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THE PRESBYTERIAN.

APRIL, 1866.



PRESSURE of original communications prevents our giving to our readers any editorial matter for this number; for the want of which, they must console themselves with the reflection, that they have of late been very liberally supplied with this kind of intellectual

food. The present number contains the concluding article of the series, by Iona, in answer to the question, "Why are we Protestants?" and we hope that our talented contributor will continue to write for us. We introduce, with this issue, a new correspondent, Mr. Muir, of Lindsay. The gentleman who writes to us under the signature of an Elder, and who is evidently, what is called an anti-union man, surprises us with the remark, that we are considered by many as opposed to the insertion of articles likely to provoke discussion. We are entirely of the opposite way of thinking. We invite discussion, not only upon the Union question, but upon every question that is of interest to the Church. We desire, fairly, to give both sides of all such subjects. That man has a poor case in hand, who fears discussion. Mr. Campbell concludes his articles in this number; and in doing so, is, of course, very severe upon ourselves. When a Reverend Father of the Church wields the rod over us, who are supposed to be offenders, and only laymen, we endeavour, as in duty bound, to submit with the best grace we can. In our own opinion, we have acted very fairly by Mr. Campbell. He has had all the space he asked for—and that is not little. We make no comments whatever upon his present article. We give him—what we hope, he will be grateful for—the ladies' privilege, of having the last word—and we shall be glad to hear from him again. Our friends may have observed, that, in our last number, we

were compelled to give eight extra pages, being an addition of one-fourth of our whole space, in order to overtake the quantity of matter on hand. In this number, we are obliged to do the same, or leave out portions of articles, which we do not like to do. All this adds to our expenditure, which is already large, and we ask our readers to send in their subscriptions, as we are still in debt to our printer.



NDENIABLY this is the age of progress. Commenting upon Dean Ramsay's statistics of preaching, the *Scotsman* gravely proposes division of labour, so that ministers, like shoemakers, might each take his own particular *job* at sermons, one writing the introduction, another the heads, a third clinching the applications and so forth, while standing in the position of the finisher probably, would be the preacher of the composite article. We give the remarks of the *Scotsman* below, in which will be found some food for thought to those who fancy a minister's duties light, and that he is over-paid, while receiving in this country possibly a poor \$500 a year.

According to statistics by Dean Ramsay, in his lecture on "Preaching and Preachers," at the Philosophical Institution the other evening, there are nearly four millions of sermons annually produced and preached in Great Britain. Every Sunday in the world the inhabitants of this island are addressed by thirty-seven thousand five hundred clergymen, who give them seventy-five thousand pieces of their mind. This, however, by no means exhausts the amount of good advice tendered to the population. Besides the regular force of clergy in orders, there has also to be taken into account a vast militia of missionaries, male and female, with a large volunteer force of street-

preachers and exhorters at the district meetings, who must all have some word of counsel to administer which costs them pains in the production. In addition to this enormous industry in speech, there must be reckoned a still more enormous industry in hearing. Deducting sleepers and weak-minded persons incapable of attention, we are probably much under the mark in assigning an average of two hundred *bonâ-fide* listeners to each of, say, forty thousand instructors, and this gives a result of eight millions of hearers, performing sixteen millions of processes of attention every Sunday, or eight hundred millions of such processes in the year, figures which, taken in connection with the four millions of sermons already mentioned, suggest an amount of laborious exertion and painful endurance that is perfectly stupendous.

How much the nation is made wiser or better by this huge expenditure of speaking and hearing cannot be exactly ascertained. An annual examination of the sermon-hearing classes would probably determine the advance effected in knowledge, and an entire stoppage of preaching for a year—the increase or decrease of crimes and offences during that period being carefully noted—would mark the moral gain or loss; but neither of these tests is attainable, and in the absence of real information we must be content to hope the best. But whatever may be the state of the fact as to the results, it seems more than questionable whether the means are used to the best advantage. The calculations quoted above testify to the existence of an amazingly great desire for instruction and capacity of attention on the popular side. Is this made the most of by present arrangements? Is it certain that the system of tying down the popular mind to the meditation of texts from the exclusively theological point of view is the best that is possible? Might not some portion of the time be devoted to a kind of instruction which, though not technically theological, would nevertheless tend to the enlargement and elevation of popular conceptions, both in theology and morals? When the people have been well lectured in the morning, can nothing better be done with them than simply to bring them back in the afternoon and lecture them again? Or, if it be sacrilege to vary the subject of instruction, is there the same objection to an alteration in its mode? Does this endless deluge of orations tend wholly to edification? Might not a little of the tutorial element be introduced with great profit to those who are taught? The present "diet of catechising,"

where it exists, is usually a mere farce with the fun left out; but in the true conception and living execution of it, the function of the catechist is quite as important and useful as that of the homilist. Why should not the clergyman periodically test such of his parishioners as are inclined by a set of written questions on Biblical and cognate studies, to be answered in the Church—a substantial prize being given to whosoever shows clearest proof of intelligence and application. Schemes more visionary are seriously entertained and liberally subscribed for by the Church every day; and, without pressing special suggestions too pertinaciously, but looking to the undoubted national willingness to be edified on the one hand, and on the other hand to the fact that nothing more is done at present with this willingness than simply to make it the receptacle of two outbreaks of mediocre rhetoric per week, we have surely some reason to say that there are both room and necessity for amendment.

The same thought occurs when we glance from the case of the instructed to that of the instructors. Let the working classes who enjoy the weekly half-holiday, let the beneficiaries of early shop-shutting, let bankers, lawyers, schoolmasters, members of Parliament, and all men to whom Saturday brings round a season of liberty and ease, think, as they pass the pleasant time, how the same hours are spent by the forty thousand hands who are employed in the sermon-manufacture of this country. Agonising over the virgin page, dovetailing the articulations of a "skeleton," packing into the memory the pieces of pathos or exhortation that are to startle, enlighten, or console upon the morrow, burning the midnight oil or plying the midnight scissors—these are occupations of the forty thousand, while their contemporaries are walking, sporting, sight-seeing, dining. Fancy them all collected into one centre—with their families they would fill a city midway in size between Leeds and Birmingham—and imagine them all simultaneously toiling to fill each his pamphlet of foolscap with the gleanings of commentary and concordance, and some idea will be gained of the extent and nature of this department of productive industry. And looking at it in this light, does there not seem to be a very large amount of labour thrown away? If this great sermon-making community were organised with a view to the more orderly and perfect production of its staple—if we found it divided into introductioners and perorationers, fabricators of heads and clinchers of

applications, all working into each other's hands and towards a common end, there might be ground for expecting that the value of the outcome would bear some proportion to the amount of the labour. But when we find each labourer working for his own hand, and deriving no assistance from the exertions of his neighbour, the question at once arises—Whether a better effect might not be produced by a different arrangement?

Let us look for a moment at the work expected from each of our Presbyterian clergy, and, to make the matter more plain, let us select the case of the incumbent of a city charge among ourselves. A person in this position has, in addition to the work of his own cure, various duties of a public and general character to perform. We find, for instance, the prominent and active city clergyman, who has to attend to the business of twelve committees of the General Assembly and eight committees of local, religious, and benevolent associations. In addition to this, being a Governor of George Heriot's Hospital, he will probably have four or five regular committees and other meetings in connection with that institution to attend; and his duties as a member of the Presbytery of the bounds will certainly involve other seven—giving a total of thirty-two distinct public enterprises to be engaged in, most of which must require his presence at frequent meetings of from two to three hours' duration. Then comes the private and proper work of the parochial charge; the annual catechising of a parish containing at least from four to five thousand souls, the pastoral superintendence (unshared probably except in theory by the eldership) of a congregation gathered from all quarters of the city, and in all likelihood the discharge of a hundred petty offices of which outsiders cannot dream. This serving of tables over, our clergyman must give next something of his strength and time to general reading and meditation; and to do this rightly in these days of active speculation and swiftly-thickening controversy, can be no holiday employment. He is now in a position to look at his Sunday's work, consisting of two new and original sets of devotional exercises, and two new original, elaborate, and lengthy oratorical compositions, known as lectures or sermons. In the first part of this great intellectual undertaking, he has no assistance from a Liturgy, as in many other Churches, nor is he at liberty to take refuge in the slipshod facility of extemporaneous utterance. For,

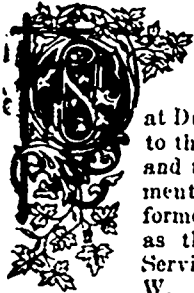
although in the recent Prayer-book debate it was taken for granted on both sides that extemporary prayer is at least allowable, the Westminster Directory of Public Worship would seem to forbid it. That standard not only prescribes a certain selection and order of topics for prayer, but it also expressly directs the minister to "furnish his heart and tongue with materials of prayer:" and this, taken in conjunction with a direction in preaching to "shun all such expressions as may occasion the corruptions of men to despise him"—which applies *a fortiori* to prayer—would seem to imply that prayer, whether read or not, must be composed, as it certainly must be original. If this be so—and even though it should not be so—in what fashion is the preacher likely to perform the task of framing and delivering the two elaborate philippics which law and customs exact from him every week? It is notoriously impossible that he should perform this, and all other parts of his duty, well; and the consequence is that, among those of our clergy who do their work with anything like vigour, we have three classes: those who try to be at once active, studious, and eloquent, and of course fail in all departments; those who are thorough in pastoral activity, but fall short in pulpit power; those who sacrifice pastoral activity to become strong in teaching. None of these represents a satisfactory state of things.

Yet the remedy seems not far to seek: either let us be content with less preaching or seek a better organisation of the preaching-power in the country. Is the amount of pulpit instruction pressed upon this generation absolutely called for? If it be thought impossible to diminish it with safety, then is it necessary that these forty thousand clergymen should not only be always preaching, but also making every sermon they preach? Might not a hundred of the most highly gifted among them make sermons for the whole nation, and be set apart for this very object? Were it but an understood thing that the local preachers were at liberty to use the efforts of such national preachers when their own productiveness ran short, we should have a better execution of pastoral duties, a fuller learning and wider culture in our local clergy, and a higher standard attained, because a longer time employed, in the original compositions by which they seek to promote the popular enlightenment. Nothing but a prejudice, which has neither excuse nor defence stands in the way of so great a public benefit.

Mr. James Croil intends beginning his work as Agent for the Church at once. It is to be hoped, that his labours will be successful, and that he will meet the support of our clerical brethren, who will no doubt afford Mr. Croil their personal aid in carrying out the ends the Church has in view in the appointment.

News of our Church.

INDUCTION AT DUNDEE.



ON Tuesday last the Presbytery of Montreal, in connection with the Church of Scotland, met in the church at Dundee, in order to give effect to the wishes of the people there, and to take steps for the settlement of the Rev. Donald Ross, formerly of Fingal, among them as their pastor. After Divine Service, conducted by the Rev. W. C. Clark, of Ormstown, Moderator of Presbytery, the form of a call which had been previously prepared was produced, and having been numerously signed by the Elders, Managers, Members and adherents of the church, was along with a guarantee of stipend, put into the hands of Mr. Ross, who accepted of the same. The Presbytery having sustained said documents and acceptance, it was then arranged that God willing, the Presbytery meet again to proceed to his induction, as pastor of this charge, on the following day.

Consequently, on the day following the Presbytery again met. Citation having been given that if any person or persons were present who had aught to object to the life, learning, or doctrine of the Rev. Mr. Ross, the Presbytery was now convened for the purpose of hearing and considering their objections. None being offered the Rev. A. Wallace proceeded to the pulpit where he preached from Cor. vi, 1, to a large and attentive audience. After sermon, the Rev. W. C. Clarke put the questions always asked on these occasions to the minister elect, to which satisfactory replies having been given, the Rev. Mr. Ross was then set apart by prayer to the pastoral charge of the congregation; and was afterwards most ably and suitably addressed as to the duties and responsibilities of his holy office—the congregation being also addressed on kindred subjects.

We congratulate the people of Dundee upon the happy and auspicious settlement that has now taken place. For several months through various circumstances that have arisen, this church has not enjoyed the services of a fixed pastor, and their destitution has been the occasion of very much anxiety to the Presbytery of the bounds. But that period of trial has now passed. And we sincerely trust that the happy union brought about on Wednesday last will be of long continuance—that it may long abide in strength—with the richest benedictions of the Great Head of the Church resting and abiding on it.

ST. PAUL'S CHURCH.—The annual social meeting of this congregation was held on Wednesday. The Rev. Dr. Jenkins made the following statement respecting the progress of the congregation during the last year. As to the pews, 22 additional pews, besides 49 sittings, have been rented: and the receipts for the last half year have reached \$2226. Last year the receipts from pews for the whole year reached only \$1979. The church debt has been reduced by \$72. The Contingent Fund collection reached \$481; The Ministers' Widows' and Orphans' Fund, \$218, against \$171 last year. The French Mission collection, \$134, against \$100 last year; the Bursary fund, \$120; the Sunday School \$118. About 60 new members have been received into the communion of the church; and in January last 292 members received the sacrament of the Lord's Supper. The scheme of a new church is in progress, and \$21,000 have been already subscribed towards the erection. Dr. Jenkins referred also to the system of pastoral visitation, which has been lately adopted with such beneficial results to the Congregation. The city is divided into districts, each of which is apportioned to a member of the Kirk Session. After announcement from the pulpit on the previous Sunday, the Minister during the week following visits a district in company with its Elder. Every family is called upon, and in each a short service is conducted by the Minister. Dr. Jenkins stated that four hundred of such visits have been paid since last September, and that it is his purpose, so long as he is able for the work, to make two thorough visitations of the Congregation in each year.

Altogether this meeting was pleasant and successful. Addresses were given by the Rev. Dr. Taylor, the Rev. A. Paton, and the Rev. J. Fraser. The ladies of the Dorcas Society cleared, we understand, \$170 by a table of needle-work.

ST. GABRIEL STREET CHURCH.—The Congregation of this church have resolved to give a call to the Rev. T. G. Smith of Melbourne, to become their minister.

MELBOURNE—PRESENTATION.—At the Sabbath School Anniversary at Brompton Gore, a testimonial was presented to the Rev. T. G. Smith, as a token of the kindly feeling existing between him and those over whom he is pastor. The testimonial, a purse of money contributed by the Congregation, was presented by Mr. William Morrison, Sabbath School Superintendent, who briefly but earnestly addressed Mr. Smith, as representing the donors. Mr. Smith returned an acknowledgment in suitable terms.

At Windsor a similar testimonial was presented to the same clergyman, the occasion being also a Sabbath School Anniversary. An address on this occasion was delivered by Mr. Joseph Rankin.

These two stations form part of the charge of Melbourne, and are both of them increasing in numbers and influence for good.

RUSSELLTOWN FLATS, — SOIREE AND PRESENTATION.—A very interesting and largely attended soiree was held in the Scotch Church at St. Jean Chrysostome, on the evening of Tuesday, the 20th inst. This soiree was got up by the ladies of the congregation with the object of giving the proceeds as a present to their minister, the Rev. W. Masson. The meeting was presided over by the Rev. Joshua Fraser, and opened with prayer by the Rev. James Paterson. The proceedings were varied by speeches, music and refreshments. Mr. Fraser, in presenting Mr. Masson with the sum of money raised (upwards of \$100), said that he was deputed by the ladies to assure him, that "this was but a small token of the love and respect in which he was held by the congregation, and begged that in accordance with the wishes of the ladies he would accept it as an acknowledgment and appreciation of his self-denying and arduous labours for their spiritual good." Mr. Masson, in making a most appropriate reply, said, "that he would apply the money now so generously given to him to the purchase of a cabinet organ for his young daughter, upon which a suitable inscription should be written."

GEORGETOWN LAY ASSOCIATION.—We stated in our February number, that at the missionary meeting lately held at Georgetown, a Lay association was formed chiefly with the view of augmenting the contributions of the church there to the Synod's Schemes. Grateful are we to state that this association is already bearing fruit. The sum of fifty dollars has been sent to the Temporalities' Board, a suitable recognition of the benefit which the congregation receives from this Fund. We only wish that other congregations of commuting ministers would follow this good example. This, however, is not all. The association has more money in hand; more they will continue to have if they persist in well-doing, and go on as they have gone. Mr. Thomas Watson is the Treasurer and Chairman of the Association.

PRESENTATION.—We are gratified to learn that the Rev. A. Walker, pastor of St. Andrew's Church, Belleville, was presented with a purse of \$112 on New Year's Day, by the members of his congregation. The following address accompanied the purse:

To the Rev. A. Walker, Pastor of St. Andrew's Church, Belleville.

SIR,—The congregation of St. Andrew's Church, in Belleville, beg your acceptance of this purse containing the sum of \$112.50.

The congregation desire your acceptance of this, as a small token of their appreciation of the manner in which you have discharged the duties devolving upon you as their pastor. The congregation also beg to present to you and Mrs. Walker the usual compliments of the season, and they earnestly hope and pray that

you may long be spared to them as their pastor and friend.

Signed on behalf of the congregation,
ANDREW THOMSON, THOS. KELSO, JOHN BELL.
Belleville, 1st January, 1866.

To Andrew Thomson, Esq., Thomas Kelso, Esq., and John Bell, Esq.

GENTLEMEN,—Be pleased to convey to the congregation of St. Andrew's Church my grateful thanks for their handsome New Year's gift. As a Minister of the Gospel, I ought to give myself devotedly to my duty, independent of all external circumstances, but surely when I have received on this, and on so many former occasions from my congregation such tokens of their esteem, I should be stirred up to still greater zeal in my Master's work, and to seek more assiduously in private and in public their welfare in time and in eternity. My prayer is that we may all be one in Christ. Mrs. Walker joins with me in wishing you all a happy new year, hoping that we may see many more of them together, and that as each does his day's work here we may meet again in the great Church in glory.

ARCH. WALKER.

The Manse, Belleville, January 1st, 1866.

ST. ANDREW'S CHURCH, WHITBY.—The annual congregational soiree was held in the basement of this church on the 21st February, and was a great success. There were about 500 present. After ample justice had been done to the tea and viands, the people assembled in the church proper, when the Rev. K. McLennan, A.B., the pastor, took the chair, and gave a short, but appropriate address. Thereafter, interesting and instructive speeches were delivered by the Rev. Messrs. Scott, Shaw, and Muir. Between the addresses the choir, led by Miss McGillvray on the harmonium, sang some excellent pieces with great taste.

After votes of thanks had been given to the ladies for the tact and spirit they had evinced in furnishing the tea-tables, to the managers for completing the basement of the church, to the choir for their music, to the speakers and the chairman, the large assemblage left the elegant church and dispersed to their several homes.

It must be gratifying to the friends of our Church to hear that recently Mr. McLennan received a handsome silver tea-service from his congregation, and that they are about to purchase a large and commodious house for a Manse in Whitby. Let other congregations go and do likewise.

ST. ANDREW'S CHURCH, LINDSAY.—On Sabbath, the 4th March, Sheriff McDougall, Thomas Robertson, Esq., and Godfrey McPherson, Esq. were ordained elders for the congregation of the above church.

ST. ANDREW'S CHURCH, ELDON.—A soiree in connection with St. Andrew's Church, Eldon, was held at Woodville, a Thursday, the 1st of March. As this was the first soiree the congregation had ever had, it is due to them to state that it was highly successful. The ladies acquitted themselves at the tea-tables as if they had been long accustomed to soirees. About 500 sat down to tea in the Town-hall. There-

after they assembled in the Woodville Baptist Church, which was kindly granted for the occasion. After prayer by the Rev. A. Lees, Sheriff McDougall took the chair, and thereafter interesting and appropriate addresses were delivered by the Rev. Messrs. Watson, Lees, McTavish, McMurchie, and Muir. After the usual votes of thanks the meeting separated. It will not be uninteresting to the many friends of the Rev. Mr. McMurchie, the minister of the above church, to learn that his congregation have doubled his stipend this year, and that

from the proceeds of the soiree they intend to improve the interior of the church

DONATIONS TO QUEEN'S COLLEGE LIBRARY.—Educational Department, C.W., 30 vols. and a lot of pamphlets; Attorney General West, 3 vols.; Alex. Mitchell, Esq., Montreal, 5 vols.; Conductors of Presbyterian, 2 vols.; Rev. J. Barclay, D.D., Toronto, 2 vols.; Sup. of Education, C.E., 8 vols.; Rev. Wm. M. Inglis, A.M., Kingston, 3 vols.; University of St. Andrew's, 1 vol.; Sec. Board of Publication, 1 vol.

Correspondence.

To the Editor.

Sir,—Some of the hints that I intended to throw out in this letter have been anticipated by my unknown "able ally" in the last *Presbyterian*. However there are many facts and principles which remain to be added in forwarding interests so important as those centring in the Temporalities Fund.

Dr. Cook showed at last Synod what might have occurred to many before, that it was vain to think of raising a sinking endowment by the contributions of the people, since it would take upwards of £800 invested at six per cent to pay one minister £50 a year. The only chance for an endowment in a new country is in getting an interest in lands while they are comparatively valueless, but this chance has passed away. Dr. Muir, in a discussion upon the subject in 1863, only put the matter, so far as the people's contributions are concerned, in its proper light, when he said it was scarcely to be expected that this generation of settlers in Canada, who are comparatively poor, but who are fast making wealth for posterity, should burden themselves with raising an endowment for the better days to come. Such an idea must be given up.

It being given up, it follows that we must just address ourselves to the task of providing for every year's necessities as they arise. And how is this to be done? Is it by appealing to the generosity of a few wealthy laymen in two or three congregations of the Church, whenever a difficulty is experienced, as was done at Christmas last? It is much to the credit and advantage of the Church that there are within its pale men whose hearts are as affluent as their circumstances, who have never failed to respond to any call that has been made upon them from either east or west. I don't think it would be invidious to individualize our active and intelligently attached

members in your own city in this connection. But apart from the fact that they should not be left to do the whole work of sustaining the weaker parts of the church, even their princely generosity will not avail unless it be reduced to a system. Spasmodic efforts will not do; it is the systematic beneficence which the word of God enjoins, and which is the best test of grace, that needs to be cultivated, and that throughout the entire church as well as in Montreal. Without grace men may give *occasionally* with liberality, but grace and principle alone will enable men to stand being *habitually* called upon to give.

To provide for the emergency alluded to in former letters, it seems to me that the only effective remedy is to be found in the formation of associations in every congregation, having their end to call out to the utmost the beneficence of the people. It is cheering to see so many congregations in the east adopting this agency—call them Lay association or Ladies' associations, or what you please—in such associations lies the power to keep our church out of her present embarrassments. Now that an agent is appointed, I would suggest that he visit every congregation, stirring up old associations where they already exist, and aiding to form new where they are not. And then if it be found that the Church cannot afford permanently to salary an agent, once the machinery were put in motion, it would be a comparatively easy thing to keep it going.

The Church at home has largely adopted the plan of collecting moneys by lay agency, and the result wherever it has been tried, is that congregations more than double their contributions to the scheme. Let us follow so good an example, and organize in every congregation, committees for raising money for the sole object of carrying on the home missionary work, for as yet we are to a large extent only a Mis-

sionary Church. We must reach every one connected with the church who would be *willing* to give a little to help her. It is a mistake to suppose that only the well-to-do should be called upon. Jesus brought the gospel especially for the humble, and I am sure that if they were properly approached they would not be backward to show their appreciation of it. And there is a *blessing* in their contributions. Reach the *heart* of the church—let all feel they have something to do for her—not merely members, but adherents—not merely heads of families, but the individual members—not merely masters, but servants. What *many small* contributions will do is seen in the record of the parent church. Here and there mention is made of what this or that nobleman has given, but it is mainly on the multitude of little sums that the Church rests her schemes. And so while it is to be hoped that our large-souled friends in the cities shall continue in the future as in the past to do themselves credit by their *large* contributions, what we need is an agency that will draw out towards the Church the beneficence of *all* who love her, even the humblest.

The principle of giving *little* and giving *often* is the true principle, not merely for cultivating the spirit of beneficence, but also for the successful raising of moneys. John Wesley, with his deep insight into the popular heart, and with his great powers of organizing, saw this, and hence he enjoined his class-leaders to take a penny a week from every member of their classes, and you know the result—Wesleyanism is one of the greatest financial triumphs in the world.

But I am not merely theorising when I say that an army of collectors calling frequently upon our people would raise enough money to give every minister, at least \$200, and perhaps \$400, thereby removing all the grievances complained of. Such an agency has been tried in Perth with continually increasing success—it has been tried in Fergus—it has been tried in Clifton, and perhaps in other places that I know not of, as well as in Galt. I speak now of what is done with us and how we do it. Here is the result of a few years' experiment. The congregation has contributed annually to the missionary operations of the church four times as much as before, when dependence was made upon *plate quarterly collections*. And while this result has been gained, no one has felt it a hardship. After three years' trial, I left it with themselves to continue this new plan or to return to the old one, and they *unanimously* voted to continue it.

I base the following calculations upon my own experience. The congregation of Galt may, I think, be put down as a fair specimen of all our congregations. It is not wealthy. There is scarcely a member of it who can be called wealthy, and I find that as a result of our quarterly collections, we can reckon on a dollar a year from *each member*. Some members give *less*, but the deficiency is made up by the contributions of mere adherents, and by those who give *more* than a dollar. Assuming that the ability of our members throughout the country is fairly represented by the congregation of Galt—remembering that if some communities are poorer, some are also richer—and taking the statistics of membership in 1860, as compiled by the indefatigable convener, at 12,000, but probably since increased to 16,000, then we have \$16,000 annually of an income over and above what we derive from moneys funded, a sum in itself sufficient to keep eighty ministers at the rate of \$200 and forty at the rate of \$400, the amount that should be aimed at. Now, I don't think that one dollar from each member of our Church in Canada is more than they *can* or *will* give. Some will give twenty times as much, and this will make up for nineteen that will give nothing. Besides, there are many adherents who will contribute as liberally as members. And this plan will suffice for the future as well as for the present, because as the Church extends the number of contributors extends also.

The congregation is mapped into districts containing ten or twelve families, and a couple of ladies, one married and one single, takes the collecting for each district for the year. They call upon their constituents quarterly, by announcing from the pulpit a sabbath or two before that the collectors will visit the people, and stating the object of the collection.

Two or three things should be attended to. Change the collectors every year, if a suitable change can be made, as they will soon tend to grow weary even in a work of well-doing. We do not call for the same collectors oftener than once in three years. Enjoin the people to receive them kindly, as the self-sacrificing servants of the Lord, and take care that every one has an opportunity of contributing, discouraging the humble from striving to give as much as the richer, as they will be tempted to do, and so will soon cease giving altogether.

Such is the agency we employ. But different congregations would require some difference of organization. For instance, in some gentlemen would perhaps suit better for collectors than ladies; and in some perhaps monthly collections might be made, whilst in others, the

weal thier, visiting the people once a year only would perhaps gain the end as effectually as oftener.

The raising of moneys in some such systematic and joint way is what I would call denominational voluntarism, and it would do the Church good. At present there is little co-operation as a rule either among the members of congregations, or between the congregations with each other. This results in part from a commendable liberality of sentiment and an absence of narrow sectarianism, but without being bigoted, I think we need not be indifferent or isolated. A common effort at beneficence would put a common vitality into our congregations, and our denominational attachment would rise, upon the principle stated in a former letter, the more you do for an object the more you will love and cherish it.

And this is not a ministerial but a congregational question. I, for one, do not think that when congregations do not make up \$50 annually for the Temporalities' Fund, commuting ministers should be expected to put their hands into their pockets, and pay over the \$50 which the Synod recommends. But it is to be expected that they shall not fail to impress upon their congregation the importance of doing their utmost to keep up the fund at the most efficient point possible, seeing that in a few years all congregations will be reduced to the same level. While Dr. Muir's argument is good as a general principle, the present generation of ministers and Church members would be wholly wanting in that regard for posterity that ever characterizes generous minds, if they should not do their utmost to preserve and increase for the benefit of the Church of the future, the nucleus of endowment which we have, and the like of which is never likely to be again committed to the custody of the Church. Ministers are often afraid lest their own personal interests suffer by allowing their people to be frequently appealed to on behalf of other objects. It is a mistake. The people have a keen perception and a keen appreciation of generosity in their ministers: and the more earnest a minister is in setting forth the claims of others, the more will the people recognize his own claims.

In conclusion, allow me to tender thanks for the publication of these letters. I am sorry that you had to do it under protest—that there should have been any to oppose their insertion in the *Presbyterian*. But I suppose that to the end there will be some who think that truth needs their feeble *agis*, even though it has been under reiterated protest. I appreciate at

its value your courtesy; and I have to regret exceedingly if complaints have reached you from your readers that my letters have been *too long*. When I say *I don't believe it*, you may call me *modest*, if you choose. I accept their arbitrament of the points at issue between us, as you have invoked it; and I have a better opinion of their taste, as well as of their sympathy with everything that concerns their own Church, than to suppose that they would prefer you to load your columns with the *heavy lumber* which you often succeed in gathering from all quarters and on all subjects; to reading letters of the merits of which I say nothing, but that they have been *carefully* written, setting forth the situation of the Church in this Province. Length is relative and not absolute. It depends upon the nature of the subject, the parties addressed, and the mode of treatment, whether a letter or an essay should be regarded as long or short. And I submit if you have shown great acumen when you quote Dr. Chalmers as enforcing brevity. *His was not a style of brevity, but of fulness par excellence.*

He was the great master of evolution and illustration, never leaving a point until by turning it over and over he brought it home to his hearers or readers. And probably the writer has had as good opportunities of judging of what is effective writing for the people as his critic has had. Wit and epigram are not the instruments of justice and truth; they who are foiled in *argument*, always like to have recourse to them. In any case, whilst I think I am not unwilling to be taught on any subject, it may be justly questioned whether the invisible being who *does* the censorship of the *Presbyterian* has, by the specimens he has afforded, made good his right to set himself up as a dictator of either the graces or proprieties of literature.

Your obedt. servant,

ROBERT CAMPBELL.

The Manse, Galt, March 15th, 1866.

THE UNION QUESTION.

SIR.—I have noticed lately, a good many articles inserted in the *Presbyterian* on the Union Question, all of them advocating, or at least favourable to the proposition for merging all the Presbyterian bodies in this Province into one Church. All of these articles appear to overlook the fact that our Church occupies precisely the same position which she held at the time of the schism which took place in 1843 in Scotland, and was followed in 1844 here, by men who would not have withdrawn

from us, but for the uncalled for interference of those who came as a deputation from the so called Free Church. This deputation, by misrepresentations and distorted statements, gained over a certain number of our adherents, and even for a time shook the faith of some, who, on fuller enquiry, and more trustworthy information, became convinced of the groundless nature of the charges brought against the Church of Scotland. On the part of the office-bearers of our Church, every effort was made for a re-union at the time; a Committee, consisting of the Rev. Dr. Cook, Rev. Mr. McGill, Rev. Mr. Urquhart, Rev. Dr. Mathieson, Rev. Principal Liddell, together with several of our most judicious laymen, was appointed to confer with a Committee from the Seceders. What was the result? After having met and discussed several points connected with the subject of re-union, the Committee found that the "sentiments unequivocally expressed by the Seceding brethren in regard to the Church of Scotland, were such, that the Committee concluded to hold them a bar to all negotiations, *in limine*."

That the statement of the conduct of the deputation from the Seceders from the Church of Scotland, given above, is correct, is confirmed by the words of just indignation, proceeding from the pen of the Rev. Dr. Cook. In a letter to the General Assembly of the Free protesting Church of Scotland, dated 3rd September, 1844, he says:—

"Amid many difficulties and privations, which are neither experienced, nor conceived of, by ministers of any denomination in Scotland, we were engaged in the peaceful prosecution of our labours in this extensive region. In such circumstances we should naturally have expected, from all churches professing the same faith, every possible encouragement and assistance. It was therefore with much surprise and regret, that we observed in some of the organs of the Free Church, expressions of a desire to produce, or at least to countenance, disruption in our Synod, and division and strife among our congregations. We were for a time willing to ascribe this to ignorance of our condition, or to a want of due consideration of the position of our church; but from the subsequent conduct of the Free Church in publishing and sending out letters, addresses, and other documents, calculated to excite the feelings of our people, and commissioning deputations for the same purpose, we are compelled, however unwillingly, to conclude, that there exists a desire on the part of the leaders of that church, to disturb and distract the congregations under our care. It was admitted by every member of Synod, present at Kingston, in July last, even by those who left us, "that none of the causes which led to the disruption in Scotland exist here," and in the published words of one

of those very persons, it is declared, "whatever may be the differences, between the Established and Free Churches in Scotland, they utterly vanish in Canada." It cannot therefore be regarded as unreasonable, that, when called upon suddenly to make a change in our position, which we clearly saw would plunge us in unnumbered evils, without the smallest corresponding benefit, we should at least pause, and deliberate, before taking a step, which would be attended with such fearful consequences; and we certainly had a right to expect, that before being accused of acting from unworthy motives, and exposed to unjust censures, both here and in Scotland, as being indifferent or hostile to the Redeemer's cause, we should have been, at the very least, requested in a calm and Christian manner, to state the reasons of our conduct and we cannot but feel ourselves therefore deeply aggrieved, when we see charges which we must characterise as reckless and unwarrantable, brought against those who, to say the least, have been as faithful and laborious in the service of the Lord, as they who bring forward such allegations; men who have borne the burden and heat of the day, who have spent years of ill-requited labour in gathering in those, who but for their exertions would have been strangers to the means of grace. Why should the late division in our Synod, a division which may justly be termed, the most perfectly uncalled for, the most utterly unaccountable schism, which ever took place in the Church of Christ,—be encouraged and perpetuated by your influence instead of being healed, as it might possibly be, by your interposition? Why should the able and zealous missionaries you send among us, exert their energies in the endeavouring to distract, that is, to destroy, our settled congregations, instead of carrying the message of salvation into these numerous places in our land, where a preacher's voice is seldom heard."

I have said that our Church stands in the same position she occupied at that time. She holds the same title, possesses the same powers, is tormented with the same grievous sin, regarded from a Free Church point of view, as she was when the schism took place. Are the Free Church party prepared to unite with us now? If so, on what grounds? We have not changed; how, then, can that which was a sin in 1844 become a matter of no moment now? The party which left then did not go out silent. They left a record behind them of the causes which urged them to flee from the unholy thing. In this record, which takes the form of a Protest, they pile up charges against the unfortunate remnants, and wind up as follows: "WE SOLEMNLY PROTEST to this venerable court, before God, the Church of Christ, and the world, that it is our conscientious belief that in respect of the premises, *SIN in matters fundamental has been done by this court*: and that while at the same time we continue to adhere to the Confession of Faith, and

other standards of this Church, we can yet no longer, with a clear conscience, hold office in the Presbyterian Church of Canada in connection with the Church of Scotland. And further, we protest that the guilt of schism lies not with us, but with those *who have acted in a way which compels us to depart.* These be brave words. If they were true, then, they are true still. If there is now nothing to prevent a union, what cause was there then for secession? In matters affecting a man's character in private life, a slanderer who desires reconciliation, first of all withdraws his slander, before he seeks to renew the friendship between himself and the man he has maligned. The first overture has, apparently come from members of the seceding party to come back to the fold. The first evidence they can give of the sincerity of their desire is to withdraw the protest as solemnly as it was recorded. Then, and not

till then, can the question of union be even thought of. Any movement preceding this is mere mockery.

The great majority of our Church hold similar views to those which I have expressed, but there appears to be a belief entertained by many that the conductors of the *Presbyterian* will not insert articles on subjects which will excite discussion. This alone can account for the absence of communications on a subject so important as the present. I have only as yet hinted at an argument opposed to union in the shape in which it is proposed, and I do so very hurriedly, writing on the very day on which the letter should be in your hands. Some abler pen than mine should continue the discussion; if not I must try to do so myself. May the controversy, if one should arise, be carried on in a spirit of Christian forbearance.

Yours truly,

AN ELDER.

Articles Communicated.

WHY ARE WE PROTESTANTS?

(Concluded.)



THE design of the preceding articles has been to show how far, and in what respects, the spirit and teaching of the Romish Church differ from that of the Word of God, which, as the only definite and authoritative revelation of His will, we take as the only and ultimate test by which all religious teaching is to be tried. It has been attempted in the first place to show how unfounded, when tried by this test, are the pretensions of the Roman Catholic Church to the power and authority which she claims as the inspired Church of Christ; and in the second place, how many of her dogmas are not only unsupported by Scripture, but are at variance with its spirit and tenor. It now remains in this concluding article, to notice some of the objections which apologists for the Church of Rome have brought against the Protestant form of faith.

One of the strongest of these objections, as well as one of the most plausible, is founded on the alleged misuse of the right of "private judgment" maintained by Protestants in opposition to the Romanist system of receiving revealed truth only through the interpretation of the authoritative and

"infallible" teacher which the Church declares herself to be. Protestants, on the contrary, maintain that where God has spoken, man should hear, for *himself*, that He who has graciously bestowed on His children a written revelation of His will, has also bestowed the capability of recognising His voice and of receiving what He has revealed; and that the right and privilege of thus receiving His direct teaching, is a right and privilege which no one is at liberty to throw away. The Scriptures themselves, and Christ's own teaching abound with expressions implying that it was His will that men should come direct to the only source of truth, as they did to Himself while He was among them. "The words that I speak unto you—they are spirit they are life;" Search the Scriptures." "Sanctify them by thy truth, thy word is truth;" and other similar expressions, together with His own appeals to the written word then existing, are surely warrant enough for us in taking as our teacher and standard of truth that which He has himself indicated. Nor does He ever speak of any other authority to be interposed between the soul and this Divine revelation, or of any interpreter or teacher save one, the "Comforter, which is the spirit of truth," who in his absence was to teach and "guide into all truth;" who was to take of the things of Christ and show

them to all who would follow Him. We cannot then, we *dare* not, as beings morally responsible for our belief, surrender the duty and the privilege of receiving for ourselves the teaching which the Father of our spirits offers us through His Word, and give up our minds and consciences into the keeping of any subordinate authority whatever, no matter what pretensions it may assume, or with what halo of antiquity it may be surrounded. To do this would be to expose ourselves to the risk of receiving as truth any error that might be inculcated upon us, by the creed, whatever it might be, which early association had taught us to reverence, and throw away our only test of truth, the only chart which we have to guide us through the endlessly tossing sea of human opinion.

"But," says the Romanist, "there is the danger that 'they who are ignorant and unlearned' may wrest the Scriptures to their own destruction, that man, thus exalted by his right of private judgment is a god unto himself, and that, as is too often done in this age, he may find fault with the chart itself, and take away first one part and then another till he has left himself forever without a guide." To this we reply that there is no good gift of God, no relation of life, which is not often abused, yet this abuse does not warrant us in rejecting what God has given, primarily, to be a blessing. That it is ever abused arises from the fault of the receiver, not of the good and perfect gift. The ignorance of those who wrest the Scriptures to their own destruction, to which the Apostle refers, is not the mere deficiency in human learning which may exist without any culpability, but the wilful turning away from, and self-deprivation of that teaching of the Spirit of truth, which our Saviour promises to all who will receive it, and without which indeed, the Bible must often be "foolishness" to the strongest and most cultivated mind. To this cause undoubtedly may be traced the many bad wanderings of minds, in their way true and earnest; and, however strange and perplexing the wanderings of such may seem, we cannot but hold to our faith, warranted by the teaching of Him who spake as never man spake, that no one ever yet came to His Word, humbly and honestly asking for light and heavenly teaching, and was disappointed in being guided "into all truth" necessary for his eternal well-being. Therefore, we maintain, as one of our most sacred and inalienable privileges, the right of every human being to a

free and unrestrained access to that Revelation which comes to him direct from his God.

Another charge which is brought against Protestantism, and which unfortunately derives much of its power from the unchristian conduct of many Protestants, is that of Sectarianism. The Roman Catholic Church, Romanists maintain, was a grand realisation of the idea of the Universal Christian Church until Protestantism came with its disuniting effect, splitting the Christian unity into numberless antagonistic sects and parts. It is true that the Church of Rome, for many ages the sole embodiment of Western Christianity, did in those rude and stormy ages of the world's history, do much to diffuse the spirit of love and brotherhood, founded on the basis of a common Christian faith. It is true that so long as the authority of Rome held the minds of men under its own rule, it produced at least an *outward* unity, an external adherence to the same creed, though, as has been already observed, it was but an outward semblance of uniformity, and the real diversities which lay beneath it were at least as great as those now existing among Protestants. It is true also that when men find themselves released from the obligation of implicitly receiving the teaching of an external authority some theoretical differences must necessarily follow, since no human mind is so wide in its range, so clear in its perceptions, and so free from bias, as to be able to take in complete in all its bearings, any important subject of human thought. All natures possess certain predominating tendencies which necessarily lead to a one-sided view of Truth; and though that Truth, eternal and divine, must be one and the same for all, yet this partial and limited capacity of receiving it must, so long as human nature retains its present characteristics, cause many differences of opinion regarding it. But, with all who are truly Christians such differences are merely theoretical and of minor importance, while deep beneath exists the real unity, the living principle of faith and love which unites them to their common Saviour. It is this, which, underlying all external and accidental differences of disposition, of capacity, of culture, of period, of country, of race, binds in one the whole assembly and church of the first born, which includes every human being who has ever truly believed in Jesus as his Saviour, under whatever name he may have been called.

Since then, there are certain minor and theoretical points on which even true Christians must differ, as they did also in days when the Church retained its outward unity, it seems almost unavoidable that, for purposes of organization and order, they should associate themselves in different divisions of the common army, which recognizes Christ as its only Head. The evil is, when these bands stand apart from each other in isolated alienation, forgetting their brotherhood in a common Saviour whose last special command was that they should "love one another." It is through the weakness of this love,—through the spirit of Churchism overshadowing the spirit of Christianity—through the erection of some denominational interest or pride above devotion to the advancement of Christ's kingdom, that bitterness and exclusiveness arise, the clashing of denominational interests, and the too frequent display of a jealousy and animosity unworthy of those who profess to be governed by the spirit of Christ. Probably, never till Christ Himself shall come in person, shall all differences be removed and all Christians drawn together in one visible, united, universal Church. But, in the meantime, there is nothing to prevent their co-operating far more cordially than they now do, in love and good works, and showing to the world that the attraction of a common Christianity is stronger far than the repulsive form of difference of opinion. We may at least hope, that as minds grow generally more enlightened, and prejudices gradually disappear, the separate branches of the Church of Christ may, by greater charity and toleration, by laying less stress on the peculiarities of creeds and confessions, or, most of all, by a more intense "looking unto Jesus" as the central point of union, bring about at least an approximation to Christian unity, and thus remove one of the greatest stumbling-blocks in the way of Romanists and the greatest stigma which, through human imperfection, has attached itself to the pure gospel faith of the Reformation.

Another feature of the superiority which the Church of Rome claims for itself is the completeness and impressiveness of its "ap-*pliances*," that is, its ritual and modes of worship. Its gorgeous Mass, its pompous processions, with solemn music echoing through vaulted aisles, its pictures, crucifixes, and the magnificence of its rites in general, are, it is said, auxiliaries to devotion admirably adapted to the complex

nature of man. "Protestantism," it is said, "has attacked rites and ceremonies, many of which were instituted by the Saviour, and others hallowed by the practice of the apostles and early Christians." To this charge we may safely rejoin:—which of the rites instituted by our Saviour has Protestantism ever attacked? The only ones which he instituted,—Baptism and the Lord's Supper, Protestantism has retained in all their primal simplicity. On other "rites and ceremonies" Scripture is silent; and those which may have been countenanced by the practice of the Church at a comparatively early period, did not appear in it, till it had begun to lose its purity and to place its trust in things external. Where does our Saviour or any of His apostles say a single word to countenance the pomp of Roman Catholic ritual.—the splendour of vestments, the endless succession of observances,—as worship fitted to please Him? On the contrary. His teaching always discouraged the religion of outward form and show,—always impressed the truth "they that worship Him, must worship Him in spirit and in truth." Instances of this are his repeated rebukes of the Scribes and Pharisees for the importance which they attached to certain observances, and His teaching in regard to prayer, when, for example, He bid his disciples not to "use vain repetitions as the Heathens do, for they think they shall be heard for their much speaking"—a description which forcibly recalls the endless repetitions of Aves and other formulas in Roman Catholic worship.

Nor is it any sufficient apology for such a system to say that because outward majesty and show gratify certain cravings in the nature of man, they are therefore useful auxiliaries to religious worship and spiritual edification. There are many desires in human nature, the satisfying of which is no more calculated to further spiritual life than the gratification of the appetites. Undoubtedly the capacity for enjoying all that excites the ideas of sublimity and beauty, is a good gift of God, and may like every other "good and perfect gift" be sanctified by a devout and reverent spirit. Still the mere sense of the beautiful may be, and often is, dissociated from the spirit of religion, from even the idea of Him who is the author of it. Of all ancient nations, the Greek was the one most alive to every perception of beauty, and in whose worship the externally beautiful most largely predominated and was most

keenly appreciated. Yet to the Greek, with his keen intellectual nature and his love of beauty, St. Paul declared that the preaching of a crucified Saviour was "*foolishness*," "for the wisdom of this world is foolishness with God." Christianity appeals, not to man's sensuous, or even his merely intellectual nature, but to his spiritual nature, and his soul must be acted upon not by a sensuous, but by a *spiritual* agency before it can receive it. Protestantism has been found fault with for the "*bareness*," of its worship, while Catholicism has been lauded as "perfectly and completely adapted to the instinctive tastes and longings of the human heart." But better far a simplicity, even to *bareness*, which concentrates the heart and soul of the worshipper on the invisible God, who is not far from any one of us, which compels him to draw his devotional feeling from the real presence of the invisible but loving Saviour—than the pomp of observance, the overpowering effect of music and incense, the presence of crucifixes and images, which instead of teaching men to soar to the spiritual, too generally chains them down to the sensuous, and leads them to mistake emotions which are but the gratification of certain natural tastes, for the real, spiritual communion with God, which is the only true worship. He who cannot draw spiritual nourishment from the simplest and most unadorned service where God is truly sought, but requires the influence of an imposing ritual to call forth his spiritual sensibilities, should beware that his idea of religion be not altogether a delusion, and his fancied spiritual emotions the mere exercise of natural sensibilities which may be as far removed from God as were those of the ancient Greek. And in this, as in so many other ways, does the practice of the Romish Church exercise a most dangerous and deadly influence in drawing men away from the vital essence of religion, and leading them to trust in outward forms instead of seeking the only true salvation.

Connected to some extent with this subject is that of memorials—that is, of relics, pictures, &c., &c.—by which the Romish Church claims that she maintains a stronger link with the past, and teaches her children to realize more vividly the truths of their religion. Christianity, they say, is not exclusively *spiritual*, and humanity needs the visible and tangible to keep before it an incarnation and atonement, which was real and tangible. But though "the

Word was made flesh and dwelt among us," though in order to walk among men, and teach and suffer, Christ took to himself a true human body, yet he was ever careful to inculcate on His followers the truth that not His physical and material presence was to benefit them, but the spiritual life which by His Holy Spirit was to be communicated to them. When "sorrows had filled their hearts" because He had revealed to them His approaching departure, He comforts them with the words, "*It is expedient for you that I go away, for if I go not away the Comforter will not come unto you*," showing that as afterwards proved to be the case, they were to receive fuller spiritual blessings after the withdrawal of His physical presence. Why, then, should we occupy our minds and hearts with relics even of our Lord's life on earth, which, even if real, could do us no spiritual good; why fix our gaze so closely on images of the crucified Saviour, when we have the living Christ ever by our side to support us in life's journey, and the Holy Spirit's teaching to give us life and light? We are indeed to bear "about with us the dying of the Lord Jesus," but it is in reality not in semblance—in the spirit of our life, in the *daily* offering up, in His strength, of self and self-pleasing, and not in the mere contemplation of a past event. It is true that the Roman Catholic Church professes to use the image only as a means to an end, and with some it may be so used. The crucifix, with a text or an exhortation attached, which meets the eye everywhere, on high road and lane and mountain-side, in Germany and Italy, may now and then impress the mind of the careless wayfarer with the thought of the Saviour he has neglected; yet, on the whole, experience bears out theory in the belief that the constant use of pictures and images is far more injurious than beneficial—that the fixing of the attention on the *representation* tends to withdraw it from the *reality*, and to degrade and materialize the conception of Christian truth.

If this be true even of representations and relics of our Saviour, how much more strongly does it hold of relics and pictures of the saints. What benefit can we expect to receive from such memorials of those who, on earth, were as much encompassed with infirmities and besetting sins as we are ourselves, and whose redemption and sanctification were as much the work of God's free and sovereign grace as are our own. The body of every believer who falls

asleep in Jesus, is, in a sense, sacred, as being in Christ's keeping, to be raised up holy and incorruptible, at the last day; but only a Church which teaches its followers to address prayers to its canonized saints, could elevate their inanimate remains into objects of special reverence and adoration. The Church professedly teaches that such relics are to be "revered" not worshipped; but it is treading dangerous ground, and there is too much reason to fear that the feeling with which the superstitious Roman Catholic regards the relic or the image of saint or virgin is but little less idolatrous than the image-worship which the Bible so sternly condemns, and the offerings to the "Queen of Heaven," on which God's severest judgments were pronounced. Not one word, at all events, does God's Word contain to countenance this system while, on the contrary, it receives most striking incidental discouragements—as for instance when the Lord concealed the burial-place of Moses, no doubt not to permit the possibility of any superstitious veneration being paid to his remains or to his sepulchre. Surely, then, a Church which teaches its followers to pay such veneration to the bones of departed saints and even attaches to them a miraculous efficacy, is, by its own teaching, condemned!

In its doctrine concerning the intercession of the dead and the guardianship of angels the Roman Catholic Church professes to maintain a stronger connection with the unseen world and a more complete fellowship with that portion of the Church of Christ which has passed into the world of spirits, while Protestantism "cuts off those religious sympathies" of man which would extend beyond the things of sense. But Protestants as well as Roman Catholics "believe in the communion of saints." They believe that although our knowledge of the state of the departed is too limited to permit us to form any definite ideas respecting any possibility of communication yet that, in Christ, we may still hold communion with those who have gone to be with Him, and the tie of love to a common Saviour, and brotherhood in Him, is a stronger link between the Church militant and the Church triumphant than any that the doctrines of the Romanist can forge. As to the guardianship of angels, the teaching of the Council of Trent, that God appoints to every human being a guardian angel to watch over him through life is nowhere confirmed by Scripture. We are told that God sends His angels as "ministering

spirits to the heirs of salvation," but we have no definite information to what extent and in what way He employs this office of ministrations. But when we are sure of our Saviour's constant guardianship and guidance, we need not be anxious about that of angels, and we may be content to leave the matter where Revelation has left it, sure that we are in a better and more loving keeping than that of any created being.

The only other point of superiority claimed by the Church of Rome, which need here be noticed, is her boasted "Individuality"—the tact with which she adapts herself to the various tastes and dispositions of her followers. She can, it is affirmed, make herself attractive to the most differently constituted natures, and attach to her service the most diverse gifts and impulses. In her various orders of both sexes, she gives scope and direction to the ardour and the energies of those who would renounce the world and give themselves to a higher service—to those who "recognize God in the poor, the down-trodden and the wretched," and would live to minister to them. "To the man of the world she shows a Pope on the throne, Bishops in palaces, and all the splendour of earthly dominion: to pilgrims and enthusiasts she offers penances, pilgrimages and convents; and to the mass of men who wish to reconcile both worlds, she promises purgatory, so far softened down by the masses of the priest and the prayers of the faithful, that its fires may be anticipated without overwhelming dread." Can such a Christianity—thus described by one of its own apologists—indeed lay claim to being the pure, the holy, the uncompromising religion of Jesus of Nazareth. In His teaching, at all events, we do not find such a suspicious flexibility—such a dangerous "assimilation" of the evil tendencies of that nature which it was His mission to renew. He did not so "adapt" Himself to the opinions and tastes of the "men of the world" in His day. On the contrary, it was the determined and uncompromising stand which He made against everything whose spirit was of this world, which subjected Him to the hatred and the persecution which ended in the sufferings of Calvary. Instead of showing men a way to "reconcile both worlds," and gain Heaven by a compromise of "purgatorial fires," made as easy as possible, He teaches most emphatically that there is but one way, and that a "narrow way" for all. "Strive to enter in at the straight gate;" "Ye

cannot serve God and mammon;" "Let a man take up his cross and follow me, for whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it." "If ye were of the world, the world would love its own, but because ye are *not* of the world, therefore the world hateth you." Such are a few examples of His constant teaching that there *must* be a choice between the spirit and interests of this passing world, and the higher spiritual life which is to begin here, and find its full development in a Heaven of perfect holiness. How fearful, then, is the responsibility of a Church which teaches men that they may, while here, give themselves up to the spirit of worldliness and peril their eternal salvation on an unwarranted hope of purification hereafter? Nor is it true, that because Protestantism has not established religious orders, she does not offer encouragement and a sphere of action to those who would devote their whole lives and energies to the service of God. She does not, indeed, separate men from their fellows in any artificial sanctity, nor teach them to

"Bid, for cloistered cell,
Their neighbour and their work farewell."

She teaches them rather to take their religion out with them into the world, or make every phase and relation of life a means of serving and glorifying their Divine Master. In her ministry, her numerous missions of various kinds, she offers abundant scope for those who wish the more special service of the sanctuary, giving them a wider field for their activity than generally falls to the lot of dwellers in convent cells. Most untrue, also, is the charge that Protestants "have no Sisters of Charity." There have been among Protestants *many* a true sister of charity, unbound by vows, undistinguishable in dress, open to all the common ties and sympathies of life, and yet giving herself up wholly and unreservedly to works of faith and love. Mrs. Fry, Florence Nightingale, Amelia Sieveking, are but a few of the noble names which might be quoted as examples, besides the thousands of devoted Christian women whose names have been unknown beyond the circle of their personal acquaintances, but who have, like the beloved Persis, "laboured much in the Lord." In our own day, more than ever before, are opening up channels for Christian female agency, so that none with any sincerity of heart and earnestness of purpose, can justly complain that in the Protestant Church she is left

without a high and holy mission. A few words from one, who, amid the excitement of the busy metropolis of Great Britain has herself set a bright example of laborious devotedness to the work of Christ, may be quoted in reference to this important subject. "A convent has its rules and occupations, and why should the care of the poor, of the young, of the sick or the aged belong only to Sisters of Charity in the Church of Rome? The women of that Church have done more for her than her priests, but has not the universal Church of Christ need of the work of women also? and of women who can give their life to it? not shut up within any four walls—not shut out from the refinements and refreshings of occasional change of scene and society, but shut in to a single and simple aim and purpose to live for Christ and to win souls to Him."

Protestantism has been called the "*religion of negation*." Circumstances, and its name, have given some shadow of plausibility to this view, but the imputation is false. Had the general Christian Church maintained its pristine purity, had it not become darkened and corrupted by the accretions and superstitions of Popery, there would have been no need for a *Protestant*, and the whole Church of Christ throughout the world, would have held in its purity the faith in defence of which it has been necessary for Protestantism to fight. The faith, then, which as Protestants we hold is, we believe, the faith of the Bible, the faith taught by Christ and His disciples—the faith of the Apostolic Church. We hold it for this reason, and because it satisfies our reason and conscience, answers to our inmost needs, awakens the full response of our souls, teaches us the *true* dignity of humanity, and gives us strength and power to accomplish what God requires from us. It teaches us to realize the presence of our Eternal Father who is not far from any one of us.—it gives us a Saviour and helper ever at our side—an inspired teacher in the Holy Spirit, the Comforter, commemorative sacraments, which from time to time may rekindle our love and intensify our zeal—constant access to our Heavenly Father in prayer, through the one only Mediator—the world for a mission-field, and an open Bible in which we may at all times verify the truth of our belief. And if any one objects to call this by the name of Protestantism, if he objects to it as the religion of Luther, or of any human leader of opinion, let him put names out of

sight and take his faith from the Bible. Every true Protestant will be satisfied if he will accept the teaching of Christ himself, of St. Peter, St. Paul, and St. John, as he finds them in their purity in the Holy Scriptures.

But because Roman Catholicism takes from man his right to go to the Word of God for his belief, because she interposes a human organization and human authority between his soul and God, because she teaches that salvation is dependent on anything else except the atoning sacrifice of Christ, because she is fiercely and determinedly intolerant of everything that does not acknowledge her sway, and cannot suffer religious liberty to exist where she has the power to prevent it—therefore we are and must always be, Protestants against her system. And while we may admit that the Roman Catholic Church contains, and has always contained, many earnest Christians, who, amid much surrounding error, are resting on the true ground of salvation, it is not inconsistent with the love we should bear to them as fellow Christians, or the charity we should cherish to Roman Catholics in general, to maintain and preserve in its integrity, with all our energy, the greater purity of faith which is our noblest heritage, and which was won for us by our forefathers through blood and tears, in times of storm and darkness now happily past!

It is true, indeed, that too many Protestants are merely nominal Christians, that they have never realized the truth and power of the truth they profess to believe. A nominal and formal Protestant is no better than an ignorant and superstitious Roman Catholic,—nay is worse, if the latter be in earnest. Belief in outward forms and observances,—the idolizing of any particular church organization, or mere human formula of theological belief, are as injurious when they appear in Protestants as they are in Roman Catholics. There is, also, no branch of the Church of Christ now so thoroughly imbued with the spirit of Christ as was the early Church in the ardour of its first love, in days when they who professed the Christian faith, did so “with their lives in their hands.” But if we have to confess, with shame and sorrow, that Protestants are often less consistent with their belief than Roman Catholics, it must also be borne in mind that a religion of the heart and spirit is far more difficult than one of outward observance,—that the hope of gaining heaven by good works is sometimes an incentive to those who have

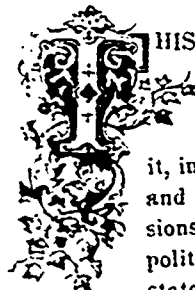
never felt the constraining power of the love of Christ,—and that it is easier for some to yield themselves up in blind obedience to Church authority than to face the solemn responsibility of realizing truth for themselves.

But if to be a consistent Protestant is more difficult than to be a zealous Roman Catholic, He who demands this “reasonable service” will give the strength for fulfilling it. And when Protestants, leaning on this strength, shall more fully realize the high privileges and responsibilities of the pure Gospel truth which they have received, and shall more consistently “live that life” of followers of Christ, they will do more than all the controversial works ever written, win souls to the truth, as well as fulfil Christ’s command that His disciples should shine as “lights in the world.”

IONA.

A FEW THOUGHTS AND ILLUSTRATIONS, BOTH NEW AND OLD, ON THE WORDS OF THE WISE MAN.

*In things essential unity . in things doubtful liberty.
in all things charity.*



HIS dictum, the lived wisdom of ages, has a wide range of application, and he is the true man who acts upon it, in forming a proper estimate, and in drawing sound conclusions in regard to the physical, political, intellectual and moral state and progress of the human family. By overlooking the importance of this dictum men have often written bitterly, and reasoned falsely while discussing the principles of education, politics, philosophy, and religion. In this article we shall confine our attention to the influence which, in our opinion, this dictum should exercise over the Christian consciousness of the community. Before, however, we enlarge upon our subject, it may not be out of place, to premise a few remarks.

1. Man possesses relative, not absolute knowledge: God only knows the absolute and the unconditioned. Man may have faith in God although he cannot comprehend His infinitude. Truth, though one, is many-sided.

2. In the endless variety of men’s minds, it cannot be expected that all will agree in regard to temporal and material objects, much less eternal and spiritual. Charles the Fifth of Germany found, in his retirement, after he had ceased to be Emperor, that as he was unable to

make two clocks go alike, it was folly in him, when wearing the imperial diadem, to have expected that all men should think alike on religious topics. The experience of every thinking and observant man in the nineteenth century is the same as that of Charles, in the sixteenth.

3. Monotony is not harmony; uniformity is not unity; nor is sameness any mark of beauty or sign of healthy life.

We make these observations to keep us, on the one hand, from a latitudinarianism which is too often synonymous with infidelity, and on the other, from a traditionalism—which, with human authority and custom for its teachers, would have us discard our intellectual faculties in the investigation of truth, and thus render us unable to give an answer to every one that asketh us, a reason of the hope that is in us.

We shall now enter upon the domain of our subject:—"In things essential unity," &c.

What, then, are those essentials of Christianity which demand unity amongst its professors?

1. A belief in the atonement of Jesus Christ, as the only propitiatory sacrifice to divine justice, for the sins of a guilty world.

The doctrine of the atonement is the central truth of Scripture. It is the key that unlocks the treasure-house of inspiration. It is the Rosetta stone by which we are enabled to interpret the sacred writings of Moses and David, of Isaiah and Paul. It is the light of the spiritual world coming ever bright and refreshing from the Sun of Righteousness. The cross of Christ it is that unravels those mysteries, answers those questions, and solves those problems which the earnest and reflective mind seeks after. All true believers from Abel to Isaiah, from Isaiah to Paul, from Paul to the last convert to Christianity, have held and hold the doctrine of the atonement of the Lamb of God as essential to salvation. For what is the high and ecstatic chorus of the saints' song in heaven, but this: "Unto Him that loved us and washed us from our sins in His own blood." Language cannot fully describe its types, its symbols, its majesty, its blessings, its hopes, or its Great Author and Finisher. In the atonement of Christ, "mercy and truth are met together: righteousness and peace have kissed each other," (Ps. 85 and 10.) Here is justice magnified, truth glorified, and holiness vindicated, and "God though a just God is yet the justifier of him who believeth in Jesus," (Rom. 3 and 26.) Through this atonement, and this atonement alone, deliverance is preached to the captive, and the opening of the prison doors to

them that are bound. In it we have riches for the poor, sight for the blind, clothing for the naked, and consolation for the miserable. From it hope fills its glittering lamp, mercy draws its sweetest tidings, love extracts its benign spirit, while on it faith finds its firmest and only stronghold.

In the incarnation and atonement of Jesus Christ we have the union of divinity with humanity—the bridal of heaven and earth—the meeting of God with man in the covenant, well ordered and sure. Here is love without selfishness, and condescension without degradation; for "God's thoughts are not man's thoughts, nor are His ways man's ways." (Is. 55 and 8.)

There is a rocky pass in the Scottish Highlands, narrow and dangerous, and famous for its many battles. There, if two equals met, in the certain and sure encounter, there was the death or overthrow of one or both of the combatants; but if an inferior met there with a superior, the former lay prostrate on the rock and allowed the latter to pass over his body. If we may use the illustration of this Highland pass, and we speak with reverence in the atonement of Christ, the God-man kneels and dies, in order that over the sacrifice of his body He may bring once guilty man to heaven. It is through Christ and through Him alone that salvation is brought to a ruined world; for "there is no other name under heaven given among men whereby we must be saved." (Acts 4 and 12.)

We have given this prominence and this precedence to the atonement as being the primal essential of Christianity which demands unity amongst its professors.

1. Because many have been firm believers of this doctrine who were not and in point of time could not be in possession of the Canon of Scripture, as the patriarchs, prophets, and primitive Christians.

2. Because, even now, in semi-heathen lands, it is possible and highly probable, there are Christians who, in point of privilege, never were in possession of the entire Scriptures.

II. The second essential of Christianity, which demands unity amongst its professors, is a belief in the Bible as the word of God.

What is the Bible? It is the apocalypse of God's character to man—the revelation of God, as the Creator and Governor of the universe, and in Jesus Christ, the Redeemer and Judge of the world. We take for granted its authenticity, genuineness and divine inspiration. In our spiritual relations to God it is our duty and privilege, as Christians, to attend to, and adopt the three "onlys" of D'Aubigné: 1st,

"The work of Christ only ; 2nd, The work of the Spirit only ; 3rd, The word of God only." The Bible is full of religious knowledge, in it we see—1st, A form of worship ; 2nd, An idea of God ; 3rd, An idea of the relation of man to God ; 4th, A system of doctrines ; 5th, A system of ethics ; and 6th, A system of mysteries. It is not a text-book on science or metaphysics, although it is in its pages that painting and sculpture find their grandest subjects, music and poetry their sweetest songs, and literature and philosophy their noblest thoughts. It is hoary with antiquity and redolent of the piety of ages. It is a perennial fountain in this moral desert—a striking miracle in our libraries. The devil and wicked men have conspired against it, and employed fire and water to destroy it, but their efforts have been vain. It has been preserved by the arm of Omnipotence and been watched by the eye of Omniscience. Hence, the forces of evil have never yet been able to make a breach in the lines of the Bible ; much less to put to flight a single truth sheltered behind them. It is a light to the feet, and a lamp to the path of a sinful and sobbing world. It has God for its author—truth for its subject—and salvation for its aim. The language of the poet is apposite :

"This lamp (the Bible) from off the everlasting throne

Mercy took down, and in the night of time
Stood casting on the dark her gracious bow.
And evermore beseeching men with tears,
And earnest sighs to hear, believe and live."

The Bible is both plain and wonderful. Its language, its illustrations, its writers are for the most part from common life. As Cromwell told the painter to paint him as nature made him, so the Bible flatters not, but gives us a true portraiture of man's state before God. It has outlived its enemies ; for opposition, like the shaking of the torch, has only made its truths shine with greater radiance and beauty. Natural theology and the physical sciences are more and more becoming its devout handmaids. It has passed through many ordeals uninjured, and is at present passing through the furnace ; but up to the present moment geology with its hammer has been unable to rend the Rock of ages. Astronomy with its glass has failed in detecting a spot in the Sun of Righteousness ; nor has chemistry with its crucibles and tests found poison in the manna from heaven, or impurity in the waters of salvation. Like the wise men of the East, philosophy and literature, and philosophy and science have come to bow in reverence before the truth of God's word, and the Saviour of the world. In the Bible we have

the majesty and infallibility of truth, for there we have the writings of those venerable and holy men "who of old spake as they were moved by the Holy Ghost."

II. In things doubtful, Liberty.

In applying this statement to Christianity, there is great need for caution and charity. It is not necessary, however, to sacrifice principle that we may be liberal, to give to an ism what is due to Christianity, or to give to a religious champion what is due to Christ. Contemplating the Christian Church in its various denominations, we apprehend we do no injury to its spirit or consciousness, when we class the things that are doubtful under three heads : 1st. The different ecclesiastical polities which exist, where those polities come not between the soul and Christ and are best adapted to the circumstances of the communities where they exist. Thus, Episcopacy is suited to the different orders of society which exist in England ; Presbytery is suited to a high state of civilization, and cannot exist without it. At present, we write not as an Episcopalian, or Presbyterian, or Congregationalist, or Methodist, or Baptist, but as the representative of the Christian Church. In the great biography we find sufficient instruction, and may obtain satisfactory answers to two important questions. What form of State Government is the best ? "Render unto Cesar the things that are Cesar's, and unto God the things that are God's." Under what form of Church government shall we obtain the purest services ? "God is a spirit, and they that worship Him must worship Him in spirit and in truth." 2nd. The different methods of supporting the ministers of the New Testament.

This causes us to speak of the establishment and voluntary principles. Of the former principle, there never was a greater advocate than Dr. Chalmers, while Dr. John Brown was pre-eminent as its opponent and the supporter of the latter. In certain circumstances both are good ; so that to our mind that church is most liberal which is ready to adopt both principles in carrying out her schemes and accomplishing her work. Let not, therefore, the upholder of the endowment principle condemn him who adopts the voluntary principle. The Christian consciousness of the community frowns upon intolerance, and says, let them "agree to differ."—There is liberty. 3rd. The different modes of ceremonial and worship, by which no injury is necessarily done to the spiritual cultus or worship of God's House. Paul says, "let all things be done decently and in order," &c. No where is this injunction more neces-

sary than in the sanctuary. Let me give an illustration or two under this head: 1st, The wearing of gowns by the clergy; 2nd, The use of a liturgy; 3rd, Sitting or standing in praising God; 4th, Standing or kneeling to pray; and 5th, Sitting or kneeling to receive the Lord's supper, &c. In taking a conjunct view of the whole, it is well to love our own Church, but it is better to love and manifest the spirit of the Gospel. By looking less at the non-essentials and more at the essentials of our holy faith, we shall have purer motives in trying to bring others to a knowledge of the truth. In this way we shall throw oil on the troubled waters of controversy, and lay the axe of Christian liberty to the root of the upas tree of bigotry.

III. In all things, Charity.

Charity is the queen of the graces, and manifests itself in almsgiving, benevolence, philanthropy—in love to God and man. The chorus of the sweet minstrelsy of charity is "Glory to God in the highest: on earth peace, good will to man." Nothing becomes a man so much as charity. It will make him courteous, forbearing, forgiving, and humble. In dealing with those who differ with him in religious matters, he will make a distinction between the essentials and the non-essentials, and will take into account their variety of temperaments, diverse training and cast of mind. He will not be jealous of the Christian brethren who are eminently successful in doing good—who are in the vanguard in extending Messiah's kingdom throughout the world. He will rejoice in their prosperity, and with Paul exclaim, "If Christ be preached, I therein do rejoice, yea and will rejoice," (Phi. 1 and 18.) And why? Because no sect has a monopoly of salvation. Let us learn a lesson from the Great Biography. "John answered, and said, Master we saw one casting out devils in thy name and we forbade him, because he followeth not with us. And Jesus said unto him, Forbid him not; for he that is not against us is for us." (Luke 9, 49, 50.) In thus conceding the utmost liberty and charity to the diverse non-essential opinions and distinctive ecclesiastical features of those Christian denominations, who differ from us, let us all try to meet upon the same common platform, to publish in the true Christian sense the Fatherhood of God—the Sonship of Christ—the efficacy of the Holy Spirit—and the brotherhood of man. If there cannot exist, and we believe that for wise and good ends God has over-ruled that on earth there should not exist one external body of Christians, let there be amongst us—1st, A union of sympathy and charity; 2nd, A union

of jealousy and rivalry for the glory of God and the spread and preservation of the Truth; 3rd, union of assistance or co-operation in every good work; and 4th, A union of principle and doctrine. Let our worship be spiritual; our gospel, the gospel of Christ; our great aim the good of mankind and the salvation of souls. In the ordinary affairs of life let us be sincere, and just, and Christlike. Let us "bear each others burdens and so fulfil the law of Christ." Let our gentleness and forbearance be the growth—the efflorescence of our charity knowing that "charity shall cover the multitude of sins," (1 Peter 4 and 8.) Let us flee from intolerance on the one hand and from superstition on the other. Let us quote another injunction from the Great Biography.—"Judge not that ye be not judged," (Mat. 6 and 1.) Let us see in one of the incidents recorded in the life of Apelles (the famed painter of Greece) an adumbration of what the spirit of Christian charity should effect. Alexander the great came to Apelles for his portrait, the painter with his aesthetic eye saw a scar on the right temple of the world's conqueror, which would mar the beauty of the portrait. Apelles drew Alexander in a sitting posture with his right hand gracefully covering the blemish and in this way no defect was visible on the canvas. Even so with us when the exposure of a Christian's fault or infirmity is unnecessary and would do harm rather than good, let us put over it the right hand of charity. Let us not be proud or vain glorious. "Let him that thinketh he standeth take heed lest he fall." "If a brother be overtaken in a fault, ye who are spiritually-minded, restore such a one in the spirit of meekness, lest ye also be tempted."

In conclusion. Here, the Church is imperfect; yonder, it shall be without spot or wrinkle. Here, we have the Shibboleth of party; yonder, Christ and Christian shall be all in all. Here, we have the cross and garments rolled in blood; yonder, we shall have the crown and the spotless robe. Here, we have the mournful cypress; yonder, we shall bear the joyful palm. Here, we have the jarring dialects of earth; yonder, we shall speak the pure language of heaven. Here, we have earth's minor plaintive harmony; yonder, we shall have the noble swell of heaven's music. Here, we are ignorant and in doubt; yonder, we shall know, even as also we are known. Here, we are in sorrow and have to wipe away the cold sweat of spiritual agony; yonder, we shall share joys and participate in a blessedness long as eternity, and stable as the throne of God.

Lindsay, 5th March, 1866. J. B. MUIR.

Notices and Reviews.

GOD'S GLORY IN THE HEAVENS. By William Leitch, D.D. London and Montreal: Alexander Strahan. 1866.

We have received the new edition of this admirably written work of the late lamented Principal Leitch. A few of the chapters were originally published in "Good Words;" but before publication in its present form much new matter was added. The object of the work is to present a survey of recent astronomy and speculation, in connection with the religious questions to which they give rise. It is almost needless for us to recommend the work to our readers. In a lucid yet popular style the author brings forward questions of the highest interest, and in so interesting a manner that a subject too often looked upon as a dry study is rendered attractive even to those least acquainted with the science of which the author writes.

MESSRS. STRAHAN'S PUBLICATIONS.

GOOD WORDS. Edited by Dr. Norman Macleod.

SUNDAY MAGAZINE. Edited by Dr. Guthrie.

THE ARGOSY: A Magazine for the Fireside and the Journey.

To the Messrs. Strahan, Canada is deeply indebted for furnishing, at a cheap rate, a style of reading which has already displaced a mass of mawkish, sentimental trash, let loose upon us from the United States. The damage done by the silly literature with which the country has been deluged is almost inconceivable, and the injury to the minds of our young people by the perusal of light reading, ill-written, and tending to the formation of a slipshod style, full of vulgarisms and new-coined words, is visible to too great an extent in the compositions to be met with every day. The advantages which British publishers now possess over those in America is no small boon to these Provinces. These advantages have been perceived by the Messrs. Strahan, and they are now issuing a large number of works of a sterling character, many of which will remain as classics, and descend as evidences of the intellect of the nineteenth century. To some of these we have from time to time directed attention. Of the serials now before us, the first two are so well established that we need do no more than allude to

them. They fully sustain their reputation, and are within the reach of the man of the most moderate means. "The Argosy," the third on the list, is a new venture launched on the sea of public opinion. Of a different stamp from the others in its aims, it is lighter in its articles than either, without being frivolous, and promises to become a general favourite. The list of contributors already given contains the names of some who are well known, such as Charles Reade, Mrs. Oliphant, Henry Kingsley, Anelia B. Edwards, Isa Craig, &c. There are papers by others, for instance, "A Peep at Madrid," "A Night Encounter with the Hydals," and Essays by Matthew Browne, which lead us to desire more acquaintance with their authors. If "The Argosy," now starting on her voyage, continues to be as well manned as now, the publishers will have little reason to regret their venture.

THE QUARTERLY REVIEW, EDINBURGH REVIEW, NORTH BRITISH REVIEW, WESTMINSTER REVIEW, and BLACKWOOD'S MAGAZINE. American Reprints. Montreal: Dawson Brothers.

In speaking in the notice above of the disadvantages arising to us from the issues of American publishers, there is a very striking exception which we must make. The Quarterlies and Blackwood, furnished by Messrs. Leonard Scott & Co. for about a third of the price for which they could be obtained in Britain, are almost indispensable to the man who desires to keep up with the current literature and intellectual advancement of the age. It would be a task of supererogation to dissect the contents of these valuable works. They represent every shade of opinion, and from the oftentimes conflicting thought of men of the highest intellect regarding subjects of the deepest interest, the careful reader may often rise with a clearer insight into some of the much-vexed questions of the day than he could possibly acquire otherwise. A library is not complete without the Quarterlies, and their value as books of reference is not their least recommendation.

NICHOL'S SERIES OF PURITAN DIVINES. Montreal: Dawson Brothers.

The latest issue of this series, which is carried on with much judiciousness, com-

prises Charnock's Discourses On the Knowledge of God, On the Lord's Supper, On Unbelief, &c.; the third volume of Clarkson, which is divided into two parts, the one practical sermons, the other controversial, and bearing on Papal Divinity, pointing out its destructive effects on Christianity and on men's souls; Goodwin's Essay on the Constitution, Right Order, and Government of the Churches of Christ, being a defence of Congregationalism, the latter of which seems at first sight out of place in a scheme of publication like this. It is the only one of this kind in the series, and Presbyterians are all the better of occasionally seeing what can be said on the other side. It is well to be prepared on all sides, and the adherent of a Church is not worth much who is so only from accident, and because he has not given himself the trouble to think. Messrs. Nichol's undertaking is of great value, and they have brought within reach a body of Divinity not otherwise accessible to the great body of our Clergy.

BIBLIOTHECA SACRA. Andover: W. F. Draper. Montreal: F. E. Grafton. January, 1866.

The articles in this number, though numerically few, are fully equal to previous contributions. A very interesting article on the "Catholic Apostolic Church," forms the fourteenth of the series of these accounts by themselves of the different branches of the Christian Church. The idea is good, and has been well carried out. By this means an opportunity is given of acquiring a knowledge of the peculiar tenets, doctrines, and practices of each sect, placed in the most favourable light. The magazine is worthy of support.

We have to acknowledge receipt from Messrs. Dawson Brothers of the sixth volume of CARLYLE'S *FREDERIC THE SECOND*, of LIVINGSTONE'S *EXPEDITION TO THE ZAMBESI* and of *A CHILD'S HISTORY OF THE UNITED STATES*. These have come too late to allow of us doing more than merely acknowledging them.

The Churches and their Missions.

GLASGOW UNIVERSITY.

THE OLD FABRIC AND THE NEW.

From the Glasgow Herald.



WE presume that hardly any person in Glasgow needs be reminded of the somewhat stale truism that the vast wealth of this great city, exhibited in its varied and, we may say, unrivalled industries, and in its ever expanding commerce, is primarily based upon intelligence. Our chimneys and our churches, our mills, our foundries, our engineering shops, our great establishments of every description, rise, so to speak, from this solid foundation. Wealth, in the poetic language of the East, is the daughter of intelligence, and though not the eldest daughter, or by any means the fairest, is still one of her legitimate offspring. It seems, therefore, peculiarly appropriate that a large wealthy city should nurture in its bosom the very highest symbol of intelligence—should cherish with filial veneration the true *alma mater* of its prosperity. Who knows how much Glasgow and the West of Scotland is indebted to its University? The old College, begrimed with the smoke and dust of centuries, has done something more than turn out thousands of professional men to administer religious instruction and consolation, to alleviate the sufferings of

the diseased, and to take care of the quarrels of mankind. She has done well in having done this; but it must also be admitted that she has accomplished much more. With her Faculty of Arts, her Sciences, her Philosophy, and her culture of all that is great and good, she has sat, directing with an invisible but potent sceptre, the energy and intellect of the city of her nativity, and has watched its rise from a mere village, straggling from the Cathedral to the foot of the Saltmarket, to a huge city stretching out its arms in every direction—from Shettleston to Partick, from Cathcart to Springburn. It is now four hundred and fifteen years since the University of Glasgow was founded as a *studium generale*, and began to send forth scholars from its forgotten site in Rotten Row. It is exactly four centuries since its professors took up their abodes in High Street, then a pleasant situation, with the limpid Molendinar singing past the pleasure grounds attached—where often, no doubt, the studious men of those times wandered with black letter book or illuminated scroll in hand, undisturbed in their retreat by the eternal din of modern civilisation. The Church took care of the colleges in those days, and as the Church was extremely fastidious in selecting the fat places of the land for her own behoof, colleges shared somewhat in her good fortune. The High Street site, with its contiguous grounds, was the neighbour of the Chapter House of the Blackfriars, and if we could see the place as our forefathers saw it, we should think, very

likely as the College authorities then thought, that the lines of the young Pædagogium had fallen in pleasant places. Here it remained and here it flourished, conferring upon the city the enviable distinction of being the best place in Europe "for guid letters," and, "for a plentiful and guid cheape mercat of all kinds of languages, artes, and sciences." The "mercats" of Glasgow, we fear, are now better known throughout the world for far different, but perhaps not less useful, commodities. The languages are still cheap, but the market is now overshadowed by the demand for cheap jaconets. The "artes" are now as nothing compared to our irons, and though the sciences have not departed from the old buildings, they are most sought after now at shipbuilding yards and the huge workshops of our engineers. Glasgow is now more widely famed for her coals than her College. The practical has prevailed over the abstract and the theoretical, but, as we have already stated, the practical is the fruit of that intelligence of which the College has been the fecund mother during the long centuries. Adam Smith matured and taught those valuable principles of economic wisdom in Glasgow College, which, when properly applied, are the foundation of the wealth of cities and of nations. It was here, too, that the great genius of Watt first opened into flower, and his little shop within the College gates may be called the birth-place of the steam-engine—the cradle in which the greatest power of the age was rocked in its infancy.

One may be excused for imagining that there is a sort of æsthetic halo hovering over the old College buildings and the old site, and for feeling that there is a sort of sacrilege involved in their conversion into a central station for the goods traffic of the railways. One feels that however spacious and splendid the new College at Gilmorehill may be, it will want the delicate aroma of antiquity which pervades every room of the old buildings. But the future usefulness of the University itself as a great seat of learning, as well as the exigencies of railway enterprise, necessitates its removal. It has been too long lodged in an inadequate house, and in a squalid and dirty neighbourhood. There are other aromas of less delicate flavour than that of antiquity to meet the noses of regretful dilettanti in the old rooms. If the shades of Black, Dick, Hutcheson, Reid, Adam Smith, Sandford, James Watt, and its other immortals, fit about the halls, forms of poverty, vice, and wretchedness have also crowded round about it, and make the neighbourhood anything but congenial to academic cloisters. Nor is it altogether inappropriate that the site should be turned into a great railway station. Having finished its studious labours here, the College will give place to the roar of traffic—the theoretical thus literally flourishing into the practical. The locomotive will run into the very shop where the steam engine was first practically invented, and the "Wealth of Nations" will be poured upon the spot where Adam Smith delivered his lectures. We can, therefore, let the venerable pile go with some regrets, just as a man tears down, with a few sighs, the dilapidated family mansion in which he was born to make way for a better and more

commodious structure. And it has become the duty of the merchant princes of Glasgow, and the nobility and gentry of the West of Scotland, to give their aid liberally to the erection of the new College on Gilmorehill according to the magnificent plans which have been prepared. When Learning takes her flight from her present antique den in the High Street, it surely becomes this wealthy locality to lodge her in a princely palace in the West End.

There can be little fault found with the manner in which the citizens of Glasgow have already subscribed to the funds for the erection of the new College. There has been little or no canvassing, and yet in a short time the leading firms of the city have raised upwards of sixty-three thousand pounds, in sums varying from five thousand to five hundred. We explained on a former occasion that the Senate have at their command about £138,000, made up first of indemnity paid by the Monklands Junction Company to the College for non-fulfilment of their agreement, when the University was proposed to be removed from the High Street twenty-one years ago; second, of the sum paid by the Glasgow City Union Railway Company; and third, a grant by Government, to be bestowed on condition that a certain amount is raised by voluntary subscription. This, with the amount subscribed to this date in Glasgow, makes up a sum somewhat exceeding £200,000, but nearly one half of this amount has been expended in purchasing the beautiful site and lands adjoining at Gilmorehill. In order to complete the College according to the plans of Mr. Scott, the distinguished London architect, a further sum of probably not less than £100,000 will be required, so that it will be seen there is ample scope for the liberality of those who are willing to aid in the great work of giving Glasgow and the West of Scotland a College which will be surpassed neither in site nor in architectural beauty by any University buildings in Europe. The subscription sub-committees have just issued an interesting statement, which may perhaps have reached the hands of many of our readers, in which an appeal is made to the alumni of the University, to the inhabitants of Glasgow and the West of Scotland, to the public at large, and to those Scotchmen who, though absent from their native country, retain a regard for her institutions. There can be little doubt that with perseverance the sum, large as it is, will be raised. The sub-committee have also published an elegant and curious little pamphlet, which may stimulate many of the persons to whom their appeal is made to subscribe. It is entitled a "List of subscriptions to the Old College of Glasgow, preceded by a view of the buildings at the close of the seventeenth century, and by fac-similes of four pages of the original record in the University archives." Charles the First heads the subscription list with a grant of two hundred pounds; but probably finding more pressing uses for his money, never paid the "soume" which he promised. "Old Noll," however, who was a real benefactor of learning and learned men, honoured the promissory note of Charles, and paid the £200 in 1654. The next person on the list is "James,

Marqueis of Hamiltone, Earle of Arrane and Cambridge, &c., one thousand merks Scottish money." Then there is "Sir John Hamilton of Magdalene's, Knycht Clerk of Registre, two hundred merks Scottish money; James, Erle of Montröse, four hundred merks; the Archbishop of Sanct Andrews, one thousand merks; James, Archebishops of Glasgow (in 1630), one thousand merks; Patrick, Archebishops of Glasgow (in 1636), one thousand merks; and the "Provest, Baillies, and Counsell of the said burgh condiscendit to give twa thousand merks money." We also find that the "toun of Glasgow gave fiftie pund more." The above must be allowed to have been most munificent donations in those days. The town of Stirling gave three hundred merks, the town of Ayr three hundred, and the burgh of Irvine one hundred pounds Scotch. The subscription list comprises the names of a very great number of the nobility of Scotland, all of whom subscribed with praiseworthy liberality. It is evident that the College authorities canvassed the country with diligence, for we find an entry to the following effect:—"Given be the Erle of Rothuse, 14 dollaris, which was received be Mr. George Young, and allowed to the said Mr. George and Mr. Robert Wilkie be the Colledge, as expendit be them in ther travels for seeking the contributions at the same tym when the said soume was received." Our forefathers certainly were very explicit in their entries. The list contains quite an extraordinary number of names of ministers, who subscribed from 500 merks to a single dollar. Mr. Zacharie Boyd, "preacher of God his Word at Glasgow," for example, gives five hundred merks; but the great majority of the ministers gave fifty, forty, and twenty merks—and considering the comparative poverty of the ministerial calling two hundred years ago, these sums are highly honourable to the Scottish clergy. We also find the name of a "parson" occasionally in the list, with his subscription sometimes paid over in English money. There is one shabby laird, William Drummond of Riccartone by name, who subscribes only twenty merks, and some inquisitive professor or collector, probably not well pleased at the donation, had weighed the money and found it wanting. Underneath Drummond's name there is therefore an entry which seems to stab the memory of the laird for all time coming. "The twentie merk piece given by Riccartoun, being licht 9 grains, comes to 19 merks." Let us hope the light merk piece was given in ignorance. If not, what a fool was this old skinflint. He saved a merk, but lost his good name for ever. We have been curious enough to sum up this interesting "inventorie of voluntary contributions," as it is called, and find that there were collected 31,177 merks, 4068 Scottish pounds, £325, 10s. in English money, and 62 dollars; in all, close upon forty thousand pounds Scots.

Well, we have got to raise by voluntary contributions close upon £150,000, and if we calculate the immense increase in the population of Glasgow and the West of Scotland, and the still greater increase of wealth, it must be confessed that we shall fall very far short of the liberality of our ancestors if we fail to contri-

bute this amount. They accomplished a great work in restoring the University buildings in a form which at that time must be deemed magnificent in comparison with the city, and no doubt they looked upon the building, of which we have a quaint engraving in the little pamphlet referred to, with becoming pride and admiration. It must have been the grandest structure in the Glasgow of those days, although it has now become a poor, mean-looking building beside our palatial banks and warehouses, and the handsome private dwellings in the West End. It is only its venerable antiquity and the memories that haunt the classic pile which induce us to look upon it with another feeling than contempt for the comparative degradation into which in the lapse of time it has fallen. But there is one thing of which Glasgow may be proud, which is, that though the University buildings have become poor, mean-looking, and altogether inadequate for the modern city, the University itself has not decayed. It is still as strong, as vigorous, and as capable as ever. It does not live upon a bygone reputation. The celebrity of its past does not overshadow the fame of its present Professors. Its chairs have seldom been unworthily filled, and never less so than at present. It has always been the first to catch and sometimes the first to kindle the new light of new sciences; and as became the city of its birth, it was often the very first to point out the practical effect of the new ideas that had germinated within its walls. The world at the present moment practically owes to the studies and experiments of a Glasgow Professor the possibility of fleshing the electric spark through thousands of miles of ocean. The University, fostered by the voluntary offerings of our ancestors, can boast of a glorious past in the High Street of Glasgow, and let us hope that by equal liberality it may be enabled to begin a still more glorious future on the lands of Gilmorehill—that it will flourish as green on the banks of the Kelvin as it has flourished on the banks of the Molendinar.

DEATH OF THE REV. DR. MACFARLANE, MODERATOR OF THE GENERAL ASSEMBLY.—On Tuesday afternoon, the Rev. James Macfarlane, D. D., minister of Duddingston, and moderator of the General Assembly, died at the manse, Duddingston, after an illness of some weeks. Dr. Macfarlane was taken ill about six weeks ago, and has since been unfitted for pulpit service. For a month past he has been confined to the house, and attended by his brother Dr. Macfarlane of Glasgow; but it was not until a week ago that any serious apprehensions were entertained as to his condition. Dr. James Begbie and Dr. Matthews Duncan were then called in, and it was found that the Rev. Doctor was suffering from a dangerous complication of diseases—congestion of the lungs and brain, and dropsy. Notwithstanding the aid of the best medical skill, Dr. Macfarlane gradually sank, and on Monday evening became insensible. He died peacefully at half-past one o'clock, on Tuesday afternoon, in the presence of his family and friends. During the last days of his illness Dr. Macfarlane was visited by several of his brethren of the Presbytery, and on Monday

afternoon engaged freely in conversation with the Rev. Dr. Muir. Dr. Macfarlane, after serving for a short time in Stirling, was placed as minister of the chapel of ease, Stockbridge, Edinburgh (now St. Bernard's), in 1832. In 1841, he succeeded the Rev. John Thomson, the celebrated painter, who died in October 1840, as minister of the parish of Duddingston. Of late years, Dr. Macfarlane took a leading part in the business of the Edinburgh Presbytery, and of the General Assembly; and at the meeting of the Assembly in May last was appointed Moderator, as successor to Dr. Pirie, Aberdeen. In 1864, Dr. Macfarlane obtained several months' leave of absence from the Presbytery, and travelled on the Continent for the improvement of his health. On his return, and at his appointment as Moderator, the Rev. Doctor appeared in the enjoyment of vigorous health, and attended very closely during the sittings of the Assembly, discharging with tact and ability the arduous duties of the moderatorship. Up till within a few weeks of his death, Dr. Macfarlane continued to be one of the most constant attenders of the meetings of the Presbytery of Edinburgh, and of late has been at great trouble in carrying out, along with the Presbytery, negotiations with the heritors of his parish in regard to the repair and refitting of the old church of Duddingston—out of which a rather unpleasant pecuniary question had arisen. Dr. Macfarlane belonged to what may be called the "narrow" school both in Church and State; but his natural abilities were considerable, and his zeal undoubted.

PRESBYTERY OF EDINBURGH.—The Presbytery of Edinburgh held a special meeting on Thursday—the Rev. W. Graham, Newhaven, moderator *pro tem*. The clerk read the minute of meeting of Presbytery held after the funeral of Dr. Macfarlane, in which he was instructed to enter the death of Dr. Macfarlane in the register, and intimate the vacancy to the patron. Dr. Paul said he could not allow this opportunity to pass without making one or two remarks as to the loss which the Presbytery had sustained in the death of Dr. John Macfarlane. He was sure he spoke the sentiments of every member of the Court, when he said their late co-Presbyter's memory would be held in the most sincere affection. He had always attended to the business of the Court, and held sound views both in regard to the doctrine and discipline of the Church. He (Dr. Paul) was sure that, although he differed occasionally from some of them, they had not on that account the less respect for him. He was a zealous, upright, sincere, good man, and one who did his duty to the parish in which he laboured. They had all fondly hoped that he would have been spared for some time longer; but it had pleased God to take him away. He (Dr. Paul) was sure that their deepest sympathies were with the sorrowing mourners—his amiable widow and amiable family. Rev. Mr. Stewart, Liberton, and others also expressed similar sentiments. The Presbytery then proceeded to consider certain matters relating to the repairs recently made on Duddingston Church at a private sitting.

On Wednesday, notice of a motion for next

meeting was given, on behalf of Dr. Lee, to the effect that the Presbytery should overture the General Assembly to rescind the declaratory act of last Assembly against "innovations." The other business before the Presbytery was of a merely local character.

ANOTHER FELLOWSHIP FOR THE UNIVERSITY OF EDINBURGH.—We are glad to announce the founding of another fellowship for the Edinburgh University. It has been founded by Mr. James Guthrie, of London, and is of the annual value of £100, tenable for a period not exceeding four years. It is appropriated to the department of Classical literature. The competition is open to all who have taken the Degree of Master of Arts within the period of four years preceding the date of competition, or who may have passed their examination for the degree, but who, for the sake of honours, may have deferred their graduation. We hope that the tide of bursaries and fellowships which is now flowing in on this University will not be transitory, but will so continue to increase as to afford some tangible hope of reward for any one pursuing their studies after taking the ordinary Degree of Master of Arts.

PRESBYTERY OF CUPAR. THE ORGAN QUESTION. This reverend court met in the session-house of the Parish Church, Cupar, on Tuesday—the Rev. James Campbell, of Balmerino, moderator. The Clerk read extracts from meetings held by the shareholders and members of St. Michael's Church, Cupar, from which it appeared that they had resolved to introduce an organ to lead the psalmody in the church; and had appointed a deputation, consisting of Provost Pagan, Dr. Cartstairs, and Mr. J. Hood, to appear before the Presbytery in support of an application requesting permission to be allowed to use it in public worship. The deputation, on being called on, stated that entire unanimity prevailed in the congregation in regard to this matter, that there was not a single dissenting voice, and that the whole of the money necessary for the purchase of an organ had been subscribed, and was now in bank. The two ministers of Cupar, Messrs Cochrane and M'Farlane, having expressed their cordial concurrence in the proposal made by St. Michael's Congregation, and expressed the hope that the Presbytery would grant the required permission, the Rev. Mr. Lawson, Creich, seconded by the Rev. Williamson, Collesic, moved—"That, in the circumstances, the Presbytery grant the prayer of the petition on the table." Mr. Fisher, Flisk, moved as an amendment, "That the prayer of the petition be not granted, because it was inexpedient, and even illegal, and contrary to their ordination vows." Mr. Fisher, in a somewhat lengthy speech, supported his amendment, and deprecated the use of instruments in public worship, and advocated the propriety of engaging first class men as leaders of the psalmody in congregations—men who should be well paid, and should be thoroughly competent to impart a knowledge of music to their congregations. A long discussion followed, in which Mr. Fisher stood alone, all the other members present expressing their approval of the introduction of an organ in the particular case before them. At the close, the Presbytery

agreed to grant the prayer of the petition of St. Michael's congregation—Mr. Fisher dissenting, for reasons to be afterwards given in. The Moderator then intimated the decision of the Presbytery to the deputation, who withdrew after thanking the Court for their kind consideration. The other business before the Presbytery was of no public importance.

THE LEUCHARS VACANCY.—The *Fife Herald* indicates the probability that the appointment of a successor to the late Rev. David Watson, of Leuchars, may give rise to another case of disputed settlement in Fife-shire. The *Herald* says:—"A vigorous effort is being made by a non-resident heritor to get the people to agree to the presentation being given to the rev. gentleman who for the last four years or so has officiated as assistant to the late venerable clergyman. It is to be regretted that this desire is not consonant with the feelings of the congregation. Indeed, the reverse is the case: and it has been plainly shown to the Home Office, that nineteen-twentieths of the communicants are opposed to the settlement of Mr. Gibson. A petition, we are informed, signed by almost the whole congregation, has been forwarded to headquarters, praying that the Crown will at once present a neutral party to the living."

SCOTLAND.—At the Annual Meeting of the National Bible Society, an encouraging report was read, of which the following are portions:—

The year just closed has been one of steady progress. The directors thankfully report an increase in the number and amount of the annual subscriptions, an increase in the number and contributions of the auxiliaries, and increase in the number of fields occupied, and in copies of the Scriptures circulated. Praise be to Him who "giveth the increase."

The Annual Sermon was preached in Edinburgh and Glasgow by the Rev. A. K. H. Boyd, D.D., now of St. Andrews, to whom the directors are under special obligations for the readiness with which he acceded to their request, the appropriateness and force of the discourse delivered, and the powerful appeal made on behalf of the Society.

The total issues during 1865, have been, Bibles and Testaments, 178,506; Portions, 25,926; total, 204,432, viz:—

From Home Depôts—

English Bibles	72,148
English Testaments	68,568
Gaelic Bibles and Testaments	11,336
Bibles and Testaments in	
other languages	735

Total Home issues of Bibles and Testaments 152,947

From depôts in Germany—Bibles

and Testaments.	16,216
" France "	1,916
" Italy "	5,761
" Spain "	200
" China "	2,466

Total Foreign issues of Bibles and Testaments 25,659

Total issue of Bibles and Testaments. 178,506

Issued from depôts at Home .	
Portions	19,073
" " in France	125
" " in China	6,728
Total issue of Portions	25,926
Total circulation	204,432

The following Table shows the issues since the union:—

Year.	Bibles and Testaments.	Portions.	Total
1861	102,168	1,442	103,610
1862	113,434	3,290	116,724
1863	126,568	17,235	143,803
1864	162,716	74,538	237,254
1865	178,506	25,926	204,432
Total	683,392	122,431	805,823

FNDS.

The receipts of the year have been as follows:

	£	s.	d.
Annual Subscriptions	855	17	0
Donations and Collections	455	0	0
Contributions from Auxiliaries	2,583	7	7
Legacies	374	9	7
Received through the Edinburgh Bible Society	118	15	3
Interest on Bank Account, Rents, &c.	454	7	5
Total free Income	4,821	16	10
Add Returns for Scriptures	7,325	13	30
Making the Total Income	12,147	101	

THE BIBLE-WAGGON.—William Murray, assisted by a youth, Thomas Cowell, has laboured assiduously and successfully with the Bible-waggon. In the winter months they visited the outskirts of Glasgow, and by meeting the workmen on their pay days, and standing on Saturday nights in busy thoroughfares, made large sales. As summer advanced they were sent to Aberdeenshire, at the request of friends in that county, and attended a long series of feeing-markets, with considerable success. They returned home in July, and sold during the Fair time at Glasgow nearly a thousand Bibles and Testaments. Standing between the shows on one side, and the preaching-tent on the other, their customers came from both. A showman bought various copies to take home as presents: and a poor man, brought under serious impressions by one of the speakers at the tent, went in haste to the waggon to obtain the Bible, without which he could no longer be happy.

Messrs. David Hutcheson & Co. kindly granting the waggon and colporteurs a free passage to Inverness, they attended the Highland Society's Show there in August, and subsequently visited the fishing villages and towns on the north-east coast, only returning to Glasgow in December. Mr. Murray's sales have averaged 730 per month, and have yielded a profit to the Society. It may be mentioned here that a man with a Bible-barrow was sent from Edinburgh to attend a fair at Dundee, and met with considerable encouragement.

IRELAND.—An Orphan Home is likely to be added to the Presbyterian Church during the year. Nearly £2000 has been subscribed, a provisional constitution adopted, and so much spirit shown, that there can be no doubt the undertaking will succeed.

In Belfast the Presbyterians are adding two churches, and the Episcopalians two. In Dublin the Christian life shows itself intensively perhaps more than extensively. The "Believers' meetings," with which the new year has been inaugurated were more crowded and enthusiastic than ever. The week of prayer was also kept in various churches of the capital, and throughout the country.

FRANCE.—The week of prayer just closed will doubtless have carried up many a heart-cry to our heavenly Father for France. The meetings were held each day in a different church, and many who went in a prayerful spirit found the promised presence of Jesus. Not many pastors in Paris attended, but all denominations were represented. At one meeting it was proposed that next year they should be held simultaneously in all the churches, which is hailed as a great improvement.

A sermon was preached to young men in the Oratoire, by Pasteur Rognon, at the Young Men's Christian Union's special request.

Conferences are about to be given by two pastors on the Reformation. Others on various subjects are announced.

A new church, built by the city of Paris for the Lutherans, was opened last Sunday at Vaugirard. A new place of worship was inaugurated at Salins, and a church at Toul was opened during the latter part of the year.

The various societies are looking forward to their annual meetings, and sending out their appeals for funds; the prosperous Central Society requires 100,000fr.; the Society to Further Primary Instruction received above 29,000fr. from the fancy bazaar annually prepared by the Paris ladies. These same ladies with their friends have sent 50,000fr. worth of clothing to the American freedmen. A second meeting is advertised to be held during January at Herz's concert-room to further this object. This time the seats will be paid for, and if as crowded as the first, a handsome amount will be secured for the sufferers.

According to our usual custom, most of the Sunday-schools in Paris and elsewhere enjoyed their Christmas-trees or some other seasonable treats; many religious books and children's tracts are carried home as presents by the little ones on these occasions, and this year more than ever. The hunger for books is great, and the influx of bad ones tremendous. Infidelity, not to speak of immorality, glides in everywhere; it is next to impossible to find a book of science without some perfidious insinuation against revealed religion. Christian teachers are often thoroughly confounded when they seek fit books for their charge. The Toulouse Society is continuing its work, and Protestant authors are doing their best, but the task is herculean.

ITALY.—The week of United Prayer has been observed at Florence and at Milan—possibly at other places too, from which no account has

reached me. In Florence, the English, Scotch, Swiss, and two of the Italian congregations (the Waldensian and that conducted by Sig. Gualtieri) all combined, holding the services in their respective places of assembly, and using in prayer indiscriminately the English, French, and Italian languages. The *Eco della Verità* describes the meetings as attended with "much edification." In Milan the services were conducted exclusively in Italian, and were held alternately in the halls of the Waldensian Church, and of that connected with the Methodist Mission. The attendance was not large, but the grace of supplication was given and the uniting and consoling presence of Jesus felt.

DR. CUMMING ON THE CHURCHES OF ENGLAND AND SCOTLAND.

The following letter appeared in *The Times* of the 4th January:—

SIR,—You have with great force given the weak side of the Scotch Church public service. With that impartiality which always distinguishes *The Times*, you will listen to me while I say "*Audi alteram partem.*" I admit the defects incident to what is called extemporaneous public service. But are there no advantages? Is there not in informal prayer a power of adaptation that specially endears it to Christian people, that leaves interstices in the worship through which sorrows and wants and pains and troubles find audible and touching expression in fervent supplications? The common wants and woes and troubles of humanity are fixed quantities. In every parish church in Scotland these are lifted up in prayer, sometimes imperfectly, but always fairly and fully. Will not the worshipper feel the inner thought or desire more deeply by having it expressed in varied words? The inner desires are common to the people of England and the people of Scotland. The former express them in stereotyped words, which become monotonous and too often meaningless by repetition, not necessarily but actually. The latter express them in varied language and, therefore, present them in all their intrinsic freshness. Words are so apt to take the place of things, and fixed sounds to cover up sense, that it comes to be a question not yet settled whether an entirely liturgical service is, after all, the best. In the Church of Scotland the Lord's Prayer is an obligatory part of public worship. Can any prayer be more comprehensive or complete? You are so fond of it in the Church of England that you repeat it some five times in the service,—a repetition I would prefer to see put an end to. But so far as it affects us, you will admit it is one sunny bit in what you think our dreary sky. In the next place, you must remember every presbyter of our church is not left loose in conducting the devotions of the people. The directory for public service lays down the order in which he is to pray, and enumerates in succession the common wants he is to express in prayer. Within the limits of that directory he is free to express in varied phrase all the wants and desires of the Christian people, and to use, if he likes, as I confess I often do, the beautiful words of the Church of

England liturgy, when these present the most appropriate vehicles of devotion. We think we have a liberty of service which does not often become licence, and a variety of language in clothing it, often imperfect, but generally earnest and true.

It is a curious fact that in the Church of Scotland the minister may pray in every variety of expression, but he must praise in a fixed form of psalmody. In the Church of England you must pray in a stereotyped form, but you praise God in every variety of hymn books—hymn books so multitudinous that to be sure of being qualified to join with you in every part of the country I should have to carry a heavy load of hymn-books for local use.

We in Scotland have a liturgy of praise, but none of prayer. You in England have a liturgy of prayer, but none of praise. Which is best?

Is even a liturgy perfect? I have heard the liturgy read so wretchedly and so coldly that I have felt all devotion petrify. I have also heard it read so earnestly and well that I have enjoyed it beyond measure. So in a Scottish parish church I have heard a speech take the place of prayer, and felt it was not worship. On the other hand, I have heard common wants and griefs and sins and sufferings lifted up to Heaven in words so simple—so happily chosen—that I felt as if present with John on Patmos. Does not all this show it is not the form, but the man that quickens it, that is of moment, and that a broader and larger view will prove the great want of the church not to be new forms, but the multiplication of earnest and devoted ministers?

Nor does your fine liturgy want faults. Is not the morning service too long? Is it not, I appeal to all, often wearisome, not only from its length, but its repetitions? Nor does your liturgy insure uniformity. Let any stranger go in succession one Sunday to the Rev. Mr. Boyd's at Paddington; the next Sunday to All Saints', Margaret street: the next to St. Alban's, and the next to St. George's-in-the-East, and he will find that no stretch of imagination can induce him to believe that these churches are all under one bishop, and belong to one National Church, and have one Act of Uniformity. I do not deny there are great excellencies in your church, or that there are defects in mine. But I think I have shown that if we north of the Tweed, cannot afford to throw stones at you, you south of the Tweed, cannot afford to cast stones at us.

Besides, our quarrels lie on the surface. Yours touch the very heart. The Free Church, the English Presbyterian Church, and the Church of Scotland differ about a matter that does not affect our brotherly and ministerial intercourse. Dr. Pusey, Bishop Colenso, and Dr. McNeile are vitally at issue. Unhappily, disputants about little matters make the most noise, and therefore you come down on them with greater force. If your clergy, instead of courting union with the Romish and Russian Churches, would only renew brotherly intercourse with the clergy of the Church of Scotland, both Churches would gain by comparing notes. I am, Sir, your obedient servant,

JOHN CUMMING.

P.S. I see you use the obsolete word "kirk," as descriptive of my church. It is derived from *Kirkian*, "the Lord's house," and is found also in the German. You have turned the initial and final k into ch and substituted for a musical word the choking word "church."

LONDON PRESBYTERY OF THE CHURCH OF SCOTLAND.

CURIOUS CASE OF DISPOSAL OF A CHURCH.

This Presbytery held a meeting on Tuesday evening in the vestry of Crown Court Chapel (Dr. Cumming's), for the purpose of considering what should be done in the case of the Halkin Street Church—the Rev. Mr. Black, moderator. The subject under consideration has excited a good deal of interest amongst the Presbyterians in London in connection with the Established Church of Scotland, and was deemed to be of such importance by the mother Church that the Rev. Mr. Phin, of Galashiels, was present as convener of the General Assembly's Committee on Correspondence with Scottish Churches in England.

Several documents were read and explanatory statements made, from which it appeared that about twenty years ago the General Assembly's Committee for the Conversion of the Jews, on the representation of parties in London, agreed to regard Halkin Street Church as one of their centres from which to carry on missionary operations for the benefit of the Jewish population in the southern metropolis. That building was originally an Episcopal chapel: and Mr. Douglas, who was the first missionary or minister of it after it fell into the hands of the Church of Scotland, induced the Jewish committee to lay out £1600 or £1800 upon it, besides paying a rent of £160 for eight or nine years. Mr. Douglas did not succeed as a Jewish missionary in London, and was transferred by the committee to some part of the continent of Europe. The Church was for some time without a pastor, until the Rev. Dr. Macbeth turned up; and he continued to officiate as the minister of the congregation until the close of last year. The committee felt the burden of paying a rent of £160, which they were bound to do under the lease, and when some time ago Dr. Macbeth proposed that he should acquire possession of the property under a sub-lease, relieving the committee of one-half the rent, and thus making it £80 during the remainder of the lease, they at once assented. For the property he paid £2100, and the elders of the congregation state that a portion of this sum had been subscribed by private parties connected with or interested in the congregation, and under the impression that the church was to remain connected with the Church of Scotland in all time coming. In the year 1864, Dr. Macbeth fell into such bad health that he left London, and did not return to it till the spring of last year. Towards the close of the year the elders learned with some surprise that rumours were abroad to the effect that Dr. Macbeth had offered to sell the church to the Hon. and Rev. Mr. Liddell, of St. Paul's, Knightsbridge, one of the leading Puseyites in London. It was also rumoured that, before this, it had been offered for sale to the Rev. Dr. Manning, the

well-known perversity. It was, however, proved that by a clause in the title-deeds it could only be sold to a Protestant denomination, and this put a stop to further negotiations in this direction. When Dr. Macbeth purchased the property, he obtained £1000 on mortgage from a London merchant; and this individual, in the changed circumstances of the case, agreed to become the purchaser of the church, paying for it to Dr. Macbeth £3500. The elders and congregation were unaware of these transactions until it was too late to do anything; and, besides, they had not the necessary funds, even although they had known what was taking place. It so happens that the congregation of the Rev. Mr. Alexander, of Chelsea, of the English Presbyterian body, are at present looking out for a new church for themselves, as the lease of their present place of worship is about to expire, and they are unable to obtain a site on which to build another; and on learning that the new purchaser of Halkin Street Church was willing to sell it at a profit, they offered for it the sum of £3700; but on being informed that the Halkin Street congregation might be disposed to bid for it, they resolved to withdraw their offer, so that the old congregation, although belonging to another denomination, might have a preference. At the close of last year, or the beginning of the present, Dr. Macbeth sent to the London Presbytery the demission of his charge, and shut the church, to the surprise of the elders and members of the congregation. In order that the congregation, which is the only one at the west end of London in connection with the Church of Scotland, might not be lost to that body, the London Presbytery, through Dr. Cumming, arranged that special services should be held for them in the Scottish Church, Swallow Street, Piccadilly; and here they have met every Lord's Day since the closing of their own place of worship.

The question which the Presbytery had in these circumstances to consider at its meeting on Tuesday evening, was, whether the demission of Dr. Macbeth should be accepted, and whether anything should be done to repurchase the church, for which the purchaser asked £4000, and required a definite answer by the next day, it being understood that, in the event of the funds of the Halkin Street congregation not being forthcoming with that sum, he will dispose of it to the English Presbyterian congregation.

The Rev. Mr. Phin, after hearing the statements, rose and said that it would never do for a minister who had been solemnly inducted into the ministry of the Church, as Dr. Macbeth had been, of his own act to bring his connection with the Church to a close, or to shut up his church and disperse the congregation. Dr. Macbeth's proceedings were wholly unjustifiable; and he thought the proper course for this Presbytery to take was to refer the matter *simpliciter* to the Synod, declining meanwhile to accept of Dr. Macbeth's demission. The Synod could, in the annual letter which it sent to the General Assembly of the Church of Scotland, refer to what had taken place, and that body would, he thought, see it to be its duty to remit the matter to the Presbytery by whom

Dr. Macbeth had been licensed and ordained; and its duty would be to inquire into the matter, and say whether there was not something worthy of censure on Dr. Macbeth's part.

Dr. Cumming approved of the suggestion made by Mr. Phin, and moved to that effect. He said that, after the treatment which the elders of Halkin Street Church and the Presbytery had received from Dr. Macbeth, it was impossible there could be any further intercourse with him.

Mr. Stobbs, of Swallow Street congregation, seconded the motion, which, after some conversation, was unanimously agreed to.

The next question to be considered was what should be done as regards the re-purchase of the church. While considering this question, it was stated by several of the elders of Halkin Street that they had seen the letter which Dr. Macbeth had addressed to the Hon. and Rev. Mr. Liddell, offering to sell the church to him early in November, and yet Dr. Macbeth afterwards denied that he had made any such offer. Dr. Cumming and Mr. Phin also said that they had letters from Dr. Macbeth denying that he had made any such offer. Mr. Douglas further stated, that in the letter which he had seen in Dr. Macbeth's own handwriting offering to sell the church, Mr. Liddell was told that it was well adapted for high ecclesiastical purposes. (A laugh.) He also said that Dr. Macbeth's agent told him that the doctor had offered the church for sale. Mr. Phin said that this was a painful part of the case upon which they should not enter at present, in the absence of Dr. Macbeth. In the course of the discussion, Dr. Cumming strongly complained of the apathy shown by the Church of Scotland for the Presbyterian cause in England, and said that, unless that Church agreed to contribute £2000 towards the purchase of Halkin Street Church, there was no hope of their friends in London being able to raise the other £2000 requisite, so as to prevent its falling into the hands of the English Presbyterians. Mr. Phin said he could not hold out any such pledge as that wished for, and contended that it was to the Scotch Presbyterians in London the appeal should be made. After a long discussion, Mr. Phin, Dr. Cumming, and several of the elders of Halkin Street, were appointed a deputation to wait next day upon the purchaser of the church, for the purpose of ascertaining whether he would not extend the period within which the offer must be made, so as to allow them to see what likelihood there was of their being able to raise the funds.

In the course of the discussion, fault was found with the Jewish Committee for allowing the property to slip out of the hands of the Established Church.

The Presbytery adjourned about ten o'clock at night.

THE CAMBRIDGE WRANGLERSHIPS.—Scotland has been exceedingly fortunate, or rather meritorious, in the annual contest for honours at the University of Cambridge. The place of Senior Wrangler has been won by Mr. Robert Morton of Greenock, the earlier part of whose education was obtained at Greenock Academy, and subsequently at the University of Glasgow.

Mr. Aldis, an Englishman, is Second Wrangler. The third place has been won by Mr. James Stuart, son of Mr. Joseph Gordon Stuart, Balgonia Mills, Fifeshire. Mr. Stuart received the principal part of his education at St. Andrews University, and in 1861 was one of the successful candidates for the Ferguson Scholarship. In addition to the high mathematical honours which Mr. Stuart has taken, he has, we understand, been awarded the silver cup given by Trinity College for distinction in English composition—an honour won by several men who have left their mark on English literature. The fourth place (or, according to one statement, equality of position with Mr. Stuart) has been won by Mr. Niven, of Peterhead, who took high honours at the University of Aberdeen. Then follows another Aberdeen student, Mr. Pirie, son of the Rev. Dr. Pirie, of Aberdeen.

MR. ROBERT MORTON, of Greenock, who was declared Senior Wrangler at Cambridge ten days ago, has further distinguished himself by carrying off the first Smith's prize. Mr. Aldis, the Second Wrangler, is also second in this competitive examination.

THE THREATENED CHANGE IN THE QUEEN'S UNIVERSITY.—We understand that the Committee of the Graduates' Association have resolved to send a deputation to London to press their views on the education question upon Earl Russell and Sir George Grey; and that one of the graduates is to proceed immediately to London to make preliminary arrangements.—*Northern Whig*.

THE DEPUTATION TO THE LORD-LIEUTENANT FROM THE GENERAL ASSEMBLY OF IRELAND.—The deputation was told at the outset that the meeting of the General Assembly was not numerously attended—the fact being, as all who watched the proceedings knew well, that, while at the early hour the sitting began on the first day, the numbers were not large, as the morning advanced they increased, and they soon became, and continued to be, as full and complete attendance of the Presbyterian body as could reasonably be expected under the circumstances. The Lord-Lieutenant also distinctly declared that he still considered the application of the Magee Trustees for affiliation as before the Government until it should be positively withdrawn. The reply of the Rev. Mr. Robinson was that the resolution of the General Assembly "might be looked on as going very far to rescind the application of the trustees." From the concluding observations of the Lord-Lieutenant, it would seem that the principle of mixed education has been abandoned, and that in the contemplated changes each religious party is to be represented according to its numbers. The sectarian element is thus deliberately introduced, and the principle on which the Colleges were established must inevitably be given up. The General Assembly, we hope, will take further action in this matter, and not allow their intentions to be considered doubtful either with regard to the powers given to the Magee College Trustees, or to the general principle of mixed education which they have earnestly striven to uphold. Nothing more is to be hoped from Dublin Castle. We have

reason to know that the cause of mixed education will yet be asserted in the House of Commons; and it is to the representatives of the people in Parliament assembled that the friends of the system must now look for its defence.—*Northern Whig*.

TRANSFORMATION OF THE QUEEN'S UNIVERSITY, IRELAND.—The *Daily News* fears there is little doubt that the Government have acceded to the terms proposed by the Roman Catholic hierarchy in Ireland, and that the character of the Queen's University will be altered accordingly. The terms are that half the senate of the Queen's University is henceforth to consist of Roman Catholics, and half of Protestants. The result must be that the Queen's University will be transformed from an unsectarian into a sectarian institution.

LORD WODEHOUSE has assured a deputation of Presbyterians that there is no the slightest intention on the part of the Government to disturb "the principle" of the national system of education in Ireland.

THE IRISH PRESBYTERIANS ON THE EDUCATION QUESTION.—The General Assembly of the Presbyterian Church in Ireland held a special meeting on Tuesday, at Belfast, to consider the system of National and Collegiate Education in Ireland, with especial reference to the proposed affiliation of the Catholic University of Dublin and the Magee College of Londonderry to the Queen's University. The general tone of the speeches was strongly in favour of maintaining the existing system of united non-sectarian education. Five resolutions were laid before the meeting for its approval. The first declared that the Irish system of united education efficiently met the requirements of the country; the second expressed the satisfaction of the Assembly with the existing connection between the Queen's Colleges and the Queen's University; the third regarded the proposed changes as likely to impair in no small degree the usefulness of these institutions by admitting the denominational element; the fourth was a declaration of the inexpediency of affiliating Magee College with the Queen's University; while the fifth recommended that a deputation be appointed to urge Government to arrest the suggested alterations. The debate not being finished on Tuesday, the Assembly resumed the discussion on Thursday, when all the resolutions, in a slightly modified shape, were unanimously passed; and a committee appointed to give them effect. The committee forthwith forwarded the resolutions to Earl Russell and Lord Wodehouse, and appointed a deputation to proceed to London to urge upon Government the expediency of following the views of the assembly.

Fenianism in Ireland is somewhat like the cattle plague in England; its surface-features may be dealt with, but there is no getting at the roots. The trial and sentences of the prisoners before the Special Commission, the intestine and savage quarrels of the Fenian authorities in America, cannot root out of the minds of the Irish peasantry the notion that the agitation is to produce some good to them, at expense of those who have land and property.

Hence the conspiracy goes on while the conspirators are being tried; and the fresh arrests are as numerous as the convictions. The Romish Church in Ireland, ready to turn every circumstance to their account, are now taking credit with the Government for their discouragement of a plot which from the first has been specially directed against themselves; and there are efforts making to induce the Cabinet—we are not sure yet with success—to grant them the demands they have long made, to have education placed under their sole control. Nay, still more recently, a cry has been raised to reward the Romish priests for their loyalty as respects Fenianism, by granting them endowments at the expense of the State. It is not convenient to the promoters of this scheme to remember that the influence of the Romish priests in Ireland, if ever exerted on the side of loyalty, has produced little or no effect; and that if it were once known that they had become the salaried servants of the State, they would lose their influence over their flocks altogether.

The subordinate Standards of the Presbyterian Church have been translated into Chinese and are now in course of publication. The translation was made by Dr. Happer of the Old School Presbyterian Church.

Efforts are being made to restore the parish church of Lutterworth, Leicestershire, where Wickliffe, the Reformer, was rector at the time of his death. The church is now in such a dilapidated state that it is not safe for the continuance of public worship.

A deeply pious and promising young man, Mr. W. Monod, son of Dr. G. Monod, M.D., has been suddenly snatched away from his theological studies, to the intense grief of his family and all who knew him. His fellow students at Lausanne all put on mourning, though he died in Germany. His remains were brought to Paris, to the family grave, during the first week in January.

The text of the proposed law for the suppression of the religious corporations and several of the hitherto existing bishoprics in Italy has been published. The following is a summary of its provisions:—

By Article 26 all books or objects of art or literary interest existing in the suppressed churches or conventual buildings are to become the property of the public libraries and museums of the provinces in which such suppressed establishments are situated. By Article 59 it is provided that archbishops, and bishops, in order to be entitled to receive the revenues of their sees, must reside within the dioceses. "They have a right," the article cited adds, "to visit the churches, the buildings destined to be the habitations of priests, to examine all objects destined for the celebration of Divine worship, and the administration and the accounts of the chapters existing in the diocese." The dioceses preserved are seventy in number. Of these, Florence, Milan, Turin, Naples, and Palermo, are endowed with 24,000 francs = 960*l.* a-year. Pisa, Bologna, Modena, Cagliari, Sassari, Spoleto, Capua, Benevento, Chieti, Bari, Cosenza, and Messina have 18,000 francs a-year; and all the rest 12,000 = 480*l.*, except

Saint Adriano, which has only 8,000 francs. The pensions of the monks and nuns turned out of their convents are to be regulated on the following scale: Priests and choral nuns of the non-medicant orders will receive 600 francs a year, if over 60 years of age. Those between 40 and 60 years of age will have 480 francs; those under 40, 360 francs a year. Priests and choral nuns of the mendicant orders will receive 250 francs a-year. Lay brothers and sisters of the non-medicant orders will have 240 francs a year, and those of the mendicant orders 144 francs if over 60 years of age: 86 if less than that age.

PRESENT OF A BIBLE TO GARIBALDI.—Among the many tokens of admiration General Garibaldi has received from all ranks in this country is a beautiful Italian Bible, lately presented by the British League Bible Classes of Edinburgh and Leith. The Bible, which is in seven volumes, is bound in purple morocco, and enclosed in a handsome case of the same material. Mr. Hope, the patron of the classes, has received a letter from Caprera, conveying an expression of the General's unqualified gratitude for the gift.

Our contemporary the *Presbyterian*, in an editorial reference to meetings for Union, says: "We should advise our friends to approach the subject of Union with great caution, and to act in such a way as to endeavour to keep division away from among ourselves." This is good wholesome advice. We are of the same mind, but we do not partake of the fear which the *Presbyterian* seems to have, that there is any danger of division in the Church on the subject. There is no prospect that an angry discussion will be stirred or bitter feeling aroused in connection with the subject of Union.

The contemplation of Union implies the consideration of points on which the disunited are agreed, more than the points on which they differ. True, the points of difference are not overlooked, but they are looked at in the spirit of true endeavour to harmonize them with each other. But the great points of agreement are held up as the ground why two should walk together, and the consideration of these are not calculated to excite angry discussion, or stir up bitter feeling.

Now the points of agreement are so patent to every one, that the question is every day put, where is the difference? There is a separation in fact, but can any one on great broad general principles say that a continuation of that separation is justifiable.

We often hear it said "that there was no need of a separation in Canada, when it took place." It is maintained by some that "though there may have been good ground for division in Scotland, there was none here." Others maintained that there was good ground, and if that question was opened up for discussion, there would probably be plenty of feeling excited. But that discussion, however interesting as an historical question, has no pertinence to the question of Union. Its discussion would not only be unwise, but miserably out of place.

The Churches in Canada that contemplate Union do not represent the Established Church

and the Free Church of Scotland, and therefore do not stand in the relation to each other that those Churches do. The distinctive question or questions that have caused a separation there, have no bearing now on the Churches here.

The Canada Presbyterian Church is not the Free Church of Scotland. True it has ministers in its communion that were ordained by it, and sent out by it, who hold, as individuals, its distinctive principles. But it has also ministers from the United Presbyterian Church of Scotland. It has ministers from the Presbyterian Church of Ireland. It has ministers from the Presbyterian Churches in the United States, and it has a goodly number who have been educated and ordained in Canada. So that it is a distinct branch of the Presbyterian Church. Whatever its doctrines, its excellencies, or its errors, it stands alone, responsible for itself.

The Presbyterian Church of Canada in connection with the Church of Scotland, is very much the same. Its ministers are from Scotland, from Ireland, from the United States, and

from Canada. Its courts are distinct, and its government is not subject to revision by any other Church. True, in its name it is distinctively said to be in connection with the Church of Scotland. But what does that include? It is not that she is part of the Church of Scotland. It is not that her ministers are ministers of the Church of Scotland. It is not that her property belongs to the Church of Scotland; but it is that she holds the distinctive views of that Church, and receives now and again ordained missionaries who are supported for two or three years by its liberality. If these missionaries are settled in Canada, their connection is transferred from the Church in Scotland to the Church in Canada. If not, they return to the Church from whence they came. So that this connection is a very little thing, that has only to be dropped in name to make the two Churches in Canada the same in doctrine, the same in Government, and the same in aim, viz: the conquering of Canada for Christ.—*Weekly Evangelist.*

Articles Selected.

THE MARONITES.



MURING my earliest travels through Syria and Palestine, I was struck with the contrast between Lebanon and all other parts of the country. Lebanon might be called a paradise, while the land elsewhere almost deserves the name "desert." The more widely I journeyed in after years, and the more extensive my investigations became, the more did this contrast impress me.

When speaking on one occasion with a distinguished Oriental diplomatist—a man of commanding talent, who had made the political state and history of the Turkish Empire a life study—I called his attention to this fact, and asked how he would account for it. "The whole mystery," he replied, "is solved in one word—*Christianity*." He then added, "I consider the present condition of Lebanon a standing testimony to the divine authority of our religion. Though that religion has been sadly corrupted there, yet the shattered remnants of its noble principles and institutions have enabled these mountaineers to preserve their freedom amid almost universal slavery, and to keep their mountain home like a garden amid almost universal desolation."

Lebanon is the home of the Maronites. Their industry has made these wild mountains the garden of Syria. Amid their rocky fastnesses they have been able to maintain for centuries their faith and their freedom. The haughty Moslem, elsewhere omnipotent, has not dared to intrude upon the Maronite sanctuary. In fact, to this day no stranger in faith or lineage has been permitted to settle there.

In lineage the Maronites are the descendant^s

of the Syrians who occupied the country before the Mohammedan conquest. There is no mixture of Arab blood in them. They have never either submitted to or amalgamated with the Saracen invader. If we look still further back, probably we may see their remote ancestors in those old mountain tribes, the *Arkites*, *Sinites*, *Hivites*, who first peopled these mountains (Gen. x. 17); who held them against the Israelites in the days of Joshua (Josh. xiii. 5); and who, as accomplished architects, were employed in building the palaces of Tyre and the temple of Solomon (1 Kings v. 18; Ezek. xxvii. 9). To this day we find traces of their names in *Jebel* (Gebal) and *Arka* (Arkite); and samples of their art in the massive foundations of the former.

The ecclesiastical origin of the Maronites has given rise to some controversy. The account they give of themselves is as follows:—

Towards the close of the fourth century, a Syrian monk called *Maro*, under the influence of strong devotional feelings, left the society of his fellows, and took up his abode in a secluded rock grotto on the banks of the Orontes. His fame soon spread abroad. People came from far and near to obtain his blessing and intercession. The sick were brought to be cured, for the holy man was of course gifted with miraculous power. Disciples were drawn round him, and chamber after chamber was excavated in the chalky cliff, until at length the grotto expanded into a spacious convent; and the anchorite was converted into an abbot.

Deir Mar Maron ("the Convent of St. Maro"), as the place is still called is picturesquely situated on the side of a wild ravine, a few yards from the great fountain of the Orontes. The plain of Hamath extends from it eastward to the horizon, while immediately over its western bank tower the loftiest peaks of Lebanon. The disciples of the saint

wandered through the towns and villages of the neighbouring plain and mountains, proclaiming the surpassing holiness and power of their master. Thousands were thus influenced to assume the name, that they might enjoy the protection and favour of the monk. Hence the origin of the *Maronites*. At the time of the Mohammedan conquest, the great body of the people took refuge amid the heights of Lebanon, where their descendants remain to this day. Towards the close of the seventh century, when Mohammedan fanatics were desolating the land and endeavouring to exterminate Christianity, another *Maro* became patriarch of Antioch, and contributed much to consolidate the Maronite sect and extend their influence. He was a faithful ally of the Pope of Rome, and a strenuous supporter of the Romish faith. Since that time the Maronites have been steadfast in their orthodoxy, and firm in their allegiance to Rome.

Such is the account the Maronites give of themselves, and which has been substantially set forth in the writings of their great scholars and advocates, Asseman and Nairon.

Authentic history, however, tells a different story; and as it throws some light on the faith and worship of the Maronites at the present time, I shall relate the leading facts.

In the reign of the Emperor Heraclius, in the beginning of the seventh century, there lived in the territory of Hamath a monk called *Maron*. Ambitious, clever, and eloquent, and at the same time a profound scholar, he attracted round him a large body of disciples. He had studied the philosophy taught in the schools of Greece and Alexandria, and he attempted to apply it in elucidating some of the mysteries of the Christian faith. The Eutychian or Monophysite heresy, which taught that our Lord had only one nature, had troubled the Eastern Church for many years. To the speculative and imaginative Syrians such a controversy had peculiar charms. But being condemned, and its holders anathematized by those in power, a new dogma was invented, which, it was supposed, would serve as a compromise. The orthodox doctrine of *two natures* was laid down as a basis. So much the Monophysites yielded. But then they argued, that though the Incarnate Word had two natures, he had confessedly only *one person*. This unity of person being real and absolute, there must be unity of action; unity of action implied unity of purpose or design; and unity of design necessitated *unity of will*. The dogma at first met with much favour. Gradually, however, the charms of philosophic theory yielded to the plain declarations of divine truth. The new dogma was discovered to be only a new heresy, its holders styled *Monothelites*, and condemned in due course.

One of its ablest advocates was the philosopher-monk *Maron*. He propagated his views with great success, especially among the mountaineers of Lebanon, and the Greek population of Hamath and Northern Syria. The distracted state of the country aided his efforts. The followers of Mohammed now began to invade Syria. Damascus was taken in A.D. 634. The disciples of Maron were overwhelmed by num-

bers, and cruelly persecuted in Hamath; but retreating to the fastnesses of Lebanon, they drove back the fierce invaders. When the degenerate Christians of the great cities of Syria and Palestine submitted to Moslem power, the Maronites refused to surrender; and even when Moslem Caliph and Christian emperor banded together, these brave heretics defied an unholy alliance, and successfully defended their mountain home.

The Maronites and Melkites were henceforth enemies. The members of the Eastern Church has taken the latter name, to denote their allegiance to the emperor, and they have ever since retained it. *Melkite* means "Royalist."

For five centuries the Maronites maintained their Monothelitic doctrine. Their numbers gradually decreased in Hamath, Emesa, Damascus, and other outposts, but they steadily increased in Lebanon. Their position was peculiar and trying. Denounced as heretics by their brother Christians, hemmed in on every side by the fierce Saracens, they felt themselves alone and forsaken. At length the Crusaders swept over Syria and Palestine. The Maronites saw and admired the splendour and the power of the Western knights. They longed to hail them as brethren, and to recognise them as deliverers of the Holy Land. Policy effected what argument and persecution had of old tried in vain. The story of their conversion and final union with the Latin Church is thus quaintly narrated by the historian of the Crusades, William, Archbishop of Tyre: "In the meantime, when the kingdom enjoyed a temporary peace (A.D. 1180), a certain nation of Syrians in the province of Phœnice, about the ridges of Lebanon, living near the city of Biblus (*Gebal*), underwent a very great change in its state. For though, during some five hundred years, they had followed the error of a certain heresiarch named *Maro*, and on this account were called *Maronites*, and being separated from the Church of the faithful, and their sacraments apart, they repenting by a divine impulse, and having laid aside their sluggishness, joined themselves to Aimeric, the Latin Patriarch of Antioch, and having abjured the error by which they had been so long held, returned to the unity of the Catholic Church, received the orthodox faith, and prepared to embrace and observe the traditions of the Romish Church with all veneration."

Though the Maronites have been ever since the most devoted servants of the Pope, they in reality gave up nothing for him. True, they formally renounced a dogma which not one in a thousand of them had ever understood, or even spent a thought about; but they retained all the other doctrines and forms peculiar to them; and, strange to say, some of these, if held in France, Italy, or Ireland, would subject the unfortunate Papist to all the horrors of "bell, book, and candle;" and if held in Spain, would speedily secure for him a place in the dungeons of the Inquisition. But Rome has her "variations." She has a face fitted for every clime and people. She can always say when it suits her, as a distinguished cardinal remarked not long ago, "Give me only your conscience and your submission, and I give you everything besides."

A RUSSIAN SALT MINE.

I left Orenburg one lovely spring morning to visit the famous Iletzkaja Scaschitta salt mine, situated about sixty versts to the south of the town in the Kirghis steppe.

No trees refresh the sight between Orenburg and Iletzkaja, the limitless steppe alone meeting the view. Little trace is visible of human industry, of agriculture, or of settlements, although the soil, where cultivated, produces admirable wheat in great abundance. The little town, surrounded with an earthen rampart, and enlivened by a few groups of trees, looked quaintly picturesque as we approached. Close by is a tall gypsum hill, crowned by an ancient tower, pierced with loopholes for musketry, which dominates the town, and forms a conspicuous feature of the landscape. Within the town we found straight, regular streets, numbers of pleasant dwellings, and some good-sized public buildings, and at the southern extremity a little lake, surrounded by trees, and neatly laid out grounds. It almost requires a residence of years amid the monotony of the steppes to appreciate these simple pleasures as they really deserve. The sight of every piece of water recalls refreshing coolness, and every shady tree is a boon in the parching heats of a steppe summer. The view of this pleasant little town at the extreme point of the civilized world was a truly delightful appearance, reminding us of home and Europe. Beyond the town spread far away the wide and gloomy Central Asian steppes.

We lost no time in going in search of the salt mine. An avenue of thick-stemmed willows led beside the stone mosque and past the guard-house, and thence to the brink of a vast pit or quarry, bounded by steep slopes. Down in the depths were several hundred labourers, hewing channels with long-handled axes in the length and breadth of the salt, which, seen from above, presented the appearance of a series of oblong slabs. To obviate being in each other's way, they worked in terraces. After shaping out the slabs, the blocks of salt—adhering now only at the base—were easily separated from the mass by blows from a species of battering-ram suspended from chains. The great blocks—each weighing between three and four tons—are then easily split into smaller ones, and built up into symmetrical heaps. These are furnished with sloping walls and a slanting roof of thinner slabs, over which pounded salt is dusted to fill the crevices. Frost, rain, and sunshine soon bake the roof into a covering, which defies the effects of the weather for years together.

After surveying for some time the operations of the busy swarm from above, we descended the main road into the centre of the mine, and stood in a world of salt. The ground upon which we trod, the walls by which we were closed in, I might almost say the air which we drew in with our breath, sharp, white, and acrid—all were salt, glittering, and brilliant. The only other colour was in the arch of sky that spread overhead, and domed in the crystal walls with a cupola of blue.

Mineral salt consists of coarse-grained crystals, constituting a hard, glittering, homoge-

neous mass. The appearance of this great shining rock in clear sunshine must be seen to be appreciated. It cannot be described. The mine should either be visited in spring or after heavy rain, for in autumn the great heats have covered its surface with a greyish-white crust. Large crystals, conspicuous for purity and transparency, are occasionally met with, and used in former times to be fashioned by the workpeople into various objects—burning-glasses, saltcellars, candlesticks, and rings. The crystals have grown rarer of late, and those who once cultivated the art have ceased to exercise it; so that these tokens of a visit to the salt mine are no longer to be had for love or money.

The aspect of the salt-rock in its natural state, where it is as yet unutilized by the hand of man, is extremely interesting. Jagged peaks, washed bare by rain, protrude from the earth—a mixture of sand and gypsum—or stand out boldly from the smooth-hewn sides. The water, which partially collects in the mine from rain, partly filters out of the salt itself, is pumped out by simple horse-power machines; the valuable salt-springs, which would be a treasure in any other country, are here suffered to trickle away into the sand to the south. Several worked-out mines and pits, filled with salt-water, exist in this direction, whither all land-springs flow. If the heat in autumn is very great, the springs become so strongly saturated by evaporation that a person bathing in the pool is unable to sink beneath the surface. In the former times the Kirghises frequented these places for cure of various diseases. It is said to have been a peculiar sight to see these brown leathery figures, tanned almost black by the sun, plunge head foremost into the acrid pool, and emerge in a few minutes glowing red as vermilion.

The whole of this region teems with salt. Wherever the sandy gypsum soil is scratched away to the depth of a few inches, the most extensive layers of the mineral are found. To the east of the great mine several houses were situated some time back whose cellars were hewn out of solid salt, and in which a cool and refreshing temperature lasted throughout the year. There are vaults now beneath the gypsum hill in which water has ice-like coolness during the greatest heats. Attempts made to ascertain the actual extent of the mine have proved ineffectual. The borings were constantly through layer after layer of pure salt, and the effort was finally abandoned on account of the expense with which it was attended. A careful estimate of that portion of the mine which has already been explored gives the approximate result as 949,704,966 tons. Humboldt is said to have declared, when visiting Iletzkaja, that he was acquainted with no salt deposit throughout the world of similar extent, except, perhaps, in Africa.

Every tradition has long since disappeared respecting the people who might have been the original discoverers of the mine. At present, with the imperfect and barbarous methods now in use, the annual yield does not exceed 18,000 tons, sold upon the spot at the rate of 10*d.* per pood (40 lbs.), and retailed by the buyers almost entirely in Orenburg and the adjacent

governments. Should it be practicable, at some future time, to connect Iletzkaja by railway or by canal with the Volga, some 400 versts away, so that produce can be forwarded per steamer into the interior of the empire or to foreign parts, the importance and value of this great natural boon would be enormously increased.

A PHEASANT DANCE.

The sharp-tailed grouse (*Pediocaetus phasianellus*) have a very singular fashion of celebrating their love-meetings. By the fur traders and trappers these festivities are called "chicken" or "pheasant dances."

Their usual time for assembling, during the mating season, is about sunrise; a high round-topped mound being chosen as "the monster platform," and ere the fair are wooed and won, and the happy couples depart, to commence their domestic joys and sorrows, the mound becomes beaten and trampled as bare and hard as a turnpike road.

The pairing takes place very early in the spring, even before the snow has melted off the ground. I had often longed to witness one of these bird-balls, and it so happened that whilst camping at Fort Colville, on the Upper Columbia river, my most ardent wishes were fully realized.

The grey light of the morning was just creeping stealthily into the valleys and ravines, as I rode into the mountains to visit my traps; everything was still, the busy hum of day had not commenced, and the night prowlers were gone to their lairs. Suddenly the well-known note of the sharp-tailed grouse—chuck, chuck, chuck—came clear and shrill, borne upon the crisp, frosty air, telling me in unmistakable language that a dance was afoot. To tie my horse and dog was the work of a moment; then, taking advantage of some rocks, I crept cautiously along, and without exciting observation managed to conceal myself behind an old pine log, close to a hillock, on which, sure enough, a ball was at its height.

There were from eighteen to twenty birds present on this occasion, and it was almost impossible to distinguish the males from the females, the plumage being so nearly alike, but I felt sure the females were the passive ones. The four birds nearest to me were head to head like game-cocks in fighting attitude, the neck feathers ruffled up, the little sharp tail elevated straight on end; the wings, partly open, but drooped close to the ground, kept up by a rapid vibration a continuous throbbing or drumming sound. They circled round and round in slow waltzing time, always maintaining the same attitude, but never striking at or grappling with

each other. Soon the pace increased, and one hotly pursued the other, until he had faced about, then *l'ête-à-l'ête* both went waltzing round again.

This over, the festivities were varied in a "curious" way. About eight of the birds (males I supposed them to be) commenced jumping about two feet into the air, until completely out of breath; then marching and strutting about, they "struck attitudes," as acrobats invariably do after a successful tumble. Then there were others parading round and round, their heads and tails carried as high as they could stick them up, evidently doing the "heavy swell;" others, again, did not appear to have any well-defined idea as to what they ought to do, so kept flying up, and pitching down again, manifestly restless and excited—perhaps rejected suitors, contemplating something desperate. The music to this eccentric dance was the loud "chuck, chuck, chuck," continuously repeated, and the strange throbbing sound produced by the rapid vibration of the wings.

A DREAM OF HOME.

Pure as the silver wreath of snow
That lies on yonder wintry hill,
Are all the thoughts that peaceful flow,
And with pure joy my bosom fill.
Soft as the sweet Spring's wooing breath,
Or Summer's zephyr, forth they roam,
Until my bosom grows more kind,
And dreams of thee and all at home.

The sorrows of this world can ne'er
Annoy my Fancy's fervid flight,
Nor yet the breath of grief or care
Disturb these dreams of dear delight.
For be I on the pathless wild,
The river calm or ocean's foam,
Thine image smiles as once it smiled,
And spirit voices sing of home.

Thy love hath such a treasure been,
In all my wanderings, to me,
That wealth was scorned in every scene—
I was so rich possessing thee.
And faithful as those beams that fall,
From night's pale queen on spire and dome,
So true am I to thee and all
The dear ones waiting me at home.

Then dread not, love, the clouds that lour
Upon our happiness awhile,
But patient wait the blissful hour
When on our meeting joy shall smile,
Thy sorrow banish, laugh at care,
Until thy lover back shall come,
And with thee all his treasures share—
Pure love, contentment, peace, and home.



Miscellaneous.

DEAN RAMSAY ON PREACHING AND PREACHERS.

FOUR MILLION SERMONS.—Four million sermons a year, says Dean Ramsay, are preached in Great Britain. What a thought, and how pregnant with other thoughts! In how many of these sermons, we wonder, is St. Paul's opinion taught, to the effect that though faith is a good thing, charity is a far better? Conceive the gigantic listening power of the British mind, that can maintain such a tremendous institution in existence from year to year. Consider, again, how many of these sermons would be preached if the fairer sex were not allowed to go to church or chapel. If congregations were made up of men alone, would any sermons be ever preached? Again, suppose no persons were allowed to go to church in their best clothes, what would be the appearance of our churches, both in town and country? What portion of the female sex would find the attractions of a preacher a sufficient counterbalance to the annoyance of being compelled to appear in their everyday and working habiliments? Further, supposing that no clergyman or minister was permitted to preach against anybody else, would sermons continue as numerous and as long as they now are? Supposing no Protestant was suffered to attack the Pope, and no Catholic priest to assure his hearers that Protestants will be damned, would sermons diminish in quantity as they rose in quality? Once more, is there any hidden connection between the fact of these four million sermons and the ten thousand outcast boys of London? Are these miserable pariahs of the English race in any way the result of this perennial flux of talk, and of the "Christian zeal" for the conversion of black people which it encourages? Some of these questions may be purely speculative, but surely some of them are to the last degree practical.

DRY PREACHERS.

Some men have none of the materials for making an eloquent preacher. They cannot clothe their ideas with the graces of oratorical diction, or with any of the attractions of oratory; nor can they throw into their voice the energy of an oration. Their discourses are essentially adapted for study in the closet, not for hearing them delivered by others. Our own Dr. Macknight, author of an elaborate commentary on the Epistles, and of a treatise on Evidences, able and learned works, was a remarkable example of this class of preachers. Logical and erudite, he could find no place for the relief of the imagination or of fancy in composing his discourses; could assume no fervour of enthusiasm in their delivery. Of this estimable divine the pleasant story is told of what his colleague slyly remarked upon his pulpit ministrations. Mr. Macknight had been overtaken by a sharp shower in coming to church. In the vestry, and before the service

began, the attendants were doing all in their power to make him comfortable by rubbing him with towels and other appliances. The good man was much discomposed, and was ever and anon impatiently exclaiming, "Oh! I wish that I was dry;" and repeating often, "Do ye think I am dry eneuch now?" Dr. Henry, his colleague, who was present, was a jocose man, of much quiet humour, and could not resist the opportunity of a little hit at his friend's style of preaching, so he patted him on the shoulder, with the encouraging remark:—"Bide a wee, Doctor, bide a wee, and ye's be dry eneuch when ye get into the pulpit!" And some men are always dry in the pulpit, however easy and natural they may be elsewhere. In the pulpit, they are constrained and enslaved by system. There they are artificial and formal, and must be dry.

THE ALARMING OR THREATENING STYLE OF PREACHING.

The fourth class of preachers we have named are in the alarming or threatening style. They specially dwell upon the "terrors of the Lord." Preachers of this school no doubt show a great anxiety to display the more awful features of that Gospel which it is their office to proclaim and enforce. They would seek to warn men from evil by pressing on their conscience the terrors of the "law" rather than attract them to good by urging the forbearance and loving-kindness of God. This line of argument involves more or less minute descriptions of the misery that awaits the finally impenitent, and a more or less minute enforcement of those terrible denunciations which tell of a worm that never dies, and of a fire unquenchable. Those who are acquainted only with the modern and ordinary modes of introducing details on these awful questions have no idea of the minuteness with which sermon-writers of past times have dilated on the sufferings of the lost. Dante has been to many a sort of guide to certain commentators on the condition of the lost, and especially with Italian preachers. I recollect some years back a friend, who was a great student of Italian literature, lent me the sermons of Pastorini, and some of his descriptions are most extraordinary for their ingenuity and detail of dreadful sufferings. I might adduce passages from the sermons of George Whitefield, who was celebrated for such details. But I rather prefer showing what has been done in times past regarding this awful subject, and I will read you a few extracts from the homilies of a mediæval writer with whose name you may be familiar, but whose works probably you have little knowledge of. I refer to Bede, the eminent saint of the Northern Church, usually called, from the sanctity that is associated with his name and character, the Venerable Bede. His history of the early Northern Church is valuable. He was born 635, and he died in 672, and his remains lie buried behind the altar of the magnificent Durham Cathedral. He left some Homilies,

from which the extracts regarding the lost are taken, which will, whilst illustrating our subject give you an idea of mediæval preaching. One homily is on the Christian Sabbath, and Bede supposes that St. Paul and St. Michael had petitioned that the lost souls might have rest on Sundays from their punishment. He says, in explanation—It was the Lord's will that Paul should see the punishments of that place. He beheld trees all on fire, and sinners tormented on those trees; and some were hung by the feet, some by their hands, some by the hair, some by the neck, some by the tongue, and some by the arm. And, again, he saw a furnace of fire burning with seven flames, and many were punished in it; and there were seven plagues round about this furnace—the first snow, the second ice, the third fire, the fourth blood, the fifth serpents, the six lightning, the seven stench; and in that furnace itself were the souls of the sinners who repented not in this life. There they are tormented, and every one receiveth according to his works; and every one weep, some howl, some groan, some burn and desire to have rest but find it not, because souls can never die." But we have had enough of this style.

THE PERSUASIVE STYLE.

The gentle and persuasive style of preaching must ever gain men's hearts, and should predominate in every address from a Christian minister; and when they are so predominant, when they are mingled with a due proportion of the argumentative, and when contrasted on suitable occasions with a sterner representation, it constitutes, in my opinion, the perfection of Christian pulpit oratory.

GALT'S DESCRIPTION OF THREE CLASSES OF PREACHERS.

Three of these classes—the expository, the severe, and the gentle—are exquisitely described by Galt in his "Annals of the Parish," of course, with special reference to Scottish preaching. Three neighbouring ministers are to take part in the Sacramental services, and Mr. Balnequidder thus describes them:—

Mr. Keekie of Loupington, was a sound preacher and a great expounder of the kittle parts of the Old Testament, being a man well versed in the Hebrew and etcemologies.

Mr. Sprose, of Annock, was a preacher of another sort, being a vehement and powerful thresher of the Word making the chaff and babbling of profane commentaries fly from his hand.

Mr. Waikle, of Gowarry, was a quiet hewer out of the image of holiness in the heart.

SERMONS NEED NOT BE DULL.

Now, we cannot help thinking that the very frequency of hearing the greatest truths, the very circumstances of the enormous number of sermons in latter days, if there be not some life and energy put into the mode of their deliverance, must itself tend to weariness. It may be said that it would be unreasonable to expect that of the 75,040 sermons preached every Sunday in Great Britain, all, or even a considerable portion, shall be able and powerful discourses. We are quite ready to admit the truth of this.

But, then, we say there is no need that they should be dull. No person who has to communicate to others a message of personal appeal, on a subject of surpassing importance to all, will deliver his message so as to make his address pointless or wearisome, if he feel it deeply himself. No; he will not be dull if he is natural, if he is earnest, if he is unaffected, if he speaks as if he felt that he was not speaking mere conversational language, or executing an office in a mere perfunctory manner. We cannot imagine any of the first preachers being dull. Indeed, we are constrained to believe that one palpable point of difference in our preaching from early preaching is its dullness. The very phraseology of modern sermons has become conventional, and people seem afraid of words which are not sermon words—they are jealous of expressions which betray strong emotion, as savouring of fanaticism; and they dread discussions upon any points which lie out of the beaten path of hackneyed topics, as bordering upon the province of the sceptic.

THE "FASHIONLESS" STYLE OF OUR SERMON LANGUAGE.

I cannot resist the desire to give a specimen of this commonplace, and, as we would say in Scotch, "fashionless" style of sermon language. It is from Dr. Neale's preface to his volume on mediæval preaching. He narrates that, preaching for a friend, he told him he did not preach plain enough. He said he would show him in the afternoon how a congregation should be addressed. So he thus opened his afternoon discourse:—"To those who will consider the harmony which reigns in the various accounts dictated by inspiration of Christ's passion, confirmed as those accounts are by the antecedent testimonies of prophets on the one hand, and by the concurrent testimonies of the epistles on the other, it will appear in the highest degree probable that our blessed Lord was not an impostor, but was in reality what he gave himself out to be, the Son of God."

DISTINCTIONS BETWEEN DRY AND DULL SERMONS.

But here, let it be remarked, I make a distinction between a dry sermon and a dull sermon. A dry sermon, we feel, may be very clever, and very full of interest and instruction, if only we could exert ourselves to attend. But we feel that, though abounding with learning and cleverness, we find it too severe, too unornamental, and, in fact, too much of a study, and, as an appeal, too unattractive. A dull sermon, on the other hand, we find to be prosy, commonplace, and so pointless, both in matter and manner, that we cannot attend with any life or energy.

OPEN CHURCH ASSOCIATION.—The annual meeting of the Liverpool and Birkenhead Open Church Association was held on Monday evening, in the hall of the Liverpool College. Lieut-Col. King presided, and there was a large and influential attendance. Letters of apology for non-attendance were read from the Archdeacon of Ely, the Earl of Durham, Lord Wharnclyffe, Sir S. Glynn, and others. Dr. Clarke, one of the secretaries, read the re-

port, which stated that the principles of the association, happily, are each year now becoming more and more understood. He then proceeded to detail the local event of the year in connection with the society, and expressed pleasure at the satisfactory progress they had made. The funds showed an annual increasing tendency, being £567 19s. 10d. in 1865, against £439 17s. 5d. in 1864. It was calculated that 80,000 tracts and papers had been distributed. The amount due to the treasurer was £36 2s. 7d. The chairman felt the greatest sympathy with the objects of the association. He maintained that the objects of the founders of our parish churches had not been carried out. The poor man was turned out of his parish church to make room for those in a higher station of life than himself. He regarded this as a scandalous abuse. For this reason he supported the objects of the association. He would move the adoption of the report. The Rev. A. Lodge seconded the motion, which was carried with six dissentients. Dr. Fraser (a deputation from the London association) moved: "That this meeting views with unfeigned satisfaction the various instances that have occurred throughout the country during the past year of the conversion of pew churches into free ones, and earnestly calls upon all true-hearted churchmen to take a practical interest in this glorious work." Mr. H. Duckworth seconded the motion, and thought they had good reason to congratulate themselves upon their progress. Mr. Dumbell next addressed the meeting, and considerable confusion followed, there evidently being a knot of dissentients in the body of the meeting. The resolution was, however, carried *nem. dis.* Mr. H. Clarke moved a resolution, to the effect: "That the pew system neutralizes much of the good effect of Sunday schools, and on this ground alone its abolition is imperative." Mr. B. H. Grindley seconded the motion, which was adopted. The Rev. G. S. Jones moved: "That this meeting strongly reprobates the attempts that have lately been made to attach a party character to the free and open church movement, the National Association having distinctly disavowed its connection with any particular party in the Church." Mr. H. Menzies seconded the motion, and it was carried unanimously. A vote of thanks to the chairman concluded the proceedings. Several members of the association breakfasted together on Tuesday morning, at the Adelphi Hotel, at the invitation of Mr. H. Duckworth, for the purpose of meeting the Rev. Dr. Fraser, vicar of Alton, Staffordshire, and the Rev. R. W. Enraght, organizing secretary of the National Association for Promoting Freedom of Worship. Mr. Duckworth said he was well aware that the question was one the mention of which was very apt to stir up hostile and resentful feelings in the minds of some; at the same time there was none which more required to be discussed in a dispassionate spirit and with all forbearance and charity.—(Hear, hear!) The Rev. Dr. Fraser expressed a hope that the churches of Liverpool might be soon as free and open as its hospitality. It should be distinctly understood that the society was in no sense a party society. The Rev. W. M. Falloon asked if the movement was a parish church movement, or whether it

referred to all the churches in England? The Rev. Dr. Fraser said according to law it only referred to parish churches, but the promoters would be glad to see all the churches in England free and unappropriated. They could not legally interfere with proprietary churches built by persons who held pews in them; they could only use moral suasion; and he thought it could be proved by statistics that, in towns at any rate, the offertory could be substituted for pew rents with very great effect. The Rev. W. M. Falloon, incumbent of St. Bride's Church, said the answer was extremely satisfactory, especially in its tone. He pleaded for moderation. He thought there had been excess on the part of the advocates of the open pew system. As regarded parish churches, he went the whole length of Open Church Association. The Rev. A. Lodge said that the iron church at Wavertree was immensely successful, because it was free. £145 had been given at the offertory during the year. The Rev. Mr. Enraght said it was a matter of fact that, throwing the alms of the rich and the poor together, they would yield a more certain income than pew rents collected from comparatively few people, and those people all of one class. Both the Jews and the early Christians found the alms of the faithful sufficient for the needs of the Church, and both St. Chrysostom and St. Augustine preached against endowments. They said the Church was suffering from endowments; the people's liberality was drying up. The association, however, did not set the offertory against endowments, but against pew rents and subscription lists, which they believed to be out of accordance with what our Lord said on the Mount. It had been estimated that if each worshipping member of the church of England gave a penny every Lord's Day, the Church would be four millions richer a year than she was. He had never heard of an instance of the offertory having failed where it had been fairly tried, and Dr. Guthrie said he considered the Church beside herself for keeping up the unfortunate prejudices against it. The proceedings then concluded.

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 ABERDEEN, BANFF, AND KINCARDINSHIRE MUTUAL ASSOCIATION—DEAN RAMSAY ON TEMPERANCE. On Friday week, the first annual meeting of the above society was held in the Phoenix Hall, Melbourne Place—the very Rev. Dean Ramsay, President of the Society, in the chair. There was a very large attendance, the hall being quite filled. After the company had partaken of tea, the Very Rev. Dean Ramsay, after some introductory remarks on the benefits which the improvement of the time afforded, proceeded—Highly as I value the moral, intellectual, and the Christian attainments of Scotchmen—and there exists no man who more highly estimates these qualities than I do—we have certain; occasionally failed in the exercise of a very homely, excellent, good, and useful virtue, simply sobriety. I am not a teetotaler, although I believe we are in a teetotal hall. I don't blame people who are teetotalers, though I am not one myself. I think a glass of whisky to be in its way conducive to health and comfort. That is my opinion. (Applause.)

But when the whisky gets the upper hand it sorely holds down a family. I speak seriously and gravely, because I have known so many families who were desperately and sadly held down by it. I would not call it an innocent thing, because it is a very sad failing. You know the story, perhaps, of a poor laddie, who was sent and boarded at a farm-house, where he had every comfort, and his friends when they visited him, were delighted to find that he had these comforts. But there was a turkey-cock belonging to the farm which frightened the poor boy out of his senses sometimes. One day he was visited by some friends, and they said to him, "Jamie, you ought to be very grateful. You are very comfortable here. Everything is done for you that can be done—kind friends, plenty of good food, and so on." He says "It's very true, but I'm sore hadden down by the bubbly-jock." I have known many a family sore "hadden down" by the whisky. I really have, and it is very sad. And having said this, I would imitate the brevity of a minister in the far north. His congregation had considerably tried him in that way, and he thought he would give them a word of advice, and so he preached a sermon upon the dangers of intemperance, and he explained the evils that the wine produced, and that those who sat late at the wine had the necessary evils which attended it. "And be not drunk with wine, wherein is excess," he took as his text. But the good man reflected as he went on that perhaps it was not very applicable to speak rough there, but they were not very familiar with wine; so, in order to make his remarks more practical and applicable, he first turned to the one side and then to the other and exclaimed, "Oh! my friends, the whisky, the whisky." (Applause.) It was most emphatic, and it is a lesson that I think we might all learn from. Dean Ramsay concluded by introducing to the meeting Sir James Horn Burnet, Bart, who said he was extremely gratified in being invited to attend the meeting. He considered that the society was calculated to do great good. He should be glad if by any means he could be of use to them; and if they would do him the honour to make him an hon. member, he would assure them that he would be always at their service. The meeting was also addressed by several other gentlemen; and during the evening the proceedings were enlivened by some songs, and by the performance of some favourite music on the pianoforte by two blind young ladies.

THE LATE BISHOP BROWNE.—It seems he had been preaching himself morning and afternoon, and was rather drowsy during a lengthy evening discourse from another diocese. A companion seeing the bishop nodding, and fearing it was about to be succeeded by unepiscopal snoring, gave him an occasional nudge, and when the discourse was finished the bishop shook his neighbour warmly by the hand, and said—"One of the most awakening sermons I ever heard"—*Lord William Lennox.*

CAUCASIANS.—The wits are busy with caricatures of Dr. Norman Macleod. One represents

him as eating away at the two tables of the Law while the Presbytery looks on with hair on end. Another represents him sitting on a Pyramid in Egypt, looking into the desert through blind spectacles, with his feet bound in chains. Under him is his own dictum: "He never brought me out of Egypt." Then we have him as a modern Samson with the gates of Gaza on his back—the two Tables of Stone—crossing over the Tweed, a quiet parish church being behind him, and a large cathedral in front. It is reported that, being high in court favour, it is his desire to leave the poor Established Church of Scotland, and to live and die a bishop." Still another favours us with a picture of the three innovators, Drs. Macleod, Tulloch and Lee. They are represented as "navvies;" Dr. Robert Lee is displayed, surrounded with all manner of popish paraphernalia, and is hounding on his underlings, Principal Tulloch, who is busy at the foundation of the Confession of Faith, while Dr. Macleod is digging a deep hole for the ten commandments. The Dr. is saying, "settle for the Confession, Tulloch, and I'll soon put the commandments out of sight." Dr. Lee encourages with "work away my lads with a will, we'll make an end of the whole thing."

BORROWING TROUBLE.—"The worst evils" (says the proverb) are those that never arrive." By way of practical counsel to all borrowers of trouble, I would say—Face the real difficulties and troubles of life, and you won't have time for practising the art of self-tormenting. The most contented people in the world are those who are most occupied in alleviating, with Christian heart and hand, the sorrows that flesh is heir to. Visit the homes of ignorance and poverty and vice, and in the face of the terrible realities you will there witness, your own petty cares will seem as nothing. The anxieties of the fancy will vanish altogether, while you will be far more able to bear those burdens which though real, will seem light by comparison.

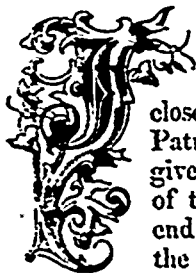
JOHN BILKINS ON PREACHING.—"I always advise short sermons, especially on a hot Sunday. If a minister kant strike it in boring 40 minutes he has either got a poor gimblet or else he is a boring in the rong place."

A SMART BOY.—The minister of a church near Glasgow recently delivered his usual annual sermon to the children of his congregation. Having divided his subject into five heads, the rev. gentleman proceeded at the close of each division to ask the children a "few simple questions." After quoting the text, 'He careth for them as the apple of His eye,' and explaining how sensitive an organ the human eye was, he concluded by asking his dear young friends what any of them would do supposing a mote or a little sand or dust went into their eyes, when up started one little fellow and answered, "I'd blow my nose, Sir." The seniors in the congregation became convulsed with laughter, and it was apparent that the rev. gentleman required an effort to maintain his gravity.—*Glasgow Herald.*

Sabbath Readings.

CHRIST OUR REDEEMER.

"Unto him that loved us and washed us from our sins in his own blood, to him be glory and dominion for ever and ever."—*Rev. i. 5, 6.*



T appears that the apostle John had indited this Scripture towards the close of his life in the isle of Patmos. There was there given to him in a vision, a view of the course of things to the end of time. In this vision the Redeemer is represented in dignity and glory—clad in omnipotence, going forth conquering and to conquer, and "establishing that dominion which is to last for ever." It is then shown what the end will be; when sin is destroyed, and Satan stripped of his influence; when all the purposes of God in his dispensation of grace being answered, the gates of the celestial city will be closed, and Christ be all in all. The passage now before us, shows in a very distinct light, the obligations due to the Redeemer, and the praises ascribed to him by the redeemed.

"Unto Him that loved us"—this leading fact comprehends all that is important. "He hath loved us," and the properties of his love may challenge our admiration, as sovereign, boundless, everlasting.

And this love will be found still more wonderful if we take into account the character of those who were the objects of it. He has loved *us*! us who are nothing, and less than nothing! Let us take into account that we are guilty—that we have lifted up our arm in rebellion against the sovereign—that if the tremendous stroke of the justice we have provoked were to light upon us, it would be righteous and just on the part of God. To know that we have been loved notwithstanding all this—to reflect that our very sinfulness has drawn out the compassion of God—are we not lost in wonder?

And the more so if we consider the proofs he has given us of his love, the way he has shown it. He came down from the divine glory—he made himself of no reputation—he tabernacled in this world of sin and misery, he was a man of sorrows, and in due time by the sacrifice of himself, he made upon the cross an atonement for sin,

that we might be set free from the penalty due to it: "The chastisement of our peace was upon him; with his stripes we are healed."

But while Divine love is the source of mercy and grace to fallen man, we are reminded in this text that the atoning sacrifice of Christ has been necessary to procure our salvation. It is the custom with too many in our day to speak lightly of the doctrine of the atonement. But it is the central truth of the Christian faith! By it alone can there be harmony between the Divine mercy and justice; by it alone can God's ways be vindicated, and man's salvation be secured. Let us consider, therefore, the nature and the need of an atonement.

1. The term atonement implies a satisfaction made for the neglect of some known duty—or the commission of some known sin. The satisfaction may in certain cases be made by the offender himself; thus a servant may make amends for his neglect by such future labour as shall be equivalent to the extent of his neglect or to the injury done to his master. But what reparation can man make to divine justice? Sin is an offence against the government of God. All the services of sinners are owed to God for the time being; no future services are within his power to render, as a satisfaction for sins past. If an atonement be made in this case, it must be by a substitute; must be of sufficient value to repair the injury done, and must leave the divine government as firm and effective after the atonement is made, as it was before the crime was committed.

2. As to the necessity for an atonement. In order to understand this we must consider man as a sinner against God's law. But the language of the law was "The soul that sinneth shall die." Now if it was wise and right to enact this law, it was wise and right to maintain it. This being admitted, it follows that no sinner can be forgiven by God save on the ground of an atonement or satisfaction. If the law was originally just, and wise, and good, justice requires the execution of it upon every transgressor. But God, in pardoning the transgressor (where no change in circumstances has justified it), would declare that the law was not just, that the execution of

it was not consistent with infinite wisdom or perfect righteousness. But such conduct will not be attributed to the unchangeable Jehovah. To pardon sinners then without satisfaction being made, that is, without an atonement, as has been shown, would not be consistent with Divine justice. But Christ having made an atonement for them, God can be merciful to sinners consistently with divine justice; he is at once a just God and a Saviour! "He," says the prophet, "hath borne our griefs, and carried our sorrows." He was wounded for our transgressions, he was bruised for our iniquities. The chastisement of our peace was upon him. "The Lord hath laid on him the iniquities of us all."

This is the doctrine of the atonement; and we must ever bear in mind that it is only by believing on the Son of God in this sacrificial character that we come to receive the benefits of his great salvation. It is thus our sins are washed away—it is thus our robes are washed and made white in the blood of the Lamb. And we must remember that it is his blood, his own blood that can avail—that his sacrifice alone is efficacious. This is the grand truth, the centre in which all the lines of salvation meet. "It is Christ that hath loved us—it is Christ that hath washed us from our sins in his own blood!"

Oh! the depth of the riches of the grace of God in Christ! To have forgiveness of our sins; nay, more than forgiveness! Not only are all our sins forgiven, but the very root of sin, so to speak, is destroyed—nailed to the cross (as far as condemnation is concerned) in the person of our surety. So that instead of sin, the torment of our life—the source of our sorrow, God, (through the merits of Christ's sufferings) gives us righteousness, the fruits of which are "peace and assurance for ever." Into what a glorious state is the Christian thus brought, because of the finished work of the Redeemer—united to Christ as a branch to the vine—protected in him as within a strong tower—joined to the Lord as one spirit—accepted in the beloved, and complete in him. This is the present state of the Christian. And his expectation how glorious! a crown of righteousness—a crown of glory—a crown of life; to see the face of the Redeemer—to enjoy his presence,

freedom from death and pain, fulness of joy and pleasures for evermore.

It is true that, in order to this there is the conflict, the struggle which all have to maintain while undergoing their probation. But the same Holy Spirit who revealed the Saviour to the soul will communicate out of Christ's fulness, grace for every time of need. And the reward is certain—the victory sure. "Be thou faithful unto death," says the faithful and true witness, "and I will give thee a crown of life." Even now may we join in the anthem of the redeemed, "Unto him that loved us, and washed us from our sins in his own blood, and made us kings and priests unto God, to him be glory and dominion for ever, Amen."

ST. ANDREW'S CHURCH, BELLEVILLE ANNUAL MISSIONARY MEETING.—The Annual Missionary Meeting of St. Andrew's Church was held on Wednesday evening last, 7th inst. The proceedings having been opened with prayer by the Rev'd A. Buchan, Geo. Neilson, Esq., who officiated as Chairman, explained briefly the objects for which the meeting had been called, after which addresses were delivered by the Rev'd Messrs. McCaul, McLaren, Inglis, Climie, and Bell, the Hon. R. Read, and A. F. Wood, Esq., Warden of the County. The speaking was good and to the point, brevity being a marked and pleasing feature. The collections and subscriptions amounted to \$97, and it is expected that additional sums will be received, several persons belonging to the Church who are friendly to the Mission schemes having been unavoidably absent. Towards the close, the Rev'd A. Walker, Pastor of the congregation, made a few remarks, warmly thanking the audience, more especially those who were present from the other Protestant denominations, for the liberal contributions made on this occasion. A vote of thanks was passed to the Choir, who, under the efficient leadership of Mr. Orme, had executed very creditably several pieces of music in the course of the evening. The benediction having been pronounced, the meeting separated, apparently well satisfied with the manner in which the proceedings had been conducted.

Perished in the Bay of Biscay on the 11th January, by the foundering of the steamship "London," the Rev. James Kerr, M.A., lately of Armadale Mission Station, and formerly of St. Martin's and of Murroes, also his young wife.

Mr. Kerr was at one time assistant of St. Andrew's Church in Montreal, a diligent workman, and a great friend of the poor.