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THE PRESBYTERIAN.

FEBRUARY, 1871.

THE Sustentation Board are to be congratulated on the measure of success that has attended their efforts during the first six months of their existence. To have been enabled to pay an equal dividend of *eighty-six* dollars, from a purely voluntary fund, to fifty ministers, is a great achievement. Under the old arrangement it required a Herculean effort to pay \$75 each to eighty ministers; the new plan has given \$100 to thirty-one of these, and \$86 to the remainder. The way in which it has been done, too, is even a greater matter for satisfaction than the mere fact of its accomplishment. The former system may be said to have been worked by "high pressure," with manifest danger to the machinery of the Church; this, to all appearance, has been done easily and *methodically*. The one mode implied frequent appeals to the rich men of the Church; the other throws itself on the sympathies of the whole body of the people. A painful degree of uncertainty attached to the one, that while a certain portion of the annuitants might have their expectations realized, another portion might be doomed to disappointment. The advantage of the other is that if one member has cause to rejoice all the others rejoice with that one; if one member suffers, the others suffer equally. Having thus one common aim, an irresistible argument is found for united action.

It is true the Sustentation Board have not "already attained" the full measure of success which they proposed to themselves at the outset, but they have ample encouragement to promote their great and noble work in faith and hope. Those congregations from whom the largest amount of support was expected have done their part; those from whom the very least was expected have "done what they could," and if a very few congregations have as

yet given no tangible manifestation of their interest in the work, we feel persuaded that this is not to be attributed to their want of sympathy to the work, nor want of appreciation of its importance, but simply because of some pressing and temporary inability, occasioning to themselves deep regret, but which they hope to overcome. We are confident that the ready mind of such will be shown during the current half year by a hearty co-operation. To all others we have only to say, "Be not weary in well doing."

A *RESPECTED* correspondent naively asks us what is meant by the statement made by us in December to the effect that it had been found necessary to dispense with "professional services." Lest our friend may have taken up the idea that the contributions of professional men have, from some unexplained cause, ceased to be acceptable to us, we take this opportunity of assuring our clerical friends that we shall always be glad to hear from them. Their contributions *in kind*, that is the productions of their pen, we shall, as heretofore, accept thankfully, and, space permitting shall publish cheerfully, though at times it may be needful for us to do this in an abridged or condensed form. Moreover, it will not have escaped notice that we have extended to these professional friends the privilege, for some years past denied them, of assisting us by their contributions as well, an act of generosity on our part which we feel sure will be duly appreciated. What the publishing committee did mean was this, that, sheerly owing to impecuniosity, they had been unwillingly compelled to dispense for a time with the services of a paid editor. Having made this explanation it is proper to add that our friend Mr. Brymner has offered in the most handsome manner to continue his

professional services, "gratuitously." This offer the committee have accepted thankfully, in the hope that ere long they may be relieved from pecuniary embarrassment and have it in their power to "do justly" by their editor. The limited circulation of the *Presbyterian* is little creditable to us as a Church, and is in itself a very humbling consideration, but, perhaps it is one of which it does not become us to say much by way of complaint. But the committee do complain of the large proportion of unpaid subscriptions, which yearly enter into the computation of their "assets."

Frequent and loud have been the expressions of dissatisfaction of late in respect of irregularity in dispatching the *Presbyterian*; many of its readers asserting that they never see the publication before the tenth of the month, and sometimes even the fifteenth. They ask with some show of reason, "can nothing be done to remedy this?" "who is to blame?" "If the fault lies with the publishers, why not put it into other hands?" What other printer, we might ask in reply, would do for us what Mr. Lovell has done, or would even undertake to print the *Presbyterian* for us at all with a full knowledge of the facts before him? Had it not been for Mr. Lovell's leniency, and more, his extreme liberality, the *Presbyterian* had ceased to exist long ago. Time and again has our publisher written off from his just account sums so large as put the committee fairly to the blush. At the present moment, for it is best to tell the whole truth, we owe him \$1000, and our only hope of being able to discharge that indebtedness is based on the expectation of receiving what is due to us in the shape of arrears. This being the case, occasional irregularity need not be greatly wondered at. Nevertheless we promise on our own behalf, as well as on behalf of the publisher, that efforts shall be made to secure a better-timed delivery of our magazine in the future; at the same time we take the liberty of stating that the real remedy lies after all with the subscribers themselves. Let the publishing committee first have the means given to them of meeting their engagements, and then they will be prepared to accept the entire responsibility, but, so long as their hands remain tied it cannot reasonably be expected that they shall have the power to work much reformation, nor, indeed, much heart to attempt it.

We learn that an agreement has been made between a Committee of the Synod and a highly respectable Insurance Company, which is likely to prove very beneficial to both the contracting parties. The conditions are simply these:—The Queen Insurance Company of Liverpool and London, agrees to insure in the office of the Company in Montreal all the insurable property of our Church, which may be offered and tendered for insurance, at the same rates as are charged by other first class English insurance companies on like risks, and further agrees to pay over to the Temporalities Board (in trust) for the use and benefit of the Church and College, yearly, during the continuance of this agreement, thirty per centum of all the premiums of insurance received by the said company. The Synod's Committee being held bound to use all its influence and give its best exertions to have all the insurable property of the Church, that is to say, all churches, manses, colleges, together with the insurable property belonging to ministers or other members of the Church, such as houses, household furniture, libraries of books, and so forth, insured in this Company.

As a similar arrangement was come to some years ago with the conference of the Wesleyan Methodist Church, it may be presumed that the Insurance Company, at all events, are satisfied that this agreement will tend to their advantage, and sure we are that when the matter receives the careful consideration of the office bearers of our Church it will commend itself to them not only as a wise and prudent thing, but a "golden opportunity" that should in no wise be overlooked, without taking into account the private property of ministers or other members of the Church. We have insured Church property to the value of at least \$750,000. Supposing this to be all insured in the Queen Insurance Company, and taking one per cent as the average rate, we have the sum of \$7,500 to represent the annual premiums paid to the company, and \$2,250 as the amount which the company, under this agreement, would be held bound to pay over to the Temporalities Board for the benefit of the Church at large. A very valuable consideration, we should say. That so much "found money" involving no sacrifice, and scarcely an effort, beyond that of picking it up, should be placed within our reach seems almost too good

news to be true, yet that it is attainable, is as clearly demonstrable as that two and two make four. Why should we not with one consent make up our minds to fall in with the proposal? Some of our Church property is not covered by insurance at all. Surely it needs no argument to convince the trustees in whose name it is held that *all* property subject to the risk of fire ought to be insured, and, that Church property possesses no immunity from this risk, we have had full proof of late in the destruction by fire of valuable churches and manses, in cities as well as in the rural districts. A large proportion of our Church property, it may be presumed, is already insured in other companies, but insurance policies are not interminable, and, other things being equal, we can see no objection to transferring these policies when they shall have expired, to a company of unquestionable standing, which holds out so great an inducement as that we have mentioned. The difficulty to be apprehended is not that of discovering the prospective advantage to the Church at large, nor that of inspiring trustees with sufficient confidence in the insurance company in question, but, simply, the difficulty of inducing a large number of parties, widely separated from each other by distance, to act in concert, even though each were agreed as to the correctness of both the principle and details of such an arrangement as that now proposed. Let us hope that when it is brought before the trustees of our various churches they will give it due consideration. If they have not before them sufficient data upon which to base immediate action, there can be no great difficulty in obtaining such further assurances and explanations as may be in any particular case required.

It may not be unwelcome to the many friends of our Synod's French mission, to hear a few details about this important work. The Dorchester street congregation is by no means large, the total number of members and adherents being only seventy-two, giving an average attendance of thirty at the regular diets of worship, and sixteen at the Sabbath school. These numbers might, it is true, be greatly increased every winter, if our missionary entertained the many applications made to him for admission, as soon as work gets scarce, and the weather grows cold. The poorer class of French Canadians have

found out that the poor of our Protestant churches are, as a general thing, better cared for than in their own communion, hence many gifted with elastic consciences would be willing to pass as Protestants for the sake of temporary relief; believing, however, that such additions would be a source of weakness, and bring the Gospel into contempt, our missionary has steadily avoided giving this despicable class the least encouragement, although by doing so he should be thought by superficial observers to be making but little progress. The congregation under his care has, however, made some progress, although several families belonging to it have left Montreal; it has kept up its numbers, and among a few new members, we may mention the case of a gentleman of property and good social standing, who had been forty-two years a Roman Catholic and is now a communicant in our Mission Church. The manner of his conversion has been very remarkable. He went to confession to a Jesuit priest, who asked him a question so obscene, that he refused to answer, and left the confessional in a passion. Hearing that Father Chiniquy was preaching in the Free Church that night, he went there. As it happened, the ex-priest was lecturing on the immorality of auricular confession. He sought an interview with him, and was still more convinced that until then he had been in error on many points. A friend brought him to our Church and introduced him to Rev. Mr. Doudiet, who conversed much with him, and lent him many books, to help him in his search after truth. Shortly after, he solemnly abjured Romanism and united himself to Dorchester Street Church. His consistent conduct and evident zeal have been a great encouragement to our missionary.

It is to the credit of St. John's French Presbyterian Church, that although the poorest and weakest of all our congregations, it has not only promptly contributed its allotted share to the Sustentation Fund but also taken up nearly every other special collection for the Schemes of our Church and met all the expense of the care and heating of the building; the contributions having averaged for the past year, nearly five dollars a head for each communicant.

Before closing this brief notice, we would remark that a great drawback to the efforts of our missionary is found in

the imperfect state of the building, which makes it almost impossible to heat it properly in winter, or to ventilate it in summer: two or three hundred dollars judiciously applied in improvements, would we are convinced, double the attendance in a very short time. All contributions to the French Mission Fund are to be sent for the present to the Rev. Dr. Jenkins, convener of the Mission Committee.

THE BIBLICAL REPERTORY AND PRINCETON REVIEW.

This very able quarterly, the oldest in America, now enters on its 43rd year, during 40 of which it has been conducted by that eminent Theologian, Rev. Dr. C. Hodge of Princeton College. The Rev. Dr. Atwater is now co-editor with him; and there is a large staff of superior writers as contributors. Rev. Andrew Kennedy, London, Ont., is agent for the Dominion of Canada and will supply the work at the cheap rate of \$2 for the year, to all members and others, and \$1.75 in favour of students and missionaries. Orders with the money, require to be sent speedily, to secure a copy.

IN MEMORIAM.

The late Rev. George Thomson, A.M., was a native of Old Aberdeen. His early home was within the precincts of the University located in that ancient city. The educational advantages were excellent, and with these his improvement corresponded. He made rapid progress at the grammar school, taught by a master remarkable for his attainments as a classical scholar. At the age of twelve years he entered King's College, after obtaining by comparative trial a bursary of great value. Though the candidates for prizes must have been about one hundred, he was amongst the highest in the order of merit. On finishing his academical career, he took the degree of Master of Arts. The clerical profession having been the object of his choice, he studied theology, under professors distinguished alike for eminent ability and enlightened zeal. When licensed to preach the Gospel, he gave proof that, as a student in divinity, he had been assiduous and successful. From the first his appearance as a preacher met with great acceptance. For this reason he soon

got constant employment as an assistant to-clergyman disqualified for duty, either by bad health or the infirmities of age. His services in this way were favourably received by the parties chiefly interested. As evidence of this, it may suffice to state, that, when he left Scotland for Canada, the congregation to which he had been at that time ministering presented him with a valuable token of respect, esteem, affection, and gratitude. Had it consorted with his views to seek a permanent charge by popular election, his efforts would likely have been crowned with success; but, either from principle or prejudice, he seems to have declined to submit to an ordeal of this nature. He may, however, have been partly influenced in this matter by apparently well grounded expectations that he would eventually attain the object of his wishes through the instrumentality of patronage.

As he always carefully prepared for the pulpit, his discourses were never jejune or feeble. They were characterized by deep thought, good composition, clear arrangement, and scriptural sentiments. To not a few of his sermons the writer has listened with pleasure and profit. They all gave evidence of a vigorous and reflecting mind. As Jesus was the foundation of his own hopes, he had obviously determined to know nothing amongst his people but Jesus Christ and him crucified. All that he spoke tended immediately or remotely to glorify the adorable Saviour. If he preached the law, it was that, as a schoolmaster, it might lead sinners to Christ. If he insisted on obedience, it was that he might magnify the great Redeemer. And in proclaiming the doctrines of divine inspiration, his appearance and manner could not fail to prepossess the audience in his favour. His delivery was chaste, his enunciation distinct, and his voice harmonious.

He was highly esteemed, not only by his own congregation, but by the Church at large. To this he owed his elevation to the greatest honour which it has the power to bestow. And as Moderator of Synod he gave general satisfaction. In conducting devotional exercises on that occasion, it was remarked by some, to whom his abilities were only partially known, that his services were singularly appropriate and solemn. But to those who had frequent opportunities of hearing him, when so employed, there appeared to be nothing unusual.

In his domestic relations he was loving

and beloved. On this account he felt family bereavements very sensibly. His afflictions in this way were unusually severe. But under these, in so far as the public was concerned, he bore up wonderfully. He was naturally of a cheerful disposition. He also seemed to think it to be his duty to avoid the very appearance of murmuring. He could not, however, conceal from his intimate friends that he was deeply affected by the sudden death of relations to whom he had been greatly attached. It is, however, believed that the full extent of his sorrow was only known to his God. And there is reason to think that his latent grief, originating from these afflictive dispensations, was prejudicial to his health.

In his intercourse with others, his manner was gentlemanly and winning; a peculiar blandness rendered his conversation very pleasing, whether it related to ordinary occurrences, or referred to subjects of graver importance. By this means he was a welcome visitor in every family. He was a special favourite with young people, little children being no exception. Even these were influenced by his urbanity and genial disposition.

His death was not unexpected either by himself or others who knew his ailments. He was fully conscious, for a considerable time previous to his demise, extending to not a few months, that he had a complication of diseases. These were also of such a nature as to require almost constant medical assistance; and he was grateful that this could be obtained so easily, readily, and efficiently: But, though he felt that his strength was gradually but certainly declining, he told a brother that he was deter-

mined to prosecute his ministerial work with what strength he had as long as possible. And it is pleasing now to reflect that the truths which he so ably and faithfully proclaimed to others sustained him in his former great afflictions, and supported him in the immediate prospect of rendering his final account.

But this pastor is taken from his flock, and their loss is severe. The creature, on whose lips they often hung with profit and delight, is no more; his tongue is silent in the grave. But all is not gone. He who sent him for a season remains the same, and can send another labourer whenever he pleases; and the uniform and considerate kindness manifested to their former two ministers may well encourage another to occupy the vacant charge.

Mr. Thomson arrived in Canada in the autumn of 1851, was inducted into the charge of McNab and Horton on the 19th day of November in the same year, and departed this life on the 31st day of December, 1870. After viewing his body at the Manse of Renfrew, some of his brethren saw the coffin containing his mortal remains laid in the grave on the 4th day of January, 1871, in the presence of a large assemblage, composed not only of his mourning flock, but of others belonging to all classes and denominations in Renfrew and the surrounding country. On Sabbath last the pulpits of both churches were draped in black. The attendance was large, and a liberal collection was made for the Widows' and Orphans' Fund, and at the conclusion of public worship the charge was declared vacant.

Correspondence.

OBSERVANCE OF DAYS.

To the Editor of the Presbyterian:

SIR,—I should not have ventured again to "observe this subject with words," had it not been for an unfair misrepresentation which your correspondent, *Glenelg's*, letter contains, of one of the arguments in my former letters. It is now so long since those letters have appeared that most of your readers will probably have forgotten their contents, and would naturally infer, from a passage in *Glenelg's* letter, that the desire to get rid of the *ennui* of an unoccupied day, was a reason avowed for advocat-

ing the holding of religious services on Christmas and Good Friday; "*Holy Thursday*," which seems particularly to have impressed your correspondent's mind, not having been mentioned at all, as it is only to *legal public holidays* that my remarks applied.

But no such thought or expression as that which *Glenelg* thus indicates is to be found in either of my letters. I alluded simply to the fact that the days mentioned—Christmas Day and Good Friday—are days on which, in this country, all classes are thrown out of their usual employment,

and to the equally well-known fact that the *mass* of our people observe them *merely* as days of idleness and pleasure-seeking, for want of any better *direction being given to their thoughts*. I alluded also to the circumstance that the more seriously disposed, to satisfy the socially devotional instincts which, *even in Presbyterian natures*, the associations of the days call forth, are obliged to seek that satisfaction in joining the services of our brethren of the Church of England. Perhaps, however, the brotherly expression of Christian sympathy—underlying external divisions, which is the result of this,—is at least one compensation for the deficiency which is the cause of it! But it by no means follows that they do this because they would otherwise find the time “hang heavy on their hands!”

It is, no doubt, a beautiful ideal picture,—that of every Presbyterian spending the *whole* of these unoccupied days in searching out and aiding the widow and the orphan; but it is one which, looking at things as they are, must, I fear, for the present *remain ideal*. And as, in the meantime, with by far the greater number of Presbyterians, the days are much more likely to be spent in idleness and pleasure-seeking, sometimes innocent, sometimes questionable, why should our Church disdain to try, by a short service, to secure *some* at least of the vacant time which the enemy of souls is only too ready to appropriate? Will any thoughtful observer of human nature say that any one will be *less* likely to engage in works of charity and love, after an hour or an hour and a half spent in *earnest* devotional exercises?—call it a prayer meeting if you will. After an earnest address from an earnest pastor on the love of Christ shown to men in the events which these days commemorate, will His people be *less*, will they not be much *more*, likely to engage in those works of love to their brother man which that Divine love is so fitted to draw forth?

My opponent's objection to the spending of time in devotional exercises which might be given to works of charity irresistibly recall some words uttered long ago, though I am *far* from wishing to insinuate that they are conceived in the same spirit; “*Why was not this ointment sold for three hundred pence and given to the poor?*” His arguments would apply equally against the holding of prayer meetings or any other devotional meetings on week days, against our sacramental fast day services, against the annual Thanksgiving Day services,

which are so becoming and appropriate. I presume that he does not mean to say that we should give no time to *private* prayer on working days. Why then may we not meet together for public prayer for the quickening of the devotional element which contact with the every day world is so apt to deaden—on days when we have the leisure for doing so, arising from the very fact that the religious sentiment of *other* Christian bodies, has from time immemorial set them apart for *religious* exercises?

If, when Christmas Day falls on a Sunday, as it recently did, our ministers are to consider it an infringement of their *Presbyterianism* to read a passage or say a word to direct a people to their true reasons for the gladness which impels their hearers, nevertheless, as they leave the Church, to wish each other a “merry Christmas;” if we are to hug so closely the past traditions of our Church, dating from times of storm and conflict, as to interfere with the *Christian liberty* for observing a day “to the Lord” when it may be proved *expedient* to do so; is not *this* to make an idol of our Presbyterianism, and to cling to the “traditions of men,” as if they were of Divine authority? It is worth while to examine whether this evil, which we denounce in *other* bodies, may not exist to a very considerable extent among *ourselves*.

In fact, my opponent's objection to the using of time for devotional purposes which might be spent in active work, would not only apply with equal force to the holding of any religious meeting on *any week-day*; but it *has* also been used by some of the “advanced” philanthropists of the present day, against the practices of attending the sanctuary on *the Lord's Day* on the ground that the time would be better spent in works of active beneficence.

If our churches are thinly attended on the Sabbath it can only be for lack of a devotional spirit among our people, and it is in order to further the increase of this spirit, the only influence that will fill our churches and keep us “in the spirit on the Lord's Day” that I advocate the turning to account our idle days for higher purposes.

My opponent's observations on the importance of the Christian duties of almsgiving and missionary efforts among the poor and degraded are well worthy of attention. We all, undoubtedly, want stirring up in this particular, and I trust your readers will profit by them. But they do not exactly prove his argument, inasmuch as the Ritualistic party in the Church

of England, from Father Ignatius down to the humblest curate or Sister of Charity, are—however much we regret their peculiar tenets—proverbially remarkable for their self-denying and untiring labours among the poor and ignorant, in which, indeed, they put those whom we consider more enlightened to shame! And I doubt very much whether Protestants *generally* do at all come up, in their zeal for works of mercy and charity, to our Roman Catholic brethren and sisters, with *all* their errors.

No Christian body is perfect. There is much to improve on all sides, nor need we scorn to borrow a good idea from *any*. I should most sincerely lament any approach to ritualism or formal observance of *any* kind; but, I think one of the most insidious approaches of formalism exists in the idea of a broad dividing line between *work* and *worship*, the losing sight of the truth that the *worship* must pervade and sanctify the *work*, and that the *work*, to be *Christian* work, must spring from that love to Christ and communion with Him which is the essential element of *worship*, and the more closely we maintain this life of love and communion which it is the aim and end of our devotional exercises, public or private, to foster, the more strongly will our streams of charity run.

By all means let our simple Presbyterianism continue to maintain its protest against the encroachments of a ritualistic spirit, against the placing importance on externals and non-essentials, and giving to the symbol the place due to the truth symbolized, while at the same time we try to draw as near as we can to our brethren of other communions in Christian sympathy, where that will involve no *real* sacrifice of our Christian principles. But I do not think that the spirit of the time, in *Canada*, at least, points nearly so much to the multiplication of rites and ceremonies as to the secularization of life and thought and feeling,—the *worldliness*, the materialism which, I fear,

is growing and increasing with our country's prosperity. It is *this* which makes us cold and dead; it is *this*, far more than *ecclesiasticism*, which is most likely to "suffocate our true spiritual life."

And it is because I think that the *religious* observance of days already associated in all minds with the two most important events in the history of God's dealings with man,—days which are now observed as *mere holidays* by most of us, might prove a real help to our earnest ministers in their earnest efforts to stem this tide of worldliness and materialism, and might aid us in attaining to a more devotional spirit, that I have ventured to advocate it at so great length. I am indebted to the replies of my opponent for the opportunity of pursuing the subject farther and through a greater variety of aspects than I should otherwise have done. I would slightly vary an expression in his letter by saying that "with Jesus in the heart" any *church* is "capable of almost miraculous power." And I would like to see every practicable means used to bring *Him* more closely into the hearts of our people generally, and *His* influence to bear on their daily life.

I have very little hope of having said anything that will convince your correspondent "Glenelg" *against his will*! But I think many will be inclined to admit that to deny ourselves the privilege of meeting for religious exercises on these days of leisure, then it would not be *wrong*, and might be very much for our spiritual profit to do so, is making quite too much of any objection that can reasonably be urged against it. However, I should be sorry to wound the conscientious scruples of any Christian brother, and I have, throughout, argued it *solely as a matter of Christian expediency* in regard to which the Word of God, our *only authoritative* guide, gives no positive decision on either side.

I am, yours, &c.,

A LAY MEMBER:

Articles Communicated.

THE PRIZE ESSAY ON THE UNION.

Although the Prize Essay on the subject of the proposed Union has already been noticed in the pages of the *Presbyterian*, it may be permitted to another pen, also, to express the pleasure with which we notice the appearance, *at last*, of the long

looked for Prize Essay of the Church on this important subject. It is, indeed, a sad and significant proof of the unfortunate condition of the Christian Church in our day, that a pamphlet of upwards of fifty pages should have to be written to demonstrate that no sufficient cause exists for

keeping asunder two bodies of Christians holding the same doctrines, maintaining the same form of Church government—identical in hopes, interests and aims;—without one dividing *principle* to keep them apart. It makes us lament afresh the misdirected zeal that caused the mischief which it costs so many years of labour to undo. But the past is past; and however much earnest and thoughtful men in both bodies may lament the existing state of things, it is undeniable that there are in the way of the union we desire several rather complicated questions, which it will require wisdom and delicacy of treatment on both sides to adjust.

Mr. Campbell's calm, temperate and thoughtful essay—which, by the way, contains an excellent statement of the principles of tolerance, and which from its fairness and freedom from partizanship, makes good, we think, his desire that no one should be able to discover from internal evidence to which branch of the Presbyterian Church the author belongs—will, we doubt not, prove a useful hand-book to those on both sides who are interested in the movement. both as regards its exposition of the difficulties and its suggestions as to their removal. Of these the *college* question will probably prove one of the most formidable, but even *that* may, we trust, be amicably and satisfactorily settled.

Mr. Campbell's enumeration of the advantages of union is very forcible, and calculated to convince even the most sceptical as to its desirability. One point,—perhaps the most likely to impress ordinary observers, and which he turns to good account,—is the extent to which the present state of sub-division interferes with the spread of Gospel light and the efficient maintenance of Christian privileges. The familiar spectacle of a multiplication of small half-supported churches in a little town or village, while regions of miles around lie, perhaps, completely destitute of a church within reasonable distance, is one of the most striking exemplifications of the working of this miserable principle of disunion. We hope it may touch the hearts and appeal to the better feelings of many whose prejudices are still only too strong,—to an extent, perhaps, hardly known or appreciated by enthusiastic *union* men.

Most heartily do we agree with the author's concluding remarks as to the *way* in which the union may best be brought

about; *not* by forcing it on unwilling Synods, or by taking any premature action which might rouse a storm of opposition in the lower *strata*, which do not “crop out” in our Church Courts. It must rather be by the efforts of ministers to foster a spirit of love and charity among their people, and by the endeavours of the more thoughtful and large-hearted of our laymen to remove old prejudices, and awaken a brotherly feeling among individuals on both sides. A few years of earnest, silent effort of this kind would do more to bring about a *real union*—not a *mere forcible amalgamation*—than any number of synodical speeches, however eloquent. But let all who feel “how good and how pleasant it is for brethren to dwell together in unity,” consider that they, *individually*, have a special interest and duty in the matter.

In connection with this it may be regretted that Mr. Campbell's essay is, unavoidably, from its nature, a little too dry and statistical to be very popular, or largely read among the *masses* of our people. Might it not be usefully supplemented by a *small tract*, which might be scattered broadcast among the people,—a short, animated, earnest appeal to their sense of duty, and of the obedience due to their Divine Redeemer,—appealing, not so much to things as they *are*, as to the verdict of conscience on what they *should* be,—whether prejudices should not be laid aside, and predilections sacrificed, in order that Christian brethren who should *never* have been separated—children of the same ancestral church, and bound to each other by every natural tie,—may be united again?

And let us trust that the spirit of Christian charity, once awakened, may extend its happy influence even beyond the bounds of our *Presbyterian* communion, that we may learn to regard those who are divided from us by a greater distance, as still, and not less truly, our *brethren*,—*not* as opponents whom we must jealously watch, and criticise, and keep in check, but as fellow-servants of the same Divine Redeemer, and members with ourselves of the same great “Church of the First born.” We cannot, it is true, at present see the way in which all the unhappy dissensions of the Church of Christ are to be healed, so that it may be restored to its pristine unity. It is difficult to imagine how Presbyterians and Episcopalians, and Congregationalists, are to lay aside their conscientious principles as to organization, and unite in one body. But what we *can* do

let us do! So far as we can, let us try to bring about external unity, and where we can not have the *outward* form of unity, let us at least try to cultivate its animating spirit! Let us not widen the breaches of Zion by harsh denunciations, or unnecessary opposition or unfair misrepresentation. Let us rather try to bridge them over, so far as may be, by a fair and loving appreciation of good in those from whom we differ, in which Presbyterianism has always been rather deficient, and by a genial spirit of sympathy in the very many

points which, as Christians, we have in common. So

*"Draw we nearer, day by day,
Each to his brethren—all to God!"*

And we shall be at least benefitting our own spirits, and preparing the way for the great Head of the Church when He shall come in person to heal her wounds,—to solve all problems of disunion, and accomplish the fulfilment of His own prayer, *"that they may be one, even as we are one."*

Notices and Reviews.

SWEDENBORG AND MODERN BIBLICAL CRITICISM.

By the REV. EDWIN GOULD, M.A. Boston: H. H. and T. W. CARTER.

The author of the present work is a minister of what is called the New Church, or the Church of the New Jerusalem, the former title being that by which its adherents desire to have it known. It is founded on the works of Swedenborg, whose name is well known as the author of a number of mystical works, but of whom the general public know little else. He was born in Sweden in 1688, and died in London in the beginning of 1772. The family was ennobled in 1719, and Emanuel received the best education that was attainable, and was in early life the subject of deep religious impressions. He attained to distinguished eminence in the study of mathematics and mechanics and enjoyed the confidence of his sovereign, his attainments in mechanics having enabled him to assist materially in the defence of his country. There is undoubted evidence that Swedenborg possessed a mind of no ordinary capacity, and his admission to the ranks of various learned societies shows the opinion entertained of him by his contemporaries. It was in 1745 when he was in his fifty-seventh year that he assumed a new character, which there is no reason to doubt was adopted in all sincerity. In that year he announced himself as being called to a new and holy office by the LORD HIMSELF, who manifested Himself to him in person, and opened his sight to a view of the spiritual world, and granted him the privilege of conversing with spirits and angels. From this time he devoted himself to the

study of mystical subjects and wrote and published a large number of works, all of that character.

So much we have thought it necessary to say regarding the founder of a sect which numbered but few adherents in his life time, and has never played any very conspicuous part in the religious history of the world. It will serve as a slight introduction to the work now under consideration. Mr. Gould, the author of this unpretending volume, writes in a commendable spirit of kindness, and evidently with a sincere desire to lay before his readers what he believes to be the truth. The first part is occupied with a consideration of various schemes of Biblical criticism, and the theories of modern critics, an analysis of which he gives in an interesting form, and with an evident desire to state them fairly. All these are, however, laid aside as unsatisfactory, the second part being occupied with the attempt to show that the mode of interpretation adopted by Swedenborg is the only one by which a full understanding of the Sacred Scriptures can be reached. There is no doubt a most ingenious method adopted of overcoming the difficulties to be met with in the study of the historical books, that it is one that commends itself to the critical mind is not quite so clear. Briefly stated it is that there is a deep symbolical meaning in all the histories given, and that only such portions of the events are narrated as are necessary to confirm the spiritual truths of which they are symbols, and that such events in the lives of the Jewish Kings, for instance, as it was proper to be known to save them from the condemnation to which they would be exposed, if only those which the spiri-

tual lessons to be derived from their lives were told, have been narrated in what are not the WORD (the Book of Chronicles being thus regarded.) The "Theory of the New Church" on these points will be found in the work beginning at page 135 and onwards. Other difficulties are met with in a somewhat different manner. The narrative of the Forty days Temptation of our Saviour is explained as having been laid in the spiritual and not in the natural world, and was a purely representative, and not a real transaction even in that world. Besides, the number forty indicates a state of temptation, and express the entire period of the temptation, whether longer or shorter, from beginning to end. Every incident, in fact, is treated as having a distinct symbolical meaning, and the fancy is carried to the extreme, Swedenborg's theory being that "there is not a single iota, or point, or little twirl, in the letter of the Word which does not contain a Divine Sanctity in them." So with every incident, even with those which to the minds of the most profound thinkers present nothing which can by any possibility be twisted into the semblance of any other than the plain meaning on the surface; each one is transformed into something deep and recondite and applied to the clearing up of a mysterious truth. We confess that ingenious as are the theories propounded, they carry no conviction to our mind, although they evidently do so to the mind of the author, who whatever may be his other qualification has the very important one of being able to discuss his subject without acerbity and with very considerable ingenuity. As a brief exposition of the views of the New Church, the volume may prove serviceable to students of the variations of religious belief.

OUTLINE OF SIR W. HAMILTON'S PHILOSOPHY. A Text Book for Students. By the Rev. J. CLARK MURRAY, Professor of Mental and Moral Philosophy, Queen's University, Canada.

As the title-page of the volume indicates, it is intended in the first instance for students. But there is a wider public who hear occasional echoes of the problems debated among the professional cultivators of philosophy, and who would be very willing to breathe the difficult metaphysical air themselves, if only they could secure good and easily accessible guidance, and particularly in our times, when philosophy descends into the magazine, and practical questions are solved

more than ever before with reference to philosophical first principles. A man can scarcely help having some kind of metaphysical creed; he has only the choice of taking it from philosophers, or from philophastrers. No man in one century has been more influential in furnishing premises to our best and soundest thinkers than Hamilton; but, unfortunately, one can hardly imagine an author whose works at first view are more likely to daunt the curiosity which his reputation raised. In the first place they wear a formidably erudite air; a man with the prevailing modern tastes hardly cares to venture into the presence of the sciolists and schoolmen whose decision Hamilton so frequently invokes. In the second place, they are of an extremely occasional and heterogeneous character. One may read all the lectures and imagine that he understands very well all about how the *non ego* is known, and learn after all that he is on the mere outside of the master's doctrines or yet, and must seek for its kernel under some obscure asterisk in a closely-printed page of notes. Add to these difficulties the historical and controversial character of much of his profoundest thinking, and we may understand how an amateur's ambition is likely to be quenched on an approach to his writings. He is disposed to reason that if the magazine is perhaps shallower, it is at least easier. If the deeper philosophy is to bristle with learned names, and to drag with it so vast a baggage-train of commentaries, citations and controversies, raising at the same time so much old library dust, he feels that for his part it will be necessary to resign the hope of mastering the deeper philosophy.

To this class Prof. Murray has rendered an essential service. He wisely suffers Hamilton to speak for himself, so that the reader gets the thought in the language of its author, which is probably in the qualities of clearness and direct, sinewy force, unmatched as a vehicle for philosophical ideas. Much of the best and most characteristic writing of Hamilton finds, of course, no place here; it was impossible to insert controversial and historical discussion, however instructive, in a text-book. We have, however, ample compensation for this in the bringing together of the *disjecta membra* of a philosophical system which, it is maintained by some, had scarcely worked itself into a self-consistent whole in its author's mind, and certainly never was represented anywhere in his works.

The logical order which Professor Mur-

ray, according to the necessities of his plan, follows, sometimes bring together passages of different dates, and representing different states of opinion. This was inevitable, and, on the whole, is an advantage, even if it does cause the reading to jolt a little at times.

Of course, it is quite unnecessary to say anything to recommend the study of Hamilton's philosophy. It is more to the purpose to say that the present volume is manifestly the fruit of an intimate acquaintance

with the text of Hamilton, united to a firm hold of the principles and tendencies of his philosophy. The reader may rely on finding all the system here if he does not find all the strength of the man himself. To those for whom the work is specially intended—who study under the stimulus of examinations—we commend it as an orderly, completed and coherent exposition of the essential points of Hamilton's philosophy, and an invaluable guide to further investigations in the original sources.

The Churches and their Missions.

DEAN STANLEY ON THE SCOTTISH CHURCH.

The following report of Dean Stanley's lectures on the "Scottish Church" is from the *Oxford Undergraduate Journal* :—

The Dean of Westminster delivered lately three lectures on the Scottish Church, in the Hall of New College, Oxford. The audiences were large, especially on the third day, and, besides Undergraduates, comprised a considerable number of ladies, and several distinguished strangers, amongst whom was the famous Pere Hyacinthe.

The lecturer began by a graceful allusion to his own connection with Scotland as a member of Balliol College. He disclaimed any intention of giving a regular narrative of the history of the Church of Scotland, that field being already so amply filled; but promised rather to indicate what seemed to him the salient features of Scotch Ecclesiasticism. The three Churches, Established, Dissenting, and Episcopal, had indeed preserved, in spite of the disunion and in spite of the fact that each had at one time predominated over the others, an intimate sense of their being parts of one Church, an honest recognition of their common creed. A dissenter in Scotland prided himself on his churchmanship, not on his dissent. But yet the singular intensity of Scotch ecclesiastical life presents all religious types in a more vivid, even more grotesque form than in other nations.

The subject of the first lecture was the Primitive Church, and the modern Episcopal. The first Christian Church of Scotland, the Dean said, was essentially Presbyterian. Its so-called bishops were really Presbyters; its true chief was the Abbot. Even in England, many bishops in the North owed their consecration, or at least

their jurisdiction, to Columba. And this primitive constitution was returned to at the Reformation, though probably with no conscious reference to the past.

The lecturer then referred at length to the early Celtic Church, the career of Columba, and the settlement in Iona. This was the first foundation of Christianity in Scotland. The second great epoch was the introduction of a southern influence by Queen Margaret. This epoch is the beginning of Episcopacy proper in Scotland. She and her sons founded the mediæval Church of Scotland; their buildings were copies of the great English churches, and their Church, which supplanted the primitive Culdee one, was essentially English too. In St. Andrew's there are architectural remains of both stages. Primate of the Scotch Church were all English prelates till so late a date as the 15th century. The fall of this system at the Reformation, its complete abolition in favour of Presbyterianism, was owing partly to its being an exotic, much more to its own vices and terrible degeneracy.

After treating at some length of these various points, Dean Stanley proceeded to speak of the modern Scotch Episcopal Church. This last stage, he said, resembled in many respects its predecessors. It has been foreign in its introduction, and it has always recognised Presbyterianism as the national religion. It only received the Thirty-nine Articles during the reign of George III. In all essential points, it was less Roman and more Protestant than the English. Presbyterian ordination was held sufficient for an English clergyman, its ministers wore black gowns—as opposed to the blue ones of the Presbyterians, (hence "black prelacy," opposed to "true blue

Presbyterianism.") The intrusion of pastors took rise with Presbyterian patrons on Episcopal congregations.

In two important features, however, the Church has shown itself truly Scotch. They disputed and separated on points which no one South of the Tweed has succeeded in understanding. And they steadfastly refused to accept the English Prayer-Book, which was only introduced after the death of the last of the Stuarts.

The chief characteristic of Scotch history, has been its atmosphere of romance. And this, too, strikes us in her ecclesiastical history. The wars of the Covenanters remind us of the Stag of Holyrood and the Highland second-sight. England has no stories like those of Bruce and the good Sir James, nor has it anything to compare with Melrose, Roslyn, or Edinburgh. Now it is noteworthy that in more modern times the romantic stories have all been maintained by the Episcopal Church. Mary, Claverhouse, and Charles Edward, owe their charm to that body; the Presbyterians remember them with abhorrence.

In our time the Church has lost its Presbyterian and its Jacobite leaven, and become little more than a branch of the English Church. Yet, though it is not the National Church, and should not pretend to be; though it is essentially English, not Scotch; it has still its part to play. If it despises its fellow Churches, if it tries to become a Church of the rich alone, then the day may come when we may once more "be glad to say that it is but the shadow of a shade." But if it plays its part worthily, it may be a beneficial influence, not unlike that which Queen Margaret exerted of old.

The second lecture was devoted to an examination of the Presbyterian Church, somewhat similar to that bestowed on the Episcopal in the preceding one. There was not much of real interest in this lecture, as the Dean confessed at the outset that he had utterly failed to comprehend the Doctrinal points with reference to which the great separations had taken place.

The third lecture was to resume this subject, and to trace the influence now working in the Scotch Presbyterian Church. Bakle, he said, had attacked the Scotch Clergy of the 15th and 16th centuries as the most intolerant and bigoted of any except in Spain. It is enough to urge against this picture that the period immediately succeeding this shows us Scotch clergymen perhaps the most enlightened

and liberal of any country in Europe. The *perferendum ingenium* was tempered, especially in the Establishment, by that *canny and moderate tone* which has also been predicated as a characteristic of Scotchmen.

The lecturer then dwelt at length on the characters of Robert Douglas, Bishop Leighton, Lawrence Charteris, William Carstairs, and others. Of Leighton he observed that the Moderate party, however faulty afterwards, might at least claim the most saintly of Protestant divines. It was somewhat singular that the virtue of moderation, which St. Paul preached, should in Scotland be a badge of evil.

They also began to see the necessity of home missions, and of an educated clergy. Warburton's sneer at Scotch clergy as "half fanatics and half infidels" only shows his narrowness of view. There had indeed been no great theological works written by Scotch divines, but Dr. Carlyle's boast was true, that in history, philosophy, rhetoric, tragedy, and mathematics, the leading name in his time was that of a Scotch clergyman. Only in this century had these pursuits become equally at home in the Church of England. Tillotson, Jeremy Taylor, Newman, and Robertson of Brighton, had none of them attained the popularity reached by Blair's sermons. Robertson of Edinburgh, and Campbell of Aberdeen, were fine samples of any Church; and the treatment received by Hume from the Scotch clergy was honourable in the highest degree.

Though the establishment was the home of freedom, there were not wanting brilliant exceptions to the narrowness of seceders. Gillespie, of the Relief Secession, was rather driven out of the Church than left it, and perhaps his influence still lingers in the United Presbyterian body: and others were not behind him.

Of the present state of the Church he merely observed that the Establishment maintained its position as the home of free thought and free action, which made it, not the narrow and rigid body which bore the name, the true Free Church. It was still the Church of Carstairs and Douglas, the Church of Chalmers in his best days, the Church of Lee, and Tulloch, and the Storrs, and Caird, and Norman Macleod.

The great characteristic of the Scotch Church on its best side, its romance, its independence, its moderation, and its philosophical culture, are well exemplified in the two great Scotch writers, Burns and

Scott. These men vindicated the title of poets to be prophets, wise religious teachers. After an eloquent panegyric on Sir W. Scott, the lecturer concluded by saying, that to one who had struggled with the doubts of our time, Scott's theology would be found amply sufficient.

THE TRUE CHURCH UNION.—Let those who will, indulge in the dream, or cherish the waking vision, of a single universal Church on earth, recognized and accepted of men, whose authority is binding on every conscience and decisive of every point of faith or form. To the eye of God, indeed, such a church may be visible even now, in "the blessed company of all faithful people," in whatever region they may dwell, with whatever organization they may be connected, with Him as their head, "of whom the whole family in earth and heaven is named." And as, in some grand orchestra, hundreds of performers, each with his own instrument and his own separate score, strike widely variant notes, and produce sounds, sometimes in close succession and sometimes at lengthened intervals, which heard alone would seem to be wanting in everything like method or melody, but which heard together are found delighting the ear and ravishing the soul with a flood of magnificent harmony, as they give concerted expression to the glowing conceptions of some mighty master, like him, the centennial anniversary of whose birthday has just been commemorated [Beethoven]—even so, it may be, that from the differing, broken, and often seemingly discordant, strains of sincere seekers after God, the divine ear, upon which no lisp of the voice or breathing of the heart is ever lost, catches only a combined and glorious anthem of prayers and praise!

But to human ears such harmonies are not vouchsafed. The Church, in all its majestic unity, shall be revealed hereafter. The "Jerusalem, which is the mother of us all, is above;" and we can only humbly hope that, in the Providence of God, its gates shall be wider, and its courts fuller, and its members quickened and multiplied, by the very differences of form and of doctrine which have divided Christians from each other on earth, and which have created something of competition and rivalry, and even of contention, in their efforts to advance the ends of their respective denominations. Absolute religious uniformity, as poor human nature is now constituted,

would but too certainly be the cause, if it were not itself the consequence, of absolute religious indifference and stagnation.

SMART YOUNG PREACHERS.—Some of our young preachers, unwilling to toil and gain by slowly recognized merit a name and influence, are tempted to adopt some means by which to jump to a high place. Some imitate noted preachers in tones, gestures, and movements. They walk the pulpit, give ominous winks, and occasionally seem to attempt to tear themselves in pieces by energetic action. Some will say a funny thing, or a studied satire, or what is more common than all just now, say "liberal" things, and contemptuously refer to "old, exploded dogmas." O! what changes are rung on dogmas! What a bugbear to many! For a young man to say, "I don't believe in total depravity, infant damnation, election," &c., or to offer some caricature as if such were really a church belief, or "make a little fun" of the superstitions of fathers and mothers, such things tell powerfully upon a name. . . . The other day one of these "bright lights" had occasion to refer to the elder Edwards, and spoke in a tone of modest ignorance about the man. Then, suddenly, pausing in his line of remark, he started off thus: "Perhaps some of you may wonder that I don't know much of Edwards, whom everybody speaks so highly of and reveres. Well, I do confess I never read his works, nor have I read Hopkins, and Bellamy, and Dwight, and above all, John Calvin, whose theology I never saw and never wish to see. Such men did well enough for our fathers, but not for us. This age I think, &c., &c. "I believe in such men as Robertson, Beecher, Channing," &c., &c. I heard one afterward remark, "I didn't wonder at his not having read Edwards, &c., for I knew that, when I first heard him; but I did wonder what body of ministers ever thought him fit to preach; and as for Beecher ever feeling honoured by such a fellow, he's had too many such, squealing; at his heels."

WHAT IS A BIRETTA?—Mr. Charles Walker, who announces himself as "Acting Ceremoniarus," of St James' Chapel, Brighton, is very anxious that Mr. Purchas' reasons should be known for wearing the "biretta," that mysterious little cap about which an important lawsuit is now being carried on. Mr. Walker is the author of the "Ritual Reason Why," and has paid

great attention to these subjects. The result of his researches is a conviction that there is nothing symbolical of "the glory of the Priesthood" in the "biretta," the great object of which is to keep the clergyman's head warm. Hitherto, many credulous persons have been labouring under the delusion, which Mr. Walker now explodes, that Dr. Stephens knew something about Ecclesiastical law, vestments included. It appears Dr. Stephens does not know what the "zucchetto" is. It is not, as he supposes, the external framework, but the inner scull-cap which fits the head, and which is not necessarily or by any means universally buttoned to the "biretta," which encloses it. These are certainly tremendous issues, and it is to be hoped that the great button question will be fully considered by the Privy Council.

MISSIONARY ASPECTS.—There is something very stimulating in a survey of the world in its present aspects. It is a privilege to live in so sublime a period, when God is going forth in his glory to subdue the nations to Himself. The notes of preparation are heard in every land. The mountain-tops already glow with the radiance of the morning. Nations once sitting in darkness have seen the great light. The gathering of the people to the spiritual Shiloh goes forward with accelerated speed. The tumults among the nations are opening more widely the avenues for the promulgation of the gospel, and the rage of the heathen is only indicative of the overthrow of their superstitions, and the establishment of the reign of Christ. The new year, just dawning upon us, will be a great year for the kingdom of our Immanuel. Let every disciple gird himself to renewed consecration, to greater faithfulness, to a more enlarged liberty, to more fervent prayer.

PASTORAL TRAINING OF MINISTERS.

The following scheme is of as much importance here as in Scotland, and we therefore publish the letter of Mr. Stephen in full as published in the *Church of Scotland Record*:

I take the liberty of offering a few remarks on the scheme for making provision for "the Pastoral Training of Ministers," which was under the consideration of the last General Assembly. The object of this scheme is to give instruction to the students on the details of practical work which will be expected from them as minis-

ters, and to afford such directions for their guidance as may be useful to them when they are called to undertake the oversight of parishes. The members of the Church may be surprised that this is not already done. But hitherto the Church has done very little—sometimes almost nothing—in this way. While every attention is given to make good theological scholars, they are very seldom taught how to put their knowledge to practical use. It is surely a serious omission in their training, that they are sent out merely as accomplished students, without knowing how to deal with living men to their doubts, and fears, and hopes, and struggles; that they should have to commence their ministry without any previous directions how to adapt themselves to the requirements of the people, how to communicate their knowledge in an effective way, or how practically to become wise guides and useful counsellors to those whose souls are committed to their charge. Licence by the Church to preach is understood to imply that the licentiates are thoroughly qualified, as far as the Church can make them, for *all* parts of ministerial work. But it frequently happens that during their attendance at the Divinity Hall the students receive no instructions whatever on the practical work of the ministry—on the duties which will be required and expected from them as preachers and pastors. All the training they receive in this department, is during such short time as the professors of theology may be able to spare from other subjects; and from the present shortened curriculum of three years they find it generally impossible to devote any part of their course to it. The consequence is, that the students are ordained as ministers of the Church, and intrusted with the charge of parishes, without any rules having been given them for their guidance in the practical work in which they are to engage. With the view of supplying this defect, a proposal was submitted to the last General Assembly, that lecturers should be specially appointed to give instruction in pastoral theology. In the report which was then given in:

"The Committee propose that these lecturers shall be parish ministers, and that they shall be appointed by subscribers of £10 annually, each subscription of £10 entitling to one vote in the appointment; and churches contributing £10 should have power to nominate one of their number to represent and vote for them. Besides, as it would be desirable not to rest on annual

subscriptions, but to look forward to a permanent endowment for such lectureships; and as there would be many who would contribute to a fund for endowment who might not be disposed to subscribe annually, the Committee think that donations so given should be vested in trustees, and that these trustees should have a share in the patronage and appointment. The lecturers should hold the office for two years, and they should receive an annual salary of not less than £200 each.

“ The duties of the lecturer would be, in the first instance, to give about twenty or thirty lectures, at such times as might be agreed on with the professors of theology, and suitable for the students during the winter session. The object of the lectures would be to give instructions on what may be called the art as distinguished from the science, to teach the student how practically to apply the knowledge he has acquired in the purely scientific departments of theology. And the lectures should comprise such subjects as homiletics, the preparations for and the manner of preaching, and the best modes of presenting truth in the most interesting, vigorous, and impressive manner. They should embrace, too, all matters relative to the devotional exercises of the Church, and the best and most useful manner of conducting the public services of the sanctuary. Combined with such instructions, and to give them full practical value, the students might be required frequently to conduct devotional exercises in the Lecturer's presence, and to write out such prayers as might be used in public worship, which the Lecturer might have an opportunity of criticising and correcting; that thus they may be thoroughly trained and qualified to conduct the devotional part of divine service in such a way as to make it edifying and profitable, and to call into exercise the religious sentiments and spiritual sympathies of the people. Much useful information might also be given on the history, nature, and character of missions at home and abroad, so as to excite in the minds of the students a greater and heartier interest in the missionary operations of the Church. These lectures should also comprehend instructions on parish visitation, on the best manner of treating or dealing with the different cases with which the students may afterwards be brought into contact—with the sick, with the mourning, with the indifferent, with infidels, and, in general, with all phases which are likely to occur in actual experience, and in all

departments of a pastor's work. Moreover, valuable directions might be given for the guidance of a minister's social and individual life. And it should be part of the lecturer's duty to endeavour to come into close and intimate relation with the students, to cultivate acquaintance and keep up a kindly intercourse with them, so that he may have opportunities of giving them counsel and advice, and that he may thus co-operate with the professors in endeavouring to guide them in their difficulties, and to aid them in their spiritual life. The Committee are of opinion that no fee should be exacted from the students, but that it should be made compulsory on all the students to give regular attendance at these lectures, and that certificates should be required from them by Presbyteries, previous to licence, that such attendance has been given.

“ The Committee consider the institution of Lectureships, such as they have recommended, preferable to a regular chair; because, even were there funds at hand adequate to endow such a chair, they think there would be a freshness and a life in the instructions of a minister actually engaged in the work, which would likely reach better the hearts of the students. And such a man, of high spiritual tone and earnestness, who would throw himself heartily into every possible effort for the good of the students, would be better fitted to inspire them with zeal and spirit for their work. And besides the benefit to the students, such Lectureships would be of advantage to them. In our Church, where there are so few prizes, the attainment of such a Lectureship would be an honourable object of ambition to ministers—would be a stimulus and incitement to them to prosecute and to increase their studies—and would attach them to, and give them a warmer interest in, the Divinity Halls and Universities. And if these lectures were published after being delivered, there would be diffused throughout the Church an amount of experience and wisdom which at present is quite lost, and which could not fail to be beneficial and helpful to ministers everywhere.”

The General Assembly approved of that report: and an overture embodying these suggestions was remitted to presbyteries for their consideration, in accordance with the Barrier Act. Should this receive—as I expect and trust it will—the sanction of presbyteries, and the next General Assembly resolve to carry these recommendations

into effect, the Committee are desirous of having subscriptions in hand, or promised, to such an extent as may enable them to commence at least two of these Lectureships next year. Contributions of £10 annually have already been promised by several gentlemen. But as there must be many friends of the Church who will be willing to contribute to such an object, on its being made known, I take this means of bringing it before them.

I am satisfied that I shall not have to ask in vain for the means necessary to institute these Lectureships, which are so calculated to add to the strength, and to increase the influence of the Church.

I cannot promise that what I have quoted from the Report will be the exact conditions on which the Lectureship will be established. That must depend on the next General Assembly. But the intention of the Committee, as there stated, is, that subscribers to a certain amount shall have the chief voice in the appointment of the lecturers.

Recommending the subject, to which I have inadequately referred, to the hearty sympathy of all who wish well to our National Church, may I be allowed only further to express the earnest hope that a prompt and liberal response to my appeal, will enable the Committee to report to next General Assembly that the time for mere speaking and writing is past, and that the time for action has come.

ROBERT STEPHEN.

THE MANSE, RENFREW,
December, 1870.

THE LATE MR. JOHN MARSHALL, S.S.C.

The ordinary monthly meeting of the Home Mission Committee was held on the 14th December, but no business was transacted, in consequence of the death on the 12th of the Secretary, Mr. John Marshall. The meeting was adjourned to the 21st, and it was resolved to minute and transmit to Mrs. Marshall a tribute of respect to the memory of her late husband.

By Mr. Marshall's death the Home Mission Committee has been deprived of a most valuable official. He was appointed Secretary soon after the Secession of 1843, when the missionary undertakings of the Church, both at home and abroad, were sadly disorganised. His untiring energy, admirable business talents, and constant attention to the interests of the Home Mission Committee, have largely contri-

buted to the attainment of its present position, in which its income is more than £2300 above that of 1842, and its stations over 160. Of the details of every one of these stations Mr. Marshall had a marvellous knowledge, and his grand object was to render the funds of the Committee as useful as possible. For many years after Dr. Robertson undertook the convenership of the Endowment Committee, Mr. Marshall conjoined its secretaryship with that of the Home Mission Committee; and all who enjoyed Dr. Robertson's friendship were aware of the high estimation in which he held the services of his secretary, who often toiled for days and nights in transcribing and issuing the statements, appeals, and reports, which were constantly proceeding from the indefatigable Convener. A change in the management of the Endowment Committee brought Mr. Marshall's official connection with it to an end; but he never ceased to co-operate with his valued friend, Dr. Smith, in promoting Dr. Robertson's great enterprise, which he rightly regarded as the complement of the Home Mission Scheme. Latterly Mr. Marshall's pecuniary circumstances became prosperous; and no sooner did he feel able to contribute for the extension of the Church in behalf of which he had laboured, than he commenced a series of donations for the erection of additional places of worship in destitute localities, the relief of chapels from debt, and the endowment of new parishes. The sum of money which Mr. Marshall spent in these ways was very large; and districts with which he had no special connection were the objects of his bounty. For some time Mr. Marshall had been in very bad health; but in spite of pain and prostration of strength, he, till the last month of his life, continued his efforts in behalf of the Home Mission Committee. On his deathbed he was enabled to express to the Convener his simple faith in Christ, and his readiness to depart from the world at the Divine call. A short time before speech failed him, he fancied himself attending to the publication of the appeal for the annual Home Mission collection, which he knew to be approaching, and told those around him that it was time the notices were prepared. He died in the fifty-eighth year of his age, and was buried in the Dean Cemetery on the 17th of December. His removal in the midst of his days may well enforce upon all interested in home missions the solemn words, "Whatsoever

thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." *Church of Scotland Record.*

LORD LAWRENCE, in presiding on Wednesday at a Wesleyan Missionary meeting, gave a high testimony to the effects of missions in India. He considered that they had really effected more than all other civilising agencies together. He expressed also his great admiration of the character and self-denial of the missionaries. The question may be asked, "Where would India have been without missions?" Not improbably it would long since have been lost to the British Crown. At all events, if not, the Hindoo feeling towards England would have been very different from what it is.

PRESBYTERY OF GLASGOW.—A call was submitted in favour of the Rev. Daniel Wright, minister of Jamestown Chapel, Bonhill, in the Presbytery of Dumbarton, to the Church of Bellahouston, and the Presbytery agreed to sustain the call. The Committee of the Presbytery on Church Organisation Statistics, gave in a report, containing the following conclusions:—First, that it is the duty of the Presbytery to see that the work connected with the churches and chapels within its bounds be efficiently done; and, secondly, that it is impossible to do that work as it ought to be done except on the territorial principle. A form of schedule was recommended for the purpose of collecting statistics, and the committee proposed that reports be submitted to the Presbytery with the view of showing what has been done, and what remains to be done, by the Church.

THE DALKEITH HERESY CASE.—In the Edinburgh U.P. Presbytery, the committee appointed to confer with the Rev. Fergus Ferguson, of Dalkeith, in regard to charges made against him by Mr. Dodds, submitted a report to the Presbytery. The committee reported that, after two lengthened meetings with Mr. Ferguson, Dr. Peddie had moved that the Presbytery be recommended to declare that they found no warrant in Scripture for the opinion taught by Mr. Ferguson as a probable inference, that those who had not had salvation preached to them here would have it offered to them in a future state, and to counsel Mr. Ferguson against introducing into his ministry speculations

or opinions going beyond the line of Divine revelation, and so raising questions that ministered to strife. On the other hand, Dr. Davidson, it was reported, had moved that, inasmuch as the question above referred to did lie beyond the sphere of Divine revelation, and inasmuch as Mr. Ferguson had never, in his teaching, sought dogmatically to settle the question, the committee should recommend the Presbytery to rest satisfied with the explanations which he formerly gave. They further found Mr. Ferguson free from blame in his treatment of Mr. Dodds, and censured the latter gentleman. The Presbytery adopted the report. Mr. Ferguson reasserted all that the decision of the Presbytery imputes to him as blameable, and in unsparing language lectured those who held different views from himself on the question.

NORTH SUNDERLAND ENGLISH PRESBYTERIAN CHURCH.—The Rev. John Fraser, of Lowick, delivered an address on "Presbyterianism, and the most likely means of extending it in England." After the general scripture arguments to show that Presbyterianism is founded on the Word of God, he stated that at one time, in the history of Scotland, it was very generally carried out, and an historian of the times tells us of the happy results. He states—"I have lived many years in a parish where I have never heard an oath, and you might have rode many miles before you heard any. Also you could not, for a great part of the country, have lodged in a family where the Lord was not worshipped by reading, singing, and prayer." Nobody complained more of our Church government than our taverners, whose ordinary lamentation was their trade was broken, people were become so sober. Such were the blessed effects in Scotland, in the localities where, for comparatively a short season, Presbyterianism was in full vigour. As to the progress of Presbyterianism in England, it was stated that it never was so thoroughly carried out in the south as it was in the northern part of Britain. The plague of heresy commenced in Exeter, and Presbyteries, alas! were inefficient, and from want of faithfulness and firmness, they allowed the errors to spread. The consequence was that the 800 flourishing congregations that existed at the time of the Revolution gradually vanished away: and unhappily much of the property that belonged to them has been retained by a party who dishonestly

take the name of Presbyterians but have nothing in them of the real Presbyterian character, for they deny the Divinity of Christ. It is to be hoped that Presbyterians in England now will be more faithful in following the Word of God and their own scriptural standards, and so be enabled to prove a blessing to the land. It was a hopeful sign that when a few years ago a minister in Brighton commenced to preach heresy, the Presbytery of the bounds at once checked the evil, and cut off from their communion the defaulter. By such faithful exercise of discipline, God's blessing may be expected, and Presbyterianism fully carried out, may be more and more instrumental in converting sinners, and in building up God's people in the most holy faith. It would be very dangerous to attempt to accommodate Presbyterianism to what is called the English taste. There is nothing in the English character opposed to Presbyterianism, if proper diligence is displayed in making it really known to an intelligent and inquiring people. Presbyterianism is fitted for the whole world, and where the Word of God is understood and obeyed, this scriptural form of government will be relished. Any taste opposed to this must be improper, and consequently it would be dangerous to gratify its longings. With proper training the Presbyterian plant will flourish in England.

THE MINISTER OF DUNSE.—The Rev. John M'Leod, of Dunse, has been taken to task by his Presbytery for declaring it to be his wish to approach every sick-bed, in order that he might offer the opportunity of confession, and, if there be special need for it, absolution at the hands of an ordained minister. The case was discussed in the Presbytery, Mr. M'Leod making an explanation, on which the Court postponed its decision.

THE NEXT POPE.—There is a strong movement in the Sacred College to secure, on the death of Pius IX., the election of a foreigner to the Pontifical chair, as it is thought that an Italian Pope would be completely under the control of Italy. The project is got up by the Ultramontane party, in conjunction with the Jesuits, who, in the absence of a prominent character among the existing foreign Cardinals, are urging the Holy Father to fill up the vacancies in the Sacred College. The three candidates put forward for nomination are Dr. Manning, Archbishop of Westminster; Msgr. Dechamps, Arch-

bishop of Malines; and Msgr. Ledochowski, Archbishop of Posen, all of whom will be included in the next creation of Cardinals.

THE REV. G. GILFILLAN RETIRING FROM HIS PRESBYTERY.—The Rev. G. Gilfillan, in a letter to the *Dundee Advertiser* regarding the last meeting of the Dundee U. P. Presbytery, says:—"Since the spirit of browbeating and insult is becoming so marked and general, I feel my duty is to retire from a scene where, apart from abuse and ungentlemanly conduct, I have often felt an irksome burden of isolation and solitude, and find myself in society so different from what I meet with in books and with more enlarged minds in other parts of the country. I shall continue, however, to watch this disgraceful Union, and to take every proper opportunity to protest against it. Its secret history, I have reason to know, when written, will be an important contribution to the annals of priestcraft, unscrupulous use of the *money power*, and, in short, of modern Machiavellianism—how to be reconciled with the simplicity that is in Christ Jesus, and with loud professions of piety and love, I am unable to say."

CONGREGATIONAL MUSIC.—A writer on this subject in the *Jewish Record* says: "Meyerbeer was well acquainted with the ancient music of the Jews, and he turned his knowledge of it to good account, as it made his fame and fortune, while it charmed and delighted the world. The music of our race is as remarkable as the people, for like them it has been preserved, as by a miracle; for, in spite of persecution, dispersion, oppression, and every evil short of annihilation, it still exists, without a note having been preserved in writing. But this curious fact is accounted for at once by their solemn prayers having been set to music, which has never been changed from the time of the Temple to this very day, so that it has lived for ages by oral transmission from generation to generation. I believe that we of the present day cannot form an idea of the wonderful effect produced by the music in the Temple as, according to Josephus, 200,000 musicians were there engaged. In the present hour, and in spite of want of arrangement and proper instrumentation, and often executed by inferior vocalists, it is impossible not to be struck with the grandeur of the compositions, many of which will stand proudly in comparison with those of the incomparable Handel, and

anyone who has heard one of their triumphant marches, particularly the one chaunted on the festival of the Rejoicing of the Law, when the sacred scrolls are carried in procession, will have observed the similarity to 'See the Conquering Hero Comes' and other specimens of martial music by the same enchanting musician."

A BLIND GIRL'S GIFT FOR THE PRINCESS LOUISE.—A blind girl in the Edinburgh Blind Asylum has wrought a shawl for the Princess Louise. The gift has been graciously accepted, although it is not customary for the Royal family to accept presents from those beyond the circle of their own acquaintance. The same girl had previously done work for Her Majesty and the late Prince Consort.

REFORMATORIES.—In the whole of England and Wales there are fifty reformatory schools, to which, during the year 1869, 1294 offenders were committed, being less by 28 than the number for the preceding year.

ABDUCTION.—The daughter of a shopkeeper named Fulman, residing in Enniskillen, who some weeks since was forcibly carried away by two women, who placed her in a carriage and drove off with her, has been traced to a Roman Catholic Convent in Dublin. Her father, who is an Orangeman, has removed and placed her under the care of the rector of Swanlinbar. It is stated that a police-constable and his daughter were concerned in the abduction, and

that the matter will give rise to legal proceedings.

ITALY.—The Pope's unwillingness to part with his money has led to a great falling off in the ecclesiastical attendance at the Vatican. Some of the prelates, indeed, have no resource but their official salary, and the stoppage of this stipend reduces them to indigence. Yet the Holy Father gives them no assistance, though he is known to have in the Vatican 3,000,000 francs in gold, and the Peter-penny is constantly flowing in. He now takes his promenade in the Gallery of Raphael instead of the gardens, and is very poorly attended. He is, however, invariably accompanied by Cardinal Bonaparte, whom the ex-Emperor Napoleon has commanded never to leave him, and who has accordingly abandoned his magnificent palace in the Piazza Venezia to occupy an apartment at the Vatican. The Holy Father looks ill, and is kept in alarm by the demonstrations.

UNITED STATES.—The *New York Express* says that the fashionable churches are beginning to be active with wedding ceremony rehearsals. It is now an established rule for wedding principals to rehearse the entire ceremony, positions, procession, posture, bow, and carriage, until all are perfect in every essential point. Last season the rehearsals were numerous, but did not include all weddings. This season everybody about to be married, who is anybody, will go through the rehearsal business.

Articles Selected.

LOST IN THE BUSH.

I was travelling with a friend in one of the most romantic parts of South Australia, when I suddenly came upon a grave in the wilderness. The wattle's beautiful yellow blossoms now waved over it, soon to shed their golden shower upon it, when their glory was departed; the elegant native cherry, the stately gum, and the noble blackwood reared their tall stems around. Whose grave could it be? It was no Indian's grave; it was no grown-up person's, for it was small—a little unpretending heap of earth. Pursuing our way, we soon found that we were nearer the haunts of man than we had supposed; and upon arriving at the next homestead we there learnt the story of the little grave.

Years and years ago, when first the set-

tlers came to this colony, some pitched their homes in one place and some in another. A small space was quickly cleared round the habitation, and the surrounding forests soon echoed with the work of the axe and the various implements employed to clear the scrub. Nevertheless, far as the eye could reach were dense masses of foliage; and once immersed in the thickness of the forest, it was often almost impossible to know the direction in which the homestead lay. No one who has not been in Australian scrub or bush can comprehend what it really is, or the difficulties inexperienced people find in guiding themselves safely through it.

It appears that at the farm in question there was a little girl who minded the cows. Her work was to take them out in the

morning and leave them to feed, whilst she returned to assist in dairy and house occupations. Towards evening she always sallied forth to find her four-footed friends, which she generally did without any difficulty, and no one doubted her ability in discharging the office. Some considerable time passed on; the day as it rose brought with it its appointed work, and each evening witnessed the return of the child with the kine. But one day she went out never to return. As usual, she had sallied forth to do her duty, and it was not till the usual hour of her return had passed that any anxiety was felt about the little girl. But as the sun got low in the heavens, and no signs of the lost one appeared, every one on the place went in various directions to trace the wanderer. Finding, however, that their labour was unsuccessful, all the surrounding settlers were summoned, and with their usual heartiness joined in the pursuit for days. The master of the girl was untiring in his exertions, and, as he believed, left no place unexplored. The wild Australian 'Coó!' resounded through the forests, but was answered only by the echoes; and after searching till they became utterly hopeless, the pursuit was given up, and the child never appeared.

Two years came and went, and though parties were constantly passing to and fro, not a trace had ever been discovered of the poor little fugitive. One day the girl's master had been out hunting for cattle, not very far from the house but amidst the scrub. All at once his attention was arrested by a little erection of branches and bark. It somewhat resembled a native's whirly, but was evidently not their work; and his curiosity being aroused, he dismounted from his horse to examine the

structure. It appeared to have been erected some time, and was falling to pieces; but he pushed his way under the boughs, and on entering there lay all that was left of the little girl who had never been found. Her frock and her little hat and shoes told the tale to whom the remains belonged. By her side lay a little hymn-book, somewhat damaged with exposure, but in fair preservation. As the gentleman stood gazing on the scene, he involuntarily opened the book. In it was written her name; but underneath that writing were some letters pricked with a pin by the departed. On hastening to decipher them the following touching message was to be traced:

"Dear father, love God, follow me, and don't drink any more."

The hymn-book and its message were at once conveyed to the hands of the sorrowing father. It was supposed that the child had gone as usual for the cattle and had wandered out of her usual tracks, and that then thinking she had lost herself, she became utterly confused and unable to retrace her steps, though in reality she was but a comparatively short distance from her own home. How it was that she heard no one, and was never found by any of the searchers, must for ever remain a mystery; but finding it useless to wander longer, she had built herself a slight shelter, and there had perished, unable to support life for any time. She must have been a brave little creature, and her story deserves a passing tear. She appears to have met death peacefully, and in her last moments to have thought of her father. What do you think it was that kept her so calm? Was it not her trust in God? She was lost in the bush; but she had not lost the straight and narrow way which leadeth unto life.

News of our Church.

HOME MISSION OF PRESBYTERY OF MONTREAL.

EXTRACTS FROM REPORT OF MR. D. W.
MORRISON, CATECHIST.

In bringing to a close the six months term of my labours as your catechist, in St. Louis de Gonzague, I have to report that I performed the round of duties prescribed to me to the best of my ability. The number attending the schools has been uniformly large considering the population, and the

parents gave proof of their interest in the work by contributing liberally for the purchase of S. S. papers and other necessaries. The same may be said of the Bible class, whose numbers continued to increase during the last three months. The people manifested their interest in the religious services maintained at St. Louis and the Third Concession, by a large and regular attendance upon them, and this may be said not only of those who claim to belong to our Church, but of others living there

and connected with no Church in particular. Some have left St. Louis to make a home in the west, but there still remain upwards of 30 families connected with the Church and warmly attached to it. But, while this is the case, I feel called upon to state that there is a strong desire among them that the union of the different Presbyterian Churches should be consummated; and this feeling is, I believe, as strong among the members of the other Presbyterian body there. St. Louis is one of many places throughout the country to which union would be an inestimable boon; as in that event the United Church would be able to maintain a minister comfortably in the midst of them, and that is what is much needed.

While my work during the past six months has been laborious and unremitting, it has been lightened and rendered pleasant by the kindly co-operation and warm sympathy of those among whom I laboured; and this applies not only to our own people, but to all, whatever their denomination or creed. The interest manifested in my work was a constant stimulus to action. The Christian spirit exhibited by many, and the hospitality and good-will of all, made my sojourn among them very pleasant. Not a few tangible marks of their regard were presented to me; and I may say it was with feelings of sincere regret I left them.

D. W. MORRISON.

EXTRACTS FROM REPORTS OF MR. D. McEACHERN.

My instructions were to occupy the mission field in the augmentation of Grenville. Now, in this augmentation of Grenville, I had two stations to officiate in—one two miles from the Ottawa River—another seven, and at the latter I formed a Sabbath school. In this place there is a large number of people—in all forty-seven families of Protestants—five Methodists, six Anabaptists, seven English Church, and twenty-nine claiming to be Presbyterians. They all come out to hear the Word preached, though feebly set forth. The attendance has been in this place from *sixty to one hundred and twenty*, and continued to increase. But here I was only every alternate Sabbath. Thence I passed on eleven miles eastward where I had two stations to preach in, on the other Sabbath. The number of families in this place was not so great, being thirty-five in all; of which there are fifteen Presbyterians, while the

most of the others are not nominally connected with any denomination, and these have told me that had they only a missionary sent them regularly they would be happy to unite with that noble branch of the Christian Church, the Church of Scotland. This makes in all about ninety families of hearers. In this place I established another Sabbath school, which is going on very successfully, although the attendance is somewhat smaller than in the front station; yet it has continued to increase. I may remark that no person of any denomination has entered this field since I came into it in May; and while visiting I made no distinction in regard to sect or name. I visited all that would listen to the word, the number of visits being 218 altogether. The two farthest off families I have visited were 21 miles from the nearest station. I distributed nearly a thousand tracts in both English and Gaelic. There has been no call for Gaelic preaching in any of those places; but while visiting I sometimes made it the fireside reading. I sometimes, no doubt, found it very profitable I know. I may also remark that these people have been very destitute of the means of grace for many years, in fact since ever they settled in this locality. As far as I can judge the field is, however, a promising one. The people have no doubt got very careless on account of not having regular ordinances within their reach; but by regular visiting they will arouse out of their death-stupour. I am happy to say that their attendance on public worship is very encouraging, and their attention in the family is also very cheering.

D. McEACHERN.

NEWS YEAR'S GATHERING. — The annual gathering of the scholars of the Halifax Sabbath School Association took place in St. Matthew's Church on the second day of the year. All the schools in and around Halifax in connection with the Church of Scotland were present, and the sight was a very imposing one. The body of this spacious Church was filled by the children—the St. Matthew's and St. Andrew's schools occupying the middle block of pews, and filling them almost completely. The district schools were accommodated in the side pews. There was a large concourse of spectators and friends in the galleries and on the platform. Among these were Sir William Young and His Worship the Mayor. The Rev. George M. Grant preside, and addresses to the children were delivered by Mr. James F. Campbell, Dr.

Gordon, Mr. Fleming (78th Highlanders), and Rev. John Campbell. Thereafter a handsome present was given by the St. Andrew's Teachers to their late superintendent, Philip Thompson, Esq., accompanied with a suitable address. Then came the principal business of the day, the distribution of prizes to deserving scholars. Many large and valuable books were thus distributed, which will no doubt be read with pleasure and profit by the youthful prizers hereafter. The prizes were delivered, very appropriately by ministers to the scholars, who each received therewith a word of kindly counsel. The infant departments were treated to little gifts from Christmas trees loaded for their special benefit in the basement. A treat of fruits and sweetmeats brought this very pleasant gathering to a close. It was a delightful and refreshing sight. The addresses were interesting and instructive, the prizes valuable, and the behaviour of the seven or eight hundred children present perfectly admirable.—The Church in Halifax has a firm hold upon the young. May many of those grow up to call her blessed.—*Nova Scotia Record.*

ST. ANDREW'S CHURCH, NEWFOUNDLAND.—Mr. J. Fraser Campbell, who supplied this charge for a few Sundays, has returned to Halifax; and the Rev. D. McDougall having been appointed to supply it for three months, sailed for St. John's on New Year's Day. Mr. Campbell was received by the people with all their old kindness and hospitality, and was presented, on leaving, with addresses of thanks from the trustees, the S. S. teachers, and Bible class; with a purse of \$40, and also with a gift of a very handsome family Bible.

PICTOU. ST. ANDREW'S CHURCH—At the annual meeting of St. Andrew's Church congregation held on Tuesday last, the subject of liquidating the debt on the new building was taken into consideration. The new Kirk cost about \$24,000. Of the sum about \$16,000 had been met by subscription, the proceeds of a bazaar, and the sale of seats. This left a debt of \$8,000 borrowed money, the interest of which was paid by a monthly collection. As it was extremely desirable that this debt should be paid off, a committee was appointed to recommend a scheme to effect that object. The committee met and recommended that each head of a family in the congregation should pay 50 cents monthly, and that independent of that, a subscription be opened to liquidate the debt.

The report of the committee was duly read at the meeting, and after some discussion, four gentlemen engaged to pay half the debt on condition that the rest of the congregation should raise the balance, and under this arrangement John Crerar, Esq., Capt. William Crerar, William Gordon, Esq., and Roderick McKenzie, Esq., each subscribed the sum of \$1,000—making half the amount required. The liberality of these gentlemen placed the matter in such a position as to leave no doubt of the successful liquidation of the debt. There are over 100 members of the congregation, and upon them now devolves the responsibility of making up the balance, and by a prompt and vigorous effort not only relieve the church of the existing debt, but raise enough to complete it.

The Presbyterian Board of Home Missions report the receipts for November and December amounting to \$79,590, which is less by \$27,387, or one-third, than the two boards now united received in the same months last year, before the reunion. The joint receipts for the fiscal year thus far fall short by fifty thousand dollars of the receipts last year.

ST. MATTHEW'S CHURCH, MONTREAL.—On Christmas week the Anniversary of the Sabbath School, at St. Matthew's Church, Point St. Charles, took place and was largely attended. The children were comfortably entertained to tea and cakes, &c., previous to the arrival of the parents and friends of the scholars. The Superintendent occupied the chair and delivered a suitable address, others being given during the evening by the Rev. Mr. Black, Mr. John L. Morris, the Rev. Mr. Lang, Mr. James Croil, and the Rev. Mr. Doudiet. A most interesting part of the evening's proceedings was the presentation of Bibles to the scholars who had committed to memory the largest number of the questions of the Shorter Catechism, some of them repeating the whole of the Catechism with the greatest correctness. A number of hymns were sung by the children very creditably.

SCOTT AND UXBRIDGE.—For some time past the Rev. Alexander McLennan, late of Toronto and Mulmur, has given "statute supply" to this vacant congregation, and we are glad to learn that his earnest ministrations have been appreciated and that the good work is prospering in his hands. Not long ago a very pleasant "donation party" met at the Manse on Quaker Hill, where the giving and receiving of a

variety of useful and seasonable creature comforts, along with other household plenishings; equally acceptable, was accompanied by kind words and reciprocal feelings of affectionate esteem.

INDUCTION OF REV. D. J. MACDONNELL, B.D., INTO THE CHARGE OF ST. ANDREW'S CHURCH, TORONTO.—The Presbytery of Victoria having consented to translate Mr. Macdonnell, on his acceptance of a numerously signed and harmonious call from Toronto, the Presbytery of Toronto met in St. Andrew's Church, on the 22nd December, 1870, for the induction of Mr. MacDonnell, as the successor of the Rev. Dr. Barclay, resigned. In accordance with the terms of public notice given from the pulpit on the previous Sabbath, the members of the congregation were in attendance in large numbers. After the usual proclamation, Divine Service was performed by the Rev. Mr. Carmichael (West King) who had been appointed to preach on the occasion. The sermon from the words I. Thess. iii. 8, "For now we live, if ye stand fast in the Lord," was in every way worthy of so important an occasion, being characterized by the solid thought, terse language, and true eloquence for which Mr. Carmichael has been for long distinguished. The address to the minister was delivered by request by Mr. Macdonnell's father, the minister of Milton, who thereby relieved Mr. MacLennan of the duty to which he had been appointed. As was to have been expected, this part of the service was marked by an affectionate tenderness, and chaste simplicity—the proper effect of which, however, was diminished by a severe cold under which the speaker was labouring. The public services were brought to a close by a few sagacious counsels addressed to the congregation by the minister of Scarborough. The style in which this duty was performed was so characteristic as to have elicited no ordinary share of admiration. Sound sense, couched in pithy language, flights of bold eloquence, and flashes of genial humour, formed such a peculiar combination of unity and variety as scarce another clergyman in the Church could have exhibited.

Public worship ended, a very cordial welcome was given to Mr. MacDonnell by the members of his congregation, who religiously observed this very becoming part of our procedure at an induction.

It might offend the modesty of such friends of the Church as Messrs. Fulton and Michie have proved themselves by many worthy acts to be, to allude very particularly to their hospitalities extended to the members of Presbytery and their wives, together with the office-bearers of the congregation in the elegant supper given at their joint residence after the induction. Suffice it to say that ample justice was done to the entertainment, and that during its progress the members of Presbytery and the office-bearers of the Church gave such manifestations of personal friendship to the newly-inducted minister, as might have been gratifying to any one called to an important position. It is fondly hoped that Mr. MacDonnell's labours in his new field may bring much advantage to the Church, and increase his own well-earned reputation.

QUEEN'S COLLEGE ENDOWMENT FUND.

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

W. IRELAND, Treasurer.	
Queen's College. Kingston, Ont., 15 December 1870. }	
Subscriptions acknowledged to 15th November 1870.....	\$70,552 76
KINGSTON.	
R. V. Rogers, 2nd instal. on \$100...	25 00
Geo. M. McDonnell, 2nd instal. on \$120.....	30 00
	55 00
WEST KING.	
William Rose, 2nd instal. on \$15...	5 00
HAWKESBURY.	
Local Treasurer, WM. LOUGH.	
Robert Park, 2nd instal. on \$15....	5 00
David Fairbairn, 2nd instal. on \$15.	5 00
James Morrison,.....	2 00
	12 00
OSNABRUCK.	
Local Treasurer, JOHN CROIL.	
James Croil, 3rd instal. on \$100....	25 00
ROSS AND WEST MEATH.	
John Comrie, 1st instal. on \$2.....	1 00
Mathew Stevenson, bal. on \$10	5 00
Elizabeth Carmichael, bal. on \$100.	75 00
John Portecus, bal. on \$6.....	3 00
	84 00
CORNWALL.	
Local Treasurer, D. B. MACLENNAN.	
Rev. Neil McNish, B.D.....	50 00
Col. A. McLean, 1st instal. on \$50.	25 00
John Irving, 1st instal. on \$10.....	5 00
	80 00
WILLIAMSTOWN.	
Local Treasurer, WM. CAMPBELL.	
Allen Cameron, Summerstown.....	10 00
Daniel A. Cameron, Summerstown.	10 00
John A. Cameron, Summerstown. bal. on \$500.....	450 00
	470 00
MARTINTOWN.	
Local Treasurer, ROBERT BLACKWOOD.	
John Ross	2 00
Donald Murray.....	5 00
Angus McDermid	5 00
Simeon Christie, bal. on \$2	1 00
James Clendinning, 1st ins' l. on \$2.....	1 00
Ewen McLennan, bal. on \$5.....	2 50
William Jamieson, bal. on \$10	5 00
John Urquhart, bal. on \$10.	5 00
Malcolm McMartin, bal. on \$10....	5 00
Henry McMartin, Malcolm McMar- tin, 7th Hon. Alex. Young, John Brown. 4 at \$1 each.....	4 00
	35 00
ORMSTOWN.	
Local Treasurer, THOS. BAIRD.	
John Russell.....	10 00
William Cover.....	10 00
	20 00
HUNTINGDON.	
Local Treasurer, FRANCIS W. SHERIFF, M.D.	
William Rose.....	10 00
James Fannahill.....	8 00
John McMair.....	4 00
James W. Mack, bal. on \$4	2 00

Hugh Watson.....	2 00	
Hugh Graham, 1st instal. on \$8.....	4 00	
Walter McGibbon.....	2 00	
William Ross, 2ud instal. on \$6.....	2 00	
Alexander Gordon, bal. on \$4.....	3 00	
George Reid.....	1 00	
Mrs. Me. son.....	1 00	
Alexander. Cameron, M. D., 1st instal. on \$20.....	10 00	
James Tully.....	4 00	
Thos. R. Mylne.....	2 00	
Daniel Shanks., bal. on \$5.....	2 50	
John Gilles, 1st instal. on \$10.....	3 38	
Daniel Boyd, 1st instal. on \$10.....	3 37	
Francis W. Sheriff M. D., 2nd inst. on \$15.....	5 00	
	<hr/>	68 25

CHATHAM.

Local Treasurer, ROBT NICHOLS.

William Gray, bal. on \$2.....	1 00	
David Mullen, 1st instal. on \$8.....	5 00	
John Case.....	2 00	
James Chambers.....	1 00	
James Davidson.....	1 50	
John Davidson, juu.....	1 50	
Mrs. Noyes.....	2 00	
R. Robertson.....	2 00	
Rev. D. Ross, M. A., M. D., bal. on \$50.....	25 00	
	<hr/>	41 00

BEAUFORT.

Local Treasurer. WM GILGOUR, Jr.

Mrs. John McMartin.....	5 00	
John Anderson.....	5 00	
	<hr/>	10 00

WESTMINSTER.

Local Treasurer, DUGALD MCPHERSON.

Dugald McPherson, 1st instal. on \$100.....	34 00	
Joshua Lewis.....	6 00	
	<hr/>	40 00

DUNDAS.

Local Treasurer, RICHARD T. WILSON.

Joseph Smith.....	1 00	
Robert Buist.....	1 00	
Captain Gordon.....	15 00	
John Bryce.....	2 00	
Daniel Eadie.....	1 00	
William McKinnon.....	0 50	
Samuel Adams.....	5 00	
James Black.....	5 00	
Mrs. McGregor.....	1 00	
George Brown.....	2 00	
George Gilmeur, bal. on \$8.....	2 00	
McKechnie & Bertram, 2nd instal. on \$100.....	25 00	
	<hr/>	60 50

ORILLIA

Rev. John Gray.....	4 00	
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Total..... \$7157 01

MINISTERS' WIDOWS' AND ORPHANS' FUND.

Wolfe Island, per Rev. Geo. Porteous.....	\$10 00	
Lanark, per Rev. Thomas Wilson.....	14 00	
Grenville and Chatham, per Rev. Don. Ross.....	10 00	
From a Friend to the Fund.....	5 00	
Lachine, per Rev. William Simpson.....	28 00	
West King, per Rev. James Carmichael.....	12 00	
Guelph, per Rev. John Hogg.....	39 00	
Cornwall, per Rev Hugh Urquhart, D.D.....	25 00	
Hamilton, per Rev. Robt. Barnet.....	42 00	
Valcartier, per Rev. David Shanks.....	3 50	
Montreal, St. Paul's Church.....	207 40	
Milton, per Rev. George Macdonnell.....	12 00	

Goderich, per Rev. James Sieveright.....	15 25	
Perth, per Rev. Wm. Bain.....	37 25	
McNab and Horton, per Rev. George Thompson.....	18 00	
Erin, per Rev. Don. Strachan.....	5 00	
Montreal, St. Andrew's Church.....	225 00	
Belleville, per Rev. J. S. Smith.....	22 00	
Georgina, per Rev. P. D. Nevin.....	10 00	
Ottawa, per Rev. Daniel Gordon.....	55 63	
Laprairie, per Rev. Mr. Laird.....	6 50	
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Total.....	\$803 03	

ARCH. FERGUSON,

Treasurer.

Montreal, 20th January 1871.

GENERAL SUSTENTATION FUND.

Bayfield, in full for half year.....	\$15 00	
Lachine in full, (additional).....	15 00	
A. D. Fordyce, Fergus.....	10 00	
Huntingdon, in full.....	50 00	
Leith and Johnson, in full.....	45 00	
Chatham and Grenville, in full.....	12 00	
Perth, on account, for next July payment.....	34 00	
Address, box 588½.		

JAMES CROIL,

Treasurer.

Montreal, 20th January, 1871.

JUVENILE MISSION SCHEME.

Received up to January 13, 1871.

From East Oxford Sunday School, from Rev. J. B. Mullen for the maintenance of the orphan Rachel, and for a New Year's gift.....	\$21 00	
From St. Andrew's Sunday School, Peterboro', per D. Pentland for the orphan Emma, at Madras.....	20 00	
From Spencerville Sunday School, per A. Synder for the orphan Ruth, McCheyne, at Colombo.....	20 00	
	<hr/>	
	\$61 00	

A. M. MACHAR, Secretary and Treasurer.

BRITISH COLUMBIA MISSION.

St. Andrew's Church, Montreal.... \$50 00

JOHN FRASER, Treasurer.

FRENCH MISSION.

Lachine, by Rev. Mr. Dondiet.....	\$ 8 30	
Lanark, by Rev. Mr. Wilson.....	8 00	
East Oxford, by Rev. J. B. Mullan.....	5 00	
Richmond, by Rev. E. Mullan.....	8 00	
Perth, by Rev. Mr. Bain.....	11 25	
Ottawa, by Rev. D. M. Gordon.....	44 37	
Belleville, Rev. J. C. Smith.....	15 00	

JOHN JENKINS,

Convener.