

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Cover title missing/  
Le titre de couverture manque

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/  
Transparence

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

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

Includes index(es)/  
Comprend un (des) index

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

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.

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

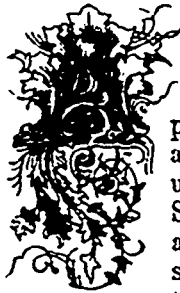
Additional comments: /  
Commentaires supplémentaires:

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
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

# THE PRESBYTERIAN.

OCTOBER, 1868.



RECENT change in the mode of collecting the revenue for school purposes in Montreal has drawn attention once more to the unsatisfactory state of the School Laws in Lower Canada. Under the law as it stood before the present alteration was made, the city of Montreal was taxed to only one-fourth the amount, according to the population, of the rest of Lower Canada, Quebec excepted, and only received from the School Fund in the same proportion. Now it is to be taxed at a rate three times in excess per head of the rest of Lower Canada, while the grant remains the same. In other words, Montreal is to raise a sum twelve times in excess of that which it is to be allowed to draw from the Educational Fund. Were this the whole grievance to be complained of, the matter might be left for discussion in the local papers, as it would possess but little general interest, and need not, therefore, occupy our columns. But the change has raised other points for consideration which must necessarily attract attention, and which would not, with a healthy state of public opinion, unfortunately wanting among the people of Montreal, be allowed to rest unsettled. Possibly, when the tax presses upon the pockets of the rate-payers they may awaken to the necessity of something being done. Nothing else would appear to be capable of rousing them to any sense of duty in this respect. What Shylock the Jew said in bitter irony, may be applied, with perfect truth, to the Protestant population here. They bear their ratings with a patient shrug, bend low, and in a bondsman's key, with bated breath and whispering humbleness, submit to all the ill treatment that the Minister of Public Instruction chooses to put upon them. The heavy tax may, perhaps, do something to create a feeling of interest in this most

important question; nothing else appears capable of doing so.

The proportion of Roman Catholics in Montreal as compared with Protestants is about two-thirds of the former to one-third of the latter. It was known that at the last meeting of the Local Legislature, Mr. Chauvean had determined to bring forward proposals for changes in the School Act. It was notorious that the Educational Endowment Fund had been wasted and frittered away—we will not say misapplied, as from the state of the accounts it is impossible to say how the Fund stands. This much is known, that the Jesuit Estates, which should have produced a large revenue, now yield nothing, or next to nothing, and no explanation has ever been given of the manner in which this has been brought about, no one in Parliament having apparently the courage to demand or the perseverance to insist on a close and searching investigation into the state of affairs. The Fund being bankrupt, some means, it was felt, must be resorted to in order to supply to some extent the deficiency, and certain members of a committee which was formed in Montreal to look after Protestant interests, proceeded to Quebec to exercise some sort of supervision over the doings of Mr. Chauvean. As might have been expected from the primary blunder committed in giving the name of a committee to promote *Protestant* education to a body which should have steered clear of everything bearing the appearance of sectarianism, and whose object *ought* to have been to insist on the establishment of *Common Schools*, pure and simple, the Committee which went down to Quebec to watch over the Bill were outwitted, and we have no doubt laughed at by the astute managers of the Education Office. A promise was made (they are easily made) that a clause should be inserted in the Bill that the proceeds of the tax should be appropriated to Roman Catholics and Protestants in exact propor-

tion to the amounts contributed by them. That this was of some importance is evident from the fact, that while in Montreal the Protestants only number one-third of the population, they pay more than two-thirds of the taxes. Of course the clause was not inserted, some good and sufficient reason being given—want of time, or something of that kind, we believe. The consequence is, therefore, that of \$50,000 to be raised in Montreal, the Roman Catholics will pay one-third, and receive two-thirds; the Protestants will pay two-thirds, and receive only one-third. To show still further the iniquitous nature of the new Act, it is only necessary to state that one of the clauses legalises illegal expenditures, and gives power to those who have committed the illegal acts to collect the amount of the costs levied on them by a court of justice at the instance of those resisting the unjust demands. The object of these clauses is to allow the religious brotherhoods, who, in defiance of the law, were spending large sums on school-houses out of the rates, to recover the amounts from the unfortunate ratepayers, as well as the costs.

But there is another view of the subject which must come up, and that at no distant day. When the property of the Church in Ireland is threatened with confiscation, because it suits the exigencies of political parties, other institutions must be prepared to have their acts and doings investigated. The lands held by the Seminary of Montreal were granted for the education of the people, and the support of the poor; the deeds by which these lands are held are explicit on the subject; visitation by Commissioners is provided for; it is enacted that accounts shall be rendered from time to time, and that these accounts shall state fully and clearly how the revenues have been applied. According to the interpretation of the best lawyers, every cent contributed for school tax in Montreal has been illegally exacted, the revenues of the Seminary being specially set apart for that purpose, except as much as is required for charitable purposes; *Protestants and Roman Catholics alike* are entitled to come upon the funds for education, and assistance in poverty and sickness. How far has the law been complied with in this respect? Have steps been taken to prevent the misappropriation of the funds? Have the accounts been examined to ascertain how much of the revenue, applicable solely to religious, educational and charitable purposes in *Canada*, has been sent, in defiance of the law,

to France, to the Sulpiciens, or some other body? What amounts have been sent to Rome under one pretext or other? What have been the donations to the great Cathedral now building in the United States? These and other questions ought to be answered. If the enormous revenues of the Seminary and other Roman Catholic institutions have been misapplied, the public has a right to know what remedy, if any, can be found. It has lately been discovered, in the case of Protestant Establishments, that they have no rights in the lands and revenues specially set apart for their support, but that the will of the Legislature is sufficient to destroy their titles. In the case of the Clergy Reserves of our own Church and of the Church of England here, this rule was applied, and the lands were confiscated—secularized was the term used. There was no pretext that either one Church or the other had committed any wrong in the matter, except the grievous sin that they derived benefit to a certain extent, and that of this they must be deprived. In the case of the Seminary, there has been gross misapplication of funds. Taxes to which they had no legal claim, and which should never have been levied, have been appropriated by them, large sums have been sent out of the country which should have been spent for the benefit of the population here; no account has ever been rendered of their intrusions with what is in reality public property, being funds and revenues held by them for the public benefit, they now hold lands in mortmain far exceeding the limits the law allows, and yet the community must ask no questions, demand no investigation. When even priest-ridden Austria has risen, it is not too much to ask when Canada will bestir herself, and begin to look into the reasons for suffering a burden to continue which is crushing out the whole vitality of Lower Canada. The answer may be delayed, but it must come some day.

We have pleasure in calling the attention of our readers to the announcement in another column, that the Sabbath School Committee are to reprint and publish for the use of our schools the Scheme of Lessons compiled under the auspices of the Edinburgh Sabbath School Teachers' Union. After an examination of very many Schemes, we can confidently recommend this one as one of the best, if not the best, which we have seen. It is pub-

lished at so low a price as to be within the reach of all. The Notes for Teachers are also excellent, and serve a most useful purpose in explaining and illustrating each Scripture lesson, for which purpose they are in many respects better than a commentary. Orders for the above should be

sent in good season to the Secretary of the Committee.

We publish this month the closing address of the Moderator of the Synod, Rev. Mr. Dobie, which was unavoidably left over in a previous number.

## News of our Church.

**PRESBYTERY OF SAUGREEN.**—The first meeting of this newly formed Presbytery was held according to appointment of Synod, at Owen Sound, on Tuesday, the 2nd inst, the Rev. Alexander Hunter, B.A., of Leith, being Moderator.

There were present, the Rev. Messrs. Hunter, McLean, Morrison, Fraser, Murray and Ferguson, Ministers; and Messrs. George McKay, Alexander Brockie, Malcolm McPherson, and Alexander Wallace, Elders.

After the meeting was opened by prayer by the Moderator, who also delivered a suitable address on the peculiar circumstances and responsibilities of the Presbytery, the Rev. Duncan Morrison, M.A., was unanimously elected Clerk. William Johnson, Esq., a member of the Presbytery of Hamilton, being present, was introduced by the Clerk, when the Moderator invited him to sit and deliberate with the Court.

Mr. R. Campbell, Missionary, read an interesting report of his labours during the past summer in South Elderslie, which was approved of, and a collection was ordered to be taken up by all the congregations within the bounds, before the end of October, in support of the Home Mission.

After a long deliberation the Mission fields of Keppel and Sarawak were committed to the pastoral care of the Rev. Messrs. Hunter and Morrison, and those of the South-Eastern limits to the remaining members of Presbytery, for whom appointments were duly made.

The Presbytery instructed the Clerk to represent fully their claims on the generosity of the Colonial Committee of the Church of Scotland, and to procure from the parent Church a Missionary to labour for three years within their bounds.

William McNaught, Esq., having been deputed by the Church of Scotland people of the Township of Sarawak, represented to the Court the condition of that people, and craved pulpit supplies, which were granted.

Thereupon the Moderator adjourned the Presbytery, to meet at Paisley on the first Tuesday of January, and dismissed it with the apostolic benediction.

In the evening a sermon was preached by the Moderator, from Galatians v., verse 6, before the Members of Presbytery and a large congregation.

The first meeting of this important Presbytery was characterized by a fine spirit of unanimity and zeal in the sacred cause of the divine Master—all present cheerfully devoting their talents and energies to the spread of the

blessed gospel over the district consigned to their spiritual culture by the great Head of the Church.

**PRESBYTERY OF VICTORIA.**—The first meeting of this new Presbytery took place in the St. Andrew's Church, Lindsay, on the 19th of August, the Rev. David Watson, Moderator.

There were present six Clergymen and four Elders. The ministerial charges comprised in the Presbytery are Clarke, Thorah, Eldon, Brock, Lindsay, Peterboro', Port Hope, and Cobourg (vacant) with contiguous mission territory.

The chief items of business were:—

1. The appointment of Mr. Dobie, Clerk.
2. The appointment of a Mission Committee, consisting of the Moderator, Clerk, and Sheriff MacDougall.
3. The reception of a call, and accompanying documents transmitted by the Presbytery of Glengary, from the congregation of St. Matthew's Church, Osnabruck, in favour of the Rev. J. S. Mullan, and the appointment of a meeting of Presbytery at Lindsay, on first Wednesday of September, to afford the congregation of Clarke an opportunity to show cause, if they have any, against the translation of their minister, and for other business.

In accordance therewith, the Presbytery met at Lindsay on 2nd September. The Rev. Archibald Currie, Moderator, *pro tem*.

The clerk reported that the members of the mission committee visited Fenelon and Balsover, and conferred with heads of families about the supply of divine ordinances for these places. In accordance with the recommendation of the committee, the Presbytery resolved that Fenelon should meanwhile remain an integral portion of the charge of Eldon—that the minister of Eldon be appointed Moderator of the session of Balsover, and officiate there on the first Sunday of each month during the present year—that the services of Mr. Donald McAulay, who was remitted to the Presbytery by Synod, be accepted for a period of six months, and that he labour under the direction of the committee, dividing his services equally between Balsover and the country in rear thereof.

A letter was read from the congregation of Clarke, regretting the loss which they will sustain by the removal of their minister, Mr. Mullan, yet acquiescing in his translation. The Presbytery accordingly resolved to release Mr. Mullan from the charge of Clarke, and directed him to wait for and obey the orders of the Presbytery of Glengary as to the time of his induction to Osnabruck.

Mr. Cochrane was appointed to officiate in

the church of Clarke on the second Sunday of October.

The ordinary meetings of this Presbytery are to take place in future on the first Tuesday of February, May, August, and November. We understand that at the close of the first meeting of the Presbytery of Victoria, the clerical members of it met and resolved to institute a society, in connection with the Presbytery—to meet quarterly (on occasion of the ordinary meetings of Presbytery) at which a paper shall be read on a theological or ecclesiastical topic, many of which, of the deepest interest to the Church, are now engaging much attention—to be followed by a friendly discussion. We are glad to find that a recommendation of the Moderator of Synod, given in his closing address, is thus about being acted on by one Presbytery. Our hope is that a similar society may be formed in connection with each one of our Presbyteries. It could not fail to be productive of much good.

**PRESBYTERY OF LONDON.**—The regular meeting of this Presbytery was held in London on Wednesday, the second of September.

Present: The Rev. Evan McAulay, Moderator; Messrs. McEwen, Rannie, Gordon, McLeod and Nicol, Ministers; and Kenneth McLean, Elder. Absent: all the northern members, viz., Dr. George, Mr. Bell, Mr. Barr, Mr. Gibson, and Mr. Camelon, Ministers.

The minutes having been read and approved of, and elders' commissions received, the Rev. John McLeod being next upon the roll, was appointed moderator for the ensuing year.

The Rev. Neil McNish, missionary from the Colonial Committee, was introduced to the court and presented his credentials. Mr. McNish had been labouring at Williams since the period of his arrival. Appointments were given to Mr. McNish, until the January meeting, to Williams, Parkhill, Norwich, Aldborough and Kippen.

Other appointments were then given to members of Presbytery.

The communion was appointed to be dispersed at Williams and Norwich. Messrs Rannie and McEwen were appointed a committee to examine Mr. Eakin on his last year's studies prior to re-entering the Divinity Hall. The committee reporting favourably, the clerk was instructed to grant the usual certificate.

The resignation of the clerk coming up, of which notice had been given at the previous meeting, the clerk was induced to continue in office till next meeting.

The Presbytery adjourned to meet in London, on the first Wednesday of January, at 2 o'clock p.m.

FRANCIS NICOL,  
*Clerk of Presbytery.*

**ARTHUR.**—The Presbytery of Hamilton at a meeting held in St. Andrew's Church, Hamilton, on the 18th of August, accepted Mr. Whyte's resignation of the above charge, and gave instructions to proclaim it vacant. It is to be hoped, however, that it will not long remain so, and there is no reason why it should. True, the number of families at present attached to the congregation is not very great, only about forty in all; but then their attachment has been proved beyond question, and they

have shown themselves truly loyal. The congregation is as yet only in its childhood, and through good pasturage and under vigorous training it is capable of great strength and enlargement. The late minister, who felt himself unequal to the exertions required for the vigorous and proper working of the mission field around, is fully of opinion that with so large a nucleus of well tried friends in Arthur, with a beautiful church and valuable property almost entirely out of debt, a large and flourishing congregation could be gathered in from the remnants of Presbyterianism lying scattered within no very considerable distance. The country is rapidly improving, the crops which had failed for several years, owing to late summer and early autumn frosts, have of late been excellent, and the people are getting out of their embarrassments, as their improved houses and steadings show. Is there no active young man of vigorous frame who could be tempted to enter into this promising field?

**PRESBYTERY OF PERTH.**—This Presbytery met in the Church at Smith's Falls on the 15th ult. Mr. Samuel MacMorine, A. B., Student of Divinity, delivered the discourses prescribed at a former meeting of Presbytery, with a view to his receiving license to preach, and was examined on the Greek of the New Testament, the Hebrew of the Old Testament, and also on Church History and Divinity.

The Presbytery sustained, with much approbation, Mr. MacMorine's discourses and examinations, and in the usual manner licensed him to preach the Gospel.

The Moderator, Mr. Mylne, addressed him in very happy and appropriate terms, congratulating him on the successful completion of his studies and the attainment of the important object to which he had been looking forward so long and earnestly, reminding him of the privileges and responsibilities connected with the high office of a preacher of the Gospel, and also of the interest which the Church at large, and this Presbytery in particular, felt in him, and the expectations which they cherished from him, as the son of the late Revd. Dr. MacMorine of Ramsay, whose memory will long be revered in the Church, as one of its ablest, most devoted and beloved ministers.

May he be enabled, by divine grace, to realize all the kind wishes for happiness, and the expectations as to usefulness, which friends and the Church cherish in reference to him.

**GOVERNOR.**—It was only in last number attention was drawn to the evidence of prosperity afforded by the printed report of this congregation. Since then additional evidence of the mutual good-will and esteem existing between pastor and people is furnished by the fact that the Rev. Mr. Camelon has had presented to him from the congregation a horse and all the necessary equipments. Coming after they had met their engagements, to him, this gift, at least, cannot be looked upon as an apology for not doing their duty by their minister. The gift was accompanied by an address read by Mr. James Brackenridge, in which the congregation record their gratitude to their pastor for his faithfulness in preaching, watching over the young, and visiting from house to

house. In his reply, Mr. Camelon stated that while he received their gift as affording evidence of their appreciation of his labours among them, he had had still more gratifying encouragement by the evident token of spiritual improvement many had made under his ministry.

**ELGIN AND ATHELSTANE.**—This charge has already fixed upon a pastor, and has unanimously memorialized the Presbytery of Montreal to moderate in a call to the Rev. Mr. Lochhead of Matilda. The Presbytery held a *pro re nata* meeting on the 22nd ult., and appointed the Rev. Mr. Patterson to preach to the United Congregation on the 1st inst., and thereafter to moderate in a call in conformity with their wishes.

**MEETINGS OF PRESBYTERIES.**—Of Montreal *p. r. n.*, on the 6th October, of Toronto on the 20th., and of Quebec on the 21st.

**PITTSBURGH.**—We understand that Mr. Samuel McMorine, preacher of the Gospel, is about to be, if he has not ere this been, ordained and inducted into this interesting charge.

**ST. GABRIEL CHURCH, MONTREAL.**—Messrs James Lillie, Hector Munro, and William Patton have been added to the roll of elders in this congregation, and the two former were set apart to that office on the 13th ult.; Rev. Mr. Campbell preaching from Acts xv., 22, 23.

**INDUCTION.**—The Rev. J. S. Burnet, recently assistant to Dr. Urquhart, Cornwall, was inducted, on the 1st July, to the pastoral charge of the large and important congregation of St. Andrew's Church, Martintown, Presbytery of Glengary. The Rev. M. Davidson presided, and preached an excellent sermon from 1 Tim. vi. 12, "Fight the good fight of faith." The Rev. Dr. Urquhart appropriately and affectionately addressed the minister, and the Rev. Alexander McKay addressed the people, on their respective duties.

**LICENSED.**—At sederunt on the previous day, the Presbytery of Glengary licensed Mr. William McLennan to preach the gospel, and expressed much satisfaction with his attainments, and the care manifest in the preparation of the several exercises prescribed to him.

**INDUCTION.**—The Rev. J. S. Mullen, formerly of Clarke, Presbytery of Victoria, was inducted on the 10th September, to the charge of St. Matthew's, Osnabrock, Glengary, the late charge of the Rev. R. Dobie, Moderator of Synod. The Rev. Mr. Burnet preached and presided on the occasion. The Rev. J. S. Lochhead addressed the minister, and the Rev. M. Lamont addressed the people on their respective duties, responsibilities and encouragement. The entire service was both pleasing and instructive, and there was a highly respectable and appreciative audience present. After divine service the Presbytery had a conference with the managers of the temporal affairs of the congregation, when much satisfaction was expressed by the court with the condition of the church, manse. The management of all the interests connected with this charge afforded much ground of hope that the congregation shall, in the future as in the past, not only prove capable of laudably conducting their own congregational affairs, but like-

wise serve to provoke others to similar zeal and carefulness in conducting the affairs and advancing the cause of our Redeemer's kingdom

**ST. PAUL'S CHURCH.**—The new Church of St. Paul's was opened for public worship on the 27th ult. The Rev. Dr. Jenkins, pastor of the Church, conducted Divine worship in the morning, a special dedicatory service being held. Rev. Dr. Mathieson preached in the afternoon, and Very Reverend Principal Snodgrass in the evening. The Church was crowded on each occasion.

The new organ was tried for the first time, on the 17th, when Mr. S. P. Warren, of New York, played a selection of music. The instrument is of fine tone and quality, built by Messrs. S. R. Warren & Co., Montreal. It has two complete manuals, pedal organ, and every recent improvement.

**DEDICATION OF CHURCH.**—A new Church recently erected in Fenelon by that portion of the congregation of Eldon resident in that Township, was on Sunday, the 9th ult., solemnly set apart to the Public Worship of Almighty God. The services, which were very solemn and peculiarly appropriate, were conducted in English, by the Moderator of Synod, the Rev. Robert Dobie of Lindsay, who preached from Revelations xxi. 22, "And I no temple saw therein," and in Gaelic by their minister, the Rev. Neil McDougall, on 1 Sam. vii. 12, "Hitherto hath the Lord helped us."

There was a very large gathering of people (comprising many of the members of other churches) on the occasion, nearly the one half of whom could not get accommodation within the building.

**PRESENTATION TO MRS. MCMORINE.**—The occasion of Mrs. McMorine's leaving Almonte for Pittsburgh, the members of the congregation of Ramsay embraced, to make some manifestation of the very high regard they cherished towards her. For this purpose, they procured a Silver Tea Service from Montreal. Her reply to the address which accompanied these articles, states that she "values their present very highly, and values it chiefly on account of the kindness of feeling it expressed, and that while she lived the congregation of Ramsay would be very dear to her." Mrs. McMorine has resided in the township of Ramsay for almost twenty-three years. She left on the 9th of September for Pittsburgh. The late Dr. McMorine was settled over the congregation towards the close of 1845, and by his faithfulness in the performance of his duties, saw it grow from the small body it was left at the disruption, to its present prosperous condition. The best wishes of the congregation follow her to her new home.

#### OUR FRENCH MISSION.

The convener with pleasure and gratitude submits to the supporters of this Mission the following report of M. DORNIER, for the month of August.

Contributions and collections should be forwarded to the Treasurer, ALBERT FERGUSON, Esq., Mansfield Street, Montreal.

"I am able to lay before you an encouraging report of the French Mission. So considerable

has been our progress during the last four weeks, that some of our church members speak confidently of seeing the Church full in a few months. Without daring to entertain such high hopes, I feel that a sensible increase of our numbers is at hand. The meetings, which during the summer may have averaged thirty persons, are attended by double this number now, nor is the increase only due to casual visitors; several persons, new-comers, after many discussions on points of doctrine, and deliberations from fear of persecution, have decided to take the blessed Gospel for their only rule of faith.

One case is especially remarkable; it is that of a young Canadian, who has recently returned to Montreal, from the United States. While there, he had been awakened by the admission made by a priest, privately, that Jesus Christ was not present in the host, but that it was better that the people should think so, as it made them more respectful towards the Eucharist. This led him to procure a Catholic Bible, and to make himself familiar with its contents. As soon as he arrived in Montreal he began to attend our Church, not missing a single meeting, even of the Sabbath School. Now and then he asked explanations of certain texts he had met with in the course of his reading. Three weeks ago he brought his two children, desiring that they should join the Sabbath School. Finally his wife accompanied him, and although slighted and even persecuted by his nearest friends, he seems decided to cleave to Christ for salvation.

A rich "*habitant*" from—— who had come to town for business, has been led to hear the Gospel, and although he goes back to the country in a few weeks, he appears to have received the truth in the love of it. I have at present two more, young men, under instruction. They have the Bible, and they read it; at first they did so to find texts in favour of the Romish faith, now they seek for confirmation in the *new faith*.

A few more attend regularly, but seem to avoid carefully any private conversation with me, so I adapt my exhortations to what I think they need.

The Sunday School has been well attended lately, viz., on the 9th August, 18 scholars; 16th, 16 scholars; 23rd, 20 scholars; 30th, 17 scholars; 6th Sept., 17 scholars, and I have the promise of five new scholars for Sunday next.

I may add that our Church Session (*consistoire*) sat two weeks ago, and that they resolved to petition your committee for a supply of coal and wood to heat the building properly through the winter, three tons of coal, one cord maple, half cord tamarac, being the estimate they made of the quantity needed. Having found that after settling outstanding accounts for cleaning, etc., a balance of \$11 remained on hand, they resolved to appropriate it for the repairs needed in the lecture room, and use it for week day meetings through the winter, saving both gas and coal.

I see no prospect of any one in the congregation being able or willing to take my place through the winter, but if an arrangement could be made with the Grand Trunk, satisfactory to your committee, I shall be ready to come

down every fortnight if necessary. The intervening Sabbath, Prof. A. Hoerner would read a printed sermon as he did on week nights last winter.

CHAS. A. DOUDIET.

MONTREAL, 1ST SEPTEMBER, 1868.

REV. AND DEAR SIR:

You are respectfully reminded that the first Sabbath in October is the day appointed by the Synod for taking up the annual collection for the Home Mission Fund. Contributions for this purpose should be sent to Mr. James Croil, Morrisburgh, not later than the first of November next.

The very generous response which was made to the special appeal of last winter enabled the Temporalities' Board to continue the usual payments to all the Ministers on the Roll of Synod: while this is extremely gratifying and creditable to the Church, the fact that our future revenue has been permanently diminished by more than four thousand dollars a year, suggests the necessity for continued liberality in support of this very important Fund; and we shall best improve the salutary lesson of self-reliance which the disastrous failure of the Commercial Bank is designed to teach, by systematizing our efforts for raising money to carry on the work of the Church.

Your attention is particularly requested to suggestions contained in the deliverance of the last meeting of Synod on the Temporalities' Fund, and which you will find fully set forth on page 31 of the printed Minutes of Synod, 1868. In the terms of the recommendations therein contained, steps will be taken by the Temporalities' Board at its next meeting, in November, to supply congregations with printed schedules, along with a simple form of account books for the use of Congregational Treasurers. In the meantime you are earnestly requested to make a collection for the Home Mission Fund at the time named by the Synod, and to urge upon your Session and Managers the importance of inaugurating the Schedule system—which embraces all the Schemes of the Church—with the beginning of next year.

I remain,

Your obedient Servant,  
THOMAS PATON,  
Chairman Temporalities' Board.

#### ADDRESS.

DELIVERED AT THE CLOSE OF SYNOD, BY THE  
MODERATOR,—THE REV ROBERT DOBIE.

REVEREND FATHERS AND BRETHREN.—The business of Synod having been brought to a close, it is my duty, as Moderator, to address to you, according to custom, a few remarks, having reference to some of the matters which have been under the consideration of the Court, as well as to our duties as office-bearers in the Church. But before doing this, permit me to tender to you my hearty thanks for the honour which you were pleased to confer upon me by calling me to this chair, and also to crave your indulgence for the very imperfect manner in which I have discharged its duties. These, it affords me pleasure to state, have, by reason of

The harmony which has characterized the sittings of the Court, been very light. On this harmony, and entire absence of everything like the *perferendum ingenium*, which not infrequently has marked the deliberations of Ecclesiastical bodies, I beg to congratulate you. Our meeting of 1868 has been of such a kind that I trust all of us may be able to look back upon it with feelings of unmingled pleasure. May the Christian Spirit evidenced at this Synod be characteristic of many succeeding ones! Then, indeed, may we entertain the strong hope that the work in which we are engaged shall be abundantly acknowledged of the great Master.

Our present meeting has been marked by two events of a most agreeable kind—the one, the presentation of a Testimonial by Synod to a much respected office-bearer, in token of our high appreciation of valuable services freely rendered by him to the Church—the other, the gratifying spectacle of brotherly unity and fraternal greetings betwixt this Synod and the Wesleyan Conference in Session in this city, an act of Christian recognition and regard, worthy of the children of the Kirk and the disciples of John Wesley, as well as of Christian men.

We had the pleasure of welcoming among us the correspondents of the Church of Scotland in the Maritime Provinces, of listening to their stirring addresses and of enjoying brotherly intercourse with them; and to the earnest desire expressed by them for a closer and more intimate union betwixt their Synods and this, you have responded. The great obstruction in the past to the formation of a General Assembly has arisen from the difficulties of intercourse between places so far apart, and the large expense that would be incurred by members attending it; but now, such are the facilities of travelling that one can go from the sea-board at Portland to Toronto, with greater ease and no more expense than formerly he could travel from Montreal to this city.

By the failure of the Commercial Bank, the Temporalities' Board has suffered a severe pecuniary loss. It is, however, a pleasing and encouraging fact, that the appeal made to the Church at large to meet the emergency received a noble response. To preserve the present basis of administration of the funds, and in order to raise annually the sum required to carry out this plan, the congregations of the Church are called to put forth systematic and strenuous efforts; otherwise, a very large number of ministers must suffer a pecuniary loss, which very many of them are but ill prepared to meet, and this cannot but greatly interfere with the progress of the Church, and it may be, in not a few cases, imperil its very existence. In a crisis so great, apart from all congregations contributing with the utmost Christian liberality to the funds of the Board, I would suggest that such of them as are of themselves quite able to support their ministers, will do so, and request the Treasurer of the Board to pay to the ministers of those who may be weak in numbers, or poor in substance, the small annuity which otherwise might be put to the credit of their own ministers. The generous contribution of one hundred pounds sterling, from the Colonial Committee to the funds of

the Church at the present time, we regard as an expression of sympathy and interest by the Church of Scotland on our behalf; which we cannot be sufficiently grateful for nor too highly prize.

In common with the Church, Queen's College has suffered greatly by the suspension of the Commercial Bank and this immediately after that Institution had emerged from a straitened monetary position, and at a time when steps were being taken to increase its efficiency and usefulness. Besides, the Legislature of Ontario has intimated its purpose of withdrawing its annual grant from this as well as from certain other Educational Institutions of a similar kind in the Province, a step which, if carried out, will assuredly inflict a deep injury on the Educational progress of the country. The unanimity of sentiment of Synod on this subject, however, must convince the Trustees and Professors of Queen's College, and all others interested in the prosperity of that Institution, which has for a quarter of a century furnished a superior education to a large portion of the youth of the land, who otherwise could not have obtained it, and whose graduates belong to every church and denomination in the Province—that we will not cease to press our claims on the Legislature, and vindicate the righteousness and justice of these, until it abandons the short-sighted policy and miserable economy which it has threatened in this matter to pursue. Holding it to be the duty of a Government to provide for the education, and more especially for the higher education—of its people, we look upon a college, such as is Queen's, situated in what may be regarded as the very centre of Ontario, and which opens wide its portals to all who knock thereat, be their creed what it may, as deserving of the most liberal encouragement and support at the hands of a professing Christian Government.

The report of the Chairman of the Board of Management of the Ministers', Widows' and Orphans' Fund is very gratifying. The scheme is an important one, and has been since its origin the best and most prudently managed, perhaps of the schemes of the Church. At present, it is in a prosperous condition, its benefits having recently been extended to those entitled to receive them, with the prospect of these being still further extended.

The committee on French Mission report very favourably of the faithful and energetic labours of their Missionary, and those of you who heard the narrative of Mr. Doudiet's work read by the Convener, cannot fail to take an increasing interest in this scheme.

The report of the Bursary and Scholarship Fund is encouraging, shewing as it does an increased liberality on the part of congregations as well as large contributions by individual Christians. Let us hope that the excellent example which has been shewn by the latter may be copied by many others. To no better purpose could such of our people, as have had committed to them this world's riches, devote a portion of the same, than by aiding young men while engaged in preparing for the Holy Ministry, or by founding scholarships to enable the more distinguished of our students to enjoy for a time the advantages afforded by a Scottish



University and also by travel in some of the old lands of Europe, a knowledge of men and things, being, to our ministers as needful as bookish learning.

It is pleasing to know that the interest manifested in the Indian Orphanage Scheme continues unabated. For the measure of success which has attended our efforts in regard to it, we have cause for devout thankfulness. The work is a good one, whose tendency is to excite in the hearts of our children a lively interest on behalf of the heathen, which may be expected in after years to bear fruit. It is worthy therefore of the encouragement and support of all our Sunday schools.

It is a gratifying fact that for a long period there have been very few cases of appeal before this court in connection with the settlement of ministers. It is hoped that the judgment of Synod in the case which came before us at this session will approve itself to the congregation lately at your bar, and that the counsel of a much respected father will be taken into serious consideration by the minister whose interests are more immediately concerned. The faithfulness of the Presbytery of Toronto to the trust reposed in it, in the management of this difficult case is worthy of the highest respect, being in entire accordance with the regularity and order of its general practice. It would undoubtedly tend to the peace of the church, if probationers and others would have regard to the counsel before referred to. There is no need for any minister to press himself or his services upon any congregation when there is such a wide field before him, as there is in this land. It is not, cannot be, to the interests of a minister to obtrude himself upon any congregation who are not entirely agreed as to calling him, and it is ruinous to the best interests of the Church.

Such a collection of hymns for use in public worship, as you have instructed your committee, to whom this matter has been entrusted, to make, will, it is hoped, supply, and that speedily, a want much felt by some of our congregations, and be by them gladly hailed, while this your action does not impose its use upon such as are satisfied with the Church's present liturgy of praise.

To your prayerful consideration I would commend the overture which lies on your table, "On the Dispensation of the Communion on occasion of the Annual Meeting of Synod." Though contrary to the usage of this and the parent Church, it would certainly be—to use the words of the overture—"a becoming act of homage to the great King and Head of the Church, in whose name we meet, and whose servants we profess to be," while its tendency on the deliberations of the Court could not but be to the promotion of Christian forbearance, brotherly love; and sure I am that whether observed at the close of the usual opening service, or at a time set apart during the sittings of Synod, or at its close, and immediately before departure to our several homes and respective spheres of labour—it may be never all again on earth to meet—it could not be otherwise regarded than as an occasion of deep solemnity, or otherwise esteemed than as the enjoyment of a blessed privilege. Surely there can be no more fitting time for obeying the Saviour's command, "Do

this in remembrance of me" than when Christian ministers and office-bearers are assembled for the purpose of deliberating on the things pertaining to the Church's government and welfare and the interests of the Redeemer's kingdom! Why the members of this Synod should not together enjoy, as each year comes round, the privilege of sitting down at the table of the Lord, and of there, over the memorials of the great sacrifice offered on Calvary, individually and collectively dedicating themselves anew and afresh to his service and work on earth, I am wholly at a loss to discover.

By the printing of the Church Agent's Report we have been put in possession of much interesting and important information. Permit me to draw your attention to suggestions and recommendations contained in that Report, for the better maintenance of ministers and the more efficient working of the missionary and the other schemes of the Church, for if these be not followed up by definite action Mr. Croil's labours will be of no permanent benefit to the Church.

The existence of certain things revealed in the Report, though not altogether unknown before, is much to be deplored. What read we in it under the head—"stipend?" "Granted that the salaries of our ministers were all duly paid and even supplemented to the fullest extent of our Home Mission Fund, what do we find? Simply this, that the incomes of a large number of Christian ministers are less than that accorded to a good mechanic—and that the highest salary is not more than is given to a competent clerk in a merchant's office."

This is indeed very humiliating! We are in doubt whether to regard it as flowing from an imperfect and inefficient or ill worked congregational organization, or as evidence of a low state of Christianity. Possibly, it may arise from both. While such a condition of things prevails, the work of the Church must be greatly retarded. Young men of talent and of liberal education will turn to other professions, while ministers may be expected to do their work languidly and with no little heaviness of heart. This is a matter which claims the attention of elders and managers of the Temporalities of congregations, but not alone of these but of every Christian man. The Report suggests, as perhaps the easiest and most simple way of raising the revenue of congregations with a view to augmenting the stipends of ministers, the enlarging of the Sunday collections—in other words—the walking according to the New Testament rule, that has by the Church been long and strangely overlooked—"upon the first day of the week, let every one of you lay by him in store, as God has prospered him." (1 Cor. xvi, 2.) It may not be unknown to you, that the system of laying an offering weekly on the altar of God, is practised by several of our congregations, as it is elsewhere—and that by means of it, an increased income is with greater ease than otherwise obtained. The matter of inadequate ministerial maintenance is the bane of the Church in the land, and yet, it is written "they that serve at the altar, shall live by the altar." That they may wholly and unreservedly devote themselves to their sacred duties, we demand for them in the Master's name,

an adequate, a more liberal maintenance. At the present time, Christianity is in the greatest danger of being brought into contempt through the poverty of its teachers; and an ill day will it be for the Church, when its ministers, as a class, are brought from the lowest ranks of the people, and consist exclusively of those whose educational advantages have been of the poorest kind! In addition to an adequate maintenance for ministers, provision is urgently required to enable us to employ missionaries—the labours of each of whom might extend over a considerable district. Such seems to be more needed by us in certain parts, more especially the newer parts of the country, than ministers in charge of one congregation. And were we in a position ourselves to engage missionaries for this work, or even to comply with the terms on which aid is in the future to be offered us by the Colonial committee to engage in it, it could not fail to be of the utmost advantage to the Church. But apart altogether from the good that might be expected to directly accrue from the labours of such missionaries in our mission fields, much benefit might flow from it to those actively engaged in the work, in their obtaining an experience, which would the better fit them for the efficient discharge of the duties of a fixed charge. At present, by reason of our having no inducements to hold out to our licentiates to enter on mission work, they are, we fear, sometimes tempted to accept calls to congregations, when, it may be, scarcely prepared to undertake their pastoral oversight.

It is earnestly hoped that, in conjunction with the Colonial committee, we may be able to give a worthy response to the urgent appeal made to us by the Rev. Mr. Sommerville, British Columbia, by sending to that country a few faithful and devoted missionaries.

I would respectfully urge upon you the necessity of yielding a faithful obedience to the commands of this, the Supreme Court of the Church. It is also a thing much to be desired, that ministers and elders, zealous for the spiritual prosperity of our people, take a lively interest in all that concerns the welfare of the Church—more especially within the bounds of their respective Presbyteries—and that, as Presbyteries, each work according to its utmost ability, its own field of labour, seeing that no Presbytery, however zealous and active, can make up for the shortcomings of another. Circumstanced as this Church at present is, it seems scarcely possible for Presbyteries to do duty right, without stated Presbyterial Visitations, be these annually or less frequently. Our Church Organization is good, but to answer the end for which it was designed, it must be worked. Let the aim of all be to work it efficiently, wisely and well, and seeing that the times in which we live, call to active and vigorous thought in those who minister in holy things and in the spiritual instructors of the people, and that nothing but loss can accrue to the Church and to the cause of Christianity, if its ministers be not thoroughly versed in “the Questions of the Day,” I would suggest, as a matter worthy of consideration, the establishment of a society in connection with each Presbytery, at whose meetings a paper on an

Ecclesiastical or Theological topic might be read, followed by a friendly discussion.

Rev'd. Fathers and Brethren: let me remind you that the office with which you are clothed, though alas! it be held in this worldly age, in little esteem of many, is yet of all offices the most honourable. Be it yours to magnify it! And if you would that the pulpit retain its ancient power, and retain its hold on the affections and hearts of the inquiring, and the learned, it can only be, by your being thoroughly versed in the literature of the times, and thoroughly conversant with the nature of those objections, which are being brought from so many different quarters against the Holy Scriptures and against Christianity, and fully prepared to meet them. But as the scene of your public labours is not the Lecture Room, but the House of God, I would urge upon you, not only the necessity of making due preparation for the preaching of the Gospel—and that a preaching of such a kind as is demanded by the requirements of the age, but also the great importance of careful preparation for the right conducting of Public Prayer. If it be a responsible duty as Christ's ambassadors to speak in the ears of the people, the message which he has commissioned us to deliver, it is also a solemn thing at the footstool of the Heavenly Grace, to lead the prayers of the assembled congregation, and if careful preparation be felt to be needful for the right discharge of the one, such surely is no less requisite for that of the other. Saith the late Dr. John Robertson, Minister of the Cathedral, Glasgow, in his “Pastoral Counsels,” “Very beautiful devotional expressions may sometimes indeed flow unpremeditated from the heart; but it can hardly be denied, that as a rule, our public prayers, in order to be really good, that is to say, connected, well expressed, and solemn, as well as suitable to the wants of an assembled body of men, would require to be at least as carefully prepared as the Sermon. It seems hard to understand why it should be thought more necessary to study carefully beforehand the words we are to address to our fellow creatures, than those we are to address to our Maker.” Many seem to overlook the generic difference between prayer and preaching, the latter requiring variety in language, being addressed by man to man, and being intended to arouse attention through the outward senses; the former addressed to that Pure Spirit who rears the heart, and whose ear needs not variety of phrase to win his attention, and the love of whose heart requires no excitement from human oratory. Besides, to quote again the words of Dr. Robertson, “It is often very useful and comforting and helpful to enable one really to enter into the prayers in which he is joining, when he can anticipate the language that is to be used in uttering those feelings and desires, of so many of which it may be said, that they are ever old, yet ever new.” We deplore the fact, that with us, something like undue prominence has frequently been given to the sermon, and that it has, indeed, well nigh swallowed up all the other services, having, it appears, become the only thing in the estimation of many worth attending the House of God for. The services of Devotion have come to be considered as

mere accessories and decent accompaniments to it, and so deeply has this notion got rooted in the minds of our people, that it has transferred itself to our Common Language, so that men speak of "the Sermon," and of "Learning the Sermon," instead of attending Public Worship. Even our Church Courts are not free from blame in this matter. They talk of "preaching" and of appointing a minister "to preach," and it is well known that common modes of speech arise from common modes of thinking. To the undue prominence of the sermon over the other parts of the service, may be traced many of the evils from which the Church has suffered. To use the words of a writer on this subject, in *Missionary Record of the Church of Scotland*. "It has encouraged intellectualism—brought men to judge of the acceptability of a man's ministrations by his preaching only—degraded the House of God to a mere Theatre of Eloquence, and the Clergyman to a mere el of a Platform orator, so that men are found to go to Church, not to worship God, but merely to hear the minister." We cannot conceive of a grosser perversion of a Holy Institution or Holy Place than the using of the House of God, not as a place of Worship, but as one of mere human declamation, whither men go in the expectation of obtaining a sort of intellectual entertainment or religious amusement. We would not, that less faithful preparation be made for the preaching of the Gospel—though we mourn the fact that the office of Pastor has been well nigh lost in that of Preacher—but that more prominence be given and more time devoted than hitherto to the other parts of the service. To raise these to the high standard of the sermon, seems to be both our interest and our duty. The Service of our Church has not infrequently been spoken of as bald and cold, but there is no necessity for its being the one or the other.

Our belief is, that with all loyalty to the founders of our Church—Knox and the men of his time—as well as those who compiled the Directory for public worship, it is capable of improvement, and that if so, it is worthy of an attempt. Besides, we are not tied up to such a state of ecclesiastical slavery, that we may not endeavour to effect an improvement in it, adapting it more to the true instinct of Christian feeling, as well as to the necessary demands of Christian culture, and thus of making the Church itself more really useful and powerful for good. The matter adverted to is receiving a large measure of attention at the hands of not a few of the most distinguished ministers of the Church in Scotland. It seems to press itself even more upon our attention, and this, owing to the fact that our people here, like those of the Dominion in general, are more mixed up by marriage and by daily intercourse with the adherents of non-Presbyterian churches than are their fellow-churchmen in Scotland, and that thus our Church service comes into more direct competition here with those of these churches than is the case in the old land. The matter of the improvement of our Church's worship, like everything else that is fitted to secure the Church's life and power should command our interest and support.

We are a branch of a national and a venerable Church, a noble branch of the Church re-

formed—a Church that has done and is now doing a great work for our fatherland, while not unmindful of the heathen, and much less of us, her expatriated children. Be it ours to strive to show ourselves worthy of her and of her history. Let us beware of degenerating into a mere sect, and that noted only for certain paltry peculiarities—not old enough to be venerable. Let us henceforth look less to the rigidities of the past, and more to the necessities of the present and the future. Our fathers' feuds and factions, their party spirit and their party badges let us lay aside, while we hold fast their faith and hope and follow that glorious example of godly zeal and heroic patience which they have left us. Let our aim be to make this our Church, if not great, yet comprehensive and liberal—a Church, in which not alone Scotchmen and their children may worship, but in which Protestants, worthy of the name, may find a home. Let our Christianity be not that of the bigot or the Pharisee, but the healthy and enlightened Christianity of such men—not to speak of others of kindred spirit, as Drs. Macleod and Watson—which has commanded the respect and excited the admiration of even the learned of the heathen of India.

Brethren in the eldership, permit me to say a few words to you. The office which you hold is one which has been filled, alike by peasant and by peer. From the families of the elders of the Church of Scotland, have come very many of her most able and distinguished clergymen. As the representatives of the laity, you can do much to strengthen the hands of the ministers and to promote the cause of the Church and Christianity, in the congregations with which you are respectively connected and in the spheres in which you severally move. Be it your endeavour ever to do this!

Reverend Fathers and Brethren, for the work in which all of us are engaged, I would remind you that there is only a short period allotted to us. "The night cometh in which no man can work." Work while it is called "day," and may our work, when done, commend itself to the Great Master!

And now unto Him who is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy. To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

#### SYNOD OF NOVA SCOTIA.



THE Synod of the Presbyterian Church of Nova Scotia and Prince Edward Island, in connection with the Church of Scotland, met in St. Andrew's Church, Pictou, N. S., after divine service, conducted by the Rev. W. Stewart, McLennan's mountain, who, in the absence of Mr. McCunn, the retiring Moderator, preached from this text: Philip. ii. 12-13, "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." and was constituted with prayer by the Rev. W. Stewart.

The Synod Roll was then made up and read, and found to contain the names of twenty-one ministers and ordained missionaries, and nineteen elders; of these sixteen ministers and missionaries, and sixteen elders, were present.

Since last meeting of Synod, the Rev. James McColl had been sent out by the Colonial Committee to minister to the congregations of the late Rev. Donald McDonald, P.E.I.; the Rev. A. McKay has been translated from the charges of Salt Springs and Gairloch to Lochiel, Glengarry; the Rev. Daniel Gordon from Truro to Ottawa; and the Rev. William McMillan from Earlton to Salt Springs.

It was agreed that, in the near prospect of a union with the Synod of New Brunswick, the Rev. W. Stewart continue in the chair until the Union be consummated.

#### UNION OF SYNODS.

The Rev. A. McLean gave in the report of the Committee appointed to confer with the New Brunswick Synod as to the union, which having been read was unanimously adopted. The question as to the name of the united Synod, it was agreed to leave for after consideration.

The members of the Synod at New Brunswick being present, and the clerks having read the resolutions of their respective Synods, the Moderators and members of both then gave and received the right hand of fellowship, and the union was completed. Thereafter the Rev. Dr. Donald, at the request of the Synod, engaged in prayer.

#### ELECTION OF MODERATOR AND CLERK.

The Synod then proceeded to the election of a Moderator, when it was moved by Rev. Mr. Goodwill, seconded by the Rev. Mr. Pollock, and unanimously agreed to, that the Rev. Dr. Brooke be Moderator of the United Synod, and he being present took the chair accordingly. It was then moved by the Rev. Mr. Pollock, seconded by the Rev. Dr. Donald, and unanimously agreed to, that the Rev. Mr. McWilliam be appointed Clerk.

#### ROLL OF UNITED SYNOD.

It was unanimously resolved that the designation of the United Synod shall be "The Synod of the Presbyterian Church of the Maritime Provinces of British North America, in connection with the Church of Scotland."

#### LATE DR. HENDERSON.

Dr. Donald referred to the death of Dr. Henderson, of Newcastle, which had taken place since last meeting of Synod, and proposed that a minute be drawn up in reference to him and engrossed in the Records of the Synod. Whereupon Dr. Donald (convener), the Moderator, Rev. Messrs Pollock and J. Murray, were appointed a Committee to draft a minute and to report.

A commission was produced and read in favour of Rev. James Wilson, Lanark, Ontario, as corresponding member to the Synod. It was agreed that his name be added to the roll; and Mr. Wilson being present was welcomed through the Moderator.

#### DRAFT MINUTE OF COLONIAL COMMITTEE.

A letter was read from Mr. Laurie, Secretary, the Colonial Committee, of date the 24th

September, in reference to the resolutions of the last Synod as to the draft minute.

The whole subject was very fully considered by the Court, when, on motion by the Rev. G. M. Grant, and seconded by the Rev. Peter Keay, it was unanimously agreed to, "That in accordance with the request of the Colonial Committee, a Board of Home Missions be appointed, with instructions to correspond with all the missionaries and ministers of non-self sustaining congregations within our bounds, and with the clerks of all Presbyteries, to ascertain what is being done by the people in each case towards the support of its missionary, or minister, and what is being done by each Presbytery towards raising funds for Home Missions within its bounds; to stimulate congregations to their duty; and to ascertain how much supplement is required in each case: but to make no grant to missionaries without consent of the Presbytery of the bounds; to carry on all correspondence with the Colonial Committee: and generally to take the supervision of the whole Home Mission work of the Synod, and to present a full report of its proceedings to this Synod; also that the clerk be instructed to send a copy of this resolution to the Colonial Committee, and to ask that all their correspondence in future, with regard to supplement, or grants in aid, be made with the convener of this Home Mission Board."

It was then agreed to that the appointment of the members of the Home Mission Board be deferred to a future diet.

The Rev. Robert Pollok, from Kingston, Glasgow, Scotland, being present, was, on the motion of Mr. Herdman, welcomed through the Moderator, and asked to sit and deliberate with the Court.

#### PRESBYTERY OF MIRAMICHI.

A request was made by the Rev. James Murray that the Synod would appoint a Moderator and Clerk for the Presbyteries of Restigouche and Miramichi now united into one, under the name of the Presbytery of Miramichi, and also fix a time for them to meet. The Synod granted the request and appointed the Rev. James Murray Moderator, and the Rev. W. Wilson, Clerk, and authorised the Presbytery to meet to-night after the adjournment of the Synod.

#### YOUNG MEN'S SCHEME.

The Synod then called for the report on the Young Men's Scheme, which was given in and read by Mr. W. McMillan.

After remarks from different members as to the mode in which this scheme could be rendered most effective for the future, it was moved by the Rev. George M. Grant and seconded by Rev. C. M. Grant, "That the Young Men's Scheme of the late Synod of Nova Scotia and the Bursary Scheme of the late Synod of New Brunswick be merged into one; that the thanks of the Synod be given to both the late committees, and that both be discharged, that the Rev. W. McMillan, (convener), A. Pollok, Charles M. Grant, Dr. Donald, G. J. Caine and the Hon. John Robertson, St. John, be a committee to manage the United Young Men's Scheme, with instructions to assist young men, who propose studying for the ministry, in their studies in Arts or Divinity at whatever colleges the committee think proper to advise; and sur-

ther, that the Rev. Dr. Donald. (convener), G. J. Caie, and the Hon. J. Robertson be a sub-committee to manage the New Brunswick Bursary Scheme.

Various members then spoke on the subject of the supply of young men for the ministry, when it was agreed that the Young Men's Scheme Committee be instructed to enter into correspondence with young men who are understood to have the ministry in view, to urge them to study for the Church in these Provinces, and to offer them assistance in so doing. A motion was carried that a bursary of one hundred dollars (\$100) a year, tenable for three years' study in Divinity be given to the student who passes the best examination in arts at an examination to be arranged by the Committee, to be held in Halifax in the beginning of October, 1868.

#### FOREIGN MISSION.

The Report of the Foreign Mission Committee having been read and adopted, the Convener stated that an application had been made by a young man desirous of engaging in the Foreign Mission Field, and asked instructions in the matter. It was agreed to leave the matter to the discretion of the Committee.

Mr. McLean stated that he had received an application from the Rev. Mr. Goodwill, a member of this Court, to be sent out by their Synod as their missionary to the South Sea islands. On this announcement being made, members expressed their highest satisfaction, and in view of the importance of the matter thus to be considered, it was proposed that the Synod join together in supplicating the Divine blessing and guidance, whereupon the Rev. P. Keay, at the request of the Moderator, engaged in prayer.

#### JUVENILE ORPHANAGE SCHEME.

The Rev. Dr. Donald gave a verbal report on the Indian Juvenile Orphanage Scheme of New Brunswick, stating that it had been in operation for several years, and been eminently successful. It was supported by the contributions of the Sabbath scholars, which last year amounted to \$155.50. At present ten orphans are supported by this scheme. The report was adopted.

The report on the *Monthly Record* was given in and read by Mr. Caie, the Convener.

It was agreed in terms of the report, "that a committee be appointed, consisting of members of the late Synods of Nova Scotia and New Brunswick, which shall furnish information at stated periods, of all interesting matter connected with the general welfare of the Church, in both provinces, and also that the Synod enjoin the conveners of the several schemes to contribute articles to the pages of the *Record* conveying full information relating to their schemes.

#### HOME MISSION.

The Report of the Home Mission committee was given in and read by Mr. McGregor, the convener. It was agreed that the report be adopted and its recommendation approved.

Dr. Bayne, of the Presbyterian Church of the Lower Provinces, being present, was asked to sit and deliberate; at the request of the Synod he addressed the Court on the subject of Foreign Missions, and gave the result of his

long experience in the management of the Foreign Mission Scheme of his Church. Different members addressed the court on this subject.

Dr. Waddel suggested the propriety of Mr. Goodwill being examined by a medical man as to his physical health, and his fitness for the climate and work of a missionary in the South Sea Islands. The suggestion was adopted.

Mr. Montgomery suggested that at the ordinary congregational prayer-meetings, one night once a month be devoted to the subject of missions, and to prayer on behalf of our missionary; the suggestion was readily adopted; and it is hereby recommended by the Synod that congregations act upon it.

It was then moved, seconded, and unanimously agreed, that instructions be given to the Presbytery of Pictou to relieve the Rev. Mr. Goodwill, as soon as possible, from his present charge, and that the Foreign Mission Committee be empowered to undertake such means as may be deemed proper for the carrying out of the objects in view.

Mr. McLean stated that Dr. Waddel was willing to confer with Mr. Goodwill as to his physical ability for missionary work in the South Sea Islands. Dr. Waddel was accordingly asked to do so and to report.

#### OVERTURE BY THE REV. G. M. GRANT.

An overture by the Rev. G. M. Grant was submitted by the Committee on Bills and Overtures, the tenor whereof is as follows:—

"Whereas there are many districts within the bounds of this Synod, in which the Presbyterian population is so small and scattered as to be unable, in its present divided state, to support adequately the ordinances of religion, in consequence of which some districts are left uncared for, and in others unseemly and injurious contentions are perpetuated, to the great scandal of our common faith; and whereas much economy of time and means might be effected by a division, more or less complete, of such districts between ourselves and our sister Presbyterian Church in these provinces, it is hereby respectfully overtured that the Synod take the premises into its consideration, and appoint a Committee to consult with any similar Committee that may be appointed by the Presbyterian Church of the Lower Provinces, and endeavour to secure so desirable an end: it being understood that such Committee has no power to conclude any arrangement, until it has been referred to this Synod for its approval or disapproval."

The Synod agreed to consider the overture.

It was moved by Dr. Donald, and seconded by Mr. P. Keay, that the overture be adopted.

It was moved as an amendment by Mr. S. McGregor, and seconded by Mr. Brodie, that the overture be dismissed. After a discussion, in which most of the members present took part, Mr. Grant replied; and with the permission of the Synod withdrew the overture, inasmuch as there was not perfect unanimity regarding it.

#### DR. WADDEL'S REPORT.

Dr. Waddel reported that he had examined Mr. Goodwill, and found him in every respect fitted by his physical constitution for the work in view.

## CONGREGATIONS OF THE LATE REV. DONALD McDONALD.

The Synod then called for the report of the Committee appointed to confer with the congregations of the late Rev. Mr. McDonald, P. E. I. In the absence of the convener—the Rev. Mr. Duncan—there was no report. Mr. McColl, missionary, being present, gave, at the request of the Synod, a very full and interesting statement of facts in reference to the congregations of the late Rev. Mr. McDonald, among whom he was labouring. Whereupon, on motion of the Rev. George Grant, it was unanimously agreed that the Synod, having heard statements with reference to the people formerly under the charge of the Rev. D. McDonald, express its approval of the zeal and prudence with which the Rev. Mr. McColl has laboured during the past eight months; request him in the course of the summer to transmit to the Home Mission Board a statement of the present necessities of the field; and authorize the Board, on receiving such a statement, to correspond with the Colonial Committee, with the view of obtaining another Gaelic missionary for the extensive field in which Mr. McColl is labouring.

## MR. SOMMERVILLE'S LETTER.

The Synod then took into consideration the letter of the Rev. Mr. Sommerville, British Columbia, of date the 27th of April last. The letter, which was read to the court, detailed minutely the nature and wants of the mission field in that quarter, and suggested the desirableness of this Synod's sending a missionary to labour in that colony. It was moved, seconded, and unanimously agreed to, that the Synod, having heard the letter of the Rev. Mr. Sommerville read, express its deep sympathy with him in his varied labours, and though not in a position at present to accede to his request, yet order that his letter be printed in the *Monthly Record*, in the hope that some teacher or licentiate may offer himself to the Home Mission Board for the field, and in the event of any such person offering, instruct the Board to correspond with the Colonial Committee, or endeavour otherwise to procure funds necessary for sending him.

## STATISTICS.

The Rev. J. McMillan, having referred to the necessity of having accurate statistics in regard to the congregations within our bounds, on the motion of Mr. Keay, it was unanimously agreed, that a committee be appointed, consisting of the Rev. P. Keay (convener), Rev. Dr. Brooke, Messrs. Pollok and Wilson, to prepare a schedule to be forwarded to the various ministers and missionaries within the bounds, and to obtain thereby full statistics of all the congregations, to be submitted to the next annual meeting of the Synod.

## REPORT OF CORRESPONDENTS TO SYNOD OF CANADA.

The report of the correspondents to the Synod of Canada having been called for, there was read an extract minute of the Synod of Canada, of which the following is an excerpt: "That with reference to the proposal for a General Assembly, which has been long before this court, and has received some attention

from the Synods of the Lower Provinces, the Synod declare their conviction that the measure is not only, in the present circumstances of the Church in the Dominion, wise and expedient, but also practicable; and, with a view of carrying the same into effect with as little delay as possible, appoint the following members a Committee to draft a scheme of consolidation and submit the same to any similar Committee that may be appointed by the United Synod of Nova Scotia and New Brunswick, viz.: Dr. Mathieson, Dr. Barclay, Principal Saodgrass, Dr. Cook, Dr. Jenkins, Messrs. Kenneth MacLennan, Mackerras, Alex. Morris, Croil and Denniston. Dr. Mathieson to be convener and Dr. Jenkins vice-convener; two members of the Committee to be corresponding members to the ensuing meeting of the Synods of Nova Scotia and New Brunswick, with instructions to direct their attention to this subject in their correspondence; and instruct the clerk to give commissions to any other members who may be able to attend.

"The Moderator conveyed in suitable terms to Messrs. Pollock, Grant and Fraser, the sentiments of the court as expressed in the foregoing resolution, and in the name of the Synod, thanked them for their attendance and assistance at the present meeting."

The Rev. Messrs. Charles Grant and J. W. Fraser expressed the great pleasure they had in being present at the Synod of Canada, and in taking part in its proceedings, and conveyed to this Court the fraternal greetings of that Synod.

## COMMITTEE APPOINTED TO CORRESPOND WITH CANADIAN COMMITTEE.

It was proposed, seconded and unanimously agreed, that a committee consisting of Dr. Brooke, (convener), Messrs. Pollock, McLean, McGregor, J. McMillan, ministers, with Dr. Waddel, Messrs. Thomson and Montgomery, elders, be appointed to correspond with the Committee of the Synod of Canada on the proposal of a General Assembly of the Church in British North America.

## EDUCATIONAL BOARD.

The Report of Educational Board was then given in and read. Whereupon it was moved, seconded and unanimously agreed, that the Synod receive the report and adopt it; continue the Committee; and enjoin it to publish an article in the *August Record*, explaining the present state of the Educational Fund, and the necessity of raising \$200 before the 1st of October; also that a collection be made on the first Sunday in September, for the Educational Fund, and enjoin the clerk to send special notice of this collection to all Ministers and missionaries, calling their attention to the article in the *Record* on the subject.

## APPOINTMENT OF TREASURERS.

It was agreed that the Central Treasurer for the Home Mission Board be one resident in Halifax; and that John Doull, Esq., be that treasurer.

It was also agreed that the Treasurer of the Synod Fund be the convener of Committee on said Fund, and that the other treasurers continue as at present.

There was then submitted to the Synod by the committee on bills and overtures, an overture anent Session Records, by the Rev. W. McMillan, the tenor whereof is as follows: "Whereas there at present exists an irregularity in many country congregations in the Moderator and clerk being one and the same person, the clergyman acting the part of both; and whereas, from frequent translations, and occasional secession of ministers, Session Records, which are essentially the property of the congregations, are in several instances lost to the congregation: it is respectfully overtured that this Synod take the premises into its consideration, and instruct Presbyteries to enjoin on all Kirk Sessions the propriety and necessity of appointing a session clerk from among its own members, or some trustworthy member of the congregation, that he shall be custodian of the Session Records, and that they be produced annually for examination by the Presbytery."

The foregoing overture was unanimously adopted by the Synod.

#### VOTES OF THANKS.

A unanimous vote of thanks was then passed to Mr. and Mrs. Herdman, and to the members of the Church in Pictou, for their hospitality to the members of Synod on this occasion; and also to the Railway and Steam Boat authorities for the reduction of travelling expenses made in behalf of the members of the Synod.

The Report of the Committee appointed to draft a minute in reference to the late Dr. Henderson was then called for, when Dr. Brooke read a minute, which was approved of by the Synod, and ordered to be engrossed in the Records, and the clerk was instructed to send a copy to Mrs. Henderson and to the chairman of the trustees of St. James', Newcastle.

It was then agreed that the next meeting of Synod be held at Chatham, New Brunswick. The business of Synod being now ended, there was delivered the closing address by the Moderator.

The Moderator then declared the business of this Session to be concluded, and in the name of the Lord Jesus, the alone King and Head of the Church, appointed the next Synod to meet on the evening of the last Wednesday of June, one thousand eight hundred and sixty-nine years, in St. Andrew's Church, Chatham, New Brunswick, of which public intimation was given, and the Session was closed with praise and prayer.

The following is the report of Committee on Foreign Mission presented to the Synod:

Your committee have to report that the interest felt by our people in the success of this scheme still continues unabated. The collections during the past year added to the amount previously in the Treasurer's hands amount to the sum of \$1,521.54, which sum is now at the disposal of the Church.

Your committee remitted last year as directed by the Synod the sum of £50 stg. to the Rev. Dr. Geddie, to be employed by him in sustaining native agency, and while your committee report that they have not had any communication from him during the past year, and are therefore unable to speak of results, they are, however, perfectly satisfied, from the

zeal and wisdom of that devoted missionary, that the funds given him in trust have been well and prudently applied, and that a number of well qualified native agents have been for many months past, and are now actively engaged in one or more of the Islands, in teaching their perishing brethren the way to life and everlasting happiness.

Your committee feel that this is much to be thankful for, and a rich reward for the feeble efforts that have been made. It is indeed but the day of small things, but the object is the glory of God and the salvation of undying souls, and therefore a rich blessing and sure success will certainly follow. Our wish would be to occupy a higher place and a more dignified position in the Mission Field, and the wish is a right one, but we must wait for its accomplishment in the exercise of that patience and faith which, while actively earnest and diligent, will not make haste nor fret, nor be discouraged.

If at this moment one poor perishing sinner delivered by our agency, is found rejoicing in the Christian's hope of eternal life; if many wretched families have been made acquainted with the riches, which can remove all their misery, and trusting in Jesus are found together bending their knees before His Throne, is it not a reward for our efforts sufficient to produce the deepest thankfulness and joy. Your committee believe that such a reward is already ours.

It is indeed with regret that your Committee are obliged to state, that the difficulty in the way of securing a fully qualified missionary still remains. Your committee feel that nothing further could be effected by them, and have only to add their earnest request of this court prayerfully to enquire if any means can be adopted, by which the resources so liberally devoted by our willing people to the blessed work of missions may be more effectively employed.

#### FRENCH MISSION BOARD.

Orangetville, per Rev. W. E. McKay.....	\$3 00
Valcartier, per Rev. David Shanks.....	3 00
Perth, per Rev. William Bain.....	20 00
Laprairie, per Rev. John Barr.....	3 50
Pricoville, per Rev. D. Frazer.....	6 00
Clarke, per Rev. J. S. Mullan.....	4 00
Cornwall, per Rev. H. Urquhart, D.D.....	15 00
Notawasaga, per Rev. A. McDonald.....	10 00
Lackenham, per Rev. Alex. Mann.....	6 70
North and South Elmsley, per Rev. Wm. Millar.....	3 20
West King, per Rev. Jas. Carmichael.....	10 00
Waterdown, per Rev. H. Edmson.....	7 00
Williamstown, per Mr. Wm. Campbell.....	21 42
Vaughan, per Rev. Wm. Altkin.....	5 00
Arnprior, per Rev. P. Lindsay.....	4 00
Ramsay, per Rev. J. Gordon.....	17 15
Galt, per Rev. J. B. Muir.....	10 00

\$149 57

ARCH. FERGUSON, Treasurer.

Montreal, 19th Sept., 1868

#### SYNOD'S BURSARY AND SCHOLARSHIP SCHEME.

Anonymous, (from Almonie), per Js. Croil, Esq.....	\$10 00
A friend, Queenstown, per Rev. Prof. Mowat.....	4 00
	\$14 00

JOHN PATON, Treasurer.

Kingsdon, 14th Sept 1868

#### HOME MISSION FUND.

Perth, per Rev. William Bain, M. A.....	\$16 00
Sept. 15, 1868.	JAMES CROIL, Secretary.



## Articles Communicated.

## HOME MISSION FUND.



BEFORE these lines reach the readers of the *Presbyterian* there will have been received by each minister a circular from the Temporalities' Board, reminding him that the collection for the Home Mission Fund is appointed by the Synod to be taken up in all the churches on the first Sabbath of October. A goodly number may already have given effect to the injunction, but there may be some who are waiting for a more convenient season, to whom we would respectfully address a few sentences.

As the Synodical Schemes are four in number, a special contribution is expected from each congregation once in the quarter. Hence the propriety—nay, the necessity—for punctuality. If delayed beyond the proper time, the one is brought so near to the other which follows as to render it pretty certain that one or both of them will suffer in consequence.

This Home Mission Fund is, without doubt, the most important to which we are asked to contribute, and, to maintain it in a state of efficiency, commensurate with the increasing wants of the Church, is not only our duty, but it is a work worthy of our very best efforts. It might almost be said that the very existence of our Church is perilled on the annual free-will offerings of our people for this purpose. It is our "Sustentation Fund," by which we aim at placing all our ministers in circumstances of respectability and comfort, and, to the extent that we do so, adding also to their usefulness. It is our "base of operations," or rather the starting point of all our plans and purposes. And until this is placed on a sound footing, we shall never be found supporting the other schemes of the Church as they ought to be supported.

It is really painful to look at the printed acknowledgment of receipts for these schemes, as they are detailed in the minutes of Synod. On the roll we find the names of one hundred and eight ministers in charges, and eleven congregations which, temporarily vacant, have been long organized, and enjoyed the services of a stated ministry, that is, in all one hundred and

nineteen congregations that ought to be found contributing to all the schemes. What is the actual state of the case? Last year fifty-two congregations contributed \$655.98 for the French Mission Fund, or an average of \$12.60 each: sixty-seven congregations contributed nothing. Had these given at the same average rate the result would have been \$1499.40. The loss accruing to the church from the apathy, carelessness, want of organization or by what name soever this misguided and aimless state of things should be called, is, for one year, \$843.42. Seventy-one out of one hundred and nineteen, contributed to the Ministers', Widows' and Orphans' Fund, the sum of \$1524.79: average \$21.40. If the forty-eight who did not contribute had given in like proportion the figures would have been \$2546.60, and so we have to write off \$1021.81, as loss in this branch of our operations. The returns for the Bursary Scheme exhibit confusion still worse confounded: thirty-four contributed \$438.51: average \$12.90, eighty-five giving nothing are responsible for the loss of \$1096.50 in money, and, what is a graver consideration, deterring who knows how many well disposed young men from giving themselves to the study of the ministry.

The contributions to the Home Mission Fund for last year present a very gratifying contrast to those above named. Only twelve out of one hundred and nineteen did not contribute; of these, two enjoy the services of commuting ministers; two, the services of ministers receiving annually \$400; five rank as recipients of a smaller amount from the Temporalities' Fund; the remaining three were vacant. The contributions received from all sources was \$12,598.37; this response to a special appeal stands out in high relief as one of the best things ever done by the church. We have for once shewn what we can do; there is this danger, however, to be apprehended, that we may regard the effort as altogether an exceptional one, never to be repeated. Now I think if any one at all acquainted with the financial ability of our congregation will take the trouble to analyze the returns minutely, he will come to the conclusion that this voluntary assessment has been pretty fairly and equally made. It is true that one congregation deserves to be called "the most noble Roman of them all," inasmuch as it contributed nearly one sixth



of the whole amount; but does not every member of that congregation feel the better for the part he took? Most unquestionably he does; and I feel certain that we have only to convince them that we have need of the money, and that it shall be well expended, to ensure a like generous contribution from them year by year, and this they will do if other congregations, show themselves to be like minded. What is \$12,000 a year to the Church of Scotland in Canada? Nothing to boast of: no more than is required to carry on the great work that is entrusted to us—not one whit more than we ought to give, than we *must* give—if our Church is to grow with the growth of our population. Let us but set ourselves to work in earnest, and systematically, and we may expect a blessing to ourselves and our Church. “Thus saith the Lord of Hosts,—Bring ye all the tithes into the store house, that there may be meat in mine house, and prove me now herewith, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive.” I could easily name twelve members of the Church who could sit down and write out a cheque for \$1000 each, annually, without abating a single basket of champagne. But, though they would doubtless sleep sounder of nights and otherwise feel themselves better, we neither expect nor shall ask them to do this. The truth is, that, however good for them, it would not be good for us to get our money thus easily; our incentive to activity and zeal would be gone: better for us, far better, if needs be, that we should even have to make some sacrifice of present or prospective comfort, that we may have a hand in the good work of supplying with Christian ordinances those of our countrymen who are less highly favoured than we. There are a few cases in which it will be prudent or safe to risk a creditable contribution to this very important fund, by a simple announcement from the pulpit, that a collection will be made for this purpose on a given day. It were altogether better that a personal canvas should be made, and so thoroughly made, that, not only the heads of families, but the junior members of families, be made to feel that they too are something more than disinterested specta-

tors. The young man in a mercantile office, the clerk behind the counter, the porter in the store, the man servant and the maid servant, have as good a right as we to share the blessings.

It is expected that printed schedules, embracing all the schemes of the Church, will be distributed to each congregation before the close of the present year, in compliance with the recommendation of the Synod. It is hoped that all who have not already in operation a better system of collecting money for Church purposes will give this plan a fair trial, and, if any has a better plan to suggest, I am quite sure the conductors of the *Presbyterian* will very willingly open their columns for a detailed description of it.

Though in somewhat a different connection, the present opportunity may be taken to intimate that the Synod, having appointed a committee to collect statistics of the Church for the present year, the requisite papers are in course of preparation, and will be forwarded to all the congregations early in January. We shall study to restrict the number of questions to the smallest practicable limit, and otherwise facilitate as much as possible the collection of the required data. It need not be stated that the value of statistics depends upon the accuracy and completeness of the details furnished. If each minister will, at the proper time, kindly confer with his session, and see that the information is forwarded in due season to the Convener of the Committee, they will very much lighten his labours. To this end it will be found of great advantage for congregations to close all their accounts with the Calendar year. Except in cases of congregations incorporated by act of Parliament, and by which they are bound to hold their annual meeting on a given day, there can be no real difficulty in choosing the last day of December or the first day in January in each year, as that on which the election of office-bearers and the auditing of accounts shall be conducted. Presbyteries and Presbytery clerks can also give valuable aid in this work by taking cognizance of it in their meetings, and using their influence to fulfil the expectations of the Supreme Court.

THE CHURCH AGENT.

## Notices and Reviews.

THE BOOK OF COMMON ORDER OF THE CHURCH OF SCOTLAND, commonly known as John Knox's; and the DIRECTORY FOR THE PUBLIC WORSHIP OF GOD, agreed upon by the Assembly of Divines at Westminster, with Historical Introductions and Illustrative Notes. By the Rev. George W. Sprott, B.A., and the Rev. Thomas Leishman, M.A. William Blackwood & Sons, Edinburgh and London, 1868.

The particular and explicit form in which the above title is expressed, is sufficiently indicative of the character of the volume issued under it. Mr. Sprott (who was many years in the Colonial Field) and Mr. Leishman divide the Editorial labours between them, upon the two parts of which the work consists, in the order mentioned. During the progress of their undertaking they have enjoyed special advantages in having reference to rare and valuable works. The result of their researches are given with great care, conciseness, and soundness of judgment. Their introductions and notes form a very instructive elucidation of the venerable productions with which they are associated, enabling the reader to set a true value upon the whole, and frequently throwing light upon particular passages, which, without the assistance they afford, are of most difficult explanation. The Introduction to John Knox's Liturgy is a deeply interesting and

succinct account of the law and usage of the Church, as to worship, from the Reformation till 1645, when the General Assembly passed an Act "for the establishing and putting in execution of the Directory for the Public Worship of God." The latter document is still recognized and appealed to by the Church as a guide in the conducting of its services, so that Mr. Leishman's introduction and notes have a particular bearing upon ancient customs and modern practices. The desire for information as to the worship of the Church of Scotland in former times, has recently experienced a singular awakening. This volume owes its appearance to this circumstance; it professes to gratify and largely gratifies the desire referred to; it also aims to some extent in guiding opinion in the future. It is handsomely printed in imitation of the large editions of Andro Hart. We doubt not it will find a considerable circulation in Canada, and for the benefit of those who may wish to procure copies, we take this opportunity of announcing that it may be procured from Dawson Bros., Montreal, or Campbell & Son, Toronto.

We have to acknowledge receipt from the Leonard Scott Publishing Company, of New York, of the *Quarterly, North British, Edinburgh and Westminster Reviews*, and *Blackwood's Edinburgh Magazine*.

## The Churches and their Missions.

THE PROVINCIAL ANGLICAN SYNOD composed of the Bishops of the various Dioceses in Ontario and Quebec, of delegates from the clergy and laity of those respective dioceses, which is designed to serve the same purpose here that the convocation does in England, and which meets triennially, held its session in this city from the 8th to the 19th ult. After assembling, great doubts existed as to the constitutionality of the meeting, owing to the inability of Bishop Fulford, Metropolitan, to preside at the opening as the constitution stipulates he should do. He was at the moment suffering under a serious malady, which his physicians declared must prove fatal; meanwhile, the Synod was presided over by Dr Cronyn, Bishop of Huron, the senior bishop of the Province, leaving it to the lawyers to determine whether it was legal to proceed to business under the then existing circumstances. It was manifest to all, that there was a defect in the constitution in its not

providing against such a contingency, and no doubt an effort will be made to remedy it.

There was a large attendance of both clerical and lay delegates, attracted, it was acknowledged, by an anticipated discussion on the vexed question of ritualism. And they were not disappointed. Dr Beaven, Professor of Moral Philosophy in University College, Toronto, was chosen Prolocutor, although experience showed that, whatever other qualification she had for such an office, he lacked the physical presence and intellectual vigour necessary to direct the proceedings of such an unbusiness-like gathering as the Synod proved itself to be. Complaint is sometimes made that the courts of our Church are frequently scenes of confusion; but such as were witnesses of the proceedings of the Anglican Synod, will probably hereafter feel satisfied that disorderly meetings do not necessarily characterize Presbyterian assemblies. It was manifest that in-

stead of disorder inhering in the very nature of our institutions, the acquaintance with the forms of procedure in public meetings, which our system brings to its observing adherents, gives them a great advantage over prelatists.

There were in all nine petitions against ritualism, one of which alone, that from the diocese of Toronto, specified what was objected to, viz., the wearing of the *chasuble, alb, cope and tunic*; the use of *altar lights, incense, and wafer bread*; the *elevation of the elements after consecration*, and the *encouragement of non-communicants to remain during the celebration*. One from a portion of the same diocese deprecated the discussion of these questions. Amongst the other business brought before the Synod was a proposal to unite the Anglican Synod of Nova Scotia to that of these Upper Provinces, which was supported by Col. Lowry, as a delegate from Halifax; a memorial to the general Episcopal convention of the United States requesting them to remove everything from their constitution and practice which would hinder uniformity and intercommunion between them and the different branches of the Church of England; the discussion and adoption of a code of Canons for regulating the affairs of the Episcopal Church in the Dominion, and amongst others regarding the mode of electing in future the Bishop of Montreal, who is *ex-officio* the Metropolitan of the Church in Canada; and a petition to the Legislature of the Dominion to establish an asylum for inebriates.

However, the burden of the meeting was the settlement of the ritualistic question, and it was debated with great energy for more than a week. Every one who had anything particular to say on the subject may be presumed to have said it. The laymen of the Church in particular were earnest in the condemnation of recent innovations, although a few of them were found espousing the High Church side of the question. The committee, to whom the various petitions on the subject was referred, reported against the discussion at present for three reasons: 1st. That no instances of ritualism have been as yet complained of in this province; 2nd. That therefore, so far as this country is concerned, the discussion of the question would be premature; and lastly, that the legality of the use of some of the things complained of was now under consideration by the tribunal in England. Four of the Low Church men on the committee dissented, however, from the views of the majority, viz. Dean Hellmuth, chairman, Canon Bancroft, Mr. Housman and Dr. Fitman. The High Church party evidently fought shy of the discussion, which they endeavoured to evade by motion after motion, the last dodge resorted to being to get the House of Bishops to ask for a conference on the subject, with the view of burking further debate through the influence of the Upper House, the members of which were known to hold moderate views on the question. Bishop Lewis of Ontario, accordingly, moved, and it was unanimously carried in the House of Bishops, a resolution substantially the same as that recommended by the committee on ritualism, the gist of which was to delay action on the part of the Synod until the whole matter should be adjudicated upon in England; and that a conference be sought with the Lower

House for the purpose of securing their assent to this resolution. This course was condemned by the Low Church party as a breach of the privileges of that House, and an effort to destroy its independence. But after a long discussion on this point of order, the High Church party triumphed by a vote of forty-seven to forty-three, and the conference was held. The final result of the conference and the long and animated debate which followed was the following resolution:

Whereas, the *elevation of the elements in the celebration of the Holy Communion, the use of incense during Divine Service, and the mixing of water with the sacramental wine, are illegal*, it is resolved by this Synod that the above mentioned practices are hereby forbidden in the Church of this Province; and, whereas, the Rubric at the end of the Communion office enacts that the bread shall be "such as is usual to be eaten," the use of wafer bread is hereby forbidden. This Synod would express their disapprobation of the use of lights on the Lord's table and vestments in saying the public prayers and administering the sacraments and other rites of the Church, except the surplice, stole or scarf and academical hood, and their determination to prevent, by every means, their introduction into the Church of this Province.

An attempt was made to have forbidden the use of the black gown in preaching, which has been hitherto the badge of the Low Churchmen, but it did not succeed.

Dr. Fulford died on the second day of the Synod's meeting, much regretted, as he seems to have been a wise mediator between parties identifying himself with neither the high nor the low. He was 65 years of age, and the next great excitement will be the election of his successor.

#### THE NEW COLLEGE BUILDINGS ON GILMOREHILL, GLASGOW.

The present season has been exceedingly favourable for out-door operations, and the consequence is that the New College Buildings at Gilmorehill have made a satisfactory degree of progress. The east front has reached the requisite elevation of three lofty storeys, and is now in course of being roofed in. This part of the building contains a number of class rooms, with the necessary accommodation for the different professors, as well as preparing rooms for the students. The great south front, containing more class rooms, and the Examination Hall, is also approaching completion, and the contractors expect to have the greater part of it roofed within a month or six weeks. The north front is not so far advanced, but two-thirds of the range are at least a storey above the level of the ground. In the western portion of this front the library will be situated, and considerable progress has been made in this direction. In the first place, there is a sunk area of nearly fourteen feet in depth, over which the lower hall of the library is in course of erection. This splendid apartment will be 22 feet high, 60 feet wide, and 129 feet long, and the roof will be supported by twelve fluted columns of cast iron, joined together at the top by girders of the same material richly orna-

mented. These columns and girders are already set up, and the builders are busy on the arched windows of the inner walls. Immediately above this apartment will be another of similar length and breadth, but the height will reach 58 feet from the floor to the arched ceiling, in three different ranges, of ornamental iron pillars and galleries. The museum will occupy the opposite end of the north front, and is intended to be the same as the library outside and in, while between the two will be placed the oval building set down in the plan as the Hunterian Museum.

The great tower in the centre of the main or south front is gradually rising from its base of solid rock. It is thirty-six feet square at the bottom, and the walls are seven feet in thickness, to be reduced to four and a half feet at the bottom of the spire. The square portion of the tower will be divided into six storeys, lighted by arched windows—the lower storey being 24 feet in height, the second 33, the third 25, the fourth 26, the fifth 52, and the sixth 18, making altogether 178 feet. The spire will spring from this elevation, and rise 114 feet more, the topmost pinnacle of which will be 292 feet above the level of the ground. The erection of the great tower was not included in the first contract. It was intended to bring it up to the level of the main front, and to leave it in that position till a more convenient season, but the liberality of the subscribers and the Government grant have provided the means, and the great tower will now go on with the other buildings. The appearance of the south front will be considerably altered by the erection of two ornamental shafts for ventilating the entire building. These shafts will rise to the height of 50 feet above the ridge of the roof, and will resemble two additional towers at a distance. They will be placed equi-distant from the central tower, and from the ends of the main front, and will add very materially, we think, to the picturesque effect of the completed building. At the present moment there are upwards of 700 men employed on the works, with seven steam engines, and a number of valuable horses. The quarry on the grounds is still supplying excellent blocks of freestone and seams of coal in alternate layers, so that Mr. Thomson shall material for his buildings and fuel for his engines out of the same excavation and close at hand. A strong band of navvies are busily engaged in removing that portion of the hill between the north front of the College and the Partick road. It will be an immense labour, but the soil is required for the formation of terraces

on the south side, and its removal will show the new buildings to greater advantage. Immense piles of iron pillars and monster girders may be seen within the walls, and we have good authority for stating that 1500 tons of cast iron and seven hundred tons of malleable iron will be required for the buildings. The pay-sheets of the workmen absorb on the average about £1000 per week; and as the masons employed have had the good sense to take advantage of the good weather by working ten hours a day during the season, they have been enabled to earn better wages than their brethren at other jobs where the "nine-hours movement" is enforced. The great strike in connection with the College works is virtually at an end, the matter having been allowed to drop quietly, and the men are now relieved from the surveillance of "picquets," or any other kind of annoyance. The building operations, we may add, are carried on by Mr. Bradford, who has acted from the commencement as the contractors' manager in chief.

PRESBYTERY OF GLASGOW.—The Clerk (Dr Smith) read a call from the congregation of the united parishes of Liff and Benvie, to the Rev. W. F. Stevenson, of Rutherglen. Mr. Andrew Fleming and Mr. John McLean appeared for the kirk-session, and Mr. John Bennet for the congregation of Rutherglen, and represented that it was the unanimous desire of the congregation that Mr. Stevenson should remain among them. His five years' connection with the parish had been productive of very great good; the schemes of the Church had been largely augmented, the Sabbath school attendance greatly increased, and the wants of the poor very fully attended to. Mr. Stevenson said he should have preferred that the Presbytery had decided the case for him; but as he was expected to indicate his own mind on the matter, he would say that, as he had reason to believe the kirk-session and congregation were unanimous in the desire that he should stay in his present charge, he felt it would be a grave responsibility were he to resist their wishes, and in these circumstances, he had decided to decline the call. On the motion of Mr. Brownhill, seconded by Mr. Scott, and supported by Dr. Smith, the Presbytery unanimously agreed to proceed no further in the case, and the clerk was instructed to intimate this decision to the Presbytery of Dundee. The Rev. T. B. W. Nixon was afterwards inducted to the Tron Church and parish.

## Articles Selected.

## THE OLD TOWER ON THE AUFFENBERG.

A TRUE STORY.

*(From the German of Dr. Barth.)*

It is hardly possible that any of the persons connected with this story can now be alive—the youngest would be above eighty years old; yet I may as well not give the real names, and change the scene. The person who related the whole to me, more than thirty years ago, must now be dead, for the facts took place about the year 1772, and he was then a grown man. But as he himself was a witness and actor in the case, I shall relate the tale to you as if he were speaking.

"I am not quite certain whether it was in 1771 or 1772 that I pay a visit to a relative, who lived as magistrate (Amtmann) in Auffenberg in——. His family consisted of four spirited boys, from nine to thirteen years old. But what we now call spirit, was on the stern educational principles of those days considered mischief and wantonness; what we now look upon as the mere overflow of youthful fire, and endeavour to excuse or guide in a right direction, was then condemned and dealt with as serious crime. So was it at least in the house of the magistrate. Father and mother were stern and hard on principle, and the resident tutor, a rusty Master of Arts from Leipzig, was a rash tyrant, whose rod only hardened those on whom it fell—never, like the rod of Aaron, bore blossoms and fruit. Let those be glad and grateful who have never had to bow under such a sceptre! If one of the boys made a mistake in grammar, down came the blow; if he appeared five minutes too late at table, ditto; did he spring off the road after a cat or dog, unnecessary doubtless, but surely not a crime, nothing but chastisement; and so on in all things, till every enjoyment was paid for with tears. I have often heard the boys of a morning, in their little schoolroom, when they had been blundering in their Latin lessons, howling like couples of shut up hounds under the lash. When I had tried to represent this to the parents, they only quoted the Scripture text, 'Foolishness is bound up in the heart of a child, but the rod of correction shall drive it far from him.'

"Now, as to real mischief, the boys were by no means free of it, and secretly played many a trick upon the old tutor; but they were not actually malicious then, as far as I knew them, and never would have fallen into some of those scrapes for which they had to suffer, had they been frankly and kindly treated, and pains taken to win their affections.

"I may mention one of their mischievous pranks. The room where we took our meals was next to the kitchen, and this season the flies were so unusually numerous as to remind us of the fourth plague of Egypt. One day at table we were perfectly tormented by them, and nobody more so than the master,

whose powdered wig, especially about the forehead, was garnished with flies as black as the envelope of a mourning letter. Though he drove them off a hundred times, they always returned, and the more cross he became, the more did the company appear to be amused. One suggested that the flies wished to profit a little by the learning with which his head was filled; another remarked that it was better to have them outside than inside. I, however, suspected that the boys had been playing some trick. After dinner I went into the garden; it was a hot September day, the fruit was ripe, I liked to eat off the trees, and I knew that the boys, who were at liberty for an hour, and with whom I was a favourite, would quickly follow me. So, as we sat together under an apple tree, I began to question them,—'Is it not true that you gave the flies a commission to amuse themselves with your master?'

"They could not suppress a smile, and after I had promised to keep their secret, they explained to me that they had moistened his wig with raspberry juice, and powdered it over with fn:ugar.

"I gave them a small admonitory lecture, but could not help silently reflecting how such a loveless system of education must harden young hearts, and teach naturally open dispositions to become cunning and deceitful.....

"These boys burdened my soul. I saw by anticipation how they would be led deeper and deeper into evil, and lose the right way not only through this life, but throughout eternity. I sought over and over again how to find some means of opening the parent's eyes to the errors of the method they were adopting, but felt small hopes of success. But an event occurred to break the fetters without my arrangement, in which I could not mistake the wise leadings of God.

"One day some boys from the neighbourhood came on a visit. They were sons of Major——, who lived on his property at M——, and was on intimate terms with the family of my friend. For their companions' sake the boys of our house were allowed a half holiday, and the old tutor took the opportunity for going to smoke his pipe in Prengau with some college acquaintances. A shout of jubilee was raised, for such a holiday was of rare occurrence. All the strength of discipline had not yet subdued the spirit of the children, it only broke out more wildly when an opportunity was given, and one cannot wonder if it went beyond bounds.

"With tumultuous joy they all rushed out of the house towards the hill on which stood the ruins of the old castle of Auffenberg, for there they proposed to spend the afternoon. I believe the whole had been secretly planned beforehand, and that the Major's sons had received a note asking them to come that day, in hopes of a holiday being given. I would gladly have been of the party, to keep a watch over their doings and ward off any evil consequences of their high spirits, but I had letters which must be answered at once, and so remained in my own room.

"At the corner of the old castle on the Aufenberg stands a tower, or rather, it stands there no longer, having been long ago demolished, and the stones carried away by the peasants to build their barns. But tradition says that the tower was as deep below the ground as it had once been high above it, and the boys had long been full of curiosity to discover what might be found down in the old depths. For this purpose they had now provided themselves with some ropes out of the barn, of course without asking permission. When they reached the hill, they first exacted tribute from the hazel bushes which grew all around. Then, having brought bread, fruit, and preserves with them, they sat down to their repast on the green flowery carpet of nature.

"After long feasting came the question, Who will go down into the tower? Ludovic, the oldest of the magistrate's sons, declared himself ready. He was the boldest and most adventurous of all the band. The majors sons, who had enjoyed more advantages of education, were afraid of some misfortune, and suggested that there might be venomous or dangerous creatures down below, and told stories about an old tower in their neighbourhood which had formerly been used as a prison. But Ludovic would not be discouraged, and insisted that he should make the descent to explore the pit. He tied the old rope round his body, took a lighted torch in his hand like a miner, and directed his companions to hold fast, and let him slowly down. The boys did their utmost to obey, but Ludovic had only accomplished two-thirds of the descent, when the rope gave way, and he fell with a loud cry to the bottom.

"Imagine the terror of the poor children! They barely saved themselves, in their consternation, from plunging down after him. Then they first stood motionless as the oaks around, and then began to shout down into the tower, but receiving no answer, their alarm, became still greater. At last after calling long they heard a mournful unintelligible sound, and a hollow groan, which they believed to be the last sigh of their expiring brother. A sudden panic overcame them, and they rushed down the hill, as if pursued by a spectre.

"At the bottom they came to a halt, and consulted together what must now be done.

"What is to be done?" said the second brother, Moritz; "we have no choice. Ludovic is beyond our help; he is lost, he is dead. If we say anything about it, our father and the master will half murder us, and yet that will do no good. We must be silent, and let no one discover what has happened; just say that Ludovic left us on the road, and we do not know where he is gone. You must all solemnly promise not to let a soul discover the secret, or we shall have fearfully to pay for it."

"The rest agreed with him, and gave their promise to each other, at all risks to stand fast by the same story: Ludovic had left them by the way, and they knew not where he went. The major's sons also were made to promise this, and returned to their own house by the nearest road, resolving never to take that fatal walk again.

"The other boys came home in the evening after sunset, and went at once to their own

room as quietly as mice. The tutor was not in, and as the whole charge was laid on his shoulders, no one asked them any questions. Unhappily, supper was later than usual, for the father had business to attend to. It was 9.30 when the supper-bell rang.

"Some persons may suppose that, after what had happened that afternoon, the boys would have gone early to bed, in order to avoid appearing at table, but such an unheard-of breach of household rules they dared not think of, especially as they had enough to answer for without it. Ah! my dear young readers, have you ever known what real anguish means? Perhaps—after some acts of disobedience, when punishment is to follow—after telling a lie, when you believe it is to be discovered—when an investigation is to be made which will bring your fault to light—when your father takes up the rod, and says, 'So—now come with me! such moments are indeed painful, and the suffering might be so easily saved, for it is the fruit of sin, and he who does not consent to sin will not have thus to suffer. But what, then, do you think, will be the anguish of those who must appear before the judgment-seat of the living God, and expect from him not the rod of fatherly chastisement, but to be cast forth into 'outer darkness, where there is wailing and gnashing of teeth?' Oh, may you take heed betimes, and seek the Saviour's grace, so as never to have to fear that awful sentence!

"Well, the boys appeared at table—of course, only three. 'Where is Ludovic?' asked the tutor. 'We do not know,' said Moritz. He left us at the foot of the hill,' added Hugo, in a constrained, distressed voice, which to the acute observer, betrayed a guilty conscience.

"The father said nothing, but looked at the boys with stern severity, while they dared not raise their eyes to meet his. Then the youngest, Julius, began to tremble all over and burst into tears.

"For God's sake!" cried the mother, in a tone of agony, 'where is Ludovic?' Her voice went to the children's hearts; their mother's distress, their own sorrow for their unfortunate brother, broke down at once all resolutions of silence and falsehood. The emotions of childhood, which cold severity had repressed, not extinguished, gained full power; and with loud sobs and weeping, they all fell before the mother, embracing her knees, and unable to utter a word.

"I was deeply affected by this scene, and afraid that something dreadful must have occurred. The father sprang angrily to his feet, seized the first implement at hand—a measuring-rod—and was about to belabour the children in order to force an explanation. I laid hold of his arm and arrested the blows. 'Have only a little patience,' I said, 'and I shall soon find out the whole.' I took the three boys, led them into another room, and having closed the door, said to Moritz, 'Now, out with the truth. You need not fear to tell me; you know that I am your friend, and will deal kindly with you. Tell me frankly what has happened to Ludovic?'

"They told me at once the whole story, for they knew they had nothing to fear from me—

Dreadfully shocked, I felt, what is the end of this to be? Unless God grants a miracle, the boy can hardly now be rescued alive! But I strove to conceal my agitation, went instantly, with apparent composure, into the parlour, and said to the parents, 'Give me but the boys along with me, and in the space of one hour I shall bring back to you your lost Ludovic?'

"I said nothing more; for if the boy were still in life, I wished to spare them needless distress; and if he could not be saved, they would learn the terrible tidings soon enough when we had come to certainty. They were motionless with fear, as if struck by lightning. I made no delay, but feeling thankful that the parents seemed to have no suspicion of the real calamity, I immediately went out with the children—not that I needed them as guides—for I knew the road to the Auffenburg well—but I wished to keep them from the harsh treatment they would certainly have received in my absence.

"My first step was to go to the mayor of the town, whom I knew to be a vigorous, strong-minded man. 'Get me six strong men,' I said, 'but instantly; there is great need of haste, and something most important on hand.' He asked no questions, and I told him nothing more. He rung a bell to summon his bailiff, and gave him the names of six men who lived near and whom he could trust on a dangerous enterprise. He thought probably that it was to pursue a robber, or something of that nature.

"When the men appeared, I said, 'Now provide yourselves with ropes, poles, planks, ladders, and lanterns!' These were quickly collected from the neighbouring houses. 'Now, let us march!'

"We passed through the town. Here and there a dim light still burned in some apartment, and a head looked out from some little window, and watched, astonished, our strange procession through the darkness. Above the town, near the Church, stood the pastor's house; there were still lights there. He was a very firm, sensible man. I went in and begged him to accompany us, and he willingly agreed. To him alone, in a few words, I explained the whole matter; all the others were ignorant of the object of this night journey, for I had strictly forbidden the boys to say a word of what had happened. They wept during the whole way, for they became more and more aware of what a terrible fault they had committed, and how sadly it might end for themselves.

"We reached the foot of the Auffenburg, and began silently to ascend through the bushes towards the old castle. The stout young men whom the mayor had selected were not at ease, and could not repress a slight shudder. They supposed themselves intended to surprise a party of robbers who had been lately making depredations in the district . . . . . How easily they might be concealed among the trees, and fire upon us singly as we advanced! Then they remembered stories, current in the town, of ghosts haunting the old ruins . . . . . The men often gave a side-long look of fear when the flickering light of the lanterns cast a strange shadow from some withered stump or twisted

stem. Perhaps they would not have dared to follow at all, if the pastor had not led the way.

"When we got fairly among the old walls the boys went before, and guided us through the brushwood to the ruined tower, while we toiled after them among stones and rubbish. A small portion of the tower-wall still remained above ground.

"I had by this time explained to my companions why they had been brought there, and that a human life was to be saved. Weeping, the boys called down the the pit, 'Ludovic! Ludovic! are you still alive?' It was a fearful moment, and all present were deeply moved. With intense anxiety we waited for some reply, and in fervent, silent prayer I called to the Lord for mercy. Then came a mournful, faint sound out of the depths.

"'Ah! are you there? Why did you leave me so long? Have you nothing to eat?—I am so hungry!'

"Now praise and thanks be to God! from my inmost soul I exclaimed; 'he yet lives, and he must be unhurt, or else he would never first speak of eating!'

"We tied stout ropes together, fastened a lantern at one end, and let it down, in order first of all to see how deep the tower might be. When we measured the rope, we found it from fifty to sixty feet. All our ladders, even fastened together, were too short.

"The lantern was again lowered, and Ludovic was directed to take it off and keep it by him. Then we drew up the rope, secured a strong piece of wood to it, and let it down again. I called to the boy.—'Now, Ludovic, sit on the plank and hold fast by the rope, that we may draw you up.' A stout pole was laid across the opening, and held firmly down by two men. Over this we suspended the rope, in order that Ludovic might not be knocked against the walls, but drawn up in the middle; and we also lowered a short stick, by which he could keep himself off, if the swaying of the rope brought him too near the sides. Yet as he had to carry the lantern and hold fast by the rope, he could not quite escape some thumps and bruises, while we with all our might hauled him upwards.

"At length he appeared on the surface, and could leave his awkward, dangerous seat. The joy of his brothers, on beholding him whom they had considered dead restored uninjured, is indescribable. They fell weeping on his neck, and implored his forgiveness for having left him so long in this frightful prison, from want of courage to tell all; for if it had depended on them alone he must have perished of hunger, as if any persons passing by had heard his cries, they would only have thought of the spirits that haunted this old hold of robbers.

"Ludovic then related how he had at first fainted, although, wonderfully, not hurt by his fall; and when he came to himself he always hoped for deliverance,—never imagining that his brothers would leave him in such a situation. He was afraid of nothing except the snakes and reptiles which might be lurking in this subterranean den, and never ventured to look round, in fear of meeting the glittering eyes of some venomous serpent. Often he called for help, and getting no answer, supposed that the boys



had gone home to procure a stronger rope for drawing him out, but the time had appeared very long.

"But have you said anything to father?" he added; "for if he and the master know of it, I would rather go down the tower again than meet the punishment that will be waiting for me!" He earnestly implored me to try to soften his father's anger, and mitigate the tutor's chastisement, and I assured I would do so.

"Our chief concern, the rescue of the prisoner, was now accomplished. But a difficult piece of work was still before me—how to deal with the parents. I felt the need of at least a few moments of quiet consideration; and for this purpose we went, in the first place, to the pastor's house, after I had parted from the mayor and the six men, thanking them all warmly for their willing assistance, and putting a little money into the peasants' hands. In the pastor's house we found a warm room, which he had with much forethought ordered to be ready for us. The night was chill, and Ludovic, after his six hours' imprisonment in the damp, cold pit, was trembling not only with cold, but with fear and distress in prospect of the chastisement awaiting him. . . . . We made him take food and wine, and then undergo a thorough washing, for he was covered with dust, mud, mould, and cobwebs. This purification, at which the pastor's good wife assisted, was doubly useful, to avert a portion of the parent's wrath, and to give the poor boy himself a little longer time for gaining strength and composure. The scene we must next enter upon would be trying at the best, and we must tax our utmost efforts if we hoped to soften the parents and the teacher.

"After laying my plan of operations before the pastor, who, to my great comfort, was willing to accompany me as adjutant, we set off for the field of battle. I tried to fortify myself by the consideration of how much sadder our way would have been if Ludovic had been brought back dead, or with broken bones; and while at this thought I thanked God anew for his gracious guidance and protection, I added the petition that he would still bless our endeavours, and turn angry hearts to peace and gentleness, as that of Esau towards Jacob. As yet I ventured not to hope that this unfortunate fall into the frightful donjon, 'where moth and rust did corrupt,' was to prove the occasion of a complete change of matters in the house of my friends, and the first step to the happiness of the boy's future life.

"Our first step was to steal into the house quietly and unobserved, and get the boys safely into their own room. In this I succeeded, by means of a private back entrance. As soon as the children were in their own room, I locked the door and pocketed the key, and then went down to the parents. They were naturally greatly alarmed on seeing me come in with the pastor, and without the boys; they imagined at once that some sad accident had occurred and that the pastor had come to break the tidings, and apply the consolations of religion.

"In a tone of agonizing distress, the mother exclaimed—'For God's sake, tell me! where is Ludovic?'

"We answered calmly,—'He is well and in his own room with his brothers.'

"And why have you not brought him here with you?" asked the father. His voice was stern, yet he trembled.

"I thought it better for the pastor to reply than for myself. Quietly and gently he said, 'Because the child is terrified to face your extreme severity.'

"The tutor, who was also present, here tried to interpose some angry remark, but the pastor, turning to him with all the dignity of his spiritual authority, said in a firm, decided manner, 'Be silent! You have no right to speak in this matter. If any terrible accident had happened, the fault would have been yours; and the harshness with which you have treated these children has nearly led them into a crime whose fatal consequences only the great mercy of God has averted.'

"This address of course did not please the tutor, and to find an opportunity of venting his anger, he rose up and went to the children's room. There he would at once have subjected them to severe punishment, but finding the door locked, he had to defer his wrath and seek his own chamber.

"We were glad to see him depart, for while the pastor spoke directly to him, he had also the parents in view, and rejoiced to observe that they were not angry, but thoughtful and silent. Their consciences had already accused them of having failed, if not in love, at least in giving proofs of it to their children, and now, in dread of some great misfortune, natural affection long repressed, asserted its claims.

"When the teacher had left, and I saw the mother silently weeping, I led her into the window recess, and assured her of the safety of her first-born. At the same time the pastor addressed the father, and spoke forcibly to his conscience. 'For a long time,' he said, 'I have been oppressed by the feeling that I ought to remonstrate with you upon the method of education followed with regard to your children. I know well that you and your wife are less to blame than this passionate, spiteful tutor, who ought never to have been a teacher of youth, having neither wisdom nor patience for such an office. . . . . With a gentle, impressive, sympathising manner, the pastor spoke at length, and we listened. He succeeded in awakening parental feelings, till the strong, hard man was softened even to tears.

"When we saw both parents in this state of mind, we told them the whole story of the afternoon and night, and thus showed them more and more how their own severity had been the real cause of the boys' criminal concealment; and how they, the parents, had truly cause for fervent gratitude to our gracious and long-suffering Father in heaven for the deliverance of Ludovic; 'for,' said the pastor, 'if he had perished in the tower, although the folly of his brothers would have been most culpable, yet the first blame lay upon their parents, who had themselves closed the door of confidence between them and their children, and by over-severity led them to conceal the accident. Your own conscience, too late, would without doubt have told you this, and your peace of mind would have been lost for ever.'

"While the pastor continued his gentle exhortations, I went upstairs to bring down the



boys. I found them as quiet, subdued, and terrified, as a flock of sheep in a fold listening to the wolf howling close at hand; but I encouraged them by the assurance that they need not be afraid. As soon as they entered the parlour, they fell weeping at their parent's feet. Not a single harsh word was spoken to them. But the pastor and myself gave them admonitions, showing the sad consequences of disobedience to parents, of falsehood and deceit, of forgetting the presence and the fear of God. We exhorted them to seek forgiveness, not from their parents alone, but from their Saviour, whom they had so grievously offended, and fervently to thank him for his marvellous mercy. 'Let this be a warning to you,' I concluded, 'during your whole lives, never to seek to help yourselves by a falsehood. And now go to bed; out before you lie down, go to your knees before God in repentance and gratitude.'

"How my heart rejoiced to see the affair thus got over; it was now past midnight; the pastor went away; and I sought a few hours of repose after the fatigues and excessive agitations of the day. Next morning I conversed seriously with the magistrate, and succeeded in convincing him that the tutor was not a man who could be trusted to bring up children of so much vivacity and sensitiveness as his sons. I undertook the commission to seek for a better, more judicious teacher, and felt greatly cheered to have accomplished so much by my representations. I added that I was very anxious to have the children freed from their fear of the tutor's anger and punishment being only deferred. The father, at my request, told him that the whole affair was to be considered at an end, and no chastisement inflicted. . . . The boys were now wished to be taught mathematics, of which the tutor knew nothing. . . . He was handsomely paid off; and a young, pious divinity student took his place, who quickly found the way to direct aright the lively energies of his pupils, and to introduce confidence and frankness into the whole family life. A year later when I next visited Aussenberg, I should hardly have known the boys to be the same. They were quite changed; merry and lively still, yet no longer wilful and deceitful, but frank, friendly, even tender towards their parents, and diligent in their studies. The parents could not sufficiently thank me as the instrument of this joyful change. Now, they said, for the first time they knew what real happiness was. I thanked the Lord, who had in his providence brought new happiness to a whole worthy family through the fall into the old tower on the Aussenberg.

"Thirty years later, when I was beginning to feel an elderly man, I came on business to Frankfort, and had difficulty in procuring accommodation, as the town was full of Austrian troops. At last I got a room in the White Horse. At the *table d'hôte* were seated a party of Austrian Staff-officers, among whom I par-

ticularly remarked one tall, powerful man, who seemed to be high in position, wearing the Theresa cross of honour, and having the marks of wounds, which proved him to be a well-trying soldier. I asked the landlord who he was. He did not know the name, but found it out from the servant of another officer. This was enough. Major-General N—— sat opposite me. I quietly and naturally took part in the conversation, and soon asked some questions about one of his scars. He said he had received the wound in the defence of a fortress.

"'Yes,' said the officer next him: 'and he ought also to tell you how lion-like he defended it.'

"'Hush, no more!' continued the major-general. 'I only did my duty; and in that you truly were not behind me.'

"'You have no longer any need of the staff,' I said, 'which helped you in the tower on the Aussenberg.'

"The major-general started.

"'Herr, how do you know about it? Who are you?'

"I quietly replied,—'I am Counsellor R——, your uncle [so the boys had called me], if you please; and you may remember how I helped to draw you up out of the tower. It would be more difficult now!'

"As I spoke, Ludovic sprang with the old vivacity to my side of the table, and embraced me. We had not met for thirty years, as my duties had called me to a different part of Germany; but I had heard of his entering the Austrian service, and rising by his valorous conduct to a high military rank. As soon as I learned his name I had no doubt of his identity, for even his scars did not destroy the old family likeness.

"'Yes,' he said, after expressing in warmest terms 'the joy of meeting again, 'that old tower was the origin of better days for all of us; and when I think over that affair, I thank yourself in especial for all my good fortune in life, for after our grim old tutor departed, and the good young minister came to us, we seemed to get out of purgatory into paradise.'

"'Not to myself,' I said, 'but specially to the Lord in heaven you ought to render thanks, who so wonderfully preserved your life! If you had perished in the tower, I dare not think of all the misery that must have followed!'

"I purposely gave this turn to the conversation, in order to discover how Ludovic viewed things now, and whether, under the Theresa cross, he had true faith in God in his heart. His answer quite satisfied me. Alas, that we could not remain longer together! How much we should have had to say to each other, and how much more I could then have told you of his history! But he had to leave Frankfort that evening with his regiment, and we have never met again.

"The other brothers all lived to be good and useful men, each in his own sphere. . . .

"Truly the ways of our God are wonderful!

## Miscellaneous.

## THE UPPER CANADA COLLEGE FUND.



EVER, probably, in the whole course of Canadian journalism, has there been witnessed anything so amusing as the position of the Toronto newspapers on the Upper Canada College question. The journals of the whole Province have, on the discovery of the outrage which is being perpetrated on our Grammar Schools, risen as a unit and demanded immediate redress. Every second printing press throughout Ontario has for the time being become a very catapult for the battering down of this huge, this odious fabric of Toronto monopoly. Meanwhile, what is the attitude of the Toronto press? The *Globe*, no wise distinguished for its amiability, has suddenly become suspiciously long-suffering. While the whip of scorpions is being right lustily applied to its sides for its duplicity, it gives no outward sign of exasperation beyond snarling paragraphs. The *Telegraph*, which is attempting to establish for itself a cheap reputation for patriotic valour, has become on this Upper Canada College question,—really the first test question that has crossed its path—as valiant as “the wrathful dove, or the magnanimous mouse. The *Leader* shares with its contemporaries this ominous inability of utterance.

Even the irrepressible Principal of the assailed institution permits judgment to go by default. Early in the year he made a tremendous physical effort to tell the good public what the scope of this Toronto monopoly is, but his explanations amounted to no more than *Bardolph's* celebrated definition of “accommodated”: That is, as they say, accommodated; or, when a man is,—being,—“whereby,—he may be thought to be accommodated”: which is an excellent thing.” Whereat the good public shouted aloud with one voice, “let that suffice, most forcible Feeble!” Mr. Cockburn has evidently had the good sense to take the public at its word, and has abandoned the defence of a monstrosity which is really indefensible.

This whole Upper Canada College question now lies within a nutshell. Is this Province to pay \$95 per annum for the honour of inscribing a small boy's name on the “College” register? Is this Toronto Institution to absorb annually \$12,500 of the Grammar School Fund, in short, is this pretentious institution, which unsuccessfully endeavoured to supersede the Toronto County Grammar School, to spend annually the present average Government allowance of TWENTY-THREE County Grammar Schools? The answer of the people of Ontario to these and similar questions, which the Provincial journals are now asking in tones of thunder, cannot be doubtful. We hope that the popular feeling on this matter will be duly reflected by the peoples' representatives, and that even the first day of the approaching Parliamentary session will witness a movement in the matter. Enough of the tinker's art has

been tried by former Legislatures on this institution. What the country now demands is that the Upper Canada College Fund, while any of it yet remains, be restored to the source whence it was in the first instance fraudulently taken: that this institution, which has proved itself throughout its whole career to be the most persistent and insidious enemy of the Provincial University, be at once and forever suppressed.

The conduct of the House of Assembly on this great educational question will be most narrowly watched. We intend to supply our readers with the fullest reports of the Parliamentary debates and divisions. We sincerely hope that the country may be spared the disgraceful spectacle of members allowing themselves to be button-holed by Toronto Editors who are actually afraid and ashamed to hint in their journals at the views they take in this illicit manner. In this question at all events there can be no pretence for the introduction of political issues. The cause is entitled TORONTO vs. THE WHOLE PROVINCE!—*Hamilton Spectator*

## SUMMER SERVICES ON THE CONTINENT.

The report of the General Assembly's Committee on Correspondence with Foreign Churches and on Continental Chaplaincies refers to these in the following terms. First as to Paris:—“The Chaplaincy at Paris has for some years past been independent of the committee as regards its support—being maintained under the Consular Act by the contributions of its adherents in Paris, supplemented by allowance from the British Government. Last summer, on the occasion of the great influx of strangers on account of the Universal Exhibition, the large church of the Oratoire was placed, by the kindness of the Paris Consistory of the Reformed Church, at the disposal of our chaplain, the Rev. W. H. Edie, for afternoon service on the Lord's day. A succession of ministers officiated, at almost no cost to this committee. Collections were made by them for erecting a chapel in Paris in connection with our Church—an object which the committee would warmly commend to the liberality of the wealthier members of the Church of Scotland, the present place of worship (the chapel of the Oratoire) being in several respects inconvenient. The thanks of the Church are due to the ministers who rendered this service. The thanks of the Assembly are also especially due to the Consistory of Paris, not only for the free use of the chapel of the Oratoire, which they have given our chaplaincy ever since its institution, but also for their kindness in granting the use of the large church last summer.

Then, as to other stations:—“In accordance with the plan intimated in last report, services were conducted last summer by ministers of the Church of Scotland at Geneva, Hombourg, and Heidelberg. The attendance was, upon the whole, very encouraging; and many testimonials were given that the services were well appreciated by Presbyterian residents and travellers, both of our own country and of America.

"The service at Geneva was conducted by Professor Mitchell of St. Andrews, succeeded by Mr. Phin of Galashiels, and Mr. Jamie of Penicuik; at Hombourg, by Mr. Lang of Anderson; Glasgow, followed by Mr. Noble of C. A. Letton; and at Heidelberg, by Mr. Miller of S. Stephen's, Glasgow, followed by Mr. M<sup>r</sup> Nair of A. Anchtermuchtly.

"The committee have to express their thanks to these ministers for their willing and efficient co-operation. They have also to acknowledge their obligations to the brethren and Churches abroad, through whose kindness places of worship were opened to our chaplains. Especially would they acknowledge the fraternal kindness of the Consistory of the Genevan Church, who, in the frankest and most friendly manner, granted for the Church of Scotland's service the use of the Church of the Auditoire, where our Scottish reformer, Knox, had preached during his residence in Geneva. In doing this, the Consistory of Geneva expressed their gratification at having an opportunity of showing their interest in our Church; and in a missionary report which they issued some months ago, they refer in very pleasing terms to our summer services for our members and adherents abroad. In like manner would the committee acknowledge the kindness of the reverend pastors at Hombourg and Heidelberg, through whom our chaplains obtained the use of suitable places of worship in those towns.

"The experiment of last year was so satisfactory that the committee have resolved to maintain services again during the ensuing summer at the stations just named, and also at Brussels, Dresden, Zurich, and Vichy."

Since the report was given in it has been found that the season at Vichy is already too far advanced for services to be begun there this year with any prospect of success. At the other stations—viz., Brussels, Geneva, Zurich, Heidelberg, Hombourg, and Dresden—services have now been opened for the summer.

The committee have to appeal to ministers and members of the Church for their co-operation in two ways—first, in making these arrangements known to families going abroad, and secondly, in mentioning them to friends at home who may be willing to give contributions for maintaining this branch of the committee's work. The committee have a strong opinion of the desirableness, in the general interest of our Church, of having Continental stations of this kind; but they feel, at the same time, that it is those who themselves travel abroad who ought to bear the expense attending them. They desire, therefore, to see the whole expense met by collections at the stations abroad and by special contributions at home. The total cost of the three summer stations last year was £202, or £67 for each. The collections abroad amounted to £42, and the special contributions at home to £61, leaving a charge against the committee of £99. The committee earnestly appeal for such assistance from the wealthier members of the Church as shall enable them to maintain this branch of their work without encroaching in any degree on their ordinary funds.

A GENEROUS BENEFACTOR OF THE CHURCH—Milton Chapel, Glasgow so long encumbered

with debts and difficulties, is to be freed from all burdens, and raised to the rank of a parish, church. In 1851 those who had previously claimed the chapel handed it over to the Church of Scotland, with a burden of debt to the amount of £600 upon it, for which individual members of the Presbytery of Glasgow became responsible. Of late years this debt had increased, because the revenues of the chapel were not sufficient for the payment of interest on it, to about £1100, and negotiations were begun for the sale of part of the property belonging to the chapel, when a generous friend interposed, and offered to bear one-half of all that was needed to endow a new parish. This implied the payment of the large debt, the providing of an annuity for the present minister, who retires to facilitate the arrangements, and the complete repair of the edifice. The total outlay will not be less than £6000, and while grants from various committees of the Assembly, and a general subscription in Glasgow, make up one half, the munificent donor's gift will amount to £3000. He does not allow his name to be mentioned, but we have reason to know that he is a friend of the Church of Scotland, whose wise generosity has been often proved. He has no connection whatever with Milton Chapel, and has given his great gift solely because of his conviction that he could thereby benefit a poor and populous district of Glasgow. If all the Church's wealthy friends would in like manner extend the benefits of her ordinances and constitutions, we might view with equanimity the gathering of our enemies for an attack upon her. May the benefactor have the comfort of seeing much good result from his munificence!

PULPIT COWARDICE AND PULPIT COURAGE.—A correspondent of the *Times*, replying to the letters of "S. G. O." and other writers in the *Times*, on "Pulpit Cowardice" and "Pulpit Courage," says:—"I am persuaded that a radical error runs along both the able and earnest letters on 'Pulpit Courage' and 'Pulpit Cowardice.' Both letters assume that to denounce vice and to eulogise virtue is the great mission of the pulpit and that such treatment, as they both admit, has been inoperative and unsuccessful. Let me inform these able writers that the continuation of this treatment will be followed by the same results. Dr. Chalmers, on his induction to his first parish, finding his parishioners unusually immoral, resolved to bring all his eloquence and energy to bear on their character. He denounced in powerful language and with surpassing earnestness their vices and iniquities, week after week, in public and in private. His testimony is that they grew worse, not better. His own heart underwent a great change, and his long-cherished views a revolution. He reversed the order of his preaching. He preached the infinite love that gave a Redeemer to die for the guilty, fully persuaded that so great love from above would generate corresponding love in man's hearts below. It is on record that success attended this process, and that his parish became alike moral and exemplary. I do not believe that Massillon, or any one like him, repressed one sin or reformed one sinner by fulminating against sins. I do

not believe that you can scare men from sin by preaching hell, or win men to virtue by preaching heaven. Some get accustomed to it, and it acts like a lullaby. Others rise in insurrection against the idea that they can be bribed by the offer of heaven, or terrified by the threats of hell. There will be no obedience to an exacting, or a promising, or a threatening law, unless there be wrought into the heart love to the Lawgiver. How is this love to be imparted to human hearts? You cannot command it into human nature, nor threaten nor bribe it into being. How then shall it be introduced? We read, 'We love Him because He first loved us.' Our love is the effect, and the manifestation of His love is the cause. Let me then ask 'S. G. O.' to embark his splendid talent and earnest heart in this neglected mission. Let him begin to preach, 'God so loved the world that He gave His only begotten Son, that whosoever believeth in Him may not perish, but have everlasting life.'

**LORD PALMERSTON ON THE IRISH CHURCH.**—The *Globe* says—Lord Palmerston once uttered some remarkable words *apropos* of the present attack upon the Irish Church by his pretended disciple, Mr. Gladstone. When upholding the British Constitution in a speech in the House of Commons in 1829, the deceased Minister scouted the idea that "the mere presence of forty or fifty Catholic gentlemen—even if so many should find their way into Parliament—might be sufficient to overthrow the fabric of the Church," and said—"By what magical power a small minority is to lead captive an overwhelming majority, and compel them to sacrifice their principles and betray their faith, has not indeed been very distinctly explained." He added, in almost prophetic strain—"Supposing, for the sake of argument, that they move in one compact mass, directing all their efforts to the attainment of this particular object; by themselves they would be powerless. They must, then, bargain with some great Protestant party, and barter their aid in the contest for the concession of their object when the victory should be gained. Now, I know well that in a popular constitution like ours, when conflicting parties are nearly balanced, when all the passions of the mind are roused, and the prize to be fought for is nothing less than the direction of

the affairs of a great and mighty empire, men may be led to make large sacrifices at the shrine of political ambition. The history of the country, unfortunately, is not without such examples. But, whatever may be the errors of individuals, I never can bring myself to believe that there would at any time be found in this House a sufficiently powerful and numerous Protestant party so profligate in principle, so deni to everything which would be due to themselves and to their country, as to barter away the religious establishment of any part of the empire for the gratification of political ambition. But supposing, again, this combination of probabilities to occur, and such a vote to be extorted from the House, I trust that there would still be found in the other House of Parliament, and, above all, in the indignant feeling of a betrayed people, barriers amply sufficient to protect the Protestant establishment of the empire from profanation by such sacrilegious hands." What would Lord Palmerston have said had he seen this attack led by one who during his administration was his most prominent man, and who is now capitalising his fame?

#### ABIDE WITH ME.

Abide with me; fast falls the even-tide;  
The darkness deepens; Lord, with me abide;  
When other helpers fail, and comforts flee,  
Help of the helpless, O abide with me.

Swift to its close ebbs out life's little day;  
Earth's joys grow dim, its glories pass away;  
Change and decay in all around I see;  
O thou, who changest not, abide with me.

I need thy presence every passing hour;  
What but thy grace can foil the tempter's  
power?  
Who like thyself my guide and stay can be?  
Through cloud and sunshine, O abide with me.

I fear no foe, with thee at hand to bless:  
Ills have no weight and tears no bitterness.  
Where is death's sting? where grave thy vic-  
tory?  
I triumph still, if thou abide with me.

### Sabbath Readings.

"My son, hear the instructions of thy father, and forsake not the law of thy mother: For they shall be an ornament of grace unto thy head, and chains about thy neck."—*Proverbs*, i. 8, 9.



LOVE and a reverential fear of God are the beginning of true wisdom. Love and a reverential regard for parents are a part of that wisdom.

In close connection with the text "The fear of the Lord is the beginning of knowledge," is the text, "My son, hear the instruc-

tions of thy father, and forsake not the law of thy mother; For they shall be an ornament of grace unto thy head, and chains about thy neck."

God, whose fear is the beginning of wisdom, has given in his own summary of the moral law, the express command, "Honour thy father and thy mother." As an encouragement to the obedience of the command, he has added to it a promise of prosperity. In the text before us, the young are exhorted to "hear the instruc-

tions of their father, and not to forsake the law or teaching of their mother." As an encouragement, also, it is added that they, that is the, instruction of their father, and the law of their mother, or rather obedience to them, "shall be an ornament of grace unto their head, and chains about their neck." We read that Belshazzar, when he wished to do honour to Daniel, commanded him to be clothed with scarlet, and a chain of gold to be put about his neck. (Dan. v. 29.) From this we learn that it was customary to put a chain of gold about the neck as a mark of honour. The meaning, therefore, of the encouragement given in the text, is that obedience to parental precepts, will be to the character and reputation of those who yield it, what diadems and golden chains of honour are to the person. Obedience, on the part of youth, to the precepts of their parents, is a part, as has already been said, of that wisdom which has for its beginning the fear of the Lord, and, consequently, it comes with its own reward. Its reward is a consciousness of doing what is right, the feeling of pleasure which always accompanies that consciousness; the favour and approbation of our fellow-men; and, what is of more value still, the favour and approbation of God. Love and obedience to parents secures the approbation of conscience, the approbation of men, and the approbation of God.

Before proceeding further with the consideration of the text, let us enquire into the source of that love and obedience which children owe their parents.

The child is cast upon the care of its parents, in the most abject state conceivable, of weakness and dependence. During the first stage of its being—the period of its infancy—its wants have respect only to the preservation and continuance of its life. The God of love, whose fear is the beginning of wisdom, hath implanted a powerful principle in the mother's heart, that ensures a prompt and ready attention to these wants. The only language by which it can make them known, consists of indistinct cries and tears. That language, however, never fails, unless in monstrous cases, to make an effectual appeal to a mother's heart. Let that language reach her ear, and, at once, it moves her heart. She deems no hour unseasonable for a prompt obedience to its demands. If sickness seizes the object of her care, she spends sleepless nights in close, anxious, and assiduous watching over its little couch. She anticipates its

wants and meets them. She thinks not of, and seems not to feel, the wearing effect of her prolonged, assiduous care and watching upon her own strength. She thinks only of the object of her care. Her only feeling is that of solicitude about the recovery of her child. The first symptoms of recovery send a feeling of delight through her, which only a mother's heart can feel. When once the eye of her child, that has been dull, heavy and oppressed by disease, again begins to brighten, and the smile that betokens freedom from pain and suffering, again lights up its little countenance, she feels rewarded for all her care and weary hours of anxious watching, and is proud of her reward.

Does the young man or young woman who forsakes the law of his or her mother, or despises her counsel and advice, reflect upon the strength of affection that prescribes that teaching and counsel? If not, let them do so. Let not the young, who are favoured with it, forsake the law of their mother; let them not despise her teaching; let them value highly her counsel and advice. That they may do so, let them look back upon their experience in the past of their mother's love and affection. Doing this, they will, in some measure, perceive the strength of that affection that lays down for their guidance that law which God himself in the text, enjoins them not to forsake. Surely the strength of that affection, is a guarantee for the soundness of the law and the child's safety in obeying it. Is it not, young reader, a part of your wisdom, as well as a discharge of your duty, to respect the advice and counsel of your mother, to whose affection you owe so much? Can her affection do aught else than wish you well and prescribe for your welfare?

When once the gradual development of the child's own native power has raised it, in some measure, above its primary, helpless condition, a new phase of its character unfolds itself. That new phase unfolds new wants. The child is then seen to be depending upon its parents, not merely as in the infant stage of his being, for the presentation of a bare existence. He has been ushered into the world for something more. It is not a blessing, says an ancient philosopher, to live merely, but to live well. Every child requires guiding, training, education, to fit him for living well. Whether he shall grow up exhibiting a virtuous or a vicious character;

whether he shall prove a benefit to himself and to society, and whether, as he plays his part in the world, he shall exhibit the character of one preparing for a higher life, that shall endure when all that is perishable shall have passed away, depends in no small degree upon the early guidance he receives and accepts from the "instructions of his father and law of his mother."

Ignorant of the value of a father's instruction and a mother's teaching, and obstinate when the requirements of that instruction and teaching are opposed to his own will, it is sometimes necessary to bring the power of authority to bear upon the child to ensure his obedience. Every parent is invested with authority to enforce a legitimate obedience from his child. Obedience always corresponds to authority. Corresponding to the authority of the parent is the obedience of the child. God himself, whose fear is the beginning of wisdom, has made this wise benevolent arrangement. He has invested every parent with authority, in order that he may enforce that which his superior knowledge and experience may indicate as being for the welfare of his child. The same Being has made obedience to that authority the duty of the child. By the exercise of the parent's authority, guided by the fear of the Lord and the obedience of the child, that good is secured for him which the affection of the parent desires and rejoices to see enjoyed.

It is in the parent's love for the child we find the source of the child's love for the parent. The natural and only suitable return for love is love. The love of the child should correspond to the love of the parent. In that authority also, with which the God of love has invested every parent in respect of his child, we find the source of every child's obedience. The child's obedience corresponds to the parent's authority. Love and affection are due from the child to the parent in return for the parent's love and affection to him. Obedience is due from the child to the parent's authority, and is the first duty he owes. It is a duty which does not cease to be binding at any period, while death leaves the relationship of parent and child unbroken. During the first few years of his life the obedience of the child ought to be ready, prompt and implicit. Then he is incapable of judging what would be most for his present or future advantage. His own ignorance and want of experience render him entirely dependent upon the instruction of his father and the teaching of his mother.

Being entirely dependent upon their guidance, his duty is to obey with a submission that is complete. It is not for the mere child to stop to enquire into the reasons of parental precepts, or to ask why they are given, before obeying them. Ready, prompt obedience is his duty. He cannot comprehend the reasons of that line of conduct which parental affection prescribes for him, were they submitted to him. His subjection to parental authority is, on that account, complete, and that authority ought not to give way to his accommodation. It is for his advantage to be made to feel that he is under authority that he must obey. He will be all the more ready to hear the "instruction of his father" and respect the "law of his mother" when he has reached those years when reason will enable him to weigh duty, that he is made to feel and respect their authority in the beginning.

If a child's subjection in the beginning of his life to a parent's authority be complete, the parent's responsibility, as regards the exercise of that authority and the giving of instruction, is great. Parents, then, have a great work to accomplish, by the exercise of that authority which their children must blindly obey. Their authority is not to be exercised and obedience to it demanded merely to gratify a feeling of authority. The child's good is to be consulted and not the gratification of a parent's selfish whim. If the parent's own heart is right, which it will be if he is yielding to the power of parental affection, he will be more desirous of his child's good and his proper training for a life of usefulness to himself and others, and of instilling into his mind the fear of the Lord, which is the beginning of knowledge, than for any selfish gratification. Parents' affection seeks and desires the good of their children, and it is with that for their aim that fathers give their instruction, and mothers their teaching. It is the wisdom, therefore, of children to hear the instruction of their father, and not to forsake the law of their mother. The poor suffering victim of vice, moved by parental affection, may be heard expressing his earnest hope that his children may not follow his example, and suffer the consequences of the course he has pursued. He may be heard giving instruction to them drawn from his own bitter experience, which it would be their wisdom to hear and be guided by.

It may be asked, how long is obedience from a child to a parent due, and how long is he bound to hear the instruction of his

father, and not to forsake the law of his mother. My answer is, to some extent, always. When the child is incapable of judging for himself, as we have already seen, what is for his good, the parent has to judge for him, and is bound to do so. In order that the parent may enforce what his judgment, guided by affection, determines to be for the good of his child, God has invested him with the power of authority to enforce it. The child's subjection to that authority is complete, and it is for his good that it is so. When the child reaches, however, that period of life in which his own judgment enables him to judge for himself, to weigh duty with duty, and to perceive the reasons for the line of conduct he ought to pursue, as well as its consequences, blind, implicit obedience ceases to be a duty. The parent's authority, then, cannot legitimately enforce it. His child then is, to some extent, capable of reasoning with regard to his conduct, and has a right to be treated as capable of doing so. A father's instruction and a mother's law then ought not to consist of mere imperative demands. The ignorance of childhood has then passed away, and reason has begun to operate, which also has its wants; and which cannot be satisfied without a supply suited to its wants. When prescribing a line of conduct then which the parent's more mature judgment and experience indicate as one to ensure the welfare of his child, let him submit to him the reasons which lead him to recommend and prescribe it. The child then will have something within himself to support him in carrying out the instruction of his father and obeying the law of his mother, should he meet with opposition or trial in doing so from the evil which opposes itself to the good in this world. Although the child, by reason of the development of his own power, rises above a complete subjection to a parent's authority, so far as blindly yielding to it is concerned, still so long as he is under a parent's roof he is bound to respect parental authority, and that respect ought to be the free, spontaneous result of his love to his parents. The love of the parent never ceases to exist for the child even when he is no longer a member of the family—when his home is no longer under the parental roof. The child ought always, therefore, to love his parents and respect them—ought always to hear with respect, at least, the instruction of his father and the teaching of his mother.

The reader will perceive that love is the guiding principle, or rather the motive power, in the discharge both of parental and filial duty. The whole law of God rests on that one divine principle. Parental affection, when allowed to act freely will seek the good of the child, not merely during the helpless and dependent period of infancy, when his bare existence depends upon its operations, not merely during childhood, when complete submission to parental authority is due from him; but also in manhood. The instruction of a father and the law of a mother to their child, when he is playing his part as a man in the world, will have for their object his good. Seeing that their experience is necessarily more enlarged and matured than his, and that love to him prompts it, he ought always to hear their instruction with respect, although not called upon to follow it blindly, as he did when in the ignorance of his childhood.

Parents should be careful not to allow their judgment to be blinded so far as to insist upon that which would interfere with or destroy the happiness of their child. This may be done even where parental affection is strong. It is unnecessary to say that by doing so they thwart the very object, as far as their power goes, which their affection for their child desires, and that is, his happiness. It not unfrequently happens that misunderstandings and differences arise between parents and their children in matters pertaining to their ultimate settlement in life. The only safe rule that can be laid down for such cases is—let parents make sure that in their opposition they are really consulting the future happiness and well-being of their children. If, after mature reflection and deliberation, they find that the settlement they are opposing is unwise, and consequently incompatible with their child's future happiness, let them affectionately submit their views regarding it, and the reasons which lead them to look upon it as unwise. A blind obedience is no longer due from their child. He is now capable of reflecting and weighing the reasons which may be submitted to him in support of any line of conduct that may be recommended to him. Let him be treated as capable of so doing. More will be done in this way, for it is the legitimate way to gain him over from what a parent's will is opposed to, than a sullen, unreasoning, and unreasonable opposition. But if, after careful reflection, parents find that their



opposition is without reasonable foundation, and that, if persisted in, it would seriously interfere with, if not destroy, their child's peace, it is their duty then to lay aside their opposition, and to show, by their affectionate acquiescence, that they love them and loving them, wish them to enjoy the happiness they propose. So much for the duty of parents in such cases. My text, on the other hand, says "My son, hear the instruction of thy father, and forsake not the law of thy mother." The young are exhorted to do that as being part of their wisdom and their duty. When a young person finds, therefore, a determined opposition on the part of his parents to any settlement which he may be proposing to himself, it is his duty not to meet that opposition thoughtlessly with his, but to listen respectfully to their opinion and advice in regard to it. It is his wisdom, as well as duty, to bear in mind that his parents love him; that he owes much to that love, and that its aim is his happiness, and that their more matured judgment and experience may see things connected with the settlement proposed which he may not be able to see, and which may be incompatible with his happiness. This is a safe and wise rule for the young in such cases. It accords with the teaching of the text, "My son, hear the instruction of thy father, and forsake not the law of thy mother." To follow this rule gives time for calm reflection, which is both necessary and valuable for youth. It is always the wisdom of the young to hear, and to hear respectfully, the instruction of their father and the teaching of their mother.

So long as death leaves the relationship between parents and children unbroken, the parents' love for the child does not cease to exist. It follows the child wherever he may go. Distance cannot weaken or destroy it. It sends a father and mother's prayer to the land of love for heaven's blessing on him. When death comes to remove the parent, his last thoughts on earth linger around the children he loves, and whom, he feels, he is leaving behind him in a world of evil. May we not believe, that a departed Christian father, and mother's love, pure with the purity of heaven, hovers over the children they loved and left on earth! What return does this never ceasing love of the parent call for from the child? A love, too, that cannot die. That love, when it exists, manifests itself in a compliance with a parent's will, even when contrary to the

child's; provided the thing required be not positively wrong, nor altogether inconsistent with the happiness of the child. It manifests itself in willing endeavours to promote a parent's happiness. The child who is actuated by true filial affection, seeks to allay the anxieties that may be disturbing the peace of his parents, he is their attendant in sickness, he contributes to their support when necessary, and he is able to do so, and bears with the infirmities of their old age. Where can old age find indulgence, and the kind and soothing acts of affection, if not in the piety of children?

Let me, in conclusion, entreat my young readers, for it is to them that my text is addressed, to hear with filial reverence and respect the instruction of their father and the teaching of their mother. Their teaching, my young friends, is that of the most affectionate regard for your happiness, as well as the teaching of experience. It is your wisdom, therefore, as well as your duty, to receive and esteem it. Love your parents, and let your love to them manifest itself in your obedience and the performance of those acts of kindness which love delights to confer. For your imitation in the cultivation of your love and respect for your parents, I can direct you to the highest and most beautiful example this world has ever afforded. I can point to the example of your Redeemer. When hanging on that cross on which he made expiation for the guilt of a guilty world, He, with a love that forgot its own sufferings in its solicitude for the welfare of a mother, looked upon His mother, and, pointing to His disciple whom He loved most, said, "Woman, behold thy son." Then He said to the disciple, "Behold thy mother." The disciple from that hour, we are told, "took her unto his own home."

You will find it to your wisdom, my young friends, as well as your duty, to hear the instruction of your father, and not to forsake the law of your mother. It is your duty to love and reverence them. By so doing you will ensure the approbation of your own conscience. Your conduct in so doing will be as an "ornament of grace unto your head, and chains about your neck," for it will cause you to appear amiable in the sight of men, and be honoured by them. It will ensure for you the approbation of your God, who hath said, "Honour thy father and thy mother," and "Hear the instruction of thy father, and forsake not the law of thy mother."



## DARKLY ROSE THE GUILTY MORNING.\*

"Who his own self bare our sins in his own body on the tree."—1 Peter ii. 24.



DARKLY rose the guilty morning,  
 When, the King of glory scorning,  
     Raged the fierce Jerusalem ;  
 See the Christ his cross upbearing,  
 See him stricken, mocked, and wearing  
     The thorn-plaited diadem.

Not the crowd whose cries assailed him,  
 Not the hands that rudely nailed him,  
     Slew him on the accursed tree ;  
 Ours the sin, from heaven that called him,  
 Ours the sin, whose burden galled him,  
     In the dark Gethsemane !

For our sins of glory emptied,  
 He was fasting, lone, and tempted,  
     He was slain on Calvary ;  
 Yet he for his murderers pleaded ;  
 Lord ! by us that prayer is needed ;  
     We have pierced, yet trust in thee.

In our wealth and tribulation,  
 By thy precious cross and passion,  
     By thy blood and agony,  
 By thy glorious resurrection,  
 By the Holy Ghost's protection,  
     Make us thine eternally !

---

\* From "Hymns for the Worship of God, selected and arranged for the use of congregations connected with the Church of Scotland."