided. On the day of opening there were present just 25, rising to 70 before the close, but on several occasions the number present was under 50. Two hundred and fifty was the highest number present at any time. No wonder that Pius IV. exclaimed, "What folly to have sent three score bishops from among the least qualified to a small city to decide so many things!" Even Pallavicini, whose history was intended to neutralize that of the too truthful Sarpi, says "The title Œcumenical will ill suit an assembly composed of so few bishops." We find from Labbe and Cossart that in Session IV., in which the canon of Scripture was defined to include the Apocrypha, there were present three Roman legates, 43 bishops—that is, 54 in all. In the sixth Session, which defined justification, there were present four cardinals, ten archbishops, and 47 bishops—61 in all. In the 13th Session, in which transubstantiation was settled, there were present four legates, six archbishops, and 34 bishops—44 in all.

We want to learn whether such a Council is worthy of the title Œcumenical, and its decisions of the attribute of infallibility. We feel very much as Pius IV. and Pallavicini felt—that it barely deserved the name: and we also desire to state that if the proposition of Archbishop Manning to proclaim the Pope infallible, and the Pope's claim to it in his reply, be carried, we shall count heads then present, and if fewer than 250 vote we shall feel much less impressed by the decree.

But the close of the Council was the least satisfactory of all. The final vote related to the confirmation of the Council by the Pope. The members then present felt it was exposing the whole fabric to grave disaster if they called in one infallible to authenticate and give force to another infallible. If the decrees were, as they alleged infallible, the Pope could not make them more so. The advice of Hugh Buoncompagne, a bishop, and subsequently a Cardinal, was accepted,—“Confirm the decrees, but ordain that no one shall have the right, or ought ever to entertain the thought, of interpreting them.” Pius IV. was delighted with this resolution, and on the 29th of January 1564, he issued his Bull:—

“In virtue of the Apostolic authority we prohibit all whether ecclesiastics of whatever rank, or laymen whatever be the authority with which they are invested—the former under pain of interdict, the latter under pain of excommunication,—to make on these decrees of the Council any commentaries, glosses, annotations, scholia, or interpretations whatsoever.”

Its parting salutations were,—

Anathema cunctis hereticis—*anathema! anathema!* It is very desirable that the forthcoming Council should improve on so equivocal a predecessor after an interval of 300 years. A Dalmatian Bishop, a member of the Council said:—

“What good could be done in a Council where opinions were counted, not weighed? Against each one of our side the Pope brought

a hundred of his own. One ought to see these hungry prelates coming every day to Trent—most of them beardless youths, sunk in debauchery, and enrolled to vote at the signal of the legates, ignorant and stupid. What has the Holy Spirit ever had to do with this Council? It is from Rome, as from Dodona and Delphi, that oracles were expected. The legates notified the will of the Holy Father, and the Italian bishops pledged every mouth to his privy purse, some of them bishops in the air, without residence or diocese, faithfully followed orders. To do otherwise was a capital crime."—*Apologia ad Maximilianum imperatorem*. Offenbach, 1610.

Was this an infallible Council? It is to be hoped that no such equivocal precedent will be followed on December 8, 1869, at Rome. Should our hopes be disappointed we shall regard the light in it as darkness, and give over all expectation of receiving light from the Œcumenical Council of Pius IX.

Nor is this bishop's the only disparaging judgment. The learned Aymot, representative from France, said he "could not look on the actual Assembly as a general Council, but only as a private Council, whose decrees neither he nor his prelates, nor his subjects would obey."

A Spanish bishop wrote, "The legates show no zeal for the reformation of the clergy." Charles V. said "there were two Councils—one for form, at Trent; and another, the only real one at Rome."

Will the approaching Council in St. Peter's kindly decide if Trent was truly an Œcumenical Council and infallible as Pius IX. considered it to be? The approaching Council is already, I fear, shorn of its claims to œcumenicity. The Greek Church will have no representative in St. Peter's on the 8th of December. No section of the Protestant Church will or would be suffered to make an appearance, as far as one can see. Individual Protestants are welcome, provided they are dumb. The Council is fast resolving itself into a denominational conference, with which it is not reasonable that we should in any way interfere.

I am, Sir, your obedient servant,

JOHN CUMMING.

Sept. 23.

FATHER HYACINTHE.

THE following description of the preaching of this eloquent monk was furnished in a letter to the *Evangelist* two years ago, by a correspondent then in Paris:



But now the tall Swiss halberdier, making a passage along the aisle, announces the approach of Père Hyacinthe, and instantly this whole sea of faces is turned towards him with an expression of sympathy so intense, as seemed enough to electrify one who came in all simplicity and sincerity to bring to them the words of life. He followed slowly, with his eyes cast down, his face pale, and mounting the steps of the pulpit he knelt down, and buried his face in silent prayer. Then rising, he stood with erect and majestic form, and for some moments regarded in silence those

to whom he was to speak; while a deep sigh involuntarily escaped from his large chest.

Although I was already under the magnetism of this extraordinary man, my eye, as an artist, took in all the surroundings. In scenic effect nothing could exceed the beauty of the tableaux—the dark back ground of the pulpit, in ancient carved oak; the form of the preacher, rendered more striking by the robe of his order (he is a Carmelite monk, and wears a long serge gown with only sandals on his feet) with his white cowl thrown back upon his shoulder, his head shaven so as to leave only a chaplet of hair upon his brow, while the light from above fell upon his bare head, and his countenance so sad and beautiful, yet responding with quick sympathy to all the regards turned toward him. Surely if he had studied all this he is a master in the art.

He began to speak, and from that moment I wished to believe in the sincerity, in the piety, in the Christian faith of this man—for if he is not all that, he profanes the most beautiful gifts of Providence. Never did a voice more sympathetic strike my ear; never did art more perfect captivate and control the human heart.

He announced his text first in Latin and then in French. It was in Ecclesiastes—a warning to diligence and activity, which is applied to stimulate men in the work of salvation, repeating with emphasis, "Agonize for your faith: combat for your soul!" He described the agony of Christ that he might hold him up as an example. As it is the season of Lent all thoughts are supposed to converge toward that central scheme, and all motives to radiate from the Great Sufferer. He depicted the sorrows of the Saviour of the world, the drops of blood falling to the ground and the last scene on the cross. During this description all was hushed and still. The vast cathedral seemed to wear a deeper gloom, as if in sympathy with the gloom described, and when he repeated our Saviour's words, "My God, my God, why hast thou forsaken me?" it seemed as if every heart shuddered at the cry.

As Christ suffered and agonized for man's salvation, so should man himself struggle and suffer unto death that he might be saved. This was his theme. But how do men carry on this spiritual war? Here the preacher turned from the Divine Sufferer to the world which He came to redeem—a world full of sorrow and sin. Instantly we were in the midst of the nineteenth century—with examples of guilt which all could recognise. He drew his picture from actual life, portraying the tempter and the tempted; and in his charges of selfishness and crime he seemed as if he would arraign all men at the bar of Divine justice. He did not spare any class or profession—not even his own—but drew a fearful picture of the unworthy priest.

"It is not by hypocrisy," he said, "that the bad priest dishonours his ministry. Hypocrisy is a thing vulgar and base, soon unmasked, which cannot long deceive any one. But it is by that cold, cruel Pharisaism which puts the letter in place of the spirit, the dogma in place of charity, in a religion which is all love. It is not with hands hard and cold that the priest must touch the wounds and sores of humanity, but as a mother in her love for her children

covers the plague spots which mark the outbreaking (fr. volting disease. It is with burning lips that he is to suck the poison from the very blood of the death-smit en; it is with tears of charity and of tenderness that he is to wash and to purify the sinful soul! As he said this, there was in his voice and in the whole expression of his sad and beautiful countenance, something of the tenderness of a father—he seemed to yearn towards those who listened to him with an irresistible attraction, and with one of his electrifying gestures he threw open his arms as if he would take upon his own heart the griefs and the remorse of every troubled spirit.

I give you but a faint outline of his sermon, although it seemed that every word was engraven on my memory. But merely to repeat his arguments and illustrations could give you no impression of his power, for it lay in the man, in his eye, his gesture, and his voice. In true eloquence there is something which escapes analysis—a power beyond words—a magnetism, *vibrante et subtile* which penetrates like lightning, which cannot be described, but which is only felt as the intensest action of the human soul. To make you understand this effect, I must paint for you that countenance so mobile, now grave and stern, and now wearing a look of ineffable tenderness. His gestures were full of energy and animation. There was intense life in every limb and every motion. Now he appeared as if he were the accuser of his hearers, flashing the light of conscience on every deed of guilt. At such a moment you might believe that you heard another Savonarola thundering against the vices of the age. Then suddenly his tone changed and his manner became tender and almost caressing, as if he would draw the multitude to the feet of Him whose agony he described.

In rebuking the spirit of the world, which has such empire over men, a priest has an immense power from his own example of self-abnegation. The Protestant pastor comes to the pulpit from his comfortable home, from the sweet companionship of his wife and children. But a priest has no domestic ties. He has no home, and no one to love him more than others. If a monk, he has taken a vow of poverty and lives in a cell. His life is one of daily self-denial—at least such is the theory of his order—and he speaks to the popular heart and conscience, exalted in public esteem, by this impression of extraordinary sanctity. I need not say that

many priests are far enough from realizing this ideal of their profession—that they are very coarse and common men, alike wanting in intellect and moral elevation. But others there are of a different stamp—who at least try to live saintly, with whom life is a daily self-crucifixion—men full of the sweet impulses of nature, yearning for human society, who are yet doomed to a life of solitude, craving a love which they can never know. In the good priest this contradiction between his tastes and his actual existence gives a sadness to all his life. But what a power does it give him when he speaks out of his lonely and desolate heart to others in sorrow, using the very words of the Christus Consolator.

In the Père Hyacinthe it is easy to see the struggling of two natures. Under that coarse monk's dress throbs a human heart. As Carlyle said of Edward Irving, "He strove to be a priest in an age alien to the character," so it seems as if this man was also striving to realize even here, in the gayest city in the world, and amid the allurements of modern degeneracy, the heroic type of one of the old confessors.

In recalling this marvellous preaching, it seems to me that there is in it something of the senses as well as of the spirit. I will not use the word sensual, for it would not express my thought, nor be just to the preacher. But there is an element of passionate emotion which is so marked in the writings of Saint Theresa and Madame Guyon—a mingling of human with Divine love, but which shut up from all domestic ties, pursues itself out in a love for all mankind. But what a fascination in this eloquence inspired by the most passionate love to God and to men.

If you think me carried away by my enthusiasm, I can only give you the more sober impression of others. Our Protestant friends here render full homage to his genius and eloquence. M. de Pressense says that his manner is the union of extraordinary natural gifts with the most consummate art. It seems he does not shun Protestant society. Not long since he passed an evening at Madame Adolphe Monod's, and they were charmed with his dignity and courtesy. Although he goes everywhere in the dress of his order as a Carmelite Monk, with his naked feet shod only in sandals, yet his bearing is as distinguished as that of a gentleman of the Court of Louis XIV.

Articles Selected.

GOSSIP AT PARIS.—THE MIRACLE AT LOURDES.

A NEW "miracle" has been found! The "Holy Virgin of Lourdes" takes rank by the side of the Virgin of La Salette and the Virgin of Fourvieres, and the highest and most approved miracles of which France can boast in ancient or modern times, and immeasurably above the "winking Virgin of Ravenna," or any imaginable Italian virg'n, because these are foreigners,

and not to be compared to native ones. In fact, they are not to be called "Holy Virgins" at all, but only "Madonnas"—a name regarded here as semi-profane, and applied by poets to the ladies of their own private thoughts, as for instance by Petrarch to Laura, Madonna Laura! No; Virgins with such a name have nothing in common with the grave, austere, orthodox "Sainte Vierge" of the French, and are, so to say, artistic virgins, constantly spoken of in the plural number, as Les Madonnes de Raphael o

Murillo, or any other great painter. Well, a genuine miracle has taken place at a small town, or rather village, in the Pyrenees, called Lourdes: and a grave, truth-speaking, otherwise reliable man, has written a volume upon it, and thousands of people in their senses have bought and read the book, and believe in it. As usual, the person who was the object of the manifestation was an utterly ignorant uneducated child, almost as unable to give to herself a notion of what she thought she had seen as to give it to anybody else. Yet her testimony is accepted by men who should know better, and who should, above all, have a higher respect for the truths of Christianity than they here evince. As to M. Venillot, he is in ecstasies, and chaunts foolish "Glorias" to the very top of his voice, heaping insults upon the heads of the sceptical, and causing the sincerely devout to hide their faces in confusion and shame. But *le miracle est acquis!* and in a year or two, any one who, in a Paris *saloon*, should express a doubt of its authenticity would be quietly and coolly "dropped," and spoken of as a person "wrong thinking" in every respect, capable of anything heinous, of cutting off the heads of the righteous in the impending revolution, or anything most horrible. And here is the worst of it all—For every fresh miracle that is "established" a *salon* is broken up, its elements disorganised, and often whole families given over to discord. Since the Jesuits have been recalled there is no tolerance more in France, and but little *savoir vivre*. The intellectual exertions of the priesthood have become monstrous, and to refuse to adhere to any, the most extravagant new doctrine, is to exclude yourself from the society of the high-born and well-educated, and (in other respects) enlightened and refined. Where all this is to stop is a great question, for it goes to lengths that would scarcely be believed. The Archbishop of Paris, for instance, a wise, able man, a distinguished theologian, and a truly Christian pastor, a man in a million, is utterly tabooed by the Ultramontanes, who pretend to orthodoxy! A few months since Monseigneur was on the eve of being received once more into the bosom of his (!) own "faithful," for it was rumoured that he would after all receive the Cardinal's hat from Rome! In reality what happened was this: For having made the Jesuits in his archdiocese feel that they were mere interlopers, his Grace had been severely admonished from Rome, and was in disgrace; but a short elapse of time sufficed to make it appear that it was for Rome's own interests not to leave so very distinguished a man as the Parisian archbishop without the *chapeau*, and accordingly Monsieur Darbois was told that he was to receive the red hat if he would only recant! He quietly asked, "Recant what?" When assured that a private letter to the Holy Father would be enough, he shook his head and refused. So now the first pastor of the French Church is again tabooed by his "Faithful," and what becomes of the much vaunted union and hierarchy of the Catholic Church itself, it is difficult to say. Meanwhile the *miracle* of Lourdes is firm seated and "attested" as completely as the miracle of the "fasting" girl in Wales by those who believe!—*Globe*.

GOD'S FAIRY BOOK.



O you want to hear about what the Fairy did, Willie; and what she was like; and if she was dressed like a princess, and had a crown of diamonds on her head? I told you, dear, that I never saw her; but I am sure she might be covered with diamonds if she liked, for it is she who *makes* all the diamonds, and rubies, and emeralds, and precious stones in the world, and hides them away in the mines and places where men sometimes find a few of them. How does she make them? Aha! I cannot tell you that. Many a man has spent all his life, till he grew old and his beard grew long and white, in trying to find that out, and never found it out yet. But some of her secrets men have found out by patient study; and she is always pleased to see them trying to do so, as long as they are humble, and don't begin to think themselves wiser than she is. For instance, she has allowed them to find out how to catch the lightning and teach it to run messages for them, which it does as willingly as a little boy I know, when grandmamma asks him to fetch her spectacles; and even faster than a little elf who once boasted that he could "put a girdle round the globe in forty minutes."

But I will tell you a little more about what I have seen of the Fairy's doings in this same garden. She is continually watching over the birds, and bees, and all the creatures in it, and teaching them how to make their nests and take care of their young. And some of them—her particular favourites, I suppose—she teaches not only how to make their nests, but to furnish and ornament them. I know a *Peewee* whom she taught to hang her nest all round with scarlet curtains, like those in the drawing-room. She cuts them out of the poppy leaves, and rolls them up neatly, and carries them home between her legs; and when she gets home she straightens them out, and tries them, to see how they fit; and if they are not quite to her mind, takes a paring off here, and a clipping there, till they suit her taste. And a Spider, who lives near her, has her house hung with silk curtains, which the Fairy taught her to weave herself; and the door of it is lined with silk too, in the inside, but covered on the outside with grains of sand, and little pellets of earth, to look like the ground round it, so that when she goes in and shuts it, nobody knows that she has a house there. Is not that cunning?

And then there are the water-creatures that live in the pond in the middle of the garden; the Fairy takes pretty good care of them, too. There are some of them that have very soft, naked bodies, which would soon get hurt on the rough gravel at the bottom, if she did not take pity on them, and teach them to make houses, or cases, for themselves, which they carry about with them wherever they go; and very funny some of them look, for they make them of whatever comes to hand, some of little stones, and some of little sticks, some of stalks of grass, and some—these are the the prettiest; I think

—of small shells, all glued together in a kind of mosaic work, like mamma's brooch. But one day I saw one of them fasten a pebble to his house that was rather too large, and when he tried to walk he found it was so heavy that he could scarcely drag it along, and was floundering about in great distress, when the good Fairy came that way; and what do you think she whispered in his ear? for she likes better to see people helping themselves, than expecting always to be helped by her. She told him just to take a bit of straw or wood and fasten it on next; so he stuck on a long piece of straw behind, like a tail, and found that it buoyed him up, so that he could now walk quite easily; and off he waddled, wagging his tail behind him, as proud as a peacock. And there are some spiders in this pond, whom she taught to make diving-bells, long before men had ever thought of such a thing; and they plunge down through the water, and walk about at the bottom without wetting a hair on their bodies. I think spiders are rather favourites of hers, for I have seen such beautiful little combs and brushes that she gives them, which they carry always about with them, to keep themselves neat.

Does she ever give the water-creatures wings?

Yes, she does. I know some—queer creatures they are: they have long bodies, with six legs, and big heads, and such ugly grinning faces that it would frighten you almost to look at them. Well, one day I was watching them crawling in the mud at the bottom of the pond, and thinking how ugly they were, when I heard the Fairy call one of them. And he got hold of a stalk of grass, and crawled along it till he was nearly out of the water. And then the Fairy waved her wand, and out of his body there rose up a beautiful creature with wings—not exactly like those the ugly Worm got, but shining and flashing in the sun so splendidly, that I could hardly tell which was the most beautiful. And he rose up in the air a little way, but soon came back, and kept skimming over the surface of the water; while his companions, who were left in the pond, went round and round his dead form, which still remained on the stalk of grass, as if they wondered why it did not move; but whether he saw them or no, I could not tell. And as I looked at them, and at the glorious creature soaring in the air, so far removed from them, and yet so near, a strange thought came into my mind. I remembered the time when your dear grandpapa died, and we all stood round his bed, weeping, and looking at his face, which did not smile back to us as it used to do. And then I seemed for a moment to hear a rustling of wings in the air above me; but when I looked up, I could see nothing but the blue sky, and the white clouds floating in it. So I got up, and walked slowly towards the house; but all the way some one—perhaps it was the good Fairy—seemed to be whispering in my ears some such words as these,—

“Although their radiance from our sight be hidden,
Their viewless presence lingers round us still.”

“Who shall change our vile body, that it
may be fashioned like unto His glorious body.”

“We shall not all sleep, but we shall all be
changed.”

No, dear, I cannot tell you any more stories just now. It is time for you to learn some verses to say to grandmamma after tea. Here are some that I think she would like,—

So strange, so sweet, that change will come;
With wondering joy our spirits rise;
When death's dark shade doth o'er us pass,
It is not life, but death that dies.

Though mortals weep a creature dead,
Yet angels haul a brother born;
The body sinks to night's dark bed,
The spirit hails an endless morn.

OUR DAILY BREAD.

BY THE AUTHOR OF “THE HARVEST OF A QUIET EYE,”
ETC.

CHAPTER I.—TROUBLED WATERS.

“WHAT we shall do, Alice, I simply don't know!” The speaker was a clergyman, a young man, the curate of Hawthorpe. He was seated at his study table, his account-book open before him, a goodly heap of bills by his side, and on his desk a sheet of paper down which ran two rows of figures, combining at the bottom in a subtraction sum. His wife sat on a sofa by the window, working. She looked up when he spoke. Indeed, her look had often stolen towards him while he sat with his hand in his hair, and an array of anxious furrows on his brow, poring over the accounts, and setting down in proximity the debtor and creditor items. “I don't know what will become of us, Alice, dear,—I don't indeed.”

He turned to her a weary hopeless face, his eyes looking rather beyond than at his wife who tried to meet his look brightly, but whose praiseworthy endeavour was rather marred by a sudden spring of tears into the inquiring eyes, when she met the worn, abstracted gaze that still saw nothing but worrying accounts, even while it seemed bent upon her sunny, wifely brow. There he saw them, the two columns, it was plain, in the air, between his eyes and hers: and he turned away presently (not having seen her look with his mind, though his eyes had dwelt upon it), and buried his head in a sort of hopeless way in his hands. What should his wife do? Cry? That did occur to her first: but then the brave, loving heart remembered that that were but a poor way of cheering her husband. So she furtively took into custody with her handkerchief two runaway tears that had slipped out of their prison, and were already well on their way to escape down her cheeks,—stopped two more that were preparing for a start, and shut in two or three hundred that were conspiring to follow their lead.

Then she left her sofa, and came and sat down by her husband's side on the floor; but he did not seem to see her, and the prisoners were already on the lookout for another chance. So she got up, and putting one arm round him, whispered, “Arthur dear!” (What a sweet word!)

He looked up then, and tried to smile; but it was only a poor, haggard, white attempt, and his face went back into that weary abstraction again as he repeated, “Little wife, I don't a bit know what we can do.”

“Is it so very bad, dear?” she said. “Is it anything new?”

"No," he replied, "nothing new, Alice; only I have kept putting off making up my accounts,—to tell the truth, I dreaded it; and now I have put all together, and find things pretty hopeless,—considerably worse than I had dreaded."

He got up, letting her arm slip off his neck, and stood moodily beside the fireplace, leaning his elbow on the mantelpiece, and his head still on his hand.

He was a good man, and a strong man; but the harass and worry of money difficulties had pulled and tugged for a long time now, and had at last got the reins on their backs. That survey of the debit and credit account had given the last jerk, and had wrenched them out of his hands. He who had often bade others trust through all was now fiercely tempted, and well-nigh thrown off the balance himself. Anxious thoughts filled his heart. Billows of distrust, repining, wellnigh despair, rose, and swelled, and followed each other in dull, long lines. Alas for the brave faith that had of old kindled the eye in his talking to others in whose hearts such storms were working! Alas for the strong words that had smitten colour into pale cheeks, and called up an eager strength and readiness for battle into eyes from which the life of hope had fled! How was it? Who shall say? And yet we must think that there had been something wrong. Those heavy, dreary working waves must have arisen (surely) in the absence of those prayers that had once kept them down. That dark sky must have been overcrept with clouds that blotted out day's blue and night's stars, in the absence of the brisk wind of watching that had once kept the sky clear. Anyhow, a fierce conflict was on its verge in the darkened heart of the moody man, who had now no joy even in God's bright gift of comfort that came to him with his wife's cheery words. There are moods in the not yet fully disciplined heart in which the attempt at comfort seems an added injury.

"Nothing goes right, Alice," at last he said; "difficulties beset us on all hands. I may try scheme after scheme, but a ban seems on them all. No pupils can be got in this out-of-the-way place." (It jarred her heart to hear the once bright-hearted officer speak thus of the post appointed for him by the Great Captain.) "Then I did hope something from those magazines. My papers (indeed I do not say it conceitedly, for I well know, beside a higher standard, they are nothing) are, I am sure, more thoughtful and more original than the trash that they accept by the ream. But it is enough that I am trying to get them in for them not to succeed."

New words, these, to little clinging wife! But what shall she say, or do? Nothing,—nothing at present, she very wisely decides. Dare she teach, who was wont to be taught? Dare she advise, with the ring of those old brave words of counsel and encouragement still tingling in her ears? A quiet little prayer flits on soft wings, like a noiseless bird, from the heavy leafage of her heart; that is all she can do now. Right! weak and loving one; put the case into the hands of the Loving and the Strong.

He has gone to the window, and has stood

looking out there for a long time now. The dusk has come over the lawn, and merged with the grass the bright geranium beds, with their edge of blue lobelia, or pale gray leaves. The fringe of dark trees and shrubbery that shuts out the kitchen garden, has blended with the dull hush of the sky. There is a gloom without clouds, but which no star can pierce; and against it the tall dark form looms strange and cold, and the little heart sinks low and low, and those two or three hundred prisoners do at last escape in the dusk, but oh, so noiselessly.

All the while she has sat by the empty study chair, her face, soft and bright as a misty star, making a gleam in the dusk of the room, as it lay on the cold leather arm of the forsaken chair. How strange men are, that anxiety and trouble should make him almost repel her, when it did but increase a hundred-fold the close and tender yearning of her heart towards him. Her patience and endurance, however, are soon rewarded. For he leaves the window now, and comes and fills that desolate empty chair. He takes her hands in his, and presently says, in a slow steady constrained voice, "We are poor creatures, Alice, and consistency goes, and faith fails, too often, just when the trial comes. A dark cloud came over me, and it has not yet quite gone. You must have learned, ere this, to look elsewhere than at him who should be your guide for your model, dearest, or, if not, you had better do so at once." She only squeezed his hand that she held, for she knew that he spoke in earnest, and would not like to hear the excuses for him of which her heart was full. "And what have you been thinking about, all this time?" her husband asked; "come, tell me all about it."

"Nothing in particular," she replied. "At least, nothing that you could not think, much better than I. Well then, dear husband," she continued, as he urged again, "I was thinking of old times, when we were going to be married; at least, we wanted to be, but there was no prospect. And I used to get sometimes very low, and sometimes cross and impatient. And you used to cheer me so, and I remember thinking how His words, that you repeated to me, still had the old power, and how indeed when the sea was boisterous because of a great wind that blew, somehow that Voice, if we would listen to it, seemed to rebuke the wind and the raging of the sea, and to bring over them a great calm."


"What words?" he said, his face shaded by his hand.

"Especially those at the end of the sixth chapter of St. Matthew's Gospel; you said they gave us such a right to trust, a right that we were often slow to avail ourselves of; a possession better than any the world had, and yet which those, who might have claimed it, often seemed to let lie unused. 'Seek ye first the kingdom of God, and his righteousness and all these things shall be added unto you.' 'Your heavenly Father knoweth that ye have need of all these things.' You said, dear, that we must not filch the second half of the precept from the custody of the first.

To be continued.

"A DREAM OF FORGIVENESS."

Luke vii. 48, 50.

 had been musing on the Saviour's love
 That brought Him from His heavenly home above,
 For on the morrow we were called to sit
 Around His table to remember it.
 But now 'tis night, I lay me down to rest,
 With this one longing wish that I were blest
 With words of full forgiveness, as of old,
 From lips of Jesus, when, as we are told,
 These precious words of grace and peace were given,
 Go thou in peace: thy sins are all forgiven.
 I slept, (THOUGH strange it seemed not then,)
 It seemed to be the olden time again,
 When Jesus was on earth in mortal guise,
 Him I ne'er thought to see with mortal eyes:
 Yet it was Jesus, loving, gentle, kind,
 Ready to heal the sick, or cure the blind.
 Just then He spake to one these words of peace:
 "Thy sins are all forgiven, go in peace."
 Methought, as still I gazed upon his face,
 I said to one who lingered near the place:
 "How often have we wished to hear the Lord
 Say to *ourselves* this great and blessed word;
 Come let us try, methinks he will not spurn
 Us hence in wrath; come, we may lose our turn.
 I thought ere now His eye did rest on us,
 Perchance He knows our wish, and waits for us."
 And so we went, nor did we go in vain,
 We heard the same most blessed words again;
 For now to us the loving words were given,
 "Go thou in peace, thy sins are all forgiven."
 And with the words, a smile so radiant bright,
 As seem'd to clothe all things around with light,
 That neither pen can write, nor tongue can say,
 But seemed to chide and chase my fears away,
 I woke, but not as if from common rest,
 I felt that I had been in Presence blest,
 His loving words still sounded in my ears,
 His smile of Heavenly sweetness dried my tears.
 * * * * *
 When seated at His holy Feast that day,
 A sense of sin forgiven—borne away—
 For ever cast into the depths of sea—
 By shedding of His precious blood for me,
 So filled my soul, as if a voice from heaven
 Had whispered still "Thy sins are all forgiven."
 And since, if sight of sin has made me fear,
 That memory has made all bright and clear—
 Telling of Jesus, ready now as ever,
 Pardon and peace to give and rest for ever.